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Notes of the N. S. A. Convention and Reed City Medium's Home.

It was my good fortune to be a delegate to the N. S. A. Convention in Boston from October 20th to 24th. This is the third time I have attended this National body as a delegate, and to me it is marvelous to see the increased interest, work and success that is taking place in this National Body in all directions. Never before have I seen so much harmony, such union of effort and determination on the part of nearly all to forget self, and all selfish aims, in the good of the common cause for which this body stands and advocates, viz., a higher spirituality and humanitarianism.

Last year they sent out four missionaries. This year they are to send forth six, and also appoint a Lyceum Superintendent. All this calls for more funds to sustain and carry forward this efficient and important work. Then they have need of increased pension funds to care for and aid those who need help at their homes, and who do not wish to enter the Mediums' Home.

Theodore Mayer has given us another of his glorious surprises, in offering to deed to the N. S. A. a building and lot in Washington, close to Headquarters, worth \$15,000, as soon as that amount is raised to put with the same for a Home for Mediums and Spiritualists, as needed in the future.

Then the History of Spiritualism in the hands of Lyman C. Howe is progressing rapidly, and soon the first volume will be ready for the press, which calls for more funds. All these many enterprises are taxing the treasury to its fullest extent. Hence, it was deemed best by the Executive Board, and fully met my best judgment, to not repair or build the Mediums' Home at Reed City at present. In anticipation of this decision, I have added some twenty rooms to my Sanitarium, and have set apart, adjacent to my family rooms and away from the hospital sick, five rooms for mediums, Spiritualists and others that may need treatment, home or care in our ranks. I will board and care for all whom the N. S. A. or any other Spiritualist society may send, at the same price I agreed to do it for in case the Mediums' Home was finished and furnished by the N. S. A., which is a price twenty-five per cent less than actual cost. Added to this liberal offer I give one hundred dollars each year to aid this, to me, all important charity work.

I have pledges of over fifty names promised to give from one to five dollars each year to pay the expense of these worthy, needy, aged, helpless and sick ones in our ranks. I hope each one that reads this article will send me their name and start the new year with their contribution. It will be at least a year before the Washington Home will be owned by the N. S. A. The Spiritualists' Veterans Home is not yet opened. The Michigan State Spiritualists Home is not yet opened. So while all these enterprises are being pushed forward and talked about, the Mediums' Home at Reed City is open. Any that wish to furnish a room, it shall be set apart for such purposes and be named for them.

I am deeply in debt and carrying all the loads that one mortal man can, because I have given all my earthly means, all my mental and medical talents to this one work of helping humanity, and especially mediums and Spiritualists. Will you aid me, and thus help me to aid others? Many suppose that I have made the effort to open a home for Spiritualists through some selfish motive, or because I depend upon Spiritualists to fill up and make a success of my sanitarium. Such is not the case. My Hospital and Sanitarium is a success just

the same whether a Spiritualist ever darkens its doors or not, and many of my friends and some of my medical staff think that this is a great injury to it. But I am a Spiritualist that knows and feels that of all people in the world, none need rest and a place where every comfort to the mental and physical can be given, more than our Mediums and Spiritualist do, who have given their lives and all their powers to the spirit world for the redemption of humanity from superstition, errors and ignorance. Such a home I have, and shall always have while my life in the earthly form lasts. I defy any one on earth to show one spot or place where I have been selfish in this work, or where I have not given to my fullest extent.

Dr. Slade is still with me. He is receiving best of care, has a good room, and needs to remain with me while life lasts. There are others and more who need to come. Send in your donations, your pledges, your names, and anything that will aid me. When these rooms are filled I shall build on and set apart more rooms for the endowment beds and Mediums' Home. Every Sunday when I am home, at 3 p. m., I give a lecture in the sitting room and dining room, which will accommodate from fifty to one hundred people. Sunday when I am not at home, I shall arrange for some speaker or medium that may be with me, to hold services.

I take every spiritualist paper published, and after reading them they are left in the general sitting room for any to read. Send us books and papers for the benefit of Spiritualists and patients that may be at my Sanitarium.

For any further information that you may wish, please address,

ANDREW B. SPINNEY, M. D.,
Mediums' Home,
Reed City, Mich.

Letter from Mrs. Tryphena C. Pardee.

Mrs. Emily W. Tillinghast,
Dear Friend:

My poor affected heart is in deep trouble today on account of the very unexpected news that Mrs. —, of this place, is corresponding with you in regard to my condition with the idea of stopping aid for my comfort from the Spiritualists so as to prepare the way to take me from my little home and put me in the poorhouse, and while I have a better opinion of my friends than to think that they could be so unkind, I feel crushed to think that such sentiments have been spoken and thought I would write to you, hoping to hear from you soon.

If the Spiritualists forsake me, I am undone. What I have received through your hands has saved me from the poorhouse and made me comfortable.

I am very careful in laying out every cent I receive but after paying for ten cords of wood I have only one dollar left. I am not able to walk across the floor without help. I have had several hard choking spells within the last twenty-four hours and it has seemed that every one must be the last. I pray for patience to endure all that falls to my lot to suffer in the last weary days of my long changeable life.

It don't seem possible that I can live long at the best but our Heavenly Father and his angels will hold me subject to their holy will and then I anticipate eternal relief from the sufferings of earth and the sweet hope of meeting all who have done so much for me in my stricken condition is even now a great consolation.

I am very tired; please answer as soon as you receive this and it will lift a load from my poor old aching heart.

Lovingly and trustingly, your human sister.

TRYPHENA C. PARDEE.

COOKING ON A GAS JET.

By J. F. MORGAN.

Cooking on a gas jet is one of the ways in which to meet and solve the coal and meat trust problem. My philosophy of life is to live only in the eternal present. (I always take things as I find them but do not allow them to remain the same) by economizing all the time, labor (nerve expenditure) and money possibly. The best is cheapest in the end, quality first then price.

Provide yourself with a "crimping iron" (which costs twenty-three cents in the department stores) which has an attachment to set a tin cup and cover upon containing about a quart, which can be used on a gas jet. For large families a chafing dish, a steam cooker or an oil stove upon which you could put a tin oven made heat proof by covering it with asbestos. There are many "new burner" oil stoves on the market that can be moved from one room to another without much trouble. Use only the very best oil for cooking and heating.

There are a great many food preparations that are put up in glass, earthen ware and tin that need only to be heated viz.: nut soup stocks, nut meats, etc., maltine, concentrated extracts of malted barley, wheat and oats, plasmon, a flour made from fresh, sweet milk, rich (nearly ninety per cent) in albumen, lentil flour with the outer covering removed which contains a great deal of nitrogen or concentrated natural, wholesome food which is rich, pure and cheap for brain and nerve and muscle, macaroni and cheese, etc.

Nourishing foods form and maintain the fluids and tissues of the body, for making fuel to make heat and energy which is consumed by every action of the body, and thought (creative intelligence) of the mind. Such foods build up wasted muscles and supply energy, viz.: uncooked whole wheat bread, suncooked and compressed whole wheat meal is as perfect as any one article, 1 cup, ½ cup of fresh cream or Southern California olive oil (one table spoonful) (Los Angeles Olive Grower's Association) can use Southern California mountain white sage honey in the place of sugar.

Nuts, an ideal food which are economical, palatable, natural and best fitted to nourish the body (which requires about fifteen parts of nitrogen to supply heat and energy). Nuts contain a special kind of salt that is very nourishing, almonds, walnuts, pecans, filberts, chestnuts, which must be thoroughly masticated so that no hard pieces may enter the digestive organs. Grind the nuts, use them in soups and substitute for meats, etc.

The poorer classes in Italy and France from the Bay of Biscory to Switzerland eat chestnuts with milk and salt or stew with gravy, in the absence of Indian corn twice a day.

The oil of nuts and butter used in the place of lard and butter, are particularly adapted (Southern California olive oil) for growing children and elderly persons to lubricate and soften the muscles. When nuts are eaten they produce waste matter in the system which must be eliminated by eating fruit.

Eve saw that fruit was a good food. Solomon said, "Stay me with raisins, comfort me with apples." Such was the opinion of people who lived near to nature, (see "Returned to Nature") *Sun-Worshipper*, six thousand years ago, and all done through the succeeding ages. Poets have sung the praises of the lucious grape and peach and painters have sought to out vie each other in depicting the attractions of the ripe olive, apple, plum, cherry, strawberry, etc.

Fruit contains about eighty per cent of water (distilled by nature) eight per

cent of grape sugar, three per cent of pectines, and one per cent malic and other acid and one per cent of flesh-forming album in aids; (use lemon juice in tea instead of sugar).

Fruit is a natural medicine as well as a food, it prevents and helps to overcome a sluggish action of the liver and constipation which is caused by unnatural ways of living.

Grape fruit has in smaller degree the qualities of quinine and will allay information and break up malarial disorders if taken in time, it acts directly on the liver and possesses mild purgative properties. Grapes used daily, (two to eight pounds) are good for dyspepsy, also pine apple juice, lemons for rheumatism.

The acid fruits, lemons (baked) and oranges for stomach trouble, three to six daily. People can keep healthy on a fruit diet and sun-cooked vegetables. A healthy condition of the body depends upon a perfect balance of the most nourishing foods, controlled by a normal appetite. See "Popcorn Breakfast" in *SUNFLOWER*.

The attainment of this habit is a duty we owe to ourselves and others who depend upon us.

For philosophical reasons we should abstain from the use of flesh and mixing of foods and stimulating drinks the use of which requires much morneistic care and expense. See "Influence of Food" also "Revolution in Diet" in *SUNFLOWER*.

From an ethical point of consideration self-control of the food appetite, and the abstinence of all hygienic laws, is the secret of health, happiness and success. See "Ethical Diet," *Natureopathy*, N. Y.

Bat to build up your bodies, let no domestic or financial worry or problem be in your mind while eating, have plenty of fresh air and bright sunshine, let your mind be relaxed, be jolly and laugh while you eat. Laughter massages the digestive organs.

Go without food a week if necessary to acquire a keen appetite. See "Fasting" in *SUNFLOWER*.

Air and water. Drinking eight to ten glasses of pure, distilled, water every day between meals is ample nourishment for many weeks to a person who is not hungry. See "Breath Culture," in *SUNFLOWER*.

A Weekly Paper for the Lyceum of Galveston, Texas.

Arrangements have been made so that *The Progressive Lyceum*, a four page 6x8 weekly paper for the Lyceum will be published here in Galveston where I can have direct charge of its interests, and I hope to have the first issue in your hands the first Sunday in December.

