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## THEOSOPHY

## What The Members of the Strange Cult Believe.

The Tingley-Times libel case seems to have revived an interest in Theosophy which has been laying dormant since the death of the notorious Madame Blavatsky. Her teacup miracles, so amusingly caricatured by Kipling in one of his early stories, and the clever jugglery by which she pretended to annihilate time and space, probably encompassed all that the average reader knows of Esoteric Buddhism. But as a background to all this nonsense there lies a very ancient philosophy, strange and mystical, which gives a certain dignity to the cult, and makes it possible to understand how men of intelligence and education have been drawn into the brotherhood.

From Buddha's time till now the esoteric science referred to has been jealously guarded as a precious heritage belonging exclusively to regulated initiated members of mysteriously organized bodies. To gain the supernatural powers supposed to be possessed by a Mahatma the initiated must live an esoteric and blameless life for many years. The esoteric then, purified and perfected, begins to practice supernatural faculties. He finds himself able to pass through material objects, walls, ramparts, etc., he is able to throw his phantasmia appearance or astral body, into many places at once. He acquires the power of hearing the sounds of the unseen earth, and he can also read the most secret thoughts of others. Last of all, he can annihilate time and space, as Madame Blavatsky pretended to do.

So much for the miraculous powers possessed by the initiated brother who has become an adept in esoteric science; his philosophy or religion is not as easy to explain. He expects to reach, through a series of earthly incarnations, protracted, perhaps, through uncountable centuries, a state of spiritual being known as Nirvana. Before reaching Nirvana, however, he stops and casts a backward glance. From this high spiritual plane he can look back over the curious masquerade of earthly existences, even over the minutest details of any of these earth lives. This state is spoken of in esoteric literature, as the threshold of Nirvana, and even here the almost spiritually projected brother may linger for incalculable ages. Then comes Nirvana—a sublime state of conscious rest in omniscience.

This philosophy or religion is not without a certain mystic beauty, aside from the absurdities of the occult science. But it was the supposed possession of supernatural faculties which enabled Madame Blavatsky to dupe her many victims, and which has, in later years, given Mrs. Catherine Tingley complete authority over the California brotherhood. As the evidence brought forth by the libel suit shows, she believes that she has, while still inhabiting her earthly body, reached a state of spiritual perfection which renders her divine. In other words, she is a Buddhista or earthly manifestation of the power and perfection of Gautama Buddha.

—Philadelphia Record.

## WHY INDIANS PAINT.

## A Legend of the Red Men Explains the Strange Custom.

Once an old Apache Indian was asked the question why his people painted their faces and told this legend:

"Long ago when men were weak and animals were strong and big, a chief of the red men who lived in these mountains went out to get a deer, for his people were hungry.

"After walking all day he saw a deer and shot at it, but the arrow was turned aside and a mountain lion, which was also after the deer was wounded by it. When the lion felt the sting of the arrow, he jumped up and bounded after the man, who ran for his life.

"He was almost exhausted and when he felt his strength giving way he fell to the ground, calling on the big bear, who, you know, is the grandfather of men, to save him.

"The big bear heard the call and saw that to save the man he had to act quickly, so he scratched his foot and sprinkled his blood over the man.

"Now you must know that no animal will eat of the bear or taste of his blood. So when the lion reached the man he smelled the blood and turned away, but as he did so his foot scraped the face of the man, leaving the marks of his claws on the blood-smearred face.

"When the man found that he was uninjured, he was so thankful that he left the blood to dry on his face and never washed it off at all, but left it until it peeled off.

"Where the claws of the lion scraped it off there were marks that turned brown in the sun, and where the blood stayed on it was lighter. Now all men paint their faces that way with blood and scrape it off in streaks when they go out to hunt or to war."

Ex.

## Hypnotism a Curative Agent

Many diseases and bad habits may be cured by suggestion. It is not always necessary to place the subject in a deep hypnotic sleep, to effect a cure. All that is sometimes required, is that the subject should be seated in a reclining chair, and assume a passive condition; the operator delivers his suggestions for bringing health and relieving the patient of the illness.

But there are patients who apply for treatment, who will not remain passive and accept the suggestion in good faith; on account of being prejudiced through ignorance, or by their belief in material remedies. Thus it is necessary to hypnotize them deeply in order to place the healing suggestions into the patient's subjective mind.

A patient who is sure of help, may be treated successfully without being deeply hypnotized before he will receive and retain the suggestion in a proper way.

Auto- or self-suggestion must be always reckoned with. A patient with faith in hypnotism or suggestion as a curative agent, will naturally believe your suggestion; even if he is awake. But a person who is skeptical, would antagonize and render useless, all your suggestions; by his auto-suggestions, if you treated him while he was awake; thus to succeed with such a person, you must overcome his doubts by hypnotizing him. After he is under your influence, of course he will passively receive and believe your suggestions, if they are for well-being.

LEWIS R. HILLIER.

## As it is Written in Matthew.

Taking the life of Jesus as it is written in the Book of Matthew, a more beautiful history has never been compiled. We have enough Spiritualism in that one book to convince every skeptic of this beautiful thought. Taking the fifth chapter for our guide would bring us in perfect harmony with ourselves and our surroundings.

In Matt. III, 16 when he came to John (his cousin) to be baptized, as he came out of the water, they saw the spirit of God, descending like a dove, and heard a voice, saying, "This is my beloved Son in whom I am well pleased." But hark! Methinks I am with that vast throng now, such a deep feeling of awe steals over me. We find no place in that book where it is impossible for the same thing to happen again.

Did anyone who witnessed that cry "fake." Perhaps not, but they certainly put him to an ignominious death for doing no more than mediums are doing today.

How long before the people will become broad enough or deep enough or liberal enough to say "I will find out for myself."

Friends, we are like a mirror. While we find fault with others, if we would delve down in the recesses of self, we would find the same faults we are seeing in others.

First pull the mote out of your own eye before we take the beam out of our brother's; get in tune with self, and you will soon find no chance to find any repairs wanting in another.

We are drawing beams about us  
That will lighten up our way;  
For our minds are still expanding.  
Looking for a brighter day.

MRS. ADDIE COOPER.

## THEY ARE VALUABLE FOOD.

## Pure, Sweet California Olive Oil and Olives.

BY JOHN F. MORGAN.

Pure sweet California Olive Oil is one of the most strengthening foods and palatable medicines, in the form aptly described as the "fat of the land," which generous Nature has so abundantly provided for our daily use.

The dove in its first flight from the Ark (Noah's) felt instinctively safe in its peaceful and healthful branches.

Philosophers have said that all natures are akin who understand each other, when living in close communion with nature's (God) law.

What the grain wheat is in the cereal kingdom, the ripe olive is in the fruit kingdom (Queen).

The priest in the Roman Catholic Church uses olive oil in the confirmation sacrament, when they start young members on their journey of responsibility. They also anoint the dying with olive oil when the last sacrament of extreme unction of the Church is administered to the dying person.

In ancient times it was always associated with initiation with the inner temple work of concentration. Before the building of the Pyramids of Egypt and since that time all the way down the ages, it has occupied a most important place in Temples, churches, and home, for food and medicine. The Mormon elders use it for healing the sick.

The Los Angeles Olive Growers Association is now supplying the fancy grocery trade, the first class druggist, the pure food and sanitarium supply stores, restaurants, eminent physicians, and over one hundred members of the Board of Trade, as well as leading club members of the city, with pure California olive oil, superceding the cotton-seed and lard mixture so generally used; also with the nearly ripe pickled olives with all the oil of the berry retained, which makes it a highly nutritious as well as appetizing food.

Years of observation and experience have demonstrated the fact that Southern California is superior to almost any section of the world for the production of the olive, and that the United States must look to California for pure high grade table oil, because the countries producing it reserve it for home consumption. Spain uses eight-ninths of all the oil she produces. The oil with a foreign label rarely comes to us without some form of adulteration (particularly the French,) cotton-seed oil, peanut oil, sesame, lard oil and other substances constitute the bulk of the oil sold in the American markets, and which does not contain 5% of olive oil.

There is no law in France, Italy or Spain, regulating the sale of imitation oil. The State Board of Horticulture of California has secured the passage of a law prohibiting the adulteration of olive oil. A violator will be punished by a fine of not less than \$100.00 or more than \$500.00 or by imprisonment in the county jail not less than thirty days nor more than six months, or both fine and imprisonment as the court may direct.

We grow only about ten percent of the olives consumed in this country.

If you cannot go to Southern California and enjoy its bright sunshine, its clear blue skies, its fragrant wooded mountains or its balmy ocean breeze laden with life-giving and sustaining ozone, you can by purchasing a bottle of "Syamar" (from Sylva, the goddess of the woods), Pure California Olive Oil, supply yourself with the best natural food and medicine both for the kitchen and sickroom—because it contains the most nourishing food values and healing properties of medicine, being the purest and sweetest oil in the market.

As time advances the people are being educated to use more olive oil daily, both internally and externally, and to look more to kind Mother Nature for their food and medicine supplies in their natural state. The races of the north for several centuries before the Christian Era; in eastern lands and in tropical countries; the ancient Egyptians and Phoenicians used the

oil for nutrition and as a substitute for butter and the animal fats. The Romans considered it the only natural oleaginous fluid and in their domestic economy it ranked next to bread stuffs for culinary purposes and for anointing of the body. Athletic Greece achieved her greatest culture on maize and vegetables steeped in olive oil.

Those whose taste is normal like it clear from the bottle. It has a sweet flavor and delightful, pleasant odor. It is like rich sweet fresh cream and is very strengthening and healthful.

If it can't be used clear from the bottle, add a little lemon juice with a pinch of salt on a cracker.

It can be utilized as a substitute for lard, butter, or any other animal oil or fat, also in place of the commercial nut butter preparations or any vegetable or nut oil.

## COMBINATION OF FRUIT AND NUT.

The ripe olive contains just what fruit lacks—it being the complement of fruit and makes up a perfect diet, being a wholesome source of fat. It makes a delicious relish and appetizer. Poorly pickled olives are worse than valueless.

The ancients ate the ripe olive and to those who lived in the orient the Olive is still one of the most important and valuable sources of food. It is the poor man's tree and daily food. A handful of ripe olives and some unfermented whole wheat bread, or an olive sandwich and mayonnaise dressing, and a glass of unfermented grape juice makes a nice meal.

The pulp is soft and separates easily from the pit when masticated and is quickly converted into delicious creamy paste which forms a perfectly wholesome and desirable food to supply the body with. It is the best form of grease. The average taste of the person has not been educated up to appreciating the fine, delicate, rich fruity flavor of the ripe olive, which will keep for years if pickled properly.

Prof. Hilyard of the College of Agriculture of the State University has used olives which he put up three years previous, which he found to be as delicious an article of food as one could desire.

Fruits offer acids, sugar and fluid substances in abundance, while the olive supplies fat, albumin and a very little sugar, containing practically no starch. It is a good diet for those who are suffering from diabetes and Bright's disease, and all who have lost their ability to digest starch—rheumatism, liver complaint, etc.

The use of the green olive is a modern invention.

Of the sacred trees of the world (the palm, the olive, the vine) it stands second and is associated with peace and plenty.

Green olives imported from Spain are indigestible because they are made from unripe fruit and in no way superior to unripe apples or peaches. There is as much difference between the wholesomeness of a ripe pickled olive and a green one as between ripe and green apricots.

## OUR FOOD IS OUR FUEL.

Every particle of food that enters the stomach either benefits or harms the body.

Our health depends upon the fine quality of fuel we furnish for the running of the human engine. The best is obtainable from Nature's storehouse (natural distilled food, sun-cooked). Too much care can not be exercised in the selection of pure foods. We should demand of our grocer, druggist, etc., a guaranty as to purity of all food and medicine.

## MOTHER NATURE'S LABORATORY.

is situated in the beautiful sheltered Valley of San Fernando, at the base of the Sierra Madre Mountains in California, where the deep soil and mild climate are conducive to the natural and ideal home of the olive, where the trees are protected from the frost and yet near enough to the coast to secure the sea breeze. Its temperature is very similar to that of Italy and that of the countries bordering on the Mediterranean, and where the sunny exposure insures the maturity of the olive, from the blossoming of the tree until the fruit is ripe, it being sub-irrigated by the drainage from the mountains, the groves never require any irrigation to complete and perfect the development of the fruit. It is so high that it is never bothered with the black scale or smut. Therefore no spray

ing or fumigating is necessary to eradicate the scale pest. (The basis of most spraying solution is whale oil. The fruit matures bright and clear at the time of the picking and gives to the finest oil those two essential qualifications, flavor and purity, as prepared by the Great Alchemist in a perfect apothecary shop about 1000 feet above the sea level in a frostless belt.

