

THE SUNFLOWER

Estelle F. Baillet

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

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AN EXPERIMENT IN REINCARNATION

BY CHARLES DAWBARN.

The most remarkable phase of spirit-return has been its unreliable and contradictory statements as to what happens to a man after death. The fact that spirits of mortals do come back, and thus prove they are alive, may be taken as now accepted by most unprejudiced investigators. After most liberal allowance for the claims of both ignorance and fraud there is a residuum which spells spirit every time.

But when so much is granted, and we try to take another step and learn something about the next life, we find ourselves in what the French call a cul-de-sac, and the English call a blind alley, which compels you to come out just where you went in.

As an illustration of this extraordinary confusion and contradiction we find the world of European spirits almost unanimous in declaring that a man will have to be born all over again into earth life, perhaps a number of times. He may object as much as he has a mind to, but its mumps and measles all over again, and all the other agreeables and disagreeables of mortal earth life.

We may object, and declare we have had all the toothache and matrimonial infelicity necessary to eternal salvation and divine experience. But we are told that 're-incarnation' is a fact that cannot be dodged, and that there is no system of heavenly graft by which it can be escaped. That would seem settled. But, on the other hand, American and English spirits make flat contradiction, and assert they have never been re-incarnated, and never expect to be, and don't know anybody who has been.

The explanations on either and both sides are simply wearisome. Each believer swells by his own spirit teacher, thru medium lips.

This startling contradiction upon what must be a simple question of fact throws a halo of uncertainty about every spirit revelation that teaches anything about the next life. We believe in a certain defined future—if we believe at all—because we have more faith in the spirits who talk to us than we have in spirits who talk to the foreigners across the ocean.

Of course the dividing line is not quite so sharp as this. There are a few in opposition on both sides the Atlantic or the channel who hold very strongly to their individual beliefs, both for and against this coming back into earth life. But the reader will see it as merely a question of belief on both sides, and that the world is quietly laughing at both because with all their talk, neither offers any real proof or evidence for or against the dogma.

There are whole nations, such for instance as Japan and China, which accept immortality as a fact, beyond any reasonable dispute. In fact their daily lives are more or less influenced by what they deem actual contact with the spirits of their ancestors. But that is not our question or our perplexity.

It is not whether we live after death that is our present study. All but a few very hard headed sceptics accept that now as at least possible. The question before us, and the motive for this article, is to enquire whether so important a fact as re-incarnation, if it be a fact, can be reasonably demonstrated.

Here is where, in the judgment of the writer, our theosophical friends become untheosophical.

They claim a lot of facts, called 'mahatmas' and place them away

off in Thibet, out of reach and sight of unbelievers. If there be no Mahatmas there is no re-incarnation. At least that seems the substance and climax of their teaching. The writer, speaking for himself, would give all the years and dollars he could spare just to meet a Mahatma, but the system forbids.

The pity of it is that the teachings of present day Theosophists offer a more lucid and plausible explanation of the mysteries of manhood and mortal life than any other teachings known to the writer.

But they all hinge on re-incarnation and karma, with a substratum of Thibetan Mahatma, and are therefore on a par with all other religions which demand great faith and offer little proof.

At this point my readers—feminine gender—might well say 'you're another', and if I stopped here that would be true.

But I think I have a glimpse of a few facts that seem to have a real bearing on this question of re-incarnation. And it is these facts that I want to place before the student, and leave him to ponder over them, as I did.

Those who have experimented for themselves with mesmerism, as I did in the long ago, will have occasionally witnessed phenomena that seemed to open up a broader life than that of to-day.

It was not merely the awakening of the memory of some comparatively recent event, but the sensitive seemed to reach from past to future of the sitter, and often with recognized accuracy.

If the prescience were still more extended the poor sitter had usually reached the limit of his power of reception, and so sat silent and unconvinced. It was, of course, most interesting to be told of events of one's own childhood, which upon investigation proved true. But if one asked what lay back of that childhood, the answer seemed but romance, and usually investigation ceased.

A certain Frenchman of renown in the realm of Spiritualism has been making most interesting experiments in this field, wherein lie the secrets of the remote past.

His sensitive is a young lady of eighteen, born in India of missionary parents, and knowing nothing of mesmerism or Spiritualism.

Col. A. de Rochas' experiments were made in the presence of the family physician, and of a civil engineer who was a friend in the family, neither of whom had any previous experience, and both made notes of all they witnessed. Occasionally others were present, including the president of the French Theosophical Society.

The young lady was mesmerised in the old fashioned way by longitudinal passes, and the effect, as reported, is divided into a number of stages, in one of which she was slightly suggestible, but in the others she was apparently absolutely independent.

As this can only be a brief synopsis of so much of the report as deals with the young lady's remote past, I must refer the student to the *Annals of Psychical Science* for July 1905 if he wishes to read the entire report with all its interesting details.

An early effect of the mesmeric passes was the development of the astral body of the sensitive, which, however, could not leave the room, as it was stopped by the walls and ceiling. Being invisible to the Col-

onel he accidentally struck the astral hand, when an inflamed spot appeared on hand of the sensitive, which remained for several days.

This astral body is itself worthy of deep study, for the sensitive, by her own will power, at request of the Colonel, caused it to shape itself into the exact resemblance of the spirit mother of the young lady. Herein it seems to the present writer may be a clue to one of the great mysteries in materialisation, but we cannot stop to study it now.

The experiments were continued regularly for months, the sensitive gaining more and more control of her outer self, as shown in the detailed reports of the witnesses.

At last her sole link to the earth life of to day seems to be thru the Colonel, for she loses consciousness of the others present. Still her mental action remains independent of him, for she enters into details, and describes incidents of which the Colonel could have known nothing.

He asks her how old she is? She replies 'eighteen years'. He tells her to return to the age of sixteen, and she then sees her body transformed to that age. The same for fourteen, twelve and ten years of age.

But when she was thus ten years old the Colonel asks her where she is living? She replies 'Marseilles,' of which he was unaware. At eight years of age she sees herself in Beirut in Syria, where for a time she was staying with the sisters in a convent. 'She writes some letters in Arabic, long forgotten in her normal life, and that the Colonel has to have verified. At four years of age she is again in Marseilles. At two years old she was in Cuges in Provence. This was found to be true.

At one year old she can no longer speak, but just nods 'yes' or 'no'. Further back she is nothing more. She feels that she exists, and that is all. When pressed still further back she describes herself as 'all in the grey,' and remembers having had another existence.

These stages in her experience are repeated in various seances, till the Colonel presses her still further back when she declares herself a woman, and calls herself 'Lina.'

Various details of her life are given such as her marriage to a fisherman in Brittany of the name of Yvon, the birth of a child which soon died, and her own suicide in despair when her husband perished in a shipwreck.

These details were slowly elaborated, and in answer to a question she replied that something impelled her to re-incarnate, and she came down to her missionary mother, when the latter was enroute.

As a most interesting incident all the witnesses noted that when the girl was talking of her motherhood as Lina, her form expanded, and her breasts became swollen.

A little later on the Colonel said to her 'I am going to make you still older.' This was rather a difficult task and took much time, but at last she declared that in her incarnation previous to Lina she was a man named Charles Mauville.

He was a clerk in a ministerial office, and was a wicked man, living in a wicked age. He took pleasure in killing. When fifty years old he fell ill and died. He remained attached to his body for some time, but finally became Lina of the next incarnation.

The Colonel tried to get descriptions of the intervening stage, which she always calls the 'grey'. She suffers, yet it is not physical suffering. It seems more like remorse. When repeating death scenes she nearly suffocated, and had to be brought back quickly.

The family doctor in one of his reports, expresses his regret that he is not clairvoyant. He therefore could not see the astral body of the young girl, which seemed to be describing these experiences, but he can verify its presence, for when he advanced his hand slowly the contact produced a marked sensation of

coldness on his fingers.

The Colonel slowly urged her back beyond the personality of Charles Mauville. When he was a child five years old his father was foreman in a factory. His mother is described as clothed in black, and wearing a bonnet.

Before his birth he describes himself as 'in the dark', and tormented by spirits he calls 'shining'. Before this she was a lady whose husband was a gentleman attached to the Court. His name was Madelaine de Saint-Marc.

The details of her life are interesting, and she evinces some personal knowledge of certain historical characters of that era. She died at the age of 45, when she entered into 'the dark'. She attempts to take her back beyond the time of Madelaine were failures, save that once she seemed to go back to the state of a child which died quite young.

The Colonel sums up by saying "it is difficult to recover the traces of the obscure personages of whom she objectivates the types, but these personages are not improbable."

He says further "If we could prove the personalities 'played' by subjects had really lived, we should have a proof of very great force in favor of the survival of the soul, and of its successive re-incarnations. Unfortunately that proof has not been obtained."

The Colonel quotes from his experience with another sensitive called Josephine. Here he received account of persons he calls 'very plausible', as he has ascertained that the places named and the families had really existed.

But in another case studied by a M. Bovier there were contradictions absurdities and impossibilities. So our poor Colonel confesses himself as yet in "darkness in which all observers have to struggle at the beginning of every new science."

So it remains for him that 're-incarnation has not been proved by his experiments with this young lady, and Josephine, because of the unfortunate results with other sensitives.

Necessarily the question of identity is the most important question for judges and juries, for if a mistake be made justice fails.

In some celebrated cases, such as the Tichnor trial, a mother identified a man who was not her son. Yet this was when both were still in earth life. In the experience of spirit-return identification becomes much more difficult.

In some rare cases scientific sceptics have been convinced, when other sceptics have declared the evidence insufficient. And we all know that, for the most part, believers have been convinced by purely emotional evidence, accepting fancied likeness, and possibly statements of some fancy proved true, as satisfactory.