The month of December will be devoted to the "Life Study" of Andrew Jackson Davis; we have cards bearing his picture and favorite saying, also the same of Willard J. Hull and Mrs. Georgia Gladys Cooley, now ready for one cent each. The price of the paper will not be more than 75 cents per year, according to the guaranteed subscriptions which are received between now and the time for mailing the first issue. As support justifies the price will be reduced and the size of the paper will be increased. I haven't money to publish a paper but I have consecrated my energies to this movement and I hope to be manager of "Your Paper," so I want your advice and suggestions as well as your guaranteed subscriptions. This long felt want must be supplied, and with the co-operation of the workers and friends this can be the beginning of the proper supply of this need help in the most necessary department of our work.

Hoping for your suggestions, kindly thoughts and support, I am Always,

JOHN W. RING,

Springfield Temple, Galveston, Texas.

RAPID PROGRESS IN THE CAUSE IN CALIFORNIA.

Since the California State Spiritualist Convention adjourned the work of thoroughly organizing the State of California has been going on with increasing rapidity and success.

Already three new and flourishing societies have affiliated themselves with the State Association, viz.: The Stockton Alliance, of Stockton; The Society of Spiritual Progression, of Los Angeles and The Sacramento Psychic Society, of Sacramento.

The latter society received its charter from the State Board at the meeting of the latter held at the headquarters in the Hale building, November first and is therefore the baby society of the California Association.

It was brought into being last week as a result of the efforts of State organizer Allen Franklin Brown, to whom the credit of much of the recent success of the Association movement under the new Board is due.

Its membership is twenty-five and it is reported that its roll will contain the names of at least a dozen more before the charter roll is closed.

Its officers are: Ruth MacDonald Gordon, pres.; G. F. Perkins, vice-pres.; Mary E. Pottenger, sec'y; Belle Trefren, treas.; G. Winmuder, trustee.

The Stockton Alliance was chartered at the first meeting in October, with a membership of thirty-five, which two weeks later had grown to forty-seven, and now, I understand aggregates nearly seventy.

In the same time other affiliated societies have been growing with almost equal rapidity. The Oakland Spiritual Society doubled its membership in the month of September and the first part of October and I hear is still growing.

The Progressive Spiritualists of this city have added several new members of late and have several applications for membership to consider at the next monthly meeting of its Board, which will be held November 13th. The Progressive, by the way, is the wealthiest society on the Coast, having property valued at nearly \$40,000 in its possession, and having an able speaker on its rostrum, Mrs. R. S. Lillie.

The largest San Francisco society is the Sun Flower League, which is pre-eminently the social order, and has on its roll nearly all the active Spiritualist workers in the city.

The first dance of the season given by this society, October 30th, was one of the happiest functions of the kind ever given here, and reflects great credit on the committee having the matter in charge, viz.: Mrs. Anna L. Gillespie, the Spiritualist lecturer and wife of the State President; Mrs. C. L. Ford and Dr. George D. Keeler.

The Children's Progressive Lyceum is now in better shape than in years, and has a good attendance of both old and young every Sunday morning. The practice of holding a weekly leader's class-meeting was reinstituted last Wednesday evening with gratifying success.

The Medium's Protective Association is also in good condition. It has a membership of nearly forty, of whom the majority are mediums actively engaged in propoganda work and among them are most of the fully developed mediums of San Francisco.

At this writing the Ladies' First Spiritualist Aid Society of San Francisco is holding a "rummage sale" at the north end of the city, out of which they expect to create a fund for the carrying on of their charitable and benevolent works. The results so far have been even above original expectations.

(Continued on Last Page.)

MY FRIEND, THE PSYCHIC, IN SPIRIT.

A SEQUEL TO "MY FRIEND, THE PSYCHIC."

BY ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

Faith, then, has a virtue, when accompanied by good intentions — a heartfelt desire for truth and guidance. But can we not also deceive ourselves in that?

"Yes, when lacking in self-knowledge! Ignorance in this respect is as much of a bar to the seeker after spiritual truth as illiteracy is a bar to the understanding or search after material knowledge. Self-knowledge is the primary school in inspirational truths. The man who cannot or will not study self is to be pitied rather than censured, for his faith is naught. The connection between him and the infinite is imperfect to the degree that he lives on the external. Absolute self-knowledge is the only assurance against self-deception, because it is the only absolute guard against self-love. Man is prone to think too much of himself as long as he remains in ignorance of his comparative littleness as a being. Humility does not imply loss of manhood. It rather adds force to the spirit of it, for it is a force of self-denial and brings true dignity to the fore — that form of pride which is freed from self-love self-glorification, self-sufficiency, self-righteousness, assumption and levity."

All this made me wonder if I was up to the requirements of the law. I felt so small that in almost discouraged me from this task. But faith encouraged me again, although I feared ever afterwards to make a statement absolutely, always accompanying it with the caution to accept nothing on faith as a blind belief. If the heart could not come to an agreement with the head, the exercise of judgment was in order, whether the information came from mortal or spirit, whether an effort of reading or inspiration. In the heart lies the soul's center of gravity; in the head the spirit's. And until we can reason from the heart or soul we must accept inexperienced knowledge on faith as a belief — true faith brings truth felt.

Such were the teachings I received under pressure of the surrounding English aura. They affected me seriously and left a profound impression.

CHAPTER IX.

SPIRIT-LEGISLATION—ECONOMIZING OF FORCE.

England is certainly a great center for reading spiritual law, and why shouldn't it be, considering the great minds perfecting themselves from that quarter?

George seemed as much interested in his way as I was in mine. Having been a civil engineer and naval officer in the mortal, he made discoveries compatible with his sense of understanding. His profession empowered him to lead in this sort of traveling, as well as to obtain impressions concerning matters that I did not get — matters pertaining to navigation and allied circumstances. Among the latter was information concerning the North Pole, at which he hinted when we came out of our "trance," as he called it.

"And what about the North Pole?" I asked.

"O, nothing of much consequence, as I always suspected — even if they should reach it, and which is doubtful under present circumstances. Without a good sensitive among the discoverers: North Pole will reveal nothing but a pivot of magnetic action, as might be noted on a few delicate instruments. Besides that the difficulties are increasing on account of the earth's third motion, making the winters more severe on the American line — the same moving southward — unless other modes of travelling over the ice are invented. But man's curiosity must not be dampened. It is a form of wanting to know and keeps the spirit of investigation alive. Seeking the Poles also has its virtues. Some souls need this kind of an experience to round them out. Combatting against cold develops certain qualities of the will that no other experience can do effectually. It is often, strange to say, a cure for a form of cold-heartedness that heat engenders — a sort of a homeopathic cure — *similia similibus cureantur*. On the other hand a torrid climate will cure hot tempers — heat having a debilitating effect on that special feature

in the human character. Continued climatic effects in one direction on a man, therefore, may convert him into a different being, and is frequently the cause of his emigrating from one climate to another extreme — spiritual laws bringing about these kind of results for man's salvation. Going to see is due to like irresistible cause upon us. It has its moral effect in certain lines of human unfoldment for some spiritual end or aim."

"You say, 'as you expected,' when referring to the North Pole — what is to be understood by that?"

"My intuition told me that when directing my mind thence or thinking inquiringly about it. The inspiration received here corroborated my intuitive belief, just as intuition is needed to corroborate inspiration!"

"Then the inspirations received here are still to be corroborated by intuition?"

"If needed for your full satisfaction; although the revelations received under such conditions are generally correct unless perverted through your own aura. You may have a modicum of doubt left in your being — a bar created by an old force of conceit or self-love, not yet fully eradicated. Even when the soul has sloughed off all its inconsistencies, the aura may still contain impurities, just as a physical wound leaves a scar or a tenderness after healing. The wound is healed but the skin may not quite be. So after-effects may remain in the spirit till time and consistent soul-growth eradicates them entirely. Doubt is an analyzer under circumstances, but credulity may win a race under the same circumstances. Neither, however, is desirable — both being perversions of reason. Reason, like love, is a perfected quality or gift — reason being exact judgement in matters external, love internal. One being that which appeals to the head; the other to the heart. In the mortal the sensitive man is a better judge of material facts than the non-sensitive; the charitable man a better judge of human nature than the uncharitable — one is the seen the other the unseen — of the dimensional and nondimensional. Reason is the effect of a perfected sense — consciousness — spiritual or aural purification — attained through temperance. Love is the effect of a perfected charity — unfailing in judgment as to right or wrong — attained through justice. Temperance and justice thus become the fundamental principles to a perfected or harmonious spirit and soul condition. Moderation in all things quickens the spirit and makes the sensitive; charity or forgiveness has a like effect on the soul and makes the judge. The combination makes the perfected "image of God." Trials, temptations and suffering lead to the desired results.

"But why have some an easier road to travel than others?"

"Whom the Lord loveth, he chasteneth," may answer for many. But in such a tremendous project for reaching the best results for the human race in general, incongruities will occur, but time will efface them as the ends are attained. Prosperity is a trust imposed on many, for which they are held responsible, if not rightly applied; while those imposed upon or deprived of their just dues, gain in spirit comparatively. Nothing is lost, many being thankful that it had been so on account of their credit balance on this side. God is love; that is, nature is just; and they who have faith in this, may hope with success, for charity is theirs. If all were prosperous, prosperity would cease. If all were rich, riches would have no value. If all were free, revolution would be the order of the day; progress would come to an end; degeneration the result. Out of charity comes harmony."

To be continued.

As the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibrium of centrifugal and centripetal forces, so the hours should be instructed by the ages, and the ages explained by the hours.—Emerson.

Don't forget that subscriptions must be in before Christmas to get the weekly for 50c. 724

MORRIS PRATT INSTITUTE.

Clara L. Stewart, the Secretary, Going West.

The board of directors of the Morris Pratt Institute have decided to have their secretary, Clara L. Stewart, make a tour to the Pacific Coast, in the interest of the Institute, and of Spiritualism generally. It was not expected that the school itself could pay about four thousand dollars for putting the college building in repair and fitting it for school purposes, and then pay its own running expenses the first year. While the school is quite as large and as interesting as was anticipated, the expense of labor, lumber, fuel, and other thing has outrun our expectations. The work has been done, and all the bills so far have been met according to agreement. Other bills will be paid as they come in. The question is, shall the directors hire the money and pay interest on it, or shall we call for memberships, scholarships, donations and endowments?

The liberality of the Spiritualists so far convinces our board more and more that the Spiritualists only need to have the matter set before them in the right manner to lead them to feel and see that it is both a pleasure and a privilege to raise the needed money.

The directors and teachers are doing all they can to assist in this matter. The directors work for nothing and pay their own expenses. The teachers all work for less than half wages. This helps greatly, but it does not relieve the pressure.

There are more than one hundred young men and woman—worthy people —waiting and hoping that something may be done which will enable them to enter the Morris Pratt Institute. They cannot now get in because neither the Institute nor themselves are able to pay the bills.

