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## VEGETARIANISM.

BY N. G. BEST.

"All Life is equal in the eternal eye."

We should show much sympathy to dumb animals as well as to one another.

Ella Wheeler Wilcox says: "Before you teach your children music, dancing, or showy accomplishments, teach them that it is ignoble and vulgar to dock horses tails, to cage wild birds or animals, whom God intended for freedom, to shoot any live thing for sport, or to neglect any creature dependent upon us."

I wonder how many of us ever stop to think how we would like to be caged up or imprisoned? How many of us who eat meat, stop to think how we came by it, and the cruelty we are encouraging? I look upon flesh eating as a relic of cannibalism, that we, as a nation, have not yet outgrown. It is very natural, I know, for us to follow habit or custom, without stopping to think whether it is right or wrong. I wonder how many of us could kill an innocent lamb or a dear little calf (the cow's own baby) and our children's foster mother, or any other animal, that we may have meat to eat, or a sweet song bird to put on our hats? If not, is it right for us to hire another to do that which our conscience would not allow us to do? Therefore, when we buy birds for our hats, or hats with birds on, seal skin jackets, a Persian lamb muff or meat to eat, are we not paying others to do that which we would not do? Are these lives not taken to supply demand, and when we buy them are we not making the demand? The butcher is not going to slay any more cows, calves, lambs, pigs, etc., each week than is demanded. Cruel men and boys are not going to capture and kill the song birds, and sometimes leave little, young birds to starve if the milliners were not going to buy them and trim hats with them, neither would milliners put birds on the hats if all women in every land pledged themselves not to wear birds in their hats. Then we would have the pleasure of listening to the sweet songs of just that many more birds.

Did you know that in order to get the fashionable Persian lamb, the expectant mother of a lamb is slain just before the lamb's birth, and the lamb taken away and skinned? The seal goes through great suffering before we get the sealskin.

Visit the slaughter house and see how some of the poor, dumb friends will actually shed tears, cry and fight for their lives, and how they know they are to be killed. Think how you would like to be one of them, and then go home and think how thankful you ought to be that you are not living in the age when people killed and ate one another, then you will have more sympathy for the poor, dumb animals that are not able to speak and defend themselves from this cannibalistic work.

They were not made to eat any more than you and I are. My eyes are wet with tears as I think of the suffering, bloodshed and heartaches that are going on all around us, the killing of one another in the wars, the cruelties of the cattle ships and trains where the poor things are packed in so close that their legs are often broken in crossing a rough sea, and where, if one falls down from weakness, the rest cannot help trampling on it, and when their tails are often twisted out of joint by the cruel, hard-hearted herdsmen when they drive them, and sometimes for sport. Sometimes they lack food and water and taken on trains in extremely cold days, and stand for hours in this cold and suffer all kinds of things before they are finally killed.

Now if great anger, grief or sickness will affect a person, and especially a mother's milk, and poison her baby, would not the same rule follow in our dumb friends? Does not such meat result in great injury to the one that eats it, although that one may not be aware that it was the meat that did it, and might lay the cause to something else. Can we expect to live long and have clean, sound, healthy bodies, and a clean conscience unless we are careful about what we eat, and the way we live generally?

Who can you find that is sick and conscience stricken, that is happy? There is many a wealthy person that would give all they possessed if they could only be well and happy. Is it right to deprive our poor, dumb friends of their lives and comfort, to satisfy our selfish ap-

petites when we have so many nice nuts, fruits, grains and vegetables to eat, which are much better for our health? A pound of nuts has more nourishment and strength than a pound of meat. All the best and most scientific doctors endorse vegetarianism.

Send for a sample copy of the *Vegetarian Magazine*, 79 McVicker Building, Chicago, Ill., U. S. A. It gives recipes and menus that are appetizing and good for the health, and has valuable editorials, discussions and debates. If you want to live hygienic and healthy, it will help you. We are depending on what we eat to build up our bodies, therefore, if we want a healthy body we must be scientific about our eating, study the laws of nature and eat to live instead of living to eat.

What have our dumb friends done to us that we illtreat them and kill them? It makes my heart ache when I think how some poor horses are abused, and dogs and cats as well. In fact, all creatures that live, have more trouble than they should. I believe that our dumb friends are more faithful, patient, and show more love for us, considering their treatment, than some people would in the same place. Is it any more right to steal their lives than it is to steal property or money from another? Are we not happy when we make others happy? Let us then resolve from now on to show more kindness and sympathy to everyone of God's creatures.

Of course, in a case of self defence, when a wild animal attacks us without first being provoked, and it is a case of kill or get killed, we would have to defend ourselves. But I don't think that very many of us will ever have such an experience unless we visit the wild parts of Africa, or be out hunting and looking for trouble, or some of the wild beasts of the circus should get loose.

Daniel and his people ate not the king's meat, and his visions were clearer and his people fairer. See Daniel, first chapter, from the 5th to the 21st verses; Proverbs, 23d chapter, 23d verse. Read about Jesus in Isaiah 7th chapter, 14th and 15th verses.

The most of our great men and women of the past as well as of today, were vegetarians and are humanitarians. Such as Emerson, Thoreau, Hawthorne, Bronson, Alcott, Margaret Fuller, Charles Dana, Horace Greeley, Benjamin Franklin, the late Sir Benjamin Ward Richardson, Professor Newman, Richard Wagner, the wonderful musical composer, Remenyi, the marvelous violinist, Dr. John Bell, Sir Henry Thompson, Dr. Lamb, Dr. Cheyne, Dr. Abernethy, Lamartine, Michelet, Buffon, Schopenhauer, Haller, Rousseau, Paley, Hefeland; the poets Shelley, Gray, Pope, Thomson, Milton; philosophers such as Pythagoras, Seneca and Socrates, recognized and defended the principles of vegetarianism.

## FORWARD, MARCH.

These are the orders for the officers and members of the Young People's Spiritualist Unions, national and local.

Your President now asks that you all awake from the lethargy we have all been in for the past two years. A new era has begun for the Y. P. S. U. and we ask that all young Spiritualists all over the United States arouse to this call and join our ranks and all work with the same point in view, that of making the Y. P. S. U. on a par with any other Young People's religious organization in the world.

We have as bright young men and women in our ranks as any denomination and now is the time to come forward and help in this grand work of banding the young Spiritualists together in an organization that will be educational as well as social, and also prepare us for the future work of upholding our philosophy, when we will be called on to take the places now so ably filled by men and women who are nearing the age where they will be only too glad to lay down there work and have it taken up by younger workers and will be only too glad to know that the young people of our faith are preparing themselves to carry on the work as they have started. This is why we are so anxious to get the young Spiritualists interested in this organization.

Your President is now ready to report the work done at the N. S. A. convention. Being duly appointed by the Y. P. S. U. board to act as the representative for the Young People's

## THE WAR OF WORLDS.

BY STELLA B. CASE

CHAPTER IX.  
MIND AND MATTER.

