

# THE SUNFLOWER

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

Volume 15.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., DECEMBER 2, 1905.

Issued Every Saturday at  
One Dollar a Year.

Number 244

## THE POWER OF A LIVING WORD.

J. P. COOKE.

There is usually a great power, the power of spirit, accompanying any real incarnation.

Has Spiritualism, so far as it genuinely embodies the grand ideas of the philosophy of spirit, ever yet been truly incarnated?

A. J. Davis has done justice to Spiritualism as a mode of manifestation of human minds or entities, but his greatest work has been the Harmonial Philosophy. He has not been the prophet of Spiritualism, as such.

The prophet of any living faith must be born, not made, not manufactured thru an education. He or she must be spoken into existence in the higher degrees of life. The spiritual organic quality must speak for itself.

Each creature is like a galvanic battery, its degree of life depending on the "get up" of the battery. This depends on those congenital, spiritual conditions which establish the vital conditions. We cannot make a "silk purse" without real silk! The condition is obscure, too, at times. It lies behind and below temperaments and is indeed, their determining cause. Some of its signs are fine or coarse hair, skin, color, form, motion, general tone of action, and of mental aspiration.

It is the great condition which expresses in "organic quality." It makes the difference between the race horse and the dray horse. It depends on the organic quality and upon the love existing in the parents. It is the speed of the unseen spirit of life.

It makes the oak to be oaken the fish fishy. The fox foxy. The swine piggish. It makes the difference between the modoc Indian and Napoleon Bonaparte.

It is thus that spirit incarnates itself. Now the faith that cannot become incarnate has no future of great importance. It may do many good and desirable things, but it needs its human magnet if it is to live as a great faith. A faith that cannot do this is a mere guess, a speculation. A heap of sand, each part of which may be a perfect crystal but in its bulk it is loose, shapeless, and may blow away or be used for mortar to build temples for another faith.

The best, the fairest and most reasonable ideas must take on flesh and blood before they will prevail. Their vitality depends on those who live them out, not on those who "entertain" them. The world says to the "Liberals," show us your representative characters, if you would convince us. Truth indeed is mighty, but it must be visible in the true man or true woman!

A single man who thoroly receives and embodies an error will put to route a thousand who only "entertain" a truth.

The true man is convincing, his errors are transient and will pass away. The "word" must be made flesh, and become a living man. The Divine grace and truth must take on human form and human character. The greater the word the greater the power. Ideas divorced from character are powerless. Profession avails nothing without practice. Knowledge is inoperative till it is associated with muscle, nerves and blood. There can be no progress without truth, but without men who have faith in the truth, they communicate no energy. Moral sentiments alone will not answer. Power is in spiritual organization.

In morals and religion this is especially evident. The word that comes to the heart, the soul, the conscience needs less sifting and analyzing; it comes pure and direct. Hence the prodigious power of such incarnations.

Every great religion centres in a

person. Buddhism in Buddha; Hebraism in Abraham; Christianity in Jesus; Methodism in Wesley; Presbyterianism in John Knox. These men were magnets to draw men together. These and many others were leaders of vast movements because they incarnated vast ideas. But their pre-eminence makes them no exception to the rule which holds good of all incarnations. The materials are always ready and wait but for the form of flesh to give them life.

Thousands of people thot and felt much as Luther did but they felt vaguely. The spirit of them was not focussed—they had not faith. Brain and heart were not on fire. There was no electric thrill of the nerves, no leaping or tingling of the blood. The great reformer made them conscious of their faith, so that a host started into existence where there had seemed to be none before.

The spiritual philosophy took on flesh and blood in Theodore Parker and William Elery Channing, and Thomas Starr King, with all the hosts of Transcendentalism and its spiritual philosophy. They are all mighty believers in the Inner Life. The essential faith is in the individual soul. The finite spark of God's infinite life. They hold faith in reason and in spiritual insight, in the inspiration of the private heart. It is the principle on which all nobleness can proceed; on it spirit realizes its noblest ideals.

Our own Lincoln was largely gifted with this power. It was due to his single heartedness, his entire sincerity, his capacity for taking up and making his own, incarnating and expressing the ruling feeling of his day. The ideas of fraternal justice to men whether black or white. He lived in it and for it. He was possessed by it and made its force felt by all who were in near relations with him.

General Jackson was another such natural leader of men. So was Octavius Brooks Frothingham. "Saint Octavius" as A. J. Davis used to call him. Edwin P. Whipple, the critic said of him:

"Mr. Frothingham is a thoroly trained scholar, a keen thinker, a philanthropist of intelligence as well as enthusiasm, and a prose writer who ranks among the best of the time. We consider him the peer of James Martineau in insight, ability, independence and erudition. They are divided by many characteristic traits, but they both agree in devoting strong minds and earnest hearts to what they consider the best interests of humanity. God bless them both; they may be wrong in special opinions, but they are always right in the patience of their research and the beneficence of their objects."

So it is with every movement, every faith must take on flesh and manifest the power of the Living Spirit. The spirit of truth,—the comforter.

### LECTURE BY CHAS. W. PETERS

Interesting Services at First Spiritual Church at Varier Hall.

The lecture given by Charles W. Peters, the well known speaker of Chicago, in the First Spiritual church last evening, the subject being "Mediumship of the Bible times and so forth, was a masterpiece and was frequently applauded by the audience who listened with marked attention. This gifted medium gave tests from the spirit world to persons in the audience. An instructive and interesting feature of the evening was the "Song of an opera" sung by Mrs. V. Barrett, while under the controlling spirit of one who, while on earth was an opera singer, who sang beautifully. The voice of the medium while being used by the spirit, was far and beyond her natural capacity, and she was loudly applauded. Meetings will be held every Sunday at 7:40 p. m.—The Times, South Bend, Indiana.

## MEDIUMISTIC EXPERIENCES.

EVA A. CASSELL.

It was very nearly twenty years ago when I first came to Onset, and of course everything pertaining to Spiritualism was new to me. I was breathless with surprise at the things I saw and heard at Onset. Brought up in the Orthodox church, I knew nothing of spirits and could not believe it possible that they could return. I loved Onset because of its out-door life. Daily I swept over the waters in my little cedar boat or trudged miles through the forests—alone, ever alone. The people in the community used to say, "There goes the lone dove. Why is she always alone?" "Lone dove" is what they called me because of my solitude. While I trudged miles through the woods, I would ponder on these spirits the Onset people were always talking about. Old doctor Greenleaf was alive at that time and would often sit on his piazza and talk to me. Sometimes he would go into a trance and say, "The spirits tell you to walk in the woods, little girl. Something comes to you while you walk through the forests and by and by you will develop into a medium." But I paid little heed, for I did not care anything about spirits, anyhow, for I was a great tomboy and wanted only to live my out-door existence. Yet when I trudged along through the groves, I was aware that I had the most wonderful ideas come to me. At those times I would stop and say to myself, "Now where did I get that idea from?" It was just as if some person stood at my side and said it to me.

Once, in the fall, I was passing Mrs. Dr. Sturtevant's house and all the family were wearing wreaths of evergreen for the Harvest Moon festival and Elsie, Mrs. Sturtevant's control, exclaimed, "How do, Casselsquaw, will you help my medie?" I acquiesced and they sent me down the bay in my boat to an island covered with evergreen, and I plucked quantities and loaded my boat and then returned. We were a week decorating the pavilion for Harvest, and I got a team and drove through the country towns and begged the fruits of autumn from the farmers. The hall in the pavilion looked fine, the platform loaded with pumpkins, squashes, corn, apples and flowers. The moon had grown larger evening by evening and watched it grow, anticipating the festival that was in store for us all. I had never attended a Harvest Moon festival before, and was anxious to see what was to come.

Every night as I left my cottage for a stroll up the road and along the bluff, alone, I would halt in the woods, acted upon by some strange power, I suppose, it held me spell-bound for a while. Strange noises I heard around me and it seemed as if somebody had touched me, and whispers came faintly to my ears. Whatever it was that was operating around me, it never held long, for after a few moments I could recover myself and run along the path out of the woods as fast as I could. Sometimes I would walk along the shore and say testily to myself, straining my eyes to see across the bay, "Well, I'd like to see a few of those Indians I hear these mediums tell about seeing 'round here. I'd believe it, perhaps, if I could see it." Still I did not disbelieve it, but I wanted to see it with my own eyes. At last the Harvest Festival arrived and a good time we had. Mediums came from far and near, and there were lectures and tests, and at night the grand pow-wow, where Indian spirits controlled the mediums and acted out their natures. Aged Dr. Greenleaf, entranced, interpreted for the spirit Indians. I had heard so much about Indians and controls for a fortnight, that I accepted

everything I saw that evening. Consequently, when I beheld a tall, stately Indian enter the door, pass majestically up the aisle to the platform, where Dr. Greenleaf greeted him warmly. When I saw Indian upon Indian enter, single file, dressed in leather attire, with beads and feathers and gaudy trappings—step slowly to the platform, receive the Doctor's welcome, then arrange themselves back of the hall—I accepted it as part of the entertainment promised by those people who had worked so hard to create the festival; they had brought these Indians from some settlement or reservation, to add prestige to the festival. I gazed at them in wonder and I stretched my neck to note their movements. They conversed together and took note of all done by the white people. Some of them moved about and inspected the fruits of their harvest. I thought them wonderful, these Indians, and wished that I dared to get right in front of them and hear them talk. But the white people were doing a lot of talking at that time and the mediums were controlled. I noticed that there was an empty settee over near the organ, and presently the Doctor, as master of ceremonies, ushered some Indians and urged them to sit down on the settee, which they finally did. The hall began to fill up with cottagers, and presently there was not a seat to be had. I saw several cottagers come up the aisle, pass over near the organ and a man seized the settee suddenly, filled as it was by Indians, and shoved it toward the newcomers, who seated themselves upon it. For a moment I was shocked, amazed. I nearly screamed, for it seemed terribly like war on the Indians to assault them thus. The reader will ask what happened when the settee was pulled out from under the Red men? I will tell you. They did not seem to mind it much; they did not exert themselves in any way, but, as I strained my eyes in fear of something dreadful happening, I saw the settee pulled right through the bodies of these Indians, and presto—they were standing in the place where the settee had been, tall, stately, not a hair ruffled by the shock, I supposed they must have received from having a settee pulled suddenly from under them. It was most stupendous! I had never seen anything like it before. I turned to the lady sitting on my right, and cried excitedly, "Oh did you see that, Ladie Billings? Did you see that settee pulled from out those Indians, and did you see it go through their bodies?" She turned to me and smiled, and said, "Hush, those are Iddian spirits who have come to the Harvest." Indian spirits! I turned to my left-hand neighbor, "Oh did you see those Indians on the settee." I cried, for I could not believe they were spirits.

"What Indians! I guess you're gassing—ther's been no Indians in this hall. I haven't seen an Indian." She shut me off in her sharp way and I turned to a lady, who, it seems, was a clairvoyant, and had seen spirits for years. "Do you mean to tell me that those were spirits?" I demanded amazed.

"Yes, they were, dear, and everybody can not see them, only clairvoyants can see them. Don't tell anybody, because they will laugh at you and call you crazy, and then you will feel bad."

I was still shocked and dizzy at the idea of their being Indians. As I wended my way home. That night I could not sleep. I turned and twisted and tried in vain to solve the stupendous problem.

(To be Continued.)

### Low Rates for Thanksgiving.

On November 29th and 30th the D., A. V. & P. R. R. will sell excursion tickets to points not exceeding 150 miles from selling station, good returning until Dec. 4th. 2t

Read THE SUNFLOWER.

