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## MESSIAHS.

Spiritual Teachings of the Past.  
Their Esoteric Meaning.Substance of Lecture delivered by Prof.  
Wm. Lockwood, at Lily Dale, July  
26, 1904.

I want to take you back to a period of time so far distant that our ablest historians, those who have sought for centuries to catch at the traditions of the past have brought to us a tradition, an allegory, possibly a principle, which, thru all succeeding ages, has been called Christ and Christ. These names have been drawn from the same fountain-head said to have existed in ancient India thousands of years ago. Those who have studied along these lines have learned that the word Messiah and the word Christ mean simply "the anointed." That these facts are historical I will refer you to the historian Wilson, to this "History of the Mythology of Ancient India." In this time there was a school of thinkers which met together, and Wilson tells us that this school was held in a hut adjoining a cow-stable. Great thinkers sometimes congregated in lowly establishments. Thus we have it that the child of the intellect was born in a manger. Hence you have the story of the star of Bethlehem, of the wise men going to worship at the birth of the so-called Jesus.

To this messiah have been attributed many sayings and parables, and they are true, but have been variously misinterpreted. Every scholar stands aghast at the effort to interweave these thoughts of an ethical school into the pagan system which has been handed down to us in all ecclesiastical orders for thousands of years.

The messiah of the orient, of the ancient Hindoo civilization in India, was not a person. It was a beautiful principle. It taught that he, who, in conquest of nobility of life, physically and mentally, was willing to bridle his appetites and desires, to lay aside his lusts for the sake of the attainment of sensuous knowledge, suffered in himself the pangs of crucifixion and made thereby a vicarious domain for his natural sensuous proclivities. This carried with it the burden of the cross to the grave. The man who thus struggled was not the I of the Hindoo or son of the Most High God, but son of the most high conscious intellect. Such was the Christ principle which has been handed as historians suggest thousands of years before the Christ, the Savior was said to have been born.

I shall interpret some of his sayings in the light of this beautiful principle to show you that, however obscure they were in their esoteric meaning, they are true.

Christ is made to say that "What I tell you in darkness that speak you in the light." The common interpretation of this text is that Christ had to go off in the dark and you had to speak it in the light. In the Esoteric meaning it may be interpreted thus—What you hear in me preach you on the house-tops. "Whoever shall confess me before men, him shall I confess before my Father who is in heaven, prince of wisdom, of life, and of light." Whoever confesses the principles of self-evolution as the principle of life he will confess the highest wisdom of the ages to come. "Whoever shall deny me before men him shall I deny before men; whoever shall deny me him shall I deny before the highest tribunal." In those days it was customary to speak in

poetical terms and in a poetical manner. "He that taketh not the cross of self-adjustment, of being better by doing better, he that taketh not his cross and followeth after me, is not worthy of me." I am pleased to refer to this because I am told that I do not believe in Christ. I do not believe that my belief in Zoroaster makes me a philosopher. The unfoldment has got to be from within. So when I am asked if I believe in Christ if I say no, I mean the person. I do believe in this messianic principle. "He that shall find his life shall lose it." What a wonderful paradox. Talmage found his life in teaching that which was false. He that is willing to die in the name of the principle of self-evolution, of education, of the genius of intellect, which makes man better, shall find his life, but he who seeks the external forms of civilization shall lose it; i. e. he loses the opportunity of knowing what life really is, and its real value. None of the preachers and lecturers have referred to this oriental system of philosophy which presents the ripest, the cleanest and best thought of any age.

"Unto you it is given to know the mystery of the kingdom of God." Unto you it is given to know the method of unfoldment by which the intellect of the mind of man is given to know the conditions which make a man a man and not a beast. I am anxious to have something that goes down closer to our lives, demonstrative facts, plain speech, the truth which shall make you free. These truths which I have mentioned have been interpreted in diverse ways, and for this reason we have 153 creeds in this country.