(To be continued.)

## A Punctual Bird.

What tempts the little hummingbird that we see in our gardens to travel every spring from near the equator to as far north as the Arctic Circle, leaving behind him as he does so, for a season, many tropical delights.

He is the only one of many hummingbirds that pluckily leaves the land of gayly colored birds to go into voluntary exile in the north, east of the Mississippi. How it stirs the imagination to picture the solitary, tiny migrant, a mere atom of bird life, moving about the range of human sight through the vast dome of the sky. Bourne swiftly onward by rapidly-vibrating little wings, he covers the thousands of miles between his winter home and his summer one by easy stages and arrives at his chosen destination, weather permitting, at approximately the same date year after year.

—Country Life in America.

## Soul of the Flower.

One of the principal manufacturers of perfumery in the world has declared that he is quite certain flowers actually possess souls. The fragrance of a flower is really its soul, and it exists when the flower itself has perished. This, he maintains, is not a poetical fancy, but an established fact. Certainly the perfume of a flower is not a dead thing. This seems to be a curious statement to make, but it is a fact that when certain conditions are fulfilled a part of the life of the flower never seems to die. Although the fragrance of flowers dead years ago may have undergone all sorts of manufacturing processes to extract it and to fix it, yet it never dies. When the flowers of the kind it was extracted from bloom it exhibits a marvelous sympathy.

Take, as an example, the case of jonquils. At the end of the year the smell of the perfume is constant, but in the spring a change appears. In May, when the jonquils are in full bloom, the bottled essence is very perceptibly stronger in odor. As the flowers droop, so does the perfume lose its potency in strict agreement. This mysterious sympathy between flowers and essence never dies, but ever responds to the proper seasons. There is room for reflection in the thought that every scent bottled holds the souls of hundreds upon hundreds of flowers. An eight-ounce vase will hold the souls of seven tons of roses.

Toledo Times.

## Resolutions of Sympathy.

At the Christmas banquet, at Hotel Cassadaga, the following resolutions were adopted by the large number present.

Resolved that it is with heartfelt grief we learn of the terrible accident which resulted in the passing out of Xilia the little daughter of Harrison D. and Marguerite C. Barrett and that we tender to them our most sincere sympathy in their great bereavement. But we know

There's no pain for the brow that death kisses;

No tears for the bright eyes to weep;  
She has passed from your own caresses  
To those that are tender and sweet.

But be pitiful, oh, angels, if in blindness,  
When the fountains of anguish are stirred,  
You forget for a moment their kindness,  
And sigh for your paradise bird.

Eber W. Bond,  
H. S. Twing,  
Mrs. J. D. Palmer,  
A. A. Butler,  
F. E. Bond.

The above are all the officers of the Association in the vicinity at the present time.

Sincerely,  
CARRIE E. S. TWING.

"To attempt aught against your neighbor is attempting against your own self."



PROOF OF SPIRIT CONTROL

Lutie Blair Murdock's Spirit Paintings.

PAINTS FLOWERS WHILE BLINDFOLDED.

Experience of Mrs. Emma Hardinge Britten and Others.

A very remarkable and convincing proof of spirit control was furnished by Mrs. Lutie M. Blair (afterwards Mrs. Murdock), who lived for a while, about thirty years ago, in Montpelier, Vt., afterwards in Rock bottom, Mass. The writer was personally acquainted with her while in both places, and can fully confirm what he quotes from the testimony of others concerning her.

Mrs. Emma Hardinge Britten thus speaks of her: "Mrs. L. M. Blair is a medium who paints large groups of flowers, shaded and colored with remarkable skill, whilst carefully blindfolded by skeptical persons selected from the audience before whom she exhibits her marvelous powers. When first the author became a witness of this lady's extraordinary mediumship she was giving a public seance in Oswego. Entering the room before the commencing of the exercises, Mrs. Britten and her party watched the operation of two skeptics who had been named by the audience to blindfold the medium. This work was evidently accomplished with a will which left no chance for the smallest ray to reach the closed eyes of the entranced medium.

Directly afterwards Mrs. Blair commenced painting with astonishing rapidity, dipping her one brush into one color, now into that, without making the smallest mistake in the selection. When the pictures were completed, the medium, still entranced, stated that it was an allegorical representation of the life and work of a lady then present, and having explained in choice language the meaning of the flowery group, and detailed most minutely the design expressed, in the petal and color, she commanded it to be carried to the stranger who sat so darkly veiled, "in such a part of the hall, that even had the veil been raised the distance from the platform would have utterly precluded all chance of recognition. The party who received the picture had never before seen Mrs. Blair. The interpretation of the allegory, as given through the entranced lips of the medium, exactly fitted the recipient's life woof, and Mrs. Blair has never met that stranger, and even the small recompense sent for this wonderful test of spirit power, was conveyed anonymously, the author rejoicing in this opportunity of doing justice alike to the spirit friends and the medium through whom they worked, by acknowledging that Mrs. Britten was well pleased but greatly surprised recipient of this fine test."

OTHER TESTIMONY.

One of the most reliable correspondents of the *Banner of Light* twenty years ago, thus gave his experiences with Mrs. Blair:

"It was at Montpelier I first saw Mrs. L. M. Blair, now Mrs. Murdock, who I think is the most remarkable medium in the country. She was born with only one forearm (the right) and that is often controlled by what claims to be an Indian artist who lived on the shores of the Mediterranean and passed to spirit life about seventy years ago. I have in my parlor a painting some twelve by sixteen inches. It represents a delicate hand, a few branches of a rose bush which contains some twelve full blown roses, a number of buds, leaves, etc., so placed as to partially cover the motto: 'We'll bless you forever.' This painting was executed by Mrs. Blair while she was effectually blindfolded, and in the brief time of eleven minutes. I have taken it to at least half a dozen prominent artists in Boston, and asked them how long it would take them to paint a duplicate, and the shortest time given by anyone was five hours. During the time that her hand is controlled to paint, her brain and vocal organs are controlled by another spirit who talks very fluently on almost any subject you mention. He said to me that he had to keep the medium unconscious during the time the artist is painting, as she is so sensitive to any skeptical influence or remarks that might be made in her presence, that the other spirit could not control her hand satisfactorily.

"The paintings are all in water colors (when the writer knew her she used what are known as 'family dyes,' dried down by heat to the proper consistency), and she, or the spirit, uses only one brush, which is cleaned in a tumbler of water as soon as one color is used. I have seen her painting on many different occasions, but have not seen her return to the same color after rinsing the brush. All the red, yellow, or other color she uses, is laid on before she commences with another color, and any of her paintings when half done are greater curiosities than when completed. One day I sat watching her, and talking with the spirit that controlled her speech, I called attention to another part of the room, and although her eyes were blindfolded, she turned her head, for a few moments in the opposite direction, and I picked up the tumbler and held it directly back of her head. As soon as it became necessary to wash the brush again, the controlling spir-

it brought her hand over her shoulder and washed out the brush as readily as if the tumbler was in its accustomed place, and proceeded with another color. While I have been talking with one of her controls, the other would answer my questions in writing at the same time. He assures me that he paints more beautiful pictures in the spirit world than have ever been seen on earth. He said that they were used there, as here, to adorn their homes, which are, as here, in every respect as our homes in this life."

OUR OWN PICTURE.

The writer deems himself exceedingly fortunate in having one of Mrs. Blair's finest productions, and all the more so because it was presented to him by the medium as a loving tribute from his spirit mother. It is in the form of a beautiful wreath, about twelve by sixteen inches, and is composed of red and white roses beautifully blended, mingled with buds and leaves artistically interspersed. At the top where it joins, is a delicate female hand holding downward, as the key to the arch a lovely white rose, emblematical of mother's condition in spirit life. In the center of the enclosure, written in ornate letters composed of minute rosebuds, perfect in structure, is this significant sentiment:

At heaven's gate I watch and wait thy coming feet."

Of course the first line of this motto is but a poetic figure of speech. No "Heaven's gate" debars our angel mothers from holding their vigils by our side, wherever in this world of shadows we may be. But it is a blessed assurance that when we pass the portals of flesh and sense, our dear kindred will meet us at the entrance of the celestial realm that awaits our coming feet. Although this wreath of roses was painted thirty years ago, the colors seem as bright as when first blended by the spirit artist, and if, as he assured the gentleman whose record we have quoted, he "paints more beautiful pictures in the spirit world," we hope when we go "Where the roses ne'er shall wither" to possess another thing of beauty whose brilliant hues will indeed be "a joy forever" to behold! Mrs. Blair's pictures are rare and unique gems of "divine art," and as proof of spirit power and control, they are unrivaled. Fortunate are those who possess them.

DEAN CLARK.

In the *Light of Truth*.

I PACK MY TRUNK.

What shall I pack up to carry  
From the Old Year to the New?  
I'll leave all the frets and hurry,  
Thoughts unjust and doubts untrue.

Angry words—ah, how I rue them!  
Selfish deeds and choices blind—  
Anyone is welcome to them!  
I shall leave them all behind.

Plans? the trunk would need be double.  
Hopes? they'll break the stoutest lid.  
Sharp ambitions! last year's stubble!  
Take them, Old year, keep them hid.

All my fears shall be forsaken,  
All my failures manifold;  
Nothing gloomy shall be taken  
To the New Year from the Old.

My contentment, would 'twere greater!  
All the courage I possess;  
All my trust—there's not much weight  
there!  
All my faith, or more or less.

And I'll pack my choicest treasure,  
Smiles I've seen, and praises heard,  
Memories of unselfish pleasure,  
Cheery looks, the kindly word.

Ah! my riches silent cavil!  
To my rags I bid adieu!  
Like the crocuses I shall travel  
From the Old Year to the New.  
—Amos R. Wells, in *Washington Home Magazine*.

How Often We Forget.

We are too heedless of the little things  
Done for our comfort by our own each  
day;  
Too thoughtless of the cheek our lips might  
kiss

The grateful word—so short a word to  
say!

We notice not the tired feet hurrying  
On our small errands; fail to heed the  
meek

Word of reproof, nor sicken with the  
thought  
That all our blunders less kind lips might  
speak.

God trains his angels in His simple homes,  
While we search skyward for the radiant  
wings;  
And heaven's light plays about the patient  
souls

Who by our hearthstones daily toil and  
sing—

How often we forget, till dear, tired hands  
And tender, watchful eyes

Wearied of waiting for our tardy thanks  
Slip into Paradise.

Kate Whiting Patch.

Good words disarm rage."

A THOUSAND YEARS FROM NOW.

I often muse in dreamy way,  
On that far distant, coming day  
One thousand years from now.  
I wonder where I then shall be,  
And what my wandering eyes shall see  
One thousand years from now.

I doubt not that this grey old earth  
That gave to me my mortal birth,  
Will still its mission fill;  
And tho' to heights of bliss I rise  
Down thro the azure of the skies  
I'll watch its progress still.

I've known its sorrows, borne its grief—  
Have seen hopes wither like a leaf  
Before the autumn blast;  
But from a friend I never turned,  
And earth that title fairly earned  
Through all the bitter past.

On its broad bosom deeply scored,  
I read the perfect law of God  
In letters bold and clear:  
Tho' dull of sense, who runs may read  
That spirits from the body freed,  
Live on in higher spheres.

The riven canyon's waving line—  
The treasures of the buried mine,  
Exhaustless wisdom teach:  
The daisies o'er the meadows spread,  
The violet, with its bended head  
A lesson hold for each.

What noble souls have trod the earth—  
Some have attained to higher birth,  
And some, thank God, remain.  
And nobler, wiser, they have grown  
That earth gave them not joy alone,  
But discipline of pain.

And so from higher realms of light,  
I hope to watch earth's future flight  
Among her sister spheres,  
And note the progress of the race  
That finds on earth its dwelling place  
From now a thousand years.

What mighty strides will science make  
In bold attempt to overtake  
The mysteries of God!  
She to the open light of day,  
Earth's hidden secrets may display,  
Now buried 'neath the sod.

Since Franklin first the lightning chained  
What heights of progress we've attained  
And still the way leads on:  
Old ghosts of dogmas must be laid,  
And revolution yet be made  
By wiser than St. John.

Then men shall see with clearer sight,  
And seeing, strive to do the right,  
And each may help the other;  
For in the garb of every man,  
Without regard to race or clan,  
They'll recognize a brother.

Then to these shores as to a home,  
The happy angel host will come  
With blessings to endow  
Their brothers of that future race  
That finds on earth its dwelling place  
A thousand years from now.  
—Belle V. Cushman.

Cassadaga Camp Program For 1903.

GEORGE H. BROOKS, CHAIRMAN.

The program as far as completed is as follows:

JULY.

