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A CHAPTER OF EXPERIENCES.

Again there are other conditions assumed. Spirit is matter so fine that our normal eyes can not discern it. Spirit, being possessed of the knowledge of the law where it can gather for the time being, matter from the atmosphere, our bodies, or from anything he or she clothes with to appear to us in the mortal. This is materialization, is very reasonable and a science.

Spirits also gather power to move matter. For instance, I have seen one hand laid on a large table and the table would move all around the room with a person weighing one hundred and eighty pounds sitting on it. The castors scraped holes in the hard floor. The power was not in the hand nor the party who laid the hand on the table; the party was only used as a vehicle through which to convey that power to move the table. This again is law through which a spirit must operate, to manifest itself.

One of my test experiences happened to me many years ago in western Iowa. A number had joined and held meetings twice a week. All were earnest investigators. We had met for some time and nothing of any great note transpired. One Sunday afternoon we met. It was perfectly light in the room. I took my seat in a large arm chair. My weight was about 190. All at once my chair began to move around the room, no one touching it. I put my feet on the rounds and held to the sides and it began to move more violently, raising clear from the floor and came down with a bang. This made all laugh. The more they laughed the more the chair would move. I then tried to leave the chair but could not. I struggled while the chair hopped around. At last I got loose from the chair, the door was open, and I put for the door; but I met with a firm obstruction. I felt just like running against an elastic rope and could not get out, no matter how hard I tried.

After a while the hilarity subsided and the crowd assumed their normal conditions and I went back to take my former seat.

Some may say spirit had nothing to do with that physical demonstration. True, but from whence comes the intelligence that is at the other end? It was not my own imagination—my organs of seeing and hearing were as perfect as they usually are and I can not be made to believe everything unless the evidence is reasonable; besides, all those present were intelligent and honest investigators, there was no motive for deception in any of the tests that crowned our efforts subsequently. We were all neighbors and were considered even by the church people as good reliable and honest citizens of the community who would not try to deceive anybody—more especially ourselves.

There was a young Swede in our neighborhood. He was intelligent and rather reticent, very much respected. He had never heard much of Spiritualism. He had a desire to learn something of it and we invited him. After a few nights sitting strong raps came under his chair on the floor, which was carpeted, and the room was perfectly light. He was as much astonished as any of us. Words and names were spelled out and many personal tests were given but then the raps did not stop at his chair, sometimes as loud as though struck by a hammer. It did not sound like hitting anything with an instrument, but more like an explo-

sion of some pent-up force which the control really explained it was. I had heard many table rappings, but none were as convincing to me as those on the floor and traveling all over the room.

We carried on these sittings for a long time and received many satisfactory tests in that place.

Again I changed my place of residence and again was brought in close contact with some members of my own family. The first and best test we received after we had met only a few evenings, in our own home, and our own family, no outsiders, was on the evening of May 24, 1884, when all at once the control asked us to note the time, hour and date. Some one looked at the clock and said, "It is about ten o'clock. Well, the control said that about 500 miles in a southeasterly direction that there was a house burning up a man, the father, and that his name was Samuel Ockerman, and he had a daughter whose name was Meda. The place was Parkersburg, Ohio. Next evening the control said he wanted to make a correction; that the place was near Portsmouth instead of Parkersburg, and that it was a farm house very near the latter place.

We waited a few days, the matter was discussed in the family circle and it was suggested that we write to the postmaster of Portsmouth, Ohio, asking just the simple question if a house had burned down near that place and people burned to death in it by the names given us; but we did not ask any other question or give any other information concerning the matter. The postmaster kindly wrote us a letter relating the details just as the control had given them to us on the date and hour the catastrophe occurred 500 miles from where we were sitting, with only this exception. The mother had also lost her life, while the control only mentioned the father and daughter. In addition the postmaster mailed us a local paper, the *Portsmouth Tribune* of May 28, 1884, which fully described the case, also had a cut of the ruins of the house.

We knew nothing of the people or place and it was given to us only as a test. We have the paper and letter in our possession and those who were present and heard the test are now all here except one who has gone beyond the river, and more, these were all of the same family and in our own home.

Another incident occurred to us not long after this in another family home. We met usually after supper and we were very fond of singing some of the old Gospel Hymns. Some of the members of the family were in the kitchen, some in the dining room, myself, a young lady niece and a little girl about six years of age were in the parlor. The young lady sat by the organ running over the shords and looking up music, the little girl lay on the lounge eating an apple. I stood behind my niece and we started to sing "Let the Lower Lights be Burning." My niece never sang. I started to sing a pumber of times but always broke down and began anew, but I could not sing with the music. All at once I heard a voice join in with me, back of me. I thought my wife had stepped up and helped me, but it did not sound like her voice. I turned but saw no one near me, only saw the whole family who had come from the different rooms, attracted by this strange and beautiful voice, all standing in the door. This voice and myself sang this thing clear through without a break and the ten or eleven members of our family stood in the door and all heard it clear and distinct and all know that the voice was not that of anyone in the room—that is any living person.

(Continued on Page 8.)

OUR FUTURE HOMES.

ARTHUR P. MILTON.

The heart wills and the brain thinks—that is, they constitute the mediums for these two effects of the soul, or life-principle within.

The soul never rests—being a spark of the absolute in nature—its individualized counterpart and therefore its most precious gem.

Man is the ultimate of life's evolution. As such, he is a perfect unity—a law unto himself, and thus a responsible agent.

The course of such a unity is self-evident. Its connection with matter is its needed preservation. Like the diamond it needs a setting—a mansion for its future habitation. Through its physical or material incarnation this habitation is evolved and its spirit body constitutes its future home, which is said to be a counterpart of the material—that is, in principle rather than looks, unless the latter is a true expression of the former, which it undoubtedly is in many instances.

The spirit body is moulded in harmony with the thought and action sent forth from the soul. This may begin with the best of intentions and mould a perfect physical body, but change in nature—life without marring the mortal part, beyond the expression of the eye, because matter is difficult to remould after man or womanhood has been attained. Not so, however, with the spirit body or immortal part of humanity. This conforms to the impulses of the soul instantaneously, and a perfect spirit body, may, by a murderous act, be a warped spirit tomorrow, and so find itself, should its transition occur prior to reparation—life for a life—that is, another life saved for one sacrificed; or good deeds effectuated that are of equal worth to another, as bad ones committed for the benefit of self.

Repentance without a practical basis goes for naught where the act has been effectual. An evil thought may be neutralized by repentance, for it is usually a reversing of the impulse or vibration for an opposite tendency. An act or a deed, however, can not be thus recalled or undone. Repentance or remorse may be sensed, but that is only the soreness of the wounded spirit body. To heal that wound it requires an act or deed as potent for good as the other was for injustice, otherwise there will be something found "wanting in the balance."

"God helps those who help themselves," of course. The original is attracted according to the effort man puts forth in his effort or thought. If in discord with the same, he can not expect much aid from life's fountain source. Like attracts like. The desire to be just invites nature's purer influences with results that materially lighten the effort and consequently the burden. The craving for knowledge has a similar effect. But as doing justice with a mental reservation of serving self in the main, shuts off nature's aid, so the knowledge while enjoying the material shuts off nature's inspiration. Reaching out for light or power without these obstacles removed is like sailing against the wind.

Let the heart be free from ill-feeling, the brain from evil thoughts, and the soul will be free from darkness. With light at the law-center it can operate in harmony with nature and unfold a future abode that will prove an eternal blessing.

General Items From Mrs. Von Kanzler, Fulton, N. Y.

From this center I have gone out into the world covering the different cities from the Atlantic to the Pa-

cific coast, for more than twenty-one years. I am well known by all the progressive, thinking people in this vicinity and whenever it is known by them that I am to spend even two or three days in my home my coming is hailed with much appreciation.

We have often had large gatherings in my parlors, where more than one hundred people can be nicely seated. I am at present giving short talks to appreciative minds.

I am glad to recognize that the trend everywhere of the minds that I meet is to ask for more light.

As I expect to have a two months vacation during July and August, given by the Elmira First Church of Spiritualists, during that time we shall arrange for some grove meetings to be held in my orchard, under the luxuriant shade of the trees, which never fail to bear fruit each season in all the years that I have been here. They have afforded shade for meetings and picnic parties, for Spiritualist gatherings, etc., very often when my ever-helpful husband, Dr. Knight, was in the form. He was highly inspired as a speaker and medium, and now every day, although nearly fifteen years have passed since he graduated into that better, brighter world, his soulful, spiritual power is ever a light to guide and protect our cause as far as he and other loved ones roam the upper realm can in this warfare for truth over superstition and ignorance. Sometimes it seems the struggle is great, for error's forces are so strongly organized, and when one arises in our ranks equipped with force and illumination to lead in generalship, they often become not only the target for the enemy, but jealousy from those who should rejoice is more often the more severe to bear than the the position of our foe outside.

If we are to succeed we must put on the armor and stand forth as men and women.

I return to Elmira Thursday afternoon in time to help in the services of the church every other Thursday afternoon from 4 p. m. to 5.30 p. m. The friends convene and we hold a public seance. After which all visitors are invited to participate in the festivities of well laden tables with the most tempting delicacies provided by the Ladies' Auxiliary to the Church society.

In my long absence Mrs. Josephine Park is presiding lady at my home. She is a most gifted woman in the line of the higher lessons of life.

MARY C. VONKANZLER.

PEACE.

If we only could live above toil and fret
And carping care and vain regret;
Doing our best from day to day,
By faithfully treading the narrow way
We should not quench at the fiercest storm,
Nor the trials that come in every form.
Sweet and serene would our souls sit within,
Above all the babblings of worldly din;
Listening in quiet to that small voice
That maketh the heart of man rejoice.
Then telling again the busy men
The things that would comfort and strengthen them.

Pheobe A. Naylor.

"It is better to be born with a propensity for smiling than with much ability."

"The man who smiles has a better chance of succeeding in the world than the fellow doesn't."

"Every artist should be a workman."

ETERNALISM.

Its Relations With the Mind.

BY O. O. BURGESS, M. D.

Professor N. H. Shaler, of Harvard has recently contributed to the Philadelphia *Evening Bulletin* a review of Orlando J. Smith's new book, "Eternalism; A Theory of Infinite Justice," which is remarkably able and instructive.

Without immediate reference to the infinite wisdom and justice of its eternal existence, can have afforded no opportunity for preconception of plans for its operations—it may not be without interest to place upon record another line of thought suggested by Prof. Shaler's admirable presentation of the subject he reviews. Such a comprehensive subject so clearly set forth could not fail of being inexhaustibly suggestive.

Giving to the word *Eternal* its primary meaning of existence, the inference logically follows that what does have a beginning of existence must also have an end of it. Therefrom the conclusion is reached by some that the human soul to be immortal must be eternal as well. Either it must have always existed or its existence must have an end.

Now, the doctrine of the pre-existence of the soul necessarily involves that of successive reincarnations—something which from a physiological standpoint is absolutely impossible. But, leaving this question aside, another view presents itself which seems to afford a clear way out of the dilemma.

It may be laid down as an axiom that while there is beginning to the soul's personality, there is none to its essentiality. For its essentiality is constituted of that which eternally is, and nothing can have eternal existence which is not strictly elementary and ultimate.