The cross you worship is the sign of Constantine of sex-worship. The very term church itself comes from paganism. I say it for the sake of throwing more light upon the situation in the country to-day, with all forms of ecclesiastical dogma running wild. I am not opposed to the extent to which you believe in the exoteric principles of Christ, but I am eternally opposed to blend into this great truth a system of paganism which has poisoned the mind of man, which has made him a weak automaton.

Herodotus tells us that when a man committed a crime in the early days it was customary to wash himself in the first stream which he met. This process was called baptism. The baptism, the evolution of my individuality, of my manhood, of all that makes me a man, the evolution from my appetites, my carelessness, my licentiousness, that baptism, that comprehension of better truths is the real baptism. It had its origin at the same time as the messianic principle was proclaimed in Egypt. We can baptize a child by this baptism. But the evolution of the spiritual side of man is left to run riot in the times. The real application of the real baptism has never yet reached the world. We are living as much in pagan forms as ever, with but little change.

History tells us that people believed in the resurrection of the body. It is strange that we have to go back to the principles of the ancients for the real bread of life that feeds us. I have heard a minister of the church pretend to tell us that all the changes in this life of ours, the political changes, the changes made by war and conquest, are indicative of the foot-prints of the Almighty God, that it was God who stood behind our arms, who made the inventions of the day.—It was the method of evolution to plant the cross thru great battles; that heeded the Russians against the Japanese because he is a Pagan and told the

(Continued on Page 8.)

## THEOLOGOS.

## Dissertation on Gods--Their Offices and Relations to Man.

## IMPONDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

## MONOTHEISM

The ground work of all great religious systems, and I may say of all minor religious systems is monotheism. It has been the basis of all polytheism. At least this was the case till the establishment of Christianity in the fourth century. Everything centered in a divine unity. But we have already seen that a being infinite in all his parts is inconceivable and incomprehensible. There are no terms in human speech by which we may describe such a personage, if I may be allowed the convenience of such a paradoxical expression. And devout men could only mould their highest conceptions of perfection, which after all, were but human, into the object, or objects of their worship. Men and women are worshipful in their natures, and worship they must. There is in humanity a spiritual faculty which is ever seeking to reach the highest; that faculty which is the most ennobling, which looks at the starry firmament at night, and the more one learns of the grandeur and greatness of nature, the more his admiration is called forth; which looks upon the flowers in his path radiating their beauty and fragrance at his feet, with sublime love toward whatever called them forth, and made them sweet evangelists to his soul. Since kings and potentates demand homage of us why should not we also pay homage to the several forces that brought all this grandeur and beauty to our comprehension, or brought us to a comprehension, of the magnificence of Heaven's works? Thus our ideals came to be clothed with the attributes of a potentate. In early times worship was not the artificial article so common these times. It was the spontaneous ebullition of the soul in admiration of the manifestations of nature, and was just as natural to them as it was for a mother to caress her babe. But as they could not harmonize all the contradictory phenomena of nature in one person, they gradually came to assume as a hypothesis, a duality in nature, a good and evil principle,—one creative, the other destructive,—one warm and beneficent, the other cold and malefic,—one light, the other dark. Between these forces man was ever the recipient of good or evil. What was termed good and evil was so termed from its effects upon humanity, but not with reference to its effects upon other creatures. To illustrate: if it should be discovered that somewhere in space our earth would encounter a tremendous volume of air, which would inevitably attach itself to our earth, uniting with our atmosphere, and would be determined an evil however useful it might be to the earth as a planet, by its effects upon us, and yet it would be a positive good to people organized as the people in the planet Jupiter, if there are any such. Thus we measure the usefulness or the malignity of the gods. The Egyptians had their Osiris and Typhon, the Hindoos their Brahma and Siva, the Zoroastrians their Ormuzd and Ahriman, the Scandinavians their Odin and Loke, and Christianity, its Mithraic stage; since the Apostasy, its God and Satan, or the Devil. The

Hebrews we must say in honor to them, had no malefic God, unless Jehovah be considered such, and it would be difficult to consider him any other.

