

THE SUNFLOWER

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

Volume 19

The Hamburg Publishing Company

HAMBURG, N. Y., DECEMBER 14, 1907.

Issued Every Saturday at
One Dollar a Year

Number 15

A CHRISTMAS MESSAGE--MY PEACE I GIVE UNTO YOU

(Dictated by Spirit Voice to Mrs. May E. Price.)

"We shall have sleighing for our trip," said Grace Jennings, as she snapped the lock of the suit case, hurriedly donned hat and coat, twisted a stray curl into place, and picked up her gloves and stood waiting for her sister. Margery was deliberately pinning on her hat, adjusting it to the right angle, and noting the effect of her whole costume, decided it was correct in every detail, drew her gloves on to the slender white hand, and carefully smoothed each one till the fitting was exact. Just then the door opened and a sweet-faced lady, with crimped, silvery hair, came into the room.

"I trust you will have a pleasant journey, a merry Christmas and a happy New Year," she said, coming forward to give each a good-by kiss. Noting the tear gathering in Margery's eyes, she added: "He is with you, dear. Do not grieve him with your sorrow."

Margery did not answer, her lips trembled, and a tear crept down her cheek. "Grace, who felt all that was in her sister's mind, said, 'It is our first Christmas without papa, and it seems almost more than we can bear. To meet grandma without him will be hard for her, as well as for us. Only six weeks ago we were planning to all go down together. Now, we must go alone.' And she turned to the window to hide the tears that would come."

"If we could believe as you do," she added, a moment later, "it would not be so hard, but where is he in the great universe somewhere. I stretch out my hands in the dark, I can not find him. Our father never failed us. No one knows what he has been to us. He gave us the protecting care of a father, the tender love of a mother. He taught us what life is in its highest unfoldment. Led us gently, yet so firmly, to meet each duty of life."

Mrs. Graham tenderly placed her arm around the girl's waist and said, "You will not fail him now, dearie. You will meet this duty bravely, as he has taught you to meet all others. Life beyond the grave is real, and the two worlds are very close together. You are going to believe in God's goodness, even in taking him from you."

"No, never," said Margery, "I cannot know that he lives. Mama never came to prove her presence around us. God took her, we are told, but father tried to fill her place, as far as he could, with extra love. We never knew what we lost in her life going out at our birth, but we need our father so much. It seems sometimes I must find him. I cannot bear it."

She spoke calmly, but her face grew white with inner emotion. There are some natures that freeze when sorrow touches them. They draw back from all others, feeling that they alone suffer, and shut the door that no one may see how much; are only conscious of their own pain. The quiet outer nature of Margery Jennings did not reveal the storm that raged within. The emotions, the rebellion were pent up, smoldering and consuming her very soul.

Grace, her twin sister, was more loving to others because of her own grief. Her own heart-ache made her feel more the need of love, and in her own need she recognized the needs of others, so gave fully, freely, losing herself in the giving. Unlike, yet understanding each other, the sisters had grown up, each giving each the love of her deeper nature. Grace, happy as a bird pouring forth the melody of its soul, she made all happy because of her own happiness. She carried light and sunshine all around her and made it felt wherever she was.

Margery could love, yet expressed her affection by no impulsive word or act. Calm and quiet, she allowed very few to come very close into her life. Their father had passed suddenly to the higher life only a few weeks before

and they had become resident pupils at the seminary where they were only day scholars before. Their love for Mrs. Graham, the principal, made it more like home, and helped them to bear the loss of their father.

"May the blessing of peace come to you both," said Mrs. Graham, as she kissed them good-by. "Words can not comfort, but time will soothe all pain."

A brisk walk in the crisp December air brought them to the depot, where they took the train, and a three-hours' ride brought them to the little station, where their Uncle Fred was waiting with the sleigh, to take them to the old farmhouse where their father had spent his childhood, and where grandma still welcomed all her children at Christmas time.

The merry jingle of the bells, and bright sunshine made them feel the Christmas merriment in the air, and the greeting of many loving friends proved that life still held much for them. Every one tried to give some special loving attention. And the girls found themselves interested in the tree for the little ones, and in all the surprises being prepared for grandma. The day was not an unhappy one, for all were trying to make the others happy, because the loved one was not there, but was not forgotten. All felt that life still held much of joy and brightness. The girls were not allowed to think of anything but love and Christmas peace.

At night grandma said, "I'll put you in the south room, dearies. You will like that best. I always keep the room as your father left it when he went from home. It has always been his room to me."

"Thank you, grandma, it is what we wanted," said Grace. "It was so thoughtful of you. We hardly dared ask, for fear some one else had the room."

After a loving good-night to all, they found themselves in their father's room, alone with the influence his presence in the past, had given to everything there. They talked till long after midnight, wondering if they would find more comfort here than in their own city home. When Grace at last fell into a quiet sleep Margery still lay with open eyes, staring at the moonbeam as it crept across the room. At last she, too, had almost dropped into unconsciousness, when she felt a cold chill, as if ice were in every vein in her body. Her hand seemed held by invisible fingers, and then the chilly sensation passed and the sense of peace and rest settled upon her. Out of the misty light she thought was moonlight came the form of her father.

The sense of peace she felt was the reflection of the peace expressed in his face. The hand upon her's grew warm, a purple light seemed to fill the room. She distinctly heard the words, in her father's voice, "I am with your mother, dear, we are with you, all is well," spoken low and sweet. The face bent over her, pressed a kiss on her forehead.

"Peace, my peace I give unto you," and he was gone.

Margery lay quiet, the sense of peace enveloped her, no more unrest, bitter rebellion, or longing for what could not be.

Her father had found peace, his peace had become her's. As she had trusted him when he was still with her, so she felt she could still trust him, and believe all was well.

Rochester, N. Y.

Plymouth Spiritual church will hold a church sale, beginning Wednesday, December 18th, and continue through the week. The Ladies' Aid Society with the proceeds of the chicken suppers Friday night, tickets 25 cents, are putting in a motor to supply breath to the organ.

