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THE LAST ARTICLE

From the Pen of the Veteran
Worker, Capt. E. W. Gould.

This being the semi-monthly day of the publication of THE SUNFLOWER and the ninetieth anniversary of my birth, through your courtesy I propose a little social conversation with your many readers, among whom I trust I have many friends.

The subject that suggests itself to my mind at this particular time is *Old Age*.

And while it is not a very attractive one, it is one of particular interest, to those who accept the Bible teachings as authority for the common age of man, and who are approaching that period themselves.

The Bible text reads—"The days of our years are three-score years and ten, and if by reason of strength, they be four-score years, yet in their strength, labor and sorrow and it is soon cut off, and we fly away."

The context suggests a modification that relieves even the Bible of the arbitrary period fixed as the age of man.

"A thousand years in thy sight is but as yesterday when it is past, and as a watch in the night."

"So teach us to number our days that we apply our hearts unto wisdom."

It is an accepted theory at the present time, I believe, that human life under corresponding circumstances is longer continued than ever before and that is, perhaps, one of the reasons for the discrepancy in the Bible limit and our observation.

When no organic disease has developed and no serious accident has occurred to an individual, there is no good reason

ed the end, exclaimed, "Why then is my soul harmonious when my bodily powers begin to fail? Winter is on my head; eternal spring in my heart."

"The nearer I approach the end I hear around me the immortal sympathies, of the worlds which unite me."

"The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight to open in the dawn."

There is no other religious denomination in America that has so broad a field for missionary labor as Spiritualism, and it is not even necessary to go to an adjoining state, or from our own neighborhood. There is labor for all.

While we have able mediums, teachers and leaders in the field, there is abundant labor for laymen of all ages and both sexes.

Even the old, who have lost the faculty and the ability for active energetic service can make themselves useful in the society in which they reside by contributing to the care and comfort of the sick and the indigent and in the performance of many little duties always of value in a community of those who are interested in the cause of humanity, which is the cause of Spiritualism.

If the teachers of Spiritual philosophy are correct, there should be no idle time between the laying down of the duties in mortal life, and the resumption of them on the spirit side of life.

But with the varied, ambiguous teachings of the Christian church for the last eighteen hundred years it is not surprising that some of the teachings of modern Spiritualism are rejected and many still look upon the tomb as a "blind alley."

But few of our favorite Poets give evidence of much interest or anticipate much pleasure in old age. Even our friend and brother, Albert Pike, in his classic poem, entitled "Every Year," fails to give evidence of anticipated joys and pleasure upon the approval of old age, although he anticipates joys at the close.

"The spring has less of brightness.

Every year.

And the snow a ghostlier whiteness,

Every year.

Nor do summer flowers quicken,

Nor autumn's fruitage thicken,

As they once did, for they sicken,

Every year.

It is growing darker, colder,

Every year.

And the heart and soul grow older,

Every year.

I care not for dancing,

Nor for eyes with passion glancing,

Love is less and less entrancing,

Every year.

Of the lives and sorrows blended,

Every year.

Of the charms of friendship ended,

Every year.

Of the ties that still might bind me,

Until time to death resign me,

My infirmities remind me,

Every year.

Yes, the shores of life are shifting,

Every year;

And we are seaward drifting,

Every year;

Old pleasures changing, fret us,

The living more forget us,

There are fewer to forget us,

Every year.

But the truer life draws nigher,

Every year,

And its morning star climbs higher,

Every year.

Earth's hold on us grows slighter,

And the heavy burden tighter,

And the dawn immortal, brighter,

Every year."

While it is fair to conclude the poet speaks movingly and feelingly there are but few at three score and ten years who

SHALL THE SALOONS BE OPEN
ON SUNDAY?

New York City is now passing through the throes of a public discussion brought about by the defeat of Tammany in the recent election, Shall the Saloons be opened on Sunday?

Strange as it may seem, a number of the leading clergymen have come to the front in public advocacy of open saloons on Sunday from 2 to 12 p. m., while the majority seem to be willing that each ward of the city should have local option.

Dr. Thomas R. Slicer publicly said: "I am not in favor of perpendicular drinking. I do not want to see men lined up at the bar pouring distilled liquors down their throats, but orderly drinking of wine and beer in decent places where men and women meet for social intercourse, as the Germans and Italians do, is a different thing altogether. I believe that such places should be opened on Sunday from 2 o'clock in the afternoon until midnight."

As this speech practically echoes the sentiments of these clergy, it shows a decided change in the religious sentiment of the church leaders. Formerly it would have been about as much as a minister's place was worth to openly advocate a saloon being open on week days; but to say it should be open on Sundays would have been the rankest kind of blasphemy.

The church is and has been a great "straddler." When drinking was common with everybody it was customary for the clergy to quote, "Drink no longer water but take a little wine for the stomach's sake." I Tim. v. 23. "Give strong drink to him that is ready to perish and wine unto those who are of heavy hearts. Let him drink and forget his misery, and remember his poverty no more." Prov. xxxi. 6, 7.

It is not necessary to carry this line any further, although it could be followed with a great many more as definite quotations, but this shows that the Bible at least does not condemn drinking but actually advises a man to drink and forget his poverty. It is a good deal like Will Carlton's "Tramp Story" where he says:

"I used to meet in private with a fellow financier,

And we would drink ourselves worth ten thousand dollars clear."

Today the questions of the past are being worked over to fit the conditions prevailing. While drinking and carousing is not to be commended, the other extreme of a puritanical life cannot be enforced. While they were willing to put up with the prohibition of fires and warm meals on Sunday, it would be useless to attempt it today. While they with an infallible church and legal officers who were extremely bigoted could hold an uneducated people under subjection, it could not be done today.

We always advocate law and order. We do not advocate indiscriminate liquor drinking. But on the other hand, we have failed to see where the prohibition movement has proven a success and therefore advocate proper legal restraint and so that the public sentiment will permit the enforcement of these laws.

We were once asked if we "would compromise with error?" "Yes," was the reply, "on the same principle that 'half a loaf is better than no bread.'"

In other words, if we were hungry and it would take a whole loaf to satisfy that hunger, we would not refuse to accept a half loaf to stay the severest pangs for a time in hopes that something would happen to give us enough to satisfy the entire hunger. So with these questions. We will compromise with what we would prefer not to see done, in hopes that with education and other means, we can, in time, open the

eyes of the people and our compromise will result in something better than we have had in the past.

Now how does this apply to the subject under discussion? Just this way. People will have liquor. In fact it is doubtful if, under present conditions of humanity, it could be dispensed with without resulting detrimentally to the race. We certainly do not know of anything to take its place in the arts and sciences, in medicine and other legitimate places. But outside of this a certain class will drink it. No prohibitory law, no system of fines, no method of licensing has as yet made it possible to control entirely the sale and consumption of liquor. Public sentiment does not approve of such laws and you cannot enforce them unless it does approve.

From this we say that the public will not be injured by having the saloons of New York City opened on Sunday.

But we hear someone say that it will keep a certain class away from church. Not so. The class who would go to church will not go to the saloons. The class who go to the saloons would not go to church. It will not make any difference in either case.

But where it will make a difference will be in the class of saloons the people will patronize. A legitimate saloon, that is, a saloon that is run as respectably as a saloon can be, cannot afford to have a gang of carousers in it at times when the law does not allow them. It is the low, dark places, where back rooms are used and out of sight of the people all classes of men and women congregate, these places are open all the time, indeed, they might adopt the Pinkerton Detective Agency sign and motto, an open eye with the inscription, "We never sleep," and it would apply fully. So the clergy even see that something is to be gained by compromising with error and giving the legal authorities an opportunity of controlling the consumption of liquor more than it has ever had in the past.

THE PESIMIST.

By Henry M. Edmiston.

The Pessimist looks with jaundiced eyes
On this wonderful earth and the sun-lit
skies

He perceives no glory in the rising Sun;
Nor admires bright Luna, when the day
is done.

The azure dome to him looks drear,
And a threatening storm is drawing near.
He lives amidst shadows and sees thro'
a mist;

A most pitiable creature is the sad Pes-
simist.

The Pessimist lives in a vale of tears,
His hopes are dead as the vanished years
No glimmer of light illumines his brain
The world revolves backward and pro-
gression is vain.

He delves in the dust of Antiquities tomb
Exhuming crude ideals the world to
illumine.

They were born when the earth was
enveloped in mist
And are worshipped as gods by the sad
Pessimist.

All goodness is fading away like the dew
And men are degenerates who seek for
the true

E'en the Sun is decreasing in power and
light,
And the earth will decay in shadowless
night;

Perfection once bloomed on this grand
old ball
But died when mother Eve caused Adam
to fall.

As the bright touch of reason disperses
the mist,
Let us hope it will brighten the sad Pes-
simist.

TO THE EXECUTIVE BOARD

Of The Several State Spiritual As-
sociations.

Dear Brothers and Sisters: While I believe that Spiritualism has come to call not the righteous, but sinners to repentance, and that we should accept into fellowship all who are trying to grow to purer and better lives, no matter how often they fail and fall in their efforts, I am of the opinion that we cannot afford to send out lecturers and mediums whose daily actions and lives are liable to be criticised. If men and women are not upright in their deportment, if they swagger about the streets, use profane and vulgar language, if they use tobacco, or drink alcoholic drinks, they are unfit to be sent out as lecturers or mediums no matter what their gifts may be. I also believe there should be uniformity in the rules adopted governing the several state boards in their action in granting ordination papers. I therefore propose the following, subject to amendments, and would be glad to hear from the members of each of the several state boards either through the papers or directly.

In making out ordination papers for mediums or teachers of the Spiritual philosophy, The Executive Committee will be governed by the following rules:

1. The applicant should have the unanimous endorsement of the local society where he or she lives, or if there is no local society in his or her community, a recommendation by several Spiritualists well known to this board.