## APPELLATIONS.

To the various Gods of different nations have been ascribed the same appellations which they ascribe to their king, as for instance, "Most Powerful," "Almighty," "Only Potentate," "Ruler of Heaven and Earth," "Lord of Lords and Kings of Kings," "The Only Wise and All Potent Ruler," etc., and the characteristics of the various Gods of different nations were much the same, and tho all acknowledged that above these Gods was a Supreme power or Force, except, perhaps the Greeks and Romans, none would accept any other than their own national divinities. The Gods of all nations made the quarrels of their respective clients their own quarrels.

In the Greek nation, however, this was not always the case, for we find in the Trojan war, these Gods were frequently working at cross-purposes, and even Jupiter, himself seems to have been vacillating at times.

Athena tho a Greek Deity parried Hector's lance. Homer's Iliad xx, 39. And as Athena was the air it cannot be claimed she acted other than natural in doing so.

## A PRESIDING GOD.

Over all the Gods there was a Supreme or President God; but he was limited in His operations to the Nation to which He belonged. Tho each nation had its spirit God, having characteristics similar to that of the Gods of all the other nations, yet each nation supposed itself by right, if not de facto, the Supreme Nation, and that at some time all other nations would be subject to, and acknowledge the supremacy of their national Gods.

These Supreme Gods, not only ruled their respective nations, but also the year and the elements. Renewing the year every twelve months the sun became a creator, and as his heat brought to life the vegetation of the earth, by which means all animal life subsisted, he became both a creator and preserver of life. Beneath him were other deities who obeyed his bidding. As he visited the twelve signs of the Zodiac, residing in each sign one month, as a habitation, while the moon makes the entire rounds of the Zodiac, residing in each sign one month, as a habitation, while the moon makes the entire rounds of the Zodiac each month residing with him but for a single day during which time she disappears from the inhabitants of the earth, his name is changed during his stay in each sign to correspond with the house he resides in, as the earls of Europe are named after the estate they own, to designate the different characters he assumes. In Babylon he was called Baal Shadai, on his entrance into the sign of cancer, because the sun was then at his highest point in the heavens and that name signified "the sun in the Zenith of his glory," and a little latter he became Baal Zebub, or as in our Bibles Belzebub, "Lord of the flies," because the flies became very pestiferous at that time. As the moon made the rounds of the heavens during the residence of the sun in one of these signs, and was made the wife of the sun because she visited him in one of his houses for a few hours at the end of each circuit. It is difficult to harmonize the offices of all the Gods of mythology, particularly those of Greece and Rome, as Greece borrowed, or abducted her Gods from Egypt (see Herodotus Secs. 58, 59, 91) and the

Romans got their gods largely from the Greeks. Thus the Greeks and Romans have their Zeus or Jupiter, and their Apollo, Helios or Sol doing much the same work in many instances, and yet largely differing in other respects, one having a habitation in the sun, the other on the earth, and at the same time in the heavens, while Jehova of the Hebrews seems to have his dwelling place both on the earth and in the sun. I could give many texts on the subject would space permit, and will refer the reader to a work I once published entitled "The astrological character of the Jehova God."

## THE HABITATIONS OF THE GODS.

The habitations of the gods were scattered throughout the universe, some dwelling in the sun. Isis or Ishtar, (the Bible Ashtoreth) is the moon, others in the planets and many of them upon the earth. In Egypt, Osiris seems to have had his residence in the sun and his wife, Isis, had her dwelling in the moon, but then Horus, who was a son of Osiris and Isis was also represented as the sun, and it was he that killed the Typhon, which was done with his spear, or his rays. In all mythology, it was the sun, or the ruler of the sun who slew the evil genius. In Babylon, the sun was called Baal, and the moon his wife was called Ishtar. In the Persian mythology, while Ormazd seems to have been the ruling deity, both the sun and the sky are termed Mithra. In India Mithras generally signifies brightness, and refers to the sky where illuminated by the sun. The word Varuna refers to the entire heavens with all that is visible in them, and in the time of Jesus in the phrases "Kingdom of God" and "Kingdom of Heaven," the words God and Heaven were used interchangeably. The Grecians made Helios and the Romans Apollo the soul of the Sun. Zeus or Jupiter dwelt on Mount Olympus and Jehova had his dwelling place according to the Samaritans on Mount Gerizim and according to the Jews on Mount Zion on which they built their temple and sanctuary. Osiris, Baal, Ormazd, Jove, Jupiter, Jehova, Balder and others were national Gods, and as each nation supposed that its people were the only civilized people in the world, and also a people of destiny, their several gods became in their thought world rulers.