## HAS A FLING AT SPIRITUALISM.

The Democrat and Chronicle of Rochester Tells What It Don't Know.

The editor of the above mentioned paper, attempts to be witty and wise at the expense of Spiritualism. Having hurled his poisoned arrow, he closes the door of his sanctum, and refuses to have his readers informed how he imposes on their credulity by his false representations and callow ignorance of the subject.

Through THE SUNFLOWER perhaps a few of his readers may be reached. Hence I send it for publication.

THE ST. LOUIS UNIVERSITY FOR THE STUDY OF SPIRITUALISM.  
Editor Democrat and Chronicle:

If your readers take the article "Chronelings" in your issue of October 29th as an attempt to write "funny stuff" they will laugh and forget; if they understand it to be an attempt to prejudice by ridicule it is quite another matter.

I have no knowledge of this "University" beyond the article before me. It may be projected and realized, and Spiritualists will rejoice if it is, for the subject has been agitated for many years, and the Morris Pratt school at Whitewater, Wisconsin, has been established.

Spiritualists may repudiate the flippancy of the writer, but I think the general feeling will be pity for his ignorance, or misunderstanding, as shown in his closing paragraph.

"But the Chronicle could stir out this sort of nonsense indefinitely. It probably isn't especially entertaining, and quite enough of it has already been reeled off to indicate that the Chronicle, because of congenial flippancy or some other cause, hasn't the slightest sympathy, etc."

What has Spiritualism to teach that its believers should want a special school?

The sapient editor answers—  
"Would there be chairs of Necromancy, Psychomancy, Castomancy, Pyromancy, and all other mancies that to catalogue would be tedious? Would there be special courses in the Natural History of Ghosts, the Biology of Bugaboos, the Composition of Spooks, the Vocal Apparatus of Banshees, the Peculiarities of the Poltegeists, or would all of these and innumerable cognate subjects be grouped under the general head of Spectrology? Diabology must surely have a chair to itself. So must Voodooism. Necessarily the University must have a Museum of Spectres, containing specimens of all the different varieties of ghosts, hobgoblins, doppelgangers, will-o'-the-wisps, apparitions, skeletons, banshees, incubi, etc., etc., in the civilized and savage world."

This, then, is the writer's conception of Spiritualism, and he would have his readers understand that there is nothing more of it. We do not suppose that the editor of the Democrat and Chronicle would admit to its columns anything he knew to be misleading and false, and his doing so proves that he has not given the subject of Spiritualism deserved consideration.

To all the jests and insinuations that Spiritualism is nothing but hallucination and superstition, perhaps the most forceful argument that could be made in its defense is to state what it really is, the facts on which it is founded, and its teachings.

In the very start it must be understood that Spiritualism has become far more than its phenomena; it has evolved from the phenomena a system of religion and philosophy, and a new psychology or science of spirit.

In a tract published by the Nati-

(Continued on Page 5.)





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

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

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

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 Single Subscription, per year, \$1.00  
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 Three months, .25  
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 With five subscriptions we will include a year's subscription free to the one getting up the club.

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 1/2 inch, one insertion, 40c; three insertions, \$1.00.  
 1 inch, " " " 75c; " " " 1.50.  
 2 inch, " " " 1.50; " " " 4.50.  
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 Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, - - - - - Managing Editor.

### CHEAPER SPIRITUALISTIC LITERATURE.

After an experiment extending over two years the Light of Truth announces that it will go back to its old subscription price of \$1.00 per year, as the results of the lower price do not justify its continuance.

We have been asked many times why Spiritualistic literature costs so much and why we do not have illuminated mottoes, books of 200 to 300 pages at 25c each and papers at from 10c to 25c per year, same as can be had in other channels. The only reason is lack of patronage.

If the Spiritualists will give us a circulation of 125,000, we will agree to furnish THE SUNFLOWER at a subscription price of 10c a year, the same as a number of sensational papers are furnished for.

How could we do it? Just this way. It would not cost us one cent more to set the type, gather the material, or get it ready for the press than it does now, while our advertising space would be valuable. Papers with such a circulation get more for their advertising space per line than we or any other Spiritualistic paper in the U. S. get for an inch, and they get a great deal more of it. As there are 14 lines to an inch, printer's measure, it is easy to see what they get in that line. One of the mail order monthlies published in Augusta, Maine, gets \$5.40 a line each issue or at the rate of \$75.60 an inch for their advertising space and they fill hundreds of inches with ads every issue. The Cosmopolitan magazine gets \$500 a page for its advertising space, for a single insertion of an ad., and a piano manufacturer paid \$3000 for the back page of the Woman's Home Journal, for one issue.

It is the same with books. We can go to the stores and buy a copy of many of the popular and classic writings from 25 to 50 cents. We recently bought a book of 800 pages, illustrated, for 36 cents. The reason is that these books are sold by the 100,000. It does not cost any more to set the type, make plates, etc., for 100,000 than it does for one single copy. In such cases it can be printed on a perfecting press, the entire number of covers can be made by machinery, the binding can all be done by automatic machinery. To get out 1000 copies of this book in any ordinary printing office would cost at least \$1,250.00, or \$1.25 each, not counting the cost of illustrations.

We would like to see all classes of liberal literature sold at a lower price, but as long as the patronage is so limited present prices must prevail and people will be slow about getting out new books. When it takes six years to sell an edition of 1000 copies of a book that received as many flattering notices as "The Ten Commandments Analyzed" received, with free access to THE SUNFLOWER for advertising purposes, and every Spiritualist and Free Thought paper in the U. S. advertising it, as well as some copies going to foreign countries, it is not difficult to explain the high price of Spiritualistic and Freethought literature.

Spiritualistic publishers are not overcharging their patrons for what they are furnishing. The law of

supply and demand governs this and the prices will be reduced just as fast as the demand will warrant it. Everyone can help by being more liberal in the patronage of the literature of his ism and thus speed the day when there will be a large Spiritualistic publishing house that will put out some of the best books on our subjects at prices ranging from 15 to 50 cents, and papers and magazines for the same price. Will you help?

### HAVE WE A RIGHT TO INTERFERE IN THE INTEREST OF THE RUSSIAN JEWS?

A delegation recently waited upon President Roosevelt and requested him to intervene for the protection of the Jews in Russia, and were informed that he could not do so. That diplomatically we were not in a position to say a word even if the entire race of Jews were wiped out.

This seems to us to be a peculiar position. We interfered in the case of Cuba when Spain was not inflicting near such hardships upon the Cubans as are inflicted upon the Jews in Russia, and we went so far as to wrest the control of Cuba from the hands of Spain, took Porto Rico under the right of conquest, and reduced Spain to a point where she will never again take anything but a third or fourth rate place in the councils of nations. We did this because Spain was imposing upon the Cubans.

If Russia is not imposing upon the Jews, we want to know what she is doing? Is it possible that we were "humane" and undertook "a war for humanity" because Spain was small and we could domineer over her? And is it possible that Russia "is too big to whip and we had better forgive her?" We surely need not fear what the little "Japs" did not, and if humanity requires intervention in the case of the Cubans, it certainly requires something at the hands of the nations in behalf of the Russian Jews.

We do not advocate war, but we do think that if the Czar is not able or willing to stop these fearful things, it is the duty of some nation or nations to say something, and if it does not have an immediate effect, to do something.

England and America, as the two most progressive and strongest nations of the world, owe it to themselves to act in conjunction to stop many of the abuses of other nations. "The Unspeakable Turk" would soon cease his nefarious actions if Uncle Sam and Johnny Bull were to send forty or fifty warships to the entrance of the Dardanelles and tell him something. Not a shot would have to be fired. The Czar would find some way of stopping the massacre of Jews if a combined American and English fleet were anchored off Cronstadt.

"War is Hell" but we will have less of hell if we are prepared for it. Krupp was the greatest peacemaker the world ever knew for he made war so terrible that nations hesitate to resort to it.

### A MONUMENT TO THE DEVIL.

Some of the citizens of Detroit, Mich., so say the daily papers, are wonderfully agitated over the fact that a man had a statue of the Devil made and erected in his yard, and recently unveiled it to the public gaze. It is said to picture Satan as he is supposed to appear and to be a work of art.

But that does not alter the condition, and some are terribly shocked at the "profanity" of the act, and have set attorneys at work to learn if there is not some law which will enable them to order it to be removed, or on which to prosecute the terrible man. An old law of blasphemy is now being discussed and it is possible that the Twentieth Century may see a trial for blasphemy in the U. S., unless the Grand Jury should be too intelligent to indict on any such charge. The last trial for blasphemy was about ten years ago, and the judge threw it out of court, saying it had no place in Nineteenth Century jurisprudence.

But why not have a monument to the Devil as well as to any other mythical character? There is little, or no discussion as to his character, sex, or position, although they do wonder what position he occupied before being cast out of heaven. There is no question as to his sex, as is the case with the angels, there is no trinitarian mix-up to settle, he is himself, alone, almost powerful

enough to over-ride the Almighty Himself, according to church teachings. Then why not give him a monument if someone wants to do so?

Devil statues are frequently used, as ornaments on fountains, etc., and the opposition reminds us of the opposition to nude statues. When they put up the exposition building in Minneapolis they hired an art critic to secure statuary and paintings. He got casts of the old masters, but some of the woefully modest were not satisfied with the "fig-leaf" and demanded through

the press of the city that the statuary be draped. The absurdity of the position was shown by a tobacco and cigar dealer who put a skirt on his Indian cigar sign, and left it there until the wind blew it to pieces. It was a big advertisement for him. So will this Devil statue be for the man who had it made.

Do you want a Fountain Pen?

See page 27

THE SUNFLOWER \$1.00 a year.

### NOTICE.

If this paragraph is marked it indicates that your subscription has expired and this is the last number of the paper you will receive until you renew. We do not think you can afford to let THE SUNFLOWER drop from your list of reading matter. It stands for pure Spiritualism, and genuine mediumship, the highest exponent, both in mental and phenomenal lines. Send in your subscription by return mail so as not to lose a single number of the good things it contains.

## DECEMBER PREMIUM OFFER.

The Sunflower one Year  
 and The Puff Self-Filling Fountain Pen **\$1.60**

This is the unparalleled offer that we will make our patrons during December.

THE "PUFF" SELF-FILLER  
 A 14 KARAT SOLID GOLD, SELF-FILLING FOUNTAIN PEN,  
 WITH SOLID RUBBER HOLDER, AND THE SUNFLOWER  
 ONE YEAR FOR **\$1.60**

We have made a deal with the Puff Self-Filling Fountain Pen Company so that we can assist our patrons materially with their Christmas presents. This Fountain Pen is of the latest pattern, self-filling. You do not have to use a dropper to fill it. When the holder is empty, all you have to do is to place the pen in a bottle of ink, blow in the hole at the end of the holder, one good strong blow, then let it remain in the ink for two or three seconds and your pen is ready for use. It is plain to see that by this plan you can not drop ink all over yourself, the floor, and soil a whole lot of things.

It is not a cheap pen, and we guarantee every one of them to be exactly as represented, or money refunded. We can furnish you with fine, coarse or stub point, as you prefer, and remember that it will cost you only \$1.60 for the pen and "THE SUNFLOWER" a year.

DON'T WAIT UNTIL THE DAY BEFORE CHRISTMAS TO SEND YOUR ORDER. SEND IT NOW AND YOU WILL BE SURE TO GET IT ON TIME.

Send today and be in the swim. If you want it sent by registered mail, add 8 cents for registry fee.

The Sunflower Publishing Co.,

Lily Dale, N. Y.

## The Sunflower's Winter Campaign.



OLD weather will be with us soon and then you will want reading matter.