The Lyceum is very interesting and well attended. It has a fine library.

LILY DALE NEWS.

Mrs. Bedell visited us one day last week.

Mrs. J. H. Champlin spent a few days on the grounds last week.

Guy Richardson, who has been working in Buffalo, has returned home.

Mr. John Crain spent Sunday with his grandparents, Mr. and Mrs. M. Crain.

Mr. Clinton Harper spent Saturday and Sunday with his mother in Fredonia.

Mr. and Mrs. Frank Fuller are visiting friends in Falconer and Jamestown this week.

Mr. and Mrs. Pierce, of Lamberton, spent a few days here last week. They attended the funeral of Mrs. Morse while here.

Dr. and Mrs. Hyde and Mrs. Lawton left Wednesday morning for Florida. They will spend some time in Washington, D. C., before going to Florida.

Mrs. Nellie Warren returned to her home Tuesday, after helping care for her little niece, Altie Woodcock, of Cassadaga, who, we are sorry to hear, is no better.

Henry Shaffer, who has been in the south for several months, is spending a few days with his mother before resuming his work in the Brooks Locomotive Works in Dunkirk.

Dr. S. J. Richardson went to Erie, Pa., the 10th inst., called again by patients. He expects to remain till after the holidays and is thinking of spending the winter there, taking his family.

The following are the names of the Spiritualists living outside of the grounds who will remain for the winter: Mr. E. Griswold and family, Mr. R. Harris, Mr. Homer Todd and family, and Mrs. May Burke.

Mrs. Emma Scott, of the Leolyn, reports that word has been received from Mrs. Abbie L. Pettingill, San Diego, Cal., to the effect that she is coming east to visit her children at Cleveland and Fredonia during the holidays, after which she will go to New York City for the balance of the winter.

Spirit Stopped Suicide.

Galbraith, in the current issue of the New York Times Saturday Review, tells the following story of spirit warning:

One of the most striking of the many stories that have been told about the unfortunate poet, Francis Thompson, whose death was mentioned in a London cable not long ago, is vouched for by Mr. Wilfrid Blunt. Poor Thompson, whose life was one of the saddest and most romantic possible, went through all sorts of incredible hardships, and even sank to match selling and calling cabs outside theatres for the sake of the stray pence he could pick up.

Finally, after years of this pitiful existence, he determined to commit suicide, saved up his poor little earnings for days, and bought a dose of laudanum, which he carried off to his haunt, the rubbish plot in Convent Garden Market. He had already taken half the poison when, according to his own story he felt a hand on his arm, and turning, saw Chatterton at his side forbidding him to drink the rest. Thompson obeyed the ghostly command, remembering as he did so that the day after Chatterton's suicide a letter had been delivered to his lodgings which, had he waited, would have brought him relief. Just such was the case of Thompson, for on the very morning of his attempted suicide an editor who had printed some of the poet's work and wished to pay him had succeeded in tracing the strange creature to the chemist's shop where the poison was sold. There is not, I suppose, an anecdote in the history of contemporary authors more romantic and extraordinary than this.

Exercise your choicest gift, which is reason; fear no corruption from truth, though new; and expect no good from error, though long delayed.—A. J. Davis.

CHINESE VIEW OF THE MISSIONARIES

Taotai Tong, a Chinese nobleman, representing the Chinese government, in an address given by him at the closing meeting of the Shanghai Centenary Missionary Conference, held last May, said:—

"I think you will agree with me when I say that the general tendency of mankind is toward good, that is, toward attaining a continually progressive and higher plane of mentality than that with which we were originally endowed. The history of the world proves this. The world has progressed, however slow such progress may have appeared to be. We are progressing, perhaps, not at such a rate as some would desire, and we shall, I believe, continue to progress. In all effort there is bound to be some difference of opinion as to the suitability of the methods employed to secure a certain result. Controversy among men always has existed and always will exist as long as men are of the great family of mankind. We differ in our ideas regarding the greatest as well as the most petty concerns of life, in our religion, in our politics, as well as the cut of our clothes and hair."

"But these differences—which are inevitable—should not militate against the exercise of our comprehensive charity and toleration, and although we may be convinced in our own minds that our way of doing things is the best, we should always remember that others have an equal right to the same opinion about their methods."

"There is one method with which every impartial and thinking man and woman must disagree, and that is the method of force."

"To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh instead of trusting to the arm of the Lord. The gospel says: 'Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves.'"

"Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact treaty rights; to suffer injury than to claim pecuniary indemnity; to pardon the offender than to demand his chastisement."

"But what have we found in the past? I will not attempt to give instances of the many controversies of this maxim that have occurred in the history of missionary relations with China and the Chinese authorities—they are known to everyone. Their effect is ever present with us, whether we be patriotic Chinese or sympathetic Westerners, and until the Chinese people receive convincing evidence that such methods will never again obtain, the aftermath of these lapses will exert an overwhelming negative influence on all your work and efforts."

"Other factors which will militate against the achievement of your ideals are the lack of social intercourse, the consequent absence of interchange of views, and the assumption of superiority which, although it may at times be unconscious, is still evident in the behavior and demeanor of many. One of the first duties of any person desirous of making the acquaintance of a strange or fresh community is to study the idiosyncrasies and etiquette of that community. Especially does this apply to the Westerner coming to China for purposes of propaganda. He encounters a civilization much older than his own and of which the inhabitants of this country are justly proud. He comes in contact with a people who have existed as a concrete nationality for untold centuries."

"Now, there is not a person here present who does not in his heart treasure the records of his own race and family, and we in China have every reason to regard ourselves as not the least among the races of men. And yet it has often been known that

a stranger, immediately on his or her arrival in our midst, has trampled on our most cherished ideals, and has posed as being in a very much better position to tell us what we ought to do than we have ourselves learned by hard and long experience."

"In connection with this we all know that to be dogmatic is not always to be convincing, and that the possession of a good tool is not always a guaranty of good workmanship on the part of the owner. I would suggest to you that the aim you have in view would be furthered by more social intercourse between yourselves and the communities in which you reside, and by an abandonment of that suggestion or allegation of superiority which, however unconscious it may be, is so often evidenced in the demeanor of foreigners in this country."