The broad fact of spirit-return has today a thousand believers to one who can produce proof satisfactory to a scientific or legal mind. In other words, both the evidence and the spirit are received as personal matters with which outsiders have nothing to do, any more than with any mortal friend who honors them with a visit.

If there be such difficulty with proof of identity in spirit-return, which is only one remove from earth life, the difficulty becomes much greater when we seek proof of the verity of visitors, or even of their earth experiences which claim to go back of spirit return.

If Socrates came back with at least a spark of his old sagacity, and some knowledge of historical facts, we listen respectfully, and each makes up his individual opinion as to his identity.

But if the intelligence who says he was Socrates claims that in a previous existence he was a Court Jester, our belief stretches and cracks beyond repair. Yet in the nature of the case one might be as true as the other.

Many of us believe today that the aural powers of the sensitive very largely account for spirit phenomena. We find in clairvoyance, telepathy and many other occult forces, powers that may mean much or little in the individual case we are investigating.

Yet at last, like Myers and some other prominent members of the S. P. R., we avow ourselves convinced of the truth of human immortality. That was a step beset with difficulties, but in re-carnation we face a far deeper problem, so far as identity is to be proved.

Spirit return from its one remove always exhibits weakness in memory of its earth experiences. At best we grope amidst confusions and perplexities before we dare say identity is reasonably proved. But if spirit return of two, three or more removes presents itself, no real proof of identity is possible. It must remain a matter of individual belief, or at least of individual assertion.

Some of us have revered spirit friends who have denied re-incarnation as a possible fact in nature. This has seemed to us almost conclusive.

Yet we must not forget that the spirit friends of myriad Europeans declare and teach just the contrary. So the unprejudiced student will carefully study such facts as these now produced before making up his mind either way.

As a further most interesting fact the writer is told that spirit John John Pierpont, who has denied re-incarnation thru his life long medium Mrs. Longley, now asserts that he has discovered evidence in spirit life that satisfies him of its possible truth.

Still I understand him as not even now presenting it as a universal law, but rather as an effect of conditions that may be personal. And many of us would hope to escape such conditions and fate.

If we have to wend our way into such mysteries without Mahatma assistance I don't see any path so hopeful as that explored by Col-de-Rochas.

If under mermeric influence a sensitive can travel back year by year thru his own life, producing reasonable test facts as he goes, there seems no natural impossibility when this young lady sensitive declares she has lived in mortal form before, and can recall certain experiences. If these experiences are dim, uncertain and confused, so were the records of spirit return that convinced Myers, Hodgson, Hyslop and many others.

And if the sensitive goes back yet another, and perhaps a third step in her re-incarnations there seems nothing but the confused and limited recollections to dim the record. It seems doubtful if we can ever advance much further in such investigations while we are mortals.

There will, of course, be minds to whom such proofs will be satisfactory, because out of them, or upon them, they can, like theosophists, build up a system of creative mathematics which seems to solve many of the greatest mysteries of earth life. Most assuredly the writer is not at present able to enroll himself as a believer in re-incarnation, but these experiments of the French Colonel have given him a respect for that dogma he never felt before. So he commends it to the careful study of every intelligent reader.

If it be that re-incarnation is a possibility only, it seems at least suggested that those only reincarnate whose spiritual development was not sufficient to evolve a manhood adapted to a higher existence. So we close with the long taught spirit axiom that an earth life lived to its highest possibility is the best possible preparation for the life to come.

If re-incarnation be subject to that condition then such a life may render it unnecessary and perhaps impossible.

San Leandro, Cal.

LILY DALE NEWS.

Our weather reporter will be absent from his post the coming winter, as he found the last rather cool comfort for one belonging to the Sunny South; therefore he bids adieu to his readers for the present. Will probably hear from him at some future time in another capacity—probably as the medium of some other information that is to be of benefit to readers of THE SUNFLOWER. His connection with the same has been a pleasant one, and he will recall it without regret. Until further—au revoir!

NOTES.

Mr. and Mrs. Norman will remain here until the first of November.

Mr. Lutgen has purchased a lot on First avenue and will probably build on it later.

Mr. C. B. Turner's cottage on 3d st has been sold to —

Mrs. Hardenburg has sold her cottage to Mrs. Baker.

Mrs. Vile Hambly has been visiting Mrs. Corden White for two weeks, and has returned to her home in Bradford, Pa.

Mrs. Vesta Kelley and daughter, who have been spending the summer at Graham Turner's, has returned to her home at Little Valley.

Earl Turner is visiting his cousin near Westfield.

Mrs. C. D. Greenamyer was absent for a few days on business at Dunkirk.

Mrs. Turner, Mrs. Greenamyer's sister, who has been spending a season at Lily Dale, has returned to her home in Covington, Ky.

The father of Miss H. H. Danforth, psychic and palmist, celebrated his 86th birthday Sept. 17. Conspicuous among the pleasures of the day, was a cluster of choice blossoms, presented by friends, he also posed for his "picture." Though Mr. Danforth is feeble, his general health is fairly good. He reads without glasses, and retains all his mental faculties except hearing to a great degree. Many happy returns of the day.

Plato on Love.

"Love is peace and good-will among men. Calm upon the waters, repose and stillness in the storm. Before love all harsh passion flee away. Love is author of soft affections, destroyed of ungentle thoughts, merciful and mild, the admiration of the wise, the delight of the gods. Love divests us of all alienation from each other, and fills our vacant hearts with overflowing sympathy. Love is the valued treasure of the fortunate and desired by the unhappy (therefore unhappy because they possess not love) the parent of grace, of gentleness, of delicacy; a cherisher of all that is good, but guileless as to evil; in labor and in fear, in longings of the affections or in soarings of the reason our best pilot, confederate, supporter and savior, ornament and governor of all things, human and divine; the best, the loveliest whom every one should follow with songs of exaltation uniting in the divine harmony with which love forever soothes the mind of men and gods."

What Honeymoon Means.

Very few people know the meaning of the term "honeymoon" and know the way it originated. It used to be the custom among the ancient Germans to drink "hydromel" for thirty days after marriage. Hydromel is a mixture of honey and water. When it is fermented it contains enough alcohol to very quickly intoxicate a man. So according to this old German custom the word "honeymoon" was derived from the drinking of hydromel, and it lasted thirty days. As hydromel was intoxicating the "honeymoon" in olden times was nothing more nor less than a royal old drunk. E. P.

Going at 103.

Doctor—Your temperature is up to 103.

Auctioneer (drowsily)—Hundred an' three! Hundred an' three! Going, going at hundred an' three! Who'll make it a hundred an' four? —The Doctor.

WISDOM OF THE AGES.

The illuminated one is he whose spiritual faculties have all been quickened.

This is the one whose illumination is perfect.

Of course there are many degrees of illumination.

One faculty may be quickened into newer and higher life while all the others remain in their natural or in dormant condition.

But when I say Illuminated one, I mean one whose faculties have been exalted or quickened.

He, truly, is an avatar (an incarnation of Deity) for all knowledge is placed at his disposal.

Memory opens to him the door of all experiences in past embodiments.

Of times he uses knowledge that has been brought from afar.

Think not that all knowledge revealed thru illuminated ones was acquired either in one embodiment, or while attached to one world.

Spirit calls no world home, but has been a traveller from remotest time along an infinite journey.

Yet, caprice and fancy play no part in these wanderings.

Law controls all things, and order reigns thruout all universes.

The life that is willed to be by Higher Powers.

What if some say, This is the only life, the first and last incarnation?

Do not stop to dispute with them. Thou canst not make them see as thou seest.

Wait and they will grow to thy thought.

But keep not thy thought to thyself. Utter it in world language and it shall vibrate on and thru the world until all prejudice shall be overcome, and souls shall become responsive to its harmonious notes.

Study thine own soul, ponder well its lessons, before thou art ready to accept the lessons that others may offer.

If thou art illuminated, thou wilt assimilate the food thy soul needs. Give raiment, material food and shelter to the physical body, but give the soul unmeasured love and knowledge.

Open all the storehouses of Nature and wrench from her her time-honored secrets, ransack the universe if thou wilt in search of new truths, but if thou wilt only be patient and wait, these shall all come to thee.

For the soul knows its own and draws all things it wishes unto itself.

Be ye content with fewer things in the external world, and seek to draw unto thee the higher ideals of the spirit.

But despise not the means that leadeth to the coveted end.

Perform the duties of every-day life uncomplainingly, for these may be made the stepping stones to true spiritual growth.

BELLE BUSH.

Mediumship.

Mediums are not made in a day. They grow into their gift as naturally as musicians or artists do, and thus their brain forces are attuned to spirit by degrees. As they, through the exercise of their mediumship, rise in spirituality, their fleshy tissues also refine themselves to partake of the sensations or feelings experienced by the spirit, the sweetest of which is love, now sensed as a sort of divine afflatus, filling the breast with a tenderness and exaltation that lifts one above all sorrow and sadness, and generates a desire to give thanks to nature for such beneficence. In this condition of spirituality, love may be elicited in return for sending it out, as readily as inspiration is by thinking. In the latter we put the brain in motion for an intelligent effect; in the former we put the heart in motion for a loving effect. First efforts may bring no responses, but consistency, desire and time bring their sweetest rewards.

Mediumship is a divine gift, and the more the medium exercises his own divinity in connection with its practice, the more perfected it becomes.

Hope For a Young Man.

Son—I hope, governor, that when I attain to your years, I'll know more than you do.

Father—I'll go you one better, my dear boy, and hope that when you reach my age, you'll know as much as you think you know now.