THE SOUL IS MIND.

History of the astonishing achievements of the human intellect verifies the conclusion that, because of the known power which knowledge confers upon man, the power of omniscience must be unlimited. Yet that power is ever exerted in practically available ways, and it must not be forgotten that while each way and every world has its beginning of its existence, there was never a beginning to the creation of worlds. In this verity lies justification of the assumption that there was never occasion to plan and pre-arrange the operations of nature. They are the life of God, and God has always existed. Deliberate and radical disarrangement of those operations would be, what President Jordan of Stanford so aptly characterized as "The suicide of God."

LIFE IS ACTIVITY.

If existence were possible in a state of absolute rest, there would be no need of the universal compensatory rule that existence in any one form can only be held at the cost of existence in the other forms. There is, however, one all-important exception to that rule which serves but to establish its validity and to illustrate what may be termed the supreme law of compensation. While that activity which is eternal life gives birth and life to every other form of existence, it also sacrifices them all in turn to the support of itself.

A glance at the evolutionary development of mind shows that while the earliest departures from that which is ultimate carry the weakest intelligence, yet intelligence steadily

(Continued on Page 5.)



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CREEDES.

Many of our creeds today are like a lot of jack-o-lantern lights flitting here and there, with a pack of idiots chasing after them and getting mired in the bog. But kingdoms, dynasties, principalities and powers have their day and go their way; this globe with its temples and palaces will fade away, but the church is going to last.—Rev. P. S. Henson, (Baptist), Brooklyn, N.Y.

We never expected to live to see the day when the clergyman who presided over the destinies of a great church would admit that the creeds were like a lot of jack-o-lanterns, but it seems the day has arrived. If the creeds are like a lot of jack-o-lanterns, it shows how fleeting a thing they are. Jack-o-lanterns are fleeting lights that float for a moment in one place, then disappear and are seen in another place and chasing them would be like setting a trap for the North wind. We will agree fully with the clergyman that they are like a lot of jack-o-lanterns, and with a lot of idiots running after them is as certain as that the creeds exist.

That the church founded on these fleeting creeds can not exist continually is as certain as that the jack-o-lantern cannot always continue to exist. It is fleeting as the jack-o-lantern is our claim.

The day when people can accept creeds blindly has passed. It is not likely that it will ever come again—at least not until there is a new dispensation and the power to reason has been taken from mankind, if that day ever comes.

A church founded on a creed can not exist any longer than the people are in a condition to accept the creed. As soon as they are prepared to accept something more advanced than the creed that has been in the past an acceptable one, that moment they will have to renew the creed and the church will have to take a step forward or lose its adherents. Therefore the minister is mistaken when he says that the church will endure forever.

The church of today is not the same one that we had twenty or even five years ago. It has changed within the past year. The belief of the people is not the same as it was yesterday, and it will not be the same tomorrow as it was today. Even this Rev., if he will admit it, does not believe the same on religious matters this year as he did last year, or if he does he is so far behind the times that he is only fit for a backwoods preacher—but he does not, for if he did he would never hold a pulpit in Brooklyn.

There have been many churches. There will be many more. All of those of the past have been "The only true religion, and the only true representative of God" but they have differed so much that even a god would not be able to recognize them. They lived as long as they had any usefulness. The Christian church will do the same—and it will not live any longer. Even today, it has so far outlived its usefulness that it shows signs of extreme weakness and presages an early decay.

By the expression "an early decay" we do not mean that it will fall to pieces in a few minutes or even years. Religions do not die in a moment. They are years going into decay. But the signs of weakness are when they divide up into so many sects and divisions that they can not

be held together in one line—that is a sign of weakness, a sign of early decay.

The church has never been so strong since the days of Luther, the father of the protestant church. The term meaning the right to protest against the decisions and actions of their religious superiors, a right that was not possessed under the extreme rule of the Catholic church. At the time that right was gained the church ruled with an iron hand. Since that time it has gradually lost ground until it has not got power to even influence a ruler, to say nothing of deposing him as it has done in the past.

The claim of the Catholic church was that the pope was the highest power on earth "all nations must kiss his feet." Protestantism did away with that claim except in the highest and mightiest of the Catholic countries. But they were not willing that the church should rule them too strongly and as they saw the other governments get out from under the rule of the popes and priest and saw the progression, they, too, revolted and even Rome, right under the shadow of the Vatican, asserted herself and the temporal power of the pope was broken never to be regained. It is now admitted by the college of Cardinals that the pope has been a prisoner in the Vatican for twenty-five years.

The protestant church has not tried to control in exactly the same way that the Catholic has, but if it could secure the power there is no question that it would rule with a hand of iron. It would punish with the thumbscrew and rack, or some modern modification of it, and make it as unpleasant for unbelievers as was done during the "holy inquisition." Think of it! A HOLY INQUISITION! HOLY because to carry out the principles of the "Prince of Peace" they murdered and terribly mistreated millions of people. Yet in our own experience we have heard people say that they "believed it would be a good thing if we had the inquisition and the rack to punish unbelievers." The effort to get God in the Constitution is only another step in the way of a modern inquisition.

But the day has past when such things can be. No longer will it do to flaunt religion in the face of the people as a means of gaining credit for being better than the rest of the world. Even the women have found that the club has its advantages over the church and as a consequence the churches are growing weaker.

No, the church will not endure forever. It will not endure any longer than the intelligence of the people allow it to. It is changing every day and it is not the same church it was in the past. If Jesus came on earth and went into one of the temples in which he is worshipped, it is a question if he would not take a scourge and beginning at the preacher, drive them all out for defiling the temple as He did in Jerusalem.

The religion of humanity is to be the religion of the future. The religion of the gods is even now a thing of the past and in the near future it will die to be born no more. It may not die so completely as did the Roman Pantheon, but it is a question if it does not die nearly to that condition in another century.

The jack-o-lantern is passing away; The electric light is here; as well ask us to exchange the electric light for the rush light as to ask us to continue an old religion. Progression is the order of the day.

THE JEWISH GOD WAS THE DEVIL OF OTHER NATIONS.

In renewing his subscription Martin Byrom, of Buffalo, writes:—"I like your editorial 'Orthodox Reason or Want of Reason' in April 11th SUNFLOWER. The most remarkable thing about the Bible is that it is one-sided. All the nations of old time prayed to their gods and these gods were the devils of other nations. The Jewish God was only for the Jews; He was the devil to the other nations of the East. I hope you will put that in an article and let the people know that the Jewish God was the devil to the other people of the world."

Brother Byrom is right. The gods of the ancient world were only the gods of their own nations. They were the enemies of all other nations and sometimes the enemies of the different parts of a nation.

Jehovah was the god of a select portion of the Jews. He did not attend to the wants of the people at large but a careful study of the Bible

shows that he worked for the uplifting of certain ones among them. It was often a question of power with the different gods and the one who came out best was supposed to be the strongest.

Baal was another of the gods who were in vogue during the entire time that the Judges and Chronicles was being made history. He and Jehovah were pitted against each other many times and it was not only a question, but great results hinged upon the relative strength of the two representatives.

Jehovah was a god of the hills. His power lay on the hills. When he got into the valleys he was frequently overcome. A glance at the history of the Jews will show that the generals always picked out the hills for their battle ground. When this was done they were practically invincible. But when they descended into the valleys they were not so for the other gods ruled there. As evidence of this, "And God was with Judah, and he drove out the inhabitants of the mountains but could not drive out the inhabitants of the valleys because they had chariots of iron."

The Jews looked upon the worshippers of any other gods but their own as idolaters and treated them accordingly, and the other people looked the same way at them. The later parts of the Bible show more conclusively than the older parts that such was the case. Even today, the God we worship is the only one and all the rest are devils. False gods.

So we are pleased to present this thought to the people. The God of the Jews was the devil of the other nations. The other nations' gods were evil or devils to the Jews.

THE POWER OF THOUGHT.

Probably no one thing is more misleading to the average person than the generally expressed version of thought.

How common it is to say, "Thoughts are things." Yet it is not true. Thoughts are not things. They are The Ideals of Things. You might think of a thing, dream of it, forget all else in a wild chase after the ideal, but unless the thought was worked out and became a reality outside of the brain of the individual it would not amount to anything.

We once heard a person say as he stood on the platform at the summer assembly, "This building is a thought and nothing else." We took him to task for his misleading statement in a conversation we held with him a few days later, and he still held to it that the auditorium in which he was speaking was merely a thought. It was a product of thought. It existed in an unfinished state in the mind of its designer. He transferred his thoughts on paper and they were then transferred to the material of which the building was composed and made objective. It existed in the thought of the designer in a subjective state.

But there were hundreds of others who had an idea of how this should be built. They wanted an auditorium just as much as Mr. Champlin did, but their thoughts died in their brains and his was placed before the world by the aid of work.

Thoughts are a great deal like faith. "Without works it is dead."

We think that this erroneous idea of thought has been responsible for a great deal of trouble in the world. It has caused the miscarriage of many plans, has been the means of much needless suffering and been generally disastrous as has all erroneous teaching.

The trouble is in not carrying it to a logical conclusion. On account of leaving it half way. As the mountain would not go to Mahommed, Mahommed had to go to the mountain, or not see it. So things are not evolved out of thoughts unless the thinker applies muscle and appliances to materialize the thought—then it becomes a thing. Let us hold in our minds the idea that all things are on a practical basis and we will be less likely to be carried away by the fancies and foibles and will become more practical in our lives and the world will be the gainer.

A Card From H. D. Barrett.

EDITOR SUNFLOWER:— In response to numerous inquiries, permit me to say that both Mrs. Barrett and myself can report steady progress in our struggle to regain our health. As for myself, I confidently expect to resume work on or before June 15th, with my old-time interest, if not activity. Mrs. Barrett is still a great sufferer

and it will take considerable time to place her on her feet again. Her physician says she will ultimately recover provided she has no relapse, and meets with no accident. She has fought a good fight, and has proved herself a heroine in her endeavor to rise above the crushing sorrow of the past winter.

With greetings to all, I am, Fraternally yours, H. D. BARRETT.

Sixth Annual Convention of the N. Y. S. S. A. at Syracuse, N. Y.

The Sixth Annual Convention of the New York State Spiritualist Association will be held in Empire Hall, Syracuse, N. Y., on Friday, Saturday, and Sunday, May 29, 30 and 31, 1903. Good speakers and phenomenal mediums will be present. Music will be in charge of the Syracuse society.

Miss Victoria C. Moore, of Dryden, N. Y., will favor with elocutionary readings. The convention headquarters will be at the Empire Hotel. A full list of speakers and mediums will be published later.

For full information apply to HERBERT L. WHITNEY, Secy, 65 Howard ave., Brooklyn.

"Man is weak and negative and wholly colorless as long as he is not self-reliant, independent and interdependent; independence is in a great measure due to the extent that we feel and know that we are interdependent."

A Card to the Public.