2. The applicant must be a person of good moral character, respected for his or her honesty and reliability, a person who has fair control of his or her temper, and one whose general deportment will be such as give honor and respect to the cause of Spiritualism.

3. A person of low and vulgar habits who uses profane and vulgar language in conversation, or associates with low and vulgar people for any other intent than lifting them up, or uses intoxicating drinks, or tobacco, or opium, is unfit to be a teacher of Modern Spiritualism and cannot be authorized as such by this board.

4. An uneducated person or one who has an improper understanding of the philosophy of Spiritualism, makes egregious blunders as to science or in the proper use of words, or who misplaces words or is exaggerative, cannot be endorsed as a public teacher by this board.

5. A medium who is guilty of fraud or any exaggeration of his or her mediumship, or in any manner supplements phenomena by use of the person of the medium cannot be authorized to travel under the auspices of this Association by this board.

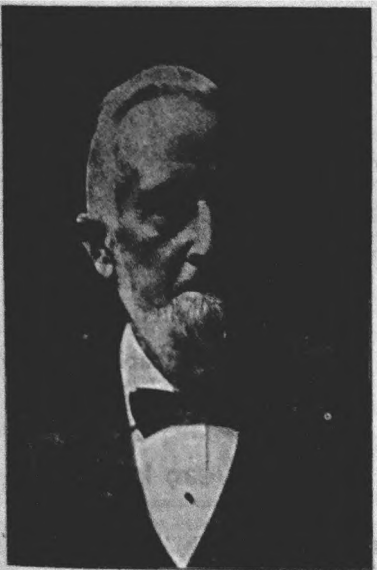
Respectfully submitted.

D. W. HULL,
President of S. S. A. of Kansas.Felt an Icy Hand at the Hour of
Husband's Death.

The hand of a spectre clasping her own was the first intimation Mrs. John Mustain of Bowling Green, Ky., received of her husband's death. Mustain, who lived at Horse Cave, fell dead of heart disease at Smith's Grove at 5:07 o'clock yesterday morning.

At the same minute Mrs. Mustain, though miles away, awoke and screamed that there was a man in her room. She called her son, who hurried to her, and told her that she had been dreaming. She insisted that a man had hold of her hand and that it felt cold and clammy like that of a corpse.

Later she received the news of the death of her husband.



CAPT. E. W. GOULD.

why the common age of man should not be from ninety to one hundred years, and according to our former sister's theory, Mrs. Helen Willmans, of Florida, there should be no end to human life, and would not be if people were born right and lived right.

But my object at this time is not to discuss the possibilities of mankind but his duties and privileges.

No greater mistake is ever made by Spiritualists than to assume that they are too old to embark in the cause or to labor in it so long as they retain their faculties and their health.

Those who accept the theory of three score and ten years, as being the time of human life, are very liable to excuse themselves from arduous or disagreeable duties when they approach that age, whether unable or disinclined to continue the service.

And society and the cause of humanity is deprived of their experience and their councils when the most valuable.

Unlike Victor Hugo, when he approach-

(Continued on Page 5.)

NOTES BY THE WAY.

Of Thoughts and Scenes Occurring

En Route to the Golden Gate.

BY MRS. JULIA E. HYDE,
LILY DALE, N. Y.

"We have had an unspeakably delightful journey, — one of those journeys which seem to divide one's life in two, by the new ideas they suggest and the new views of interest they open."

— George Eliot, in "Life and Selters."

As I have been requested by many prospective tourists to give data concerning the expense and experiences of this trip through the West, I will preface my "notes" by stating that the "bug-bear" of expense and discomfort of a trip to California and return, representing over 9,000 miles has been demolished in two minds, at least.

Pope says:

"To the world, no bugbear is so great
As want of figures, and a small estate."

When I was requested by several to "keep an account of cost, and let us of limited means see if there is any hope for us in the future," I decided to discover, if possible, why so many people are imbued with the idea that great expense must necessarily be involved in a trip of this kind. I found the reason mainly due to the vanity of the traveler, and a lack of individuality to find out for one's self by observation, how to get a maximum comfort and knowledge out of a journey at minimum trouble and expense.

The average tourist, especially if inexperienced, and woman, thinks that for a three months' tour there must be an elaborate, up-to-date outfit, which necessitates a big trunk and possibly two or three satchels which means an endless lot of trouble in transportation from place to place on stopping, besides an outlay of 25 to 50 cents per trunk and 10 to 25 cents per satchel each way, all for the sake of presenting a fashionable appearance among companies of strangers, who, nine times out of ten, do not give you a second glance. Then there is a vast amount of time lost in dressing to appear at meals when one stops at the fashionable hotels with which the west is so generously endowed, for instance: The "Brown Palace," of Denver, the "Metropole," at Oakland, the "Palace Hotel," in San Francisco, representing 1,400 rooms and 900 bath rooms, "Van Nuy's" of Los Angeles, with its bands of musicians who play on the balcony for its guests and the public each Saturday night until 10 p. m., also the "Green," at Pasadena, with its lovely outside corridor, and the "Vendome," at San Jose, of which Mrs. Stevens Walter writes, "The grounds around the buildings consist of an exquisite labyrinth of shrub and foliage, green lawns and bewildering vistas of beauty, with a great live oak that bowed its ancient head in response to the first mass of the Franciscan Missionaries." At these hotels, and many others as elite and beautiful, tourists can find their fill of dazzle and delicacy, fashion and filigree, to the tune of \$10 to \$12 per day for first chances with a diminishing ratio as they ascend skyward.

It is astonishing to note too, how many thousands of this order there are who visit California, and frequent the various hotels. A citizen of Pasadena said to me, "California's best crop is her tourists, who left, last season, between two and three million dollars in Southern California alone, and the promise for this year is still better." Of course if one travels for the sake of seeing styles and meeting people, these lovely hotels are the places before all others to stop; but if nature with her exquisite handiwork is the object in view, then no such expense is necessary.

We found throughout the west, ample opportunity for unpretentious, nature loving tourists to secure private rooms well furnished, lighted, and heated when necessary, at 25 to 50 cents per day, or \$1.25 to \$3.00 per week for people, singly or in couples.

We had only to speak to porters or policemen at R. R. stations; or consult street car conductors to get ample directions, in all places.

Restaurants, Cafes and "delicacies" stores, abound, where hearty, wholesome meals in variety, can be had at 5 to 25 cents each. Most of the bakeries advertise three and four good sized loaves of white or brown bread for 10 cents. Butter ranges from 15 to 35 cents. Fine butter in California for 25 cents. Fruits are abundant at very reasonable prices; in fact, general living rates are much lower West than we

found them on our return East. Street car fares nowhere exceed 5 cents for long distances, often many miles.

So taking into consideration the above facts, and the remarkably reasonable rates and comfortable service furnished by the Rock Island Co. throughout this excursion of two months duration, people of moderate means need no longer feel that a trip across the continent is an unattainable pleasure. The courtesy of the R. R. officials on this excursion, all along the line, and the comfort of the tourist and chair coaches, found on all lines beyond Chicago, are joys long to be remembered by all who were so fortunate as to take this trip.

I am told there is a good prospect of other excursions of the same character the coming year; and now for a glance at the places of note and points of interest which we were enabled to see, at the surprisingly low figures of about \$100 apiece, round-trip including R. R. fare, board and room rent, during our entire absence. We left Lily Dale at 6 p. m., Sept. 18, with a slight hail and rain, and "rain-bow of promise" spanning the eastern sky, and, strange to say, reached California, the western terminus of our journey, at the same hour, to find a rain-bow awaiting us there. This rainbow seemed to herald a promise which was more than verified in our charming experiences the entire journey.

I was much impressed with the mammoth corn fields and poplar groves of Ohio, the broad prairies of Indiana and Illinois, the stock farms of Iowa, with their grazing herds of thousands.

Des Moines, Ia. was too smoky to be attractive so also was Omaha, Neb., but Nebraska herself, raising so imperceptibly toward the majestic Rockies, gave lovely views stretching from thirty to fifty miles away on either hand, the intensely vivid green of the alfalfa fields laying in marked contrast to the yellow fields of corn and wheat stubble. This grass is rapidly growing in favor in the west, because of its rapid and prolific growth yielding two and three good crops per year east of the Rockies, and even six to eight in California.

Amidst all this verdure and beauty we were pained to come suddenly in view of an immense cattle pen capable of holding many thousands of these poor animals, huddled together in stifling closeness, with no protection from the burning sun, apprehensively waiting to be driven, hauled and prodded up a slanting bridge to the cars, wherein, packed like sardines, they are whirled away hundreds of miles without food or water, to the horrible abattoirs of the cities there to become, in that state of fever, fright, and frenzy, food for sentient human beings! prototypes of God! Think of it, ye meat eaters! and then wonder, if you can, why the earth is filled with hatred, war and death.

I have had no desire for meat since, and I think if all the world's thoughtful, sensitive mothers could once realize the cruelty practiced upon animals, being prepared for food, they would no longer crave that for sustenance which helps to mark their offspring with the brand of Cain.

(Continued in next issue.)

Friends of Our Worthy Workers.

I come to you once more on the approach of our yearly holidays, wishing to call your attention to the needs of that worthy pioneer medium and worker Mrs. E. V. Wilson. She is the widow of our arisen brother, E. V. Wilson, who for thirty years battled for our cause when it cost something to be a Spiritualist.

Mrs. Wilson is very feeble and under the Doctor's care and needs financial aid. She asks not for charity. She has some copies of the last edition of her husband's book entitled, "The Truth of Spiritualism."

It is nicely bound in cloth and contains nearly four hundred pages of just what its name indicates. It is a grand work and will make a beautiful Christmas Gift.