Mrs. Stewart is going to the Pacific Coast to lay the matter before the Spiritualists there and between here and there. She does not go to talk wholly on the need of an educated ministry and mediumship, and the Morris Pratt Institute, and its work. She is going to deliver general discourses on the phenomena and the philosophy of Spiritualism.

The thing now wanted is appointments enroute to San Diego, and Los Angeles; then a string of appointments through California, Oregon and Washington to British Columbia, and thence around via Northern Pacific or Great Northern Railroad to Wisconsin.

She does not ask great salaries, nor immense donations at the places she may stop. She hopes that at least enough may be raised at each point to pay railroad fares and hotel bills, and that something may be done at each place for the school. Spiritualists, this school is yours. And you will benefit yourselves here and hereafter by assisting it in this its time of need.

Mrs. Stewart would like to start soon after the holidays, and she must be at home early in April. Will those who feel to help her on this mission, either by calling her to their localities, or, otherwise, please write either to her or to myself, as soon as convenient, so that we can lay out the route and can know on what we can depend.

In the cause of integrally educated and wise Spiritualism.

MOSES HULL.

Whitewater, Wis.

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind—
I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress
We take but do not give;
It seems so easy some goal to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

Will you help to make "The Sunflower" a weekly? Read the notice on page 5.

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DR. W. M. KEELER

1307 N. St., N. W., Washington, D. C.

THE LOST CHORD.

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I do not know what I was playing,
Or what I was dreaming then;
But I struck one cord of music
Like the sound of a great Amen.

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence,
As if it were loath to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
That came from the soul of the organ
And entered into mine.

It may be that Death's bright angel
Will speak in that chord again,
It may be that only in heaven
I shall hear that grand Amen.
—Adelaide R. Procter.

THE LOST CHORD.

IN RESPONSE.

Thy "spirit," it spoke in the silence
From the plane of life divine;
Just one chord of that heavenly music
From the store of the after time.

It spoke in the note of the organ,
Resounding in one glad strain
The tone of that heavenly music
Which is of the spiritual plane.

It spoke as an echo of gladness
Of a land in a sunnier clime;
If you pass from earth's weary sadness
When nature has bided the time.

'Twas the chord of thy being which spoke
With the touch of the organ key.
It came not from the soul of the organ
But "from the soul of thee."

There is something of beauty within us,
When the note of the spirit is stirred
To the strain of that beautiful music
Like the chord of "Amen," which you heard.

'Tis the real—The light of one being,
Divinity's down here below,
To glow into warmth—and to brightness
When the spirit is fitted to go.

Oh, the touch of that infinite music,
No power upon earth can define,
'Tis the tone of the spirit awakening—
To the tune of an heavenly chime.
—Alice W. Caghey.

Eric, Pa., Oct. 23d, 1902.

All literature writes the character of
all wise men.—Emerson.

Sunshine is nature's unfolding process,
giving light, life, joy and happiness to
humanity.—N. H. EDDY.

As a Man Thinketh, so is He.

Man is not a groveling worm,
Down in the dust to twist and squirm
As rays of the Deific Light,
Man is God junior by birthright.
Man's life on earth is but a dream,
A ripple on life's endless stream.
Soul consciousness man here acquires,
To higher realms his soul aspires.

The fables taught to lift mankind,
Retard soul growth and dwarf the mind.
False conceptions of man's estate,
Creeds and dogmas perpetuate.
Man, know thyself, is truth sublime,
And brighter beams with lapse of time.
Truth dwells within each human soul
Seek thou within the spirits goal.

Man, like a rose, will fade away,
But not to die, man lives for aye;
Without beginning, without end,
To higher spheres he will ascend.
Upon love's wing the soul will rise,
The ego's goal is Paradise.
All creeds and dogmas count for naught,
The human soul has not been bought.
—Henry M. Edmiston.

Spiritualists Protest.

At a meeting of the Spiritualist church held last evening the following petition was passed around for signatures by Rev. D. W. Hull. The petition is addressed to the president of the United States and the secretary of state:

We have been informed by representative Buddhists that British officials in the island of Ceylon contemplate the desecration and destruction of the ancient shrines in the sacred city of Anuradapura, in Ceylon, in which are bound up thousands of sacred memories of the 500,000,000 adherents to that religion. No greater grief could come to the people of this faith than the destruction of that which to them is dearer than their lives, a grief which will be lasting to them as was the destruction of Jerusalem to the Hebrew people. We believe the religions of all people should be respected; particularly when those religions tend to elevate the characters and lives of their adherents. No religion has ever exerted an influence for peace and the brotherhood of man kind as the Buddhist religion has. It spread over all Asia by peaceful propagation before the advent of the Christian era, and its adherents have never been known to persecute or in any way punish non-adherents to their faith, nor even to take up the sword in defense of their faith. We therefore humbly petition your excellencies that you will use your good offices and influences as far as consistent with decorum to prevent such sacrilege.—Tacoma (Wash.) Evening News.

Mediumship
And Its Development
and
How to Mesmerize
To Assist Development.

By W. H. Bach.

SEVENTH EDITION.

Are you interested in the various expressions of Psychic Phenomena, Spiritualism, Mediumship and kindred topics?

If so, you should have this book.

It gives a resume of the history of these subjects and describes minutely all phases of the phenomena.

Would you like to develop them in your own home? You should have this book.

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Get this book and you will be enabled to act with intelligence.

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Practical consideration is given the subject. No big words or ambiguous terms, but plain, practical consideration by a plain, practical operator.

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What do others say of this book? It has been repeatedly pronounced, both by press and public, to be "regardless of price, the most complete work on the subject ever put into print."

The Liberal and Spiritualist Press, in noticing the fourth edition, said in substance: "We are in receipt of the fourth edition of 'Mediumship,' by W. H. Bach. The fact that it is in its fourth edition is sufficient proof of its value. Every person who is interested in these topics should have a copy, and we believe it is destined to pass through many more editions." Two more editions have been sold since this was written.

It contains a fine half-tone portrait of the author and is sent, post paid, paper cover, 25 cents; cloth 50 cents.

"Now is the accepted time."

Order a copy today.

The Sunflower Publishing Co.,

LILY DALE, N. Y.

The News at Lily Dale.

In order to ensure correct and prompt news 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.

Mrs. Carver has returned from Buffalo. J. C. Scheu was home from Buffalo at election time.

Mr. and Mrs. Tibbles have gone to Jamestown.

Mrs. Bartlett, of Fredonia is visiting her mother, Mrs. Purple.

Mr. and Mrs. Charlie Wildrick and family are moving to Jamestown.

Our school teacher, Miss Donahue has gone to Moons to spend Sunday.

Mrs. E. O. Dye, of Lakewood, spent Sunday as the guest of Mrs. Maggie Turner.

Mrs. Dana Richards has gone to her home at Wellsville, N. Y. on account of the illness of her mother.

Dr. S. J. Richardson was called to Hallville, N. Y. about Nov. 1 on account of the death of his father.

Evie P. Bach and mother, Mrs. P. A. Foots, visited F. W. Poote and family at Jamestown, Nov. 2nd.

We are sorry to report the death of the child born to Mr. and Mrs. Stanton Todd, of Grand Rapids, Mich.

Madame Mayer, of Buffalo, the palmist and astrologer, is visiting Mrs. Fisher at Cassadaga. She is a graduate of the Welter Institute.

Mr. and Mrs. Witherel started their dancing school at Cassadaga Nov. 13th. 12 persons went from here, they report a very enjoyable time.

W. H. Bach arrived home from Philadelphia this morning. Part of our machinery will arrive in a few days and by the time of another issue it will be in operation.

Mrs. Harriett Wilson Torbox, who used to attend the meeting here, passed to the other side of life about Nov. 1st, at her home in Fredonia, N. Y. Miss Ida Lang, of Washington, D. C., is Mrs. Torbox's daughter.

Mrs. Maggie Turner celebrated her 38th birthday by entertaining the Lady Macabees at her home. 14 of them came from Cassadaga and Cattaraugus; they had dinner and a pleasant afternoon was spent with recitations and a general social time.

Miss Adah M. Stanton Becker, of Jamestown, who will be remembered as one of our regular summer attendants representative of one of the Jamestown papers, was married September 28th to and Mr. Leonard Charles van Noppen.

George Phillips, who used to live at Lily Dale, and who now resides in Chicago, was married last month. The Randolph, (N. Y.) *Interprise*, of Oct. 16 says: "Mr. and Mrs. George Phillips arrived here from Chicago on train 8, to spend their honeymoon with their mother, Mrs. Clara Phillips."

The weather has been perfect for the past few days; warm, no wind and the sun has shown in the day and moon at night. Just the kind of weather you read about. Boats may be seen on the lakes at most any time, some are out with bicycles others driving and others just strolling around enjoying the good weather which certainly is a treat.

Mrs. Eva Glenn Keck, of Lily Dale, was married at the residence of Mrs. J. H. Barr, on Hudson Ave., Buffalo, N. Y., Saturday evening, Nov. 1st, by the Rev. John Sayles, of East Aurora, N. Y. to Mr. Will N. Wade, of California. Mr. and Mrs. Wade are enjoying their honeymoon at Lily Dale and will go to Cincinnati about Dec. 1st to visit her son and daughter.

Mr. Albert Winchester met with quite a severe accident about ten days ago. He and Mrs. Winchester undertook to carry a large cupboard down stairs, he lost his footing and fell the entire length of the stairs, the cupboard following and landing on him at the bottom. He was picked up insensible, having received a cut on his head and a general shaking up. He has been around since, however, and has gone to Fredonia, but we hear he is not so well and is now quite prostrated from the shock. His many friends here will be glad to hear of his complete recovery, and send their best wishes.

PROPHESIES CAME TRUE.

An Interesting Communication From Myra F. Paine of Hynes, Cal.

Editor SUNFLOWER:—

Inclosed find \$1.00 for THE SUNFLOWER. I see you are growing into a weekly. Glad to know that prosperity continues

to dwell within thy gates, and am glad that at last, I am able to contribute my mite toward its further upbuilding. I am interested more than ever now, as I note the changes that have taken place at Lily Dale.

I have this to say, that the prophecies made by a dozen mediums when I left Lily Dale five years ago to go to Syracuse, N. Y., have all been fulfilled, if it has taken nearly five years to accomplish it. You remember, perhaps, I was not pleased at going east when I wanted to go west, with California as my objective point. I was told that going east was a preparation for a longer trip south and west. I did not believe a word of it—it seemed utterly impossible, and I tried hard to be contented to give up my long cherished desire to end my days on the Pacific coast. I stayed in Syracuse until I got what I went for, learned much I could not have acquired elsewhere, was thankful for every step that had brought me there. Then the way opened for me to go to Texas. It was the last thing I desired—the last place I desired to go, but I had learned to trust the hand that leads me, and go through the doors that open for me without questioning much regarding what is on the other side. I went, giving up my last hope for California, but in just one year from the time I left Syracuse, I landed in Los Angeles, California, the land of sunshine, where for six months I saw not a drop of rain, but reveled in roses and flowers of all kinds. We had a nice rain one night nearly two weeks ago now. As the fruit season came on, I came out into this little burg, having made the acquaintance of several families—fifteen miles from Los Angeles, on the Salt Lake R. R. toward Long Beach, one of the famous summer and winter resorts for pleasure seekers and ocean bathers.