Then THE SUNFLOWER will come in handy when the wind is blowing and the snow is on the ground. \* \* \* \* \*

### WE HAVE SOME RARE TREATS

in store for our readers this winter.

#### PROF. W. M. LOCKWOOD

will give us a series of articles on the Brain. You know the Professor takes the practical side of everything, and ends by proving Spiritualism by what he has forced all the best thinkers to accept.

#### J. N. LARSON

is a well known Astrologer. We will have a series of forecasts from him. Mr. Larson has correctly forecasted the seasons at Lily Dale for a number of years, and his forecasts of the stock market have been called for very widely.

#### MYRTLE HYDE DARLING

will also continue the series of articles that have been running in THE SUNFLOWER for the past two years. They are short, practical and to the point.

#### CHARLES DAWBARN,

whose articles have caused such widespread comment and interest, will continue to favor us.

#### "QUAKER"

will continue his good thoughts. Short, pithy and palatable.

#### J. P. COOKE

has been one of us so long that we would be lost without him. But we will not be lost. He will be heard from every little while.

Among the occasional contributors we can mention Lida Briggs Browne, than whom there is no better, George B. Ferris, Lewis R. Hillier, Rose B. Helm, Eva A. Cassell, Samuel Blodgett, W. D. Reichner, Dr. J. C. Barnes, H. V. Sweringen, Lyman C. Howe, D. W. Hull, and many others, while our good friends

#### MOSES AND MATTIE HULL

will favor us more than semi-occasionally.

Can You Afford to be without THE SUNFLOWER This Winter?

Send your dollar for it at once, and get in with the procession.



## LILY DALE NEWS.

Our winter is holding off nicely and the ground is still bare, not a flake of snow being in sight and the thermometer ranging about freezing. While this is easier on the coal bins, it is not so healthy as good, seasonable weather.

All of our summer visitors have now gone and those who are left are our regular winter residents. We were informed a few days ago that forty-seven cottages would be occupied this winter. As an average of only two people to a cottage would mean about one hundred people, it will be readily seen that there are sufficient to have socials, dances, etc., right at home. Frank Fuller keeps his grocery open the year around and carries a full line of goods. Charlie Waite comes over from Cassadaga with his meat wagon twice a week all winter. Ben Luce delivers milk daily, and C. A. Lloyd, with the Lily Dale Park Store, keep us well supplied with the necessities and some of the luxuries of life. Four trains a day and telegraph and long-distance telephone and four mails daily, keep us in touch with the outside world. There has been no demand for the snow plow yet, but as soon as the ground is covered, that will make the rounds and the paths will be kept clear all winter. So we are not shut in as much as we might be.

Miss May Huntington has gone for the winter making the first stop at Dunkirk.

Postals received notifying us to change the address of THE SUNFLOWER indicates that Mr. and Mrs. David Sherman of North Collins, N. Y., and Mr. and Mrs. W. R. Alger of Flint, Mich., will spend the winter at Lake Helen.

A home dance was held in Library Hall, Tuesday evening at which there was a good attendance for the season. A little later, when the weather is bad and the fall work is done, these dances will be quite popular.

Lulu Dayton has been visiting friends on the grounds the past week.

Mart Champlin, Mary McConnell and Mrs. Fern Paul returned from the grape fields last week.

J. H. Champlin has moved from the South Park House to his cottage on First street, for the winter.

Mr. and Mrs. J. E. Turner and daughter Elizabeth of Randolph, N. Y. visited J. H. Turner and wife for a couple of days last week.

Mr. Baldwin of Erie is visiting his family who have been stopping on the grounds all summer.

Evie P. Bach spent a day in Jamestown last week.

Mrs. Raynor of DeWittville visited friends at the Dale one day last week.

D. T. Harris reports having received a letter from Mr. and Mrs. Lee Morse, who are located at Jacksonville, Fla., for the winter, saying they are well and enjoying themselves in their winter home.

Elias Richards visited Wellsville last week and informs us that he found his sister, Mrs. Mary Todd, improving, feeling well and while having lost considerable in weight, was enjoying life.

Wm. Brooks spent a few days in this vicinity hunting, and Wm. Steck spent a day here putting up his gasoline boat and getting things snug for the winter.

Harry Griswold, who is learning the plumber's trade at Dunkirk, spent Sunday with his parents. He reports himself well pleased with his position and prospects.

## TRANSITION OF EDWIN R. ROSS.

Mr. Edwin R. Ross, who has been ailing for some time, passed away at his home at Lily Dale, Friday, November 24th. He was born at Kendall, N. Y., and had lived one day longer would have been exactly 82 years of age.

Mr. Ross was one of the early visitors to Lily Dale, having played in the band that came up here from Titusville, Pa., when the meetings were held on the Leelyn grounds, then known as the Alden grounds, and has been a regular visitor here since that time until about three years ago when he moved here for a permanent home, purchasing the DeMilt property on Third street.

Mrs. Ross passed away from this place about a year ago, and since

that time, his niece, Miss Lucy A. Marvin of Kendall, N. Y., has kept house for him.

He was a direct descendant of Kneeland Ross, an officer in Washington's army, and who was called out with Paul Revere. A hotel built by Kneeland Ross early in the 18th century is still standing at Ipswich, Mass., and the Ross Coat of Arms still decorates its front door.

Mr. Ross will be greatly missed at Lily Dale. He was a man of genial disposition, a good entertainer, and was the life of any social gatherings he attended. Last Christmas he officiated as Santa Claus at the children's entertainment and kept them greatly amused by his witty sayings and songs.

The funeral services were held at the house, and were conducted by Mrs. Greenamy, appropriate music being furnished by Mrs. Wildrick. The interment took place at Cassadaga.

It is seldom that the bier of one so far advanced in life is surrounded by all his children, but such was the case here. Mrs. Effie A. Sliney of Corry, Pa., John W. Ross of Brockport, N. Y., Wm. F. Ross of New York City and Dr. E. V. Ross of Rochester, children of the deceased, were in attendance, as also were Miss Lucy A. Marvin, his niece, and Miss Effie Ross and Miss Alice Sliney, his granddaughter.

## THE CONFERENCE

Those who were unable to attend the meeting at the Sunflower cottage Sunday evening, missed a very pleasant one. It is a rare thing for an editor to play the harp, but the editor of THE SUNFLOWER bids fair to outlive the angel Gabriel. The pros and cons, upon the subject, "Does a man own his knowledge?" were about equally balanced. Next conference will convene at Mrs. S. J. Richardson's, Sunday at 7 p. m., subjects—"What is the difference between love and attraction?" Has modern civilization given us a higher code of moral ethics, than we had in the past?"

## SECRETARY.

## "Does a Man Own His Knowledge?"

The unique trial referred to in your editorial is a little out of the common place, but the principle involved does not seem to me obscure. Knowledge applied to business has a financial value.

Clearly a man has a right to use or sell it to the best advantage he can. If it is furnished him by an interested party to use only for the benefit of such party, and the recipient has rendered no equivalent, it would not in justice belong to him to use for any other purpose. But if the knowledge has been obtained, independent of any contract, or in a way that does not involve a financial obligation, it seems to me it is his natural right to use it as he will. An inventor has a monopoly of the products of his genius after he has secured it by letters patent. But if not so secured it is common property. Every laborer must gain some knowledge about his work by practice and experience, and usually by the help of others more skilled than he, and the more he knows about his particular work, the better pay he can command.

He may work as a mason for \$2.00 per day for a year or more and the experience and increased knowledge he gets by practice and the suggestion of others more skilled than himself, he is qualified to earn \$2.50 or \$3.00 the second or third year. But the employers who gave him work while he was gaining this knowledge, would not think of requiring him to use that knowledge for them and them only, or that in working for others he should keep his knowledge a secret. If he earned all that was paid him while learning, and the knowledge was not reckoned as any part of the pay, I do not see how his employers could justly claim any monopoly of his knowledge, gained while in that service. But if there was an agreement that he should not use the knowledge imparted for the benefit of any other firm and he had accepted the situation with that understanding, it seems clear that he should abide by the contract. I shall be glad to know how the court will decide.

LYMAN C. HOWE

Over the D. A. V. & P. R. R. Dec. 16, 17, 18 and 19 account Live Stock Exposition. Tickets good to return until Dec. 24.

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## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, November 19th, Rev. B. F. Austin's morning discourse at First Spiritualist Church, Prospect and Jersey Sts., was regarding the application of Spiritualism. Dr. Austin has the faculty of illustrating the points in his lectures in a very elucidative manner, making them both interesting and instructive.

Sunday evening Dr. Austin spoke of Josiah Strong, Washington Gladden, and John D. Rockefeller, and their influence relative to the welfare of humanity and the progress of the world's best interest. Also spoke of wealth's achievements and the right use of same. The lecture was of more than usual interest, and was delivered with a great deal of force and inspiration, many valuable points being made, and the large audience listened with marked attention. Mrs. C. Lewis Chase was on the platform, and at the close of the lecture went under control of her spirit guide, gave a number of excellent spirit messages, recognized as correct. Mrs. Chase is a fine medium and psychic, through whom the spirit forces and intelligence can manifest, and at her home, 241 E. Eagle St., is kept busy giving private readings.

Tuesday evening, November 14th, the Y. P. S. I., gave a social and dance in parlors of Temple. A supper was served, to which ample justice was done. The members and friends enjoyed themselves a pleasant evening was the result.

The Ladies Aid Society, connected with First Spiritualist Church, will hold a card party Friday evening, December 8th, for church benefit, prizes will be awarded, also a good supper to all who come. Don't forget the date.

Wednesday evening seance at the Temple was conducted by Miss Juergensen, of Brooklyn, N. Y., she gave some very good psychometric readings and spirit messages. Mr. Otis Johnson gave a few readings, all being credited as correct. Miss Juergensen is stopping at Hotel Victoria, 570 Main St. Mrs. M. E. Lane, of 218 Virginia St., gave a number of spirit messages, most of them were acknowledged correct.

Mrs. Maggie Turner, of Lily Dale, is in Buffalo for a while, combining business with pleasure during her visit, she is with friends at 1412 Michigan St.

Mrs. S. J. Richardson, of Lily Dale, is visiting friends in Buffalo.

Bessie Akin, formerly of THE SUNFLOWER staff, is now stopping at 135 Prospect Ave., Buffalo.

Patrons of this paper, don't forget to come to the Temple during December and January, and hear Mrs. Amanda Coffman, message bearer of the philosophy, and mental phenomena of Spiritualism.

He who forgets the humming of the bees among the heather, the cooing of the wood pigeons in the forest, the song of the birds in the woods, the rippling of rills among the rushes, and the sighing of the wind among the pines, need not wonder if his heart forgets to sing and his soul grows heavy. A day's breathing of fresh air upon the hills, or a few hours' ramble in the beech woods' umbrageous calm, would sweep the cobwebs out of the brain of scores of toiling men who are now but half alive.—C. S. Spurgeon.

Do you want a Fountain Pen? See page 2.

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Out of the Silence cometh knowledge

Of the higher self Divine,  
From whence flows all truth and wisdom  
That will strengthen soul and mind;

That will guide you and protect  
From the selfish world below.  
If you'll wait upon the Silence  
All life's secrets you may know.

When the world seems all confusion,  
Puzzling things confront you here;  
Disappointment crowds about you  
Filling life with awe and fear;  
Still thy heart and tongue and spirit,  
Turn thy mind from thots of sin,  
Dwell in Silence one brief moment,  
Listen to that voice within.