The purchaser and donor will confer a lasting benefit upon the recipient of this gift, at the same time aiding a worthy and needy sister.

Friends please do not lay this aside but send \$1.00 to Mrs. E. V. Wilson, No. 1 Union St., Valparaiso, Ind.; and you will receive the book, post paid, by return mail.

Fraternally yours,
E. W. SPRAGUE.

I do not meddle with what my friends believe or reject, any more than I ask them whether they are rich or poor. I love them. — LOWELL.

A Voice in the Wilderness.

Christianity is supposed to represent the aims, method and spirit of Christ: does it do it? There is a great need of Christ in christianity. Would Jesus be in sympathy with the religious methods of today? The church, to a great extent, has lost its Christ, and has buried him under the rubbish of creeds, symbols and formulas. If the Christ spirit was operative there would be human fraternity—human brotherhood. The spirit of love must animate the race, instead of the spirit of war, rapine and murder.

The anarchy embraced in the following utterances of the pulpit, to me are far from breathing the Christ spirit. One minister is reported to have said, "Lynch Czolgosz on the spot." Another said, "I wish the policeman who arrested Czolgosz, had, with the butt of his pistol, dashed his brains out." And another said, "I would have the scoundrel blown to atoms."

Jesus would have said, "Father, forgive him, for he knows not what he is doing." Religion is a fact in nature. It is wholly subjective. It has its home in the soul of man; hence it is inherent and organic. It is a practical recognition of truth and justice, and requires of us to treat everything according to its character and claims. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Be in aim, method and exertion what the organic laws of our being require us to be.

Subscribing to creeds and formulas does not indicate that we are religious. Religion implies a true life, happy aspirations and a desire to be in harmony with the highest and best in the universe. "The Christian world is holding the Bible in one hand and a Gatling gun in the other," and this seems to be the fruitage of Christianity at the dawn of the twentieth century, and is the civilization of today. Where under the heavens we borrowed this religion from, God only knows. It certainly does not savor of peace on earth and good will to men.

Fraternally,
DAVID WILLIAMS.

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"Then he put a likeness of himself at the beginning, bound the book neatly, inserted an advertisement of the patent-medicine order between his leaves, and, looking upon his work, saw that it was good."

"It is fortunate that a belief in Holy Writ was firmly implanted into the minds of mankind before this idol-destroying tome was launched upon a waiting world."

MOSES HULL.

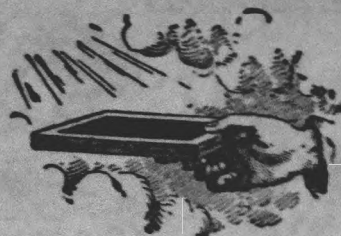
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METAPHYSICAL.

Conducted By EVIE P. BACH.

FOR HIM WHO WAITS.

ALWYN M. THURBER.

Everything comes in its own good time:
It is we who get in a hurry.
The wires get crossed and our hearts grow sad

With watching and waiting and worry.
To have and to hold of worldly goods,
Or winning a common living,
Absorbs of our time a greater share
Than all of our schemes of giving.

Everything comes to him who waits,
Save the things we dread from habit;
Some have a way of catching cold
As a boy might catch a rabbit.
Some have a way of looking down,
No matter how bright the weather;
They seem at a loss to understand
Why troubles all come together.

Everything comes our way in time,
Whether we're brave of shrinking;
Come in about the way we shape
Our habits of life and thinking.
Lives that are lived in a stress of pain
Cannot be blithe or cheery,
While the heart that sings in its love of song
Will never of singing weary.

Everything comes to us all in time—
Money and health and station.
None are so small but they have a right
To the bounty of all creation.
A right? Why yes; there's a place on top
For the best in every calling;
The fellow who climbs without looking down
Need never have fear of falling.

—Unity.

THE ONE CAUSE.

"Can you tell me how irritability can be overcome, and fear and jealousy? I am sure they all come from the same cause." —B.

Living at a tension is the root of irritability. The woman with large caution and conscience, who strives to keep herself and everybody else straight is irritable—and hates herself for it. The society woman who strives to keep up appearances is irritable. The housewife who thinks she has more to do than she ought to have is irritable.

In all these cases the nerves are taut and any unexpected touch makes them "fly all to pieces," like a snapped violin string.

One who lives at a mental tension lives at physical tension, for mind and body are one and the same. Even when such a one thinks she is "resting" she will find some set of muscles drawn tight. Even in sleep she is wholly or in part strung up tight.

When muscles or nerves are contracted or strained, energy is being forced out. When muscles or nerves are relaxed energy flows in.

If we relax all the time, doing nothing, this divine energy fills us full and stagnates; which kills us just the same. Dis-ease and death follow in either case.

Let irritability be a signal for retiring to the I AM of you. Go away and lie down. Relax definitely each separate part of you, body and mind. Let go all you don't want. Let go separately all you do want. See how heavy and inert and limp you can grow. Then close your eyes mentally and float out into space—away out into the midst of nothing. Float idly and let the God-power do with you what it will. Let it flow about you and through you and make you sweet and shining with itself.

Now you can get up and go to work again and you will not feel irritable. Not for a long time. Every time you feel an inclination to crossness or fear go away and float.

And after a bit you will find yourself able to get quickly into the right attitude of mind and maintain it much longer at a time. You will find yourself attaining the power to "let go" almost instantly and without going away to lie down and make a business of it. You will find things go right instead of wrong, and you will be able to do far more work in a day and do it with pleasure.

But perhaps you are employed by others and cannot leave your work for the practice I have described. Then practice where you are. Work deliberately and try to keep up at the same time a slow, full, regular breathing—clear to the bottom of your lungs. Every time you catch yourself hanging on, or hurrying, stop an instant, take a very slow breath and begin over again. Hurrying and straining of mind invariably express in short, shallow, irregular breathing. The repeated attempts to maintain deliberate, full breathing will help you by sympathy to work deliberately. Say to yourself, "This one thing I do, this one thing I do." Say it slowly and rhythmically until it

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.

Snow, did you say? Yes, thank you we have plenty. Our snow that came November 11th had just left the ground when it began to snow Saturday night, and when we got up Sunday morning there was one foot on the level. It has kept it up ever since and there is no prospect of a let-up at the present time, Monday noon. Jack Witherel got out with the snowplow and we can get around quite easily this morning.

Water, yes we have enough of that too, with the thaw of the snow and the fall of rain the last of the week Caldwell park was flooded so no one could go through without rubber boots. The trees are decorated with signs which read "No fishing allowed in this lake," "Boats to let," etc.

Mrs. Seymour has gone to Randolph.

Mrs. Bert White is visiting at Pine Valley.

Mr. Gilbert Turner, of Falconer has visited the Dale recently.

Mr. and Mrs. Capt. Burnham will spend the winter at St. Andrews Bay, Fla.

Dr. and Mrs. Hyde expect to spend the holiday week with relatives in Friendship, N. Y.

Mr. and Mrs. Winchester have come in from their farm and will now remain all winter.

Mr. and Mrs. A. S. Cooper and Mrs. Miller-Wilcox have gone to Sunset, S. C. for the winter.

Mrs. Maria Ramsdell has been quite sick for the past month, she is at her daughter's in Fredonia.

Mrs. A. M. Bronn, who gave sittings here this summer, has gone to Bradford, Pa. to practice her mediumship.

There was a new arrival in the Hudson home a short time ago. It is a girl; mother and baby doing nicely.

Miss E. Marie Prettyman, formerly of the SUNFLOWER office, is engaged clerking in one of the large stores in Baltimore, Md.

Mrs. Witherel has started a dancing school over to Cassadaga, they meet every Friday night and have a large attendance.

Mrs. Renner has been sick for the past few weeks; she is some better and will return home with her daughter, Mrs. Smith, of Farnham, who has come for her.

Mrs. Densmore, Madam Iantha Vignier and daughter and Mr. Green are located in South Jacksonville, Florida. Mr. Green has gone into the restaurant business there.

Dr. Hyde was called out of town recently to assist in a surgical operation. The doctor is an excellent surgeon as well as a careful physician. Since his return many patients have called from the surrounding town and country.

Since Winnie Wilcox has moved to Jamestown, little Miss Essie Turner is "news girl" for the Buffalo Daily Times. Laurel Stone is on hand with the Buffalo News every evening so all who wish may have the news of the world delivered at their door each evening by these faithful and useful little people.

If you want to send your friends a very neat Christmas present and also show them what excellent work can be done at your home printing office send them a copy of the poem, "Grandpa and the Boys," by W. H. Bach. It is just from the press. Is printed on very heavy enameled paper; with a heavy, ornamented cover with deckle edge; is profusely illustrated and printed in several colors. They come wrapped for mailing. Many orders have arrived by mail and a number purchased here to send for presents.

Lessons will be given regularly during the winter—except Christmas week—at Dr. Hyde's parlors, on the following days, prompt time. Sunday, 11 a. m. purpose, spiritual unfoldment.

Wednesday, 7 p. m., purpose, body-building through study of Raja Yoga, and miscellany.

Saturday, 7 p. m., purpose, unfoldment of intellectual perception through study of American philosophy as rendered by Emerson, Whitman, and Thoreau.

Mr. and Mrs. M. L. Scheu of Lily Dale, announce the engagement of their daughter Charlotte Louise to Mr. Geo. Gens, of Laona, N. Y. Wedding to take place in January.