I have been surfeited with berries of all sorts, apricots, plums, peaches, pears, prunes, grapes and apples.

I now have a position for three or four months in caring for a lady with a broken limb. It was an ill wind for her but a favorable one for me.

I am delighted with what I have seen of California. The climate in this section is doing well enough for me, but the state is such an extensive one, it has, of course, a variety of climates, and seekers after health could surely strike something to their liking by looking around some. As it is not heat I am especially seeking, I have not yet tried the mountains, where it is much warmer than here. The warm days and cool nights of this belt suit me so far.

I want to say a word about that rain I spoke of. Two days after the rain, which was Oct. 24, a neighbor plowed, prepared the ground and sowed barley on a field, about ten rods from the house where I am living. Nine days after that, I chanced to look that way and the field was perfectly green, with barley four inches high on Nov. 1st.

We are having beautiful weather, doors and windows are open, but a little fire is comfortable in the morning, especially for an invalid.

I attended the camp meeting at Los Angeles two days, listened to Mrs. Lillie and Elizabeth Watson and Moses Hull, it seemed quite home-like; met Mrs. Butler there, who used always to be at Lily Dale, and several others whom I had seen there.

Hynes, Cal.

MYRA F. PAINE,

LETTER FROM SYRACUSE.

Our weekly meeting was held Sunday evening, November 2d, in the Snow Hall. A large attendance turned out, so there was hardly standing room. Our pastor, Mrs. Nellie Binning, chose for her text, "Love Thy Neighbor," and handled it in a very able manner. By the way, she has been conferred the honor of being appointed Grand Matron of the Society of the Eastern Star, without any effort on her part.

After the lecture tests were given by Mrs. Hurst and Mrs. Garner, two mediums we are proud of.

Mr. Editor, people, especially those coming into the work, are asking for a paper with a small portion devoted to the philosophy of Spiritualism, so we can explain to people when they ask us what we believe.

I will be glad when we can get your paper every week.

Sunday evening, November 9, our speaker, Mrs. Nellie Binning, read a portion of the second and third chapters of Genesis, selecting the subject of "Eve Partaking of the Tree of Life." She handled it in a very intellectual manner. There was not a sound during the discourse; you could have heard a pin drop. There was a large audience present. Af-

ter the sermon tests were given by some of our old friends, Mrs. Underhill, and Mrs. Garner, also Mrs. Cooper, a new medium in the field. We were honored by the presence of Mrs. Frost from California.

Although we had Frost in Snow Hall, we were not chilled, as the electric fires of our speaker, were sufficient to warm us.

MRS. A. COOPER.

Buffalo News.

The Y. P. S. I. gave a pie social at the Temple Nov. 11th.

The Lyceum is progressing finely under the direction of Miss Bessie Starr.

E. J. Chase and wife hold their regular meetings every Sunday evening at Lyric Hall, Main St.

Prof. W. M. Lockwood lectures every Wednesday evening during November for the First Society.

Mr. F. Corden White will serve the First Spiritual Society, cor. Jersey and Prospect during December.

Prof. W. M. Lockwood holds his regular class lectures every Thursday evening; they are interesting and instructive.

A good audience was in attendance to hear Carrie E. S. Twing lecture she also gave some very good psychometric readings at the close of the lecture.

Mrs. O. W. Grant, of 135 Prospect Ave., is kept very busy with her mediumship, demonstrating the truths of spirit return. Patrons speak very commendatory of her labors.

Mr. Geo de Bartholomew starts for Lake Helen, Fla., November 5th; where he will spend the winter. Mrs. de Bartholomew will also go to Lake Helen after filling engagements in Hamilton and Toronto.

Saturday evening Nov. 1st at the residence of Mrs. J. A. Barr, 237 Hudson St., Mrs. Keck, of Cincinnati, O. and Mr. Wade of California, were united in marriage by the Rev. Mr. Sayles of East Aurora.

The book and paper stand at the Temple is in the charge of N. H. Eddy. Spiritual literature for sale. Mr. Eddy takes subscriptions for the *SUNFLOWER*, *Progressive Thinker* and all spiritual publications.

Prof. Lockwood's class was well attended at the Temple Nov. 6th, his subject was, "Nature a vast laboratory of related factors; her principles of polarity." The lecture was very instructive, and listened to by the audience with close attention.

Rev. Dr. Austin, of Toronto was present at the morning services at the Temple, Nov. 2nd and gave a very interesting talk in behalf of the interest manifested in Toronto by the people in that city in the cause of Spiritualism.

Prof. Lockwood occupied the rostrum at the Temple the evening of Nov. 12th assisted by the mediumship of Mrs. Lockwood, her guide answering questions from the audience in a very instructive manner.

The First Spiritual Church, cor. Pros- and Jersey will hold a three-day Bazaar Nov. 20, 21 and 22 to which all are cordially invited to attend. A short entertainment will be given each evening. The proceeds are for the New Building Fund.

The Y. P. S. I. meet every Tuesday evening at the Temple, they hold interesting meetings and nearly every month they give some kind of an entertainment. The Institute has been increasing in membership and has a large and interesting library for the use of its members.

Mrs. Dr. J. H. R. Matteson, 248 N. Division St., is always to the front in whatever she undertakes to do for the good of humanity. Her parlors are crowded every day with patrons eager to receive relief through her ministrations and the direction of her spirit guides, who are doing a grand and noble work in the cause of truth.

Mrs. Elizabeth Craig, who was an active helper with the "Willing Workers" of Lily Dale during the camp season, is now in Buffalo, working with her heart and soul and hands for the good of humanity and the advancement of spiritual thought or mental freedom in the activities of life's unfoldment.

Mrs. D. L. Karcher, of Los Angeles, Cal. has been visiting Mrs. O. W. Grant, 135 Prospect Ave., for a few days. Mrs. Karcher's interests are in the line of Astronomical investigations also working to unite the forces of the Mystic Brotherhood of America, giving light, truth and knowledge to humanity. Mrs. Karcher has visited most of the large cities between the Pacific and Atlantic coasts.

N. H. EDDY,
Special Correspondent.

HYPNOTIC CURES.

Result of Some of the Experiments Made in a Swiss Insane Asylum.

[London Hospital:] In a lecture delivered before the King's College Medical Society Dr. Milne Bramwell gave an interesting sketch of the subject of hypnotism. Describing the experiments of Forel, who till recently was medical director of the cantonal or State asylum at Burghoelzli, and one of the professors of the University of Zurich, Switzerland, he said that he succeeded in hypnotizing nearly all his asylum attendants, both male and female, a large proportion of them becoming profound somnambules. For ten years experiments were made in regard to the use of hypnotism in the night watching of dangerous lunatics. Warders were hypnotized and trained to sleep by the bedside of those patients and to awake the instant they heard them attempt to get out of bed, the hypnotic suggestion being made use of to inhibit all sounds, which had no reference to the duty laid upon them, and it was found that warders so hypnotized could perform night duty for six months and work hard all day without showing signs of fatigue. The results of these experiments were, it is said, uniformly successful and no accident of any kind occurred.

In regard to this and other applications of hypnotism, Dr. Bramwell refers to

the method of Wetterstrand, who, instead of restricting himself to suggestions made in the course of a short hypnotic trance, advocated the use of the curative effect of prolonged hypnotic sleep. Wetterstrand treated epilepsy and grave forms of nervous disorder by keeping the patients in the hypnotic trance for three or four weeks. Without rousing them the patients were fed at stated intervals, and the actions of the bowels and bladder were regulated by suggestions, and thus mental as well as physical rest was given, in addition to such therapeutic advantages as might be gained by aid of suggestion.

Dr. Milne Bramwell says that, although everyone cannot be deeply hypnotized, profound states are not necessary for the successful employment of suggestion, and the number of persons insusceptible to some degree of hypnotic influence is extremely small. Among other diseases he gives the following as those in which hypnotism has given good results: "Hysteria, neurasthenia, dipsomania and other drug habits; obsessions, moral perversities and nervous tricks in children." We may add that, as far as the treatment of dipsomania is concerned, it seems not entirely impossible that some of the startling results which are said to have been obtained at certain institutions of the treatment of this condition may have been the outcome of an unacknowledged but none the less effectual application of hypnotic suggestions.

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are in Mexico.

MEXICAN MINES CO.

Offer a limited amount of Shares (fully paid and non-assessable) par value, \$1.00 each.

Fifty Cents a Share.

Mill Returns as high as \$1700 Per Ton.

GOLD and SILVER.

New mill and machinery, fully equipped. Cost \$70,000. Former owners expended over Half Million Dollars.

SURROUNDED BY BONANZA MINES.

Very rich camp. (Total acreage 25,157) operating. Mines in Guanaveci, Durango, Mexico.

One mine in Durango each Share worth \$10,000

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81-87

PSYCHE

Aids Development of Mediumship...

This is what PSYCHE has Done for Others.
Why can it not do the same for You?
Read what People say.

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.

Harry Dalton, 5655 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 my work. I am now able to 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 no 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 try it at home to see this as mine, you best."—Mrs. F. A. Nelson, Minneapolis, Minn.

Price, \$1.20 Pre Paid.



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 in 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 V-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 DOUBTFUL or DON'T KNOW, and THREE 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.

Address This Office.

The New Temple at Buffalo.

With your kind permission I desire through your valuable paper to notify its readers of an important and sincere movement on foot in Buffalo for the cause of Spiritualism.

The First Spiritualist Church here have taken steps toward a new church building to be erected on the property now owned by the Church at Prospect Ave. and Jersey St. We are earnest in this matter, and will not cease our labors until our vision of a beautiful edifice has materialized.

A very liberal donation by one of the spirit world's greatest instruments, one who is blessing humanity every day of her life, Dr. J. H. R. Matteson, has been the starter, and several others have followed. Now we do not wish to confine these donations to the people of Buffalo so we therefore extend an appeal to any one reading this article to become a subscriber to this great movement, and any assistance you feel disposed to render will be gratefully received, the same can be sent to Mr. W. L. Albee, 404 Vermont St., Buffalo, N. Y., who is treasurer of this fund, or to the writer as signed below, and a receipt and acknowledgement will be sent to you, later on a list of the donors will be published in these columns if desired and approved of.