Note that calm and peaceful feeling  
That prevades thy soul and mind;  
Where before all seemed confusion,  
Now alone reigns peace sublime.  
And there echoes from the Silence  
Voices filled with music, sweet,  
That will soothe thy restless spirit  
And will guide thy restless feet.

And will strengthen with a power  
That will make your life so strong  
You will see all things of beauty—  
Fail to recognize the wrong.  
In the Silence we must linger  
Would we life's great lesson learn,  
For the Father dwells in Silence,  
And there alone our souls must turn.

MARGARET OLIVER JORDAN.

## HARMONY.

I find by experience that in order  
to enhance harmonious relationship  
between individuals each side must  
make conscious efforts, toward the  
improvement of individualism, and  
as the unit makes the whole, no  
other means is necessary for the  
fulfillment of large purposes.

All must contribute toward bettering  
the surroundings and "measure  
by measure" the atmosphere of  
material, as well as spiritual changes  
will soon develop. As a general  
thing ourselves are at fault for all  
the perplexities we find penning us in.

Individual effort with persistency  
of purpose will even produce what  
we all want, harmony of life and spirit.

Mrs. GRACE CRAWFORD.

## BE DETERMINED.

What the multitude of people  
who populate the world need most  
is a strong determination to succeed.

There are those who become  
faint-hearted and give up when the  
first obstacle presents itself and  
drag along in despair. The person  
who permits the little things to  
overcome him today will never sur-  
mount the mountain of difficulties  
that will be waiting for him tomor-  
row—those that fall thick and fast  
when we get into the world of action.

We must be fortified by a strong  
will and determined effort. It is  
well to select a goal high above us  
and each day struggle bravely to  
attain the summit of our ideal.

Nothing is gained by giving up or  
losing hope; the crowd looking for  
success will look on and you will be  
trampled and left desolate while the  
more strenuous will pass on to  
victory.

We look about us and see the  
successful men and women of today  
and wonder how they attain emi-  
nence and renown.

Not by sitting idly and letting  
someone else shoulder their burdens;  
on the contrary, they cultivate self-  
reliance, one of the greatest essen-  
tials in the world today if we would  
succeed.

Few of them were born in luxury.  
The majority of the names that  
adorn the pages of the history of a  
nation were cradled and nourished  
in the lap of poverty.

It is by a strong determination  
and a fixed purpose that they won.  
We wonder why we too are not  
prominent and identified with the  
active members of state and society.  
We need only look within ourselves  
and behold that faint heart and  
lack of confidence in our own abili-  
ty, little or no self-reliance or self  
break all fetters of sin and error.

effort, a will that is swayed by  
every breeze like a straw upon a  
turbulent sea, will never bring suc-  
cess; for, while others are struggling  
nobly, we are idling our time and  
bemoaning our sad fate.

Then we call it luck. But we  
know better. Luck had nothing to  
do with it. We are born with the  
same advantages as that poor little  
fellow next door, the only difference  
being that he kindled within his  
breast a fire to succeed and associ-  
ated with such people and books as  
enabled him to keep it burning  
ever bright until he reached the  
goal of his ambition. Not so the  
others. The fire thus kindled soon  
burned low, and they failed to  
replenish it with the right thots and  
actions and it smoldered and died,  
leaving them as much, if not more  
a weakling than before, sans hope,  
sans ambition.

They then grumble and call it  
fate. Don't do it. Fate knew  
nothing about it. The man or  
woman who succeeds has to be ever  
alert and active. No time for loiter-  
ing. Minutes are precious, and to  
the wise man or woman mean dol-  
lars.

Some find it easy and a sort of  
consolation to blame fate, but this  
old fellow has more burdens than  
he can carry, just because some of  
us lack the energy to call forth the  
best that is in us.

Awaken! Come to a realization  
of yourself. Shake the cobwebs  
out of your mind and plant the  
seeds of good thots. Let them  
flourish, and if the soil is good you  
will bring forth a harvest of ideas  
that will mean success in abundance.  
That is what we are here for.

We are not doing the work we  
are intended for if we do not suc-  
ceed.

We should not allow ourselves to  
be swept along like a piece of drift-  
wood, but husband all our forces  
and make a niche for ourselves in  
the world.

We can all do it. It requires a  
little effort and perseverance, but  
the result is worth the time spent.  
A strong determination and strength  
of will should carry us along.

There isn't a human being pos-  
sessed of all his faculties who has  
not in him an idea that will lead  
him to a successful goal, but there  
are very few who have stamina  
enough to adhere to it until the  
dawn. Some give up at the begin-  
ning, some because that which they  
anticipated is not realized in a day,  
some get disheartened at the very  
last minute with success almost in  
view, while the few plod along and  
finally realize all their dreams.

This is not luck, not chance, not  
fate. It is all an effort and a hard  
one, but we are fully recompensed  
when it is finished and success  
crowns our labors. Then we can  
rest and enjoy the fruits of our toils.

We must learn to strengthen the  
will, to learn to instill into ourselves  
the fact that it takes grim determi-  
nation to succeed, that we must  
keep at it until the desire of the  
heart is fulfilled. This is the dis-  
position of our successful people of  
today and those of the past. Do  
you want to be successful? Then  
hold on with unswerving tenacity.  
If you are weak and vacillating you  
must march slowly along an ambi-  
guous road with the mass who try  
to get results without effort and are  
grumbling, moaning and filled with  
discontent.—JENNIE M. SCOTT, in  
Magazine of Mysteries.

## REFLECTIONS.

Amid bright stars I love to wander,  
Reviving memories of the past—  
Recalling ties now rent asunder,  
'Mongst whom our lot, too, will  
be cast.

Reviewing thots of youthful days  
When gazing thru the darksome  
night,  
We try to find 'mid starry rays  
A guidance to the higher light.

ARTHUR F. MILTON.

Do good, habitually, and so  
become good! Thus make your light  
to shine not to your vain glory  
but to the glory of your higher self.  
Thus seek your soul's freedom.  
Break all fetters of sin and error.

## Wants to Know if it was Telepathy, Spir- itualism, Mesmerism, or Rheumatism.

Almost two years ago, the writer  
was conversing with a friend who is  
decidedly an advent in belief. The  
extreme difference in our views have  
never allowed us to break a happy  
medium and we have respected each  
other for our pleasant relations and  
conceded to the other a full right to  
believe as we pleased. During our  
conversation, the writer expressed a  
desire to see a book which he under-  
stood was somewhere in the country  
but did not know where. (Mr. Wil-  
son's book, "Death, its Meaning and  
Result.") The next morning a gen-  
tleman well known to Mr. Wilson  
came into my office and asked for  
me. He had with him the identi-  
cal book I had asked for and had  
come fifteen miles to ask me if I  
would read it, without knowing that  
I cared to do so. My friend and  
myself both being telegraphers were  
naturally interested in the book,  
and had many laughs over some of  
its claims. About two days later,  
while adjusting a key, my arm was  
controlled by some unknown force  
and I found myself chatting to a  
good operator without the use of  
wires. I found there was not only  
one but a half-dozen or more, and  
each would tell his name, and  
each had a distinct peculiarity about  
his Morse that would enable an op-  
erator to detect which he was talk-  
ing to, as is the case with each and  
every telegrapher.

My friend was decidedly skepti-  
cal about the matter—believing it  
to be just a matter of imagination.  
Before he arrived at the office I ex-  
plained this to my new acquaint-  
ances and they assured me, that  
they would show him how it was  
done. After he reached the office I  
explained what had happened and  
he took a good laugh at me. I per-  
suaded him to try the key and as  
he thought I was fixing up some  
kind of a practical joke he was very  
reluctant about doing it. When  
finally he did take hold of the key,  
his hand was under control and his  
experience was almost the same as  
mine.

During that evening we met a set  
of jolly good telegraphers who said  
they were out for a lark, and  
dropped in on us to show us a thing  
or two. They wanted us to smoke  
to their health, and carried on all  
kinds of conversation. There was  
a checker-board on a counter and  
they asked us to play checkers with  
them. Insisted that they were  
right in the room by our sides. I  
must admit it was one of the pleas-  
ant evenings of my life. There were  
only two in the party that ever was  
known by myself or friend. This  
phenomena lasted about three days  
with my friend and died out leav-  
ing no marked impression. If any-  
thing I would say he is in stronger  
opposition than he was before.  
With myself it lasted for over thirty  
days without interruption. I met  
at least twenty different controls  
and not one of them ever said a  
thing that was not elevating. Since  
that time I have given no time to  
phenomena but believe my experi-  
ence did more to make me realize  
the necessity of living right than all  
the preaching I ever heard.

Will someone tell what this was?  
Telepathy, Spiritualism, Mesmerism,  
or Rheumatism.

A. F. P.

## Afterglow.

Deem no life ill spent  
Or lived in vain,  
That ever by a word or look  
Has eased some heart of pain!  
As drop by drop the brooklet flows  
Into the boundless sea,  
So grows and goes a loving word  
Into Eternity;  
Lingering there a beckoning star  
Of dazzling radiance fair,  
Till placed upon an angel's brow—  
To gleam forever there.