"At this moment we are in a hall belonging to the 'Chinese' Y. M. C. A. Has it ever struck any one that Jesus Christ did not differentiate one jot between the races or nations? These are the headquarters of the Young Men's Christian Association; why place 'Chinese' before it?"

"Again, missionaries are often deficient in their knowledge of the Confucian classics, and consequently appear illiterate to the Chinese. This lessens the respect for the missionary in a very marked degree. The mistake is made that a person can learn sufficient Chinese in two or three years to equip him or her for work among the people, whereas it requires many years of study and practice."

"The better way would be for the learned missionary to transfer his knowledge of spiritual creeds and faith to a competent Chinese scholar, who in his turn would teach individuals able to form an opinion and choose for themselves. Thus a proper understanding, brought about by efficient study, would emphasize such facts as that neither Confucian nor ancestral worship—so called—is considered as worship, in the Western sense of the term, by the Chinese. We do not bow down to or worship our ancestors. Each family has its own forbears, and our respect and admiration for them is a simple expression of filial piety."

"Similarly our expression of reverence for the great Confucius—which is wrongly termed worship—is performed more out of respect to the learned sage. We ask no favor, such as protection, either from our ancestors or from him. We do this solely to God."

"Every man is entitled to his opinions and his own belief, and Confucianism, embodying, as it does, respect for ancestors, filial piety, and brotherly love, conduces to morality, obedience to the law, and brotherhood among the masses of the population. Consequently, a proper consideration for the religious susceptibilities of the people as a whole would conduce not only to the creation and maintenance of good relationships between the missionary and the authorities of this country, but it would also enable the missionary to assist China, and China to assist the missionary. Thus, although we may be Confucianist or Christian, and although we may again be divided into sections, sects, denominations, or belief, we can still do our best to pull together in that spirit of charity which is common to, yet above all creeds, and thus effect some good among the races of men."

Philadelphia Note.

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.

Capt. Francis J. Peffer, President.
F. H. Morrell, Secretary.

Get the good out of life as you go along.

SUNFLOWER
PUBLISHED EVERY SATURDAY BY
HAMBURG PUBLISHING COMPANY
INCORPORATED 1905.
FRANK WALKER, President and Treasurer
ELIZA J. WALKER, Secretary
33 MAIN STREET, HAMBURG, N. Y.
FRANK WALKER, EDITOR.

Entered as second-class matter October 7, 1907,
at the postoffice at Hamburg, N. Y., under the Act
of Congress of March 3, 1879.

☞ 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 manu-
script will be returned unless stamps to prepay post-
age are enclosed.

SUBSCRIPTION RATES:

Single Subscription, per year,	\$1.00
Six months,	.50
Three months,	.25
To all foreign countries except	
Mexico,	1.50
Six months,	.75
Three months,	.40

With five subscriptions we will include a year's sub-
scription free to the one getting up the club.

ADVERTISING RATES.

1/4 inch, one insertion, 40c; three insertions, \$1.00.
1/2 " " " 70c; " " " 1.20.
3/4 " " " 1.00; " " " 1.50.
1 " " " 1.20; " " " 1.80.

Reading notices, 15c a line; 20 lines, 30c a line. Dis-
counts for Time and Space.

ONCE AGAIN.

In last week's Sunflower we gave
"Some Reasons Why" that issue was
reduced in size and delayed. Troubles
never come singly, it has been said,
and more reasons followed, for before
the issue was all printed the engine had
a bad break, which required nearly two
days to repair, and then other mishaps
followed, so that Friday, the 13th,
found us way behind time with every-
thing. These delays have forced us to
continue the lesser sheet for this week,
and, as some of our helpers will be
away part or the whole of the holidays,
we have decided not to issue the Sun-
flower next week, giving it and its
readers a holiday, also, and incidentally
giving ourselves a brief breathing spell.

All troubles have their end, however,
and we will hope to make good all these
lapses in the near future, while we
thank all the friends for their patience
and many kind words of appreciation.

Those who have written us and re-
ceived no reply need not wonder at it,
for it has been a physical impossibility
to attend to all matters of that kind.

Our friends, we know, will sympa-
thize with us. All others may rejoice,
in which case we will have been instru-
mental in making them partially happy,
at least.

CHRISTMAS CHEER.

It is the time of good cheer for all,
not only because a Christ was born
1908 years ago, but because the Christ
in humanity in general is being born.
Every year marks a new era for the
true principle of Christliness. The
anointed and consecrated condition of
a spiritual heritage, and the human
fellowship that develops mutual kin-
ship, is evolving. The human races
are becoming more and more fraternal
and altruism is a growing power. The
Christ of long ago was not the only
cause, and he is not the cause alone of
the Christ now being born. The spirits
of love overshadow the world, and are
breathing the true spirit of humanism
and the divine spirit of angelism into
human lives. The desire to make each
and all happy is born of the spirit.
The psychic forces of humanity are
evolving, and the crass material forces
are decimating. Harmonious and
healthy people attuned to the infinite
are being born and cultivated.

Spiritualism, as inspired from the
spirit world, is doing much of this. It
is silently and with power permeating
the hearts, souls and minds of human-
ity. Why should we fail to protect the
human side of this great move-
ment? Do you fail in duty? Perhaps
you have never realized that you owe
a duty. Well, if so, then meditate
upon the great blessings bestowed by
the power of the spirit.

Then realize how much toil and
suffering has been given by the modern
mediums, and how much effort has
been given by the faithful conductors
of the societies and public meetings.
Ask yourself if you have given your
best sustenance to the cause. As the
National Association is doing all it can
to promulgate, support and defend this
beloved cause of yours, why not send
it good cheer at this time by a bank
check, a promise to pay issued by
Uncle Sam, or some item called money,
or representing such. Remember the
N. S. A. in your Christmas giving.
Remember your spirit loved ones by
giving to their effort for the Spiritual-
ization of the world.