You are also cordially invited to visit our Bazaar which is to be held in the Church November 20, 21 and 22, which is for the purpose of raising a few hundred dollars toward this new fund. A good time is anticipated, and we hope that everyone within the reach of Buffalo will come and help to make it a success. A free ticket will be given with every entrance fee at the door entitling you to a chance on some good article that will be set aside for that purpose. And anything in the way of material to be sold to aid the Fair will be thankfully received if some one desires to help us in that way and the same can be sent to Mrs. Sarah Large, 227 Virginia St., Buffalo, N. Y., chairwoman of the Fair.

There are many beautiful Spiritualist Temples in the United States and we desire to follow in their current, and erect one that will be a credit even to the city of Buffalo, and when some other society enters into the work call on us and we will do whatever we can to help you. Let us co-operate and hold up the standard we believe to be true and helpful to humanity. Fraternally,

H. L. HANSON.

Chairman New Bldg. Com.

237 Hudson St., Buffalo, N. Y.

Notes From the N. S. A. Convention.

The Massachusetts State Association furnished Berkley Hall free for the Convention.

This is the first Convention ever held in Boston.

There were about 400 people present at the reception at Berkley Hotel, Monday evening before the Convention, which was given by the Board of Directors to the delegates and visitors. Among the number who spoke on this occasion were: Dr. Geo. A. Fuller, Edgar W. Emerson, Mrs. E. J. Knowles, Mrs. Carrie E. S. Twing, Hon. Alonzo Thompson, C. D. Pruden, Dr. C. R. Fiske, Mrs. Stella A. Fiske, Mrs. G. W. Kates, Rev. Moses Hull, Mrs. Clara L. Stewart, and Hon. H. W. Richardson.

The Hatch Brothers, E. Warren and C. L. C. assisted by F. M. Davis and J. Alexander, furnished music for both the business and evening sessions. On Tuesday evening the music was in the charge of Col. J. J. Dyer, and Dyer's orchestra furnished several selections, Col. Dyer also furnished the Schubert Quartet on Friday evening, they rendering several selections.

During the four days of the Convention telegrams were received from, Dr. G. C. B. Ewell and wife, Mrs. Carrie Firth Curran, Morris Pratt Institute, and California State Spiritualist Association which were responded to and a message sent to the W. C. T. U. Convention assembled at Portland, Ore.

The Tuesday evening session was opened by an invocation by Tillie U. Reynolds. The first speaker was Dr. Geo. W. Fuller, followed with communications by Mrs. Minnie E. Sole; an address by Carrie Twing; Recitation, "In the Valley of Silence," H. D. Barrett, by request; communications by Mrs. May S. Pepper, and closed with a benediction by Dr. Geo. W. Fuller.

Wednesday evening a meeting was held in Odd Fellows' Hall devoted to the New England Lyceums. Representatives were present from nearly every working

Lyceum in New England, also of several cities outside of the state. A very elaborate program was arranged by the committee with J. B. Hatch, Jr. as its chairman.

Xilia Barrett was presented to the audience at the Lyceum Entertainment Wednesday evening. Miss Xilia is two and one-half years old.

The Thursday evening session was for the Missionary work. H. D. Barrett gave the opening speech followed by Mrs. Zaida Kates, E. W. Sprague, Mrs. Georgia Gladys Cooley, and Geo. W. Kates. A collection was taken of \$104 cash and \$55 in pledges.

Friday evening was opened by an invocation by Mrs. C. D. Pruden, followed by Mrs. Russegue, Moses Hull, F. A. Wiggins, communications by Margaret Gaule, and Zaida Kates, after which Harrison D. Barrett made some important announcements and closed with a brief farewell address.

One of the reporters who represented the secular press said: "I confess I came here with an idea that it was all a fake affair. I leave with a feeling of profound respect for the Spiritualists which this organization represents."

Master Cedric Idyris Evans the 11 months old son of the First Trustee of the N. S. A. was presented at the Lyceum entertainment Wednesday evening.

Notes from G. H. Brooks.

It has been some time since I have sent a letter to my many friends through the columns of the SUNFLOWER, it is not because they are forgotten for many times I think of one and all, but my time is taken up in various ways, and the many letters I promise myself I will write, I do not, owing to lack of time.

I spent a most delightful summer of rest free from care, the most free I have been for years, and I assure you it seemed good. I returned here, to Newport, Ky., to resume my labors with the Temple society the first Sunday in September, and found this plucky society had maintained their meetings all summer, depending largely on home talent; not only keeping up the Sunday sessions but also their mid-week meeting.

The attendance has been good all the way through. I was greeted with a fine audience on my arrival and have had a good attendance; the attendance being on the increase, as well as the interest.

The 21st of September was celebrated as Founder's and Memorial day, it being four years since that society was organized and within the year the passing away of the founder, who did so much for the society, also the passing away of others who have helped to make the society a success. Rev. J. M. O. Hewitt, of Chicago, was secured to assist. The services were afternoon and evening. The Temple never looked better with decorations, the platform banked with flowers, and the house filled with eager listeners, The ladies served a fine supper and the meeting was a complete success from first to last.

The Ladies' Aid are trying to get ready for a Fair to be held sometime the first of December, and I wonder if I could ask any of my friends who feel that they can, to send me some donations for this Fair. I certainly should take it as a great kindness if any of my friends should feel they could send something. Please send to my Newport address, 508 Lexington Ave.

This society labors under many difficulties that it would be hard to explain in the limited space of a letter and I know if the friends could realize what there is to contend with here they would aid this society. To be sure they have the Temple, but it is not paid for, and running expenses must be kept up, which is no small thing, so friends, let me ask all of you who feel that you can, to aid this society and receive the hearty thanks of all.

My wife is with me, having arrived from our home the second of October. She will remain here some time. We are pleasantly situated and are as happy as can be in our new home.

I am to remain with this society for six months, and there are several projects I have on foot for the upbuilding of our Cause, and the development of the society.

I send to one and all my best wishes, and hope all will be blessed with health and spiritual unfoldment.

All that is said of the wise man or stoic, or oriental or modern essayist, describes to each man his own idea, describes his unattainable and attainable self.—Emerson.

Will you help to make "The Sunflower" a weekly? Read the notice on page 6.

THE BELL'S SWEET TONE.

The bell's sweet tone is ever ringing
Chimes to my ear it is singing,
Its music will ever be
In every sphere of eternity.

A small, sweet voice I hear ring out,
It thrills me through, and 'round about;
The chimes are soaring up and on,
And its music I would prolong.

The bell's sweet tone will always live,
And in all ages it will give
A soothing influence to mankind
No matter where it you will find.

The bell's tone could not be
Compared to voice in quality,
Man's voice should have arisen
Beyond the tone the bell has given.

If with the bell you'd like to stand,
And have a voice so good and grand,
Why, go to a Spiritual College
For there's where you'll get the knowledge.

So let's three cheers for it give
Long may its students live;
For the bell's tone will ever chime
And the student's voices ring in rhyme.
—A Morris Pratt Institute Student.

CARDIOLOGY

And Its Relation to Geomancy.

Divine means the art of prophesy. The cards were first invented for a King in ancient times and were used as signs and symbols in foretelling the future. Also when combined with psychic influence can readily manifest by culture in the art or science.

All combined prophetic, occult and mystic sciences means the result of a mixture of ideas combined with judgment ending in geomancy. Spirits inspire all true cardists and geomancers.

PROF. JAMES HILLING, Cardiologist.

Geomancy.

It means that we with all nature are a result of various circumstances and conditions. The sum total of anything drawn from a variety of sources makes a general result in a broad sense of conclusive calculation.

The world in which we live is made up of much varied matter such as fire, water, earth and air and all go to compose its full completeness. True science and a variety of thought make our minds more complete.

The altruism of the character of Mahomed, oneness of Jesus, and resignation, faith and sublimity of Buddha, are all well worth drawing thought from.

PROF. JAMES HILLING.

The Greatest Production of Modern Times.

The Big Stories of the Bible in the Crucible!

Grand in their Absurdity, but True to "HOLY WRIT!"

Not Ridiculed, But Calculated Mathematically.

NOTHING LIKE IT!

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Conclusion.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

IF WE KNEW.

If we only knew each other,
If we knew,
If our inmost souls, my brother
We could view,
I believe the things that sever
Would be driven out forever,
Could the veil be drawn asunder,
Now, don't you?

If, beneath the action, gazing
On the aim,
Might not we see more for praising
Than for blame?
Might we not find much unkindness
Due to our own mental blindness,
And more sins a cause for pity than for
shame?

For this body transitory
Is a sheath,
Hiding all the spirit glory
Underneath.
Hardened man or fallen woman
Has a strain divinely human;
Cast no stones, but from Love's blossoms
weave a wreath.
We are so remote and lonely;
And we reach,
Soul by soul, by one bridge only,
That of speech;
But this way we keep up piling
With misjudgment and reviling,
When we might have given solace, each
to each.

There is so much joy meant for us,
That we mar,
So much music in life's chorus
That we jar,
So great the burdens that we carry,
Which are all unnecessary,
Could we see each other as we are,
With an inward gleam of heaven
Each is blest,
With his portion of God's heaven
Is possessed,
Why this nobler part look over
That some fault we may discover?
Why not through the lens of mercy seek
the best?

MENTAL ATTITUDES—THEIR VITAL RELATION TO HEALTH.

By DR. JAMES H. JACKSON,

Our thought life, of which I wish particularly to speak, makes its own constant impress upon our bodily structures. We are to a large extent what our habits of thought make us. The very expression of our faces shows what lies behind them, what it is that brings the lines and the lights and shadows there. The influence of our thought so expresses itself externally in our faces, our attitudes and movements, to say nothing of our "atmospheres," as to enable observing ones to divine in large degree each other's characters. To dwell in thought, as many of you are tempted to do, upon your diseases, symptoms and ill feelings is just to intensify these conditions. They are in the first place the result of wrong living, of wrong thought, of disobedience, of a course of life which, as a rule, is chosen for one's self. We may try to shift responsibility by referring it to our peculiar circumstances or obligations to other people, but that will not hold in the last analysis. We are responsible. If we do not live as well as we know how, if we do not conform to our highest ideals we are sure to suffer the consequences. I will admit that if one simply holds high ideals in thought, it is possible to live under unfavorable conditions and yet be in a measure protected from consequences. Because the power of an ideal simply held in mind is great. But how infinitely better to have standards toward which you press actively than to sit supinely down and submit to adverse influences. Indeed it is hardly possible to cherish in thought an ideal, to keep in mind a true and righteous standard of life, without expressing its meaning practically in our lives. We grow to be that which is uppermost in our thoughts and desires.