Thur. 9—Buffalo Day. J. W. Dennis, Chairman.  
Sat. 11—Veteran's Day. Carrie Twing.  
Sun. 12—Carrie Twing. Elbert Hubbard.  
Wed. 15—Ohio State Day. Willard J. Hull. W. J. Colville.  
Fri. 17—Willard J. Hull.  
Sun. 19—Willard J. Hull. J. W. Colville.  
Wed. 22—New York State Day. H. W. Richardson, Chairman. Mrs. Tillie U. Reynolds. Carrie E. S. Twing.  
Fri. 24—Mrs. Tillie U. Reynolds.  
Sun. 26—Rev. F. A. Wiggins. Mrs. Tillie U. Reynolds.  
Tues. 28—Rev. F. A. Wiggins.

AUGUST.

Sun. 2—Rev. Morgan Wood.  
Tues. 3—Rev. Morgan Wood.  
Wed. 5—Woman's Congress. Rev. Anna Shaw. Mrs. Catt. Susan B. Anthony.  
Sun. 9—Rev. Francis Mason. Rev. Anna Shaw.  
Wed. 12—Pennsylvania Day. J. K. Wilson.  
Fri. 14—Prof. W. M. Lockwood.  
Sun. 16—Prof. W. M. Lockwood.  
Tues. 18—Prof. W. M. Lockwood.  
Wed. 19—Canadian Day.  
Sun. 23—Rev. B. F. Austin.  
Wed. 26—N. S. A. Day. H. D. Barrett.  
Sun. 30—Swami Abhedananda.  
The Monday programs will consist of conference and a card party in the evening.

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"There are two births of our existence;  
one when our Mother gives our bodies  
into light, the other when we give light  
to our souls. Suffering accompanies both  
alike."

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# METAPHYSICAL.

Conducted By EVIE P. BACH.

## "TEACH ME THE WAY."

O Thou unseen, eternal one,  
Whom myriad worlds obey—  
Whose being is—whose will be done,  
Where'er the rays of stars or sun  
Through the wide realms of ether run:  
"Teach me the way."

At morn, when first thy golden beams  
Thy glorious works display,  
When o'er the hills Thy sunlight streams,  
And earth with life and beauty teams,  
Like some bright isle in happy dreams:  
"Teach me Thy way."

At, evening when Thy shadows fall  
Around departing day,  
And lowly vale, and mountain tall,  
And stream, and lake, and forest, all  
Grow sombre with their mantling pall:  
"Teach me Thy way."

Nor less, when in life's solmn hour,  
Are sleeping silently,  
The weary bee, in tiny flower,  
The wildbird, in his greenwood bower,  
And souls 'neath that or princely tower:  
"Teach me Thy way."

When by the smile of summer blest,  
The fields and woods are gay,  
All in a robe of verdure dressed;  
When the wild winds have sunk to rest,  
Thy waves are still on ocean's breast:  
"Teach me Thy way."

Or when Thou stretchest forth Thine arm,  
In awful majesty,  
In wintry skies, or climate warm,  
Robing about the unseen form  
With clouds and darkness, fire and storm:  
"Teach me Thy way."

Maker of all—earth, sea and air,  
Ruler of night and day,  
Long as I live beneath Thy care,  
While goodness keep and mercy spare,  
Be ever this my heartfelt prayer:  
"Teach me Thy way."

And when life's fleeting hours have passed;  
When in eternity  
The underlying soul on Thee is cast,  
O take me to thyself as last,  
—through that endless, unknown vast,  
"Teach me Thy way."

## CHEERFUL CHATS.

Cleanse your mind of all thought of "evil  
and have only room in it for thoughts of  
eternal progress—in a while you will be-  
come a great and mighty worker for the  
good of the whole.

Pessimists and God-fearing men and  
women see this beautiful world filled with  
evil; a great God-loving soul see in it and  
the universe only God—only orderly pro-  
gress.

Constantly seeing the world as evil helps  
prolong discord all along the line and tends  
to make weak minds believe life—God—is  
a dire failure.

A mind filled with thoughts of evil in the  
world has no room for pure thoughts—  
strong thoughts—inspirations; holding such  
morbid thoughts retards man's progress  
and the progress of many others.

The normal or optimistic mind sees all  
things in their true value and relation,  
and is a positive mind that does great and  
continuous good towards helping others  
to awaken, grow and expand, progress real-  
ize their truth.

A man who really knows is wise, peace-  
ful and powerful, and leads many other  
men to knowledge, wisdom, peace and pow-  
er.

All great men and women who really  
help to uplift the world and lead men to the  
Most High are cheerful optimists.

An optimist is one who aspires, yet feels  
and knows that the great God is not a fail-  
ure, and is ordering the whole universe in  
the exact right way; that the order of to-  
day is not the order of yesterday nor to-  
morrow.

A great soul without any attempt to re-  
form the world, reforms himself, and then  
forms and reforms all things, in a peaceful  
and harmonious way—without pernicious  
activity that causes so much disturbance  
discord and inharmonious in the world.

Trying to legislate men by external  
means to be moral is always a failure, and  
causes much ill-will, hatred and anger—  
even much bloodshed.

You can win more men by Love and  
Reason than by threats and punishment.  
We know all men are eternal souls, go-  
ing onward, forward and upward to one  
goal.

The world makes more progress now in  
this age in one decade than it did in ages  
in the dark past.

In union, unity and oneness are man's  
strength, growth, expression and progress  
—and all inspiring souls hope and aspire  
for the blessed state that will come with

Universal loves that is now the essence of  
the present Higher Thought.

The dynamic power of the Higher  
Thought is making man progressive as  
never before—it is making him more than  
mere man now and here.

We are learning, too, the power of pro-  
jecting silent thoughts of sweet, pure love  
on all men—regardless of color, sect, be-  
lief, non-belief, or religion.

If instead of a gem or even a flower we  
cast the gift of a lovely thought into the  
hearts of all, that would be giving as the  
angels give.

To do our best we must love and aspire  
and live in ideals. All men have some-  
what of aspiration and ideality; project  
silent love to all and you rouse these as-  
pirations and ideal thoughts in all men and  
strengthen your own aspirations and help  
the fulfillment of your own ideals.

"God hides some ideal in every human  
soul."

In all our hopes, aspirations and ideals  
we must go for power and strength and  
light to the God within; then we can bet-  
ter love all, and help all.

"Inward toward God we must go con-  
tinually for spiritual force, and outward  
towards humanity to exercise it, and rein-  
force it."

"Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act that each to-morrow  
Finds us farther than to-day."

All good is ours if we love and aspire;  
to love all gives man his greatest bliss and  
greatest power, and is man's highest aspi-  
ration.

There are no souls that do not need your  
love: we are all children of one eternal  
All-Father whose love extends to all.

"There is no nation so far off, no people  
so distant, no individual so obscure and  
despised, with whom we do not stand in-  
dissolubly related, and with whose fate,  
present and future, the fate of every man  
and woman is not inextricably woven for  
weal or woe."

There is but one infinite and universal  
ocean of Life of which each individual be-  
ing is a drop.

As we aspire and live in the spirit, the  
moods, fancies, illusions and delusions of  
the mind cease and we become strong—  
vital living souls, free from disease and the  
transition called "death" is looked on as a  
blessed birth into Higher Life.

Love, aspire and hope!  
FRANK HARRISON, in Magazine of Mys-  
teries.

## LEARN TO BREATHE.

It is encouraging to note that the great  
importance of proper breathing is begin-  
ning to be generally recognized. It is, in-  
deed, the basis of all health. Nature has  
shown the great importance of fresh air,  
and plenty of it, by arranging that while a  
person may go for six weeks without food,  
and for several days, under favorable con-  
ditions, without water, one cannot exist  
five minutes without air. Geneva March  
writes as follows on the subject, in the  
Farmers' Tribune.

"We laugh at the Chinese for bandaging  
their women's feet. We laugh at the Flat-  
head Indians for bandaging their baby's  
skulls. These are familiar instances of the  
great truth that few of us have a sense of  
humor. For what better evidence of its  
lack could there be than for one cripple to  
jeer at another on the score of his deform-  
ity?"

"For instance, how many of us give our  
lungs a full draught of fresh air that is the  
life of the whole body?"

"We know what our lungs are for. We  
all breathe at least thirty times a minute.  
Yet we practically never breathe with our  
lungs; never breathe properly.

"We don't bandage our feet at least not  
quite so tightly and unhealthfully as do the  
Chinese women, although we have little to  
boast of in the matter of covering our feet.  
We do not bandage our brains, at least not  
the outside of them. But we do delibera-  
tely bandage our lungs, not only with im-  
proper restraints of clothing, but also by  
sitting improperly and by permitting the  
breathing muscles to become atrophied.

"It is possible for a man to exercise his  
whole body, to keep it well and strong,  
simply by breathing properly. Every child  
should be taught to breathe and to get the  
habit of filling the whole lung space at each  
inhalation and of emptying it completely  
at each exhalation.

"Do you know that there is no better  
way of getting to sleep after going to bed  
than by breathing properly? Here is a  
specimen breathing exercise:

"Push away your pillow and lie flat upon  
your back with your muscles relaxed.  
Slowly draw in the deepest breath possible,  
hold it four seconds, and then slowly expel  
it until your chest and abdomen are collaps-  
ed. Repeat this until you are tired or fall  
asleep.

"There are scores of ways of varying this  
exercise. You will think many of them  
out as you practice. But this is the essen-  
tial. Of course, it is assumed that you  
sleep with your bedroom windows open."  
—Ex.

## ON MAKING LIFE SMOOTH.

I have never yet seen the man or woman  
whose life was perfectly smooth unless  
they made it so by sheer force of will.  
They do sometimes turn their backs upon  
annoyances and forget their existence.  
The first professed follower of the Eastern  
faith, known as Buddhism, I ever met was  
a tranquil man who had apparently gained  
great strength of mind with bodily repose  
and when he has occasion to face a hard  
blow from fate he was fully armed for it,  
because he has husbanded his strength  
where others wasted it upon petty mat-  
ters. His creed was to live above them,  
and so effectually did he follow it that his  
pride did not suffer when the government  
forgot to recognize his years of faithful ser-  
vice in its distribution of favors. Later he  
had a splendid opportunity to bring its  
neglect to the attention of those who could  
repair the oversight, a thing he never  
would have done had his pride smarted  
from the blow.—Boston Traveler.

## A CALL FOR HELP.

### To Prepare a History of Modern Spiritualism for the N. S. A.

Your readers are aware that I have been  
appointed by the N. S. A. to prepare a his-  
tory of Modern Spiritualism. It is desira-  
ble to get all the authentic data possible  
from all accessible sources and when prac-  
ticable to verify all statements that may be  
regarded doubtful or when the uncertainty  
of memory may require further support.

One of the first things to be done is to  
secure important facts and statements of  
representative minds for half a century or  
more previous to the advent of the "Roch-  
ester knockings." The purpose of this is  
to prepare an interesting section tracing the  
progress of ideas, that prepared the way  
and made the conditions for the intro-  
duction of the newer.

Persons having access to papers, maga-  
zines, books, sermons, legislative docu-  
ments, court records, trials for heresy,  
witchcraft, Sabbath breaking, blasphemy or  
any other religious abuse, or accounts of  
great discoveries involving the position of  
women, rights and duties of children auth-  
ority of husbands over their wives, the con-  
trol of property, the rights of girls to enter  
schools and colleges on an equality with  
boys and everything pertaining to the  
struggles for justice and the expression of  
sentiment on every question that indicates  
the trend of public thought and of religious  
moral, social and political conceptions and  
judgments of right and wrong duty and  
obligation and divine authority in the  
affairs of common life.

A few striking expressions from repre-  
sentative minds in pulpit and press, in con-  
gressional debates, judicial decisions, all  
vital questions of the time will give an  
idea of the variations and progress of pub-  
lic ideas and sentiments from year to year  
and from decade to decade, by which the  
influence of facts and causes can be traced  
and a general survey of the state of the  
public mind can be placed before the read-  
ers from which to estimate the influence of  
leading minds, theological authority and  
the spirit world prior to the epoch marked  
by the advent of Modern Spiritualism.

This may cover the time from 1776, when  
the genius of Thomas Paine, vitalized the  
intellectual world with clear, strong ideas  
of human rights, divine justice and liberty  
of conscience, to 1848, when the spirit  
world made itself known and felt upon  
earth in an unprecedented manner.

Every reader of the SUNFLOWER can  
help in this work and it will be helpful to  
the readers to spend a little leisure time in  
looking up data, old books, old sermons,  
old religious records, old magazines, edi-  
torial writings and all other sources of in-  
formation that may be accessible, can be  
read at leisure and a few of the most strik-  
ing sentences copied with name and date of  
the book or magazine from which it is taken  
and the information so obtained will re-  
ward the reader for his time and effort.