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She was partly paralyzed on right side, in hand, arm and leg; also the right eye. The regular doctors treated her three months, then gave her up as hopeless—said there was no help for her. I then employed Dr. — for 6 months and quit him, for he did her no earthly good. Then I tried Dr. — of Kansas city with his absent treatment for two months. He also did her no good. About that time I heard of you and your wonderful success. I sent to you and received a diagnosis which was correct. Since using your remedies she has slept well, and there were weeks she would get scarcely any sleep. She has improved wonderfully. Your medicine seemed to fit her case exactly. We are so pleased to think you can help her, and we feel that she will be fully restored.

Yours Truly,
WARREN M. HUDGINS.

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A neatly bound pamphlet of 31 pages, treating of the Spiritualism of Zoro, Socrates, Homer, Hesiod, Apuleius, Plutarch, Cicero, Plato, Jesus, the early church fathers, the Quakers, the Shakers, and the advance minds of all past times. This lecture was delivered in London at the International Congress of Spiritualists. It should be put into the hands of every orthodox neighbor and preacher to the country.

Death Defeated or the Psychic Secret of How to Keep Young.

This book is in many respects the most thrillingly interesting and important of all of Dr. Peebles' books, inasmuch as it goes to the root of the matter—health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry; the cause of divorces and the proper time for conception, marital relations during gestation; the determining of sex, animal death, what Herodotus, Hesiod, Homer, Pythagoras, Shelly, Graham and others ate; the foods that produce long life and how to live immortal on earth, etc. It is rich in historical references, and gives no end of valuable information with regard to all questions pertaining to the welfare of the race in all ages since man has been man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very first through its simple, logic and convincing arguments. Price, \$1.00.

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CONTENTMENT.

By W. A. McCray.

Not for what the world calls pleasure,
Not for golden wealth or fame
Would I give my priceless treasure;
Would you like to know its name?
'Tis not gained by sordid delving
In the gold or silver mines,
But it comes in compensation
For the loving heart's intent,
From the knowledge of well doing,
Would you gain it? 'tis content.

MEDIUMS AND NATURAL SELECTION.

The appearance of Spiritualism in the nineteenth century was the most remarkable because it followed a wave of thick materialism in the eighteenth. Nothing is more striking in history than the complete disappearance of almost all traces of a recognition of the occult in the latter century. The charge of 'coldness' and 'worldliness' among the members and clergy of the Church of England, for instance, it is a by-word with the writers on that Church at that time.

The services of the Church had become the merest ceremonial; terror and belief in the unseen scarcely existed. The ages of faith had collapsed and died, and the existence of a world about us more real than our own was forgotten. Such cases as the spirit which made itself intelligible in the house of the Wesleys (which spirit was promptly 'quenched' in defiance of apostolic precept) and the clairvoyance of Swedenborg, are rays which pierced the darkness, and went out without leaving much permanent illumination behind. It was not recognised that the fringes of a problem were showing themselves from behind the veil, and barren dogma was called in to supersede experiment and put back the clock of science.

The revolution of the easy credulity of the middle ages was perhaps natural. But it had a cause in the gradual disappearance of mediums. Such saints as Hugh of Lincoln, and many others show that mediumship was once common enough in England. We find traces of levitation, materialisation, trance, telepathy, elongation, and other phenomena in the legends of times. For mediumistic phenomena mediums are necessary, and mediums are persons with a peculiar physical organism, differing from that of the average man or woman around them. Biologists would term them 'sports,' and believers in evolution would enquire why it was that seers and hearers, after being plentiful tended to extinction.

The answer seems fairly obvious. The question is, did mediumship tend to survival, and its possession lead to the long life of the possessor, or to his or her leaving behind them a prosperous progeny? And the reply is apparent once the question is asked. For in the past, natural selection had but one treatment for mediums, and that was extinction. There were two careers open for mediums who imprudently betrayed their possession of occult powers. They might enter a monastery or convent, and thus have the phenomena coming through them classed as miracles, and themselves enrolled as saints; or they had the option of giving such free play to their faculties as the times permitted, and going to the stake or the drowning-pond, as warlocks or witches. In the powerful medium, known as Joan of Arc, we have an instance of a great and heroic woman who was treated both ways. But whether the career chosen was that of saint or witch, the woman was doomed to childless extermination.

For centuries, therefore, society was carefully, remorselessly, weeding out those "sports," whom we today recognise as "mediums." It must be confessed that even now the task of rearing families is not made too easy for the male or the female mediums among us. But we no longer take effectual steps to prevent their leaving any families behind them at all; and thus we may look forward to a gradual, but sure, increase of this particular variety of the race, and with the growth of the number of conduits, we may hope for a greater delivery of the message through them. Improvidence, to early marriage, self-deavouring jealousies, the defects of the negative temperament, will still tend to extinction, but on the whole the number of mediums will increase, and with that increase the phenomena of Spiritualism will grow. The next danger will be that dogmatic spirits will increasingly take control, and that the intrusion of the "Thus-saith-the-Lord" method will once more wear out the forbearance of the world.

— The Two Worlds.

INTERESTING FACTS

Concerning a Rapidly Growing Institution.

BY A. C. WHITE.

Learning that Dr. Burroughs has established a Sanitarium in this city I was at once interested for I had good reason to remember the Doctor for the excellent work which he did in saving a member of my family when he was located in Indianapolis. Naturally I have taken a personal interest in the Doctor's affairs since that time and have watched with gratification his rapidly developing field of usefulness. When I called upon the Doctor at his office I was cordially received and the scope of his present work was interestingly and entertainingly detailed. From the few notes that I took at that time I write the following article which I know will be of interest to your readers and to all well-wishers of progress, Spiritualism and liberal thought.

I found the Doctor most comfortably situated, his accommodations embracing all modern conveniences. Believing that a healthy mind cannot exist without a healthy body the Doctor has taken especial pains to preserve his own health and physical strength. For this purpose he has several thoroughbreds and any nice morning you will find him enjoying a drive upon



PRIVATE CONSULTATION AND EXAMINATION OFFICE.

the Boulevards or enjoying a gallop with his wife through the parks. Excellent judges of horseflesh say the Doctor has one of the most valuable saddle horses in this city. Surely I have never seen a more beautiful animal, either in form, grace of action or lovable disposition. This animal is Mrs. Burroughs' special pride and pet.

The Union Sanitarium Company, of which the Doctor is President, is an incorporated institution under the laws of Illinois. The wonderful results which were obtained by the Doctor's psychic insight as demonstrated by his work in Indianapolis and Battle Creek attracted the attention of some wealthy men, who learning that the Doctor was free, invited him to explain his methods. Upon repeated demonstrations to them of his ability to correctly diagnose cases, they at once furnished the necessary capital and accommodations to carry out his work upon an ever-increasing scale that all those who might require and desire his services might receive them without any compensation, whatever.

The medical treatment, which is based upon the Doctor's diagnosis, is furnished by a corps of medical gentlemen. I have personally met a number of them and have taken considerable time to investigate their standing, and I am surprised to learn that medical men of such high social, financial and professional standing in this city should associate themselves in a work that is Spiritualistic or psychic. Their chief medical advisor is a leading Professor in Chicago's most distinguished medical college and he is an honorary member of numberless medical societies and hospitals. I am informed that he is recognized as one of Chicago's leading physicians and surgeons.

The Doctor's object in forming a company to conduct his work was to relieve his mind of all business cares and worries. It does not make any financial difference to the Doctor whether the company makes money or not as he is employed on a salary and all the business affairs are looked after by competent parties. The medical and surgical work is also left in the hands of a staff of competent physicians, though all cases treated by correspondence are personally looked after by Dr. Burroughs, he passing judgment upon the prescriptions, advice and the treatment generally, for his many years of successful work in this particular branch of the medical profession eminently fits him for the position. The most scrupulous attention is given to every detail of their work. Their medical remedies can not be classed as drugs but simply as the best vehicle for the administration of vitalizing magnetism.

I am agreeably surprised at the Doctor's request that I should invite any reader of your paper or any Spiritualist who desires his advice in any affairs of life where he could be of assistance, to write him freely. It is his desire to help anyone who needs assistance.

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DEATH

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The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas-jets lighted the room in which the manifestations took place.

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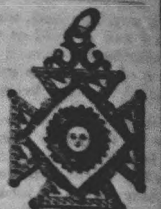
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HIS LAST ARTICLE.

(Continued From Page 1.)

Life In the Celestial Realms.

By Mrs. F. A. Prosser.

CHAPTER III.

Written for The Sunflower.

can realize what he so beautifully expresses.

Our thoughts have much to do with our acts, and when from failure, disease or disappointment, we conclude our days of usefulness are about to terminate, it has much to do with the result.

Hence the importance of discussing with our better judgment, in all matters pertaining to mortal life, and relying on the will power with which we are endowed for results.

While not always successful, if prudent, conscientious and persevering we have but little to fear.

It is well known to many of my friends that for the last twelve or fifteen years, much time and my best thoughts have been devoted to devising the best and most practicable methods of promoting the cause of Modern Spiritualism, in co-operation with many others. And while not altogether successful perhaps as much has been accomplished as could have been expected, when we consider the immense magnitude of the work in hand.

It was an accepted theory by all those who realized the importance of the object to be gained, that it could and would never succeed without organization.

Thorough organization involved so much, some sincere Spiritualists claimed we could get along without it.

Others said if it was necessary our spirit friends would provide it, etc., etc.

I have always contended, and still contend, the ultimate success of Spiritualism depends upon organization.

We had much to learn, great opposition to overcome, great diversity of opinion to meet, many fraudulent practices to expose, and but little money to provide teachers, missionaries and colporters. All were necessary and none more than means to build houses for spiritual worship and social converse.

Ten years ago the National Association was organized, and in our zeal to advance along prominent lines, we overlooked the importance of the base of our supplies, the local societies, and they principally collapsed, for the want of the fostering care that had organized them.