Fraternally,
GEORGE W. KATES,
Secretary, N. S. A.,
400 Pennsylvania Ave., S. E., Wash-
ington, D. C.

Christmas Time.

Ah! how the past is tinted with the lights
Of Christmas time. As merry little sprites
We never questioned whether Santa Claus
In cloud-land lived, or stellar realms. No laws
Of puzzling reason jostled in the head
The happy dreams. We gladly went to bed,
Watching for Santa Claus, but sleep came soon—
That agent of delusion, blessed boon.

Had we been good? we wondered, e'er we slept,
For children must be good, if Santa kept
A tryst with them on Christmas night—but sleep
Soon gently kissed the eyelids closed, to keep
Happy each heart, in prospect of the morn.
Could we as free from phantom ills be shorn,
And through the light of dreams have trust renewed,
Our lives could be, as Christmas joys, reviewed.

It's not the gifts we prize the most. Ah, no!
But love that prompts the giving, and may flow
From soul to soul, through cheap, through home-made
things,

Or costly ones, if Christ-love truly brings,
Truly sends out this precious gift to all—
The love of universal friendship. Call
It the Divine. Aye, the Christmas time inspires
With aspirations, high and true desires.
Let us, then, welcome it, and, tireless, feel
The happy thrills renew our youthful zeal.

—Lisle E. Saxton.

A DISAPPEARING GIRL.

"I tell you, my boy, as Hamlet said
to his friend Horatio, 'There are more
things in heaven and earth than are
dreamt of in our philosophy.'"

This remark, coming from a staid
and respectable old citizen, aroused the
curiosity of the Post reporter to whom
it was made, and naturally he felt
anxious to know what induced its
utterance.

"Well, you know, I presume, or you
ought to be aware of the fact that I
am generally thought by my friends to
be rather a level-headed sort of an in-
dividual," said the man who launched
the apothegm. "I have little regard
for what are called the occult sciences,
don't believe in spiritualism, and as for
wraiths and apparitions, I laugh them
to scorn, and believe them always as
fantasies of an unhealthy brain.

"Notwithstanding all this," said he,
"I have been worried not a little over
a vision, or rather a couple of them,
which came under my personal observa-
tion a day or two ago, and, as you per-
haps may furnish me with a solution of
the mystery, I'll tell you about it.

"I arose on the morning when the
first vision presented itself to me," he
continued, "just a little after daybreak,
after having enjoyed a long and refresh-
ing sleep, reinvigorated myself with a
cool bath, and never felt better in my
life. Just after I came from the bath
and was about returning to my room I
noticed a little girl, clad entirely in
white, come out of a room that had
been vacant for some weeks following
the death of a lady who had long oc-
cupied it. The child glided by me and
seemed to be in no haste whatever as
she walked along the hall and disap-
peared on the stairway.

"I thought little or nothing of the
circumstance until at breakfast I men-
tioned it to the lady of the house. She
seemed surprised, and told me that
there was no child in the house, and
the room from which I saw her come
had not been occupied since the death
of the lady who had for some years
been its occupant. This perplexed me
somewhat, for I was absolutely certain
of what I had seen, but at the same
time it gave me no uneasiness. On the
afternoon of that very day I returned
to my residence just a short time before
sunset, and as I was ascending the
stairs to my room I was astounded to
notice the same child go up half a
dozen steps in front of me and enter
the open door of a room occupied by a
gentleman that I am on very friendly
terms with.

"As I passed I saw him sitting in a
chair reading a newspaper. So I
stopped and asked him who the child
was who had just passed into his room.
He was surprised that I should ask
such a question, and assured me that
nothing of the kind had happened.
When I told him that I had noticed the
same child on the landing for the second
time that day and was persistent in my
declaration, he suggested that I was
working too hard and ought either to
take a rest or consult a nerve specialist.

"This, however, did not satisfy me. I
am as certain," he said to the Post re-
porter, "that I saw a child in white

raiment pass before my eyes on the
morning and evening of the same day
as I am that I am talking to you now,
and if you can help me to unravel the
mystery I will be much obliged to you."

As the narrator of these incidents is
known to be an abstemious and truth-
telling man, it is no wonder that the
friends to whom he has mentioned them
are interested in the perplexity that
besets him. —Washington Post.

A Dialogue on Religion.

In 1891 I visited Pine Ridge Indian
Agency. Rev. John Jutz, being in full
sympathy with my views of Indian policy,
entertained me in his Catholic Mission.

Father Jutz is a Jesuit priest. He
had read a lecture on religion I had
given at Rushville, Nebraska, a few
days before, which was printed in a
paper of that city. On the first
evening of my visit with him, he said:
"Dr. Bland, you are all right on Indian
policies but you are wrong on religion.
I would like to ask you some questions
on that subject."

His questions covered the main points
of the creed of the Roman Catholic
Church, and in my answers I gave the
history of the Council called by the
Pagan emperor of Rome, Constantine,
in 325, for the express purpose of
uniting the Christian and Pagans in a
religious hierarchy or state church, of
which he would be the head.

The Roman Catholic Church was
founded on a creed which was far more
Pagan than Christian and, it being a
state church, heresy was treason, the
penalty being death.

The dogmas of the trinity, of total
depravity, of vicarious atonement, etc.,
were shown to be Pagan, as were most
of the institutions of the Church.

At the close, Father Jutz said: "Dr.
Bland, you astonish me. You are a
great historian. You have given me
much to think about. I will look into
these matters for myself."

I have given this dialogue as a lecture
a number of times. Now I have put it
into a booklet, with a review of the
rise and progress of Unitarianism,
Spiritualism, etc. T. A. BLAND.
Bound in elegant leatherette, price,
25 cents.

For sale by the Sunflower for 15 cents.

Biography of Moses Hull.