It gives me pleasure, Mr. Editor, to inform you that we have now a good supply of Spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any individual, as we have to send them to applicants all over the U. S. All who can send stamps for postage for the tracts they apply for, are requested to do so, as the postage bill alone for this work comes heavily upon the N. S. A. As before stated, we have no special printing fund, hence, we cannot do as much in this line as we desire to. All who have—since my last explanation of this subject, made any contribution toward mailing tracts free to the petitioners for them, have our sincere thanks. Any friend who can spare a dollar to aid in the tract distribution, will be sent copies of our tracts, and a copy of either—according to choice—a spiritual book, bound in cloth, entitled, "Leaflets of Thought" or of "Violets," a booklet of choice poems.

MARY T. LONGLEY, Sec'y N. S. A. 600 Penn. Ave., S. E. Washington, D. C. 15-03

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THE Sunflower

A Weekly

The Sunflower

is now launched on the waters of literature as a weekly. That means that it will take its place with all of the rest of the papers published in the interest of Spiritualism and the later lines of investigation.

Are you one of the fortunate ones who are listed in its book, so that you will receive it regularly? If not, you are missing a grand treat. It has some of the finest articles that has ever been published. It gives you the latest in everything, and in addition to the Spiritualistic line, it reaches out into every new idea and opens the door of knowledge to these who read its columns.

Read this valuable article on the discoveries of Prof. Hilprecht. They are valuable, and if you want to keep abreast of the times you should know of them.

Call your neighbor's attention to THE SUNFLOWER; show him some of its valuable features and get him to invest a dollar in a year's subscription. It will be the best investment he ever made.

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Let your voice ring out today. Tomorrow never comes.

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LILY DALE NEWS.

Cassadaga Camp at Lily Dale, N. Y. opens July 5th, Closes September 2nd, 1903.

The Best Speakers will be Engaged for the Platform.

The Best Mediums for all Phases of Phenomena will be in attendance.

Hotel accommodations ample. Cottages, Rooms, Boarding Houses and Restaurants at Reasonable Rates.

Four Trains and Four Mails Daily with Specials during the Camp Session. Programs ready about June 1st.

ISABEL B. BATES, COR. SEC.

The preparations for the summer still continue. The grounds have had a thorough going over and the appearance is greatly improved by getting rid of the dead leaves, some of which have not been thoroughly cleaned for some time. The Association has taken the matter in hand as they used to do several years ago, and have raked up the yards while clearing out the streets.

What will appeal to the summer visitors more fully than anything else will be the change in the level of the lakes. For years, especially last year, the water has been so high that there has been no beach and it has made the parks damp and disagreeable in all but the driest of seasons.

About a year and a half ago our local postmaster, E. L. Griswold, began to agitate the question of securing an appropriation from the State to dredge out the outlet to the lakes and thus establish a lower water level that would leave a lot of swamp and mosquito breeding places dry and thus improve the health of the community and make much valuable meadow land.

These efforts were immediately seconded by some of those who possessed some political influence and the result was an appropriation of \$4,000 which has been used in dredging out the outlet and today there is a nice beach near the boat landing where it was all flooded last year. The level of the lake will be established between the present low level and the former high level, making it about one foot higher than it now is.

There is now some money left from the appropriation and we are trying to get it used to make an opening between the upper and lower lakes into "Mud" lake. As there is a channel that is partly filled with undergrowth, it is hoped that our efforts will be successful.

Among the recent arrivals are Mr. and Mrs. F. Corden White, who will remain a few days and will take a short trip to visit Mrs. White's relatives at Arcade, N. Y., after which the prospects are that they will remain here until fall.

Mrs. E. Densmore has returned and is located in her summer home, Shadyside. Her granddaughter, Elizabeth Vignier, returned with her.

Mr. and Mrs. E. D. Carver have returned for the summer. They are in their home on the Cassadaga road.

Mrs. Bates, with her daughter and attendant, have arrived and have taken possession of the Griswold cottage, just past the Leolyn woods.

Among the recent visitors are Mrs. Lane, of Buffalo, who has rented Mrs. Swift's cottage on Third ave. Mr. Johnson, of Chicago, who called on the Skidmores. J. C. Scheu, who spent a few days at home. Mr. H. W. Richardson, and Mrs. Twing who came to attend the Association and Board meeting. G. W. Whitaker, of Niagara Falls, and Mrs. Baillet. Judge Baillet has almost entirely recovered his health.

Mrs. F. A. Smith, who was a former resident of the Dale, and who, with her husband, managed the Leolyn several seasons ago, has returned to regain her health which has been seriously impaired by the climate of New Jersey. She will remain for some time.

The boards have been taken off from the Auditorium and band stand adding greatly to the summery appearance of the place.

A home dance was held in the Library hall the last two Saturday evenings. Music was furnished by some of our local players taking turns. It has been suggested that a dance be held each Saturday evening until camp, either in Library Hall or at the Auditorium. This would give our early visitors a little entertainment that would doubtless be acceptable.

A number of cottages have been rented recently. Mr. and Mrs. E. E. Pray, of Plainfield, N. J., will occupy the Campbell cottage. Mrs. Craig has rented the Kittredge cottage on Third ave., Mrs. Bartholomew, the trumpet medium, has secured Mrs. Huff's cottage on South street. Mrs. Pierce has rented

the Latta cottage on Buffalo street. Negotiations for renting and purchasing several cottages are going on. Most of the cottages have been sold and rented by Mrs. Nellie Warren.

Mrs. Read-Burnham is reported very sick with fever at Lake Helen.

Mr. Ross has arrived with his tools and will make his permanent home here. He is a shoemaker and harnessmaker.

Mrs. E. H. Thompson arrived home Monday morning.

Mrs. Clark of Elmira, and Ernest Cawcroft, of Jamestown, were visitors on the grounds.

STOCKHOLDERS MEETING.

The meeting of the Stockholders of the C. L. F. A. was held in Library Hall, Saturday last. Owing to the fact that one requirement of the State law had not been complied with the question of the increase of capital stock could not be considered.

After discussion it was unanimously decided to rename the Grand Hotel "The Maplewood." Mrs. Pettengill made a short address to the stockholders requesting them to cooperate with her in making the grounds more successful than they ever were before. She assured them that if all were working together in harmony, the power of the place could be greatly increased and much good done. She informed them that she heard more of Lily Dale in California than she did in Buffalo and that the cooperation of the railroads had been assured which would give us excursion tickets good for four months in the summer. She closed by requesting all to work on the widest policy, not to narrow down, but in every way to give all an opportunity and the success this year would far transcend all expectations.

THE BOARD MEETING.

The regular spring meeting of the Board was held Saturday, May 2d. Business of the regular routine nature was transacted. The barber shop was granted to Wm. Wheeler, who has had it for several seasons. G. L. Bellows, known to the campers as "our old popcorn man" secured the privilege for popcorn. C. H. Payne of East Aurora, was selected as electrician, and Edward Kent of the same place will have charge of the bath house. Graham Turner is to be superintendent of the grounds. The Misses Mix of Sugar Grove, Pa., will be ticket sellers and Riley Johnson will be gate keeper.

The attendants, especially the dancers, will be pleased to know that the old Northwestern band will be in attendance. It will consist of nine members, and will be the ones who took the prize at Jamestown a few years ago in a contest in which some forty bands from all sections of the country participated.

The resolution looking to a change of name was carried, and we will hereafter be known as the "City of Light Assembly." Arrangements are being made to have the articles of incorporation changed to that effect.

It was decided to have test mediums this season, and it is expected that some of the best mediums in the country will be engaged for one or two weeks each.

The one regrettable incident of the meeting was the resignation of Mr. T. J. Skidmore from the Board and his position of treasurer. He has been a member of the board and its treasurer ever since the Association was organized in 1879. He has been one of the faithful few who have stayed by the Association through thick and thin, and his resignation, which was on account of his age, and failing health, was deeply deplored by all. H. H. Skidmore was selected to fill the vacancy.

The program is not fully complete but will be finished and published within a couple of weeks.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Tuesday evening, April 28th, a grand reception was tendered Lyman C. Howe, at the home of Mrs. Dr. Matteson, 248 North Division street. Many friends were present to greet Mr. Howe and extend words of praise and congratulation to him also to commend him in the earnest and sincere labor he is doing to bring the truths of Spiritualism before the people, and to give honor to both Mr. Howe and Mrs. Matteson for their indefatigable efforts in behalf of humanity. During the evening social converse was indulged in and in due time Mrs. Atcheson, who acted as chair-lady called upon the different ones to speak.

Mrs. Dr. Matteson was the first to voice her thoughts and feelings in regard to the work of Mr. Howe and mentioned benefits she had received through the instrumentalities of the spirit world and the earthly co-workers. Those who followed Mrs. Matteson were H. W. Richardson, of East Aurora, also Rev. Mr. Sayles; they were followed by Dr. Ferris, Mrs. Wiser, Mr. Hanson and Mr. Atcheson, all of whom spoke very earnestly of Mr. Howe and Mrs. Matteson as workers in the great and good cause of humanity's welfare, and each one gave utterance to many kind words in honor of the occasion. Mr. Howe responded and spoke very touchingly, and with much feeling in mentioning the kindness extended to him by Mrs. Matteson and her family. Words were not adequate to express his appreciation of their kindness. The closing part of the program was the indulging in refreshments and hospitalities of the hostess. She, with the assistance of friends, used every effort available to make the occasion one to be remembered, and their success was complete.

The subject of the Sunday morning discourse by the guides of Mr. Howe was, "What Meaneth it? Life, Growth, and Development." A few thoughts were expressed as follows:

To know the meaning of life is to have the key to it, and thereby be better able to govern it and utilize every opportunity to do good and to benefit ourselves and others. To take notice of nature in all its beauty, sunshine and cheerfulness. The trend of ideas expressed were to study nature's forces so as to get the best growth and development by and through the cultivation of good thoughts and ideas that benefit humanity, and minister to the realization that true sensitives have to the surroundings in which they develop mediumship and the finest mediums are situated. Also to see how quick they were to see the true inwardness of the conditions and their relative bearing upon those who come in their immediate surroundings.

The evening services were well attended and the subject was, "Evidence is what is necessary for the Establishment of all Truth." The discourse given by the guides and inspirers of Mr. Howe was very intellectual, instructive and interesting and marked attention was given by the audience. The lecture was limited to 30 or 35 minutes, but there seemed to be a wonderful reservoir to draw from, and the inspiration was grand and uplifting. Lyman C. Howe is a veteran in the field of liberal thought and he rates the highest in connection with his noble guides. He finished his month's engagement with the First Society, and Mrs. Mosier, after giving clairvoyant descriptions at the close of Mr. Howe's lecture, also finished her engagement.

Mrs. Carrte E. S. Twing will fill an engagement with the First Spiritualist Society, at the Temple, during the month of May. She will conduct services Sunday morning and evening and Victor Wyldes will occupy the rostrum Wednesday evenings giving a test seance.

The meetings at the Spiritualist Church on Allen street, near Park avenue, over which Dr. Matthews presides as pastor and medium, are well attended and I understand that Sunday evening April 19th, the chapel was crowded and that some went away, being unable to secure space in the church. The meetings are interesting and Dr. Matthews' guides give very correct descriptions and tests. Meetings are held Sundays at 3 and 7.45 p. m., also on Wednesday evenings. Dr. Matthews has removed his residence to 388 Hudson street.