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

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

No. 1	No. 2	IN EFFECT NOV. 5, 1905.	No. 3	No. 4
7.00	8.00	Lv. Dunkirk	At.	8.40
7.10	8.10	Lv. Fredonia	At.	8.50
7.20	8.20	Lv. Leno	At.	9.00
7.30	8.30	Lv. Lily Dale	At.	9.10
7.40	8.40	Lv. Canastota	At.	9.20
7.50	8.50	Lv. Moscow	At.	9.30
8.00	9.00	Lv. Rochester	At.	9.40
8.10	9.10	Lv. Albany	At.	9.50
8.20	9.20	Lv. New York	At.	10.00
8.30	9.30	Lv. New York	At.	10.10
8.40	9.40	Lv. New York	At.	10.20
8.50	9.50	Lv. New York	At.	10.30
9.00	10.00	Lv. New York	At.	10.40
9.10	10.10	Lv. New York	At.	10.50
9.20	10.20	Lv. New York	At.	11.00
9.30	10.30	Lv. New York	At.	11.10
9.40	10.40	Lv. New York	At.	11.20
9.50	10.50	Lv. New York	At.	11.30
10.00	11.00	Lv. New York	At.	11.40
10.10	11.10	Lv. New York	At.	11.50
10.20	11.20	Lv. New York	At.	12.00
10.30	11.30	Lv. New York	At.	12.10
10.40	11.40	Lv. New York	At.	12.20
10.50	11.50	Lv. New York	At.	12.30
11.00	12.00	Lv. New York	At.	12.40
11.10	12.10	Lv. New York	At.	12.50
11.20	12.20	Lv. New York	At.	1.00
11.30	12.30	Lv. New York	At.	1.10
11.40	12.40	Lv. New York	At.	1.20
11.50	12.50	Lv. New York	At.	1.30
12.00	1.00	Lv. New York	At.	1.40
12.10	1.10	Lv. New York	At.	1.50
12.20	1.20	Lv. New York	At.	2.00
12.30	1.30	Lv. New York	At.	2.10
12.40	1.40	Lv. New York	At.	2.20
12.50	1.50	Lv. New York	At.	2.30
1.00	2.00	Lv. New York	At.	2.40
1.10	2.10	Lv. New York	At.	2.50
1.20	2.20	Lv. New York	At.	3.00
1.30	2.30	Lv. New York	At.	3.10
1.40	2.40	Lv. New York	At.	3.20
1.50	2.50	Lv. New York	At.	3.30
2.00	3.00	Lv. New York	At.	3.40
2.10	3.10	Lv. New York	At.	3.50
2.20	3.20	Lv. New York	At.	4.00
2.30	3.30	Lv. New York	At.	4.10
2.40	3.40	Lv. New York	At.	4.20
2.50	3.50	Lv. New York	At.	4.30
3.00	4.00	Lv. New York	At.	4.40
3.10	4.10	Lv. New York	At.	4.50
3.20	4.20	Lv. New York	At.	5.00
3.30	4.30	Lv. New York	At.	5.10
3.40	4.40	Lv. New York	At.	5.20
3.50	4.50	Lv. New York	At.	5.30
4.00	5.00	Lv. New York	At.	5.40
4.10	5.10	Lv. New York	At.	5.50
4.20	5.20	Lv. New York	At.	6.00
4.30	5.30	Lv. New York	At.	6.10
4.40	5.40	Lv. New York	At.	6.20
4.50	5.50	Lv. New York	At.	6.30
5.00	6.00	Lv. New York	At.	6.40
5.10	6.10	Lv. New York	At.	6.50
5.20	6.20	Lv. New York	At.	7.00
5.30	6.30	Lv. New York	At.	7.10
5.40	6.40	Lv. New York	At.	7.20
5.50	6.50	Lv. New York	At.	7.30
6.00	7.00	Lv. New York	At.	7.40
6.10	7.10	Lv. New York	At.	7.50
6.20	7.20	Lv. New York	At.	8.00
6.30	7.30	Lv. New York	At.	8.10
6.40	7.40	Lv. New York	At.	8.20
6.50	7.50	Lv. New York	At.	8.30
7.00	8.00	Lv. New York	At.	8.40
7.10	8.10	Lv. New York	At.	8.50
7.20	8.20	Lv. New York	At.	9.00
7.30	8.30	Lv. New York	At.	9.10
7.40	8.40	Lv. New York	At.	9.20
7.50	8.50	Lv. New York	At.	9.30
8.00	9.00	Lv. New York	At.	9.40
8.10	9.10	Lv. New York	At.	9.50
8.20	9.20	Lv. New York	At.	10.00
8.30	9.30	Lv. New York	At.	10.10
8.40	9.40	Lv. New York	At.	10.20
8.50	9.50	Lv. New York	At.	10.30
9.00	10.00	Lv. New York	At.	10.40
9.10	10.10	Lv. New York	At.	10.50
9.20	10.20	Lv. New York	At.	11.00
9.30	10.30	Lv. New York	At.	11.10
9.40	10.40	Lv. New York	At.	11.20
9.50	10.50	Lv. New York	At.	11.30
10.00	11.00	Lv. New York	At.	11.40
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10.30	11.30	Lv. New York	At.	12.10
10.40	11.40	Lv. New York	At.	12.20
10.50	11.50	Lv. New York	At.	12.30
11.00	12.00	Lv. New York	At.	12.40
11.10	12.10	Lv. New York	At.	12.50
11.20	12.20	Lv. New York	At.	1.00
11.30	12.30	Lv. New York	At.	1.10
11.40	12.40	Lv. New York	At.	1.20
11.50	12.50	Lv. New York	At.	1.30
12.00	1.00	Lv. New York	At.	1.40
12.10	1.10	Lv. New York	At.	1.50
12.20	1.20	Lv. New York	At.	2.00
12.30	1.30	Lv. New York	At.	2.10
12.40	1.40	Lv. New York	At.	2.20
12.50	1.50	Lv. New York	At.	2.30
1.00	2.00	Lv. New York	At.	2.40
1.10	2.10	Lv. New York	At.	2.50
1.20	2.20	Lv. New York	At.	3.00
1.30	2.30	Lv. New York	At.	3.10
1.40	2.40	Lv. New York	At.	3.20
1.50	2.50	Lv. New York	At.	3.30
2.00	3.00	Lv. New York	At.	3.40
2.10	3.10	Lv. New York	At.	3.50
2.20	3.20	Lv. New York	At.	4.00
2.30	3.30	Lv. New York	At.	4.10
2.40	3.40	Lv. New York	At.	4.20
2.50	3.50	Lv. New York	At.	4.30
3.00	4.00	Lv. New York	At.	4.40
3.10	4.10	Lv. New York	At.	4.50
3.20	4.20	Lv. New York	At.	5.00
3.30	4.30	Lv. New York	At.	5.10
3.40	4.40	Lv. New York	At.	5.20
3.50	4.50	Lv. New York	At.	5.30
4.00	5.00	Lv. New York	At.	5.40
4.10	5.10	Lv. New York	At.	5.50
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5.10	6.10	Lv. New York	At.	6.50
5.20	6.20	Lv. New York	At.	7.00
5.30	6.30	Lv. New York	At.	7.10
5.40	6.40	Lv. New York	At.	7.20
5.50	6.50	Lv. New York	At.	7.30
6.00	7.00	Lv. New York	At.	7.40
6.10	7.10	Lv. New York	At.	7.50
6.20	7.20	Lv. New York	At.	8.00
6.30	7.30	Lv. New York	At.	8.10
6.40	7.40	Lv. New York	At.	8.20
6.50	7.50	Lv. New York	At.	8.30
7.00	8.00	Lv. New York	At.	8.40
7.10	8.10	Lv. New York	At.	8.50
7.20	8.20	Lv. New York	At.	9.00
7.30	8.30	Lv. New York	At.	9.10
7.40	8.40	Lv. New York	At.	9.20
7.50	8.50	Lv. New York	At.	9.30
8.00	9.00	Lv. New York	At.	9.40
8.10	9.10	Lv. New York	At.	9.50



## HAS A FLING AT SPIRITUALISM.

(Continued from Page 1.)

onal Spiritual Association Spiritualism is thus defined:

"Spiritualism is a knowledge of the Psychical or Spiritual Nature of Man; and as spirit is the moving force of the universe its study is that of Creation, and is not complete until the unknown has become known. In a narrower sense as applied to the communion between spiritual beings and man, it embraces the facts, conditions and laws of such intercourse. It unites the psychical phenomena of all ages and races of mankind by proving that they are unities by the same underlying laws."

What has Spiritualism to teach?

Let Alexander Axakof, during his life one of the most able ministers of the Czar, and member of the imperial family, answer. When he had attained the prime of life he became convinced by the phenomena of the truth of Spiritualism. In material he furnished me for a life sketch in a journal I was then connected with he states that he at once comprehended the vast extent of the domain of the new view of spirit. As it was founded on the material of this life it involved all the material sciences. He attended the University and reviewed his college course. He then read all the literature directly on the subject, and then began original investigation, and the application of his store of knowledge to purely psychical phenomena. Quoting from the tract already mentioned: "Modern Spiritualism is distinguished from that of the past by the acceptance of the doctrine of law, that the spirit valve is governed by laws as fixed and determinable as those which rule physical matter."

It will thus be seen that while the spirit life is a direct continuance of this, it is by fixed laws, and the field of investigation is swept clean of ghosts, goblins, and every shadowy form begotten of ignorance and fear.

As a philosophy and religion of life here and hereafter, Spiritualism for its full comprehension requires a complete knowledge of physical science, as a base for its psychic temple.

Who are those who have been deluded?

The millions in this country, a large following in England and other European countries.

The Society for Psychical Research was organized in London nearly thirty years ago by thirty of the most eminent scientists for the investigation of psychical phenomena and to prove them not of spiritual origin. Sir Wm. Crooks, most distinguished chemist and electrician, soon became converted to the genuineness of the manifestations, and after years of vigorous investigation published a book containing a statement of the facts and his conclusions. Recently he affirms that his belief has grown stronger with his increasing knowledge.

No member of the society was more cautious or devoted than Mr. Myers. After a score or more of years he collated his observations in two volumes, which belong to the Classics of Spiritualism.

A. R. Wallace, co-discoverer with Darwin of Evolution, gave twenty years to investigation and has a book containing his experiments and views, which are an unqualified endorsement.

Several columns of this paper might be filled with the names of men and women eminent in literature, science, art and statesmanship, who have investigated and been converted to the cause. In fact, there has never been an instance when earnest and careful investigation has not made a support.

Spiritualism has become organized. The National Spiritual Association has a splendid home building in Washington. The Association is formed of delegates from state and local societies, and its convention at Minneapolis, in October, indicated phenomenal growth and interests. It has a missionary force in the field; a literary bureau for the free distribution of literature; it has a Progressive Lyceum or Sunday School, with a national superintendent, and a weekly journal

devoted to its interests; it has begun a charitable work, and is turning attention to the special schools of instruction.

Spiritual literature has already over 1,000 notable volumes. There are three great journals devoted to its exposition in this country, four in England, at least twenty in France, several in Germany, Spain, and Central America, one in New Zealand, and one, the peer of all, in Australia.

In closing this briefest outline, it must be borne in mind that Spiritualism rests on observation of phenomena; its philosophy is deduced from these facts. It is of knowledge, not "faith," or "belief." Its province is demonstrative, and it is the antithesis of superstition.

HUDSON TUTTLE.

Editor-at-Large National Spiritual Association.

## A LETTER TO YE EDITOR

FROM DR. A. W. S. ROTHEARMEL.

(Knowing that Dr. Rothearmel has many friends who will be pleased to hear from him, we take the liberty of publishing this semi-private letter. Ed.)

It has been a long time since I heard from you, or since we met, but there are good reasons, no doubt, for every condition in life.

I have been out of the field for eleven years, during which time I have been among the miners of the "Great West," spending seven years in the Black Hills where I have been locating mines with marked success. I have worked in Wyoming, British Columbia, Arizona, Georgia, Missouri and Colorado, the latter having been the most productive. I spent two years in the most prolific gold camp in the world, Cripple Creek, where I am interested in a number of prospects, having done much to assist the finding of rich ore deposits for various capitalists and companies.

In this way I have been busy in the material world every hour for the past eleven years. Last fall I made up my mind to rest for a time, and consulted my spiritual guides, who in years past have done noble work in the unfoldment of the spiritual natures of the people through my mediumship, in the phenomenal era of Spiritualism, the foundation of our philosophy. I asked them if they would be with me again, and was informed that they had not left me, but others had used me in another manner, the message being signed by Dr. Palmer.

I spent the winter in Denver and held a few very pleasant seances, met many old-time friends and found that the friends who had been with me were still there and that my powers had improved. I was advised to attend the camp-meeting at Clinton, Ia. I am sorry to add that the condition of things so far as the feeling towards the phenomenal mediums is concerned, was lacking—in fact, nearly destroyed. What a wonderful change since I left the field of action. I felt sick at heart to find that so much unkindness was shown to those who have buffeted and struggled for years to build the cause up to the present standard, and they are so little appreciated by the various organizations. However, I battled with it all and defended true mediumship.

I said, "If this is the state of affairs thruout the country, I will not attempt to enter the field again. I had spent the best years of my life in the cause, and I felt that at this age I did not intend to deprive myself of the same rights and freedom that belong to every minister and teacher of the gospel," but my guides begged me to permit them to operate through me and use my gifts, for a while only, as they must have developed instruments.

Recently I decided to visit my old friends in Milwaukee and exercise my gifts of mediumship, to see if I could not restore some of the old-time confidence.

A few days ago I came across a copy of THE SUNFLOWER and when I found one of my old friends was the editor, I could not resist writing for I had wondered where you were and what you were doing all this time.

For myself, I can only say that my mediumship has brought me into contact with the commercial world, and through this I have been developed phenomenally as a psychometrist, using psychometry, geometry and mathematics, and

locating bodies of mineral with scientific accuracy, while I have not heard the continual "test, test, test" that is demanded by the Spiritualist investigator.