Out of the path where sages trod,  
We find engraven the word of God.  
Whoever hath of wisdom learned,  
Hath the crown of lilies forever earned.

No other part of formed life holds an intelligence so great as that of the human species. Existing, as a part of that intelligence, man partakes of it to such an extent that he imbibes freely the knowledge that is hidden around him. He is the great acting, as it were, upon each and every thing formed that bears the impress of life and activity. He is by instinct the generative power that vitalizes his own aura with the magnetic currents of life. He generates his own thought, pregnant as it is with the effects of different individualities, and he personifies the world that he governs.

Man is the highest form of intelligent creation and is an important factor of that intelligence; creating and generating, he himself governs life as he draws from the unlimited storehouse to feed his own capabilities. Drawing from this storehouse, his power is unlimited; and as the governing power progresses with the intellect and power of knowledge, man creates for himself a sphere wherein he revolves like his controlling forces, in the vast plane of planets and laws. Knowing himself, man's knowledge is unlimited; for in personal knowledge, universal knowledge is gathered in a nut shell. Man is a conglomeration of all force creative and intelligent; therefore his innate knowledge, born of truth and an inner sense of wisdom, should be to him a proof of the vast and perfect action of mind with matter. Mind as controlling element finds in matter a perverse substitute for intelligence. Its growth hinges on its desires, and are fostered by hereditary excesses until nothing is more stubborn. Mind is distinctively related to its formation is in partial harmony with the desires created therefore its governing power is hindered. When mind reaches a channel where the thoughts of those who have gone before have cut a deep cut, it sometimes stumbles therein and finding easy passage runs along smoothly, not wishing to undertake the climb up the steep banks that rise perpendicularly on either side. It is content to run over the small boulders and pebbly sand with the knowledge that there is no roughness ahead but what can be easily overcome, as the way has been smoothed before. But when mind reaches the outlet and finds itself mixed with the great ocean of matter, it finds no individual channel or power to overcome the stronger tides that rise and swallow it up in their surging billows. There is no individuality left, but all nature condenses and mind becomes subservient to the grosser power of man, until those elements are cast aside and then mind finds itself free, but having formed no channel, it is borne along on the current of intelligence, a bubble in the whirlpool of elements, a useless power, unimbued with activity or energy. Matter slumbers while mind actuated by activity is ever on the alert. Groping hither and thither it comes in contact with richer and newer fields and oft-times holds the impression until the slumber senses catches them and the substance is absorbed by the awakening faculties. Pictured impressions are thus absorbed that the consciousness cannot discern and the awakening senses proclaim as dreams or phantasies of the sleeping senses. Man is as yet an unexplored country. Living on the surface, presenting a surface, he himself has never tried to fathom or realized his own depth. Acknowledging a higher law and its tributaries, endeavoring simply to understand its conditions; man rests content to wait until destiny opens a broad path to be explored.

This law which governs man is accessible only as we understand man; for he is the law and governed by the law. Mind and matter have a distinct governing power: Mind subservient to the law of attractiveness, matter subservient to the law of force. Force is objective matter negative, making the outline of a vulnerable world which, governed by its own force, exists as a part of its own creation. Its form and general outline is according to the forces that it creates and which create it. Therefore matter as sub-

## THE SUNFLOWER.

The Sunflower nods in the breeze  
Blows,  
And it turns to the sun and it bows as  
it goes  
On its rounds of the world each day.  
With its bow and its nod  
It seems to thank God  
For a chance to root in the clay.

The Sunflower turns to the sun each  
day  
And it seemed to smile when kissed by a  
ray.

For it bows in the sun with a smile.  
Yes, it bows and it nods  
To all the sun-gods;  
Oh, the sun-gods' kisses so beguile.

The Sunflower, too, scatters little seeds,  
Where they grow in the place of nox-  
ious weeds.

Yes, they grow and they grow tall  
and straight,  
And they bow to the moon  
Till winter makes them swoon,  
Bow to the stars when the moon is  
late.

The Sunflower grows and everyone  
knows  
It is not as sweet and fragrant as the  
rose,  
But its broadness and sweetness will  
atone,  
And the little bee has found  
That above this piece of ground  
The rose has not life's sweetness all  
alone.

DR. T. WILKINS.

The National Spiritualist Lyceum As-  
sociation.

Editor of SUNFLOWER: — I desire to inform the Lyceum workers through the columns of your paper, that the National Spiritualist Lyceum has been turned over to the care and management of the Nationalist Spiritual Association. The blank charters, certificates, seal, etc., are now at the headquarters, and all communications relative to the Lyceum should be addressed to Mrs. Mary T. Longley, 600 Penn. Ave., Washington, D. C.

In this change, the Lyceum has not surrendered its charter, it will remain an auxiliary as formerly, and will, let us hope, be enabled to do more practical work than when struggling to work independently. My interest will still be with the Lyceum cause and wherever I am, shall do my utmost to aid the same.

MATTIE E. HULL.

## Grand Rapids, Mich.

C. E. Winans has just completed a five weeks work in this city with unusual success; good attendance, thirty at a seance—many professional people. For the benefit of that class who are psychologized with the word fraud and are unable to determine that which is really evidence, every seance, after the first was held under strict "test conditions," the medium being sewed to chair and carpet, sitting with hands filled with meal. His work is in materialization, trumpet and independent voice, slate writing, slate and porcelain written messages, decorative and portrait work, message writing in light seance and sittings. His portraiture on porcelain is finely artistic and exquisitely beautiful. All this is the result of twenty-five years continuous experience in mediumship. Mr. Winans was here for some time three years ago. It is very little to say that there has been great gain in his powers and gifts in the interim. He then formed classes for the development of medial gifts, the conspicuous results of which are now seen in the active public work of Mrs. Margaret Spender and Mrs. Emeline Blake. We wish for still further additions to our excellent local mediumship.

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# METAPHYSICAL.

Conducted By EVIE P. BACH.

## SOLITUDE.

Laugh, and the world laughs with you;  
Weep, and you weep alone.  
For the sad old earth must borrow its mirth,  
But has trouble enough of its own.

Sing, and the hills will answer;  
Sigh, and it is lost on the air;  
The echoes bound to a joyful sound,  
But shrink from voicing care.

Rejoice, and men will seek you;  
Grieve, and they turn and go;  
They want full measure of all their pleasure,  
But they do not need your woe.

Be glad and your friends are many;  
Be sad, and you lose them all.  
There are none to decline your nectared wine,  
But alone you must drink life's gall.

Feast, and your halls are crowded;  
Fast, and the world goes by.  
Succeed and give, and it helps you live,  
But no man can help you die.

ELLA WHEELER WILCOX.

## A CURE FOR THE BLUES.

A well-known doctor in Minneapolis, who has made a specialty of nervous diseases, has found a new remedy for "the blues." As no drugs are administered, he has felt safe in experimenting with at least a half hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this: "If you keep the corners of your mouth turned up you can't feel blue." The directions for taking are: "Smile—keep on smiling—don't stop smiling." It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down and note the effect, and you will be willing to declare "there is something in it."