(To be Continued.)

## Is this the Heaven Sought?

If the creative-force of nature, which is omnipresent, constitutes love per se, is it a wonder that man is ever trying to come in rapport with it? Does not love constitute happiness or joy? Is not marriage symbolic of what Nature represents in the absolute? To be in rapport with the creative-forces of nature, then, must constitute an eternal rapture of joy—the elysium or paradise promised, and may be the reason all are searching for happiness—continued or absolute sensation of delight.

We have absolute intelligence or consciousness in inspiration—a direct rapport of the human soul with nature. We inherit this by over-coming animal sensation in our being—absolute control of the intellectual over the sensual or physical forces. Why not attain absolute control over animal emotion or that which stands for selfishness or ill-feeling, as well, and inherit absolute love—eternal bliss?

In the fear of offending one's own conscience reposes the safeguard against injustice.

The soul that finds inspiration, repose and beauty in its own environment needs no comforter.





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#### THE SCIENTIFIC SIDE OF LOVE

For ages reformers have been teaching love as the highest religious principle; and those who did not care for religion often rejected love with their religion, because they regarded it as a mere sentiment—something unsubstantial or useless.

But science has found that its opposite is very injurious to health—that selfishness, jealousy, anger and hate make the blood sluggish or vitiates it comparative to the intensity of these so-called negative states. Furthermore, that in the test it has been proven that hate or malice generates an acid in the blood, which in turn generates acute pain. Certain forms of rheumatism and neuralgia are traceable to this acid, and some of which is supposed to be formed of these unloving emotions or impulses (mental or soul states of man.)

If hate vitiates, the blood, then kindly feeling must purify it. And what is kindly feeling but love?

As a necessity, then, to prevent suffering, man must abjure selfishness and hate (of which jealousy, avarice, penuriousness and uncharity are but differentiated expressions); and if already suffering from them, he must endeavor to engender opposite feelings or impulses for absolute relief—that is, to free himself from the cause of the pain.

Anesthetics only give temporary relief; for they simply act on the effects. But as the cause was laid by some form of selfishness or hate, the cause must be removed by some form of love—an antithetical condition of mind or soul—and, it may be supposed, to the same length.

A 20 year old habit of uncharity or prejudice can no more be rooted out by a mere pledge than a like habit of intemperance can be. The after-effects will continue to manifest volens volens until the original force laid by the habit, is neutralized by an opposing force, created by opposite tendencies.

But this only applies to the material. Now, if love is life, those in whom the love-principle has not been awakened, are in danger of reaching the spirit world in more or less of a darkened state—being perhaps oblivious or unconscious of their existence comparative to the opposing tendency of this life-force. Prejudice, hate, avarice and haughtiness (which is a high grade of self-love or egotism) constitute these tendencies or states; and to believe, therefore, that such spirits are dangerous, must be a mistake—unless dangerous to those mortals who are governed by such conditions themselves; for to such only can these spirits find admittance, and thus add their own unconscious prejudice, etc., to those in whom they temporarily reside—or, for ought we know regain consciousness during such incarnation and believe themselves once more in the mortal.

But if they are more or less in a fog outside of this, they must be powerless; and mortals who can control their lower tendencies need have no fear of them, while those who fare awakened to a higher spirituality, whether of mind or soul—brain action or heart action—must have compatible spirit attractions.