Buffalo Notes

N. H. EDDY, Correspondent.

Mr. B. F. Austin of Rochester, N. Y., is speaking for the First Spiritualist Society, Prospect Ave. and Jersey st. The remaining Sundays in Sept., also a part of Oct.

Sunday morning, Sept. 10th topic Subject of Dreams, and that dream state, he said it was a mysterious condition, hard to solve, mind always active, and things seen in the dream condition, seem as real as those in the waking moments. Mr. Austin spoke very interesting upon the subject, citing dreams, visions and experiences of his own also regarding statements of others that he knew about.

The evening service Miss Mowrey rendered a vocal solo, Florence Beebe pianist.

Mr. Austin spoke upon the subject "The Power of Thought," the use of same for good or evil, its relation to ourselves and others, relative to disease or health. He also mentioned regarding suggestion and its effect upon ourselves and those we come in association with. Mr. Austin recited various experiences pointing out facts or points, germane to the subject, Power of Thought. The discourse was an able one and listened to with much interest by the audience.

Mr. A. S. Prentice of 187 Whitney Place, has lately returned from a visit and business trip to California and various western points.

Wm. Whitaker, wife, and his mother have just returned from their visit at Lily Dale to their home Norwood Ave.

Mrs. L. Evelyn Barr, 364 West Ave., returned home Saturday, Sept. 9th from Lily Dale, also Mr. H. L. Hanson.

Mrs. Amelia Peterson and sister, Mrs. Fowler of Grand Rapids, Mich., are stopping a few days with friends in Buffalo, while enroute home from Lily Dale where they have been attending the City of Light Assembly meetings. Mrs. Peterson is an artist of rare ability, some fine specimens of her work were on exhibition at the Dale this season where she has numerous friends.

Mrs. Mary Jones of Conneaut, O., is visiting her son in Buffalo.

Wednesday evening, Sept. 13th, the services at Temple, Prospect and Jersey st., was conducted by Mrs. M. E. Lane, medium and message bearer, and while under influence of her spirit guides, gave a good number of spirit messages, same being appreciated by the audience, Mrs. Lane holds a test seance for spirit messages Monday evenings and a developing circle at her home 218 Virginia st., Thursday evening.

Mrs. Lane will hold a seance at Temple, Prospect and Jersey st., Wednesday evening, Sept. 20th.

Meetings are held every Sunday evening, at Stirling's Hall, 374 Conn st. Tests and spirit messages. Mrs. DeWolf and Mrs. Staley are the principal mediums, very good audiences are in general attendance.

Mrs. A. G. Atcheson 274 North Division st., holds circles every Monday evening at her home, also medical work, advice and messages during the week.

The Lady's Aid society connected with First Spiritual church, Prospect and Jersey st., will hold a peach festival and entertainment, Friday evening, Sept. 29th, a good time may be expected. Come and bring your friends.

A SUMMER'S NIGHT.

ETHEL WATTS MUMFORD.

The moonlight is a keen, white sword of pain,
That pierce thru the armour of my mind.

The gentle winds are treacherously kind;
I dare not hear the nightingale's refrain.

Is the soul sickness ages old or new?
The world is summed for me in this night's stress,

Summed in a yearning, savage tenderness—
Summed in a thousand bitter thoughts of you!

—From Smart Set.

Have you missed your aim? Well,
The mark is still shining.—Reason.

A MESSAGE FROM PEARL TO PAUL.

Pearl is the heroine of that great spiritual book, "In the World Celestial," by Dr. T. A. Bland, and Paul is the hero.

Pearl passed from earth some forty years ago, while quite young, leaving her boy lover, Paul, to mourn her as dead. After many years Pearl appears to Paul in a materializing seance, and assures him of her undying love, and that she is waiting at the golden gate for him to join her.

Soon after this she has him put into a cataleptic trance, and visits her in her spirit home. She entertains him royally, and then takes him on a tour of inspection thru the spheres. Think it not safe for him to remain longer. The account of his ten days visit to that world of the so-called dead, Dr. Bland with his permission put into a book.

We have just received from Paul, thru D. Bland, a poetic message penned by Pearl during a recent trumpet seance, given by Mrs. Gertrude R. Wright of Chicago.

The golden sands neath Times swift river

Are shifting, shifting toward the shore,

Stirred, by those waves which bear you nearer

To me, my loved, once more.

Those golden sands are deeds of goodness

That down the passing years,

You've strewed about with courage great

And scorned all passing fears.

You dared to live for truth and right

And always sought the pure,

So, by that life you've built a home

That ever will endure.

And I will lead you to it dear,
Some morning bye and bye,
When you have bid farewell to earth

For realms beyond the sky:

O, great rejoicing there will be,
No more, dear heart to roam;

The circle then will be complete
In our celestial home.

Man and Dog.

James—Pedigree in a dog makes him valuable.

John—Certainly.

James—Funny, isn't it?

John—What is funny?

James—Pedigree appears to make a man mighty near worthless.

SPECIAL NOTICES.

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Presents to the readers of the world a book entitled the "SCIENCE OF THE SPIRIT, SOUL AND BODY." It tells you what constitutes man's estate. This clairaudient transmission took four years of his life to obtain. The "Truth" as presented was formulated by incarnated intelligences from the earth plain to the Fourth Assension of progression in the world of spirit, up to the highest and most exalted souls in the dominions of the Deity. The book is an educator of all souls incarnate and incarnate suffering in the lower states of servitude in spirit life, and a wonderful presentation of the value and truth of man's future state of existence and progression after the change called death—explaining why there is no death. It is a clear-cut portrayal in all its simplicity of the master of truth.

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TEST MEDIUMS.

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C. Walter Lynn, 784 8th, street, Oakland, Cal.
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 876 Main Street, Buffalo, N. Y.
Mrs. Edith McCrossman, 202 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A. McHenry, Excelsior Springs, Mo.

HEALERS.

Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Dr. J. S. Loucks, Stoneham, Mass.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Rev. Dr. J. B. Geddes, 103 Lafayette St., Jersey City, N. J.
Moses Hull, Whitewater, Wis. *
Mattie E. Hull, Whitewater, Wis. *

*Hugh R. Moore, 130 W. 13th St., New York City.

SPRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
A. Normann, 2721 Elliott Ave., Minneapolis, Minn.
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

ASTROLOGERS.

N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Waltrond, box 201, Denver, Colo.

TRUMPET MEDIUMS

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ASTROLOGICAL.

SCIENCE AND RELIGION OF THE STARS.

BY KARL H. VON WIEGAND.

Astrology and Astronomy, which to the Ancients, was one and the same, stands pre-eminently the oldest science known to man, and is the mother of science as well as religion. The two are one, a dual aspect of the Law of the Universe. Astrology might be considered the spiritual and astronomy the physical reflection of this science and law, one the esoteric and the other exoteric, though there are both exoteric and esoteric mysteries connected with each, when considered separately.

One deals with the physical planets and their movements as they relate to the days, weeks, months, years and greater cycles; the other deals with the inner essence and vibrations of the various bodies and their relation to man's spiritual side. The Ancient Initiates understood man's inner nature and its connection with the great cosmic forces of the universe far better than is comprehended in this day and time.

Since Astrology and Astronomy were separated, and even many years previous to it, the hermetic mysteries and secret knowledge of this twin science have been lost. While Astronomy has made great strides and progress, Astrology has retrograded through this rending asunder. It has fallen into the hands of ignorant charlatans and superstitious pretenders, who have used it for purposes base and selfish. Their pretensions to the Sacred Law and sublime esoteric mysteries of the ancients, of which they did not possess the key, thus brought odium and ridicule upon the grand science that goes far towards solving the riddles of life.

The study of the stars and planets for "signs and times," as well as for their influence upon human life and destiny, dates back to antiquity, when man first raised his eyes from the earth to the glories of heavens above. Crude that contemplation and observation was, superstitious and erroneous the primal deductions may have been. Even in the "Dawn of the Morning" primeval mankind must have had a spark of that instinct which now impels him to worship something greater than himself, and 'tis little wonder that he has given this adoration to the Sun, Moon and stars and planets. Even in this age there is nothing manifested that comes as near symbolizing the Creator as the majestic orb of the day.

Man soon observed that the heavenly bodies influenced things terrestrial, and quite naturally connected them with Divinity, from the Sun and Moon to the lesser luminaries of the night. He gave to them various attributes of power and potencies for good and evil, according to their size and brilliancy, and made sacrifices to them.

Thus for ages mankind had no other religion, knew no other Gods, than the heavenly hosts, until in time, in different lands and ages, several systems of religions were constructed upon this basis as the result of man's rudimentary knowledge and the deductions that he was capable of, until it reached its height and splendor in Atlantis, later in Mexico, Ecuador and Egypt.

This starry trail can be traced through the religions and religious beliefs of all lands and nations from the morning of the advent of Christianity. It even has its "Star of Bethlehem" and other symbols, the origin and source of which the followers of this faith little know of.

Two of the great religions of today, the Mohammedan and the Protestant, who number their faithful by the millions, derive their greatest symbols—those most emblematic of their faith, the Crescent and the Cross—from the constellation of a zodiacal sign, although the peculiar Egyptian cross, the "Crux Ansat," antedates the Christian cross by many centuries. It is in this configuration, the sign Virgo, that many of the symbols and rites that pertain to the Christian religion can be found, such as the Celestial Virgin, Our Lord, the Star of Bethlehem, the Southern Cross, the Sacrifice and many others. In the history of the patriarchs and the twelve tribes of Israel we find the record of the Sun's progress through the twelve signs and constellations of

the zodiac. This knowledge of the zodiac was considered by the initiates the most secret and sacred of the ancient mysteries of this science and religion.