The doctor treats his nervous patients with medicine when necessary, but when the case is one of pure melancholy without bodily ill, he simply recommends the smile cure. He has the patient remain in the office and smile; if it isn't the genuine article it must at least be an upward curvature of the corners of the mouth, and the better feeling follows inevitably. The treatment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to influence some of them to apply the cure, and of course the greater number of patients are women, for when a man is blue he is bound to be blue in spite of everything, but a woman is more easily persuaded to try and find a cure.

The doctor declares that if persons will only draw down the corners of their mouth and use sufficient will power they can actually shed tears. On the other hand, if they will persistently keep the corners of their mouth turned up pleasant thoughts will chase away the gloom forebodings.

His discovery grew out of an experience in his own home. His wife was of a nervous morbid temperament, and when in a despondent mood he would ask her to "smile a little," until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure on others.

The doctor has not patented the remedy, and it is free to all who wish to take advantage of it.

—Minneapolis Journal.

## THE POWER OF THOUGHT.

By BLANCHE A. PARKER.

The teachers of mental science tell us again and again that fear, hurry, anxiety and worry are negative moods; that they waste our strength, and blast, like the north wind, our new-budding efforts at thought-building and control.

We feel the truth of their teachings. We resolve to banish the destructive forces from our lives, but the pressure of our daily work too often drives our resolves out of mind, and we live on as before. We read and perceive truth, but we do not apply it practically.

If we ever realize our dreams of being "masters of fate" we must begin now to put knowledge into practice. Come, then, dear friends, let us consider these things and find how to live a beautiful, happy and prosperous life today.

Let us examine ourselves with regard to hurry. Do you get impatient at the

little things, hurry through them in order to reach the next one? Do you often feel there is so much to do that you hurry with every task? Does night find you with strained nerves, aching back and a sense of work ill-done?

This physical exhaustion is not the only mischief done by the hurried mind. Hurried work is never good work. The state of mind leaves the labor, silently and absolutely. Your work will be appreciated and rewarded in exact proportion to the quality of mind you put into it.

Again, it is a profound truth that the manner in which we perform our work, even to the bodily movements, has a reflex effect on the mind and character. One who is habitually worried, fretful or anxious loses an immense amount of vital force. His mind is not open to the opportunity of the present. So much that he might do with conserved strength, he cannot do, and many chances for advancement he misses because his mind is not sharp or receptive, or discriminating, as the case may be.

If any of these things are habitual to you, or any of these effects are felt, turn about!—now! Try to perform your next act with the right attitude of mind. How? Christ told us long ago: "Whatsoever thy hand (or thy mind) findeth to do, do it with thy might." Not that it is necessary to use all your strength; on the contrary, use just what is required; but give yourself to the present duty freely, fairly, calmly. Then you will be ready for the next when it comes.

Keep firm control over your mind. Do not allow it to become flurried. You know what is to be done next, but do not dwell upon it. Soon you will find work a pleasure, strength saved, and the gratifying consciousness of labor, thoroughly done.

To many this simple rule may not be sufficient; for our lives are so crowded and full of many interests that we cannot attend to all, and this condition leads to hurry, worry and confusion. To those whose lives are so burdened I would say, take the problem of simplifying your lives, and work it out honestly. In many cases the change should be radical, extending to diet, dress, amusements and studies.

## DEEP BREATHING.

Ella Wheeler Wilcox says she thinks it is more important that a child should know how to fill its lungs with fresh air—all the lungs—than that it should learn how many bones are contained in the body of a rabbit. Among other things she says: "Very few people in the world know how to breathe. It is the first thing a human being does on arriving here, but not one in five hundred ever learns to do it properly."

The majority of children breathe like canary birds.

I have known a boy who inherited a hollow chest and consumptive tendencies, to become transposed in one year's time by being taught to inhale ten deep breaths through his nostrils, exhaling slowly—three times a day.

I have seen a placid, anemic girl grow rosy and robust through making her walk to and fro from school, a breathing exercise.

She closed her lips, and emptied her lungs, and inhaled while she took seven steps, and exhaled the next seven. In a very few weeks a marked improvement began to be visible in her appearance.

As a beautifier, nothing excels this fresh air lung bath.

The lungs are composed of innumerable cells, and the majority of people use only the "upper rooms" of this breath mansion. The lower ones are closed to the air, and are receptacles for dust and disease germs throughout life.

One of the best things our teachers in kindergartens and public schools can do is to give the children one-half hour or four quarter hour exercises in lung sweeping.

Proper breathing is an aid to the mental and spiritual faculties, as well as to the physical body. Let it become an important part of the educational system of our land.

D. R. C.

—North East Sun.

## The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Miss Lulu Hearn has gone to Olean to visit her father.

Mrs. A. C. White has been enjoying a visit from her sister.

Mrs. Carrie Shaw's sister, Mrs. Bird of Buffalo, is visiting her.

M. R. Rouse, of Titusville, Penn., made a short business trip here.

The election in this township resulted in a majority of 63 for license.

Mrs. Covill has gone to Oil City, Pa. to visit her brother and other friends.

Mrs. Parkess and son Julius are at Fredonia at Mr. and Mrs. Truman Allen's.

The first snow of any consequence arrived November 11th and the ground is covered.

Miss Bole, who attended the Training School, is still here and anticipates remaining all winter.

Campbell Brothers have gone to New York City on a business trip. They will remain there for some time.

Miss Boardman has gone to Rochester where she will be joined in a short time by her sister, Lucy, who is still here.

T. C. Saunders, of Devil's Lake, N. D. stopped over at Lily Dale on his way south. He will spend the winter at Lake Helen Camp.

Dr. and Mrs. Hyde are homeward bound and are now in Chicago where they will remain several days previous to returning home.

Mr. and Mrs. Binney have gone to Bradford, Pa., for a visit. Postmaster Griswold has agreed to keep Mr. Binney's watch sign wound up.

A. W. Damon, of Dunkirk, spent a few hours here on business. Mr. Damon will publish a small monthly, devoted to Astrology. See his ad in another column.

Judge and Mrs. Baillet have gone to Herkimer, N. Y., where they will make their winter headquarters this season. Mrs. B. will go out among the surrounding towns in her mediumistic work.

Mrs. C. F. Spencer, and son Ross, have gone to Bradford, Penn., for the winter.

Mrs. H. L. Nutting received information that her son, Charles, had been in a mine cave-in at Bingham, Utah, and was held there for sixty-six hours but was safely exhumed without serious injury.

A. C. Wilcox and family have moved to Jamestown where he has secured a position. They are located at 412 Allen Street. This takes away three of the school girls who will be missed by the old as well as the young.

Twelve people went south from here Monday, November 11th. Mrs. Densmore, Miss Reebe, Madame Vignier and daughter, went to Jacksonville, Florida. J. B. G. Green, went to Cuba. Madames Northrup, Tompson, Sage and Mr. and Mrs. Lee Morse have gone to Lake Helen. Mrs. Keck has gone to Cincinnati. Jay Bard, Mr. and Mrs. F. J. Lewis and others expect to start for Florida soon. Mrs. Huff is going to Philadelphia and Washington.