Thus, if love is the true life prin-

ciple of existence—and selfishness or hate, vitiates the blood and diseases the body, and, withal leads the spirit into darkness—it becomes very essential that all should endeavor to awaken it. Whether this be done by self-denial or sacrifices for others; by kindly feelings for all, or by putting a restraint on prejudices, etc., is perhaps indifferent. Either one is practical; and if synonymous with love, it shows that love has a very practical side that should be cultivated.

#### SPIRIT-PHOTOGRAPHY AND IMMORTALITY.

Dr. Theo Hansmann of 2307 18th st., N. Y., Washington, D. C., called at our office recently and exhibited a large number of spirit photographs, which may be regarded as the greatest curios of the age.

As to how they were obtained the doctor explained that he focused the camera on himself and pressed the bulb when he felt the impression or inclination to do so; and in the developing of the plates (using ordinary Seed's) the photographs of from one to six or more so-called dead people—often well known characters—are shown up.

This process is done in the light. But to obtain these faces or forms in the dark he places the plate in the regular holder, and sits in the dark with the holder in his hand or on his lap and awaits the usual impression to take it to the bath. The results are equally as remarkable and, it may be said, marvelous.

Besides photographs the doctor has also received messages on his plates, as well as animals, statuary, flowers, etc.

Not being a professional in the business, Dr. Hansmann has made this a pastime of his own in conjunction with friends, but has, under pressure and plea, obliged strangers with a sitting—all of whom recognized the spirit faces as being those of their relatives, friends or acquaintances, proving that "There is no death—what seems so is transition" of the mortal being to another sphere of existence.

One of the pictures shown was the photographing of the doctor's own brains thru the skull—taken as tho the outer parts had been removed to expose them.

As there was no x-ray apparatus used in this experiment, it exemplifies that the matter around the spirits must be temporarily removed to bring them within scope of the object glass or plate, and may throw some light on the other phenomena known as spiritual.

However the camera may yet become the greatest revelator of the world in proving the existence of a spirit world around us, and that "when a man dies he shall live again."

Senator Depew says there are in New York City fifty men who can in twenty four hours stop every wheel on all the railways, close every door of all our manufactories, lock every switch on every telegraph line and shut down every coal and iron mine in the United States, because they control the money which the country produces, and which gives them absolute power over a nation's industries.

Well, we hope they won't and if they do, of what value would all the money be to them? And who would be the greatest losers but them.

As injustice is synonymous with crime a state that enacts an unjust law—a discriminating one or a class-law—has committed a crime against its citizens. Anarchism in government is as much a possibility as anarchism among its people—the former often leading to the latter.

The war against trading stamps is on. Our Law cruisers have been actively searching for the pirates, and their capture will only be a matter of time—much to the relief of store-keepers and the saving of money and aggravation to their patrons.

A good Church member thought it rather confusing to believe all that Spiritualism taught. In reply she was asked whether she believed all that the Bible taught. "Oh, yes it's the word of God!" But, wouldn't it be very confusing to believe it all, despite its good authorship?

#### PSYCHIC NOTES.

The soul strength generated by rising above humiliations and trials is absolute.

Poetry without rhythm is like music without accord.

Uncharity is often but a senseless fault-finding.

As the sense organs become spiritualized they lose their control over the body.

An honest sorrow is the first step toward reasoning thru the heart.

"What is the latest truth?" is the Spiritualist way of asking for news.

It is only the sullied mind which believes an insinuated calumny.

#### Personals.

Mr. A. Willis, 754 Kenyon ave., Cincinnati, O., will act as agent for THE SUNFLOWER.

Mrs. G. L. Humphrey of New York City, adds her appreciation to that of others by a kindly letter for the efforts of THE SUNFLOWER in behalf of the Lily Dale camp and encouraging notices to its participants.

We were pleased to receive the following notice from Boston: Sid Walter Dean—Marion Hamilton Perry. Married on Tuesday, Aug. 13, 1904, at 18 High st., Brookline, Mass. Congratulations!