The entire Holy writ, especially the books, Revelation, Ezekiel, and other prophets, teem with strange Kabbalistic prophecies, symbolic figures and parables, mystic visions and dreams that are utterly incomprehensible to the mass of its readers. The most ardent followers and teachers of the Christian faith seldom attempt to elucidate any of these, to them sealed mysteries, and in utter defiance of all reason and common sense, frequently accept and teach as literal many things that are intended as symbolic and figurative. The light that a knowledge of Astronomy and Astrology would shed upon these obscure and veiled points, and which would break many of the seals—an understanding of which is essential to the correct interpretation of many Kabbalistic prophecies and parables—is considered sacrilegious by many of the leaders of the Protestant faith. It is deemed utterly unworthy of thought and study, being relegated to the ignorant and superstitious, and by some even classed as coming within the domain of his satanic majesty.

This attitude that many take is strangely inconsistent with their faith and belief in what the Bible relates and reveals. It was the heavenly bodies that heralded the coming of the Lion of Judea, years upon years before the Master took upon Himself the fleshy garment, and according to the Bible, was it not the Wise Men of the East, humble Shepherds and faithful observers of the starry realms, who read in the constellations when and where the new Initiate, the Christ, was to be born, and who, guided by their calculations of the Star of Bethlehem, came to the manger and were the first to bring sacrifices and worship at the lowly throne? The immense ruins of magnificent temples obelisks, columns, etc., in Yucatan, Mexico and Ecuador, the only record that the ruthless Spaniards left us, bespeak a people of culture, versed in the arts and industries of the time, who had gained a civilization and were most ardent Sun and Star worshippers. The knowledge of this worship was in all probability carried there by the Atlantians.

In Egypt this science-religion reached its height, and was taught in the schools of the priesthood, who held in their possession its keys. These were only conferred upon the most worthy after many years of laborious study, and only upon the severest tests ere even the Neophyte was initiated from one degree to the other in the hermetic mysteries. Only the wisest and greatest were ever instructed in the higher lore of the stars.

This lore was deemed worthy of the time and attention of the greatest scholars, sages, philosophers and even kings and rulers, who sought to master this coveted knowledge, this sublime philosophy of life.

These schools were known far and wide, and great men from all lands journeyed thither to apply for admission and instruction that often extended over half a life's span, and even Christ went there to be taught.

In those days Astrology and Astronomy were synonymous and inseparable, the Neophyte being taught from the blue scroll of the heavens, thus learning the names and positions of the heavenly bodies. Today, few Astrologers can point out even the members of the solar system, not to mention, Arcturus, Vega, Aldebaran, and the brilliant Sirius, in whose honor great temples were erected in ancient Egypt.

It was while this knowledge and worship of the stars was at its height that Egypt attained its zenith of power, glory and splendor unrivaled. When its grand civilization crumbled this science was engulfed in the mire of superstition and ignorance, and its sublime esoteric teachings and hermetic mysteries lost, few of which have been recovered. The silent Sphinx, whose riddle has never been guessed, the great pyramids, the guardians of the sacred laws and mysteries, and the magnificent ruins of temples mutely speak of a time when men's eyes were turned upward and inward. They are silent monuments of the Light that once shone so brightly amongst the children of the earth.

When Astronomy and Astrology were separated, the former to reach the heights that it has attained in physical science, the latter sank still

lower than it was before, not because it was unworthy of the bright minds that were attracted to Astronomy, but because those minds could not comprehend it and were unable to see the jewel in the nauseous mass of superstition, priestcraft and false teaching that had accumulated around it since the time when the Pyramids and the Sphinx sealed the mysteries and the Masters and Hierophants withdrew from the outer world, for this, it can be truly said, is, "an occult," i. e., hidden, science. In the general revival of occultism throughout the world Astrology is receiving considerable attention, and earnest efforts are being made to systematize it and bring order out of chaos by minds who desire to see it restored upon its ancient principles and purity. It is doubtful whether it will ever be placed upon its former pedestal, until Astrologers turn their eyes from the books to the starry hosts themselves and ardently woo the astronomical branch of the law and science until the two are wedded again. Astronomers decry Astrology. They study Astronomy simply as a branch of physical science, to whom it has little or none of that spiritual meaning that Astrology in its esoteric sense supplies. It is equally true that the average astrologer knows as little about Astronomy as astronomers know about Astrology. The inner and higher laws and secrets will be only revealed to him who masters both branches of the science. Those secrets are not contained in books. Plunge into the fathomless depths of interstellar space, draw inspiration, life, boundless enthusiasm from the knowledge that such experience will surely give you of your brotherhood with infinity and eternity.

Garrett P. Serviss says: "Make yourself friends amongst the stars, and learn to speak their language. They are the most ancient and steadfast friends that men have had. They will accompany you to all parts of the world, are the same in every land, and can lift the soul above the grime of dull earth as nothing else in the physical universe is able to do. I believe that the contemplation of the starry heavens could cure a maniac. There is infinite sanity in those tremendous sunlit depths."

If astrologers would only enkindle as much interest in their soul for the stars as for "horoscopes" what an inexhaustible pleasure and source of knowledge they would find them. The poetry of the ages is written in them, and some of the oldest stories of ancient literature are there recorded and preserved. The mere names are picturesque and thrill the imagination. It is a source of unspeakable delight to recognize upon a starlit night "Andromeda," the chained maiden of Grecian mythology; the brilliant hero "Perseus," with his winged sandals and diamond-hilted sword, the giant "Orion," smiting the gigantic bull "Taurus," with his sparkling club, as the latter, with the fiery red Adebarran in his immense forehead, charges down the great curve of the zodiac treading the sparkling clouds of star dust beneath his feet. Gaze upon Sirius, the Dog star of the ancients; look for the soft light of Capella; beautiful Vega, the brilliant that shines from the icy polar regions; Arcturus, of whose splendor Job, the Hebrew poet, sang; Spica, the white pearl of Virgo; the Holy Virgin and fierce, red Antares, who shines like a star in flames. Gaze, contemplate, meditate, and you will gain friends who never chide you; you will learn of things that are not between the covers of books, mysteries and secrets that cannot be obtained in any other manner.

To the humble Neophyte, the seeker after Wisdom for their own sake, the seals of these hermetic and occult mysteries are broken, as rapidly as he masters his lower nature, keeps his eyes steadfast on the heights, and as the higher perceptive and intuitive faculties of his soul and mind unfold, he masters the handwriting of God in the Book of Life. The Kabbalistic hieroglyphics that cover the walls of the heavens, where is written the history of the worlds from the beginning, where is foreshadowed their destinies of the future, and where are the spheres whose knowledge transcends our own and other worlds in the course of creation and preparation for human feet to tread.

Gaze into the breathless abysses, contemplate and realize the immensity of thy creator, the universe and thy soul and their relation to each

other. If you are an astrologer, woo the stars in their own domain, of whose influence you so glibly prate; if an astronomer, study astrology, the spiritual realm of your inspiring science, and you will attain to knowledge and wisdom that you can not and will not receive by following your separate paths. Look upward and let your soul revel in the celestial music of the spheres, for the world is but a temporary abode—simply a mile-stone on the pathway of life, that marks the pro-

gress of the soul—a grain of sand on the shores of the sea of eternity.

Do not boast of not believing in a future. It might prevent you from believing when needed.

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MISCELLANEOUS.

VICTORIEN SARDOU.

The Great Dramatist, Gives His Spiritual Experience.

"I was one of the first to declare myself a believer in Spiritualism, and that at a time—half a century ago—when there was some merit in doing so, for it usually entailed being stigmatised as a fool, a madman, or a charlatan. Nowadays, with so many of the leading scientific men of the world on the same side, there would be nothing heroic about such a course. In fact, the day is much nearer at hand than is commonly supposed when to scoff will be the hall mark of ignorance.

The incident I have to relate caused me no surprise whatever, for I had witnessed much that was far more singular. I had been a medium for rather more than six months. In my possession was a round table which would walk across the room and turn round and round at my bidding, exactly as if it were a well trained dog. On several occasions white roses had fallen from the ceiling on my desk, and I had seen the keys of my piano rise and fall as if under invisible fingers, to play sweet, unknown airs to me. So familiarly had I become with all these phenomena, of which I was both the instigator and the witness, that I viewed them without the least emotion and, I can positively declare, without any trace of auto-suggestion. I was merely an attentive observer, sceptical at first, then won over by the unimpeachable evidence of facts. Extremely critical, absolutely calm and self-possessed, I looked upon such incidents as unconcerned as on any of the ordinary acts of my daily existence, the routine of which was then the most regular it is possible to conceive. I used to draw in pen and ink with surprising rapidity extraordinary designs in which my own individual imagination and will had no part. My hand no longer belonged to me, but obeyed some foreign influence which professed to be the spirit of Bernard de Palissy.

One Sunday, towards two o'clock in the afternoon, I had sat down at my desk to draw, as usual, with the assistance of this occult influence, and had spread out in front of me on the table a sheet of drawing-paper of ordinary dimension. Instead of beginning to trace a design, however, the pen, obeying a sudden impulse of my hand, brusquely described an oblique line, reaching from top to bottom of the paper, which was thus rendered useless. On this occasion I interrogated Bernard de Palissy, or, rather, the spirit professing to be his, by the ordinary means, and received for answer, "Paper too small!" I then selected a larger sheet. Again the pen made a line from top to bottom of the paper. Again I put the same question; again I received a similar answer—"Too small!" Larger paper I did not possess, a fact which I pointed out to the spirit. "Go and buy some!" was the immediate order.