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### AND

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Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein.  
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to supply us a machine that will equal the best of the high grade machines.



the machine and the automatic bobbin winder makes filling the bobbin a pleasure. The machine does not stitch when winding a bobbin, an automatic throw off releasing it instantly.

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The stand is finished in black enamel, while the woodwork is made of seven transverse layers of oak, thus preventing warping, and is oil finished.

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which include one ruffler, one tucker, one set hemmers (five widths) one braider-foot and slide, one shirring plate, one thread cutter, etc.

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## FORWARD, MARCH.

(Continued From Page 1.)

Union at the convention. I went with the purpose of doing all I could for our organization, and try and interest the older workers in our work. No doubt the readers of this paper will remember that it was suggested that the National Lyceum Association and the National Young People's Union should amalgamate and work under one name, but on the afternoon set apart for the N. S. L. A. and the Y. P. S. U., the N. S. L. A. turned everything over to the N. S. A., to be under the management of the N. S. A. Board. The Union workers present decided to not say anything that day and just hand in our report the same as other chartered societies.

We only asked that the N. S. A. do as well by us as had been voted by the convention to do for the Lyceum, viz.: to send Mrs. Mattie Hull as missionary to organize Lyceums to be backed by the N. S. A. Your past President, Mr. I. C. I. Evans, asked that the same be done for us, and that Mr. John W. King of Galveston, Tex. be appointed to act as missionary for our Union. It was so voted but I believe no such appointment has been confirmed by the N. S. A. board.

The regular appointed N. S. A. missionaries offered to do anything they could for us and whenever they could they would organize Young People's Union in connection with the societies organized.

I am sure we should feel encouraged when we know that such workers as Mr. and Mrs. E. W. Sprague and Mr. and Mrs. G. W. Kates are working for us at the same time they are for the N. S. A.

Before closing I wish to say something in regard to the work in Columbus, O. We have just organized a Y. P. S. U. with 14 names enrolled and as soon as they get 20 names they will take out a charter. They have some very enthusiastic workers and I am sure will accomplish a great good.

They made one change in their constitution which I think I should mention for the benefit of societies that have few young Spiritualists. That they would take in members of any age and allow them every privilege but holding office. The officers must be under 40 years of age.

I hope this will inspire a great many to organize Unions and take out charters and any Young People's societies that are already organized we would be pleased to have you charter with us. If you have none of our constitutions and by-laws please inform me and I will be only to pleased to supply you. Also those who live in localities where there is no Union can become members of the National Union; dues 50 cents a year. We are very anxious to increase our membership this coming winter.

Members of the Union will please take notice that it is now in order to pay dues. You can send them to my address until further notice. Our Secretary, Mr. Walter I. Prentice was compelled to resign owing to ill health. I hope to have someone to fill his place before long.

It is also in order to receive contributions from anyone who is interested in our cause to aid us in a financial way, any amount will be acceptable, as we are just making a new start and are very much in need of funds.

Also subscribe for THE SUNFLOWER and keep in touch with the National Union.

With very best wishes for the advancement of our beautiful philosophy, I am,

Fraternally,  
MISS JENNIE DELONG,  
Pres. Y. P. S. U.  
973 Hunter Ave., Columbus, O.

## THE WAR OF WORLDS.

(Continued From First Page.)

stance—condensed or collected atoms of life, and thought or life Ego each is a factor in its own creation, a creator in its own force substance. Man is a condensed mass of laws, sustained and governed by the tide from the ocean of all life.

### CHAPTER X. WAR OF WORLDS.

Strife! Ah world of roving matter.  
Why should I protest utter?  
For all around, e'en up above,  
Strive worlds of thought, some truths to prove.

If man was not a decided mixture there would be no strife. All would be harmonious and vibrant with what? Out of discord comes harmony; out of strife cometh life. The mighty waves of spirit essence that we draw around us are constantly at variance with the pulsing wave of material conditions. Like the tide it ebbs and flows, bearing away all our thrown-off elements of spirit force and returning, bears on its current some new factor in our growth. Man becomes porous to the electrical currents receives and throws off, as he finds need for strength or change. Each force finds a current on which it is borne away to find its strength and become individualized. All unconsciously man is partaking constantly of forces that have for ages been subjected to change of atmospheric conditions in order to become individualized that he may again gain strength from the material growth of the world some ages since. These forces cast off are a counterpart of man's own personality and when absorbed again into the human consciousness, having partaken of the strength of planetary growth and change, we receive an element unknowingly, that as it grows more a part of our own force, gives us food for new thought. Our senses become impressed by the vague shadowy outline of its descent through time we often become confused in

our interpretation of the fleeting pictures that we find impressed on our consciousness. Man is no longer force objective, but as a negative and he retains his own personality, and impresses every magnetic force with the image of his own power.

There is no force, that man partakes of, greater than the power called love. It is an element strong in its power of government and forceful in its control. Winning a way through man's environment it recedes with the current that bears man his forces and is carried to his senses as a power of his own creativeness. Love, as a ray from the divine soul of man, creates for him an ideality that, conflicting with the elements of his world, causes him to strive constantly for that which his being craves and his senses have pictured. This mind picture carried out on his force is photoed in the vibrating ether and used by the force of constructiveness as an image from which is molded a force of life that carries with it elements of the originator's personality. Or, the image photoed plainly by the aura of man's magnetism attracts around it the forces necessary to its formation drawing from and partaking of the forces of the conditions of the originator. No breath is lost in the great world of creativeness. Every thought, every picture seen, bearing with it forces of the person who created it, is a seed sown that bears fruit in some future time. Impressions received are a part of that force thrown off, and we can partly understand the great power of such elements, when we realize the world of man throwing out from its inner-self the cry of a wounded heart or the passive acquiescence to life's decrees, never making one effort to understand more clearly the forces that govern the small world which seems in constant strife with the worlds that surround it. In this war of worlds, love is the greatest factor; a governing power, and germinating force. It yields to man a twofold power, if unselfishly handled and rightly understood. All forces whether of soul or mind are avenues of an unexplored country to the human mind and from man's own ignorance of such conditions arises the strife that begets so much of his force which seemeth at the time a wasted element. These conditions hovering around the senses instigate investigation and invite criticism; they partake of the personality from which they originate. Out of changeling atoms, is created the counterpart of man's self, his spiritual form. He himself is creator and the form can be large or small, penetrable or impenetrable as he himself wills. Out of this war of worlds arises harmony that bourne aloft by the fleeting spirit characterizes its mode of progress to the world of growth and change.

Out of the darkness into the light,  
Oh ye mortals of winsome mein.  
For know ye not though thy way seemeth  
night,  
Thy soul hath found its home again?  
Out of the chaos where worlds are at war,  
And man seemeth weak, when strong  
Thy spirit will find its strength afar,  
Ere its journey has scarce begun.