Sad and necessary experience has shown many weak points, the near future will remedy, I trust. We probably have more active advanced teachers and mediums in the field today than ever before, and there is no reason to apprehend failure, or a retrograde movement, if all whose ages enable them to, respond to the call of duty.

I am passing the ninetieth anniversary of my birthday. And although partially embarrassed by disease, I am as earnest and as anxious to see the cause of Spiritualism placed on permanent, practical foundation as I ever have been. And whenever my health permits, my feeble efforts will be contributed to the cause I so highly appreciate.

[No person who knew Captain Gould but can realize that the above article was written in his clearest style, his hand-writing was clear, his expression as perfect as it has been for years, yet at the very time he was withdrawing from active participation in the labors of life, of withdrawing from active work in the field he espoused, he was struck by the angel of death, who, with his sickle keen, ever meets us on our journey and takes that which is immortal to another home, leaving the body, the house in which the spirit lived, to be cared for by the loving friends left behind.

How strange! Here we are reading the words of one who so soon after they were written passed into the life of the spirit. His last thoughts were with the movement to which he was such a friend. And again we will say with the poet:

This same way we too must go,
Just a little farther only,
And the water's ebb and flow
Will not seem one-half so lonely
Since thy hand will reach across,
Taking ours to aid the landing,
Thou wilt teach the gain and loss
To our darkened understanding.

The readers of THE SUNFLOWER will miss the familiar articles of our friend. It was his wish that this article should appear in the December 15th issue, as that was the date on which he would reach his ninetieth birthday, and wrote us to know if we would allow him space for that purpose. As we were always pleased to have an article from his pen, we gladly assured him that we would reserve space on the first page for the article.

Captain Gould passed peacefully away November 13. The manuscript was found in his effects and we publish it as was his request.

He was a good man in this life and what is our loss is a gain in eternity. Ed.]

While wandering through God's limitless universe, many beautiful lessons are given to us.

The experiences of earth life drift by us like a fleeting panorama and we clearly discern the faults and frailties of our poor weak endeavor, while we do understand much more clearly the cause which shaped our human endeavor. Many times mortals stumble into that which they had no pre-arranged thought and for which perhaps they are deeply regretful.

Friends, we do not wish to say aught that will lead to greater license, or give you excuses for doing that which you might avoid, but we do feel to give you a word of encouragement as well as warning.

In very many cases those thoughtless fits of passion, or that unexpected step in the direction from which your own inner soul and consciousness would shrink, is not of your own sin, but of another's.

Of such sin, your vision (in the spirit life) will perceive the truth, and throw it from you, except perhaps as you may perceive the personal wrong to some other. Of that you will take cognizance and feel the burden on your own soul. Of this form of sinning I wish to warn you, that you may train yourself to resist and bar out all such influences.

When you understand that both good and bad invisible ones may knock at your door, and enter in if you choose, then will you be prepared to guard yourself, as you freely do from those in the material form whom you think seek to harm you.

In like manner must you shut the door to those in spirit life who would seek to injure you, for friends, the unregenerate soul knows not how to turn his thought from the plans and schemes of his familiar mode of procedure, perhaps for a long time after his advent into the spirit world.

Knowing these things enables you to assert your own spiritual power, to bar out all retarding influences and with a desire to walk in the paths of virtue, and general rectitude, you will find yourself growing more and more spiritual, and the grossness of life more loathsome and less power to influence your character.

A little daily communion with your own soul, and a daily uplift towards the light or in other words, fervent aspiration for a better understanding of life and its duties, will make your pathway brighter while you journey through the experiences of earth life, and make a shining light for your feet on the ever-green hills of life in the spiritual realms.

Tis not a difficult task, this one of your own soul's uplift! Often the first effort is crowned with so much success that you feel liberated from a burden hard to bear, and a world of doubt, this is the so-called conversion of the ones taught to look to Jesus for help and salvation.

True, my friends, that he does, and countless others of the celestial realms, help you when you help yourself, for then you make conditions right for the inflowing of the spiritual forces, inspiring you to nobler deeds and more lofty purposes. This is the blessing divine which may be, and will be, the common heritage of all when mankind shall have been taught the power of the invisible hosts to help, and uplift, when the door is opened unto them.

Each one must do this work for themselves and desire to be more God-like, ere the whole that might be theirs, can be vouchsafed unto them.

Then will no warning voice be needed to teach the dangers of undeveloped influences, for all will be in the forward march of progression and none will haunt the paths of mankind for aught but that of love and benevolence.

We do desire to see grand strides towards this desired goal made in the near future. The young must be taught the power of mind to shape their lives as they will if properly directed and know that parental influences will do more than any other to make the coming man understand how to live the material life in an acceptable manner and in a way best calculated to gleam the celestial experiences to enable him to grow mentally and spiritually into the likeness of the exalted ones of the celestial realms.

Then shall earth life be not the burden it is now, but grand and beautiful and fraught with many happy blessings.

These dreams of the future are not impossible of fulfillment and it is the duty of all those who come in touch with these lessons from the higher courts, to give them unto the world, that good seed may be sown, instead of tares, and that the discouraged and pessimistic may see a way whereby the darkened conditions of life may be lightened, and all walk in the light of truth, untrammelled by haunting superstitions and lurking demons.

The greed of the few must be turned into the milk of human kindness, and the waste places utilized for the benefit of mankind, and the kindness and loving consideration, mark the life endeavor of all those who would cross the threshold of life immortal without a regret of the experiences of the material life.

Strive for these conditions, my friends, that no darkened souls may linger at your side urging you to do that at which the God within revolts.

Do this that all may be blest and no shadows linger over the breasts of incarnate or decarnate soul, but all rejoice at the gift of love divine in the exalted joys of life's experiences in the celestial realms.

FATALITY BEFELL AS SEEN IN DREAM.

While Describing His Vision, He Was Told it Was True.

J. J. Marsulla of Sheriden, Pa., had a dream which will haunt him until his dying day. Marsulla was formerly engineer at the Hostetter building on Fifth avenue, in which an elevator accident occurred, killing James Ellick, the janitor. Ellick had been employed about the building about three weeks and was inexperienced with the machinery.

Marsulla had a horrible vision of the accident in his sleep six or seven hours before it happened. He told of the dream in every particular to his wife at the breakfast table. In the dream, he says, he saw Ellick at work in the elevator shaft oiling the machinery, saw the elevator several floors above him in charge of a small lad and then saw the sudden falling of the cage to the basement, catching Ellick under its great weight and crushing his life out. All these details came to him so clearly and distinctly that they made a great impression on his mind, so great that after telling his wife of the dream he related it to several of his fellow workmen.

While telling the dream Mr. Pierce, of the Hostetter building, informed Marsulla that Ellick had been killed. Before Mr. Pierce had described the accident the engineer told his dream again, agreeing exactly in detail with the manner in which Ellick had met his death.

Three or four days before the accident occurred the manager of the Hostetter building visited Marsulla, bringing Ellick with him. Ellick had but one arm, and it was impressed upon the engineer's mind that he was hardly suited to take care of the elevator. This thought came to him on several occasions, and even when he went to bed the night of the dream he gave a hasty thought of Ellick.

Progress in Spiritualism.

Being aware of your paper's advent into this Dominion, I concluded to write, and inform you of the progress we are making along the line of Spiritualism, and Advance Thought. We now have four meetings weekly in this City, in the finest halls that can be procured for the work. J. Clegg Wright Esq. Dr. B. F. Austin, B. A., Rev. Victor Wylde, Rev. Chas. A. Brown and S. C. Fenner are the acting pastors. Mr. S. C. Fenner of Philadelphia, Pennsylvania, U. S. of A., trance speaker and ballot test and trance medium is serving us. His lecture, "The Final Resurrection," Sunday evening December 1st. was a master piece of inspiration, abounding with instruction that will cause many of our most worthy citizens to carefully think. After the lecture forty-five spirit messages and descriptions were given by his spirit control Hon. Freeman Sheppard through Mr. Fenner's organism and all of them were positively recognised.

We consider this a most marvelous demonstration of the phenomena of Spiritualism and through his good work, many converts to the cause are being made, and it behooves to shout the glad tidings, where ever man is found. With best wishes to our American co-workers, I am

Yours Fraternally
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Woman, Church and State.

BY MATHILDA JOSLYN GAGE.

CONTENTS:

The first chapter—the Matriarchate—shows that under the old civilization 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—Marriage—is on Feudalism and its degradation of woman, the rights of "lords 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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BY C. V. WAITE.

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THIS book has had such an extended sale that when the fourth edition was exhausted, the demand for it was such as to make it necessary that a revised edition should be issued. It was, therefore, carefully revised and an appendix added.

Among the additional articles in the appendix is a dissertation on the Essenes, discussing the probability of Jesus having belonged to the sect. Also articles on the Zealots, and the Inquisition. The theory that the Inquisition was first established in the middle ages, about the 12th century, is shown to be without foundation. On the contrary, it is traced back to the days of Jerome and Augustine, and is proved to have had its foundation in the teachings of Paul and in the reported sayings of Jesus. In fact it is shown that the Inquisition was a legitimate institution of the Christian religion.

This work has received the highest praise from some of the most eminent scholars of Europe and this country. It is a handsome volume of 500 pages, printed on fine calendered paper from large type and handsomely bound.

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

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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 in a renewal if you wish to receive the paper without missing an issue.

A MERRY CHRISTMAS AND A
HAPPY NEW YEAR.

THE SUNFLOWER wishes all its friends (and its enemies, if it has any) a Merry Christmas and a Happy New Year.

Before we greet you again, these two holidays, the greatest of the year will have passed us. Christmas has become an institution among us, not for its religious aspect, for it is now universally acknowledged that it was not the birthday of Jesus of Nazareth, but was originated in an old "heathen" rite ages before it became customary to exchange remembrances, and make a feast day.