Wednesday evening April 27th at the Temple, Victor Wyldes occupied the rostrum and gave spirit messages, test and descriptions, all being recognized as correct. Mr. Wyldes is expected to give test seances with descriptive readings every Wednesday evening during May. His specialty is to interest and instruct the people in looking into the proof of spirit return as well as the psychic laws pertaining to them.

The Children's Lyceum under the management of Miss Bessie Starr is in all ways in a prosperous condition and new members are being added thus giving encouragement to the workers in the Lyceum.

Patrons of THE SUNFLOWER in Buffalo whose subscriptions have expired or will do so in the near future, please remember that N. H. Eddy is authorized to receive renewals or new subscribers to the paper.

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P. 2.

CREATION.

BY J. P. COOKE.

"The impulse of all love is to create. God was so full of love, in his embrace He clasped the empty nothingness of space, And lo! the solar system! High in state The mighty sun sat, so supreme and great With this same essence, one smile on its face Brought myriad forms of life forth; race on race, From insects up to man. Through love, not hate, All that is grand in nature or in art Sprang into being. He who would build sublime And lasting works, to stand the test of time Must inspiration draw from his full heart. And he who loveth widely, well and much, The secret holds of the true master touch."

ELLA WHEELER WILCOX.

How truly the inspiration of Mrs. Wilcox bodies forth the truth that love is the great creative power. The titanic impulse must come with the spontaneity of love. It seems as if everywhere the power of the eternal and unchanging life, at the call of nature, were appealingly saying to man, "Only learn how to use me and see how I will bless you."

It is more than probable that throughout time, yes, to the dawn of eternity, our power of response to the inner life and "nature of things" will be the deepest, most central organ of communication which we can possess.

In the reality of our conscious life there is something individualized, separate and sacred from the grasp of every other. God's being is ever sacred from ours; yet to cooperate with His creation by the best and highest and noblest response, seems all that He wants of us. Even this He will not ask. It must be of our own free choice—our voluntary service.

In such cooperation with His purposes, not in any chimerical way, or spectacular conquest of the higher life, not indeed in any theoretic drinking of Him up, must lie the real, eternal meaning of our destiny. Only in this way can we come into harmonious rapport with that great positive mind of which Pythagoras said, "The origin of Harmony is Divinity." So it is.

Consider the sun—at whose rising and setting, if we saw it but once a year we would bow down in mute adoration—the moon and stars. "Forever singing as they shine, The hand that made us is divine."

Go behind this gorgeous scenery, lift the starry curtain and penetrate into the secrets of creation. Take kindly nature by the hand and let her lead you through her as yet almost untrodden by-ways.

Let her take you down into the abyss of the sea where the fishes great and small play in the laughing water. Let her conduct you through the worlds within worlds of insect life, creeping, crawling, fluttering and spreading forth wings of a myriad hues; each kind having home, mates, friendship, society, prosperity; each ministered to by a providence so generous and so delicate that each particular beetle, ant, butterfly and spider seems to be the center and final cause of the whole creation.

Follow her among the winged inhabitants of the air who seldom want a shelter and seldom miss a meal, nor are ever out of voice, when their little bosoms overflow with God's praise. Go by her side boldly and visit the cold reptile which instinct bids us avoid; the shining snake stretched out on his warm stone in the sun, the speckled toad peacefully musing in his cell, harmless and homely as any hermit, thankful for his solitude, asking little and receiving what he asks for. Wander through the vegetable kingdom where flowers of every species from the queenly lily to the modest forget-me-not, without toiling or spinning, sewing or reaping, are dressed in garments more gorgeous than ever superb Solomon wore, and sip their cup of nectar each night and morning from the Father's hand.

Wherever nature carries you, listen with an attentive ear to the voices that address you, pause and listen, and from every point in the universe from every spot where creatures, animate or inanimate, have room to live, from the atom that floats in the sunbeam and from the planet that

rolls in the remotest confines of the ether blue, to the angels from God's spheres of light beyond, the great chorus will come surging, singing, "LOVE IS GOD AND GOD IS LOVE."

How shall we measure that divine love? Shall we judge it by the sum of pleasant sensations bestowed on us, by our average of animal delight, exemption from pain, sickness, want or sorrow? Then certainly we shall never get at its secret. They who envy the butterfly or the bird, who wish to be loved like the beetle or bee, have no notion whatever of the needs of man. These tiny creatures are satisfied with their rose leaf and dew drop. They never question or complain. They do not know what higher creatures require. The thought that human creatures are loved, not as the lilies are, or as the grass that is today in the field and tomorrow is cast into the oven, but as moral beings whose food is truth, whose drink is goodness, whose garments are purity, whose happiness and splendor consist in the qualities they possess, the thought that God loves all as His children, furnishes the only key to the mystery of the divine benignity. This thought breaks the blow of calamity, spreads lines of beauty over many a ghastly spot of existence, discloses friendly intents in untoward circumstances, and drops healing ingredients into the bitterest cups.

God loves us as children, not as pets, loves us as tenderly as a wise and true mother loves her child; not so fondly that she must give him every toy he asks for, and cannot refuse the sweetmeats for which the baby mouth is watering; but with a deep, earnest and anxious affection, full of gentle reproofs and sweet corrections, and saving austerities, an affection which the child is far enough from comprehending, which indeed he takes to be something the very reverse of affection, but which, if he grows to be a man, he will bless as the care that educated and redeemed his soul. The supreme love is simply pledged to make men and women. When we discover that, and begin to become men and women under its discipline, then we shall be prepared to say, "God is Love."

From the summit of this high conviction that the human creature is the consummate yet ever progressive flower of creation, we see that God, through conditions, is ever bringing the created mind into deeper and closer rapport with His eternal spirit, with His inner light. From this point one looks down in triumph on the writhing world. Evil is no longer a thing to be apologized for; it is a necessity in creation—an educative condition. There could be no God's world without it. The whole creation groaneth and travaileth in pain waiting for the manifestations of the son of God, and if thy arrive, the groaning is prophecy, and the travail is joy.

When we have absorbed and assimilated these facts of observation we begin to reflect and to apprehend the truth that "God is spirit" and spirit is light and life. And behold this is to say that God is the root and ground of all intellectual existence and of all spiritual being. The very basic element in which all higher life inheres.

Let us listen to the thoughtful aspiration of "Whan-See," the Emerson of China, a mystic of deep penetration and lofty soul:

"Mighty spirit, thou who didst breathe upon eternity, and lo, time was born; and, again, through time joined love and wisdom in one eternal power, and lo, thy children were born; thou the incomprehensible, the past finding out, and yet the One Power, ever near, and never forsaking us, we ask thy blessing to rest upon us while we worship thee this hour. We ask, oh, mighty spirit, that, as we turn the pages of time—thy holy scriptures—we may read aright, we may learn the lessons thou the great Master of Life, hast set for us, well, and may we perform all our tasks quietly, truthfully, wisely, and to thine entire satisfaction. Mighty spirit, there is sadness and mourning all over the world, and not alone in this world, but in millions of other worlds; teach us to understand that these shadows are but the lower steps in the staircase of infinite peace—of a perfect heaven. Teach us to understand that whether thou dost work in darkness or in light, in sorrow or in joy, we are safe, since thou art working who art wise and understandest at all times what is best for every individual soul. Lead us, oh holy spirit, lead us where the waters are clear, where the skies are fair, where the flowers bloom without death,

And unto thee, oh God, of the living and the dead, be our praises, now and forever more.

AIR CASTLES OF YOUTH.

More dazzling than jewels that flash in the sun, Are the visions of youth on life's horizon; The air castles we build reach high in the skies, And rival in splendor the clouds at sunrise; They give us great pleasure and life is a dream, In fancy we glide on a rippleless stream; It flows through a garden of endless delight, And no shadows appear to darken the light.

As the years onward roll the vision doth change, We view in perspective a vast mountain range; Its glittering crest is humanity's goal, The perpetual right of each human soul; The ascent is toilsome the distance is great, But the ignorant soul will gain its estate; We wander astray in the wilderness vast But time for repentance will never be past.

Youth's rippleless sea is the ocean of life; We are born on its carriers whither it flows; Harrassed by conditions hard to oppose; Enlightenment should be a nation's great aim, Ignorance is the mother of crime and shame Good environments prove humanity, It eradicates taints of heredity.

The charming castles which in childhood we spun Have faded from view like the gleam of the sun When youth grows to age and the years bring decay, Our forms like air castles, will vanish away. 'Tis the good work we do survives our demise; It is the sole pass-word to gain paradise. Love is the great lever to uplift the race, To make mother earth a heavenly place.

Henry M. Edmiston.

FUNERAL OF MRS. LUCINDA LITCHFIELD.

Saturday, April 25th, at the home of John French, of Ellicottville, N. Y. we celebrated the spiritual birth of Mrs. Lucinda Litchfield, wife of Beals E. Litchfield, well known and loved at Lily Dale. Her husband went before her seven years ago last fall, since which time she has been kindly and tenderly cared for by Mr. and Mrs. John French, who occupy the old Litchfield farm some two and one-half miles north of Ellicottville.

Lucinda Thacher was born at Hopewell, N. Y. January 28, 1824, and was married to Beals E. Litchfield October 14th, 1847; she was born again April 23rd, 1903, at 5.45 p. m.

Naturally skeptical, she accepted Spiritualism slowly and cautiously, but it was a light and comfort to her in her last days, and as she neared the shining shore the attractions of this world loosened their hold upon her spirit and she went out quietly, peacefully, leaving a look of restfulness on the cold face.

The loving devotion of faithful Mrs. French softened every pain and made the way bright and pleasant before her.

Lily Dale has missed the noble, manly presence of Beals E. Litchfield for the past eight years. Some two or three years ago Mrs. Litchfield got a very perfect picture of him through the mediumship of the Campbell-Brothers and she prized it highly. Mr. French, a nephew, and adopted son fully represents the noble qualities of his uncle, and his helpful companion shares with him all the high ideals of life and the spiritual gospel, and, faithful to their convictions, they show their religion in the supreme moment by having it fully represented in the last rites and memorial services for their friends.

LYMAN C. HOWE.

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Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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ETERNALISM.

(Continued From First Page.)

and progressively expands until it reaches culmination in the human mind—which is an end product and a return to the point of departure. Therefore mind is the ultimateness in which all things have beginning and end.

Now it is in human mind that for the first time is seen capacity, and commonly opportunity, for acquirement of personality—of a conscious selfhood, which is imperishable because it is an inseparable part of that ultimateness which is Eternal Mind.