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## LIFE IN THE CELESTIAL REALMS.

Mrs. F. A. Prosser.

Written for the THE SUNFLOWER.

The infinite possibilities of life in the celestial realms surpasses man's powers of comprehension.

We tell you this in the beginning, that some wise-acre may not exclaim, "Is that all they can tell us of our heavenly home?"

It is not my design to tell you all I know of this self-existent experience in one article.

In fact many similar articles might be given and the half still be unrevealed. I desire to tell you of things as they seem to me.

We vary in this life, in our comprehension of things, as widely as do you in your mortal experiences.

To me the spiritual birth was a grand transition into a land of light, love and beauty.

While my earth life was not one of absolute perfection (even counting the necessary influences of environments) still was my spiritual structure of such sublimated nature, as to enable me to soar away to the home awaiting my coming, made bright and beautiful by the loving consideration of those who before me had laid aside the mortal garb.

This attention to me filled me with thankfulness, and created within me a desire to perform such offices for others, that in some degree I might repay the debt of love I felt under.

Constantly were new incentives given to me by the unexpected attentions lavished upon me, and of these things I thought much, and longed for the time to come when I too might enter upon my mission of love.

The way to work out all these desired ends, did not appear to me, until much debt had accumulated, through the ministry of loving friends and wise teachers who revealed unto me many things I had never conceived.

They led me through the starry mazes of unexplored realms of spirit, and thence through many planetary systems, inhabited by reasoning minds like unto our own dear earth.

In many instances I was shown those so superior in development to our own that to me they seemed like unto my ideals of exalted angels.

Strong and beautifully developed while the brand of sin found no lodgment upon them.

This to me seemed most unreal. I could not comprehend how spirit clothed about with the material, could so fully develop the finer properties of spirituality.

Friends, these things are true, and it should be the aim of all my brethren to let the grossness of the material drift from them and partake more fully of the lessons of spiritual unfoldment that will daily drift in upon them when real effort is made for good, and the desire grows within to be lifted into a broader understanding of life's duties.

Oh, my brethren, live not so much for material gain but for love of humanity and thereby gain imperishable treasures.

These journeyings through illimitable space, or in other words, through the limitless universe of peopled worlds, occupied much time and study.

In many instances those of a cruder nature than those of our planet, were shown me, and the system of evolution explained whereby nature perfects herself.

Perfects, should not be accepted in a literal sense, for as far as decarinate experience has yet explored, absolute perfection is not reached.

To one not wisely versed, perfection seems easy of attainment; but as that one goes on seeking to work out that attainment or perfection gradually his spiritual perceptions are unfolded and his ideals of the past are but as rubbish in his path, and yet another goal must be striven for ere he feels at all satisfied with his endeavor; and friends, the wisest of the celestials share alike in this endeavor.

Yet greater heights of perfection are ever looming into view and the desire is ever given to go on into the larger experiences of those just ahead who point the way and lend loving ministry to those seeking the light.

Do not think I mean that those exalted ones grope in darkness; far from it, but it is symbolical and will appeal to your understanding to speak of this greater glory as the light.

I do not wish you to understand me to say that a knowledge of all these things was given to me at first but it is convenient for me to group my thoughts in this way.

To me was given in my early experiences many grandly beautiful lessons, and my soul overflowed with thankfulness for so many blessings, and to my impatient questioning was given many promises of the work I was to do, and in many ways have those promises been fulfilled and yet those are to come, in this I rejoice with exceeding great joy that this opportunity is given to me to tell my brethren on the earth plane of this larger experience of life and give assurance of the continuity of individualized life, after the so-called death of the physical form.

We gather in your homes oftentimes seeking to know of existing conditions surrounding you, and counsel together as to means to impress you in channels that shall correct existing evils.

In times of sorrow we strive to give you comfort and did you seek to open the door to us, much more could be done to make life in the form more bearable.

You should not be so weighted down and so many burdens cast upon you.

Each should strive to make life more beautiful and thus would the darkened conditions pass away, the calamities decrease and the necessary precautions be made to guard all against untoward conditions.

To bring about more of these favorable conditions we come, urging you all to so strive after the good, that your own feet may stray mid the brighter scenes of life, and by the side of the rivers of peace, while you show the way to others of your fellow-men who stumble by the way, and have not your more dear comprehension of life and its uses.

In another chapter I will give you still another phase of spirit experiences in the celestial realms.

### Missionary Work in New York and Elsewhere.

We were engaged by the New York State Association of Spiritualists to serve them as missionaries during the month of October. We had but a little previous time to arrange our itinerary, and lacked the addresses of interested local persons. Every Spiritualist in New York State should send their address to H. L. Whitney, Secretary, 1066 Jefferson Avenue, Brooklyn, N. Y., and also to THE SUNFLOWER.

We held twenty meetings during the month, besides attending the N. S. A. Convention. We had meetings in Buffalo, Rochester, Utica, Rome, Auburn, Elmira, Waverly, Freeville and Troy—with a return visit to Utica. Total attendance was 1604 persons, an average of 80 per meeting. That was not quite our average in Minnesota missionary work last year, friends, but yet shows that Spiritualism has many friends in each locality who should make strong societies and well support our Spiritual papers.

Rochester and Utica, each gave us audiences of more than 200 persons. These cities offer good opportunities for laborers in the Spiritual vineyard, and so does Elmira and Troy, with a hundred other cities in New York we could not get the time to visit. This state is a fertile field and the Association should prosecute an active campaign.

Our receipts at the twenty meetings was \$154.80, which paid our expenses, salary and left a surplus of \$15 for the State Association. We obtained nineteen personal members and started two or three societies, with promises of two or three more that they will charter with the State Association. Every local society in every state should join their state association, and every State should organize and join the N. S. A. We would thus have a strong and perfected National Association.

We commenced our N. S. A. missionary work at Patterson, N. J., the evening of November 1st. We had a good meeting, large audience and a good collection. This society needs an earnest and capable speaker or medium to locate there.

Sunday, November 3d, we had good meetings and large audiences in Philadelphia, Pa. Bro. Locke has a good society here and is having a prosperous season. Mrs. Pepper served her last month and had splendid success.

We go to Pittsburg for December Sundays and can accept week-nights near by. During January we want calls in West Virginia and Kentucky. We are willing to hold a meeting every evening.

Fraternally,  
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### LAKE HELEN CAMPMETING.

Our Northern friends, who only see Florida in the winter garb, know nothing of the beauty of her fall dress, when the pine woods are beautiful with waving wild oats, the perfected goldenrod and many other flowers, yellow, white and purple.

The camp grounds are fast putting on their winter appearance. Lots are being cleaned up in anticipation of their owners' return.

Mrs. Francis who bought the Concanon cottage and thoroughly repaired it, will be here early in November.

Mrs. Philbrook—a summer and winter resident of the camp, expects her friend, Mrs. Still, the last of October.

Mrs. Huff, Mrs. Northrup, Mrs. Sage, Mrs. Thompson and others from Lily Dale, N. Y., are coming early in November. Mrs. Thompson and lady friend will take rooms in the Buddington cottage.