Feast days are always welcome. Fast days we have no particular desire to welcome.

But in Christmas we have a relic of what was a very pleasant time to the ancient man, without the necessary conveniences and intelligence to arrange for his comfort. Winter was a serious thing. It meant suffering and hardship for everybody. The sun withdrew his heat and desolation followed in its wake. On the 22, 23 and 24 of December the sun stood stationary in the heavens. It neither advanced or retreated. On the morning of the 25th the sun rose higher in the heavens and would soon return with his warmth to reanimate the grass, trees, plants and all that tended to give the primitive man comfort in life.

As the powers around them were personified, so the ancients personified the sun as the creator, savior and destroyer of life. When he withdrew his heat he was the destroyer; when he stopped his southern journey and started to return, a savior was born, when he reached his northern extreme he became the creator of life.

Thus came the idea that all of the Messiahs of the world were born on December 25th.

But why was January 1st settled upon as the beginning of the new year? Easily enough. A child was born and on the eighth day after its birth it was supposed to be christened and then was a season of rejoicing. So, in spite of our claims that we have outlived our heathenism we are even at this very time preparing to celebrate the greatest heathen ceremonial ever presented to the world.

Christmas, New Year, Easter and our Harvest Home are all relics of old heathen customs and in celebrating our Harvest Home we are holding a reception in honor of Bacchus, the god of wine and drunkenness.

But in spite of this, we will continue to celebrate Christmas for the memories it brings to us, and again we wish our readers

A MERRY CHRISTMAS

AND

A HAPPY NEW YEAR.

A CHRISTMAS PRESENT.

J. B. Chrisney, W. H. Mix, N. H. Eddy, Harry Dalton and Geo. C. Northrop have our thanks for new subscriptions sent in. If each of our

subscribers would make it a point to send in one new subscriber each year, think what it would enable us to do in improving this paper. Then, if every paper is read by five different people, as advertisers calculate, just see how many people would learn things that they would never have heard of without your aid.

Some papers have a donation day, others have a propaganda fund, while others give a lot of books at cost to induce people to subscribe or send in subscribers. We do not ask you to give us something for nothing. We can not afford to give you something for nothing, as the paper is well worth the subscription price; but we would suggest that each subscriber could, in the next week, get us one new subscriber and send it in as a Christmas Present to THE SUNFLOWER.

By reading over the special offers we are now making, you will find something you want and while we do not pretend we are giving these articles away, we are making combination prices that make them cost you in many cases less than the actual cost of making and shipping.

A Home for Needy Mediums.

Dear Mr. Editor:

I am sure that you and the readers of your valuable paper will be pleased to learn that the N. S. A. has now in preparation a home for needy mediums, where home comforts will be found. That home—when finished and ready for occupancy, which we hope will be some time next fall—will be in Reed City, Mich. It is adjoining the Sanitarium of Dr. A. B. Spinney, the well known Spiritualist. The N. S. A. has already bought and paid for a building there, which will have to be made over, and put in shape for a dwelling with comfortable accommodations for its inmates.

At a very low price Dr. Spinney will feed the inmates and will furnish any sick or ailing ones among them with the best of nursing and medical treatment at his sanitarium. Dr. Spinney has also donated a piece of land to the N. S. A. adjoining the Home, that we may add to its quarters and accommodations as fast as we can obtain means for doing so. To put the building into proper condition will cost several hundreds of dollars, and the cost of furnishing and maintaining it will also be considerable. At first we hope to enter twelve to eighteen inmates, and when opportunities allow, to increase the number and give homes to many who would otherwise be in narrow uncomfortable quarters or be placed in the poorhouse.

Knowing that this is a needed and a humanitarian work, and that many Spiritualists will sympathize with it, and wish to contribute to it, we feel assured that the necessary means for its maintenance will be forthcoming, and we ask all friends of the cause and of Humanity, to send their contributions for this Mediums Home to the Sec'y of the N. S. A., as we are to create a fund for this special work. The home will not be sectional, but it is intended to be a home indeed to applicants from any part of the country, no worthy case will be denied except for reason of limitation of accommodations. Any society or person who would endow a room and give it a name, can do so by paying fifty dollars or more to the fund; and any contribution of towels, bedding, or other necessary articles for the home will be gladly received. Please friends help us in this good work. Dimes or dollars will be accepted and appreciated, help us all you can, and the angels will bless you, the N. S. A. will be grateful to you, and the worthy souls who are benefitted by your bounty will be more than grateful to you all.

All contributions sent to this address will be duly acknowledged by
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How Headache and Epilepsy Are Responsible for Visions.

Sir Lauder Brunton dealt a death-blow to "spooks" at a meeting of the Medico-Psychological Association at London a few days ago. That is, he traced their origin to sick headache or epileptic fits. He did it so scientifically, however, as to command the applause of a large assemblage of scientists and folklorists.

The famous color used by the great painter Turner he ascribed to an optical defect whereby a point of color appeared to the painter as a streak.

The account of Samson's prodigious feat was in very particular consistent with epilepsy. "No one but an epileptic," exclaimed Sir Lauder, "would have carried the gates of Gaza up the hill before Hebron."

"But the men who have seen visions," he said, "had moved the world. How great a force had been the teachings of Mohammed! Yet from all the accounts credited by his followers, which told how he trembled and fell down, foamed at the mouth and swooned, Mohammed was clearly an epileptic. "If only," declared Sir Lauder, "some one had been able to administer plenty of bromide of potassium to the prophet, how different the history of the world might have been!"

Numerous cases were cited, and instances illustrated by diagram, to show how largely visions, apparitions and hallucinations of all kinds have proceeded from some physical cause—such as defective vision or migraine. It was shown how the senses of the body are captive to the influence of the mind. Fear paralyzes the body as much as hope can strengthen it. Something of the process is already known, but more has to be learned.

A number of interesting cases of prevision, mental communication and second sight were dealt with. But here science is still reaching in the dark.

Finally, Sir Lauder Brunton smashed with one fell blow the whole nation of "fairies," whether green or brown, whether useful or mischievous. It is a long story; but the end of it is that fairies are merely the zig-zag creations of vision distorted by headache.

[And in spite of this wonderful discovery, the sun still shines, the grass grows, the flowers bloom, and—everybody does not think that he knows so much more about it than the rest of us. Ed.]

A DINOSAUR AND A MAMMOTH.

Yale College is trying to raise \$10,000 to complete mounting the skeleton of the Dinosaur, which was recently found in Wyoming. It is supposed that this specimen of the lizard tribe when alive was about 65 feet long and stood 17 feet high when walking on all fours in a natural position. When it stood on its two hind feet and balanced itself with its tail, it could look over a five story building, or would stand about 80 feet high.

Over in Siberia the Russian Government has a number of scientists out engaged in saving the remains of a mastodon which was found in a glacier about 3000 miles from Irkutsk. This mastodon was about 27 feet long and 17 feet high when alive or about the bulk of three or four common sized elephants. In its stomach have been found the partially digested trunks of trees and other equally indigestible food. The remains were discovered imbedded in solid ice and it was necessary to cut this ice away so as to remove the animal entire, the intention being to transport it, meat and all, to St. Petersburg. The meat is treated with arsenic, then sewed up in new cow skins which dry and make themselves air tight. In this way it will be transported over 3,000 by pack before reaching a railroad. It is the second opportunity that has been presented of securing one of these immense animals the other being lost after part of the work had been done.

These animals are like an elephant but have a long reddish-brown hair or wool and are supposed to have been extinct for many thousand years. They are supposed to have been the Behemoth of the Bible. But if Noah had four animals like these above described in the ark, he must have built an addition for the others.

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filled with good thoughts and information that makes intensely interesting reading. This book is out of print (excepting a few copies in our possession) and, as it will not be reprinted, it can only be gotten with a year's subscription to THE SUNFLOWER.

Leaflets of Thought,	Price, \$1.00
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Total value,	1.50

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FORTY YEARS INTERCOURSE
WITH THE DENIZENS OF
THE SPIRIT SPHERES.

BY BEALS E. LITCHFIELD

is a book of 486 pages, nicely bound in cloth and gold, with a steel plate engraving of the author. It is a remarkable narrative of communications and messages from the spirit world and gives the author's experience in coming in contact with the leading mediums of the U. S. The last 100 pages are devoted to a fine collection of

INSPIRATIONAL POEMS.

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OFFER NO. 2. POSTPAID 70 CENTS

THE NEMESIS OF CHAUTAUQUA LAKE

By Hon. A. B. Richmond.



THE LATEST BOOK BY THIS CELEBRATED CRIMINAL LAWYER AND AUTHOR.
YOU SHOULD READ IT.

It has historical fact for a foundation, around which is woven the details of

A Psychic Story.

The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and a number of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

We have secured a number of these books and while they last we will make special offers to

Readers of The Sunflower.

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SPECIAL OFFER NO. 3.

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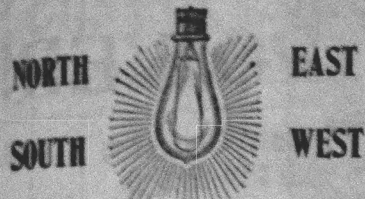
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LIGHT FROM EVERYWHERE.



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

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.

N. H. Eddy, the astrologer of 142 Prospect Ave., Buffalo, N. Y. has such an increase of business that he has been obliged to get a typewriter.

W. H. Walz has opened a free reading room under the name of the Spiritual Brotherhood Free Reading room, corner 6th and Joplin Streets, Joplin, Mo. Lectures are held and circles are arranged for either there or at private residences. Free family circles and instruction is a feature.

The family of Mr. I. C. I. Evans, of Washington D. C. who was so prominent in the organization of the Y. P. S. U. was recently increased by the addition of a baby boy. Everybody is getting along nicely, and from letters received from Mr. E. he is as proud as a boy with a new top.