After unavoidable delay, the Life
and Work of Moses Hull, by his brother,
Daniel W. Hull, supplemented with an
interesting Memorial, is ready for issue.
This book contains a detailed account
of Mr. Hull's early religious experiences,
especially of his journey from Ortho-
doxy via Adventism to Spiritualism; of
his struggles and sacrifices on behalf of
industrial and social reform, and for
the establishment of the Morris Pratt
School, which he considered the crown-
ing work of his life. The volume con-
tains 112 pages, is of fine workmanship
throughout. It is accompanied by an
excellent portrait of Mr. Hull, from a
new half-tone cut, made especially for
this work.

Price, handsomely bound in cloth,
\$1.00. Strong paper cover, 50 cents.
Those who desire this book address
Mattie E. Hull, Whitewater, Wis.

REMINISCENCE OF A PILGRIM.

LOVE THAT ILLUMINES DEATH.

Monday, October 28th, a telephone
call from Meadville changed all my
plans for the week. Tuesday evening
Archie E. Gaston met me at the depot
and conducted me to his pleasant home,
where I fared sumptuously and enjoyed
the social life, sweet with friendship long
sustained, and warm with the sunshine
of many years stored in the records of
consciousness. Wednesday morning,
after a delicately prepared breakfast,
seasoned with social exhilaration and in-
tellectual reminiscences, a carriage
scooped me in and a four-mile ride
brought me to the family home of Or-
ville Maloney, whose physical form
slept in the quiet of death. There,
amid the wonderful charms of rural
nature, the broad fields and autumn-
tinted groves, all suggestive of the
spiritual infinitude that inspires and in-
vites to a superior world within and
above, we met the family in the solemn
gloom of the shadow of death. The
Gospel of Spiritualism shed a divine ra-
diance over the scene; and the love that
hallowed the memory of the noble life
reflected in the shadows of sense, bore
testimony to the blessedness of which
he is the happy recipient. Mr. Maloney
has been a consistent Spiritualist for
many years, and his life was a radiant
example and illustration of the high
ideals and superior teachings of the
Gospel it proclaims. He has raised a
family of eight children, and they are
all bright examples of our best civiliza-
tion. All are successful educators and
practical illustrations of hereditary no-
bility and intellectual training. Mrs.
Maloney, sustained by the sure revela-
tions of Spiritualism, and realizing the
transition as a permanent gain, yet
feels the physical bereavement deeply,
and the sense of loneliness in the home,
that has been cheered by his social
presence, weighs heavily upon her life.
What might it be to her without this
spiritual joy that crowns with an
immortal halo the solemn clouds of the
valley? Returning from the sacred
services at the house, and thence the
cemetery, I was again entertained in
restful quiet at the Gaston home where
the influence of other days and associa-
tions brought the visions of life with
its perpetual changes, its loves and
joys, its pains and partings, its spiritual
feasts and social pleasures vividly before
us, and the hours went by and vanished.

Enroute homeward I had about six
hours in Jamestown and made them
partly useful, as well as pleasant, in a
visit at Frank Barnes', 874 Washington
street, where I was served to a choice
dinner, made doubly pleasant by the
smiles of Grace that presided over the
occasion. I made the visit a little too
short, that I might have an hour with
Clara Watson and family, whose home
was directly in my route. Arriving I
found the doors closed and no one to
answer my ring. This gave me an hour
and a half to waste at the Falconer
station.

But I seldom find a situation that
compels total idleness. If I cannot
converse, and thus improve the mind,
or perform some useful work of hand
or brain, and find nothing to read, or no
light by which to read, I can resort to
another valuable exercise, which is all
too often ignored, or spurned, or dis-
regarded, viz., meditation. The famous
Dr. Watts, in his work on mental
improvement, says: "There are five

eminent means by which the mind may
be improved, viz., observation, medita-
tion, reading, writing and conversation."
If every young person kept these in
mind and improved every opportunity
in some one of these means of self-
improvement, what splendid individual-
ities might be evolved. The great
work of this life—character-building—
would be a splendid success. Self-cul-
ture may add much value to life and
qualify for enduring happiness. The
helpfulness of spiritual intercourse is
nowhere more apparent than in its in-
fluence in encouraging self-dependence,
self-culture and, therefore, self-improve-
ment. This aim has emphasized its su-
perior teachings from the first. In
seasons of sadness, at the door of
death, the loveful voices from the inner
life inspire confidence in the All-Good,
and a rising from the ashes of desola-
tion to make the best of all things, and
a growing nearness to "the world of
sweetness and light," aglow with un-
speakable beauty and celestial charms.

LYMAN C. HOWE.

MEDIUMS' AND SPEAKERS' DIRECTORY

Mediums and speakers frequently lose engage-
ments because people do not know where to find
them. To avoid this have your name and address
listed in this directory, under the proper heading.
Speakers and public mediums who subscribe for
or advertise in the Sunflower by the year, can,
upon application, have their names and addresses
placed in this column under one heading free of
charge. If more than one heading is desired, \$1.00
per year for each heading. Those marked with a
star will attend funerals.

MESSAGE MEDIUMS.

*Mary E. Clark, 351 So. Warren St., Syracuse,
N. Y.
Fred B. Niles, 33 Gay St., Marlboro, Mass.
Mrs. Tyler Moulton, 424 Lilly Ave., Columbus, O.
Mrs. Elise Stumpf, Lake Helen, Fla.
Harriet H. Danforth, Lake Helen, N. Y.
Charles Harding, 632 Dundas St., Woodstock,
Ont.
Mrs. B. W. Belcher, 233 Pleasant St., Marlboro,
Mass.
C. Walter Lynn, 784 8th St., Oakland, Cal.
C. O. W. Grant, 135 Prospect Ave., Buffalo,
N. Y.
Mrs. Edith McCrossman, 262 East First Ave.,
Columbus, O.
Mrs. Elizabeth J. Demarest, Lily Dale, N. Y.
Prof. C. Otis Johnson, 388 Pearl St., Buffalo,
N. Y.
Mrs. J. S. Steele, 3942 Penn avenue, Pitts-
burg, Pa.

HEALERS.