Mrs. Lee Morse and wife (nee Lythe) are to preside over the cooking and dining department at the hotel, while Mrs. Huff looks after the dormitory.

The hotel will be ready for guests by November 15.

Mr. and Mrs. Hatch from Indiana will bring with them Mrs. Hatch's sister, and Mrs. VanLieu.

President E. W. Bond and wife of Willoughby, Ohio intend to come to Florida about December 1.

Mrs. Frank Bond is very ill at her home in DeLand.

Miss Lilian Marsh of Oak Hill, has taken a position in the jewelry store of of Foley at Atlanta, Georgia.

Mrs. E. A. Marsh has recovered from her late illness and with her husband may attend the camp this winter.

The Camp store will probably be run by Ryland and Blane of DeLand.

Mrs. Northrup has sold her cottage to Mrs. Carrie Twing.

Secretary Twing is in the midst of harvesting his grape crop, (40 acres) but will be at Lake Helen in time to attend to his numerous clerical duties.

It is expected that two cottages will be erected this season, on the hill near the Woodworth cottage.

The Spencer cottage will be altered and fitted up for a boarding house, to be conducted by Mrs. Spencer.

All northern friends should remember the Bazaar and bring articles for it.

Mr. Butler of Brecksville, Ohio expects to bring a delegation of friends from his society.

All letters of inquiry should be addressed to corresponding secretary, Mrs. J. D. Palmer of Willoughby, Ohio.

Those who go by rail from the middle west, should write W. C. Rinearson, Gen. Pass. Agt. of Queen & Crescent Route, Cincinnati, Ohio, and get tourist rates. George W. Webster has built an extensive addition to his fine hotel, near the camp grounds.

The third excursion by water to Florida will leave New York City, December 13. Full information and special low rates will be furnished by addressing me (inclosing four cents in stamps for postage on folded circular.)

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

### GRAND RAPIDS, MICH.

(Continued From Page 1.)

With Mr. Winans came C. B. Nichols, whose reputation as a seer is almost a national one, from the discovery and locating of earth's hidden treasures, lost or stolen money and valuables, bodies of the drowned, lost persons, missing wills and important papers. His record as connected with the Texan oil gushers has been heralded the world over in the secular press. He is a social, attractive and courteous young man, making friends everywhere. They go from here to Richmond, Ind. and Indianapolis.

H. W. BOOZER.

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The "Healer of the Age" (as he is called by scores of his restored patients) treats all forms of chronic diseases however complicated. Patients afflicted for years, regarded as hopeless or incurable, testify to permanent restoration. For thirty years his power to diagnose and treat disease has been and still stands unequalled, so say eminent scientists, Physicians, Clergymen and patients from all parts of the country. Voluminous testimony can be seen at his office. Those unable to visit the Doctor in person can be successfully treated at their homes. Send stamp for circulars. Diagnosis by letter of patients living at a distance accurately made with advice.

"To the friends of science, I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric Investigation and Diagnosis, as well as Spiritual Powers." From the Late J. Rodes Buchanan, M. D.

Dr. Dake can be consulted at Mount Morris, N. Y. Care N. C. Arnold.

### Woman, Church and State.

BY MATILDA JOSLYN GAGE.

#### CONTENTS:

The first chapter—the Matriarchate—shows that under the old civilizations woman had great freedom, but that the tendency of Christianity from the first was to restrict her liberty. Chapter II deals with the theological dogmas of original sin and celibacy. The celibacy of the clergy produced degrading sensuality, of which woman was the victim.

Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony.

Chapter IV—Marquette—is on Feudalism and its degradation of woman, the rights of "lord spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman.

In chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions.

In the last three chapters Mrs. Gage talks of "Woman and Work," "The Church of Today," "Past, Present and Future."

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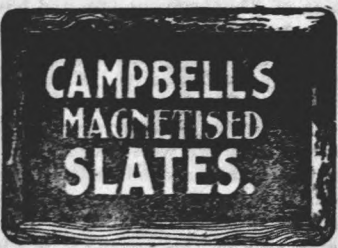
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LILY DALE, N. Y., NOV. 15, 1901.

65

In the number of this issue of **THE SUNFLOWER**. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send a renewal if you wish to receive the paper without missing an issue.

## THE QUESTION OF PRAYER.

In the October 19th issue of the *Progressive Thinker*, the editor takes occasion to introduce a "Symposium on Prayer" the especial question being, "Should the National Convention be opened with Prayer?"

With all due respect to our good brother who conducts that paper so ably, we think it proper to call attention to the fact that the custom of all religious bodies is to open all gatherings, of whatever order, with a word of prayer or an invocation.

When Spiritualists are brought into court for violating some kind of a local ordinance against holding meetings, among the first questions asked is, Do you open your meetings with prayer? If you do, you stand a pretty good chance of being considered a religious meeting. If not, — well, the layman does not know anything about the result for he is not holding public meetings or serving the public in an unpopular religious movement and does not have to go to jail so he can easily say that they should stand out against it.

As a matter of fact, the most of the writers who dissent on these topics have no rational idea of the subject. This may seem a harsh statement, but it is true. The editor of a paper, sitting in his office, at his editorial desk, protected by all the laws which a powerful press has compelled the lawmakers to give him, knows absolutely nothing about the trials that come to those who are out in the field in an unpopular cause.

Ask Brother Willard J. Hull, who spent several years on the platform, as well as several in the editorial chair, if this statement is not true. The writer spent eight years on the public rostrum traveling from one end of the country to the other holding Spiritualist meetings. He has spent several years as an editor of a Spiritualist paper and a printer. His experience is that had he not done so, he would have had no idea of the necessities of the public work and would not have known how to judge events that are continually coming up.

Again, What is prayer? Does any Spiritualist hope to change the attitude of an arbitrary power by prayer?

The prayer as known by the Spiritualists is on the same plan as that of the Quaker and other demoniations who "go into the silence." They ask for guidance to know how to do things aright. Who ever heard of a Quaker or a Spiritualist, or anyone outside of a minister who had a speaking acquaintance with "the Powers that Be," ever tell God in a prayer what he has done in the past, what He is doing at present and what they want Him to do in the future?

Prayer is the earnest longing of the soul for something better. It is the act of bringing yourself into harmony with the higher forces of being, call those forces God or whatever you like.

Now then, what is prayer as applied to the N. S. A. Conventions?

Is it not a season of bringing ourselves into harmony with each other? A true invocation such as we have heard a

number of times on the floor of the Convention will do that and several have so expressed it.

Prayer, or anything else, nothing can be accomplished by such fault finding as is going on in the Spiritualistic ranks. It is time we quit it and instead of trying to find the mote in our brother's eye, we took a crow-bar and tried to pry the beam out of our own.

## WHY CANNOT LIBERALS AGREE?

It is a strange anomaly of human nature that the liberal element can not agree. That this is a fact can be readily demonstrated by referring to our papers and to the lives of the liberal element.