Every form or condition of existence is in one sense a part of that ultimateness; but because all elements of the human mind are not ultimate but composite, they are neither self-conscious nor exempt from destructive change. Compositeness, the starting point in materiality of form—such as that, for instance, which begins in the moner and ends in man has no place in mind, be it human or supreme. Nevertheless, it is under material conditions that the initial step in the soul's career is always taken. Everything that pertains to human existence begins in a mere speck of protoplasm out of which is developed the physicality which is the body and the mentality, which is the soul. The true entity, the real man, is the mind, the soul. The body serves only to supply conditions under which the creation and objective development of the soul may take place. With a beginning like this it becomes clearly evident that, while the soul possesses individuality from the start, its personality must be largely acquired afterward through experience. Its life begins as a mere point of potentiality—a capacity for development; and should its physical relations happen to be destroyed before the oncome of experience sufficient to the creation of at least a beginning of personality, then it would rest with a future life to develop the personality beyond the limits of mundane experience. Conditions like these are fatal to theories of pre-existence and reincarnation. That a mature soul entity could ever retrograde to the requisite point of a beginning and usurp the place of a nascent soul is both logically and physically impossible. It is well to note in this connection a recent saying of Ambrose Bierce to the effect that while we have plenty of intelligence from the hereafter of souls, we have none whatever from the heretofore of these souls. There are primary and essential properties of eternity which lend some color to the claim that evidence sufficient to disprove pre-existence and reincarnation of the soul would be quite as competent to prove that it can have no future existence. But in this instance, truth of the premise does not establish a rule or truth of the conclusion. A self-conscious state or condition permanently established as an intrinsic element of that which is everlasting, is itself everlasting also.

That the soul is mind is too obvious for comment; and that it is constituted of that phase of mind best known as the subjective is become an unquestioned fact. For ample proof of the verity of this statement the reader is referred to the learned and able treatises of Thomson J. Hudson, LL.D., and to the forthcoming volumes of the late Frederick Myers, posthumously edited and supplemented by Richard Hodgson, LL.D., authorities whose ability and special competency for the work needs no advertisement here.

But there is a view of subjective mind which the present writer begs to present and insist upon, viz.: The human mind, which is a unit, is endowed with dual methods of consciousness, one of which, the objective and rationalistic, is dependent upon organic sense-perception, and is, therefore, perishable with the organs that operate it; while the other the subjective, intuitional and unreasoning, is the permanent inherent consciousness of the soul, and, therefore, of that all-comprehensive aggregation of mind in which the soul is constituted. For that the soul is as much part and parcel of Supreme Mind before death as afterward, is sufficiently established in the well-established fact, among others, that its existence is not dependent upon physiological function, and that it is the storehouse wherein everything that enters the memory is retained forever. (See authorities already referred to.)

It is not to be pointed out that memory dependent upon brain function is capricious and imperfect, and sometimes completely lost. Yet the fact is beyond question that in reality memory is so perfect that nothing ever escapes it. Memory must be considered, not as an exclusive possession of the brain, but as a self-conscious aggregation of elements belonging to and constituting not only the essential faculty of mind as a whole. Objective consciousness controls much of it, but know not it in its fulness. Strictly speaking, we do not recollect; we cognize what surges up into consciousness with or without effort of the will.

Fuller exposition of complete and cogent arguments in support of what may be looked upon as the subjective mind doctrine of immortality will be found in the literature above referred to. What is here insisted upon is the patent fact that life of the soul from its inception to eternity is sustained by universal life of which it is an intrinsic element; while human animal life, with its objective consciousness, serves out its purpose to individualize and initiate the development of the soul, and then ceases to exist.

Therefore, with regard to the relations of eternalism and the soul, we may justly conclude that the soul has beginning and continuance of existence in that which knows neither beginning or end; so that its personality, once created, becomes co-eternal with the essentiality of its constitution. For the soul's consciousness of its own existence is not that objective consciousness which perishes with the body, but the subliminal or subjective mind consciousness which is the rightful and permanent consciousness of the soul. Hence the paramount question of continued existence as of continued consciousness of existence. One who says we should sink into a sea of forgetfulness happy and content in the thought that our lives have been of benefit to humanity, can hardly speak from the innermost aspirations of his soul.

Now, the modifications of consciousness which must follow the loss of sense-perception and ratiocination at death, provide a subject for study which is of the greatest interest and importance. It is study of the soul in the reality of its existence, and among the great discoveries already made is that of the possession of perfect memory by subjective mind. For this gives certainty of conservation of the ego, the conscious self, though there be limitless diffusion of the mind elements which constitute it. And what gives that certainty is not so much to know as to realize in memory every event in personal experience. Another might know them, but realization of them belongs alone to self. A most important demonstration of experimental psychology is the fact, so clearly presented by Dr. Hudson, that mental faculties exist that are practically unused in this life, but are of use in the next—like that of telepathy, for instance, which is of no practical use in this life, but is especially fitted to play an important part in the future life when apprehension of ideas must be had by intuition, in the absence of organs of sense. The faculty of telepathy thus supplies the language of the disembodied soul, instead of the word symbolism before made use of, and demonstrates a function which is neither normal nor useful to it in this life. We will not stop to consider the phenomena of Spiritualism, apparitions, etc., because they deserve a fuller and more careful presentation than can be given them here. They who feel like rejecting them all without study should bear in mind that the reasons so far given why telegraphy is possible without wires, or why vision may traverse opaque solids, would be deemed wildly speculative and untenable unwere it not that, under proper conditions, those facts are demonstrable to anybody at any time. Comparatively few have ever seen them. Now the fact of the future life is also considered capable of demonstration, under proper conditions; but attempts to demonstrate are often so suspicious and uncertain that the majority question the possibility of it.

In all these instances what has to be combatted is the facts of daily experience which apparently prove exactly the opposite of what is claimed for the new facts. Thus, it is impossible to see through the human body, to send an electric message into space and expect it to reach any definite point, or to expect intelligent communications from anything likely to survive the dead bodies hid

away in the earth every day. But experimental study has brought understanding and control of the conditions under which skiagraphy and wireless telegraphy become possible and at all times available, while the conditions which render available the phenomena ascribed to disembodied spirits, are as yet so little understood that the majority, even of those who believe in a future life, hesitate to accept them as really what they purport to be.

That phenomena are witnessed which are veritably psychic is beyond question. It is only the source of the intelligence and force displayed in them which remains in open question, with the preponderance of proof, when weighed intelligently and without prejudice, going to support the spiritistic theory as opposed to the telepathic. Popular belief goes for little either way; but the concensus of opinion of judicial minds, rendered competent by careful and patient study of the phenomena under conditions but rarely available, favors the view that disembodied spirits do communicate with us.

It is claimed that the future life has been emotionally, logically and even scientifically demonstrated. Firm establishment of the truth of a single phenomenon—spiritual, apparitional, or what not—rightly or wrongly ascribed to disembodied spirits, would absolutely demonstrate it. Hence the necessity of further experimental study which shall supplement the remarkable results already attained by the members of the Society for Psychical Research and others, with a view to a complete elucidation of the relations of eternalism with the human soul.

Greeting to Major Payne on His 91st Birthday.
In this world of care and strife,
Oh, how much you know of life.
Much of comfort, joy and pain,
Much of hardship, grief and pain.
Thro almost a century's run,
Have pleasures lost and pleasures won,
Keeping beat to tuneful rhyme
Down the mighty march of time,
'Tis the autumn of your years,
And the golden harvest nears.
You, the last of that bright band,
Reaching out with feeble hand,
Still cling to the old home tree,
Ripening for eternity.
Brothers, sisters, each and all
Were gathered in life's early fall.
Dear the names of that brave clan,
Densie, Hittie, Mary Ann,
Roxana and Zebulon,
Samuel, another one,
William, Joseph, Almon, too,
And Arbial, kind and true,
Good Elijah in the train,
And dear Uncle Major Payne,
Basking 'neath life's setting sun,
Waiting till the day is done.
You've a dear companion, too,
More than all the world to you,
Waiting on that radiant shore,
Spencer, Floyd, and many more.
We sincerely hope and pray
Peace to bless your closing day;
Painlessly upon your way,
Merge into that perfect day.
When you pass, go not afar;
Uncle, leave the gate ajar;
To and fro the loved pass thro—
May we not commune with you?
You may be our guiding star
Shining through the "Gates Ajar."
Peaceful to your journey's end,
Is the wish of every friend.
Laura joins in love to you—
Ransom sends a greeting too—
Marshall's kind regards we pen—
Our best wishes ALL extend.
Thro this vale of smiles and tears,
Blessings crown the waiting years;
We are coming, Uncle, mind
Some are following close behind.
Time will bring us there to dwell—
Dearest Uncle, fare you well.
JENNIE O. PAYNE

Fruits That Are Really Medicine.
It is not generally known that grapes are almost as good as quinine for malarial trouble and that pineapples are a sure cure for a sore throat. Tomatoes are perfect liver regulators; they contain a very small portion of mercury; while oranges act on the kidneys very beneficially. Lemons are efficacious in curing and preventing cancerous troubles, and recently lemon juice has been declared by physicians a preventative of typhoid fever, the acetic acid in lemons being said to have a counteracting influence on typhoid germs. Water-cresses act on the lungs, and are said to be a cure for incipient consumption. They certainly have marvelous tonic power, and refresh one after great fatigue. Lettuce, if taken in time with lemon juice, will cure the jaundice.—Selected.

BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

BIBLE OF NATURE.

An outline of the Religion of the Future; preaching the gospel of redemption by reason and science; reconciling instinct and precept; and making nature the ally of education. By Prof. Felix L. Oswald. Cloth, \$1

BLUE LAWS OF CONNECTICUT.

Taken from the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the General Court of Connecticut, from the original records remaining in the office of the Secretary of State, and from Dr. Lewis' book on Sunday legislation, etc. Nine illustrations made especially for this book. 25c.

The book also contains an account of the persecution of witches and Quakers in New England and a summary of the Blue Laws of Virginia. Price, paper, 25 cents.

CANDLE FROM UNDER THE BUSH.

By William Hart. 1,306 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 40 cents.

THE CHRIST MYTH.

By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents

CRIMES OF PREACHERS.

This is a tabulated account of the crimes that came to the notice of the author by his reading in the secular papers for a series of years. Name, date and location are given and it comprises a list of about 3,000 crimes committed by ordained ministers of the gospel. Just the thing you need as a counter irritant when the clergy begin to condemn your actions. 25c.

DESIGN ARGUMENT FALLACIES.

This book by the Editor of the *Truthseeker*, attempts to show that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper, 15 cents.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been con-

sidered by many as her best writing and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine Introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

NO BEGINNING;

or The Fundamental Fallacy. By William H. Maple. An exposure of the logic underlying the popular belief in a creation or a first cause and showing how the infallibility of the Pope and other church dogmas have been deducted therefrom. Cloth, 75

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COMICALLY ILLUSTRATED.

This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh; it will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50

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144 propositions embodying the most paplable and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

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By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

ANSWERS TO CHRISTIAN QUESTIONS

by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

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or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

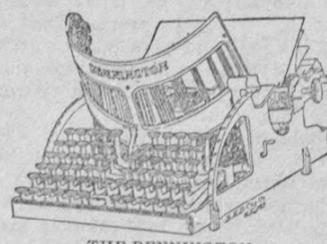
WOMAN, CHURCH AND STATE.

This is Matilda Joslyn Gage's last and best work. Every woman ought to read it. It handles the subjects legitimately connected with it in a fearless manner and calls them by their right names. It is nicely printed and bound and will make a nice presentation volume. It ought to be widely read for the light it will throw on many subjects. Cloth, \$1.50; paper, 75 cents.

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STUDIES IN HYPNOTISM.

Conducted by Prof. Lewis R. Hillier.