Dr. C. D. King, Onset, Mass.
Mrs. F. E. Elwanger, 2241 North 13th St.,
Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 North 6th St.,
San Jose, Cal.
Mrs. A. A. Cawcroft, 333 East 2nd, Jamestown,
N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Estelle F. Howes Baillet, box 377, Lockport,
N. Y.
*Charles S. Hulbert, 54 Morgan St., Buffalo, N. Y.
*Mrs. Jennie Martin, 49 Dudley Place, Grand
Rapids, Mich.
Mrs. F. E. Elwanger, 2241 North 13th St.,
Philadelphia, Pa.
Mrs. M. E. Williams, 201 Richmond, S. I., N. Y.
Mrs. S. Harris, 165 1/2 North High St., Columbus,
O.
Rev. Dr. J. B. Geddes, 103 Lafayette St., Jersey
City, N. J.
Mattie E. Hull, Whitewater, Wis.
Mary C. Ward, Box 116, R. F. D. 1, East Ashta-
bulula, O.
C. W. Kates and wife, 600 Pennsylvania Ave.,
S. E., Washington, D. C.
Mary M. Jennings, Moravia, N. Y.
Mrs. Elizabeth J. Demarest, Lily Dale, N. Y.
Mrs. Elise Stumpf, Lake Helen, Fla.
Dr. D. M. King, Mantua, O.

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J. N. Larson, 23 Union St., Titusville, Pa.
N. H. Eddy, 110 Prospect Avenue, Buffalo, N. Y.
Captain George W. Walrod, Rochester, N. Y.

TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria,
Ill.
Frank McKinley, 15 West 64th St., New York
City.

MATERIALIZATION.

De Witt C. Hough, 203 West 38th St., New
York City.
Mrs. M. E. Williams, box 201 Richmond, S. I.,
N. Y.
Mrs. Effie Moss, 211 East 31st St., Chicago, Ill.

MRS. PEAR PIERSON
L. B. 26, Spring Hill, Kansas
WILL GIVE
Psychometric Readings for 50 Cents
For the next 30 days. Send own hand writ-
ing. 10-12

N. H. Eddy ASTROLOGER And Character Reader.

110 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial Readings, 25 cents and 2 two-
cent stamps. Send sex, time, place, and if possible hour of birth.
These readings are of great benefit to business men, and to parents in dealing
with their children. Many mistakes are avoided by having a horoscope of a child,
showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Read-
ings Sent Free Upon Application.

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

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

Astrology in a Nut Shell. A book of 158 pages, filled to
overflowing with plain, log-
ical instructions in Astrology. Tells how to read your own horoscope, and how to
tell the favorable time in each year. Twenty-seven sample questions and answers.
Price, postpaid, \$1.50.

THE EDEN SOCIETY hood, Benevolence, Social Progress, Co-operative Industry, and attests the inequalities of the Human Family. Send 10c for PROSPECTUS and copy of Official Organ. Address: THE EDEN SOCIETY, (Dept. D) Baxter Springs, Kansas

LIGHT FROM EVERYWHERE

EAST



NORTH

WEST

SOUTH

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

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

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

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed 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.

Notes From Pittsburg, Pa.

December 10, 1907.

To the many friends and readers of the Sunflower, and of Lily Dale:

I should love to see you, one and all, and give you the greetings of the holiday season, now so close upon us. As that is impossible I send it through the Sunflower, hoping and trusting it will do you all good.

My main purpose in writing so soon again is to tell you of the series of meetings that have just closed, held, as you all know, by the First Church of Spiritualists. The services began on Sunday, the first of December, and were the same as usual, with the regular lecture morning and evening, and readings after the evening lecture.

Sunday evening the Rev. Day of Allegheny gave the lecture and followed with his readings and messages. After him Mrs. Lornask, a home medium, gave some messages. She was followed by Mrs. McFarlin, another home worker.

Tuesday evening the Rev. Tischer, who was recently ordained, gave the lecture and was followed by Mrs. Steele, whose home is here in Pittsburg. Wednesday evening I gave the lecture, followed by Mrs. Zepf, a home medium. Thursday evening C. L. Stevens, wife of the president of the society, was to speak, but, owing to her being sick, she was unable to be present, so I took up the regular Thursday night work, which is devoted very largely to the giving of readings. Friday evening I lectured again, followed by Mrs. Rome, who gave messages.

Sunday morning Mrs. Stevens, being herself again, gave the lecture. In the afternoon we held a conference meeting, at which time different ones made short addresses. The Ladies' Aid served dinner and supper between the meetings and thus enabled many to remain all day. I did the work of the evening. After a short address I read a poem, then gave an invocation, then, after a song, I stepped down to the front of the platform and nineteen came forward to be taken into membership by the right hand of fellowship. Twenty-one had given in their names, but two were unable to be present. Five husbands, with their wives, were among the number that came forward, two of whom had formerly been Catholic and never knew anything of any other thought until they began their investigation.

The services consisted of a brief address to them, also asking them some few questions, then giving them the right hand of fellowship and giving to each a few words adapted to their needs. Then, with a short invocation for the protection and guidance from the inner life, closed that part of the service. It was a most impressive service from start to finish, and left an impress upon the very large audience that was present and closed the series of meetings. There are more who are to come in as members. By this large addition of members it has strengthened the hands of those who are struggling to keep up the society. It has left its impress in the community and they are ready and willing to aid the cause by their efforts. Those who came into the membership of the society are people of sterling worth, of thought and influence, who stand high in the community in which they live. The entire meetings were well attended by a thoughtful, cultured class of people, people of all shades of opinion, and I am sure they were impressed by the services of the week.

The lectures have all been rational and scientific, teaching those in attendance what Spiritualism is. The messages from all the mediums have

carried conviction to all and proved by that process there was a glorious truth in Spiritualism. The spirit from first to last was most beautiful and left its influence upon all. The great fact that we need to know and realize is that our Spiritualism must be spiritual, that there is a process there that feeds the soul and uplifts all who come in touch with this great truth. So I can say to one and all these meetings have done a glorious work, whose influence will not stop, but go on and on. The world needs the spiritual thought we have to give and the time is coming when it will realize it and come to Spiritualism to be fed spiritually. Thus we grow and come into the spiritual understanding as we look to the soul-life for strength and help. Most truly the well wisher and friend of all,

G. H. BROOKS.

205 Bouquet Street.

Ashtabula Progressing.