Though I am to collect, sift, analyze and  
arrange for publication and edit the work,  
I am by no means acting alone; every Spir-  
itualist in the world should have an inter-  
est in this work and cooperate with me in  
an effort to make this history thoroughly  
reliable and as comprehensive as possible;  
that it may be a standard of authority for  
future generations. When convenient,  
marked copies of papers or magazines may  
be sent me and if accompanied with a re-  
quest will be preserved and returned to the  
sender. This field of inquiry from 1776 to  
1848 is the first to be used in preparing the  
introduction section. After 1848 there  
will be a variety of branches to treat in their  
order, first facts and mediumistic phenom-  
ena. Then will follow the growth of spir-  
itual literature, its influence in various re-  
forms, its bearings upon religion, its con-  
flicts and conquests, the opposition and  
objections it has had to meet, public dis-  
cussions, various theories offered to explain  
it, children's lyceums, local organizations  
and their work, the rise and development  
of campmeetings, national associations,  
etc., etc.

In each of these departments and others  
not mentioned, every reader is invited to  
contribute such helpful information as he  
may be able to furnish. It is not expected  
that every item will appear in the history  
in a way to be identified but all are neces-  
sary as a means in the formation of correct  
judgment and an condensed statement of  
important facts.

Hoping to hear from your many readers,  
I remain, a friend and coworker of all true  
Spiritualists.

LYMAN C. HOWE.

## Sunflower Thought Seeds.

Ideas rule the world. Ideas are formed  
by the aggregation of thoughts and  
thoughts are living, spiritual substance.

The Grecians said of the Persians, "They  
teach their youth the virtues as other na-  
tions teach theirs the alphabet."

Of all the virtues the greatest care was  
placed upon veracity; because, as taught  
by their prophet, Media, man's duty is to  
think purely, speak purely and act purely.

For to think, speak and act purely is to  
speak, think and act as would the highest  
and holiest being. Body and mind to be  
kept clean and pure because thought pre-  
cedes and desire leads to action, and "as a  
man thinketh so he is."

With the Persian Spiritualist, a word  
was sacred and lying the most shameful  
thing. A man who lies in this business,  
does so in his religion; his religion is false.

Falsehood panders to the lowest self-  
ishness, and to the degree only that we ban-  
ish falsehood from our lives are we spiri-  
tually and mentally honest and clean.

Hence the vital value of always thinking,  
speaking and acting truth, fully. Be-  
cause truth only saves, error never.

All honesty is truth in action. All adul-  
terations, the practice of perfidy, the per-  
dition of the soul.

Not in all the past has there lived a gen-  
eration more adulterous than the present.  
Our environments sham to such an extent  
the depth and reach of deceit is most debas-  
ing.

In the education of Persian youth three  
things are prominent: To ride a horse  
draw the bow and speak the truth."

The doubleminded Persian King, per-  
fidious Pilate asked: "What is truth?"  
This man equally guilty with the Jews of  
murder, like many of today, was a machine  
of "policy," lacked the courage to express  
honestly his convictions and to act upon them.

Pontius, the perfidious, has been warned  
by his more noble wife to "do evil to this  
just man." I believe this query insincere,  
for he dealt treacherously with his prisoner.

As indicated, the Persian Spiritualist  
practiced physical, mental, moral and spir-  
itual training. Healthful exercises of all  
our faculties and functions is essential to  
the upbuilding of robust, clean, manly  
character.

To draw the bow, as in the case of the  
Persian youth, educates the eye accurately  
far-seeing, trains and draws out the math-  
ematical powers of the soul. "Press to-  
ward the mark, and keep the eye single that  
the body may be full of light," creates a  
training both optical and mental.

Constantly to speak the truth is the  
acme of systematic discipline for the correct  
unfolding of the mental and spiritual  
nature. The practice of truth makes free  
—free from error and conduces to clean  
candid action.

Of many character-gems met with this  
appears beautiful and precious: "and nei-  
ther was there any deceit in his mouth."  
O, how like a bird this has vibrated in my  
heart—music-notes, precious and entranc-  
ing. I call it a gem. Think of it. Turn  
it over, view it from all sides. How it spar-  
kles—a diamond of light divine, of life,  
truth and beauty. Clasp it to your heart  
and let it abide like a bird of life's happiest  
melody singing always: "Neither is any  
deceit in his mouth."

Oh, how it puts to the blush the unscrup-  
ulous commercial spirit. In the midst of  
business competitive strife this is the basic  
vitalizing thought seed for the correct for-  
mation of enduring useful, personal char-  
acter. Then let the signet of our lives be  
"Neither is any deceit in his mouth." The  
great necessity of the race is nobility of  
character created by love of justice, truth  
and human sympathy.

SUNSHINE.

"Persecute not if you would not be  
persecuted."

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ture consists of "Hypnotism," "Occult Mys-  
teries of Hindoo Magic," "Adeptship," "Witch-  
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By the Guides of Mrs. Sophia E. Wood-side.

What is Mediumship? It is the God-given power of discernment, whether it be mental or physical; whether it be demonstrative, impressional or inspirational. It is the divine gift to the children of the shadows. The divine unfoldment and open door to all progression.

Mediumship is the angels' phone through which they breathe to mankind words of life and light, truth and power; the golden gate to all advancement; a benefactor to the human race; the sky-light to man's darkened mentality. It ennobles, blesses, refines and educates. It is not only the greatest educator known to people on earth, but also to those on the higher planes, for we have our mediums here, our thought filters. Golden stairs to higher intellectual planes.

Disabuse your minds of the erroneous thought that crossing the line makes musicians, harpists, of great skill or saints in white robes with nothing else to do but shout halleluhs and psalms of praise. Disabuse your minds of the incorrect idea that crossing the line constitutes infallibility, omnipotence, omniscience of your guides. We are prone to wander here; temptations surround us on every hand. We are a living people with occupations, trades, various industries, philanthropic institutions, places where your criminals are taken care of when you, in your blind ignorance, send them into another sphere, where they are educated and dealt with humanely. Homes and nurses are provided for poor little waifs whose untimely career is suddenly closed; poor little homeless and motherless babes are cared for tenderly and lovingly. Have you never wondered what becomes of them? Did you think they were just the essence of life and that they were only drawn into the great orb of light, or life principle? If they are, so are you. If this was true there would not be the same incentive to higher living. We all have something to do for there are no sloths with us. This is the reason your mediums sometimes find their guides are not always with them, for we all find some work to do and feel compelled to do it. You earth children so often act as though you had no work to do. As though you had no belief in spirit return; for if you did, you certainly would not treat us as you do so many times. The most trivial excuse and away you fly to attend to some mundane affair. Now while we wish it distinctly understood that we do not deprecate mundane affairs of any moment; but some dippant caller will too often take you away from the most educational lessons, and your angelic tutor can stay or leave just as he chooses, until you have talked over the airy nothings of the day. And then, when the butterfly flits away, you will come back to the seance room or writing desk and if you fail to get messages or the pen does not flow with inspirational thought bristling with gems; or some passing spirit gives you illusive or erroneous suggestions or messages, you are utterly disgusted.

Who is to blame for your disappointment?

When duty calls, we always gladly excuse the medium. There are unlooked for duties which sometimes interfere with the regular sitting, and near and dear friends come sometimes unexpectedly to the medium. We would not want you to be impolite or unkind to anyone.

When you become a medium you are a psychic student and begin with elementary work of advancing step by step and are found when apt, willing and steadfast, promoted. Oscillation is discouraging to the instructor and damaging to the student.

Idlers and truants are always in trouble and dissatisfied and are eternally finding fault with themselves and every one else, on both sides of the line. Mediumship means work and that continually in order to bring out the best results.

Of course a brief respite is essential to the health of the medium; a perfect vacation. Close the door of your spiritual mentality and drift idly down the stream of old materiality for a little time; you will then resume your studies with a renewed vigor.

Then be faithful and attentive; have your regular hours for sitting and you will know your tutors are awaiting your presence in the seance room. Keep your seats during study hours and be in them at the appointed time, and regular in attendance, studious, faithful and true.

Don't get impatient if you seem to work slowly at first as there are many reasons for this. The psychic student is somewhat different than a student of ordinary branches. It is more of a classical education; it is the highest field of thought; the Olympian mountain whose proud heights are scaled only by thorough diligent students. If you weary by way and are fickle and careless, you will attract slothful spirits and there will be no real advancement for they, finding an opportunity for their frivolity or laziness, become re-incarnated, as it were, for a time the medium and thus both medium and spirit are hindered from true unfoldment.

This is why people should be particularly careful and conscientious in this field of action.

We say emphatically prove the spirits and see if you find you are attracting an undesirable convoy or spirits, look at your own mental vineyard, and by careful and close analysis of your inner thoughts, the vantage ground for the undesirable guests; you can by setting to work to eradicate all evil thoughts and tendencies improve wonderfully and at the same time help a weaker brother on the spirit side of life; and your earnest, sincere, self-investigation and firm determination to exterminate the weeds of deception, avarice, covetousness and I-am-iveness; will attract a tutor of high spiritual standard.

They are always ready to help them who are ready to help themselves, but they are never deceived; your earthly gown is very thin, and we examine students carefully before taking charge of them.

There are many hindrances to the development of satisfactory mediumship you all have some besetting sin, for "to err is human." The greatest enemy to development is self-consciousness. That opens many avenues of thought as it means a great deal. It may cause you to be egotistical and feel "I am sufficient unto myself, but I'll sit down and see what news they will bring tonight, and if an Indian comes along (as they are our pathfinders, so to speak) and throws his warm hypnotic spell or influence over you and you riggle and twist and grimace and talk what you are pleased to term foolish gibberish, you are as once disgusted and say, "I'll not sit any more for such nonsense;" for you have no comprehension of the laws and methods of spirit control. Suppose the diamond hidden in the carbon should say, "I am a diamond; I am sought for, far and near; dainty ladies pay fabulous prices for me. I am worn with great pride on their snowy hands. I shall never get out of here if I have to be handled and shoveled by those horrible looking, black, dingy miners. No sir! I'll stay where I am first. I'm a jewel of great beauty and will not submit to any such method of evolution as that." And so, wrapped in its dark covering and its own conceit, it fails to reach the hand of beauty, and to shine with regal splendor. It fails to decompose the rays of light, and to catch the eye with its dazzling brightness. Why? Because it refuses the first step.

It is just as important for the would-be student of spirit phenomena or philosophy to shine at the first setting; to call the tutor from the higher spheres at the first sitting, as it is for the diamond, wrapped in its ebony coat, to shine on a lady's hand.

Step by step you are led along the corridors of light.

We send those first who understand clearing away the underbrush, and the Indian is the best on account of their nearness to earth plane and their simplicity of living the animal magnetic force predominating.

Then comes the one best adapted to throwing open the door of your receptivity. Then the friend or loved and mourned relative as they can hold the attention of the subject better as a rule. Then come the advisors, after the tutors all working together harmoniously. Sometimes we have difficulty in holding a medium; their vacillating nature, their doubts and fears—self-consciousness, for it is also bashfulness; you are so afraid someone will think you are making it, and thus you close the door most effectually to our influence.

To be Continued.

### AMENDMENTS TO THE N. S. A. CONSTITUTION.

The attention of the Chartered Societies of the N. S. A. is called to the following amendments to its Constitution and By-Laws, which were adopted at the Convention of 1902. The revised Constitution and By-Laws, incorporating these amendments will not be published till after the meeting of the Board of Trustees in May; after publication a copy will be sent to each chartered society.

### AMENDMENTS ADOPTED AT THE CONVENTION OF 1902.

Amend Section 3, Article VI. to read as follows:

"Sec. B. —No local society shall have exclusive jurisdiction within the city, town or district in which it is located, but additional charters shall only be granted by the Board in such localities after thorough investigation and careful review of the facts as afford ample evidence that the Cause will be benefited thereby."

By-Laws.—Amend Article II. Section 1, by striking out the words, "State Agents" in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire section I and make Section II read Section I, and Section III read Section II.

Amend By-Laws by striking out Section 8 of Article XI.

Article VI. Section 1, Add after "Each chartered society," the words, "of lay members," strike out everything after the word "thereof" and insert the following: "State Associations having exclusive jurisdiction shall be entitled to representation in the N. S. A. Convention of one delegate for its own charter, and one delegate for

each charter granted by it to subordinate societies in good standing at its last convention, provided that such societies as belong to both the State and National Spiritualist Association shall be entitled to representation on one basis only, that society to elect upon what basis they will send delegates.

Article VI. Section II. Strike out "And said Association shall be composed of delegates from local societies."