These fraud cry papers have done a great deal of harm up in the mountains, for papers are rare and when one person gets a spiritual paper, he loans it to all of his neighbors, and they naturally think all is fraud, as they have no opportunity of investigating to prove the contrary, and true mediumship is the sufferer in all such conflicts, yet it is the pretender who is the cause of all the trouble.

I am at present lecturing for the Golden Rule Society of Milwaukee, Wis., and giving private seances. I would love to visit Lily Dale, and may do so next season. The place is sweet in my mind for I was the first phenomenal medium engaged by the Board to hold seances on the grounds, and, there being no house, we held the seances in the little house used for the office. I also held the first seance ever held at Onset Bay, Mass., which we held in a place between trees in a room built out of brush, the dining room being turned over for the lecturer. At Lake Pleasant I also worked, and had good notices from the pen of Epes Sargent, author of The Scientific Basis of Spiritualism, for whom I sat many times, under strict test conditions, as also did Pierre Keeler, Charles Watkins and others. Clinton camp I visited when it first started, and notwithstanding I gave proof of spirit return to thousands, I left the field with only \$32.50, and no doubt but I would have had still less had I remained. True mediums never have any money for they can only work part of the time, while their expenses go on continually, and most of them live from hand to mouth. Poor things, I pity them.

With kindly thoughts to all, I am,  
DR. A. W. S. ROTHEARMEL.

## TO THE SUNFLOWER.

We know that spring is come when days grow fair,  
And, wandering near sequestered nooks we pass,  
A few star violets smiling in the grass,  
So sweet, their perfume lingers always there.

In June, the fields expectant wait when lo,  
Life's joyous spirit blushes in the rose;  
In myriad forms and countless hues it glows,  
We fill our arms with beauty as we go.

Soon dreams the sunflower in the autumn air,  
And comes a vague unrest that seems to say:  
"I tarry still, but fain would slip away,  
And winter's empty sheath leave grim and bare."

In our short year soon come these days of gold;  
When earthly harvestings scarce satisfy;  
When restive souls turn with a longing eye,  
To the beyond. Then sunflower, you unfold,

And while we glean your flowers others blow,  
Their largess undiminished; seed-thoughts too;  
So constant ripen all the seasons through,  
That unseen hands, methinks, help them to grow.

—Susanna Drake Bishop, La Habra, California.

## "Reflections."

True courtesy does not spring from culture alone, but from a loving spirit; and the eye of love will see things too tender and minute to be detected by the self-filled vision.

That I may not be grasping, but content with a fair share of this world's goods, willing to let others have theirs; that I may be diligent in the performance of duties and cheerful in manner; that I may be earnest in the pursuit of the right; that I may stand with open mind ready to receive the truth in small affairs and in large—whether in learning new and better methods, or in receiving that philosophy necessary to a brave, tranquil, well-praised, well-harmonized life.—John Brisson Walker.

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## INTERESTING TRIP.

### Two National Conventions in One Month.

LAURA G. FIXEN.

The Grand Canyon, Arizona, Sunday, November 12, 1905.—Standing upon the ragged edge of the Grand Canyon and viewing the most gorgeous scenic picture Nature has produced, which men gaze upon and try vainly to imitate, it is the most fitting place to look back upon the past thirty eventful days, during which I have spent the most potent month of my life and enjoyed an incomparable trip.

Seldom indeed does it fall to the lot of mortal to spend four consecutive weeks among such rich variety of climate, environment and festivity, each day perfect in itself, yet each day greater than the one preceding it.

Such has been my blessed privilege as with my winsome traveling companion, Mrs. Carrie Francis, wife of the editor of *The Progressive Thinker*, we wended our way a month ago, to Minneapolis, to attend the National Spiritualists Convention.

As delegates we took the liveliest interest in its deliberations and felt greatly encouraged in listening to the reports of aggressive work done and of still greater plans for the future. I need not dwell on the routine of the work, for you have placed before your readers extended reports. I will only dwell upon the general uplifting tone of the convention.

Measures which at former gatherings were thought impracticable, were earnestly discussed and adopted by this, the most intelligent and aggressive N. S. A., Convention which I have ever attended.

I was especially pleased with the uniform methods adopted for the endorsement and protection of our honest mediums, as well as with the educational measures taken to secure a more intelligent comprehension of our sublime philosophy. Each hour's work helped to spell "success" in such large-sized letters that he who runneth might read.

The delegates seemed imbued with the dignity of our cause and that it demands clean, able, and intelligent interpreters, before it will take its proper place in the estimation of the world-at-large and induce them to seek its hidden treasures.

Chicago will heartily welcome the delegates at the next convention which will come to us "bringing their sheaves with them" from the good seed sowed in Minneapolis.

On the closing night of the convention, Mrs. Francis and I started further west to join the "White Ribbon Special," composed of eighteen Pullmans carrying delegates to the National W. C. T. U., convention at Los Angeles. We met them at Salt Lake City, where they rested over Sunday and caught a glimpse of the Mormon Temple, where no gentile ever enters, also of the tabernacle containing one of the largest pipe-organs in the world and having a choir of 150 trained voices. We saw the Bee Hive, where the president of the Saints reside, also Amelia's palace directly opposite, which Brigham Young built for his favorite wife, and the Lion House, where an assortment of spouses used to dwell which held second and third places and so on down in his affections, each living her life, an unsatisfied longing, an unsolved enigma, a dry desert barren of any oasis of love.

Salt Lake City is well worth visiting. Her streets are 150 feet wide, with beautiful trees on each side, her inhabitants industrious, sober, economical and honest, indeed a peculiar people dwell in the city of saints. The brightest and brainiest woman in Mormondom is Mrs. S. S. Richards, only wife of the Mormon attorney-general. I first met her at the National Council of Women in Washington and since that time she has never failed to call on me when I stop in her home city. She called at our car, filling it with her sunny smile and cheerful presence, and promised me that she would secure the great tabernacle for Miss Carrie C. Brehm, state president of the Illinois W. C. T. U., when that lady returns, a most gracious concession considering the persistent aggressive work on the part of the W. C. T. U., to unseat Con-

gressman Smoot, because he is true to the tenets of his own church.

Mrs. Richards was invincible. She was the Utah representative on the Board of Lady Managers of the World's Fair, has membership in more prominent societies and clubs than buttons on her dresses; she also holds honorary appointments from the governor of the state, who has the good sense to appreciate her intelligent leadership. She it is who will say "Open Sesame" before that massive tabernacle door, and when the saints shall listen to our eloquent Illinois president they will thank Mrs. Richards for having prepared for them so rich a feast.

To tuck between four and five hundred women away each in her own berth is no easy task even for patient porters, but at midnight the majority were asleep and the "special" started in two sections via the San Pedro route. Each state delegation had their own badges, banners and decorations, but they all told the same story, and sang the same songs and were filled with the same enthusiasm. Special meetings were constantly held in some car, attended by visitors from others.

On Tuesday morning, October 24th, we reached St. Bernardina where the White Ribboners had prepared a flower shower for us. Baskets of beautiful flowers were brought into each car and a general supply presented to us together with a most heart-welcome, welcome to California. A couple of hours later we arrived at Riverside where arrangements had been made to hold the trains sufficiently long to give each delegate a drive through this beautiful city, the pride of California. We were driven to the model Indian school, about four miles, the road lined with Australian eucalyptus and pepper trees, while the abundance of palms, tropical plants and flowers everywhere, the hearty welcome, the laughing, the crying and the singing was most bewildering and we had to pinch ourselves to be sure we were all awake and had not suddenly been transformed to Valhalla with Valkyrie maidens to wait upon us. We do not wonder that people who go to heaven from Riverside have to be chained to prevent them from going back home, and we certainly had to tear ourselves away from great-hearted Stella B. Irvine, the indefatigable worker there with her assistants and their enchanted city.

The entire army of women once more found their seats and made the last four hours' run to Los Angeles. Our entrance into the city of the of the angels was the greatest event in its history so far. They boast the largest number of W. C. T. U. members in the world, have twenty-two unions, one of these with over a thousand members. For months they had planned and worked to make our visit as complete and delightful as possible and at last we had arrived, that is, some of us, for the following day brought another special via the A. T. and S. F. R. R., bearing delegates from New York, New Jersey, Connecticut, Pennsylvania and Indiana, and other trains brought delegates in smaller numbers for the following two days.

The reception committee was equal to the tremendous demands made upon them. State presidents were given names and addresses where their delegations were to be entertained and each at once went to her hostess, rested and prepared to attend the reception given the same evening in the Chamber of Commerce by the leading business men of the city. The next two days were spent in attending excursions prepared by special committees, while the evening was claimed for some social function.

(To be Continued.)

We begin many things in brightness that must needs be finished in patience. The work taken up in high enthusiasm is slowly dimmed by care, disappointment, and lack of appreciation; thru many a weary day it is a labor and not a joy, but it must still go faithfully on. Life, that was such a golden glory once with its youthful hopes and dreams, grows sadly tarnished under the fingers of pain, time and sorrow. Changes come, failures stand often where we look for success, and the voice and smile that were our incentive and reward slip away and leave us to loneliness. Freshness and brightness may fade, but faithfulness, courage and usefulness should endure.—J. R. Miller.

## Horoscope and Outlook for December.

I. N. LARSON.

December of 1905 opens up under flying colors. The earth is in the sign Sagittarius, geocentrically. The mighty Jupiter will be the ruling star from 1st to 12th, Mercury will rule from 12th to 17th, when Jupiter once more takes charge of our doings, and will be the force at the helm from 17th to 23d, when a great change takes place in our solar system, owing to the earth passing into the geocentric sign Capricorn, which is ruled by the far off and distant Neptune. Thus the horoscopes for December are of the most forceful and positive nature one may wish for. This will stimulate all branches of trade which will simply be phenomenal. Goods will sell at sight and money will be plentiful among the masses. The railroads will not be able to move all the freight which will be handed to them for lack of transportation facilities. The Christmas trade will be the best ever heard of, and the most expensive goods will be in the greatest demand. Strike and labor trouble are also indicated, and the ruling classes are in danger, as much violence and lawlessness is also produced by this powerful vibration. The people in general all over the world, will feel the force within themselves, and governments, as well as those in high position, are in danger as long as this powerful horoscope continues to form.

The weather maps of the heavens indicate high winds and very cold weather, also plenty of snow though the coming winter will not be as long or severe as that of the previous two years.

Great souls will be incarnated or perhaps reincarnated from December 1st to 12th, also from December 17 to 31, they will be great wherever they happen to be born, and will be highly gifted along the educational lines—both sexes. They will be great workers at anything they do. The boys will all be interested in politics and other lines of public doings; they can not be kept back but are bound to push themselves to the front. They will all make a mark in the world. Mathematics is their best forte. Many of the boys will take to the army and navy early in life. The girls will do well as teachers and nurses. These are the kind of girls which will make splendid wives and housekeepers, as they will all be home-loving and domestic minded.

The general health of the people will not be the best, as Jupiter produces heart and lung trouble all through the month of December, or while the earth is passing through Sagittarius, from November 23 to December 23, so those who are weak in the chest should take the best care of themselves during that period.

The speculative market for stocks in financial centres will be along conservative lines, with the tendency of prices upwards from now to about January 21st, 1906, when a long down time starts in. Wheat, corn and oats will advance from December 4th to about January 10, when all the cereals will be at the top for a while. People born between November 23 and Dec. 23 of any year are in danger during the same period now. Those born between September 23 and October 24 of any year, will have trouble from December 1 to 8. Those born from October 24 to November 25, any year, will get bit from December 8 to December 23. Capricorn and Aquarius people will be troubled from December 17 to December 27. All persons born between April 22 and May 23, will be in distress from December 4 to 23. People born between May 23 and June 22, any year, should dodge their heads from December 22 to January 11, as that is a very critical period for all the children of Gemini.