Ashtabula, O., December 10.

Editor Sunflower:

I take pleasure in penning a few lines to your paper this morning. I had thought I should do so long ere this, but the serious illness of Mr. Herrick just when we moved to Ashtabula handicapped me somewhat, as I found so many duties to perform that the flesh was weak to carry out all the thoughts that came to my mind, of things I ought to do.

First, I want to thank the many friends for the kind and sympathetic letters received, and I know your wishes for his recovery, and waves of healing thoughts assisted more than you may know, and we realized the presence of the spirits and loved ones from the immortal side of life daily.

Mr. Herrick is doing his work Sundays and Thursday evenings in the beautiful little temple, and fine large audiences listen to the truths of Spiritualism.

Thursday evenings we have a conference and message service, which is eagerly waited for. Mrs. Mary Ward has assisted in these meetings while sojourning here and Mrs. Van Tassel is always willing to respond with her beautiful recitations. There are many who we hope will gain courage to come to the front, who are unfolding their soul powers, but who are timid in coming before an audience.

Ladies Aid is doing a grand work in gathering in the finances, by giving suppers every Saturday evening and feeding anywhere from fifty to ninety hungry people each week. We are starting an apron sale, and even an apron will be thankfully received from any sister who may want to assist our cause and may not be so fortunate as to have a society in her locality, and although no word has been received from us since the dedication we are steadily growing in numbers, and Spiritualism is gaining prestige in Ashtabula.

I visited our neighboring society—Conneaut—last week to give messages at a Wednesday evening meeting—Mr. Herrick accompanied me and gave a short talk, which was enjoyed by all, and I return for tomorrow evening. Fraternity and good fellowship exist between us and them and it certainly is a pleasure to mingle together.

Dr. and Mrs. Chester, of Cortland, N. Y., have located there and Mrs. Chester has been serving them and also filled Mr. Herrick's place in the Temple at several services. All who hear them are delighted. The doctor's time is entirely engaged and he is making some wonderful cures. I do my part in bearing the messages of love from spirits to mortals at our Thursday evening meetings and know that I have given joy to many a sorrowing heart, and I thank the angel world for my unfoldment and trust I may prove myself a worthy servant in their hands. Love and greetings to the workers every where and may your work in sending through the Sunflower thoughts that will help all humanity go on for many years.

Yours, fraternally,

MR. AND MRS. D. A. HERRICK.

42 Lockwood street.

New York, December 10, 1907.

Editor Sunflower:

The first Association of Spiritualists, under the leadership of Mrs. Mary A. Newton and Mrs. M. Gaule Reidinger, is doing a grand work for the cause. Mrs. Emma S. Arbocam, a recent member, read one of her literary productions, and Mrs. Gaule Reidinger with her able psychic gift entertained a large audience.

I am pleased to see the advertisement of J. H. Fletcher in your columns. He is well and favorably known in this city and Yonkers and a valuable acquisition to our list of honest mediums.

Your improved facilities for publish-

Christmas Eve.

BY RUTH L. B. PRICE, AGE 12 YEARS.

Jingle, jingle rings the bells,
Of merry Christmas it tells.
For good little girls and good little boys
Santa Claus is packing his toys.

When the stockings are each hung on a chair,
In hopes that Santa Claus would hurry up there,
And the children are nestled all snug in their bed,
And all fast asleep from their feet to their head.

Then Santa down the chimney will come with a bound,
And fill all the stockings without any sound.
There are toys, books, nuts and candy,
And sleds that come handy,

Not only for boys but for girls.
Also dolls with brown eyes and bright curls.
Skates and footballs for boys
Who are too large for toys.

Thus they all get treated alike
By Santa Claus on Christmas Eve night.
When Christmas is o'er,
He speeds home as before.

To his home away North in the cold,
I've been told.
So good night little ones
Mamma's daughters and sons,
With a greeting from Santa to the older ones.

ing a weekly paper have greatly improved the Sunflower. I hope and trust its circulation will be increased, and I shall work for that end. The Empire State should have at least one paper advertising Spiritualism. Ten years have past since I first met you at Syracuse and organized the State Association. You and friend Richardson, and a host of others in Western New York, have labored energetically. Yours, for Human Progress,

TITUS MERRITT.

The Perpetuity of Spiritualism.

One more selection from Prof. J. S. Loveland's book:

Not a single step in the almost infinite forces, from the primal microcosmic to the human form, has been in vain. There have been no accidents. The eternal tendency of life for form, of functional powers for instruments of use, has evolved the human of today from the homogeneous of past eternity. But million of years have elapsed since life on this earth commenced its efforts to make a man. He is not yet completed, and this incompleteness of functions and surroundings is sensed as an injustice by the conscience of man. But is it? It took thousands of years, if not ages, for the nervous function to develop a brain, and millions of years for that primitive brain to become the human brain of today. But life's compensation of those past labors of ages is the present brain of man.

Ideals, I have said, are prophecies—they are exponents of latent possibilities, and the law of evolution is a perfect demonstration that all possibles shall become actuals. Man is not complete. His ideals, his aspirations are the hinged signals hung out by nature as prophecies of the coming feast. Want is both prayer and prophecy. It is the exponent of capacity and the unerring finger pointing to certain compensation.

See reason essaying to grapple and solve the mighty problems which life and history have thrust upon his attention. The scope of man's vision is bounded, and his operations impeded by the cramping necessities of life. The ceaseless calls of physical necessities compel attention and the wings of reason are folded at the command of the flesh. And even when, by mighty efforts, some grand generalizations have been made, some far-reaching principle demonstrated, reason is compelled to listen to the taunts of folly and gaze upon the crimes of ignorance.