Article VII. Section 1. After the words "State Association" insert the following: "By collecting annual dues of \$2.00 for each society in good standing."

Amend Article I. Section II of By-Laws to read as follows: "That an outline of the work to be considered by the convention be sent to the various societies in good standing, as far as possible, three weeks prior to the Convention."

## CHILD LIFE.

### The Story of the Cross to Gain the Crown.

We begin with the first atom of cell life which develops the child. All through gestation the frail object has to fight to live, to exist. The material covering many times is stripped from the rebudding ego and is forced back to wait for a better opportunity to advance on its unfolding mission.

Ignorance of child-culture by the mother vitalizing by the father, has caused the retarding pure, scientific growth of the ego. It is true the ego must meet and pay all its debts contracted in a former life-path before it can advance to a higher evolution. But if the body inhabited could be more pure, more clean, when they enter it, how how much suffering might be eliminated from this human pathway.

There are two egos in one body: First—The spiritual or expanding ego. Second—The material ego given by the parents in the garments that cover the tiny speck of divinity. Human nature invites ignorance, condemns the man spiritually when he is just as innocent as yourself. He did not make the shell he floats around in, you made it for him, and he is forced to submit to the indignations of materiality to grow godly.

If the ego had better environments, better building material, man today would not be groping in darkness, doubt and despair.

Natural knowledge lights the material man, but gives not one ray to the spiritual man. No, his house is not made by hands, but rests suspended in the heavens, with possibilities to reach ever out and on. His life is always pure, always good; as the atom of light he attracts to himself until the perfect man is evolved.

Spirit does not dwell in the body but suspended above it extracting the rays as it flows from the human structure. If the home they temporarily dwell in is going to decay, then little is derived from it to aid and sustain the ego. Therefore, it, the material body, crumbles; and you see it no more. But the life, the soul, the spirit still lives, awaiting for another round in the great plan whereby he may once again re-enter or attract the force to build to sustain it.

God is not resident in man, neither is spirit, but it shines in and through him the same as the sun shines in the forest, warming and vitalizing as it goes. Thus man is eternal and cannot sin, yet needs the thorny path to bring out the latent forces which dwell in him.

Sorrow ripens the human heart, the same as the sun ripens apples, and the heart which cannot outlive sorrow is like the unripened fruit that falls to the ground, decays because there is not enough vitalizing spirit life in him. We do not stigmatize him a coward or weak; no; his elder brother, the spirit, has not gained a footing strong enough to lift him above the darkened path. But nothing is lost, the same broken hearted men or women will rise, take on new courage and once again take up the warfare of life and conquer in the end.

The man with a calm, quiet environment, a healthy body, who can say, thy will, not mine be done. To him life has been previously tested; many, many times until his whole body is permeated, saturated with the rays of his spirit ego. And when he finds his spirit mate, together they travel through this planet, together they pass out and on to more beautiful shores; and, as they go, their soulful farewell sings out in the midnight stillness.

Fear not, my brother, my sister, once I was as you are now, but through the thorn/ paths of disappointment, contention, I have arisen to the harmony of love, peace.

The cross is a little to the right; in time I will reach it, and so will you.

DR. M. JENE WRIGHT.

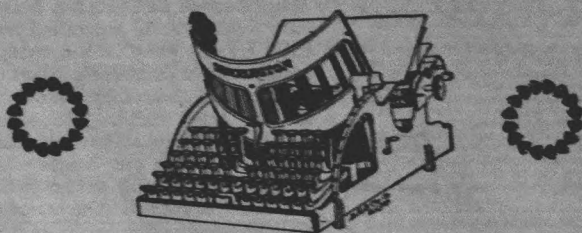
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## WHAT IS SPIRITUALISM?

In the issue of November 15th we requested our readers to answer the above question; several replies have been received which will appear in this column.

To me Spiritualism is a misnomer. The evidence of the continuity of life to those who have investigated, is a fact. Now, what is the evidence? It is the manifestation through the magnetic forces of the medium, and under the same law as the birth of a child through the magnetic forces of its mother, the mother being the medium, and through the law of reproduction, the positive and negative.

There cannot be a manifestation without a medium any more than a child can be born without a mother. The materialization of our friends is in harmony with the laws of the universe. Therefore there cannot be such a thing as a ghost or a Holy Ghost in the form of a dove or any other form. And when our friends manifest to us they are as real for the time being as they were when in the earth life, and are so perfect that you can recognize them as our friends.

Therefore I think it wrong to call such manifestations by the name of an "ism." It may do in theology, theory or Theosophy to have the word "ism" attached, but in the science of and laws of the universe and the manifestations of our friends it is rather out of place to call it an "ism."

JAMES HOWEY.

Wellington, Ohio.

Spiritualism is the unfolding knowledge the laws governing the universe of mind in its many manifestations of form. It is at the center, as a light, to direct each individual into the realization of the eternity of being. And yet it has inseparable relation through spirit with the vastness of all.

The boundless universe is its laboratory, in which its careful students may study the cause and effect of the evolving process of mind as well as its involution building new creations through which the souls of men and women may express their divine possibilities to each other in greater beauty.

All religions are the children of time, built through the efforts of the struggling souls of men to surmount the slow pulsation of crude material life to image the divine as the destiny of the human race.

Therefore, Spiritualism in its fullness, is the parent of all progression; taking various methods to illustrate from the hidden sources, the truth of the underlying souls of mankind.

Its various phenomena holds an inseparable relation with the advancement of expressed individuality, for without it man as an expression could not be. Its philosophy is its induction of spiritual energy. Its phenomena is its evolved manifestation. No more could an engine propel a locomotive without steam than can mankind live without the inspiration gained by an aspiration through his religious motives for something higher and better as inflation.

Spiritualism is the science of life, as a religious philosophy and phenomena this science recognizes causes and effects visible and invisible and will as a finality, crown creation with a perfected humanity through the lofty ideals realized more fully by the close proximity of angel teachers; who, with untiring zeal, are inspiring not only the known speakers, and mediums of today, but all people and all nations are under the beneficent influence of the great convocations in spirit life who are radiating wisdom and love, upon this, our planet, until the low and vulgar conditions, with their shams, and deceit, will fade out, even as the sun's rays put out the darkest night

when the zenith of his glory sheds its golden brightness over the perfect day.

Soon all shall see and know more than has been told and written, as to "What Spiritualism Is." Let us diligently labor and wait with patience for the truth is being revealed as never before.

MARY C. VONKANZLER.

To ask What is Spiritualism? means, What is the Word of God?

The Word of God, so-called, or spirit messages, has been given through the inspired lips of prophets in all ages as well as through some of our modern mediums.

Angels, the highest order of spirits have always conversed with mortals, so we conclude that Spiritualism is as old as the hills.

It takes in all inspiration and power that is manifested in the churches. It is the ruling power of the Universe. The cause and growth of all things.

Spiritualism is the revelation of truth. It is the Divine Life in the soul of man and all expressions of life. It is our only proof of continuity of life. It is the mother's only hope of a future existence of her child. It gladdens the heart of the husband, wife or children. It is the revealer of past, present and future knowledge.

In conclusion, it proves that death is only a change.

MRS. HORTENSE M. PHELPS.

### IS THE TRUE BIBLE.

Read Chamber's Cyclopaedia through

When you are sort of idle,  
And there you'll find this saying true,  
"We don't know what's the Bible."

In ancient days men did dispute  
Each saying, verse and chapter,  
And we can easily refute  
Its science, facts and matter.

Each copiest adds or takes away,  
The words he thinks are idle;  
And so we truthfully can say,  
"We don't know what's the Bible."

Have we now got what these men wrote  
Of deeds both great and curious,  
And if a passage we should quote,  
That passage may be spurious.

Each verse, each chapter and each book,  
In turn has been disputed;  
So when at any part you look,  
That part was once refuted.

To find the true and spurn the bad,  
The church got men of note,  
And from the spurious heap they add  
One book by one man's vote.

Perhaps you think I speak too strong,  
My words I do not bridle,  
I dare you show if I am wrong,  
An undisputed Bible.

Take all the Bible books once claimed,  
It doubles the present one,  
Refuse disputed books as named,  
And Bible you have none.

If God desired to write to men,  
He would give proof required,  
For want of proof all books condemn,  
As there are none inspired.

Our sacred books were made by man,  
To help the churches trade,  
Who knew not of creation's plan,  
Or how the world was made.

They scientific facts deny,  
That are established sure,  
Thus by their blunders, show they lie,  
Their morals are impure.

Thomas Blacklaws.

"The liar is as the amphibian which breathes in two elements."





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JANUARY 10, 1903.

### XILIA BARRETT LAID TO REST. LOVE'S LAST TRIBUTE.

The touch of a tender sorrow, which each heart felt like a personal bereavement, brought many loving friends together at the residence of Mr. H. D. Barrett, on Tuesday morning, Dec. 23d, to honor the pure, sweet life which has so suddenly withdrawn from the plane of mortal existence to life immortal. Few souls of ripe experience, the warrior of many conquests, the man of genius, or the statesman rich in forensic triumphs, could have received a more touching tribute of honor and affection that was bestowed upon little Xilia Barrett. And it did not seem alone the promptings of a strong, tender sympathy for her parents and relatives—warm and earnest, as was the flow of such emotion,—but the impulse was also felt that it was a fitting tribute to the little one herself, that her strong soul attracted its own meed of rightful recognition.

The services were of the most beautiful and impressive character, yet marked by the utmost simplicity as one and another of the many friends present, as well as the father, the aunts and an uncle, gave brief expression to varied sentiment in word and song, while the Shubert Ladies' Quartet provided four of their excellent selections. Before the services commenced, the stricken mother, who although quite unable to leave her couch, with strong, brave spirit was dressed, and then carried to the parlor in the arms of her brother, followed by the feeble steps of her aged father, carefully supported by Mr. Barrett's encircling arms, the Grandpa whose loving care and devotion to the little one have blessed every day of her young life.

Then quietly, Mr. D. M. Staley arose and gave the opening thought in a suggestive poem: "The Fern Leaf," followed by the chant: "There is a Reaper Whose Name is Death" from the quartet. In the hush which followed, Mr. Barrett arose, although crushed in spirit, at this soul-harrowing hour, his rich voice trembling with suppressed emotion, and after a poetical introduction, gave feeling testimony to the sustaining power of our grand philosophy which has upheld him for a score of years and does not fail him now in his heart's bitter agony. And then ignoring his own great need, he implored the strong healing thoughts of every friend present for his beloved companion and for her restoration to health, also for the comfort of her family and for his own dear ones so far away, who could not be present because watching at other bedsides of sickness and death. He also assured his hearers, that little Xilia, who had been lent to them but two and thirty months, had by her sweet, uplifting influence, made of him a better man, a work which was not finished, for her presence would still forcefully lead him onward and upward. This brief address was frequently broken by his brave efforts to regain composure and by the audible sobs of the sympathizing hearts surrounding him.

A touching episode occurred just here in the coming forward of the loving aunt, Miss Cecilia Coffin, to sing with sweet impressive manner the little song which Xilia sang, over and over all that day, her last on earth.

"When the snowflake leaves the sky,  
It turns and turns to say good bye,  
With added verses of great appropriateness and beauty in reference to the fair little snowflake who had so briefly rested here.

Next, Mrs. Minnie M. Soule, whose thrilling voice vibrated with pathos, the never-fading memory of her own bereaved motherhood, reminded the friends that Xilia was not given to her parents alone but to the world, a treasure for all to cherish, and that her work was not completed, for many doors now closed will be opened by her baby fingers, many messages of love will reach human hearts through the ministrations of this sweet angel. Her life was like a pure bright star which will

shine ever brighter and brighter as time goes on.

Here a brother, Mr. Edwin C. Coffin, sang a child's slumber song, and Mrs. May S. Pepper devoted her brief remarks in the attempt to console the sorrowing parents by assuring them that their darling was not lost, was ever by their side, nestling close to their hearts, that many lines of care would yet be smoothed from papa's brow by the baby hands, many hours of loneliness for mamma's heart would be averted and cheered by the sweet presence of her angel child. The speaker then sought to remind all present that this sorrow from which our hearts were aching, should make us more tender to those afflicted ones throughout the world who were also writhing in the agony of grief.

Following another selection by the quartet, "O, Then We'll Understand," Miss Susie C. Clark repeated a brief translation from the Hindoo and an appropriate poem. Further music was rendered and then Miss Evangeline Coffin added words of consolation and promise of a glad reunion a little later on.