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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.

Address your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives 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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## CHRISTMAS.

THE SUNFLOWER for a year and a solid gold, 14 karat, self-filling Fountain Pen would make the finest kind of a Christmas Present, and will cost you only \$1.60. See page 2 for particulars.

The Spiritualists of the First Spiritualist Church of Buffalo are trying the experiment of doing away with the ten cent admissions at the door.

One of our subscribers who is nearing the eighties writes: "Enclosed find one dollar to renew my subscription. I am thankful that my health is such that I can send for your very interesting paper which is full of spiritual truths that tend to elevate all humanity."

Thank you, good sister, for your kind words. We are trying to do all we can to publish a truly Spiritualistic paper, free from sensational, features and that will tend to elevate humanity, and we hope the Spiritualists appreciate it.

Correspondent writes from McLean, N. Y.: Mrs. Elizabeth Clark, of Syracuse, lectured and gave spirit messages in the Universalist Church at McLean Sunday afternoon, November 19th. A good audience was present and was much pleased with the discourse and messages. There was a parlor meeting in the evening at Dr. B. L. Robinson's, short address and messages to all present, all of which were fully recognized and everybody well pleased and patiently waiting until she will come again. Tuesday evening Mrs. Clark gave a seance in Dryden and Wednesday at Freeville.

Mrs. Elise Stumpf writes from Rochester, N. Y.: I am serving the First Spiritual church here, filling the place for Mrs. Greenmyer who took sick. I find a good society and a very nice class of people. The officers are all able and ambitious people, doing all they can to further the cause. I am entertained by the vice president, Mrs. R. Joslyn who lives at 55 Comfort street, and it is indeed comfort to me in every way. We had a very good audience last Sunday evening and they seemed very well pleased with my work. Wednesday evening we had a test seance at the home of Mrs. Joslyn for the benefit of the society; it was very well attended and proved very good in every way. Thursday evening we had a card party and social at the residence of the secretary, Mrs. Simpson. A goodly number attended and we had a very good time.

Secretary writes from Jackson, Mich.: On Sunday, November 5th, Oscar A. Edgerly began a month's return engagement with the First Progressive Society of this city, he having served our society during the month of September. Mr. Edgerly's work is giving the same general satisfaction we derived from it when he was with us in September, his lectures are preeminently practical and educational, features that make them particularly valuable in our community. We are glad to note that Mr. Edgerly has engagements for a year ahead, it means profit for our cause wherever he may work. I want to mention our "Blue Bell Club," an able auxiliary to our main society. They have held a series of entertainments and socials that have aided materially in the way of finances. With best wishes for THE SUNFLOWER.

E. R. Fielding writes from Washington, D. C.: Mr. and Mrs. G. W. Kates are serving the First Spiritualist Society for November and

## Topic For the Progressive Lyceum.

Sunday, December 3, 1905:  
"Don't, Don't."

## GEM OF THOUGHT.

Gem of Thought—

Please don't say don't so often.  
Endeavor to approve—  
Your kindness will soften  
Old hate, sometime remove.

Do try to look with kindness.  
On faults found in other folks,  
They may not see for blindness,  
Or be held with heavy yokes.

I. W. R.

December. They are well known missionaries in the field and received a hearty welcome to Washington. The Auxiliary of this Association will give a tea party at Mr. F. A. Woods', when Mr. and Mrs. Kates will officiate. Mrs. M. J. Stephens will begin her meetings every Thursday afternoon, at two p. m. There will be a memorial service at Woon's Hall for Homer J. Altemus, and Mrs. Jaquetstat, which Mrs. Julia Warnke will preside. The Temple League have for speaker, Mrs. C. Collins and for messages Mrs. Ella Royal Williams. Sociads are held at Mrs. Farrow's, the president, every Wednesday.

Mrs. Annie Hernan writes: The Spiritualists of Stevens Point, Wis., have been enjoying a spiritual treat. We had Dr. W. D. and Mrs. Noyes, Wisconsin state missionaries, and they are doing a grand work. They held spiritual services four nights here and then went to Almond, held services there, returning here by request and held two more meetings. At each service was a large and appreciative audience. The state President, Will J. Erwood, made no mistake in appointing Mr. and Mrs. Noyes as missionaries. Any society or individuals will make no mistake in employing our state missionaries as lecturers and test mediums. They can be addressed at Portage, Wis., care of Rev. Nellie K. Baker.

Correspondent writes from Grand Rapids, Mich.: The New Thought Spiritual Society opened the present season very successfully, with Mrs. Abbie E. Sheets of Grand Ledge, Mich., as speaker for the Sundays of September 17th and 24th. The lectures were well received, as were the messages given by Mrs. Belle Fuller, a local medium. At a recent meeting the membership dues were reduced from \$1.00 to 50 cents per year, and an effort is being made to double or treble the membership. Mrs. Jennie Hagen Brown, of El Campo, Texas, was with us during October, and her engagement proved highly successful. Speakers have been engaged for the winter as follows: November, W. J. Colville; December, Mrs. D. A. Morrill, of Grand Rapids; January, Prof. Wm. Lockwood, of Chicago, Ill.; January, Mrs. D. A. Morrill; March and April, Mrs. Helen Stuart-Richings, Seattle, Wash.

A copy of the Marshall (Mo.) Daily Index informs us that Ada A. McHenry has been giving tests and psychometric readings at a gathering of the Eagles with marked success.

## The Nemesis of Chautauqua Lake.

BY HON. A. B. RICHMOND.

We have some copies of this interesting cloth-bound book left. Do you want them during December at 30 cents, postpaid? If so, send us your orders. They are another nice Christmas present.

Let every woman strive for a beauty which all will recognize as being genuine thru and thru. That which is superficial will fade and pass away, leaving a flood of unhappy memories; while the true beauty will prove a "joy forever." She who possesses the gift will be blessed. And yet it is not a gift, for beauty represents the ultimate result of sincere striving for the best in life, for the noblest in character, sweetness of grace and purity of soul. Every woman may possess these divine attributes if she will. The way is open and mankind will smile approval if she chooses to become the woman of beauty. The "woman who thinks" will shape her life to this course and call to her aid the supreme source of strength and wisdom.—Henry P. Harris.

To live is to have justice, reason, devotion, probity, sincerity, common sense, right and duty wedded to the heart. To live to know what one is worth, what one can do and should do. Life is conscience.—Victor Hugo.

Do you want a Fountain Pen? See page 2.

INTERESTING REPLY  
TO CRITICAL LETTER

FROM HIS BROTHER.

BY C. C. CONROY.

(Continued from Last Issue.)

The learned Bishop might pursue the ancient study of solar biology or astrological influence on some, who have been forced into this world, and tied to a dock, so to speak, and like one returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet the bread to the wise, nor riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all, and so death naturally comes, Christian God or man-made no God. Man partaketh of all the universe contains, according as the planets rule. Then why condemn, when he is not his own or the universe's creator?

"All the planets that weep at night  
And all the flowers, that wet with dew drops bright  
And all the stars that shine in the angel homes  
And all the breezes that sigh beneath the moon  
And all the bows that span the dark storm clouds  
And all the thunders that mutter long and loud  
Tell me on this green sod  
That beyond my comprehension there is a God.

I have quoted from your letter on Masonry: "I will have to say something about Masonry and I might say right here that I think it all right socially and morally, so far as most of them go, but I will venture to say that nine-tenths of them do not know what it leads up to. You ask 33-degree mason; he knows but he will not tell. I have it from very good authority it simply takes one back to Paganism."

I am surprised at the meager idea you have taken of Free Masonry. It started with the building of King Solomon's Temple, about the year 1005 B. C. Solomon reigned for forty years and was gathered to his fathers, and to this day the adage is used, "As wise as King Solomon." So much for Paganism. His temple was 120 feet long, 60 feet wide and 4 feet high and took 416 years to complete it—a splendid home for the craft and men have ever since been enjoying the blessed heritage handed down by word of mouth.

The Catholic Church is not as old, for I find years after the crucifixion of a man by the name of Jesus, that Constantine, then Emperor of Rome, called a council at Nice, present 318 Bishops and 3043 Ecclesiastics, Nicene creed formed. About 596 A. D. St. Augustine came to England with forty monks sent by Gregory the Great. About the year 800 A. D. I find Leo the 3rd reigned and was called Pope. Before this Church and state was ruled by Kings and Emperors. Leo reigned 20 years. I now trace Papal Rome down thru 262 Popes covering a period of about 1100 years with the 263rd man in possession of the whole shooting match and such a bemirshed record as this unnatural religious hybrid has, you can read for yourself. What I wanted in digressing from Masonry was to show how old the Church of Rome is, when and where Masonry started, and now this young upstart of a religion, who tried to frighten thru dastardly means and cause the P. and A. M. to come under the papal yoke. Do you know that they are chafing under the collars at Rome yet? If you care to be exact in figures you will see Masonry was started by King Solomon 1005 B. C. and passed all the troublous times, and even Papal Rome and her lying could not forestall their plans down to this day of A. D. 1905, which added gives 2910 years for Masonry, instead of about 1104 years for Catholicism and yet it has always been the church of Rome's boast that she was the oldest of religions. Masonry if lived up to is a whole religion within itself and with your indulgence, I will give you some facts from what you are to pleased call Paganism.

560 years B. C. Pythagorus solved the art of the multiplication table, and this helped Copernicus to work out his astronomical system, in

pagan times. Archimedes invented the screw lever 300 years before Christ, and had not the frenzied Christians destroyed the Alexandrian library of seven hundred thousand volumes we might to-day be reveling in the historical facts of the wise pagans.

This was done in order to wipe out all former history and force this new-made God with its new creed on the ignorant.

The seeds of Masonry were sown in the human mind and could not be destroyed this is why the church of Rome has forever tried to trample under foot the masons with their one high Ideal and incomprehensible all-ruling power.

Imperial Rome, began 47 years before Christ, and lasted about 400 years after Christ's birth.

I find Noah and his family were in the Ark for one year and ten days and no shortage of grub is recorded, for either man or beast. Can you give, outside of Bible history, the dimensions of a building that would hold two of all the known animals with those species extinct now? What history claims was with Noah together with the space for hay and carrots and scotch oats and "force"? If so give the facts and figures. Noah entered the boat house 2,348 years B. C.

The deluge and its different dates.

Usher's English Bible, 2,348 B. C.  
Hebrew Bible, 2,258 B. C.  
Playfair, 2,352.  
Clinton, 2,483.  
Sammapiton Pentateuch, 2,998.  
Josephus, 3,146.  
Dr. Hale, 3,155.  
Septuagint 3,246.  
Deluge, 2,348.

In Biblical times Paul wrote 14 books of the New Testament, 27 in all, and eight authors, six of the Apostles, with Mark and Luke comprising the eight, 39 books in the old Testament, 68 books in one volume.

Moses says: "In the beginning God created the Heavens and the Earth," but assigns no date. Was this wise or otherwise?