Among last week's excursionists to Lily Dale, were Lyman C. Howe, of Fredonia, Frank Walker, of Hamburg, L. C. Beesing, of Buffalo, Clara Watson, of Jamestown, A. Gaston, of Meadville, Pa., B. M. Garfield, of Buffalo.

#### OBITUARY.

Obituaries of 150 words published free. Positively no poetry accepted.

Mrs. Wellington W. Payne, aged 51 years passed to higher life from her home in Ashtabula, O., on July 26th, 1904, after a long illness.

She was one of Ashtabula's most noble women and a devoted wife and mother and has only gone on before to await the coming of her loved ones.

Show true Spiritualist and

will be greatly missed by all. The comforting lines that came to the bereaved husband as he stood by her casket was a great solace to all those that had embraced the knowledge, and to those that lived on faith without the knowledge made inquiries as to the source they came, as they were read and explained by the writer who officiated. The deceased leaves to mourn her loss a husband, son and daughter, six brothers and two sisters.

MRS. CARRIE FIRTH CURRAN.

Roswell M. Germain, a veteran Nickle Plate engineer, and one of the most widely known railroad men in Ft. Wayne, passed away at Stony Island, Ill., Sunday, Aug. 21st, following a short illness. The autopsy revealed the fact that death had been due to the formation of a blood clot on the brain. Mr. Germain was born in Chicago, Nov. 29, 1853. He began his railroad career in 1890. He leaves a wife (nee Estel'a Pier-sol) and three children. He was a member of the B. of L. E., the Masonic fraternity and a frequent visitor to Lily Dale camp.

#### World's Fair Excursions.

Special World's Fair excursion tickets good for return 15 days, 60 days and until Dec. 15, are on sale daily over the Dunkirk, Allegheny Valley & Pittsburg and Lake Shore & Michigan Southern Rys. at rates varying according to limit of tickets. Tickets good going only in day cars with return limit of 7 days are sold every Tuesday and Thursday at still lower rates. Stop-over not to exceed final return limit of tickets, nor for more than ten days, is allowed at Cleveland and Chicago, on either or both the going and returning trip.

Special World's Fair folder, also book with complete list of reliable hotels, boarding places and private homes, sent for 2 cent stamp to cover mailing, by A. J. Smith, G. P. & T. A., Cleveland, O.

The man who knows he is right can afford to be lenient with his opposers, because the truth is bound to justify him in the end, but who only thinks he is right is usually combative or obstinate—the latter being a form of human pride based on imagination misdirected by ego-tism or prejudice.

#### Character Microbes.

As every conscious deed generates an impulse which craves repetition and many are born with impulses not traceable to known acts or to inheritance, it becomes a question of how, when and where these cravings were founded. Whether to a prior existence, prenatal conditions or contagion is still an unsolved problem. If passions should warrant being classed as diseases, as intemperance and greed already are, the latter theory might obtain. And as microbe is the latest distributor of diseases, what if a relative should be discovered injecting vanity, conceit, malice, etc., into poor humanity, supplementary to its other afflictions!

Intemperance prevents concentration of vitality because taken up by the animal brain and scattered thru-out the system with more or less loss of force, while moderation permits the front brain to reason in which the heart takes part, attracting the vital forces thence with results for a more centralizing effect.

#### Three-Year Old Girl Speaks Four Languages.

Ashland, Pa., Aug. 30.—The marvelous accomplishments of 3-year-old Grace Weisshold have caused her to be regarded with awe by the country folks of the Mohantongo and Mahoney valleys. She can speak four languages and has already read the Bible completely thru. She is a musical prodigy as well as a linguist, and can play many of the most difficult works of Bach, Beethoven and Mozart.

Her father as well as her brothers, are engaged in farming. Her father is a deacon, but acknowledges that his little daughter's knowledge of the more important part of the scriptures is greater than his own. Often from memory she recites whole chapters. Many professional men make trips to the Weisshold farm to engage the little girl in conversation.

When a poor man looks rich he has something to commend him, but when a rich man looks poor he has not.