There is altogether too much talk about your diseases. Live toward your healthy side. Do not keep in each other's minds all the symptoms and bad feelings from which you mutually suffer. Live courageously in the presence of a controlling spiritual power which dominates the body. Many of our infirmities can be overcome by dominance of will and desire and an absolute direction of life thought towards toward the things and conditions that make for health and righteousness. There are some among you who are digging the ground from under you as fast as the doctors can build it up. You have opened the way for such impressions on your bodily organs by your habits of thought and feeling as practically to dissolve and keep in solution the life forces wherewith your physicians are trying to build you up into solidity of structure and healthfulness of function. And you do this by—I don't like to say it—whining, but that term nearly expresses it.

You are not positive in your attitudes and tones of voices, but you come up on the negative side. You go over and over in mind every pain, symptom and ache, and tell it to your neighbors and cuddle it in your thought until the very breath of your nostrils is charged with discouragement and discontent and everybody around you feels it. Instead of looking up, instead of pressing forward toward an ideal of health and goodness, instead of saying I will, you somehow look to the doctor to do it all. And all the time the doctor's main province is to point out the way, while your part is to walk the way sturdily. My father used to say to his patients, "You are not to say die till you do die." Why, some of you are dying here two or three times a day. And don't you know that every time you die in that emotional sort of way you just de-vitalize and depolarize every cell in your body? These cells are held together and do their work in the various organic structures by virtue of the vitality which expresses itself in polarization. Now a dominant healthful mental tone—call it spiritual tone, an attitude of aspiration, desire and will to do and to be the best possible is necessary to keep that polarity correctly expressed. Fear, doubt, anger, jealousy, any passion born of selfishness, will tend to destroy the normal relationship of the cells and organs of the body. Many a man fails to digest and assimilate his food, simply because of wrong mental or emotional conditions. He is mean, jealous, stingy, over-reaching, thinks of himself first and always and then wonders why he can't be as healthy and happy as his whole-souled, law-abiding neighbor. There is nothing that more surely deranges the functional expression of our vital force than fear, worry and doubt. And there is nothing that will so enable us to carry ourselves erect as children of our Heavenly Father, inheriting the possibilities of the Christly life, as the power of an intelligent and consecrated will in positive accord with the divine will. Be sure of that. Although salt rubs, electricity, massage and other material measures of treatment are good and important in their place, the unseen forces at our command are of the first importance.

The human need is not for denials but for mastery. Our physical natures must be trained, lifted up and transmuted in all their activities until they obey the high behests of the spirit. He who seeks to improve his external conditions or to restore and maintain health by the power of mind and thought, needs to understand the law of normal relationship between mind and matter. Sin and sickness exist by reason of wrong relationship. Our first study therefore should be to find out what are right relationships and then to conform to them in our lives. Not until we have conformed to the law of right relationships can we "be free from the law of sin and death."

I am in earnest to enforce the truth that your mind, your spiritual nature, the higher and better part of you, the "divine consciousness" within, can through its relationship to the source of all life and power bring to bear upon your sick, weak bodies healing forces and influences which will not only hasten your recovery to health, but enable you to keep well.

The Radiant Centre.

JUST FORTODAY.

The supreme prayer of my heart is not to be learned, rich, famous or powerful, but to be radiant. I desire to radiate health, calm, courage, cheerfulness and good will. I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected, ready to say "I do not know," if so it be, to meet all men on an absolute equality, to face any obstacle and meet every difficulty unabashed and unafraid. I wish others to live their lives too, up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people, I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion rather than by injunction and dictation. That is to say, I desire to be radiant—to radiate life.—Elbert Hubbard.

Progressive Lyceum, Galveston, Tex.

Topic.—To see the Beautiful.

GEM OF THOUGHT.

Two eyes to see the beautiful
To behold the fair;
To see the path of right and truth
To avoid the snare.

In thinking of the anatomy of the body in which we live we cannot fail to notice that the avenue of sight is so carefully protected as to convince one that it is a very important sense. So arranged are the lids that they not only protect the eye, but can be so quickly closed that unpleasant sights may be avoided. In fact it lies with the mind within what is to be noticed or avoided; by the determination of the mind and its cultivation we color the thing upon which we gaze. One person in passing through the country is impressed with the trees and flowers, another with the stock and crops, another with the improvements, and yet another with some other point of interest. If wise, they each look upon the point to which their nature leads them, with a view of seeing the best and are made glad. As stated last Sunday, the object sought by each person in the world is happiness, and if we look "to see the beautiful" it is astonishing how much happiness there is for us. In the bud or falling flower there is a thought of Nature's wondrous unfolding, the same nature of which we are a part, and if we attune ourselves thereto, all things become beautiful, for who is there but can see that each and every thing is for some good, and the greatest good is happiness.

"Nothing useless is or low
Each thing in its place is best;
And what seems but idle show
Straightens and supports the rest."

INTERMEDIATE.

You have no doubt learned that the eye is the avenue through which your mind comes in contact with the world by seeing. Objects coming before the eye are reflected to the mind and the mind then meditates and reasons upon them. So you see that in the end the mind determines when things are beautiful or otherwise. If you feel well and go into the country where the flowers are dripping with dew, and the rising sun adds lustre to the sparkling drops, you are refreshed and everything looks beautiful, while if you are not well, the sun, or dew, or flowers are not sufficient to make you think of things beautiful.

I wish that each of you would cultivate the faculty of beholding things beautiful. The naked forest scenes holds the artist spell bound and the minors of music are the attraction of the musician; so the tears of life are often times only mirrors of which heaven's holiest blessings are reflected. Try and make your actions beautiful and to see something of the beautiful in the actions of others.

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he may understand. Who has access to this universal mind, is a party to all that is or can be done, for this is the only sovereign agent.—Emerson.

Will you help to make "The Sunflower" a weekly? Read the notice on page 6.

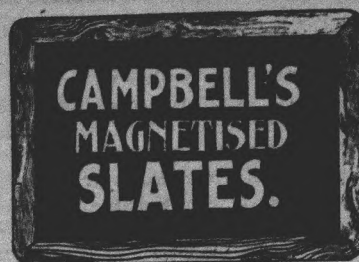
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The New Dispensation.
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The metal is beautifully engraved by hand and is relieved by a square of white and a circular band of black of the best French Enamel, the combination having been declared by emblem manufacturers to be one of the finest ever produced. They should be worn by Spiritualists everywhere, as a means of recognition, and I trust the demand will be sufficient to warrant continuing the manufacture.

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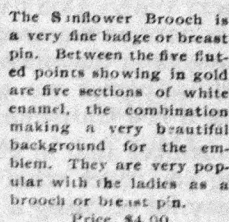


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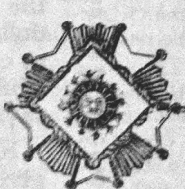
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NOVEMBER 15, 1902.

"THE PROGRESSIVE LYCEUM."

On page one will be found an article from John W. Ring, of Galveston, Tex., in regard to the paper he intends to publish in the interest of the Progressive Lyceum movement, which will bear the above title.

This is a very important movement, and should meet the hearty approval, support and assistance of the Spiritualists of this country. It is no small job to edit and support a Spiritualist paper of any kind and a paper in the interest of the Lyceum is the hardest kind: we have had experience in this line and can appreciate Mr. Ring's efforts.

The cards he has got out are very neat, containing pictures of our prominent workers, and some of our favorite sayings, which are very good seeds to sow in the minds of our children.

Mr Ring asks for suggestions, and your advice in running the *Progressive Lyceum*, and if you can write lessons, short stories, or any thing that would be appropriate for a Lyceum paper write to him at once and offer your assistance.

If there is a Lyceum in your town, put the matter before them and send him notes of interest from it and get them to subscribe for enough copies to furnish each child with one. If there is no Lyceum, send in one or more subscriptions for some Spiritualist's child, if you have none yourself. Help him in some practical way to carry on this work which every one of you know should be done.

There is no more important movement to be made at present than the support of our Lyceums, and Mr. Ring is heart and soul in the work. He is young, active, willing and enthusiastic in this matter and will make a big success of it if you each do your share.

THE N. S. A.

The annual Convention of the N. S. A. is again a thing of the past. The strength and interest has grown each year until now it is well established and has got systematized and down to a good working basis, and can be pointed to with pride.

H. D. Barrett who has been president ever since its organization, in 1893 has been an untiring worker in its interest and has been equal to all occasions that the head of such an organization is called upon to fill.

T. J. Mayer has worked both with heart and pocketbook and the N. S. A. is several thousand dollars richer than it would have been without his generous gifts.

Every society should join with the N. S. A. and assist the work of establishing the cause of Spiritualism so that every department may be carried on to the best possible advantage.

THE PARDEE FUND.

The readers of THE SUNFLOWER have been very generous in assisting Mrs. Pardee in the past, and after reading her letter on page one we know they will be more generous than ever. Several contributions have been received at this office of late which will receive acknowledgement through the proper course in the next issue. She needs assistance now, and all contribution sent to Mrs. E. W. Tillinghast, or to this office will be forwarded to her.

"WHAT IS SPIRITUALISM."

There is a demand for an answer to the question "What is Spiritualism," and we request our readers to answer it in short articles not to exceed 300 words if possible and we will put one answer in each issue of the paper.

Skeptics and investigators are always anxious to know what Spiritualism is and you can help us to tell them. Write a short article on the subject at once and tell them what Spiritualism is to you.

AMONG THE LATER BOOKS.

THE NEW LIFE

is the title of a new book by Leroy Berrier, author of "Cultivation of Personal Magnetism." It contains 126 pages and is neatly bound in cloth.

The author divides the mind into three branches, Physiology Psychology, from the brain or organic standpoint; Cosmological Psychology, from the standpoint of natural or cosmic surroundings; and Sociological Psychology, from the racial or social standpoint. He hopes the study of mind will soon be introduced into every school in the land and his description of this hoped-for Psychological Laboratory is clear and logical. He divides it into rooms equipped with apparatus and appliances of every description for registering the sensations produced on the organs by the action of hearing, seeing, touching, weighing, smelling, tasting and temperature.

Another line of experiments for the purpose of the co-operative relation of the senses known as the re-action department, in which he describes apparatus to register the condition of the nerves, their disorders, steadiness, quickness, etc.

He states that through a drill of these reaction exercises a person learns to act resolutely, unhesitatingly and just as he pleases.

From there he goes to the study of the law and order of the mental states; he observes the orders of ideas,

feelings, memory, imaginations, attention, etc., and learns to think correctly.

Another branch of his mind analysis pertains to the double nature of mind, its self-conscious and sub-conscious state.

The chapters on Concentration, and Training of Thought are particularly good.

This is an excellent work for all students in the New Thought philosophy, and is appropriately named "New Life."