The life of man is not yet the life of reason. Wisdom is not yet the guide followed by the race; and the few who would follow are jostled and thrust aside by the foolish mass. Beside the thinker see the idealist. He comes to beautify the grand structure of reason. His work is to embellish the creations of science or philosophy. To the mass he is an ideal dreamer, an excrescence on the body of humanity. He is not practical! The lover is mad. He seeks the impossible and wastes his life in sighs. This is the verdict of the so-called common sense, matter-of-fact life of man. These imperfect manifestations must culminate in the perfect; for the mill-

ions of years of progress are only so many demonstrations of the fact that function, tendency will find, has always evolved the instrument for its use. The means have always found the end. This demonstration of nature is crowned by the revelations of Spiritualism.

Transcribed by

E. T. DICKINSON.

D. A. Herrick will answer calls for funerals any time, except Sundays. No. 42 Lockwood street, Ashtabula, O.

Horoscope and Outlook For January.

BY J. N. LARSON.

January has 10 high-tide days in it which are favorable for success in most undertakings. The other days are low in vital force and energy, though the general business situation is all that can be hoped for. The combined influence of Neptune and Uranus in Capricorn and Cancer gives great force and power to the leading powers and men who control the situation in all departments on the earth. The high-tide days in January are the 1st, 4th, 17th, 18th, 19th, 20th, 27th, 28th and 29th, the rest are unfavorable to the masses in regards to strength and health, yet the financial situation is very favorable, and every branch of industry will be favorably affected. Railroads and all lines of transportation will be taxed to the utmost. Idle factories and mines will start up and labor will be in great demand. The people who will have the most trouble in poor health and other ways from January 4th to 19th are those whose date of birth in any year falls between December 23d and January 22d, and between March 22d and April 22d, and between June 22d and July 24th, also between September 23d and October 25th. From January 15th to 28th will be a hard time for those people whose date of birth falls between January 22d and February 20th, between April 22d and May 23d, and between July 24th and August 24th, and between October 25th and November 23d. All other people on this earth will come in for trouble of all kinds from January 21st to the end of the month.

The ruling stars of the world will be Neptune up the 22d, after that Jupiter takes first place up to February 20th. This great magnet will very likely give us a cold and steady winter with lots of snow for at least two months. Children born the first twenty-two days in January will have Neptune as their ruling star. This will make them an active and restless lot and very hard to govern. They will be bossy and overbearing, as they all have old heads. They will be slow and dull in school the first five years, but will show up better later. The boys will be quite talented along mechanical lines and are gifted in inventions. They are better adapted to work for some big firms, corporations or the Government than to be engaged in a business of their own. The girls will be gifted in vocal music and would do in following up that line of work. Some of them will make good milliners and teachers according to the

position of the moon on the date of birth.

Stock speculation on the various exchanges of the world will be on a large scale and prices will move up quite rapidly until January 22d, when the horoscope changes and a conservative wave strikes the minds of the financiers. This will reverse the trend of the market and send prices downward to nearly where they were in December by the 17th of March.

The year of 1908 as a whole will turn out to be an exceptional good year in a business way, for a presidential election year. Surely there will be no hard times or panics for three or four years to come. The position of the major stars in the Solar System indicates, beyond a doubt, that this will be a Republican year and that their candidate will be elected in November, no matter who gets the nomination.

SOUTHERN CASSADAGA.

Camp Lake Helen, Florida.

As the time approaches for the annual convocation at this pleasant winter camp the cottages and boarding houses are filling up. The apartment house is full and nearly all cottages have occupants. Still there is room, as new cottages are not all taken yet.

The annual session is to open February 2d, but public meetings are being held each Sunday and socials, seances, dances and card parties keep the people interested every week.

The blooming rose gardens fascinate everybody. Nothing so beautiful is to be seen in this part of the state.

The speakers for the coming meeting will be J. Clegg Wright, Mrs. Carrie E. S. Twing, Mrs. D. A. Morrill, Mrs. Clara Field Conant and Miss Anna Thronsdon.

Mediums for a variety of phases will be present.

Hotel Cassadaga is now open for guests, as well as the Webster Hotel, under the direction of Mr. and Mrs. Jeffries.

Mrs. Spencer's boarding house is capable of entertaining more guests, as an enlargement of the dining room has been made.

Bert Spencer will meet the trains and carry passengers and baggage to camp. Lumber and brick for building purposes can be had of the Bond Lumber Company at the station.

Among the amusing and pleasant surprises was the celebration of the 50th anniversary of the marriage of Dr. and Mrs. A. A. Butler at the Pavilion, an account of which was published last issue.

Last Thursday evening a card party was enjoyed at the Pavilion—an extension of time between changes of tables being quite popular.

Mr. and Mrs. Twing are expected December 16th.

Mr. Hart from Rochester, N. Y., has taken a room at Hotel Cassadaga.

Mrs. White has opened the hotel dining rooms and the guests are well served at her tables.

There has been a little frosty weather but no rain. The lakes continue low, but the sun is bright every day.

EXCURSIONS.

My excursions for January—Sail January 3, 7, 10 and 14.

Large number of people are taking advantage of these excursions.

On the last excursion, January 14th, I intend to go, and shall be pleased to assist any who need special attention.

Write me early for rates, rooms, circulars and general information, enclosing four cents in stamps for postage on Clyde folders, etc.

H. A. BUDINGTON,

91 Sherman St., Springfield, Mass.

Greatness has no reality in nature, but is a creature of the fancy—a notion that consists only in relation and comparison.—Cowley.

Dr. Sarah Fischer

SPIRITUAL HEALER.

All forms of chronic diseases cured

120 WEST 13TH ST., NEW YORK.

J. H. FLETCHER

CONSULTING PSYCHIC.

6 West 107th St., New York.

Intelligent clients appreciate his dependable counsel.
Consultation by Mail, One Dollar.

MRS. L. EVELYN BARR

Trumpet and Trance Medium.

All Readings Given in the Light.

330 Melwood St., PITTSBURG, PA.