Adam and Mrs. Adam had (after he was cut down from 260 feet in height) 33 sons and 23 daughters, all of whom were fig leaves, cut on the bias, and yet you and others presume to tell me I do not know what I am up against. Oh, I don't know! I rather guess we are shown a thing or two regarding our order and all the work with full explanations in good old plain English not "Et come spirit tu to wor," whatever in hell's half acre that means. So you are the wisest and best of that time and day had a hand in planning as best they could for both Masonry and Pagan religions which are so different but Masonry while a good religion is as simple as the "Golden Rule" yet it does not deal in indulgences as the Catholic Church does, nor swap off corner lots in Heaven for cash, down here as present day priests do. Neither did it burn supposed witches at the stake as was done by the Christians Magazine.

in Salem Mass., about 150 years ago; but its teachings come down to us in our own tongue not in high sounding "Dominus vo viscum et ecetera," and you and nine hundred and ninety nine per cent of Catholics cannot tell what that means without going to consult a latin scholar or referring to a latin dictionary—neither of which you have done, dollars to nut cakes. So, for my part I will take something from the wise Pagan, when it is clothed in sentences I can comprehend.

And so the 33 degree gentleman would not confess to you, an unworthy, all he has learned from this august body. All that I have to say is, he was no Judas, as contained in the three cornered religion of Hadley, and I will say further, that the 33 degree in Masonry was conferred first in the United States about the year 1832, so you see the wise ones in King Solomon's time only started the good work, and embued in it what seemed best from their ancient standpoint and the 33 degree comes to us in more modern times, but with the experience of the ages. And since this good Brother did not divulge anything to you, what are you roaring about? Which reminds me of the sermon from the following text: "And the devil he greth about like a roaring lion." The man of God said, I will divide this in three parts—

First, Who the devil he is?  
Second, Where the devil he is going  
Third, What in hell is he roaring about?

I will remark right here, you nor no one else is capable of talking about something you never saw, or those who saw, and know would not tell. So from the facts on every hand you find the best people in every town, (and this you admit) belonging to the Masonic order; it is not necessary on this point for me to burn any more of J. D. Rockefeller's oil refined from my own production.

"In men whom man pronounces ill, I find so much of goodness still, In men whom men pronounce divine, I find so much of sin and blot I cannot, dare not, draw the line Between the two, since God has said."

—Joaquin Miller.

Trusting this will find all within your happy home enjoying health and wroldly happiness, believe me, as ever, Your Brother

C. C. CONROY.

The Swiss girl is taught to be humble and patient from the moment when, at the age of four, she enters the infant's school, until at eighteen, when she returned finished from the pension. There is absolutely no difference between the treatment of the masses and the classes. They sit together at school, are taught the same subjects by the masters, receive the same punishment and the same praise.—Vick's Magazine.

Some Plain Facts Regarding the  
Gold Eagle Mining Company of  
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THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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## DR. A. B. SPINNEY EXPLAINS ABOUT DR. SLADE.

I have known Dr. Henry Slade for forty years. My acquaintance began in this way: I was practicing medicine in East Saginaw and went to New York for a course in the hospitals. At this time I was not a Spiritualist but had done some investigating. For two or three days before I left Saginaw for New York I was in Dr. Volland's office, whose home was in Ann Arbor. He was not practicing medicine at East Saginaw being engaged in the manufacture of brick at that time. He said to me, "I wish you could see my wife," and went on to tell me how she was suffering and the nature of her disease. I gave him a prescription for her.

While in New York I started one day to find Dr. Slade's residence which was at that time on thirty-fifth street, where he was paying three hundred dollars a month rent. Having made a mistake in the street car I had to walk quite a distance. On reaching his home I enquired of Mr. Simmons, at that time the manager for Dr. Slade, and was told that I could not see him that evening as he was then dressing for an entertainment. He was to receive Mr. Sheppard, a great musical medium, who had just returned from Europe where he had played before all the courts of the Old World.

I asked the privilege of resting a short time and while doing so Dr. Slade came thru the room on his way to the parlor, dressed in Indian attire and controlled by his Indian guide, Owosso.

He spoke to me saying, "I have seen you before, I know you." I replied that it was not true or possible that he knew me. He said, "Yes I saw you in Dr. Volland's office in East Saginaw, Michigan," and gave the day and hour. "You prescribed for his squaw. I want you to stay, enjoy the evening, and stay with my chief. He needs your magnetism, your life, and you can do him great good."

I did stay and heard some of the most remarkable music of my life, thru the instrument and medium Sheppard, who was said to be controlled by the Masters of the ages. At time for retiring I went with Dr. Slade to his room, located on the third floor. On passing thru the hall, which was dimly lighted, he would catch hold of me and trembling all over would beg me not to let them get hold of him. He would cling to me like a frightened child and say, "don't let them catch me, Doctor, don't let them get hold of me." In all my experience as a medical man, and I have examined thousands, I have never met so sensitive, so easily affected, so psychic a subject.

After retiring, when he was sound asleep, the chairs and tables and other furniture would move around the room. The covering was repeatedly taken from the bed and tossed upon the floor. Spirit hands would touch both of us and loud raps would come on the bedstead, walls and furniture.

During the night he woke under control and talked to me several times and early in the morning he woke me, under Indian control, and told me to now go and leave his medium as he had lots of work for him to do that day.

Many years after this he came to Detroit, where I was living at that time, and called at my office. He wanted a large table to use in his room at the hotel and I sent my son out to a near-by furniture store to borrow one for him.

In the morning I called to see him socially, with others, and soon there were raps coming on the walls and furniture. He offered to try to get something for us. Said he did not know as he could get anything but he would like to try. We took two clean slates with a bit of pencil between them, held them under the table closed and soon there was the sound of writing. When finished there was a loud rap and upon opening them there was a communication from my friends in spirit life with all the personal peculiarities of penmanship and thot. Then we held the slates high up, nearly level with our shoulders between Dr. Slade and myself, and secured the same results. Some time after this my son went to him and under test

conditions received a communication from his grandfather, my father, concerning his last gift to him made while on his death bed.

In every case of slatewriting with Dr. Slade that I ever witnessed the so-called expose of Dr. Lancaster would have been impossible, and in every case Slade himself alone, unaided by some force invisible and outside of himself, could not have produced these things.

This was the last I saw of Dr. Slade until about six years ago when some friends of mine found him in a hotel in Kalamazoo, Michigan, partially paralyzed, and a victim to both liquor and morphine. I took him into my sanitarium and did all I could for him. Built up his poor, wrecked nervous system and improved his health greatly but he was very restless under the restraint of Sanitarium life and after a few months he left and was under the care of others who tried to have him go back to his old work.

After a time, about a year, I received an enquiry from the N. S. A. as to what I would take Dr. Slade into the Sanitarium for and care for him the rest of his life. I offered to take him and care for him at just half the usual price, or in other words I offered to take him or anyone else that the National Association was assisting and care for them at half price, thus giving alone an amount equal to the amount given by the society. This pledge I also made thru the Spiritualist press and it is still good.

I sent my house physician, Dr. Woodruff, to Grand Rapids, and he brought Dr. Slade home where I cared for him until he passed out. He was not insane but like all paralyzed cases his mind and memory was seriously effected, and he gradually sank into a condition of senile dementia. This made him irritable and restless and for the last two years a great care, as all such cases always are.

Finally a second shock to the left side brought the end, and the imprisoned spirit was released, which he so much longed for and so impatiently waited and prayed for.

Now I wish to speak of him even in this broken condition for his spirit friends did not desert him nor leave him alone to pass the birth to a higher life unattended. Many times he would want me to sit with him but I could rarely spare the time. Whenever I did there would be some results. The last time, about nine months ago, his hands were too feeble to hold the slates so they were closed with a small piece of pencil between and placed under my feet with Dr. Slade some ten feet away and both slates were covered with long messages to me concerning him. Thanking me and the National Association for what we were doing for him and saying that soon he would be with them and no longer a care to earth friends.

Now I know that the slates were clean, were closed, and that the bit of pencil was the ordinary slate pencil, yet the writing was Slade's own penmanship with all the personal peculiarities of his paralysis. He did not handle the slates and the writing took place under my own feet some distance from him, yet some would say fraud. I know that it was not fraud but that his life-long guide, Dr. Davis and some one else, had been so long with him that they were one in spirit, thot and action, even to the writing.

Last Christmas we had a Christmas tree and after a short address by myself I reached and took his hand in mine and in a moment he was entranced and gave a beautiful invocation and inspirational address, in a natural, full, free voice with no hint of paralysis, dementia or decay.

Surely this shows that the spirit never grows old or sick or weary. It is only the house that decays.

It is to be regretted that Dr. Slade ever yielded to external conditions, environments or habits that wrecked his body and impaired his usefulness, but he is not the only one that has fallen by the wayside for the want of true spirituality, for the lack of self unfoldment, or true religion.

If all mediums, if all Spiritualists would and could realize the great truth that phenomena, knowledge of spirit return, could not and did not of itself save them, teach them, or help them to life resplendent, but that it was alone attained by lofty ideals, daily spiritual growth, each day bringing us more and more truly "In Tune With the Infinite."

With the mastery of mind over

matter, of spirit over flesh, rendering our senses not our masters but our slaves, mediumship would grow more and more beautiful, the body more holy and healthy, and the mind more clear and active down to the sunset.

If more time was spent by our teachers and spiritual papers in teaching the possibilities of mediumship, the sacredness of our philosophy which means a religion that surpasses all others, then no medium would be called upon to walk thru the spiritual hell which Dr. Slade experienced the first three years he was with me and how long before that I know not. He had to learn to live without sense-indulgence of any kind, but the last year he was more calm, more restful, and passed out better fitted for a higher plane of living.

No one but myself can appreciate fully what the help received from the N. S. A. meant to Dr. Slade. Had it not been for them he would have lingered in some county house and at death filled a pauper's grave. Great was the work done by them for his body and soul. He had quiet burial service in the Sanitarium parlors at which Mrs. Dunham spoke appropriate words, flowers which he loved covered his casket, and he was laid at rest in the pretty little country cemetery in sight of the place that was his last home.

The N. S. A. paid all of his funeral expenses and now I would like to ask how many of our people are willing to give a little toward marking his last resting place with a small stone. It does not seem right that one of our most noted mediums should rest in an unknown and unmarked grave. Send your subscriptions for this purpose to Mrs. Mary Longley, 600 Penn. Ave., S. E., Washington, D. C., or to Andrew B. Spinney, M. D., Belding, Mich.

The list of contributions will be published from time to time until enough has been secured.

ANDREW B. SPINNEY, M. D.

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Indolence is responsible for much that is harmful. We desire to do well, but never make a start. "You can't get anywhere unless you start somewhere."

Do not waste time dreaming of the fun you are going to have when you get a grip on success—you might lose sight of your quarry. Catch first and dream afterward.

We kill the germs of laziness by developing the germs of enterprise, which attack and destroy the undesirable tenants of the minds. It is a matter of "I will do it," then do it.

Anything which a man can do better than many builds a roadway to fortune if properly put into service. Even the best whistler gets rich. There's always a demand for the best of everything—at the seller's price.

It is not the rabbit's foot nor the gypsy charm-bag, but the faith and energy which they arouse that brings good luck to the wearers. The charm of good luck is within, not without—it is the man not the magic.

Success is a matter of knowing and then doing what you know—you can learn things by doing things. Knowledge is a generous mistress to those who win her favor by serving the prescribed period of apprenticeship in hard, earnest work.

Start, start, start—that's the point. Don't lie idling by the roadside dreaming of the way—get on the way with both feet and keep them going until you have a few miles of the hard part behind you. It is easy after that.

Make strong resolves to do, but don't let your resolutions peter out when you have read only about half the text book of how. Keep on, if only for the pride of the thing—the thing will be a pride when you have finished.

Genius will not grow to maturity and fame without hard work in cultivation. The greater genius wins recognition only by practice, practice, persistent practice, until the crude productions of youth are crowned by the technical perfection of later-day achievement—then even the earlier daub becomes a golden link in the chain of well-earned glory and—commands a price.—Self Mastery.



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