Address all communications pertaining to this department, and send all books on Hypnotism for review, to Lewis R. Hillier, Gloucester, Mass.

"It is the soul itself which sees and hears, and not those parts which are, as it were, but windows to the soul."—Cicero.

INVOCATION.

Hear ye, mystics of the past, give us the wisdom thou hast learned. Give us thy knowledge of the laws of mind that we may, by our power, transform the evil into good and give health to mind and body.

ADVICE.

In all your hypnotic work, in all your dealings with subjects, be perfectly honest in every way. Do not let yourself be tempted to take the slightest advantage of a subject or patient. Do not let your power become an agent for your own downfall.

It is a merciful provision of the Creator that hypnotic and mesmeric power cannot be continually used for base purposes, without the final detection of the culprit. An evil disposed person can rarely develop such a degree of power as a pure person can, as he is unable to overcome the temptations of the flesh so readily.

The smartest hypnotist in the world, if given to practising his art for a bad purpose would soon be apprehended and punished. There are too many factors working towards right and justice to let him continue his career very long.

If you should place in a person's control a power which he has not had the least experience in handling, what would be the result? He would be liable to mistake that power and what he considered a blessing would become a curse.

But when by patient practice, by hard earned experience, we acquire a power, we generally are careful in using that power.

Therefore, if any person from reading these articles in this department experiments and finds that he possesses a high degree of hypnotic or mesmeric power, let him take this as a warning to use his power with discretion and a strict regard for the rights of others.

CLAIRAUDIENCE.

Clairaudience is a soul sense. It enables the psychic to hear sounds which are inaudible to the physical ear.

As there are vibrations that are too rapid to be seen by the physical eye, so there are vibrations too rapid to be heard by the physical ear. The latter vibrations are distinguishable to the clairaudient sense, the former to the clairvoyant sense.

Through the development of clairaudient power a person becomes enabled to converse with spirit friends and to catch the whispers from beyond the grave. The possessor of clairaudient power receives messages and warnings from spirit friends, and receives intelligence from his own subjective mind.

QUESTIONS AND ANSWERS.

Q.—What is absent healing? and how does the healer do his work?

A.—I have no doubt that much good sometimes results from absent treatment, so-called. Absent treating is healing patients at a distance from the healer. The virtue consists partly in the suggestions which the healer sends in his letter of instruction. For instance, the patient is directed to relax and become passive in a quiet room. The healer has probably written something like this: "After a short time you will experience a great relief; you will be conscious of new life flowing into your body, etc.

The patient, by transforming these instructions into auto-suggestions, receives benefit and health.

The other explanation of the virtue of absent healing lies in the realm of telepathy. The healer throws out a strong vibration of health and the vibrations reach the patient, resulting in his restoration to health.

Some writers claim that the efficacy of absent treatment is in the written suggestion which the healer sends, while others claim that the cures result from the telepathic sug-

gestion, or mental suggestion from the healer to the patient. That telepathic suggestion will heal, there can be no doubt, as people have been treated and cured without their knowledge.

It is only by careful investigation that we can learn whether a particular person is healed by auto-suggestion, or telepathic suggestion. The main point is the cure. Theorizing comes later.

Q.—Can a person hypnotize himself?

A.—Yes. When a person is in a hypnotic condition induced by his own volition, we call that state auto-hypnosis. Auto-suggestions are suggestions delivered to our subjective mind. A person may hypnotize himself by the exercise of the same faculties that produce hypnotic sleep in others.

The person who desires it may pass into a condition of sleep by looking at a bright object and by concentrating the thoughts on sleep. Another method is to close the eyes, relax the muscles and mentally suggest sleep. By practice a person may sleep at will, relieve pain in his own body, and induce hallucination and illusion—the latter being a dangerous practice.

It is well enough to learn to relax and try to sense the vibrations of the spiritual world; but as to deeply hypnotizing yourself and trying to induce hallucinations, I would strongly advise against it.

WHY DO WE DREAM?

Most every person dreams and some have dreams that prove to be true. "Coming events cast their shadows before them." I know that the information received in dreams is sometimes perfectly correct, because I have sometimes had such dreams.

The majority of dreams arise from the action of the subjective mind, impressed by something which happened during the past or present life of the dreamer. Outside sound, such as the slamming of doors, etc., will influence the subjective mind as a suggestion, resulting in dreams of guns being discharged, etc.

Many people are clairvoyant in dreams. Through sleep we often become passive and responsive to spiritual influences.

BOOK REVIEWS.

COSTLESS CURES
BY DR. PAUL EDWARDS.
COSTLESS CURES, By Dr. Paul Edwards, paper covers, 56 pages, 50 cents. 4713 Prairie Avenue, Chicago, Ills.

This book will be found valuable to the healer as well as to those who suffer from disease. It contains many valuable suggestions on the proper food to eat, how to eat it, and best of all it gives directions for self-treatment. Dr. Edwards' theory of the cure of the drunkard contains a great truth, and if his instructions were followed there is no doubt that the liquor saloons would have less patrons. This is certainly a very good book on health, and will be found invaluable to those who suffer from indigestion or stomach troubles.

HOW TO CONTROL FATE THROUGH SUGGESTION By Henry Henry Harrison Brown, paper covers, 62 pages, 25 cents. Now Folk, 1437 Market street, San Francisco, Cal.

A very interesting and instructive book. Its theories are sound and its precepts, if followed carefully, will result in increased happiness and health to the reader.

There is need of such books as this to awaken man from his lethargy of fear; to lead him upward, and to give him courage to strive for better things.

THOUGHTS ON OCCULTISM.

Although hypnotism is a wonderful power, it is but a small part of the knowledge contained in the Occult realm of nature's laws. The hypnotism of the present day is but a mote compared with the beam of magnetic power wielded by the philosophers of old.

In India, that land of mystery and magical arts, we hear of a venerable fakir casting a glamour over scores of people and causing them to be subjected to the strangest illusions. Where is the English, French, Russian or German hypnotist who has the power of these mighty masters of occult lore? these strange beings who dwell in jungles or within the mystic shadows of the ruined temples

We have many strange manifestations of hypnotic power; but many men are prone to subdue the light of occult knowledge by their materialistic beliefs. The universe is peopled with a race of strange beings who are ordinarily invisible to human eyes; but let us for any reason come *en rapport* with them and the brain will grow sick with horror at the phantoms of the lower world.

There are some Spiritualists who think that the universe is peopled only with the spirits of the dead, progressed or unprogressed. If these people had the means for investigating, they would see beings who dwell on the borderland—beings subject to control by man. These beings, like the elements, which are good servants while under control, if they get free from their shackles, will rend the one who has evoked their wrath.

There is magic, white and black. The manifestations of Spiritualism such as healing, giving loving messages, guiding from danger through warnings, and helping mankind to a higher life, may be called "white magic." But when we invoke evil spirits, the lower forces are attracted; then comes the downfall of man, and much suffering here and hereafter.

It is a natural law that like attracts like, and that evil natures gravitate to each other. If man seeks to attract evil forces from the other side, holds converse with them, and profits by their deeds of wickedness, which he prompts, when he passes out of the form and enters the spirit world, he will gravitate to his evil helpers and wander in sorrow and remorse over the desert of past crimes.

He who forgets self and devotes his gifts to the uplifting of his fellow man, will find joy and peace in the spirit world.

POINTS.

Believe in yourself if you expect other people to believe in you.

After you have learned to hypnotize and have given a few demonstrations of your power, you will find that people will have faith in your ability and you will be able to operate much easier.

Personal magnetism is a power resident in the mental life and which sways the thoughts of those on whom it is exerted. Persons who practice hypnotism develop personal magnetism.

A Lawyer's Experience in Spirit Life.

BY ARTHUR F. MILTON.

CHAPTER II.

My first observation made—I should say, conclusion arrived at—was that life is a philosophy. What we see with the eye is pleasing to the outer senses—the spirit or dimensional being. But every effect has a cause, and in that rests its philosophy—the real beauty of its existence—and pleasing to the soul as we penetrate its cause. For in so doing we come *en rapport* with its life principle, and the real joys of existence begin as we touch upon the soul of things. Its synonym of mortal life is the consciousness of a pure love; for such is heaven or the rapport with causation.

But we are not overwhelmed by it in the incipiency of our experience. It is a matter of growth and power of penetrating beyond the effect. It may begin with a flower or work of art—a loved one or a perfect stranger—but each additional soul-rapport increases internal or soul joy. The desire to be or do good constitutes the effort in that direction.

The desire to know or to be sympathetic, are the agencies expressed. They are the passports to the center of all life conditions, and a spirit's happiness depends upon his success.

There are many, however, who still regard heaven as an effect—good, worthy people, who could be benefitted, but for this dominant idea injected into them by erroneous teachings. Their minds have been warped by knowing too much of effects and too little of the minor causes. The mother who instinctively feels what is best for a child,

knows more than a learned physician or a nurse pedagogue, and lives nearer to causation (heaven) than the latter do. The man who feels more like sympathizing with a brother in misery than criticizing him for non-success in life, possesses a stronger force of penetration than the most successful business manager or politician. The power of controlling effects is not a virtue in spirit. It leads away from the happiness sought through that very qualification. It is an obstacle to a rapport with causes. Modesty, even without any ambition for truth or happiness, often stumbles on it unawares—such attracting it by a sort of non-resistant interior passivity, a condition synonymous with the absoluteless of natural law.

This may seem anomalous, but a soul-center that is not hampered by any exterior volition asserts itself *volens volens*, and thereby throws out vibrations that readily connect with other soul-centers. The result is a telegraphic communication which either conveys a ray of light or a whiff of happiness unsolicited to the one in question. Of course experience leads to individual effort and more permanent reapings.

Thus humility—the conscious resistance of false pride or prejudice—and natural modesty, are more forcible agents to break into heaven with than worldly power or the ability to conquer nations. It is well said that man, who can control himself, is greater than a general—unless that general is humble in spirit.

In principle, things are very much reversed here, compared with earth life. But for all that there is more spirituality practiced by mortals than materiality by spirits; for there is more humility and modesty exercised than false pride or arrogance, while in spirit the unfortunate or misguided ones are only to be found among criminals, the worldly wise and those who have deceived themselves by seeking happiness through worldly means.

There are as many pleasures of the intellect or mind as there are of the body, if people would but habituate themselves to them; and which pleasures are not only as gratifying and stimulating, but are more lasting in effect, while sensual or worldly delights end with the indulgence. Human pride or arrogance may rule in the effect, but humility or modesty rule in the cause.

Politics, religion and slavery are a triumvirate antagonistic to the purely Spiritualistic principles of equal rights, humility and love. Statesmanship, tolerance and humanity are often buried beneath what is in-

tended and the soul departs. Politics without honesty, religion without spirituality, and slavery—whether in the form of hiring or a dependent—without humanity, are debilitating to the life-principle of their practitioners. They are all based on selfishness or false pride and both lead to indolence—a condition of soul-turpitude which is synonymous to decay in matter.

Nature is never idle, and those who imitate her are in nearest rapport with her—of course, provided their aim is not for personal aggrandizement or individual profit only.