Rev. F. A. Wiggin added the closing word to this beautiful service. It was an expression of sympathy too deep and heartfelt for feeble words to voice. He gave a tribute to the triumph of the faith in our afflicted brother, who, when his heart was rent in twain by his great loss, could still say as he stood by the casket, "But that is not Xilia; she is not there." ("Life is ever lord of Death, and love can never lose its own.") Mr. Wiggin closed with a brief invocation to our Father and Mother God for blessing, strength, and comfort, with a benediction of peace to every heart. The quartet breathed a sweet response and again Mr. Coffin lifted his voice in helpful melody to the more immediate family.

Opportunity was then offered to look once more upon that fair vision of loveliness so soon to be removed from mortal sight, but whose beauty, which was beyond all power of portrayal, will ever be indelibly impressed as a fadeless picture on every one who was privileged to look upon it. There was no trace of pain, no sign of death, save the motionless silence, which almost seemed a restful slumber after some tired play-hour time. With the golden curls framing the sweet face, she lay with lips slightly parted, the little pearly teeth just visible, as if in the next moment the spoken word would come. Robed in white with valley lilies sprinkled all about her and upon the white draped table on which she rested, she was a symbol of perfect innocence, a radiant blossom from heavenly gardens, who found our mundane sphere too heavy and crude for her transplanting thither. The rootlets of her frail humanity were too slender, too refined to gain permanent anchorage in the materiality of earth.

And in that grief-laden atmosphere, heavy with the sobs and tears of anguished hearts, the thought arose of congratulation to the little one that had so happily escaped such trial, that mortal grief was not to be her future portion, which must have come had existence been prolonged. Should not every mourner arise to such height of self-abnegation as to be too glad for her to remember the crushing sense of personal loss, all sorrow effaced in the supreme triumph all sorrow effaced in the gladness thus won for her? May grace sufficient be ours for this hour of complete selflessness. The Spiritualist, of all others, should be able to show the world how to suffer and still be strong.

"The wise in heart mourn not for those who live  
Or those who die. That which doth live,  
Lives always."

Upon the quiet breast of the little one rested one bright red rose, typical of the strong love which she had inspired, and which trophy of her earthly experience she bore away with her to her heavenly home as an eternal possession. Mute but eloquent floral expressions of friendly sympathy were clustered near, and later were sent to the Children's Hospital. Carriages were taken for the crematory at Forest Hills, where a touching lullaby was sung over the little sleeper by Miss Cecilia Coffin and an invocation was offered by Mr. Barrett. Thus quickly freed from the grosser elements of earth, her glad, triumphant spirit entered upon the upward path of endless progression.

S. C. C.

From Banner of Light.

### INTEMPERANCE OF WOMEN.

"Lady Somerset, the admired English temperance advocate, startles her American friends by declaring that fifteen years ago the arrests for drunkenness in England averaged four men to one woman. Now the average is three women to one man. The truth of this statement may be inferred from the reported increase of intemperance among the women of America."

Ex. This condition may be considered a legitimate part of the "new era" for women. In days gone by when "Woman's sphere was her home," we heard but little of such things. Women stayed at home, mended the clothes and cooked the victuals and in other ways made a home for the one whom she had chosen to become her partner for better or worse.

With the advent of the new order, all

this has undergone a change until but recently an eminent Catholic prelate in a public dissertation on the subject stated, that with the advent of the new woman the world lost its ideal homes. Clubs, gatherings, and special duties of like nature took all of the time of the woman who attempted it and left no time for home duties and consequently the true home was a thing of the past.

While the learned prelate may have been a trifle harsh, there is too much truth in his statements. Society and other duties take up so much time of the woman who attempts this kind of life that there is little time for anything of a domestic nature.

With these duties come the exhaustion that men have experienced and which, in so many cases has led them to a drop for the stimulant effect, and has been followed by the second until drunkenness resulted.

We can expect nothing more from women. As the ecclesiastical authorities have kept her in a sort of bondage for ages, she is like a school child out on a vacation: full of life and energy and disposed to take full advantage of her opportunities, thus going further than there was any idea of in the beginning.

But to leave all other things out of the question, we see no reason why a woman should not have the same privilege of getting drunk and making a beast of herself as a man has—provided she wants to. She is moulded in the same mould, drew her life from the same fount, and in all ways excepting one or two, nature has endowed her with the same faculties with which she has endowed her brothers.

Of course, she can't throw a stone and her education is such that she has been denied many advantages that have been permitted to her brothers for ages and we can not expect her to take all of the advanced steps in a moment, but as she has now entered the field of drunkenness and has dabbled in other matters, including clubs and politics, her prospects are bright.

But leaving all of these matters aside, it is a startling condition and presages ill for the human race if the condition is as stated.

### WHAT "THEY" SAY.

"Permit me to congratulate you upon the appearance and subject matter of the 'New SUNFLOWER.' I have been very much interested in reading the twice-a-month issue which we have received as an exchange and now the interest will be doubled."

Your article in the current number on Prof. Hilprecht's discoveries is by far the best condensed account of this great discovery I have seen. As I wish to send a copy to a friend and to keep a copy myself, kindly send me another copy containing the article and I will appreciate it.

Very Truly Yours,

NORMAN S. ESTERBROOK.  
City Editor Jamestown Morning Post.

"THE SUNFLOWER is a grand paper and I find it in nearly every home I visit on my travels."

FRANK T. RIPLEY.

"THE SUNFLOWER is a ray of light in my sick room. Long may it cheer and bring smiles of welcome to many sick rooms. My little grandson brings it to me with, 'Here's your SUNFLOWER, grandma, but our sunflowers in the garden were prettier, weren't they? Never mind, we will have more next summer, with such sweet faces in them.'"

ANNA E. SHERRILL.

"I am going to Arizona to spend the winter and life will not be worth living there without THE SUNFLOWER. Kindly change my address."

G. L. RALSTON.

"Please forward my SUNFLOWER to the above address as I can't get along without it."

D. B. JIMERSON.

"Find enclosed money order to renew my subscription. The paper is excellent and I am glad it is to become a weekly."

Mrs. O. S. PHELPS.

"Enclosed find money order to renew my subscription for one year. I have only praise for the paper."

D. H. THOMAS.

"I enclose you the price of another year's subscription to the ever-welcome SUNFLOWER. We will all be delighted to have it come once a week as it is always so full of news and good reading. We all feel that we would miss it very much if it was not to make its regular visits."

Jennie DeLong.

"Enclosed find stamps to pay my subscription to your valuable paper. It was welcome as a monthly and semi-monthly and will be thrice welcome as a weekly visitor to our home. I have watched its progress from the first issue and would feel lost without it. It grows better each year and is a credit both to the editor and to the camp."

C. S. KELLY.

We could fill this page with similar letters, but this will suffice to show what our readers think of the paper and its change from a twice-a-month to a weekly issue.

We thank the friends for their kind expressions and trust they will continue to feel as they have in the past.

### WHAT IS HE TALKING ABOUT?

Here is a quotation from a modern philosophical preacher:—

"The incomprehensibility of the apparatus developed in the machinery of the universe may be considered a supereminent manifestation of stupendous majestics, whether a man stands upon the platform of his own mind and ponders scrutinizingly on the undecipherable characters, or whether he looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope, and its unfathomabilities in all their profundities."

Translated into common English, he tried to say:—

"When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou regardest him?"

This preacher made the mistake so many leaders make: They shoot over the heads of the people in front of them. It is necessary to attract the people of intelligence to get new ideas to them, to talk so they can understand the line of thought that is desired to be presented to them. It must be practically placed before them and in language that is not perverted by assumed definitions of common words.

More has been done to injure the progress of the Freethought movement by an ill-defined interpretation and use of the word God than by all other acts of its advocates if it could be combined.

The same will apply to many other lines of thought that is attracting the attention of the people of this day. A certain class are attracted by a discourse that consists of nothing but a few sentences composed of high-sounding words, many times bearing not the slightest relation to each other, but true intelligence is not on that basis. True intelligence and educated—really advanced—minds want something that can be weighed and measured in the scales and measures of the intellect and such cannot be attracted by empty vaporings or by a series of lectures composed of airless nothings that can not be carried to a successful culmination on account of the obtuseness of the language used or on account of the perverted meanings forced upon the words. These things are too much like the darkey's lecture on the rise and fall of the rail fence and the whicness of the why and the whyness of the which.

"Reformers," and would-be reformers, and those who wish to add something to the world's store of knowledge must first, of all learn a lesson themselves. That lesson is: Learn the true meaning of words, how they are understood by the people at large, then so couch your language that every sentence you utter will convey to the people exactly what you wish it to—what it conveys to you. Then your ideas will not reach the people in a perverted or mistaken form.

Big words are not a sign of intelligence; on the contrary, read the writings of truly great men and women and the extreme simplicity of their words astonishes the reader unless he is prepared for it beforehand.

### THE COAL SITUATION.

There seems to be no prospect of relief in the coal situation and so far as we can learn of the prospects, it appears that it is not possible for the mines to turn out as much coal in a day as we will burn under ordinary conditions. That these are not ordinary conditions is shown by the fact that many of the people who usually burn coal are now burning wood, yet even with that advantage many places have not been able to get a pound of coal the entire season.

During the strike the writer sympathized with the miners, as he thought it was all wrong for a class of people to control as the coal operators have done. But the reports of the past two weeks have made things look a trifle different.

With a coal famine on and people suffering for the lack of fuel, it showed a very poor appreciation of the sympathies of the public when the miners took complete holidays Christmas and New Years. The coal that could have been mined those two days was sadly needed and would have saved considerable hardships, if not downright suffering, had it been placed where it was needed.

The operators, so claimed the miners were beholden to the people and should have operated their mines. True. But the operators were and are no more beholden to the people than the workmen are and the fact that the operators wished to run on those days and the miners would not work, when it is impossible for them to be ignorant of the pressing need for it, can not fail to work against them in case the public is called to face another strike.

It would seem as though there was nothing left for us to do but to take possession of the mines under the right of eminent domain, and operate them for the benefit of the people. The coal operators have swung a high hand for the past few years. They have combined with the coal-carrying roads in such a way that it is impossible for a

person to buy coal and enter into the business of handling it at retail unless the combination will permit him. It is impossible for a man in one territory to go into another territory and get coal without the one in whose territory it is having a finger in the pie; and in the case of this place the combine refused to allow coal to be sold to men who wished to open a coal yard, although they had coal bins, scales, and everything necessary to conduct a coal business, even to delivery rigs.

The laws of Pennsylvania do not permit these combinations of the mining and carrying companies, yet it is done. The state law, prohibits the other companies who are outside of the combine being charged a higher rate and of allowing rebates, but it is done.

While we do not believe in bringing politics into a paper like this one, we do think it is time that something was done to prevent this condition.

### NOTICE TO DELINQUENT SUBSCRIBERS.

If this notice is marked, it indicates that your subscription is long over due; that we have sent you at least two notices to which you have paid no attention; that unless you forward us a sum equal to or over the amount due, or write us stating you wish to continue and will remit in the near future, your name will be taken from the list. This will not release you from paying the amount that is due, as you have received and presumably read the paper and it is an honest account that can be collected. We call attention to the fact that it has been decided that a person is liable for the price of the subscription as long as the paper is taken from the office and that a paper cannot be ordered discontinued until all arrearages are paid.

Kindly give the matter immediate attention.

### JUST PLAIN MIND CURE.

The United States Supreme Court has just rendered a decision which will be very joyfully received, no doubt, by all the believers in absent treatment and no treatment for the sick. It nullifies a "fraud order" issued by the Postoffice Department, forbidding the delivery of mail matter to the "American School of Magnetic Healing" at Nevada, Mo. The decision lays down the proposition that the efficacy of certain medical or healing treatment is a matter of opinion and not of fact, and outside the determining power of the Postmaster General.

The decision is revolutionary as far as postoffice authority is concerned, for it apparently takes away all power from the postoffice authorities to deal with quackery of any sort, and even, it is thought, with the get-rich schemes now held in check by the Postoffice Department.

Naturally the Christian Science "healers" will be quick to gather comfort from this decision because the system involved is one of "absent treatment." It is denied, however, that it has any connection with Christian Science.

J. H. Kelly, head of the school, who appealed to the Supreme Court from the U. S. District Court for the Western district of Missouri, says his system of treatment is based on "The physical and practical proposition that the mind of the human race is largely responsible for ills and is a perceptible factor in the treating, curing, benefiting and remedying them, and that innate power could be properly exercised through the faculty of brain and mind." This is mind-cure, pure and simple, and has nothing to do with the "operation of the God mind" which the Christian Scientists say they set in motion at will. Justice Peckham, who writes the decision, goes into the merits of Kelly's claim sufficiently to say that "there can be no doubt that the influence of the mind upon the physical condition of the body is very wonderful," which no one denies, and that "a hopeful mental state" goes far to effect a cure in many cases. Of course this begs the question as to the power of absent healers to induce "a hopeful state of mind" capable of such effects; but when a judge of the Supreme Court leaves a loose end in his logic, it is not to be picked up by lay critics. No doubt the Christian mind-healers will rush to the front with explanations and to appropriate the benefits of Mr. Kelly's judicial vindication from the brand of fraud. Justices White and McKenna dissent from the opinion, but make no statements.