I protested. It was raining at the time, and the stationer I usually dealt with had his shop pretty far from the Quai St. Michel, where I then lived. "Go to the Palace St. Andre des Arts," said the spirit. I tried to recollect whether there was a stationer's shop there, but could recall none, and told the spirit so. "Yes! There is a shop there. Go and look!" Much astonished, I at last made up my mind to sally forth, and duly reached the spot indicated. I looked all around. Just as I had foreseen, no such shop was to be discovered. Considerably annoyed at having come out on a fool's errand in a heavy down-pour of rain, I was about to return, when my eye fell on a signboard over a large doorway, on which was written "Wholesale Dealer in Cardboard." Entering the place, I asked for drawing-paper, and found to my surprise that the shopkeeper possessed a stock of every size. I selected what I wanted, and returned home. There I at once spread the paper on the table, and my pencil, without the slightest hesitation wrote "You see I was right!"

The facts I have just related took place in 1857, and shortly after this my mediumistic faculties vanished as suddenly as they had appeared.

[It was not, however, a disappearance of mediumistic faculties in

the case of Sardou, but their direction towards his intellectual development, making him one of the foremost dramatists of his time.—Ed. H. of Lr.]

Spiritualism and Longevity.

While reading the extremely interesting "Fragment of History" by Dr. Robert Chambers, in "Light" of July 15th and 22nd, I was much struck with the fact that, even in those early days of the movement, Spiritualism found its way into a circle of literary and scientific men and women, many of whom became well-known for their intelligence, ability and probity. But I was still more struck with the remarkable fact, which is brought to light in the valuable explanatory foot-notes which you appended to Dr. Chambers' narrative, that almost all of those who were associated with him reached the full term of "three score years and ten," while the majority of them lived to be eighty, or more, before they were promoted to spirit life.

This fact, which it would be difficult to parallel, has a distinct bearing upon the frequently repeated assertion that "the study of Spiritualism and the exercise of mediumship are injurious to health and sanity and tend to shorten life," and it is therefore worth while to draw special attention to the figures which prove that those who were associated with Dr. Chambers in his investigations reached a ripe and honored old age, and were not injured physically, mentally, or morally by their devotion to Spiritualism.

Dr. Chambers was nearly 70 years of age when he died; Miss Andrews (afterwards Mrs. Ackworth), the medium, was 70; Major-General Drayson, 75; Miss Howitt (afterwards Mrs. A. A. Watts), 60; William Howitt, 84; Mrs. Howitt (who died nine years after her husband) was probably as old or older than Mr. Howitt when she passed over: S. C. Hall was 88; Mrs. S. C. Hall, 81; W. M. Wilkinson, 84; Mrs. DeMorgan, 84; Dr. Hugh Doherty, 82; Newton Crossland, 80; Mrs. Crossland, 83; R. Westmacott, 73; Dr. Garth Wilkinson, 88, and Mrs. M. Gregory, 80.

We may add to the above list the following names and ages of other prominent Spiritualists of the early days, who took an active part in public work for many years, and the figures are equally striking and significant: J. J. Tissot (the artist), 65; Charles Blackburn, 79; H. Wedgewood, 87; Dr. J. Dixon, 84; William White, 59; A. A. Watts, 75; Dr. Nichols, 85; T. Shorter, 76; G. Sadler, 80; Rev. Tomlinson, 88; J. Clapham, 85; Mrs. A. Cooper, 83; H. K. Rudd, 88; Mrs. C. Sainsbury, 84; P. W. Claydon, 74; Miss F. J. Theobald, 71; Captain James, 90; J. Skipsey, 71; T. H. Edmands, 80; H. Dixon, 75; D. Fitz-Gerald, 71; F. Clarke, 73; Mrs. S. Speer, 77; J. Lamont, 76; Sir Chas. Isham, 83; Sir Chas. Nicholson, 95; Mrs. Hennings, 102; the Hon. Alex. Aksakof, 71; Rev. Ballou, 88; Dr. R. Buchanan, 85; Dr. E. Crowell, 78; L. Colby (Ed. "Banner of Light"), 80; Mrs. E. H. Britton, 77; Dr. W. Britten, 73; W. Wallace, 85; W. J. Chamberlaine, 84; D. D. Home, 53; Mrs. E. Buick, 73; E. H. Bental, 84; Miss E. D. Ponder, 71; Rees Lewis, 87.

Among those who have passed to spirit life this year are C. C. Massey, 67; Dr. J. Bowie, 73; A. C. Swinton, 75; A. Smedley, 75; R. Fitton, 77; D. Younger, 70; Mrs. A. Roberts, 82; W. Oxley, 82; Mrs. Wilson, 85; Dr. E. D. Babbitt, 77.

There are, happily, many honored veterans still in our midst, among whom we may mention the Hon. P. Wyndham, 70; Rev. J. P. Hopps, 71; Sir William Crookes, 73; W. Tebb, 75; A. J. Davis, 79; while Dr. A. R. Wallace, Ed. Rogers (Ed. of "Light"), Mr. and Mrs. T. Everitt, Dr. G. Wyld, R. Cooper, and Dr. J. M. Peebles are octogenarians who are still in active possession of their faculties and doing good work for truth and humanity. Hudson Tuttle, we should imagine, must be over 70, Mrs. Cora L. V. Richmond is 65, and J. J. Morse will soon enter upon his 58th year.

It may be objected that these are a few selected cases compared with the great body of Spiritualists, but they include nearly all the most active public workers of the movement, and among those of less prominence there have been, and still are, many others who are equally well on in years, and therefore we claim that those we have named fairly represent the general body of Spiritualists, and that we have given conclusive evidence that the alleged injurious effects of Spiritualism upon

its adherents exist only in the imagination of those who are ignorant of the facts of the case. W

The Light of Truth.

The trend of thought today is towards the millenium, the time when the human race on this planet and in its spheres has attained to sufficient knowledge to enable them to regard each other in the light of truth.

The story has been the same since the crystallization of the planet. Nature works everywhere toward the same end—the refinement of all things to better use.

We cannot master the science of being in a day nor in a century, the work of eternity will be its study in its various lines and demonstrations.

To the intellectual this is a joy, to the theologian seeking for truth, a transport, and to those whose ways are evil, a dread and a darkness, they have no desire for it and it holds no attraction for them.

Truth to the seeker after light and knowledge is full of charm and beauty. It holds out its hands to all who would be led by it, and lifts the veil from secrets hitherto unguessed, while as a conqueror it scales the ramparts of the highest fortresses of the ages back of us.

The light of truth is from the central sun of existence, the highest development of the powers of man.

Supernal light streams o'er the hills,
Its glories reaching wide,
It limns life's pictures on the soul
And finds where'er we hide.

It reaches error's dark domain,
It waits and wearies not.
Its mission means the good of all,
It leaves no stain or blot.

Infinite is its wielded power,
No hand its course may stay;
Its rays flash out from suns of truth,
It makes immortal day.

MRS. M. A. CONGDON.
Cloud Cape Inn, Mt. Hood, Ore.

Mrs. Besant on Psychic Healing.

The "Psycho-Therapeutic Journal," for August, contains an account by Miss McGrigor, of an interview with Mrs. Besant, the object of which was to remove the "misapprehensions, which seem to exist as to the light in which psychic healing is regarded by leading Theosophists." Mrs. Besant's addresses at the recent Congress of Theosophists had done much to clear the ground, for she then said:—

"Clairvoyant vision and clairvoyant diagnosis in a condition of trance were being proved to be of the greatest value, and this must obviate the crime of vivisection. Some medical men were finding that the working of the human organism could be better studied under trance. Psycho-physiology was being recognized in France, and vivisection was being less practised. The body, being the home of the spirit, should be dealt with by psychic methods. The theosophical movement was towards greater refinement in every way—refinement of perception, of manners, of methods of living—which must tend to keep the body in health, and methods of healing in cases of illness."

Heredity.

Heredity is a word that is greatly misunderstood. Most people speak of heredity as if it was the acquisition of some tangible peculiarity passed down from parent to child.

Consumption is spoken of as being hereditary. The thought is that the disease, consumption, is inherited. Syphilis is also looked upon as a disease that a child acquires from the parents.

There is a truth in the thought of heredity, but not exactly what many people suppose. Parents affected with consumption or syphilis may entail upon their children certain defects or weaknesses that render them especially liable to acquire disease. Consumptive-parents bequeath their children lungs that are inherently weak and greatly disposed to acquire consumption. But it is untrue to suppose that a child is born with consumption. There must always be an exciting cause for constitutional diseases. A predisposition to constitutional disease may be inherited, but the disease itself must be acquired.—Medical Talk.

Hunting phenomena brings no light or truth concerning the future of self.

THE UPPER MISSISSIPPI.

Trip That Compares Favorably With the Big Rivers of Earth.

He who has made a voyage from St. Paul to St. Louis by boat in the springtime or the autumn has seen the finest river scenery that may be observed from the deck of a steamer excepting that of the Hudson and the Rhine. Yet few people are aware of the pleasure and beauty of such a trip. I have floated down nearly all of the great rivers. The Amazon from Manaus, the great rubber market, about 1,500 miles from the sea, is a vast, ugly volume of water without any beauty whatever. The Orinoco from Ciudad Bolivar is a small edition of the Amazon, although the tropical jungles which line its banks are mysterious in their denseness and are supposed to conceal all sorts of wild beasts and creeping things. The Parana, which flows from Paraguay down past Buenos Ayres and Montevideo, is more like the Mississippi than any of the others except that it lacks the bold cliffs and charming towns and villages that overlook the Father of Waters. The Magdalena of Colombia, the fourth largest river in South America, is a turbid stream that is either very low or very high, according as you travel in the rainy or dry season of the year. Its banks are lined with tropical forests, often impenetrable, and it changes its course as often as the Missouri. It has a wild sort of splendor, but it does not compare with the Mississippi in any respect.