The brotherhood of man needs but a little sympathy from the affluent for the struggling souls of earth to inspire the idle ones. A little encouragement to the willing is the best object lesson for the unwilling. It engenders hope for a similar reward, and those who have been aided will not be unmindful of the cause that elevated them. Ingratitude is not a universal evil. It only becomes manifest when too much is demanded for the favor granted, being a rebuke of arrogance or selfishness. The man who can afford to be liberal in pocket should also be liberal in soul to embellish his good works. His reward will be the same happiness he founded—it being a casual vibration that will follow him unsolicited, and is one of those that will meet with as forgotten events. They are real joys, however, and may be analyzed to their source, if desired. We have but to trail the vibration, and may meet with another joy, surprise or gratification at the end. Viewing life thus, we see its philosophy, with untiring interest for continued analysis.

As we live in the spirit we become more comprehensive.—A. Z.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

| No. 1 | No. 3 | IN EFFECT NOV. 23, 1902. | No. 2 | No. 4 |
|-------------|-------------|--------------------------|--------------|-------------|
| a. m. p. m. | a. m. p. m. | | a. m. p. m. | a. m. p. m. |
| 7:00 | 3:05 | Lv. | Dunkirk | Ar. |
| 7:10 | 3:15 | | Fredonia | 10:02 |
| 7:14 | 3:19 | | Laona | 9:58 |
| 7:24 | 3:29 | | Lily Dale | 9:42 |
| 7:38 | 3:43 | | Cassadaga | 9:39 |
| 7:49 | 3:50 | | Moons | 9:31 |
| 7:53 | 3:58 | | Stclairville | 9:24 |
| 8:02 | 4:07 | | Gerry | 9:15 |
| 8:12 | 4:17 | Lv. | Falconer | Lv. |
| 8:45 | 4:45 | Ar. | Jamesstown | Lv. |
| 8:17 | 4:22 | Lv. | Falmer Janet | Lv. |
| 9:10 | 5:13 | | Warren | 9:07 |
| 10:25 | 6:30 | Ar. | Titusville | Lv. |
| a. m. p. m. | a. m. p. m. | | a. m. p. m. | a. m. p. m. |

*Daily.
†Daily except Sunday.
Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. R. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-17

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

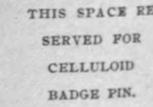
The center of the design represents a human face, the highest type of intelligence—the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



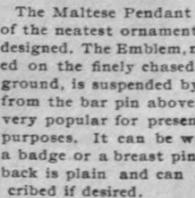
LAPEL BUTTON, \$1.50



CELLULOID PIN.



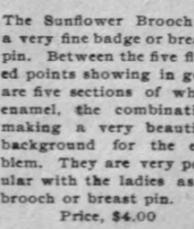
MALTESE PENDANT



WATCH CHARM.



MALTESE BROOCH.



SUNFLOWER BROOCH.



SUNFLOWER BROOCH.

FOR SALE BY
The Sunflower Publishing Co., Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



This department is conducted to enlighten Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notice of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, musical and other business meetings. In fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil write on both sides of the paper. Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained three days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited. THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Rev. Daniel W. Hull will serve the Spiritualists of Fresno, Calif., during May, and the Spokane, Wash. Spiritualists during the month of June.

Lyman C. Howe completed his engagement in Buffalo Sunday evening April 26. He will speak at East Aurora, N. Y., Friday evening, May 1. He will answer calls for lectures or to attend funerals. Address Fredonia, N. Y.

L. M. B. writes: "Why don't God kill the Devil? Some say there is no God or Devil either in their answers to that subject. Everything goes to show that there is a supreme power or being—God—from whence comes all this life and beauty of this grand universe. There are devils in natural form, too, but the real Devil is dead; but some of his remains are yet to be seen (his backbone and nose) if the doubting ones will come for a basket picnic to Frank Babbitt's grove, at Albion, Pa., we will be pleased to show them his remains for they lie in state a short distance from the picnic grounds. For further particulars address L. M. B., box 252, Albion, Pa."

Lorain F. Smith writes from Newport, Ky., "It gives me great pleasure to state that owing to the good work of brother Frank T. Ripley we have engaged him for the Sundays of May—this being his third month in the Temple. His work is of the best and he has made a host of friends here."

"Having had occasion to visit Algona, Ia., soon after G. W. Kates and wife were there, I found they had awakened a great interest in our beautiful philosophy, Spiritualism, at that place. They were there for three lectures, April 22, 23 and 24, and the crowd and interest was said to increase every night. They say that Bro. and Sister Kates' lectures and Sister Kates' tests are enough to convince the most skeptical. The grand and beautiful philosophy of Spiritualism is progressing more rapidly each year. What matter if it does have enemies endeavoring to put it down? As long as we have such workers as G. W. Kates and wife, Mr. and Mrs. Sprague, Rev. Moses Hull, and dozens of others, I might name, the more it is abused the more curiosity will be aroused, and all that is needed to make good Spiritualists is for some good orthodox clergyman to run down Spiritualism, (the way they have done in Clear Lake, and other towns I might mention) and then have some good, live Spiritualist lecturer or medium come to town, and curiosity and common sense will do the rest. Brother and Sister Kates did not have the assistance of one of these accom-

Alguna, but as rousing an interest was worked up just the same. Rev. Moses Hull will deliver four lectures at Sprague's Hall, Clear Lake, Ia., commencing Sunday, May 10th, 3 p. m., and continuing Sunday at 8 p. m. and Monday and Tuesday at 8 p. m. Everyone who can is cordially invited to attend these meetings and hear this noted lecturer expound the facts in regard to Spiritualism, taking it from a Bible standpoint." E. H. Vandenberg, Secy Clear Lake, (Ia.) Spiritualist Society.

D. Feast writes from Baltimore, Md.: "I send you under separate cover portion of a copy of the Baltimore Sun of April 22. Dr. Hogan recently delivered a sermon on the decline of the Methodist church. He blames the falling off, in a measure, to its alliance with the Republican party. I think that the party has but little to do with it. The causes

are vicious. I think that Spiritualism is in a good measure the cause. People are beginning to do their own thinking. Many preachers are preaching Spiritualism, only under another name. At a memorial service in one of our Methodist churches held last week, the speaker said that he was satisfied that he for whom the services was given was in the room at that minute and was cognizant of all that was taking place. Our seances are largely made up of those who are more or less identified with some church. Mr. Hogan must not charge the loss to the Republican party, but to Freethought, Spiritualism, and kindred subjects. Spiritualism is eating the vitals out of orthodoxy everywhere, and will continue to do so until she has placed before the world the proof of the immortality of the soul. Spiritualism is doing her work in her own way—and the right way and results now and then crop out as the sermon by the pastor of Emmanuel Methodist Church testify." [We will publish the clipping next week. Ed.]

Frank T. Ripley writes from Newport, Ky.: "I am happy to say that I have been re-engaged for the Sunday of May at the new Spiritual Temple, this being my third month, and the best of harmony prevails. Mrs. Sarah Charles, the president, and Henry F. Schrader, the secretary of this society are kindness at all times and it is a pleasure to speak and give messages here. In fact, all of the large audience here are in harmony with my guides and myself."

All mediums who will attend the Assembly this summer are requested to send in their names and phases of mediumship to THE SUNFLOWER for publication in our list of mediums.

A STEP TOWARD MASTERY. Eternity is not the cumulation of cycles, nor an unending sequence of years, nor is the common and vague belief in the "fullness of time" without its delusion. What we observe and know of such is but the form. To become coincident, coeval, one with eternity, is to know and to incorporate the substance of life, which is spirit. This is the height of being—a consciousness evolved out of thought intensity—a thought intensity so great, so absorbing, that it knows only that which is being done, and the glory and motive of its doing; that is to say, the massing of one's whole being in a moment of time. Now and eternity are one and inseparable. Master the first and we encompass the second. How master? Be wholly and boldly for one moment all that your conception can grasp of power and perfection; know that all moments are alike; keep it up and watch the result; for it is thus in the "twinkling of an eye" that realization comes.

Then why dwell in the hallucination "tomorrow," when all that Time has it can only mete to you by your recognition and your laying hold of its unit—i. e. its moment?

Earth turns over all nights and emerges in "tomorrows;" and yet, anon with far-off gaze, we watch and gaze for more, while life abundant, enduring, at hand, is unknown. With wild beatings of the air we thrust it off, and into the void we sink our hopes, and then our life. Would you harness these morrows, these moments, and all that they contain? Then cease fretting to watch for them. The "Kingdom of Heaven cometh not by observations." Take hold of things! Work with all your being! All is at hand! Be and do! Live now, with all of heart, mind, soul and strength, in the unit, and know that herein is the essence of all time and the open door to all things.—Adnah, in Eleanor Kirk's Idea

OBITUARY. At Angelica, N. Y., Mrs. Harriet Ann Ganston, wife of Levi Horner, left this life for a better one on the evening of April 14th, 1903. Mrs. Horner was born in Camden, N. Y., September 17, 1817, and was married to Mr. Horner in 1837, sixty-six years ago. Thy came to Angelica where she has lived since and has lived a very excellent life, being first a Universalist, then a thorough Spiritualist, over fifty years ago. She was always admired for her excellence of life, being a woman of universally lovely character, always pitying those who could not see the beauties of her belief. There were nine children born to her, eight of whom are still living. She was a sister of Mrs. S. E. Latta.

S. E. Latta.

METAPHYSICAL. Conducted by EVIE P. BACH.

THE IMMORTAL WILL. Who trusts in God may fear no fate, Nor gaze on life with blank despair; Keep hope alive, with courage wait, And He will answer every prayer.

Keep every thought alert and true, In harmony with God's own will; Success alone can come to you, The good can vanquish every ill.

You hold your fate in your own hand If you but set the mark to win; No adverse fate can will withstand, Nor check the power you have within.

Say, boldly, naught can me resist, I am a part of God's great plan, And then with patience still persist, And you will surely win the van.

Lie not simply down and wait For fortune's wheel to turn for you; Put forth your force and conquer fate, It yields to those who dare and do.

The God-like will that you possess No power on earth can check or turn; If you but use it for success, In blessings rich it will return. —G. H. K.

DO YOUR BEST. A great deal of every-day work is every poorly done. That proposition will meet with instant acceptance by everybody who reads it. The cooking is badly done; the clothes fit ill; the laundry is not clean; and through the whole list, little and big, trivial matters, day in and day out. You find your furniture badly put together; your house badly constructed; and the defects are not discovered until too late to mend them. When the rascality and shabby work come to light, you see that you were cheated by poor workmanship and negligent inspection, long ago when the job was delivered to you.

Pride in one's workmanship seems to be a rare quality, according to common report. It is said that some of the trades-unions virtually require that their members shall do as little as possible without forfeiting their position. Of course this cannot be universal, or we should soon lose our place as an industrial nation. But there is certainly enough of it to cause constant remark. President Garfield tells of a schoolmate who established a factory for the purpose of making hammers, which he had brought to great perfection, and in which he took great pride.

The statesman said to his friend: "By this time you must be able to make a pretty good hammer." The hammer-maker, who was shipping his wares by the thousands to all parts of the earth replied: "No, we do not make any pretty good hammers; we make the best hammer that can be made."