Buffalo News.

**NO MORE 50 CENT SUBSCRIPTIONS.**  
Remember that THE SUNFLOWER is now a weekly at \$1.00 per year. Persons sending 50¢ per subscription will be credited with a six month subscription without further notice.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

"It is better to die in doing good than to live doing injury. He who dies doing good shall live in everlasting light, but he who lives doing evil shall die in darkness."



## LIGHT FROM EVERYWHERE.

NORTH  
SOUTH  
EAST  
WEST



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

Mrs. Addie Cooper, secretary, writes:—  
"December 21 The First Society of Spiritualists held their services in Snow Hall Mrs. Binning spoke on the subject of life her guides using her as the instrument and her impressive discourse held the audience spell-bound. December 28 the services were conducted in the same hall and the subject being charity, was both entertaining and instructive. Our society is gaining in membership and interest, our test mediums are home talent and are improving very fast. I am sure everyone is looking forward to the SUNFLOWER becoming a weekly visitor with great pleasure."

Correspondent writes from Williamsport, Pa., "Frank T. Ripley has closed his work here. Each Sunday evening our hall has been filled with some of our best people. His lectures and tests were of the best and we shall welcome him gladly when he comes here again. He goes from here to Evansville, Ind., for the Sundays of January. Our best wishes go with him, for he commands the respect of all."

Mrs. E. W. Taggard writes from Fitchburg, Mass.:—"Mrs. and Dr. Noyes have left Fitchburg, Mass., their objective point being Springfield in the same state. During their stay in this town they did much to the advantage of Spiritualism. The doctor exercises his remarkable healing powers and Mrs. Noyes her remarkable talent as a medium. The Doctor is a teacher of magnetic healing as well as the occult sciences."

W. L. Gage writes from Titusville, Pa., "Our society is in a flourishing condition, our attendance numbering from fifty to one hundred at each meeting and much interest manifested in the discussion of the various questions coming up for solution. The question, "Does God Care for and Protect His Creations," aroused a great interest and would undoubtedly been still warmer could we have induced our orthodox friends to come out and tackle the subject with us but this they quietly declined to do. We are glad to read of the improvements at dear old Lily Dale and hope for a joyous time there next season. We do not see Bro. J. Clegg Wright's name in the program yet and his host of friends in this section hope that Hamlet will not be left out of the play this year of our Lord, 1903."

A subscriber writes from Philadelphia: Many of the Spiritualist Societies in this city had a Christmas tree for the children. We are so well supplied with societies we ought to be a very spiritual community there are eleven advertised weekly. Mrs. C. Fannie Allyn is serving the First Association. The German Spiritualist Society hold weekly meetings in Eureka Hall, 11th and Girard ave. They are supplied with local talent. Edwin Keen, a trance and test medium, holds seances every Sunday evening at Bonnell Hall, 10th and Girard ave. His mediumistic powers are highly spoken of by those who have heard him. Miss Anita Trueman is also in Philadelphia at present and is lecturing at 715 N. Broad.

THE SUNFLOWER office received \$2 Dec. 31st for Mrs. Pardee from Mrs. Clara Watson.

Dr. Geo. A. Fuller lectured at Providence, R. I. the last two Sundays of December. In January his engagements are as follows: The 4th, Fall River; the 11th Marlboro; the 18th, Greenwich Village and the 25th for Camp Progress Spiritual Society, Lynn, Mass. He would like engagements for February 22nd, March 1 and May 10 and 17th. Address Onset, Mass.

G. W. Kates and wife held the first public meeting for lecture and messages ever held in the interest of Spiritualism in Woodbury, N. J., December 18th. A good attendance and interest resulted.

W. J. Colville's Christmas lectures in New York have been very largely attended On Sunday, January 4th he opens a term of work in Philadelphia under the auspices of the First Association of Spiritualists in the Temple, 12th street near Girard ave. Sunday lectures at 10:30 a. m., 7:45 p. m. Daily at 3 and 8 p. m. January 5th to 10th inclusive, except January 5th when 3 p. m. only.

## OBITUARY.

## No Poetry Published Under This Heading.

Among those who have recently passed to the other life are:

Mrs. Frank Haefler, St. Omer, Ind., Dec. 15th, Maria Pshon M. D., officiated.

Benjamin B. Parsons, Dec. 12th, Waterbury, Conn.

William H. Ogden, Burlington, Mich., Oct. 1st, Mrs. Emily D. King officiated.

## GONE HIGHER.

Morris Pratt, the Veteran Spiritualist and Philanthropist, Passes Away at His Home in Whitewater, Wis.

On the night of Dec. 21, 1902, at 10.45, Morris Pratt, the veteran Spiritualist and venerable benefactor, laid down the duties of life on earth, to take them up on the spirit side.

Mr. Pratt had been in his usual health up to Saturday morning, Dec. 13, with the exception of a slight stroke of numbness on the Wednesday previous, but as he had similar attacks before, no importance was attached to it. On the morning of the 13th, the anniversary of his birth, 82 years ago, he arose as usual, but his wife noticing something wrong in his appearance, went to his assistance, not reaching him however, until he had begun to totter. She placed him in an easy position and called help, who assisted in getting him on the bed, where he remained in an apparently unconscious condition until the night of the 21st, nine days later.

Friends of Mr. Pratt and inmates of the institute did all in their power to assist and care for him during his final sickness but as there could be no hope of recovery, were rejoiced when release came to his tired and struggling spirit. As he passed away, Mrs. Johnson, one of the teachers, played soft strains of music; the friends joined hands around the bed, while the students in the college collected silent concentration for support and strength to be given the spirit in its exit. No quiver of distress disturbed the passing spirit; he went out as one goes to sleep.

The funeral was held in the Temple Hall where he always said he wished the services to be conducted, and his remains were carried from there to their last resting place.

Mrs. Mattie E. Hull led the music and made the opening invocation.

Moses Hull gave the main discourse, touching on the philosophy of Spiritualism and its comforting assurance, its inspiration to lead useful lives, and the joy of the knowledge gained by its teachings.

Clara L. Stewart spoke of the home life of the venerable man who has endeared himself to every home in this land, and whose name has become a household word—a man who, by his loyalty to his convictions, has become an example to all.

Prof. A. J. Weaver made a few appropriate remarks.

Father Pratt had lived four-score years in the mortal form; they have been useful and profitable years; but the crowning glory of his days was the deeding of his magnificent Temple in Whitewater to the Spiritualists to found a college. He also deeded Moses Hull a good home, adjoining.

He had intended to endow the school with all his possessions except enough to provide comfortably for his wife, who survives him. This he had already done by deed. He repeatedly stated his intentions in this matter to those with whom he talked, but at this writing it is not known whether or not he put his intentions into legal form; his wishes are so well understood, that it is hoped they will be carefully carried out.

Every Spiritualist will now feel more than ever that a sacred trust is imposed on them in carrying out and supporting the college and Morris Pratt's ideas. It is hoped that all will feel with the trustees whom father Pratt selected to carry out his wishes, and will work with an added determination for the success of the institute that bears his name; that the school is now a sacred trust in their hands for the good of humanity; and, that with the arisen brother to lead, we will be able to finish the work his life has so nobly begun.

CLARA L. STEWART,  
Secretary M. P. I. A.

## To Lovers of Truth.

The Progressive Lyceum has gone out into the world with its message of gladness and good will for the four weeks of December and I want to let the workers in the Vineyard of Truth know how much progress has been made in this department of our beautiful cause of knowledge.

About three hundred of each issue is mailed and from every side comes words of encouragement and commendation. Small the paper is, but that gives room to grow, and as support justifies it will increase in size. We want to hear from Lyceums everywhere and receive their suggestions of how to proceed. There is no argument necessary as to the importance of the Lyceum work; we all know full well how necessary it is to teach the child the facts which we would have form the foundation of their life and character. This is the object of the Lyceum and it is time for Liberalists and Spiritualists everywhere to get their children into these schools of liberal, harmonious education that they may be taught the true and the beautiful.

The Progressive Lyceum is a weekly, mailed so as to reach its patrons for every Sunday. It takes up the life study of our workers; December was devoted to the life study of Andrew Jackson Davis, the respected Poughkeepsie Seer, and January will be devoted to the life study of those valuable workers, Mr. and Mrs. George W. Kates. We have cards bearing the picture and some favorite sayings of the worker to be used in the Lyceums, and they are valued wherever they have been used.

The paper is seventy-five cents a year and the cards are one cent each. We furnish papers in Ohio, Maine, Texas, Iowa, Pennsylvania, Missouri, Connecticut, Rhode Island, District of Columbia, Wisconsin, Illinois, and Massachusetts. Where are the other states? We hope ere the month of January passes to hear from many other states and from places in the states mentioned that have not secured this organ for the advancement of the Lyceum movement.

The National Spiritualist Association has appointed me Superintendent of Lyceum work that I may become your servant, and the only way for me to effectually serve you is for me to know what you want. And I promise to do my very best to satisfy you one and all. So come on and let me hear from you. We must do more this year than ever before for the children, for they soon will be the men and women to lead the cause to fields of greater usefulness.

Wishing each and all a very Happy, and prosperous New Year, I am always,

JOHN W. RING,  
National Sup't Lyceum Work,  
Spiritualist Temple, Galveston, Tex.

## PROGRESSIVE LYCEUM.

Galveston, Texas, August 24, 1902—S. E. 55.

Topic—"Bear ye one another's burdens."

Gem of thought:—  
If another's burdens I can bear,

'Twill lighten up my own;  
Strength's mine, if I shed joy everywhere,  
We reap as we have sown.

The constant toil for material maintenance can be greatly modified by an understanding of proper living. Poverty is like sickness—a disease that is the result of transgressed law. Cooperation makes the heart glad and the burden light, while competition encourages selfishness, envy and jealousy, a trinity which blights. Who will question that we live a spiritual life as the real, and that our present state with varied experiences is only dress rehearsal of what we are? Sincerity and patience are the inner qualities which are compelled to appear in the role of etiquette and ambition. We all enjoy a common life, the energy of which is drawn from a common center; necessity is the avenue through which we receive all life energies. "Sure no trial shall befall me, greater than my heart can bear." If in sincerity we walk with our fellowmen in tender helpfulness and thoughtful sympathetic companionship, and in patience bestow all the love and happiness we can summon, then peace and gladness will come to us for we have given freely of our store. Many find consolation in saying, "I always find someone worse off than myself." What greater strength will come from realizing that good is the first ultimate and that it comes when we require it.

How soon a great calamity will make all seeming kin; how soon a nation's sorrow will veil the party lines. These are competitive measures. How full of sunshine life would be if prosperity cemented kinship (and surely the prosperity of one benefits all) and if earnestly sought to share another's burden; for it is worth the seeking, as our true happiness, strength, peace and sunshine is found by giving similar conditions to others. I will seek my brother, weary, tired and sore,

I will heal and rest his body and his wound;

I will gladly give my sympathy and store,  
I will freely give, then riches I'll abound.

## INTERMEDIATE.

Coöperation and reciprocity are two long words but we should learn of them. They are expressed in our lesson topic today. The foundation of life should be an unchanging trust that patience will bring good from everything. The fountain of good is like a bank, we can draw as much as we have deposited; so far all the happiness and joy we give to another we find sunshine, for all the strength we expend to do for another we will find vigor and energy given us. One of the greatest burdens you can bear for another is to cause no heart ache; speak kindly and be thoughtful and then smiles and peace will come to you. If unfortunate enough to make anyone feel badly go quickly and make all right; genuine pride is to make ourselves so agreeable that all will be glad to see us. Give of kindness as often as possible for the more giving the more there is coming to you; seek an opportunity to say a pleasant word or a kindly deed for every loving thought or helpful deed sets good in motion for you and like many wheels they will grind good for you.

## Influence of the Medium.

BY HUDSON TUTTLE.

As the channel, so the stream which flows through it; the vessel gives form to the water it contains. The influence is like that which is exerted on a psychometrist by an autograph, or on a magnetic subject when he endeavors to read the thoughts of others.

The character of the medium in a great measure determines the character of the spirit that controls him. There can not be any great difference of development between the controlling spirit and the medium. There must at least be affinity, in

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81-87



certain directions. Each medium attracts a class of spirits who are in harmony among themselves and with him. They find that they are able to give through him certain phenomena which they could do through no other, or impress thoughts that it would be impossible to give to another.