For sale by Leroy Berrier, Davenport, Ia., or at this office.

MATTIE HULL'S SONGSTER.

The twenty-eighth edition of this valuable song-book has just been issued from the Sunflower Publishing Company's Press. The frequency with which the editions of this book are issued is sufficient recommendation. It contains 65 pages of appropriate words to use at the Spiritualist's meetings, set to familiar tunes that everyone knows, and are used by Spiritualists in every section of this country and largely in foreign countries.

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WORDS THAT BURN.

The second edition of the psychic novel "Words That Burn," has just been issued by a prominent publisher in New York City. It contains an introduction by the well-known writer and lecturer, Jay Chaaapel, which was penned shortly before his departure to spirit life.

The book has been favorably reviewed by many of the leading periodicals of the country and is a great educator along the lines of occult science and the leading reforms of the day. Many will assimilate facts told in story form who would not listen to a lecture on progressive topics or read long treatises. It is well adapted to be placed in the hands of the young.

Price, cloth bound, \$1.00, postage 10c; paper 50c, postage 8c.

For sale by the author, Lida Briggs

Brown, 34 Columbus St., Utica, N. Y., also at this office.

Among other books received for review are:

"Life In the Celestial Realms," by Dr. T. A. Bland. "Sappho, Sophocles; Shakespeare, Bacon," published by the Star Publishing Co. "War and Worship," a poem by Henry Bedlow. And others.

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The creation of a thousand forests is in the acorn.—Emerson.

HINDOO MAGIC.

I wish to announce through the courtesy of the editor that I have spent four years in India among the Masters and Adepts (Yoghis) and I have some very valuable illustrated literature which I am going to give to "The Sunflower" readers free; this literature consists of "Hypnotism," "Occult Mysteries of Hindoo Magic," "Adeptship," "Witchcraft," "Black Art," "Magic and Sorcery," "Necromancy," "Pneumatology," "Astral Influence," "Diabolical and Ceremonial Magic," "Invocations," "Conjuration of Spirits," "Madiaveal Theosophy," "Philosophy of Disease and Medicine," also "Clairvoyance," "Propelling Astral Body," "Occult Influence," "Mediumship and Occult or Thaumaturgic Powers." I want every reader interested to write me at once, address

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D. W. Hull is lecturing at Tacoma, Wash. Louis H. Freedman is located at 914 W. 5 St., Los Angeles, Cal.

Frank Foster, the Spirit photographer, is located at 3017 Wabash Ave., Chicago, Ill.

J. J. Morse, wife and daughter, of London, England, are making an extended tour to Australia.

Mrs. J. D. Palmer, of Willoughby, O., Corresponding Secretary of the Lake Helen Camp, has gone to Lake Helen, Fla.

Mary A. wife of Horace A. Paxson, passed to the other side of life from her home at Hamburg, N. Y., Oct. 25. Mrs. Carrie E. S. Twing officiated.

Prof. Lockwood is giving a course of class lectures upon "Natural Philosophy as the Basis of Spiritualism," in the Temple cor, Jersey St. and Prospect Ave., Buffalo, N. Y.

Albert W. Wadsworth, President of the Ohio Spiritualist Association desires engagements as an inspirational lecturer. Also engagements for camp work for the season of 1903. Address Lock Box 197, Cleveland, O.

Mrs. H. N. Grant writes from Buffalo: "Mrs. S. Augusta Armstrong was given a reception by her many friends in Buffalo, at the beautiful home of Mrs. Jennie Kuhn on Delaware Avenue, on Wednesday evening just before her departure for California. Mrs. Armstrong was presented with a fine piece of china by the 'Prince Henry Club' of which she is a member. May good health and prosperity follow our sister in her new home."

E. W. Sprague and wife have again been engaged as Missionaries for the N. S. A. and are prepared to visit localities where new societies may be organized, they will also visit weak societies for the purpose of creating new interest in the work and strengthening organization. After reading the report of their missionary work and that of G. W. Kates and wife, for last year you will decide that it would be a good plan to have them in your locality.

Jas. E. Mizzeles, of New Hope, Ark., wishes to say that all who will furnish a half-tone for their own portrait can have them inserted with their testimony in his forth-coming book "A Cloud of Witness." Also that "There seems to be a few who are ashamed to come out publicly as witnesses for the Spiritual phenomena. Those who do not wish to sign their full names to their testimony had just as well not write at all for we can't accept articles without full names and addresses."

Chas. S. Hulbert, 54 Morgan St., Buffalo, writes: "Harmony Circle Spiritual Society was organized Oct. 1st, 1902, with twenty-six charter members and will affiliate with the State Association as soon as their charter is granted. They have leased the pretty Union Bank Hall, corner of Main and Mohawk Sts., which has been newly decorated and painted, where the public meetings will be held. Conference afternoons; inspirational lectures and messages evenings. The evening services are meeting with splendid success and the audiences are growing. The members are very enthusiastic and are all workers in the Cause of Spiritualism. The following officers will serve for the first year: Chas. S. Hulbert, Pres.; Mrs. A. VanNetter, Vice-Pres.; Mrs. M. E. Lane, Second Vice-Pres.; Wm. Griffith, Treas.; Mrs. M. Lang, Sec'y. The writer is also the lecturer and medium for the present and also a reader and subscriber to the Sunflower, and will add his help to make its new growth a success."

There is a relation between the hours of our life and the centuries of time.—Emerson.

OCCULTISM—VOODOOISM!

This is the only way I have of introducing myself to the many occult students, so I will say I was born in Egypt in 1861, educated in Europe (University of Barcelona) and 18 years of my life was spent in the Orient, including Turkey, Persia, India and Tibet. I am the only man in America today that has credentials from the Hindoo Priest, and the Dalai Lama of Tibet. I have just printed a small pamphlet which fully explains the secrets of this strange country, and I will send one copy FREE to each and every student and sincere student that writes me. They are going fast, so write quick. Address, Dr. J. T. Rogers, 2134 Mich. Ave., Chicago, Ill. P. O. Box 234.

RESOLUTIONS PASSED AT THE N. S. A. CONVENTION.

Report of the Committee on Resolutions Given at the N. S. A. Convention, Amended and Adopted.

Your committee on resolutions most respectfully submit the following: We, the delegates of the National Convention of Spiritualists of the United States of America for the year 1902, affirm a knowledge of the continuity of life and continual progress, which is not interrupted or suspended by the dissolution of the physical body, and that a knowledge of the conscious individuality after the change called death, with the power, under properly adjusted conditions, to communicate with mortals. We affirm that the higher demands of Spiritualism are answered only when mankind so completely responds to the call of spirits to meet them upon a common plane of consciousness where communion between incarnate and ex-carnate spirits becomes of equal and mutual interest. (Adopted.)

Resolved, That we hold that mediumship is the very foundation of our spiritual structure, and all attacks made upon our mediums, strikes at the base of our philosophy and religion; that we deplore all attempts to injure the reputation of our mediums, especially by those who call themselves Spiritualists. That while we uncompromisingly denounce all fraud, we always exercise great care in passing judgment. That we will, to the full extent of our power, protect in the courts and elsewhere all genuine mediums. We also hold that through strong organization is found the only way by which the genuine mediums can be protected as well as one of the most efficient means by which the counterfeit may be eliminated from our ranks. (Adopted.)

Resolved, That we congratulate the Spiritualists upon the growth which has characterized the movement as well as regards the tendency to rise above the conception, too prevalent in the past, that the ends of Spiritualism were fully answered by the simple fact of spirit return. (Adopted.)

Resolved, That the delegates of the convention hereby place themselves upon record as opposed to any possible condition which may permit the avariciousness of any person or any combination to put in jeopardy the happiness of their fellows or by which they may deprive them of their legitimate rights to the products of the earth. (Adopted.)

Resolved, That the N. S. A. is opposed to all inroads upon human freedom, and that it is strongly in favor of the abolishment, in every state in the Union, of capital punishment, compulsory vaccination, arbitrary Sunday laws and any form of legislature which gives special recognition to any school of medical practice. (Adopted.)

Resolved, That as civilized people do not kill each other, legally or illegally, and that as we are striving for a civilization, we are uncompromisingly opposed to capital punishment and war. (Adopted.)

Resolved, That the Children's Progressive Lyceum or Sunday School is the best institution yet devised for promoting an all-round education of the youth and therefore it should have the patronage and support of every true Spiritualist, and deserves to be the special protegee of the N. S. A. We therefore commend President Barrett's recommendation that a General Lyceum Superintendent be appointed to the earnest consideration and favorable support of this convention. (Referred to Committee on Lyceums.)

Resolved, That as the cause of reform demands the effectual work of woman, and that woman cannot work effectually without the franchise suffrage should be granted to all on equal terms. (Adopted.)

Resolved, That in order to increase the interest of the N. S. A. in all sections of the country, no two trustees or officers should be chosen from the same state. (Lost.)

Resolved, That we believe all Spiritualists throughout the country should organize into local societies; that all local societies should organize into State Associations on a uniform plan, and that all State Associations, so far as practicable, should join the National Association. (Adopted.)

Resolved, That we discountenance the use of intoxicating liquors, tobacco, opium, and all similar articles that are harmful to human welfare. (Adopted.)

Resolved, That the greatest care should be exercised in the matter of ordination.

and that a committee be appointed by the president to prepare a form and rules for ordination to be generally used. (Adopted.)

Resolved, That all who pose as speakers or "pastors" on the Spiritualist rostrum, in addition to natural and spiritual gifts above mediocrity and a good moral character, ought to be sufficiently educated to enable them to use the English language correctly, otherwise they offend the educated taste of the average auditor by their illiteracy, and often neutralize the aesthetic effect of their spiritual teachings by their grammatical and linguistic blunders, therefore, we do not deem it advisable to ordain any person to the spiritual ministry who lacks the aforesaid qualification unless endowed with more than ordinary mediumship. (Adopted.)

Resolved, That it is our duty as Spiritualists to each subscribe for one or more of the various spiritualistic journals and to assist to the extent of our ability in getting spiritualistic books and pamphlets before the public. (Adopted.)

Resolved, That we, as Spiritualists, owe a debt of gratitude to that noble, veteran worker, Dr. Andrew Jackson Davis, for his numerous instructive and voluminous works on Spiritualism and kindred topics. (Adopted.)

Resolved, That if we expect to stand before the world on an equality with other denominations, we must go before it on an educational basis equal to that which other denominations provide for their workers, and that as the noble veteran, Morris Pratt, has donated to the Spiritualists of America a college building, and as three of the directors of that institute are taken from our board of trustees, we shall do all in our power to direct and aid that school in its work. (Adopted.)

Resolved, That we cordially endorse the idea of the yearly engagement of such speakers as have inspiration, education and versatility of talent sufficient for the demand of the public for that length of time, and we would encourage the construction of edifices, halls or temples to be used exclusively if possible for spiritual purposes. (Adopted.)