In any work whatever, less than the best is bad. How can any truly self-respecting man scamp his work? If he always does his best, he will always be able to do his best; that is part of his reward.

Magazine of Mysteries. IDEALIZING FORCES. BY MARY N. BROWN. We need and must have something to idealize and beautify our lives; some power or powers, force or forces. Science, poetry, music and art all have their mission in building up our ideals. In the first place, we must have a strong desire for appropriating the good, the true, the beautiful—not the bodily form of these things, but the soul, as it were; in other words, the law or spirit.

Our ideal is simply our conception of what we think life should mean—it is our translation of life. We begin our lives by seeking these things in a material way; but if we digest, analyze and criticize the ideas it gained, will afford a stepping-stone for further growth—so that circle closes only that another may begin. Now, one of the best ways to understand an idea is to see it as a living embodiment in a friend—we see then the full force and result of that idea put into practice. We are carving a statue or painting a picture,

and every fragment that can add to its beauty we appropriate; and as one idea displaces another one, so we are constantly effacing certain lines and angles, and in the process of time we have made and unmade our work many times.

When Penelope wished to be faithful to Ulysses in his long absence and could think of no other device to save herself, she told her lover that when she finished weaving a certain web she would marry him, but the work she did in the day she undid in the night. And though we are or may be unconscious that we are forming an ideal, yet like the Star of Bethlehem, it is constantly traveling before us; we must undo the work of yesterday and work in the thought of today.

There is no haphazard arrangement in the law as concerns the growing of ourselves through our ideals. "We rise on stepping-stones of our dead selves to higher things." The good, true and beautiful grow in us by the annihilation of our lower self—our illusory ego. As George McDonald says, "All the doors that lead inward to the secret place of the Most High, are doors outward out of smallness, out of wrong." As to our Idealizing Forces needful in the work of giving us ideals there stands science, music, art and poetry—disunited, apparently, yet all one, at least, in their primary essence, love, the Law of manifestation. Art makes us critical of the beautiful, poetry makes us loving. Wordsworth calls poetry "the breath and finer spirit of knowledge." Coleridge speaks of it as the "blossom and fragrance of all human knowledge, human thought and human passion." And, therefore, Emerson writes, "the supreme value of poetry is the subduing of mankind to order and virtue."

Now, what is poetry? It is the voice of the soul; it is prophecy; it is a fuller, freer influx of the Law, love. It is his, the poet, to reveal the things which are unseen, the things eternal. Through him we have to see the soul of nature, which is love, the invisible law; while science sees the intellect or visible law. But to sum it all up, "what is the use of an ideal?" It is to make us more like the law, spirit, to enable us to become at-one with the spirit love, or God. Nothing is more practical than an ideal life; nothing more persistently demanding—it is a dual existence to one day blend into unity of one. We learn to commune with the higher self, to know, to be and do, and with the lower or illusory self to know what must perish or pass away—till the language of the soul becomes more and more "I will be what I will to be." The method used in climbing the Alpine mountains is this: The guard cuts the niche for the traveler's feet to rest on, to hold to; then another niche higher up is cut and the traveler goes one foot nearer the goal of his desires; then another and another, and so on to the top. Moreover, the niches cut for one traveler are not those used by the others, every man has his own niches as stepping stones. So we put our feet into the niche that experience has made, and hold on that truth that has thus been gained; and on we travel, onward and upward, as the boy with the motto "Excelsior," to the mountain top "that lies forever in the light."

SUCCESS 'Tis the coward who quits to misfortune, 'Tis the knave who changes each day, 'Tis the fool who wins half the battles, Then throws all his chances away.

The time to succeed is when others, Discouraged, show traces of tire; The battle is fought in the home-stretch— And won—twixt the flag and the wire.

—John Trotwood Moore.

Grandpa and The Boys. This is a beautiful little souvenir poem by W. H. Bach. It portrays a grandfather and recalling the changes that have come in every thing since his younger days. It is beautifully printed in eight colors, on enameled paper, with hand-made deckle edge cover, and illustrated. Price, postpaid, 25 cents.

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Sunflower Pub. Co., Lily Dale, N. Y. The Angle System. After many years of careful study and experience, I have at last worked out a Drugless System for the treatment of all diseases, the promotion of Health and Longevity. I have just issued a neat little 24-page pamphlet which fully explains my system, entitled: How to get well, keep well and live to a ripe old age without doctor or medicine. I will send this little pamphlet free to all who ask for it. Address, R. M. Angle, 1234 Michigan Ave., Chicago, Ill., U. S. A.

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A CHAPTER OF EXPERIENCES.

(Continued from First Page.)

We made many efforts after this to obtain the same results but we only succeeded in getting a faint response once.

I could multiply these experiences but I am already taking up too much space, so I will only relate one more that was very practical for me from a financial standpoint.

Not many years ago I had some dealings with two parties and had about \$300 my due. I did not worry any as I thought them perfectly reliable and honest and so gave the matter very little thought. One night it came to me to look after these parties, as though it was a dream, still not exactly like a dream. At any rate I let it go as a dream and did not give it any thought. A little after noon I went to the postoffice and met a character like you will find in almost every town, a town bum. I always treated him civilly and this time he said to me, "Now is your time." I asked him what he meant? He said, "You know."

Don't you know those two fellows are going to do you? I up and tell ye out and out, and ye had better nip them." Well, my dream came to me and I thought I had better look the matter up. I am not at all given to superstition, but if that man had not come to me I would have paid no attention to what appeared a dream. The consequence was I looked into the matter and found I had but a few hours to secure myself, which I did, and subsequently got my money.

The facts were the fellows were not as successful in their affairs as they might have been, and knowing that I was of a liberal nature they decided they would not pay me. This fellow happened to hear them in some of their plotting and although he had no particular object in it, he warned me, and the connection between that and what seemed a dream saved me.

You may say it was coincidence, but what was it that warned me in a dream and then gave this additional warning to cause me to act on it? I could give so much corroboratory evidence that the realm of chance could not be considered. Singly it might be coincidence; taken collectively it is out of the question.

MARTIN BACH.

Historical Gleanings, Moral and Spiritual.

BY GEO. F. KITTEDGE.

Julius Africanus was a noted historian of the Third Century. He wrote upon the antiquity of events and reckoned 5500 years from Adam to Julius Caesar

Agamemnon was king of Argos. It was foretold to him by Cassandra that his wife, Clytemnestra, would be the means of his death.

Alaraf, in Mohammedan theology is the partition wall that separates heaven from hell. In this respect we think Mahommed exercised more good sense, and was actuated by more humanitarian feelings than the writers of the Bible. For, while the former had a division wall that would not admit of the members of heaven looking into hell, and vice versa, the latter had no such screen, but allowed the "blessed at God's right hand to gaze without pity into hell and observe their friends and bosom companions writhing in the never-ending tortures of hell fires."

Alkoran, commonly called the Koran, is the name of the Musselman's Bible. It is universally allowed to be written with great elegance and purity of language. It contains 6,000 verses, 77,639 words, and 323,015 letters.

Anaxagoras was a celebrated ancient philosopher of Greece. He seems to have had positive assurance of a life immortal, for, on being asked upon his death-bed if he wished to be carried back to his own country, he replied, "It is no matter, for there is a near cut to heaven from any place." He wrote many valuable works and among the best his work upon "The phenomena of Nature."

Anaxarcus was also a Greek philosopher, and probably as intrepid and daring an individual as ever lived. Nicocreon, tyrant of Cyprus,



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ordered him to be pounded to death in a mortar, whereupon he replied, "Beat as thou wilt upon the bag of Anaxarcus, himself thou canst not hurt." Whereupon the tyrant said he would cut out his tongue, and immediately the philosopher, realizing that he was doomed to die without any escape, bit it off and spat it in the tyrant's face.

Patrick Adamson was a Scotch prelate who was born at Perth, Scotland, in the year 1536. This remarkable man was excommunicated from the church for the reason of taking a medicine prescribed by an old woman who professed that she made out prescriptions by directions of the spirits of deceased doctors. It is asserted that her medicines seldom failed to effect a speedy cure, and in the case of Adamson, he was entirely restored to health from a disease which had baffled the skill of the most eminent physicians of Scotland and England; yet the bigotry which prevailed in the church, and does still exist, caused this eminent man to be scouted at as being in league with the devil. The woman, whose name history does not give, was, for this deed of charity, arrested and burned at the stake because she would not deny her own senses and knowledge of spiritual interposition. More anon.

For the Study of Man.

The Boston Globe, in a recent editorial, says: . . .

"The National Government has made many scientific experiments, but nothing it has attempted heretofore is more alluring than the proposed establishment of a laboratory for the general study of anthropology. Valuable information can be acquired from a study of the science of man."

A systematic study of man, his emotions and characteristics, would be of great importance in many ways. Much data has already been gathered by philosophers, and scientists and much more of such data is needed. In the interest of education all possible knowledge relating to the physical and mental man should be gathered that we may devise the best methods of imparting instruction in educating the young.

The establishment of such a laboratory would lead to a greater investigation into the cause and cure of criminality and degeneracy. This problem, the cure of the criminal, is one that needs prompt and vigorous action as the large number of crimes being committed daily, amply show.

Criminality is undoubtedly a disease, fostered by degeneracy. Perhaps if a few thousands of dollars were spent in studying and combating evil conditions, instead of constructing instruments of war, there would, in time, be a much lesser need of these instruments of war, as the cause of war, which is criminal tendencies, would be removed.

Little by little the good work is being done—work that will lead to the Utopia. Why not
LEWIS R. HILLIER.

Relic of Old Superstitions.

In Bavaria some very old superstitions still survive, as the following incident shows:

A rooster belonging to a neighbor flew into a barn-yard one day and after scratching around in the straw a few moments, hopped on to the

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back of a cow that was lying down and began to crow. At that moment the farmer's wife entered the yard and at sight of the bird on the cow's back she exclaimed, "Now I know what has caused everything to go wrong with me for the last month! My children have been sick, my husband has been cross, the cows have given hardly any milk, one of the horses has died, and all this trouble has been caused by this wretched rooster, which is nothing else but a witch in disguise. However, I'll fix it."

With these words she summoned the farm servants and told them to catch the rooster, which they finally did after a good deal of work. Then she said that there was only one punishment prescribed for a witch who had assumed the form of a bird, and that was she should be burned alive. The servants agreed with her, and the result was that the unfortunate rooster was taken into the kitchen and shoved into a caldron of boiling water.

That evening the owner of the rooster heard of its fate and at once began suit against the farmer's wife.

In this way it became known that many persons in Bavaria still firmly believe in the existence of witches, wizards and evil spirits.

—New York Herald.

—SYMPATHETIC.

"This is a cold, unfeeling world," he remarked bitterly.

"Ha!" returned his companion. "You, too, have heard the ribald laugh when you slipped on a banana skin, have you?"

—SIMPLE.

Ethel—A sixteen page letter from George! Why, what on earth does he say?

Mabel—He says he loves me.—Pittsburg Gazette.

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I have lately made a wonderful discovery that enables all to induce the hypnotic sleep in themselves instantly. REND THE VEIL, and

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and talk to them direct through this phenomenal trance at your own home privately, awoken at any desired time and thereby cure yourself of all known diseases and bad habits.

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