In Europe the Danube is more like the Mississippi than any other river and drains a similar country. The passenger boats are much superior because the proprietors cater to the tourist patronage. For several centuries the governments of the provinces through which the Danube runs have been improving its channel and walling up its banks so that along at least half its course it is now more of an artificial than a natural stream. At one point where it flows through a mountain gorge in the Balkans the scenery is more striking than any along the Mississippi, but for the rest of the way the latter is much superior. The Volga in Russia is a good deal like the Missouri, a tiny, muddy stream, with clay banks that are not at all attractive. The Rhine, of course, everybody knows about, and for romance, ruins and other artificial attractions and traditions it is incomparable.

The Nile has been utilized by tourist agencies greatly to their profit and equally to the pleasure of their patrons, although there is very little natural scenery, and the greatest attractions are the venerable ruins, the mysteries of the desert through which it flows and the picturesque Arab settlements that line its banks. If similar accommodations for travelers that are now found on the Nile could be placed upon the Mississippi and the boats managed with equal skill and liberality the enjoyment of the voyage would be much greater, but I suppose people will continue to visit and admire the attractions of Europe no matter what may be said of those that lie nearer home.—Chicago Record-Herald.

It Was a Success.

A young lady who engages largely in church and mission work was recently the moving spirit in some amateur theatricals which were got up in the interest of a deserving local charity. The entertainment was billed, and the performance was duly given. But somehow or other no notice was taken of it in the local newspapers. A few days later a friend met the young lady in question, when the conversation turned to the theatricals.

"Was the entertainment a success?" "I should think it was," replied the lady, with a smile. "Why, we got over \$100."

"Is that so?" said the friend. "Then you must have had a large audience."

"Well, no," she replied. "We only took \$1.50 at the door, but father gave us a check for \$100 if we would promise never to do it again."—St. Joseph Press.

To Find Out Your Future Husband.

At bedtime, having fasted since noon, two girls who wish to obtain a sight of their future husbands boil an egg, which must be the first egg ever laid by the hen, in a pan in which no egg has ever been boiled before. Having boiled it until it is hard, they cut it in two with something that has never been used as a knife before. Each girl eats her half and the shell to the last fragment, speaking no word the while. Then, still in silence, they walk backward to bed "to sleep, perchance to dream."—"English Folk Rhymes."

Preaching and Practice.

Spellbinder—Yes, my friends, eternal vigilance is the price of liberty. Be on your guard. A word to the wise is sufficient.

Voice (from the audience)—Then you must take us for gold darn fools! You have been talking for an hour and a half.—Kansas City Journal.

Remember this—that very little is needed to make a happy life.—Marcus Aurelius.

FERRY'S MISSION TO JAPAN.

Friendship and Trade Were What He Went to Secure.

The letter which Commodore Perry bore from our government to the mikado asked for a mutual treaty. The original instrument was drafted in May, 1851, by Daniel Webster, then secretary of state, and was signed by President Fillmore. There it rested. In November, 1852, Mr. Webster's successor, Edward Everett, fished it out of the department's pigeonholes, took it to pieces and rearranged it. Three copies were prepared and were splendidly engrossed in English, Dutch and Chinese. These were inclosed together in a sumptuous gold case, and to make the whole presentment still more impressive to the Japanese mind the gold case was enshrined in a coffer of rose-wood.

The document intrusted to Commodore Perry asked of the Japanese court two things, friendship and trade—first and foremost, friendship, for the safety of our seamen. Many a hapless crew had been driven into their rocky coast, escaping the perils of the deep only to be welcomed by those truculent islanders to a dungeon or a cage on shore. This wrong must be stopped at all hazards. And if, in addition, we could persuade Japan to enter into friendly relations of trade the two countries by mutual interchange of productions might each promote its own prosperity and the welfare of the other. It was thought that orientals might see that as well as Yankees. In the end they did. But it cannot be said that Japan any more than an oyster ever really yearned to be "opened."—Century.

TRUE WAY TO MAKE TEA.

A Science Which Includes Many Mysteries in the Brew.

Luwuh, a poet, saw in the tea service the same harmony and order which reigned through all things. In his celebrated work, the "Cha-king" ("The Holy Scripture of Tea"), he formulated the code of tea. He has since been worshipped as the tutelary god of the Chinese tea merchants.

In the fifth chapter Luwuh describes the method of making tea. He dwells on the much discussed question of the choice of water and the degree of boiling it. According to him, the mountain spring is the best; the river water and the spring water come next in the order of excellence. There are three stages of boiling. The first boil is when the little bubbles like the eyes of fishes swim on the surface. The second boil is when the bubbles are like crystal beads rolling in a fountain. The third boil is when the billows surge wildly in the kettle. The cake tea is roasted before the fire until it becomes soft like a baby's arm and is shredded into powder between pieces of fine paper. Salt is put in the first boil, the tea in the second. At the third boil a dipperful of cold water is poured into the kettle to settle the tea and revive the "youth of the water." Then the beverage was poured into cups and drunk. Oh, nectar! The filmy leaflet hung like scaly clouds in a serene sky or floated like water lilies on emerald stems.—International Quarterly.

The Change of a Word.

"You wouldn't think there'd be enough difference between the definite and the indefinite article to matter much, would you?" said a woman who writes for a living. "I made a lifelong enemy of a woman once just by writing 'the' where I meant 'a.' It was an account of her wedding I was doing. I said something about the ceremony being performed at the home of the bride's aunt, and then I added that there were present 'only the few friends of the family.' The bride never got over that 'the' in front of few. It happened five years ago, and when my name is mentioned she still froths at the mouth."—Washington Post.

Nearing a Crisis.

Jackson (whose financial credit is gone)—I tell you, Witherbee, we are on the verge of a financial panic. Witherbee—Pshaw! What makes you think that? Jackson (confidentially)—Well, sir, Bagley and Roberts used to lend me small sums a year ago, but when I go to them nowadays for five or ten pounds they tell me frankly that they haven't got it. Bagley and Roberts are two of our best business men, too. I tell you, sir, we're going to have a panic.—London Express.

Indifference.

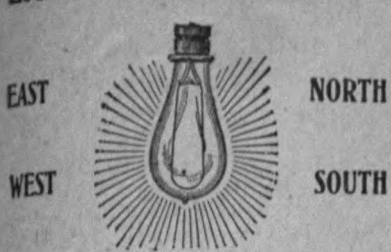
Indifference may not wreck the man's life at any one turn, but it will destroy him with a kind of dry rot in the long run. To keep your mind already made up is to be dull and fossiliferous; not to be able to make it up at all is to be watery and supine.—Bliss Carman's "Friendship of Art."

The Good Classified.

An Indian is a good Indian when he is dead; a boy is a good boy when he is asleep; a man is a good man when he is at work. Get busy and be a good citizen.—Douglas (Kan.) Tribune.

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LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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Transitions—Cath. H. Green, Dryden, N. Y.—J. H. Tyler, San Diego, Cal.—Mrs. O. Alden, Lowell, Mich.—Mrs. Sarah Ranney, Columbus, O.—Mrs. E. V. Wilson, Valparaiso, Ind.—L. Compere, N. S. Home, Cal.—C. H. Worster, National City, Cal.—D. C. Coleman, Vallejo, Cal.—A. Black, Whiting, Ind.—B. Stetson, Hanover, Mass.—Eliza H. Rowell, Lake Pleasant, Mass.

Mattie E. Hull writes from Whitewater, Wis.: Moses Hull went to Minneapolis to attend the State convention, from there he went to Osceola where he is this week. From there he goes to Long Lake for meetings Saturday and Sunday, then I think he will come home. I am glad to say his health has greatly improved of late, and consequently his mental depression is giving way. He was very nervous for some weeks, especially after his severe attack of rheumatism. I am in excellent health, working like a Trojan, getting things ready for the school opening which occurs the last Tuesday of this month. Prospects are encouraging.

Benson Gray of Jackson, Mich., writes: I am pleased to announce through the columns of your valuable paper, that at present the Spiritualists of Jackson, Mich., are enjoying a genuine revival. On Sunday September 3rd, Oscar A. Edgerly began a month's engagement with our society, from reports of his work elsewhere we had been led to expect much, but we can truly say, that our expectations have been far exceeded by our realizations. On Sunday, September 3rd, Mr. Edgerly's guides delivered two discourses of wonderful eloquence and power, enthusing our audience to the highest pitch of appreciation. On Friday night Mr. Edgerly gave a test seance for the benefit of the society, and while he declares he does not pose as a test medium, still we must acknowledge that we have never had a better exhibition of test mediumship from our rostrum, tests that had the true ring of genuineness from start to finish. We feel justified in saying that we anticipate a spiritual feast during the remainder of the month, and we shall try to engage Mr. Edgerly for a longer period as soon as he has the time available. With hearty goodwill for your most excellent paper.

New York Letter.

It will be interesting to our readers to know that Mrs. M. E. Williams has taken up her permanent abode for the summer months in one of the most beautiful parts of Staten Island, the once famous and frequented resort of old New York families.

Mrs. Williams has acquired the well known Howard estate near the County seat of Richmond in the borough of Richmond now embraced in the greater New York; this property standing five acres of orchard and grass land surrounded by numerous shade trees, lies in peaceful seclusion away from the public roads, yet within two minutes of electric cars which afford convenient access by a charming route via St. George to New York City, and thus keep her in contact with the busy world.

Here Mrs. Williams intends to carry on the work of the Psychological Society of New York, of which she is president, together with her co-workers: holding its regular meetings here in summer time; while in

the fall and winter season she will continue to hold her seances and psychological meetings in New York City; the time and place of which will be duly announced under "Religious Notices" in the New York Herald.