Some mediums are used exclusively for physical manifestations, because of their physical adaptation; others exclusively for the psychic phases, as writing, speaking, etc. The intelligence of the communicating spirit is then in direct relation with the intelligence, or rather the intellectual capabilities, of the medium. Mediums of a scientific and philosophical cast of mind attract wise and sagacious spirits; those of a pacific temperament, practically inclined. The selfish and groveling, coarse and sensual, attract those in sympathy and receive communications corresponding to their character.

When exhilarated by the flow of health, happy and cheerful, the purest and highest intelligences enter the channel of the soul and inspire beautiful thoughts; but when the nerves are wasting by disease and the system jars with inharmonious vibrations, undeveloped beings enter the door thus thrown open and poison the springs of thought.

These thoughts should ever be kept in mind by mediums and Spiritualists. They should know that they are constantly surrounded by all grades of intelligences, impatiently awaiting an opportunity to make their presence known. This thought alone is enough to emphasize the necessity of living pure and elevated lives, for only the spotless soul is safe.

A medium is necessarily susceptible—as the needle trembling to the polar influence and quivering to the slightest disturbing cause and hence should study the conditions to their thorough understanding and keep vigilant watch and ward.

The circle, the surrounding group of friends, also has an influence on the communications, even when the spirit control is feeble, to the reflection in his mind of the ideas or wishes of its members.

It is thus clearly inferred that there may be a mingling of the thoughts of the medium, the control, and the circle, leading to contradictions, or meaningless jargon. Questions may be answered without knowledge, as by reflection of the knowledge and wishes the questioner, and great names given to inane communications, from the minds of those whose earnest desire is impressed on the medium so strongly as to overcome all other impressions.

The circle many times is responsible for contradictions, errors, and incongruities which are charged to the ignorance and its or the helpless medium.

## SECOND ANNUAL

## CONVENTION.

The Iowa State Spiritualist Association hold their annual convention January 15, 16, 17 and 18, at Ottumwa, Iowa.

The circulars sent out by the above Association reads as follows:

Harrison D. Barr, A., really needs no introduction to the people of Iowa. Standing at the head of the National Association for ten years he is the strongest and most winning speaker on the Spiritualist platform. He is the only one who makes Spiritualists by logical, calm reasoning and arguments alone. He will be present during the entire session.

Mrs. Eva McCoy, of Marshalltown, Iowa, is one of the best message mediums in the middle west. Her work bears the stamp of truth and carries comfort to many while convincing the mind of the truth. She will assist in every way to make the meeting interesting.

Rev. Henry J. Moore, of Chicago, who was so favorably received at Marshalltown last summer, will be present on Thursday and Friday and all present will have an opportunity of listening to his most instructive lectures. He is a young man, possessed of fine gift of expression and will add much to the interest of this convention.

Headquarters will be at the Ballingall Hotel, corner of East Main and Green Streets. The following hotel rates have been made: The Ballingall \$2.00 a day Park Hotel, \$1.25 a day, two in one room \$1.00 each, Washington Hotel \$1.25 a day.

All persons interested in promoting the cause of Spiritualism are urged to aid financially and by their presence, also to become members of the State Association.

Reduced rates on the railroads have been applied for and as soon as settled will be advertised in the Spiritual press.

Anyone wishing further information should apply to either W. J. Kicks, Ottumwa, Ia., or the secretary, Mrs. S. F. Fisk, 18 N. 11 street, Keokuk, Ia.

How to Draw Your Spirit friends around you with talisman, 10 cents and stamp. Prof. Jas. Hilling, Mrs., 145 Pleasant St.



## ODE TO THE DEITY.

The following poem was written by Russian poet and statesman, Derzhavin, who was born in 1743 and died in 1816. It was taken from Sir John Brownings translation of Russian anthology, and is thought by good judges to be one of the most sublime poems ever written. The readers will find in every line matter of profound thought, on the most important subject that concerns our race.

O thou eternal one! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devastating  
flight;  
Thou only God; there is no God beside.  
Being above all beings; Mighty One,  
Whom none can comprehend and none  
explore;  
Who fill'st existence with thyself alone;  
Embracing all—supporting—ruling  
o'er—  
Being whom we call God and know no  
more!

In its sublime research, philosophy  
May measure out the ocean deep—may  
count  
The sands or the sun's rays—but, God! for  
Thee  
There is no weight nor measure—none  
can mount  
Up Thy mysteries. Reason's bright spark,  
Though kindled by Thy light, in vain  
would try  
To trace Thy counsels, infinite and dark;  
And thought is lost, ere thought can  
soar so high,  
I 'en like past moments in eternity.

Thou art from primeval nothingness didst  
call—  
I at Chaos, then Existence;—Lord;  
on Thee  
Eternal y had its foundation;—all  
g forth from Thee—of light, joy,  
harmony,  
Sole origin;—all life, all beauty thine.  
rd created all, and doth create;  
Thy splendor fills all space with rays  
di vine;  
Thou art , and wert, and shall be; glor-  
iou s! great!  
Life-giving, I life-sustaining potentate!

Thy chains ti e unmeasured universe sur-  
roun-  
Upheld by ' Chee, by Thee inspired with  
breath-  
Thou the begi nning with the end hath  
bound,  
And beautiful ly mingled life with death.  
As sparks moun upward from the fiery  
blaze,  
So sons are born a; so, worlds spring forth  
from Tha e;  
And as the spangle s in the sunny rays  
Shine round the silver snow, the page-  
antry  
Of heaven's bright army glitters in Thy  
praise.

A million torches, light ed by thy hand,  
Wander unwear through the blue  
abyss;  
They own Thy powe r, accomplish Thy  
command;  
All gay with life, all eloquent with bliss,  
What shall we call the n? Piles of cele-  
stial light—  
A glorious company of golden streams—  
Lamps of celestial ether, l urning bright—  
Suns lighting systems i with their joyous  
beams?  
But Thou to these art as th e moon to night.

Yes, as a drop of water in th e sea,  
All this magnificence in T hee is lost;—  
What are ten thousand wo rlds compared  
to Thee?

What am I then? Heaven 's unnumber-  
ed host,  
Though multiplied by myriads and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance, v reighed  
Against Thy greatness; is b it a cipher  
brought  
Against Infinity! O, what ar n I then?  
Naught!

Naught! yet the effluence of Thy ' light di-  
vine,  
Pervading worlds, hath reached my bos-  
om too!

Yes, in my spirit doth thy spirit shi ne,  
As shines a sunbeam in a drop of e lew,  
Naught! But I live, and on hope's i mions  
fly

Eager towards Thy presence; for in Thee  
I live and breathe, and dwell, aspiring high;  
Even to the eternal throne of Thy d ivin-  
ity.

I am—O God and surely Thou must be

Thou art! directing, guiding all Thou art!  
Direct my understanding, then, to T hee;  
Control my spirit, guide my wander ing  
heart;

Though but an atom 'mid immensity,  
Still I am something, fashioned by thy  
hand;

I hold a rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
I hold a rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have  
their birth,  
Just on the bound'ry of the spirit land!

—chain of being is complete in me;  
—matter's last gradation lost.

And the next step is spirit—Deity!  
I can command the lightning, and am  
dust;  
A monarch, and a slave; a worm, a god!  
Whence came I here? and how so marv-  
elously  
Constructed and conceived? Unknown!  
This clod  
Lives surely through some higher en-  
ergy;  
From out itself alone it could not be!

Creator! yes. Thy wisdom and Thy word  
Created me. Thou source of life and  
good!

Thou, spirit of my spirit and my Lord!  
Thy light, thy love, in their bright plen-  
itude

Filled me with an immortal soul, to spring  
O'er the abyss of death, and bade it wear  
The garments of eternal day, and bade it  
wing

Its heavenly flight beyond this little  
sphere;  
E'en to its source—to—thee—its author—  
there!

O thoughts ineffable! O vision blest!  
Though worthless our conceptions all of  
Thee,

Yet shall Thy shadowed image fill our  
breast,  
And waft its homage to Thy Deity.

God! thus, alone, my lowly thoughts can  
soar;  
Thus seek Thy presence, Being wise and  
good;

Midst thy vast works admire, obey, adore;  
And when the tongue is eloquent in  
more

The soul shall speak in tears of gratitude.

## Buffalo News.

Mrs. Geo. de Bartholomew stopped a few  
days with friends in Buffalo on her return  
from Toronto and vicinity where she has  
been holding seances. Mrs. Bartholomew  
has gone to Lake Helen, Fla. for the winter.

December 27th, Mrs. O. W. Grant, the  
psychic and medium, 135 Prospect Avenue  
has been dangerously ill with pneumonia.  
At present writing he is improving slowly  
yet not able to sit up. Her many friends  
anxiously await her recovery.

The portrayal of a deep interest in the  
Children's Progressive Lyceum, at the  
Temple was manifested today, December  
28th by the very kind and interesting letter  
from Mattie Hull, which was read before  
the Lyceum by Miss Bessie Starr, the lead-  
er, who took up the work of Mrs. Hull when  
she left Buffalo, to take her humanitarian  
labor at Whitewater, Wis. Though many  
miles of earth space doth intervene,  
between here and there, nevertheless, it is  
plain to be seen that her good will and wish  
is not only here and there, but everywhere  
for the good of all, and that her soul's desire  
is for the welfare of h manity.

Sunday evening, December 28th F. Cor-  
den White closed his engagement with the  
First Spiritual Society, at the Temple, cor-  
ner Jersey street and Prospect Avenue.  
His guides gave some very convincing tests  
through his mediumship of clairvoyance  
clairaudience and psychometry dem-  
onstrating spirit return. He also gave vivid  
pictures and statements regarding earth  
life, experiences of the mortals. One not-  
able demonstration was the telling a lady  
in the audience relative to her experience  
three weeks ago tonight, when she was in  
Ohio, describing the position of different  
individuals who were in company with her,  
also what was said, and the lady stated  
that it was all correct.

N. H. Eddy, Buffalo Corres.

## HER LOVER'S GRAVE.

A lovely maiden knelt alone,  
Beside her lover's tomb;  
Her hands were full of flowers,  
But her heart was full of gloom.

And as she placed the flowers  
And bent her weary head;  
She softly whispered to herself,  
"My lover is not dead."

"It's only the mortal that lies here,  
Deep down in the silent tomb;  
The spirit has gone to that realm  
Where the flowers forever bloom.

Then she raised her weeping eyes,  
And wiped away the tears,  
A sweet calm stole within her heart  
That vanished all her fears.

Then a vision bright and fair,  
Dawned upon her sight;  
She saw her lover standing there,  
In that pure and holy light.

Then she heard her lover's voice,  
In tones so sweet and clear,  
"I am not dead; I love you still;  
I will be your guiding star."  
Mrs. S. E. Kesson.

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## A VISION.

Far beyond the Rocky Mountains,  
Where the world is old yet new;  
Way beyond the mighty ocean,  
Draped with skies of fairest blue.

Over heights of Himilayas,  
Where the Hindoo's God is now,  
In the hut or on the Bayoo,  
E'en upon the mountain's brow;

Comes a picture to my vision,  
Of a paradise—so real  
That the very vaults of heaven  
There did open and reveal

Golden ladders reaching stairways  
To this earth from heaven above,  
And the scales from Nature's doorway  
Balanced all with weights of Love.

And the circles of advancement  
Met in unison, so grand,  
To compare life's first commencement  
With the higher, now at hand.

There seemed little or no distance  
'Tween this world and where the next  
Almost joined; and soul existence  
Held itself to Nature's text.

How my spirit yearned to enter,  
But the soul said, "Nay, not yet."  
I must grow, not no adventure  
Tempt my mission to forget.

When the opening of the Eden  
Will be heralded afar  
Like a pioneer gaining freedom,  
Will the knowledge, like a star

Lead the night of earth to morning  
Where the door ajar is seen—  
And the worlds together joining,  
Only flowers growing between?  
Mary J. Scott.

## GOLDEN RULES.

Do as you would be done by.—Persian.  
Do not that to a neighbor which you  
would take ill from him.—Grecian.  
What you would not wish done to your-  
self do not unto others.—Chinese.

One should seek for others the happiness  
one desires for oneself.—Buddhist.  
He sought for others the good he sought  
for self; let him pass on.—Egyptian.

All things whatsoever ye would that men  
should do to you, do you even so to them.  
—Christian.

Let none of you treat his brother in a  
way he himself would dislike to be treated.  
—Mohammedan.

The true rule in business is to guard and  
do by the things of others as they do by  
their own.—Hindoo.

The law imprinted on the hearts of all  
men is to love the members of society as  
themselves.—Roman.

Whoever you do not wish your neigh-  
bor to do to you do not unto him. This is  
the whole law. The rest is mere exposition  
of it.—Jewish.

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