Carrie E. S. Twing has almost entirely recovered her health and is now doing her regular work. She will go South to the Florida Camp. Her new book, Jim, is selling well and promises to be as complete a success, if not more so, than "Lilbeth."

Mrs. Carrie Firth Curran, would like to hear from all Spiritualists in Ohio who are desirous of holding meetings. We have Missionaries in different localities of this state and other states also who would be pleased to organize new societies and stimulate old ones and by keeping in touch with these "missionaries" we may save a great deal of expense to the National, State and Local Societies. Address all communications to 123 Indiana Ave., Toledo, Ohio.

E. J. Beaulein writes from Des Moines, Ia.: "We have had with us the past two weeks Jonnie A. Johnson from Mount Pleasant Park, Clinton Ia., and have held some very interesting circles. We are developing. I am developing to a trumpet medium and my wife is to slate writing and materializing. Mr. Johnson gave her a fine slate message under test conditions. We communicated with some very grand old spirits Nigah from the seventh sphere and Yormar 750 years in spirit was King of Egypt. There was a spirit spoke to us, said he was on his way East and thought he would call and see us. He gave the name of Dr. W. B. Benitt of Wheeling, W. Virginia and is about forty years in spirit."

Carrie F. Curran writes: "I have just returned from Geneva, Ohio, where I was called to lecture and give tests. Both sessions were very well attended and appreciated so much so they wished to engage me for the last of this month or the first of next. Much credit was due the officers and members in making one feel at home and giving conditions for Spiritual work."

"They have a temple which belongs to the society; they are appreciative people and desire to hold meetings, but their finance will not permit them to have a speaker very often. I would advise any speaker in passing through Geneva, O. or who should have calls in their vicinity to correspond with their secretary Mrs. Hattie Ward, Box 740, Geneva, O. Mr. and Mrs. Bartholomew are royal entertainers and made my stay in their city very pleasant. While Mr. Bartholomew is not a Spiritualist he is a genial soul and a progressive man and his good wife is a Progressive Spiritualist."

"That children tall of their age are generally born in the summer is a novel theory. So far as boys alone are concerned, those who first see light during autumn and winter are not so tall as those born in spring and summer. Those born in November are the shortest, in July the tallest. Average for girls show that those born in winter and spring have less length of body than those born in summer and autumn. The tallest girls are born in August."

The Sunflower twice a month. 50c a year.

ARISEN.

BY MRS. A. CAUGHEY.

Composed while attending the funeral service of Charles Linniman at St. Mary's Catholic church, Nov. 18th 1901.

O, thou inanimate clay!
Where hath thy senses flown?
Art thou not dumb to sense and sound,
To every feeling thou hast known?
Thy pulseless form, how calm it lies;
The throbbless brain, so cold and still,
The light of life gone from thine eyes,
And hast thou gone! thy power of will?

Thy stream of life has ceased to flow,
Through thy mortal bed of clay,
Thy form feels not life's fitful glow,
No more, in the earthly way.
The spring is dry. Thy form bereft
Of all that held it here below;
Thy vessel from its mooring cleft,
By the sickle "Death" which laid it low.

This form, with its woven texture fine,
Ah, soon must crumble to decay;
This form, with woof and warp entwined,
Falls back to the earthy clay.
As Nature's loom does not weave nor bind
Of a texture that shall always stay,
As the life within must ever find
That which fits it best, in Nature's way.

Thy fitful stream of life is o'er
Upon this mortal plane;
Thou hast passed within the open door,
To meet life's stream again.
Through Nature's law thy spirit form
From the higher loom has thus been wrought
With texture fine, which makes thee strong
As a spirit, in the world of thought.

How passing strange, this seeming death,
Through the sense of mortal vision,
The hold is gone from the fleeting breath,
While the self within has risen.

WINTER.

The winds like funeral dirges sigh,
The forest trees their leaves have shed;
And like a pall the snow doth lie
O'er nature's lonely form now dead.
But wait! the sun will smile once more
Nor smile upon the earth in vain,
For bright as e'er they were of yore,
The beauteous flowers will bloom again.

So when the storm of life strips bare
The sheltering roof tree o'er the head,
And neath the chill snow wreath of care
Thy fondest hopes, like flowers lie dead,
Wait! wait! the sun will smile once more,
Nor smile upon the home in vain;
For bright as e'er they were of yore,
Life's beauteous flowers will bloom again.

—L. S. ALEXANDER.

GUARDED BY FLOWERS.

A pretty story, which shows an admirable trait common to almost all German children, is told in the *Youth's Companion* by a recently returned traveler.

In a German city she saw a fine equestrian statue in bronze, around the base of which bloomed a gay little garden.

The visitor exclaimed with delight over both the flowers and the statue, and expressed some wonder that the blossoms were left entirely unprotected by either railing or notice.

"In our country I am afraid some of the children might be tempted to pick a flower now and then, as this seems aside from the busy part of the City," she said to her German friend.

"O that would never be here," said the friend, in amazement. "Why the garden was planted because the children would mount to the top of the horse and ride, and the bronze was getting the wrong sort of polish; but when the flowers began to come up there was no more trouble."

"Our children are fearful lest they should hurt any little growing thing, and they would see the green peeping through the earth and not take another step toward the tempting horse."

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People desiring personal readings from Leda can secure them by sending \$1.00 and three 2-cent stamps to Leda, care of The Sunflower, Lily Dale, N. Y.

PIERRE BERNIER.

To my son Edward P. Bernier of Detroit, Mich.

My dear Son: I am much pleased to have an opportunity of reaching you in this manner and to assure you that all is well with us. Your little son Eddie is with me, also Dr. Lesieur and Cousin Armi Nigile La Perre and also the good Pere Marquette. We are helping in all things. Your father, Pierre Bernier.

HENRY SHEFFIELD. M. D.

To Charles Stockell and other friends in Nashville Tenn.

My Friend: Well it is all true—I have met them all—your father and Mother, Brother George, Jessie B. Ferguson and many others too numerous to mention. Dr. Charlie Wheelock has just come in and desires to be remembered also. Red Man is here. We are all pleased at finding that our life has not ended with the severing of the connection with the physical body. There are others who want to talk and I must say good bye. Your friend, Henry Sheffield.

ANNIE.

Send this to my dear parents, who live in Cleveland, O. on Cedar Avenue. Brother George is here; so are both my Grandmas and will aid in developing a medium in the home circle if papa will only be contented to sit at home. We are watching and aiding when we can; but papa makes it a little hard for us to reach him—he will understand. Be patient, my dear Mother, and all will be well. Lovingly your daughter, Annie.

ROBERT PRITCHARD.

I want to reach my daughter Rose Christain at Geneva O., and say to her that she is right in acting as she does and the best thing to do is to follow her impressions and talk with friends later on. Mary Riley and Ella Warden are with me and join in love to all. Your father, Robert Pritchard.

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Full illustrated announcement of the new volume for 1902 will be sent to any address free.

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A. Walton Damon, of Dunkirk, N. Y., has begun the publication of a small magazine called "The Occasional One." The prospectus says it is for the purpose of expressing his views, and is devoted to things in general. It is a neat little magazine and exceedingly unique in the subject matter. See ad in another column.

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Dear Sir:—I have taken your treatment one month, and I have improved very much. I am so thankful to you for it. I can sleep now in bed, eat as much as a pig, and have gained six pounds. Before I began treatment I was a great sufferer for six years. I employed four different doctors and used all the other remedies I could. None of them did me any good. At last one of my friends advised me to try Dr. J. S. Loucks. I did so and found great relief from those terrible fits or spasms. I am only ten years old.

Sincerely Your Friend,
J. G. OWENS,
Saratoga,

Niota, Ill., Nov. 22, 1901.

Dr. J. S. Loucks,

Stoneham, Mass.

Dear Sir:—I will write you a few lines this evening to thank you and your spirit band for what you have done for me. It will be four weeks tomorrow since I began to take your treatment, and I feel like a new person. When I began to use your medicines I could not raise myself off of my chair after sitting down a little while. It seemed as if I had grown fast to the chair and it would pull my insides out to raise up. I would have to slide off the chair or whatever I was sitting on, and it would hurt me so bad I could scarcely stand it. But now I can get up as easily as anyone and it does not hurt me any more.

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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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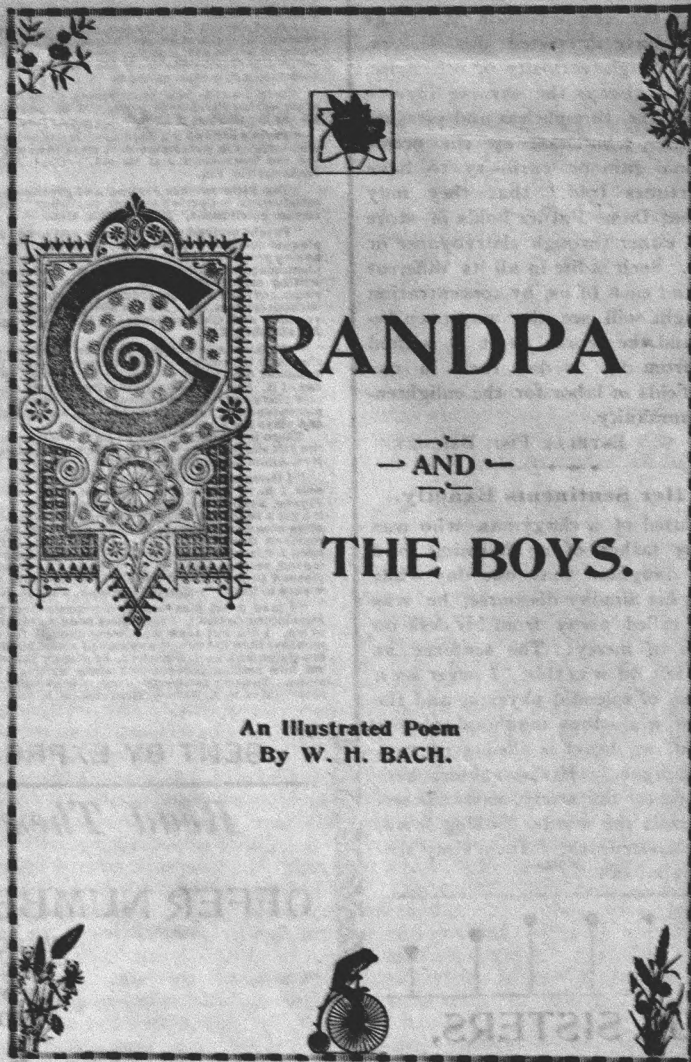
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Carrie E. S. Twing writes: "Grandpa and The Boys is a fine souvenir. It is a fine poem and well gotten up."