At the meeting of the American Secular Union an editor and a former official created a scene by withdrawing from the meeting and publicly calling on their friends and supporters to follow them. One of the Freethought papers has had quite a little unfriendly and really unkind criticism in it almost continuously during the past year.

But we need not take the Freethought papers as our criterion. We can see the same spirit manifested among the Spiritualists. We find it among all classes of the so-called liberal element.

It would seem as though this element should be the last one to quibble over beliefs and unbeliefs. It is a part of Liberalism that all are granted the privilege of believing as they wish. Then why not agree to disagree and let it go at that? Liberalism has too many enemies to quarrel among its advocates and split up into two or three factions. The American Secular Union can scarcely secure support now — then what prospect if it was divided into several factions. The same applies to Spiritualism.

If Spiritualists and mediums would pull together instead of pull-hauling in every direction, what a power we might be in the world. If we could lose all of our animosity and simply go at it to prove the verity of the ism, using all the forces we possess, what a difference it would make. But instead, we continually pull in opposite directions, exercise jealousies and divide into cliques and the greatest force we have is lost in an excess of nervous energy expended where it does either no good, or more harm than good.

Mediums are the same. They are so jealous of each other that they do not work so much for the movement at large as they do for self aggrandisement. They forget that in the grand finale that each one can do his or her work only and none can take the place of another.

The liberalists, under whatever name known, comprising those who are opposed to the religious ideas of the day dictating and ruling, can not afford to quarrel or quibble. "A house divided against itself cannot stand." "United we stand, divided we fall."

## THANKSGIVING DAY.

Again we have our superior officer making Thursday, November 28th a day of special thanksgiving and prayer in which to thank Almighty God for the manifold mercies of the past year.

This is, in substance, what the proposition amounts to. Before another issue of **THE SUNFLOWER** reaches its readers of course all will have done this.

Thanksgiving has passed the stage where it held a religious significance to the people. Once upon a time, as the story books say, there was a religious significance to it, but we doubt if at the present time over ten per cent of the people, young and old, could tell the actual meaning of Thanksgiving Day and how it originated. To all such, as a religious day, it has no meaning.

To the great majority of people, Thanksgiving Day is a day of feasting without any religious connection outside of the stomach. It is worshiped regularly as the day comes around and will probably be as long as man has a stomach and turkeys, are raised.

Now in view of this, would it not be proper to ask our leaders to change the proclamation so it will read exactly what it is for? Let us say that we appoint such a day for all the people to feast and have a good time. Then add to it a clause that according to an Act of Congress passed at its session of 1901-2 that "It shall be the duty of the selectmen of every town, city or village to see that those who are not provided with the necessary means to do so without such assistance shall be fed at a public place, by the town, city or village expense and that it shall be a first-class meal in every respect." Then we shall see such a cause for thanksgiving as never existed since the original Thanksgiving Day.

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## THE COMPANION'S SEVENTY-SIXTH VOLUME.

In 1902 — the seventy-sixth year of its publication — *The Youth's Companion* promises more various attractions for its readers than ever before, and *The Companion* always gives more than it promises. The government of the United States will be represented in contributions from Secretary of the Treasury Gage, Secretary of the Navy Long, Postmaster-General Smith, and assistant Secretary of War Sanger — a list, it is believed, never equaled in a previous year.

The government of Great Britain will be represented by contributions from the Duke of Argyll, the Marquis of Dufferin and Ava and the Rt. Hon. James Bryce, T. P. O'Connor and Winston S. Churchill, members of the House of Commons.

Other noteworthy contributors will be Wu Tingfang, Chinese Minister at Washington, Booker T. Washington, president of Tuskegee Institute, Justice Brewer of the United States Supreme Court, Gen. Charles King and Rear-Admiral Richhorn, while more than two-hundred of the most popular of living story-writers will contribute from four to six fascinating stories to each of the fifty-two issues of *The Companion* for 1902.

To all new subscribers for 1902 and to those renewing their subscriptions *The Companion* will send its beautiful 1902 Calendar, lithographed in twelve colors and gold. By sending \$1.75 before January 1st, the new subscriber will receive free all the remaining issues of 1902 from the time the subscription is received.

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## THE NOVEMBER "ARENA."

The recrudescence of anarchy in this country has occupied much space in recent issues of our leading magazines but in none of them has the problem been treated more rationally than in "The Gospel of Destruction" — the title of the leading symposium of *The Arena* for November. Dr. Felix L. Oswald, A. M., discusses "Its Evolutionary Aspects" and Mrs. E. H. Roberts, the wife of a Congregational minister, presents what she conceives to be its only effective "cure."

The Rev. James H. Batten writes a little pessimistically but instructively on "The Failure of Freedom." Joseph Dana Miller considers the "Futilities of Reformers" in a timely article, and a distinguished educator of New England has a contribution on "The Ethics of the Land Question" that will delight the followers of the late Henry George. "The Office of the Preacher," by Stanton Kirkham Davis, and "Some Ancient New Women," by Ella S. Stewart, are excellent papers.

Government ownership of the telephone and telegraph is discussed in a brief interview with Justice Walter Clark, LL. D., and Will Allen Dromgoole introduces the new "fiction" feature of the magazine with an admirable negro character sketch. Prof. Frank Parson's series of articles on "Great Movements of the Nineteenth Century" and Miss F. A. Keller's study of "The Criminal Negro" are both brought to a close in this issue. Editor Flower's comments on timely topics and reviews of the latest books are interesting, as usual. (25 cents at newsstands. The Alliance Publishing Co., Fifth Avenue, New York City.)

## SCIENTIFIC CALISTHENICS AND SUGGESTIVE THERAPEUTICS.

We have before us a neatly prepared pamphlet entitled *Scientific Calisthenics and Suggestive Therapeutics* by C. Hagen. The author claims that people can get well while they sleep and sleep well while they get well. This is rather a broad assertion, but the pamphlet is full of common sense, reason and logic and as the author has gone through various experiences as all Lily Dale people know, and does not show any signs in his appearance left from his various accidents and sick spells, we feel inclined to believe what he claims to be true. According to his history Mr. Hagen is certainly a living example of his teaching.

The pamphlet cost only ten cents and should be read by everybody.

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This is a pamphlet containing Mr. Dawbarn's famous lecture on mediumship, or how spirits control mediums to convey accurate ideas to humans. It appears to be a reasonable explanation of the method by which the brain of a medium is brought into harmony with the brain of the controlling spirit. The pamphlet will repay a careful reading, and should be studied by mediums, for it will greatly help them in their development.

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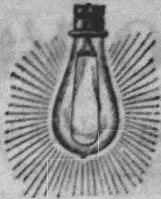
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Correspondents will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Frank T. Ripley held a very successful meeting at Lancaster Ohio.

Mrs. Hattie Ward, Sec'y writes: "Services were held in Geneva, O. Sunday, October 27th at the Spiritual Hall. The morning service was a memorial and many beautiful flowers paid tribute to the memory of our departed sister. The impressive services were conducted in a pleasing manner by Mrs. Alice Baker, a lecturer and test medium of Cleveland, O. Mrs. Baker is now holding meetings at Cleveland and Elyria."