## The Sunflower's Winter Campaign



IT SHOULD ADD  
 1000 NEW NAMES TO OUR LIST.

The camps are over, and soon we will again be facing the blasts of winter.

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#### THE GREENBACKER

will hop in the press frequently, as special accommodations have been arranged for him.

This array, with our

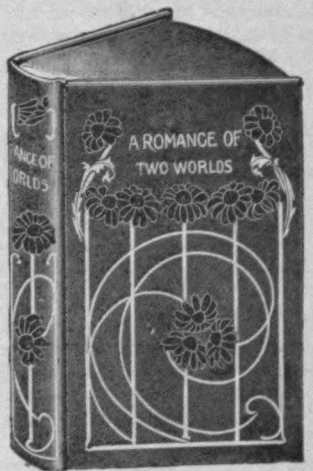
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## LILY DALE NOTES.

### CAMP JOTTINGS.

Sunday morning broke in on Lily Dale with a symphony of exhilarating rays from old Sol that was music to the sensitive nerves of humanity. Not even a polka-dot of a cloud marred the beautiful blue of the overhanging dome, and those who could enjoy it shook hands with themselves if there was no other one within reach. Happy souls were out early to pay thanksgiving to Nature, breathing in the balmy atmosphere and basking in the electrical vibrations of God's medium, the Sun thru which he governs the earth and other planets of this system according to the needs of their inhabitants; and that he was especially well disposed to the people of Lily Dale on this Sunday morning might have been inferred by the effects, actions speaking louder than—weather predictions. If thanks constitute praises, God certainly had reasons to feel flattered by those arising out of this region. There are no people so grateful for a little of his kindness and mercy as we Spiritualists—even reporters sometimes joining in to say: "Thank you!"

(If this be considered an invocation to our jottings, it may be in order to say: Amen!)

And so Sunday began well—as every Sunday has since opening of Camp. Together with the sunshine, our musical artists—as all of the members of the Northwestern Orchestra are—seem to be especially inspired by the weather and added another symphony to the general orchestra, both at the band-stand and later in the auditorium, prior to the opening of services.

At the latter, Chairman John T. Lillie made his usual announcements before introducing the speaker of the morning: Mr. Lyman C. Howe. At the mention of this gentleman's name, a hearty round of applause welcomed him, and when he began to speak all attention was riveted on him—one reason being to recall the

Howe is one of the veterans in the cause, and the other to bask in the present by hearing what he had to say. What that was we will report later, it being too much for a synopsis, but it was all good and wholesome, and up to the usual mark.

In the afternoon Prof. J. Clegg Wright, lectured on the "Alphabet of Life." He was at his best, was the general verdict; and began by leading the listener into a field of things in their beginning, then gradually upwards towards perfection. It served as an object lesson to illustrate the soul's evolution from its infantile or savage state to the present. The stairway from the first to the last was a panorama, and at the highest landing the speaker burst forth in a peroration that was sublime, and made a sunlight within that harmonized with the sunlight without.

Sunday evening Prof. W. M. Lockwood delivered a lecture on the X-Ray vacuum tubes with experiments that were instructive to those who had never seen the same exemplified. During an interval Miss Hilda Muhlhauser regaled with a soprano solo, and at the close Prof. Wright offered a resolution of thanks to Prof. Lockwood for his able demonstration, which was seconded and accepted by a round of applause.

Monday being Conference-Day there was no lecture in the afternoon but most of the mediums were engaged holding seances, and, with the conference, class lectures and Forest Temple meetings, no one had reasons to complain of wearisomeness. But perhaps the greater portion of the campers were preparing for the evening. A home masquerade had been announced to be held at the auditorium under the management of Mr. John T. Lillie, and much secrecy prevailed during the day in consequence. Everyone wanted to know but not be known; and everyone felt sure he or she would not be recognized. How many had their wishes gratified or how many were disappointed was not ascertainable. But as our reporter had doffed his journalistic mask and disguised himself in that one with which he was