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N. H. Eddy writes: "Grandpa and The Boys is very nice. Send me a dozen to sell at the Buffalo Spiritual Temple."

Mrs. M. T. Longley, Secretary of the National Spiritualist Association, writes: "The thanks and appreciation of the N. S. A. is given to you for the copy of Grandpa and The Boys. It is a fine poem and well illustrated. Mr. Longley and I wish you to send us six copies for our personal use."

These are samples of letters coming from every place the books have been sent.

All orders received by December 20 will be filled in time for Christmas.

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THE SUNFLOWER PUB. CO.,

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A Letter From Herkimer and Utica.

Since our return here, after a visit of several days in Utica, meeting with the sincere Spiritualists there who hold their parlor meetings each evening at the pleasant home of Mrs. Mattie Rector, we had the pleasure of entertaining them on a Sunday in the homes of Mrs. M. Scofield and Mrs. Tessie Plagg of Mohawk, where our faith was renewed in the knowledge of spiritual enlightenment, a social time and refreshments were served, and at a late hour we boarded the electric car for Herkimer, to await the coming of the train of the N. Y. Central for Utica, and to bid our friends God speed till we meet again, many times it is hoped in this material life, where for a time when mingling together, we forget the cares and anxieties of earth life and dwell in the spiritual.

In the morning paper which lies before me, I am pleased to note that in Utica there exists an Advance School of Educational Thought, taught by a Dr. Baillet to the teachers of Utica, his second series being on the "Psychology of the Brain in its relation to Education," advocating that a certain part of the brain receives and brings to consciousness the impulses from the eyes and ears, special portions containing the muscles of limbs, and even in total blindness they still have mental visions, memories of past visions, called up by the use of cells which originally produced them.

Education should be directed toward developing each faculty. Piano playing should be taken up before the age of 14, while the child's motor centers are in most rapid growth. When any part of the system is growing it demands exercise, and hence the restless nerves of the child, and it should be considered a crime to make a child sit for hours at a time in school, and the boy who does not desire to "wriggle" at that age is abnormal. We shall hope in the near future to know more about this Dr. Baillet, and if not related by blood ties, he certainly strikes the keynote along the lines of advanced thought which has so much interested us for several years.

While we find many strangers as it were, to these more advanced thoughts, still the way is ever opened to cast a crumb here and there, and at times gather up the compensation it brings when we have interested our seekers, whether through curiosity or otherwise, for it is not always the earnest investigators but the thoughtless and pleasure seeking class, who chase up the occult for personal gain or curiosity to have their "fortunes told," that they may know what Dame Future holds in store for them, either through clairvoyance or prophesy. Such is life in all its different phases, and each of us, by concentration and thought will see the way open before us, and the work, as it is waited in to us from day to day, each in our different fields of labor for the enlightenment of humanity.

ESTELLE FISH BAILLET.

Were Her Sentiments Exactly.

It is related of a clergyman who was the happy father of a charming and beautiful daughter that one day while preparing his Sunday discourse, he was suddenly called away from his desk on a mission of mercy. The sentence at which he left off was this: "I never see a young man of splendid physique and the promise of a glorious manhood almost realized but my heart is filled with rapture and delight." His daughter, happening to enter the study, saw the sermon and read the words. Sitting down, she wrote underneath, "Them's my sentiments, papa, exactly."

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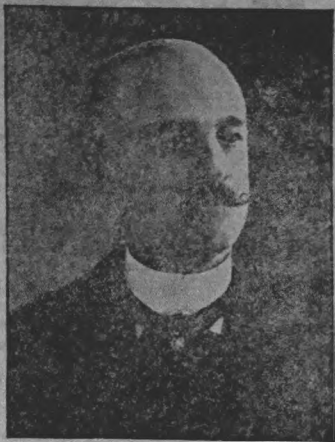
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Mrs. Stewart, 4316 Champlain Street, Chicago, purchased one Thursday afternoon; between that time and Sunday, several members of the family had good results from its use, and a daughter, 13 years of age, got messages, names, and even drew pictures by its aid; she has developed automatic writing, is progressing finely and will doubtless unfold into a first class medium.

Warry Dalton, 5555 State Street, Chicago, said, after having Psyche one week: "I would not take \$25 for my Cabinet if I could not get another."

"Psyche arrived ten days ago. It has helped me wonderfully in development. I more than appreciate the instrument and its aid."—Chas. J. Britz, Jacksonville, Fla.

"The little cabinet arrived and gives complete satisfaction."—Carrie Swenson, publisher "Scandinavian Spiritualist," Minneapolis, Minn.

"Psyche arrived two weeks ago and to say I was pleased does not express my appreciation. My boy, twelve years old, is developing most all the physical phenomena of Spiritualism with it. Independent writing came first sitting. We now get rapping, ringing of bells, trumpet speaking, moving of bodies without contact, etc. He has also developed Clairvoyance and Clairaudience."—M. Y. Thompson, Arkadelphia, Ark.

"We have one of your Psyches which we purchased in December. In about two weeks our little daughter developed as a musical medium by the use of it. She played as ordinarily children do, but now plays very difficult music and composes new pieces (entirely new) and words also, sings Spanish and plays the accompaniment to it. There is not money enough on this globe to buy the gift she has received if it were transferable."—Mrs. Annie Godley, Chicago, Ill.

"I thought I must write and tell you of the success I have had since I received your Cabinet, Psyche, a short time ago. The first evening I used it I got a beautiful message and name of a dear relative who was lost at sea a number of years ago. I received this through automatic writing. I have tried for independent writing once. The slate was moved very rapidly but I was not writing. I would be pleased to recommend the Cabinet to anyone who wishes to test it."—Ernest C. Smith, Nashua, N. H.

"I take great pleasure in recommending your Developing Cabinet. I feel it has been a great help to me. I did not take my slates out of it for two months; then the pencil was moved about inside of the slates with such force as to be plainly heard. I am now getting independent slate writing right along. You are at liberty to use this as suits you best."—Mrs. F. A. Nelson, Minneapolis, Minn.

DIRECTIONS FOR USE.

The Cabinet can be placed on a table or held in the lap as most convenient. One or more people can sit with it as desired.

TO GET THE BEST RESULTS: Sit at a regular specified time twice or three times a week, from one half to one hour at a time.

FOR SPELLING MESSAGES: Place the pointer on the Cabinet with the finger pointing toward the Alphabet; rest the tips of the fingers of the right hand lightly on the body of the pointer and place the left hand inside the Cabinet. After a few trials the pointer will move and spell out messages and names by pointing to the letters.

FOR TABLE TIPPING: Place the two Y-shaped rests under the Cabinet in the slots prepared for them, and rest the hands lightly on top; soon it will commence to vibrate and rock from side to side, and by using the signals ONE TIP FOR NO, TWO TIPS FOR YES, communication is established.

FOR AUTOMATIC WRITING: Place slate or paper on top of the Cabinet, take pencil and sit prepared to write; if you are sensitive, the hand will begin to tremble and vibrate more and more rapidly, finally moving across the paper in an irregular way. Continue, and letters will be formed spelling names and messages.

FOR INDEPENDENT WRITING: Take a wooden frame school slate and scrape pencil dust over the face of it; break off a small piece of pencil and put it on the slate after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate. throw a piece of black sateen over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appear dimly in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

FOR CLAIRVOYANCE, CLAIRAUDIENCE, TRANCE, IMPRESSIONAL, INSPIRATIONAL, AND other developments of a similar character, sit in "twilight" light, cover the cabinet with the sateen and centralize your mind (quietude being one of the essentials), resting your hands lightly upon the Cabinet until the desired result is attained.

The Cabinet in each case acts as a storage house for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena.

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MRS. E. J. DAY.
Stockton, S. D., Oct. 31, 1901.
Gentlemen:—One month of your treatment and I am cured.

MARY NELSON.
Palestine, Texas, Nov. 3, 1901.
Dear Doctors:—Your treatment has done wonders for me, restoring my health and strength after years of suffering. Before commencing your treatment I weighed less than one hundred pounds, now I weigh one hundred and forty-seven pounds. Words cannot express my gratitude.

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"Kind Sirs:—When under your treatment I feel an almost constant current of magnetism through my system. Gratefully yours, A. J. CUTHBERTSON, Cuthbert, Texas."

"Dear Doctors:—I sit regularly for your psychic treatment and always feel like a battery. ANTONIA HUG, Carbonate, Kan."

"Dear Doctors:—My last psychic sitting was very beneficial to me, for at the time of sitting I was feeling very badly. If there had been an electric battery applied to me, I could not have felt it more and it made me feel like new. Respectfully yours, AGOSTA BOWEN, Oshkosh, Wis."

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