The address of G. W. Kates and wife, N. S. A. Missionaries, is 600 Pennsylvania Avenue, S. E., Washington, D. C. Mail sent there will be forwarded to them by the N. S. A. Secretary.

A meeting was held at the home of Mrs. and Mr. Rector 559 Lincoln Ave. Utica, N. Y. at 4 p. m. October 20th. Opening with song by Mrs. Jennie Ant-ram and Mrs. Amelia Flansburg assisted by Mrs. A. Jackson, of Boston Mass. followed by an invocation by Mr. David Williams' guides. Tests were given by Miss Hannah Barden and Mrs. A. A. Jackson. All enjoyed themselves. Mr. and Mrs. Geo. W. Kates lectured here and gave tests in Sharp's Hall, on Sunday p. m. and evening October, 27.

J. S. Moffitt, 17 Rutherford St., Binghamton, N. Y. writes: "I have enjoyed the first volume of Big Bible Stories, very much. Its strong point is its fairness. An Orthodox friend of mine said it gave her a higher idea of God than she had ever got from reading the Bible. Let the good work go on."

We call especial attention to our special offers on page 6 and 8. In making these offers, it must be distinctly understood that we do not reduce the price of THE SUNFLOWER in the least. THE SUNFLOWER is always 50 cents per year. The reductions are made in the prices of the books. No change can be made in the prices or combinations and postage stamps will not be accepted in payment for them. Read these offers, send for them and get your winter's reading almost free.

Mrs. E. Demorest has filled a very acceptable engagement at Williamsport, Penn. A number of mediums are being developed and quite encouraging prospects seem to prevail.

G. N. Kinkad is located at 202 E. 4th Street, Little Rock, Ark. He is a trumpet and test medium and would be pleased to make engagements at places adjacent to Little Rock.

Morris Pratt, of Whitewater, Wis., has perfected arrangements by which "The Temple" at Whitewater is to be turned over to a committee of Spiritualists to make a college of Spiritualistic learning. Full particulars will be given later. It is expected that a session of the college will begin in October 1902 and that it will be properly sustained.

Clara L. Stewart is prepared to fill engagements for the winter. She has been at Whitewater, Wis., in connection with the Spiritualist's College endowed by Morris Pratt and wife and can be addressed there.

T. J. Mayer, Treasurer of the N. S. A. writes: "I am much pleased with Mr. J. K. Wilson's book called 'Death' and will thank you if you give me his address. I want to write to him, and if possible, meet him. I have had some wonderful experiences in the same line he is writing about, and I would like to exchange experiences with him with a view of still further benefiting humanity."

"Mrs. A. M. Glading was my medium; she was a wonderful sensitive, the most perfect instrument it has been my pleasure to meet. I think Mr. Wilson's book will do a great deal of good; particularly if the price can be reduced. It is a little high for the multitude and outside of the reach of many. Can't it be reduced? If so to what figures? What price can you name for clubs of 10, 15 or 20? I would gladly have many of my friends read the

book, so will be glad to help you in its distribution."

Mr. and Mrs. A. Norman are located at 2721 Ninth Ave. S., Minneapolis, Minn., where they will soon be in readiness to hold seances and give sittings for slate and paper writing, drawings, materialization, etc.

Mrs. M. J. Crilly is located temporarily at 32 E. Robinson St., where she would be pleased to see her friends.

Geo. A. Williams writes: "We are having grand success with our Sunday night meetings, interest is increasing and large audiences in attendance. Sunday afternoon we had Mr. and Mrs. Sprague with us."

## NOTICE FROM E. W. SPRAGUE.

Our work is opening up in Ohio splendidly. We are getting calls from Indiana and other states also. The cause of organization is growing and the interest in the missionary work is increasing.

We are receiving many letters of congratulation and encouragement, and the coming year promises to be fraught with as good results, or even better, than our last year's work.

We have organized and chartered two societies this week one with 42 members and the other with 53 members.

Organization is in the very atmosphere of Spiritualism. Wherever there are a half dozen Spiritualists they should call the missionaries, hold meetings, convert more to the truth of Spiritualism, organize and charter a society becoming a part of the great working body of Spiritualists, thus giving aid and assistance to this united band of reformers and doing each their part in the great work.

Parties in Ohio please address us at Alliance, O. People in Indiana address Rochester, Ind. Others may reach us at our home address, 618 Newland Ave., Jamestown, N. Y.

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Mr. Sprague and wife are both speakers and platform test mediums. They have the facts together with the philosophy to present to their audiences which make a happy combination. [Ed.]

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(Continued From Page 2.)

It gave out a clear sound almost like a bell. "You see, John," she added, "everything has its faculty. The bowl could not tell you as the jelly did, how the table was shaken, but the jelly could not give out the sound the bowl did. So one religion cannot satisfy all the people, but all are required to make them satisfied. Now it is bed time and I will tell you more about religion some other time. But just remember one thing: Don't ever make fun of anyone's religion. It is just the religion for them, and perhaps some day it may be just the thing for you."

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And do not do as children do,  
Who sometimes do forget to do  
As you'd have others do to you.  
If you're a God, do as a God,  
And do not do as weak men do;  
And do not do as they say do,  
But do as you would have them do.

If you are wise, oh, do act wise,  
And do not do as heathens do,  
Who teach to you, that blood will do,  
To wash all stains clear out of you.

If you are sane, oh, do act sane,  
And do not do as fakirs do,  
Who shout and cry that Christ did die,  
"For all your sins"—oh! what a lie.

If you can teach, do go and preach,  
And do not do as humbugs do,  
Who do hoodoo, the people who  
Use no more brains than doodles do.

If you have sense, please act with sense,  
And do not do as idiots do,  
Who can't talk well, yet to you tell,  
That soon in hell, you'll take a spell.

If you are sick, do not stay sick,  
And do not do as sinners do,  
Who cry and whine most all the time,  
About some mythy Adam crime.

If you are well, oh, do stay well,  
And do not do as doctors do,  
Who teach that you are bound to do  
As they want all mankind to do.

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With beckoning hands of welcome on  
her joyous way.  
Wing locked in wing, her coming they all  
await  
From the silent river, to the blest golden  
gate.  
Sages of old, in their robes of spotless  
white  
Hail her with gladsome welcome and  
spiritual delight.  
Patriarchs, with star-gemmed crowns,  
golden harps in hand,  
Angels, archangels and saints in that  
happy glory land.  
Greet her with sweet acclaim, so happy  
that she  
With such companions will forever be,  
Where flowers ever bloom whose living  
waters never dry,  
And Christ, our elder Brother, is watch-  
ing us hard by.

Her little sister with her, and their in-  
fluences blend  
On those they loved on earth and will  
until the end.  
When the imprisoned spirit freed from  
its mortal clay  
Wings its glad flight to summerland  
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