Resolved, That while we greatly miss the physical presence of our late brothers and sisters, Capt. E. W. Gould, John R. Snow, Rachel Walcott, Mrs. Susan L. Porter, Emma Nickerson Warne, Robert Dimick, Milton J. Rathbun, Renel W. Woodman, N. N. Lyon, and Carrie Fuller Weatherford, all of whom were so devoted to the N. S. A. and who labored so earnestly in behalf of Spiritualism and human freedom, we know that these, with all other arisen ones, whose efforts in this life were consecrated to truth, are with us and are still giving valuable aid and support to this Cause which was so dear to them for many years while in the body. We pay our tribute of love and thankfulness for their valuable service for truth, and rejoice with them in their victory over the change called death, and congratulate them upon their entrance upon another sphere of their character which maketh free from all physical bondage and mental limitations. (Adopted by rising vote.)

Resolved, That the thanks of the Association are extended to the spiritual press, which has so faithfully and generously aided in furthering the Cause of Spiritualism, as well as the efforts of this Association. We also note with pleasure and great appreciation the growing tendency on the part of the secular press generally to treat us fairly and respectfully, and to report the sayings and doings of our meetings without color or malice. (Adopted.)

Resolved, That our most cordial thanks be extended to Mr. Theo. J. Mayer, of Washington, D. C., who has shown such impressive devotion to the N. S. A. and to the cause for which it stands, as well as to all others who with him have so generously given of their substance to its support. (Adopted.)

Resolved, That the hearty thanks of this Association are due to John J. Dyer, the Ladies' Schubert Quartet, Miss Susie C. Clark and last but not least, the Hatch Brothers, who were assisted by I. Alexander and F. M. Davis, for excellent music which has been provided for this convention at its every session with a fidelity and devotion to the Cause worthy our sincere praise and grateful appreciation. (Adopted.)

Resolved, That we extend our hearty thanks to the railroad companies for the courtesies shown to us in the granting of special rates for this convention, also to the western, southern and central railroad companies for favors to our clergy and lay members. (Adopted.)

Resolved, That our thanks are due

and are hereby extended to the officers of the N. S. A. and our missionaries, who have so nobly carried forward the work of the past year. (Adopted by rising vote.)

Resolved, That we gladly render thanks to the Spiritualists of Boston and vicinity for freely providing this comfortable hall with its beautiful decorations and for many other courtesies extended. (Adopted.)

Signed,
F. A. WIGGIN,
MOSES HULL,
DEAN CLARKE,
FREEMAN W. SMITH,
STELLA A. FISKE.

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3 19 7 09	Ar. Fredonia.....Lv	10 03 5 53
3 23 7 13Laona.....	9 59 5 49
3 43 7 33Lily Dale.....	9 43 5 34
3 47 7 38Cassadaga.....	9 40 5 31
3 54 7 45Moons.....	9 32 5 23
4 02 7 53Sinclairville.....	9 25 5 16
4 11 8 02Gerry.....	9 16 5 07
4 21 8 13	Falconer, Jamestown, Electric Cars	9 06 4 56
4 26 8 18	Ar. Falconer Jct.....Lv	8 59 4 49
5 14 9 10Warren.....	8 10 4 00
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Chautauqua Lake Special will run each Sunday from July 6 to September 24, inclusive. Leave Dunkirk, 8 10 a. m.; Fredonia, 8 20; Lily Dale, 8 45; Falconer, 9 25; Leave Falconer, 5 05; Lily Dale, 5 44; Fredonia, 6 03; arrive at Dunkirk, 6 10.

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Joan, The Medium.

or, the Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of eighteen years, and the only general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25c, paper 15 cents.

All About Devils; or, an Inquiry as to whether Modern Spiritualism and Other Great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

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The Spiritual Birth; or Death and Its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet, besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music for the use of congregations, circles and families. Price 10 cents, or \$6.00 per hundred.

The Real Issue. By Moses Hull. (Only a few left and not to be reprinted). A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Lie," with important additions, making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Everyone should have it. Price, 10 cents.

The Old and the New; Or the World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to its present maturity. Price, 10 cents.

Swept Away. A sermon by Moses Hull on some of the sins of our law makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "swept away." This pamphlet should be read by everyone interested in the condition of our country and how to improve it. 26 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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RAPID PROGRESS IN THE CAUSE IN CALIFORNIA.

(Continued From Page 1.)

In Oakland there is another progressive and public-spirited Spiritualist Association, the Union Spiritual Society. It has a good membership and is increasing in members and usefulness. Some of its members are among the most enterprising members working in behalf of the State Association.

San Jose has a society, the First Spiritual Union, of which we are all proud and from which we are looking for much during the present association year.

The same can be said of the Unity Spiritual Society of Santa Cruz. It is small in numbers but they have brighter days before them.

October 19th a conference was held at the Spiritualist's headquarters in this city and proved so popular that another was held last Sunday, and a third will be held tomorrow. As the question to be discussed will be of vital consequence to all interested in association work I shall be very sorry to be absent.

The idea that we want united action; that we must have perfect organization, seems to be growing. The new headquarters is the outgrowth of this thought for the several societies affiliated with the State Association have acted together in securing them.

We have several mediums here who are laboring earnestly in the matter of creating a strong Spiritual Union among Spiritualists, and in the spread of spiritual truth and philosophy.

Mrs. Carrie Wermouth holds public seances every Sunday evening in Odd Fellow's Hall in this behalf, and here the attendance is large and notable for the appearance of intellectual ability and refinement.

Mme. Young, assisted by Mrs. Sarah Seal, also holds well attended meetings every Tuesday, Thursday and Sunday evenings at 605 McAllister Street and at 335 McAllister, Mrs. C. J. Meyer holds big meetings for the explanation and illustration of psychic phenomena on Sunday evenings as well as during the week.

Several other mediums are doing notably good work: Mr. and Mrs. Carl Eberhardt, at 3250 22 St., Mrs. R. H. Stoddard, at 278 9 St., Mrs. Mary Bird and Mrs. Jennie Robinson, on Larkin St., the later at 409 B, and Mrs. Francis on Haight St., all seem to be fully occupied, and are credited with doing excellent work.

J. MUNSSELL CHASE.
San Francisco, Cal., Nov. 1, 1902.

A Wonderful Child.

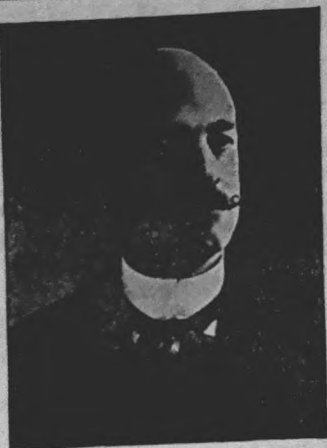
The society of Dramatic Authors, presided over by M. Victorien Sardau, lately admitted among its members a girl of ten years of age, born on March 5, 1892. She advanced to the president as a short frocked child, with loose floating hair. This child had written several plays which had been successfully produced. And it seems that she had been writing for years, according to her mother, who says that when she was but five years old, on a visit to London, she recited before Queen Victoria and the then Princess of Wales some stories composed in English by herself.

As to her English, her mother said that she did not know how or where she had learned it, and the child ejaculated "I did not learn it; I knew it." She says that she watches, observes closely, analyzes and writes the result. "When I go in an omnibus I observe my fellow passengers, guess their thoughts, construct their romances."—Ex.

Defaming a Benefactor.

The paragrapher who termed the great philanthropist, Stephen Girard, an "infidel" is evidently of that belated kind of a theologian whose conception of religion was illustrated by the bigoted malignants who hung Quakers, burned witches and by "holy" wars, hangings, torture by rack-screw, caused the destruction of twenty-five millions of people. What a contrast with that "heathen" religion Buddhism, which, although 700 years older than Christianity, and far outnumbering it in adherents, has never persecuted. But the pretended followers of Christ have perverted his teachings. He declared he came "to call the sinners, not the righteous to repentance,—the whole need no physician." The pure in heart and the charitable were the accepted ones.

Stephen Girard was a magnificent illustration of the good Samaritan and the teachings of the Nazarene. Girard bequeathed \$8,000,000 to found a college for the education of orphans, and



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JOS. ROBES BUCHANAN.

when the yellow fever depopulated Philadelphia he volunteered his services and took a prominent part in caring for the plague-stricken people of that city. This is the grand and noble soul that some miscreant in the service of the devil applies the term "infidel". Girard was a theist of the school of the Hebrew prophets, Washington, Jefferson, Franklin, Lincoln, Henry Ward Beecher, and of his scholarly successor, Dr. Lyman Abbott; of Dr. Watson, the eminent Scotch divine, Prof. Drummond, and all the high and noble souls who illustrate the highest conception of the Eternal Spirit, and strive to make mankind wiser, happier, better.

QUAKER.

He Worried the Guide.

There is a practical joker in Chicago who deserves to be classed with the "Doctor" in Mark Twain's "Innocents Abroad." The "Doctor's" conversation with the guide in relation to the mummy is hardly more amusing than this man's conversation with a guide in relation to Niagara Falls. He recently made his first trip to the falls, and a guide that he hired was trying to impress him with their magnitude.

"Grand!" suggested the guide.

"Great!" acquiesced the Chicagoan, stolidly.

"Magnificent!" persisted the guide, disappointed at the lack of enthusiasm.

"Finer than the bear-trap dam in the drainage canal," admitted the Chicagoan.

The guide looked to see if he was joking, but there was never a smile. The Chicagoan seemed to be interested, but not at all impressed.

"Millions of gallons a minute," explained the guide.

"How many a day?" asked the Chicagoan.

"Oh, billions and billions," said the guide.

The Chicagoan looked across and down and up, as if gauging the flow, and then turned away disinterestedly.

"Runs all night, too, I suppose," he remarked nonchalantly.

The guide was dazed and he had not recovered when the Chicagoan left.—Brooklyn Eagle.

Of the universal mind each individual man is one more incarnation.—Emerson.

Every revolution was first a thought in one man's mind, and when the same thought occurs to another man, it is the key to that era.—Emerson.

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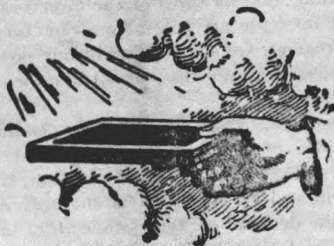
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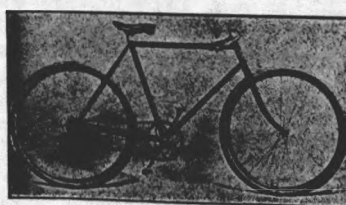
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