This spot which Mrs. Williams has chosen is an ideal one for such work, affording as it does harmonious quietude with restful scenes over meadow and hilly woodland swept by ocean breezes.

The little village of Richmond, where the cars make their terminus, lies not many paces away with its churches, schools and well appointed family residences dotted here and there, all within easy access and nominal fare of New York City.

The Psychological Society in the past year has done satisfactory work, while the seances from their spiritual, philosophical and scientific nature have proved, to both the scientific and skeptical mind, the truth of their mission.

M. ARUNDEL-JOLLIER, 53 W. 24th St.

N. B. Member of the Psychological Society.

Southern Cassadaga—Lake Helen, Fla.

This prosperous association will hold its twelfth annual convention on its beautiful grounds overlooking Lake Colby.

(Postoffice Lake Helen) beginning Feb. 4, and closing March 18, 1906.

The camp is located 145 miles south of Jacksonville, on the Atlantic and Western R. R. a branch of the Florida East Coast R. R.—a line between New Smyrna and Orange City Junction.

Hotel Cassadaga on the grounds will be opened Nov. 1. Board and room \$7.50 to \$8.50 per week.

There are now about 50 buildings including those now being erected. Light housekeeping rooms can be found in the apartment house at moderate prices. Mrs. A. L. Spencer furnishes table board at reasonable rates—the year round.

The public buildings are the hotel, auditorium, pavilion, library and apartment house.

The speakers and mediums now engaged are J. Clegg Wright, Carrie Twigg, W. F. Peck, Laura Fixen and Carrie Curran.

W. Peck and his niece, Miss Hawtin will conduct the singing, and Anna Duncan will preside at the organ.

Mrs. Bartholomew, trumpet medium will hold trumpet seances. Other mediums are expected.

Dramatic entertainments, weekly dances and card parties are features of the camp.

After Dec. 1, there will be meetings each Sunday in the auditorium.

The association has put down a deep artesian well, from which water is pumped into a reservoir on Prospect Heights and all the buildings are supplied with running water free from sulphur.

New cottages are going up outside the gates, and an artesian well is being bored to supply these cottages with water.

For information about cottages to let write to Mrs. A. N. Spencer on the grounds. For rooms in the apartment house, write to Mrs. J. D. Palmer, Willoughby, O.

Charles Myers will meet passengers at the station and convey them to the camp, 3-4 of a mile.

EXCURSIONS.

My excursions begin Oct. 6—the dates following are Oct. 27—Nov. 10—24. Dec. 9—29—Jan. 9.

All these excursions are by the Clyde steamship line from New York City. Write me for special party prices, circulars and folders (enclosing 4 cents in stamps for return postage.)

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

MAINE STATE SPIRITUALIST CONVENTION.

The ninth annual convention of the Maine State Spiritualist Association will be held in Skowhegan, Oct. 6-7-8. Good speakers and mediums and the best of music have been engaged. Business of importance is to come before the convention. All believers in Spiritualism in the state of Maine should be present. Reduced rates on the Maine Central railroad.

Charles A. Chase, Clara B. Crosby, vice-presidents.

Viola A. B. Rand, Sec.

Resolutions Passed at Shaker Peace Convention August 31, 1905.

Whereas, We believe that all wars are equally barbarous and equally unnecessary, their desolating cruelty effecting nothing for the cause of justice or human liberty, and to be regarded only as a return to primitive savagery, therefore

Resolved, That the wide-spread and growing interest in the cause of international arbitration proves it to be not a dream of theorists and visionaries, but a rational, practical way of settling all disputes, and the hope of the world for humane civilization.

Resolved, That the interests of humanity require the reduction of the armament of nations on land and sea, and in the greater enlightenment of our day, when the nations have come to recognize a moral element as entering into their relations with each other, such reduction can be made to the limit necessary for an international police force.

Resolved, That in disarmament, and the consequent reduction of taxation which now falls so heavily on the producing classes, would be found a remedy for many of the industrial disturbances which are menacing our whole social system.

Resolved, That the establishment of the great waterways of commerce as neutral zones, so far as international traffic is concerned, is entirely practicable, and that by this the injury to the trade of nations, through war, would be reduced to a minimum, and the interests of civilization fostered.

Introduced by Leila S. Taylor.

Resolved, That we believe a proportional reduction of armaments among all nations to be feasible and that this method is the most likely to be adopted as a first move toward peace. This would leave the nations in the same relative position as at present and relieve the peoples of the burdens imposed by the maintenance of great armies and navies.

Resolved, That as all cases have ultimately to be decided by conference, even after war has done its worst, common sense and humanity demand that the conference be held before the war begins and that if such conference fail, arbitration be then resorted to.

Resolved, That where the interests of nations come in conflict, there should be a judicial power to determine disputes and differences between them, and strong enough to insure the world's peace. To this end, the Hague court, to accomplish all the good that it can, must have additional sanction and additional authority.

Resolved, That a committee be appointed by the moderator, whose duty it shall be to present these and the resolutions already adopted to Congress and to the President, and to perform such other duties as may be necessary in promoting the cause of peace.

Introduced by Catherine Allen.

Resolved, That the persistent and well-timed efforts of President Roosevelt to effect reconciliation and peace between Japan and Russia, are worthy of the highest commendation, and will receive the universal approval of history. This has placed the United States firmly on the side of justice, humanity and righteousness—the righteousness that "exalteth a nation."

Introduced by Rev. Henry S. Clubb.

Bible vs. Spiritualism.

We still have to bear up as best we may against a steady bombardment of scripture texts, supposed to be condemnatory of Spiritualism. Now we really have a genuine respect for scripture texts: they are so familiar, so soothing, so serviceable, so flexible; and there is such a varied assortment of them—something suited for everything. But there is one thing we cannot do: we cannot accept any text as applicable for all time, and as infallibly true.

The people who send us texts do seem to take them as applicable for all time and as infallibly true. Very well; let us test it again. What are they going to do with Exodus xxii. 18: 'Thou shalt not suffer a witch to live'? Are there any witches now? Do these text-quoters propose to kill them?—London Light.

Philippe the Mysterious.

The remarkable man known as Philippe, who is understood to have had at one time a strong influence over the Czar, died on August 2nd, at Arbresle, not far from Lyons, his birthplace. His true name was Philippe Laudard, but he also called himself Nizier Anthelme Philippe. He first attracted attention as a healer, and was probably a natural healing medium, if his own account of the involuntary nature of his power is to be relied upon. The following is the substance of his own story as told to a correspondent of the "Matin":—

"I do not know when I first became conscious of my power. I have never understood, and never tried to explain the mystery. When I was scarcely six years old, the cure of my parish was uneasy at certain manifestations, and said I had not been properly baptized, for the Evil One appeared to be my master. I effected cures at the age of thirteen, though hardly old enough to understand the strange things accomplished through me. I went about curing people, and revealing the clairvoyant illuminations which came to me from some unknown source. I obeyed the inspirations without knowing whence they came. My part was limited to that of an unconscious intermediary between men and a higher power which was not in myself. I foresaw, without knowing how, things which were to happen, and found that my presence, or my thought at a distance, had an effect on the maladies of my neighbors. I have not cultivated any psychic force by concentration of will; I know nothing of magnetism, or of science. I have not been able to make anything of the books on hypnotism and occult science which I have occasionally looked at, nor to repeat the elementary experiments of famous magnetisers. Yet I followed my mission of healing and comforting both the humble and the great ones of the earth."

All seems to have gone well with Philippe until he advised the Czar to beware of China, and predicted success in the war with Japan.

The Medium Saw it All.

Mrs. Mary A. Livermore, the great woman reformer, is quoted in the Banner of Light as saying: "In 1891, I was on a lecturing tour in the West. When I went into the Sherman House the proprietor, with whom I was well acquainted, told me there was ascertain Mrs. Blake, of California, who wished to see me on a very important matter. I did not know her, and she had never seen me before. She came to my room. Immediately the tables, even the large double bed, began to twist and move. 'I see all these things are due to your influence,' said I. 'Do not cause the spirits to break that mirror, as that would be a needless expense to me.' 'Do not fear that,' she answered, 'but I want to tell you to cancel all your engagements for December 28th, 29th, and 30th of this year. There is death in sight.' 'Do not imagine I shall be any such goose,' I laughed. 'But tell me what you see.' Then she went into a trance, and told me that an old lady of whom I was very

fond would die. She said she saw a casket and an easel with a man's portrait right beside it, and a large box in which was a wreath, with six roses lying on the table. She went further, and described a small child being lifted by its mother to look at the face of a dead woman, and recoiling after kissing the cold flesh. It all happened just as she described it. I was here in Melrose over Christmas, and my 'later' mother-in-law was here at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had said, and I was obliged to cancel the engagements.

Every Day is Sunday.

Few people know that other days of the week than the first are being observed as Sunday by some nation or other. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday; and the Christians Sunday. Thus a perpetual Sabbath is being celebrated on earth.—Success Magazine.

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—N. Y. Herald.

It seems to me to be the foremost scientific work of this or any other age."—Franklin Smith, Mass.

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"This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. The subject of Phreno-physiology alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. G. 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 Husted Institute of Chiropractic, Rochester, N. Y.

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THE SUNFLOWER

TWO FINE PORTRAITS.

Hanging on the wall in an upper room of the pleasant home on Sunset avenue owned and occupied by Hon. and Mrs. Ezra D. Beckwith, are two very fine portraits, one of their daughter, Mrs. Eva J. Conkling who died some ten years ago, and the other of their son, John D. Beckwith, formerly of Little Falls and later of Utica, who died a little more than two years since. They are really very fine pictures from an artistic point of view and excellent portraits, as all those who knew the originals will testify. Apparently they are done in what goes by the name of pastel painting, but nowhere is there about them any trace of the touches by a brush, a crayon, a cloth, a pencil or any other instrument. They are in color and but for that in all respects, resemble photographs taken by a camera. Both are busts, the pictures being of the usual size of paintings or crayons of that character. The remarkable thing about them and the one most interesting is how they are made and this Mr. Beckwith told interestingly to a Press reporter yesterday.

They are what is known as spirit pictures or pictures painted by spirit artists. They were done by the Bangs Sisters, as they call themselves, of Chicago. Mr. Beckwith had seen some of their work and this spring determined to see and investigate for himself. Accordingly, having business in Chicago, he took Mrs. Beckwith with him and improved the earliest opportunity after his arrival to call at their apartments in the residence part of the city. They had engagements for all the work they could do that day, but made an appointment for Mr. Beckwith at 11 o'clock the next morning and at that hour the Uticans were promptly on hand. They were ushered into the ordinary drawing-room or parlor of a dwelling and seated before a table which was immediately in front of a window, and proceedings commenced at once. Into the window were put two frames, each containing a canvas stretched as for an oil, pastel or crayon. The picture appeared on the canvas nearest the Uticans. The two artists, one on either side of the frame, simply put each a hand thereon and sat there quietly for a few minutes. The first indication of a change noticeable was a darkening of the edges of the hitherto unmarked canvas. After perhaps ten minutes the outlines of the photograph appeared quickly on the canvas. The face came out plain enough to be recognized and then seemed to disappear and come again, disappearing and coming again, each time a little more plainly. What was at first dim became plain and plainer and last of all the coloring appeared and surely no human artist could have put it on more naturally or done the tinting with better taste. The Bangs Sisters suggested to Mr. and Mrs. Beckwith that if there were any criticisms to make as the picture was developing attention be called to it, but only once was the opportunity improved.

The pictures were developed in full view of Mr. and Mrs. Beckwith, who sat so near as to touch the table on the other side of which was the window holding the canvas. The portraits came out from the cloth before their very eyes. A remarkably short space of time was occupied, 35 minutes for the picture of the son and 30 minutes for that of the daughter. No living artist with brush, crayon, or pastels could have done it better if hours instead of minutes had been employed. They are certainly excellent portraits, true to life. How were they made? That is the most natural question to ask and the one most difficult to answer. Mr. and Mrs. Beckwith had never seen nor been seen by the Bangs Sisters till the day before the pictures were made. They made no appointment by mail or wire, nor did any one in Utica know of their intention to put these artists to test. There was certainly no collusion or knowledge beforehand of what was intended or expected. Mr. and Mrs. Beckwith had in their luggage photographs of their children, but these were not taken out or shown to anybody until the pictures were finished and delivered and then in their room they compared the portraits with the photographs and marvelled at the like-

ness. The Bangs Sisters claim the same work can be as well done in any other house as in their own and when desired go to the homes of their patrons and the spirit artists do as well there as anywhere. Mr. Beckwith says in no way could the Chicago ladies have known him, or any member of his family or his intention to order pictures. The work is artistically done and the pictures are certainly lifelike. The Bangs Sisters claim that they were painted by spirit artists. Even the most pronounced skeptic can only guess and wonder, while the faithful literally believe the statement.—Utica Daily Press.

A FAMOUS CHARGER.

The Story of Marengo, Napoleon's Last War Horse.

Napoleon helped himself to the creature when he encountered the mame-lukes on the banks of the Nile in 1798. Superb as were the horses of these "knights of the desert," the white charger with the "great black eyes, wide nostrils, clean limbs and a brave heart," as Ibrahim the bey described him, was the most splendid of them all. He was a small horse, only just over fourteen hands, faultless in shape and dauntless in courage. Napoleon rode him at the siege of Acre, at the battles of Marengo, Austerlitz, Jena and Wagram. He took him to Moscow in that fatal campaign against Russia and rode him at Borodino and on the Beresina river.

When disaster had come and Napoleon was banished to Elba, the favorite horse was not permitted to accompany him. "I had rather I had shot him than that King Louis should possess him," the fallen emperor said, and he laughed with grim satisfaction when an equerry reminded him that the Bourbon king was himself too unwieldy to ride Marengo or any other horse. Two years passed, and Napoleon was back in Paris. The turn of fortune's wheel had brought him to the top again; Louis was a fugitive, and the emperor was wildly acclaimed by the fickle populace, who but a few weeks before had shouted for the king.

Once more Marengo was led from his stable; once more the housings with the gilded bees were buckled on his shapely form. The horse, old in years and white as fresh flaked snow, was as full of courage as ever. His master's hand passed lovingly over his satin skin as Napoleon mounted him that fatal 18th of June when the troops were forming up on the fields which had been so fresh and green that morning and where the lark's sweet song was silenced by the first booming of the guns. The white charger carried the emperor as proudly as ever; the wide nostrils sniffed the battle clouds as they had often done before. A musket ball struck the creature's flanks, and the white skin and golden bees were stained with blood and dust.

Late in the afternoon Napoleon turned his horse's head from the field. The battle was fought and lost. Only Marengo's fleetness and tireless courage remained between him and captivity. Nobly the old horse responded to his call. Away through the trampled corn, across the broken ground, through the awful scenes of slaughter and the heaps of the dead and dying; away through the merciful darkness of the summer night; away toward Paris once again.

That was the last time Napoleon rode his favorite. Lord Petre found the poor beast, wounded and utterly worn out, at a roadside inn, where Napoleon had entered his carriage, leaving the horse behind. Marengo was brought to England, and eventually sold to General Angerstein of the grenadiers. His old age was passed at Angerstein's place in Norfolk, where the horse—to the last "beautiful as a picture"—attracted much notice. On his death the general presented one of the hoofs to his old comrades of the Guards brigade, and another belongs to General Angerstein's family, at Weeting Hall, Norfolk.—London Modern Society.

Still Unsatisfied.

"Goin' the whole way, mister?" inquired the passenger with the green necktie as he took out his snuffbox, preparatory to settling himself for a cross examination.

The man interrogated eyed him attentively, then replied:

"No. I get out at the third station. I am going to collect some money due to me for groceries supplied. You see, I am a wholesale grocer. The business was left to me by my father. I am married and have five children. The eldest is eleven years old. I am exactly twelve years and nine months married. I live in a semidetached house, rented at £40. My wife is fair and weighs twelve stone. She was a dairy-maid before I married her, and has been vaccinated twice. I have £1,150 in the bank, and I was fourteen when I left school."

The man in the green necktie had a dissatisfied look as he inquired:

"What did your great-grandfather do for a living?"—London Standard.

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The Facile Photographer.

"I have come to get my wife photographed," said the determined-looking man as he entered the studio, followed by a meek-looking woman. "You can make fools look grand, sir, can't you?"

"Certainly, sir," replied the photographer; "that is part of my business, you know."

"Well, Maria here fell out of the window last year and broke her nose. You can straighten it out, I suppose?"

"Certainly, sir."

"And you can push in Maria's ears so that she won't look so much like a rabbit?"

"Oh, I think so."

"And what about the squint in her left eye?"

"Oh, I can touch it up with Indian ink."

"And the freckles?"

"They won't appear on the picture at all."

"And will the hair be red?"

"Oh, no."

"Well, you can go ahead," sit down there, Maria, and try to look pleasant."

The Northwest Passage.

Captain Amundsen, of Norway, has achieved the finding of the passage north of America from the Atlantic to the Pacific.

Sailing with seven men on a sealing sloop, he left Disco Island at the west of Greenland, going northward to Wolstenhold Sound, then across to Cape Horsburgh, and thru Lancaster Sound to Beechy Bay and Erebus Island. Here he found the monument to Sir John Franklin. He then proceeded on between North Somerset and Prince of Wales Land to Boothia, and afterward south of King William's Land, thru Bering Strait, and onward for San Francisco.

It is hardly probable that the successful issue of this voyage will have any influence to retard the construction of the Panama Canal.

Where Doctors Agree and Disagree.

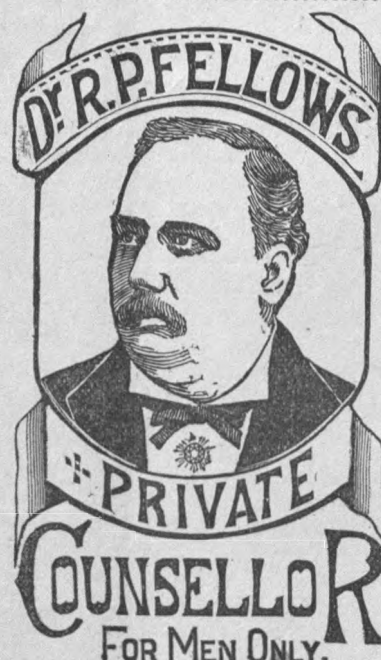
The history of Medicine has been a continued procession of inconsistencies. The only thing that the doctors can agree upon is that a few of the leading practitioners of medicine is to be protected by law, and the other practitioners punished by law. This is what they can agree upon.

But they cannot agree as to what medicines cure or what kill; or what medicines are beneficial and what are harmful; how to cure this disease and that disease. On these things the medical profession never did agree and probably never will agree.—C. S. Carr.

Schiller's Prediction of Napoleon.

Schiller was gifted with the power of forecasting events to a remarkable degree. Writing in 1794, when the French Revolution appeared to have accomplished its full purpose, he said:

"The French Republic will pass away as suddenly as it arose. It will pass into anarchy and this will end in submission to a despot, who will extend his sway over the greater part of Europe."



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