born, he remained unknown and thus made discoveries "too sweet to tell." Three stout negro women were the centre of attraction during a large portion of the time; and especially so when the grand march was formed, in which upwards of a hundred different costumes appeared. Messrs. Zebelin and Lillie headed the two wings of the march, and viewing it from the elevated seats in the rear of the auditorium it was a veritable pageant. In the same were knights and princesses, Indians and clowns, harlequins and flower girls, sailors and senorettes, plebeian and patrician; comedians and columbines, and "spooks" in various forms—all fully materialized, but only giving tests to those they affinized with and this done in the silent squeeze of the hand. To say that it was splendid is putting it mildly. Some considered it the hit of the season, but as we felt nothing, perhaps someone else got hit. However, it was a superior masquerade to nine-tenths of those given in any metropolis of the country—both in point of fine costumes and attendance—some 500 persons being present. It will long be remembered by its participants as well as audience.

Tuesday Mrs. C. Fannie Allyn occupied the rostrum. Being introduced as an old friend by the chairman, Mrs. Allyn put herself into good graces with her audience by acknowledging that she was over sixteen, but still as young as the rest of her sex that never grows old. Her subject, which was taken from the audience—Inspiration and Soul Divine—was dexterously handled and infused with sublime object lessons, and then hallowed with an eloquence that was touching. The speaker began by defining divinity. To her it was not so much a religious affair as a practical one. All noble deeds of humanity were divine. All mortal sacrifices were divine. The love of one for the other was divine. There is often more divinity in the meanest than ever surmised. Had the gospel of humanity been preached instead of the gospel of Jesus, there would have been no need of societies for the cruelty of animals and children. The divinity in man is love practically applied, and the inspiration behind that is truth. There is no good or evil but what we make, and there is no other Savior but the soul divine in the individual. Inspiration depends on the exercise of the divinity in that soul.

At the close subjects were called for an impromptu poem, and the speaker unfolded another quality inherent in her besides being what a hearer said: The cleverest little woman on the spiritual rostrum.

But the dessert to this feast came when Mrs. Allyn was applauded for an encore. To divide the honors she invited Mrs. Lillie to give a poem and Mrs. Lillie insisted upon Mrs. Allyn continuing, as it was her audience, when a voice from the rear suggested a poetic dialogue between the two, which was seconded and carried unanimously. There was no retreat, and "Flag of all Nations" was improvised upon—Mrs. Lillie leading and was responded to by Mrs. Allyn. Some dozen verses passed between them, and it appeared like an illumination from the beyond pouring its light into two souls to the time of music.

But true to her humorous vein, when complimented by her surroundings on the feast given, Mrs. Allyn hoped the audience would not suffer from spiritual indigestion.

Tuesday evening the last progressive eucure party was held at the auditorium, and was, as usual, interesting to participants in the game.

Wednesday Mrs. Tillie U. Reynolds of Troy, N. Y., greeted the audience with her kindly smile. Preceding her discourse, the N. W. Orchestra gave a concert, and Mrs. Prather charmed with a soprano solo, which were all gratefully applauded. Mrs. Reynolds' subject for discourse was "Love". She told her story in anecdote and experience, which as object lessons made her philosophy clear and interesting. In the summing up she said that as Spiritualists the world expects much from us, and it was therefore our duty to make the best presentation of the philosophy involved in our claims and teachings—that we should exemplify it as Spiritualists and not as mere Spiritists—endeavor to answer the question "what good" by examples—to develop our talents to their fullest extent and exercise them—that we cannot be Spiritual-

ists without living a spiritual life. And having no creed, each member should be a messenger of light; keep the seance chamber pure; teach children the rudiments of right living and to be sympathetic, so that they may grow to exemplify the religion of their parents in deeds, not creeds that to them have no significance—that they are never too young to be taught that Spiritualism is not merely a philosophy by which to die, but by which to live a true life.

After the discourse a message received at a recent seance from Mr. Litchfield (an old resident here) was read, in which he sent greeting to all the friends and encouraging them to fear nothing concerning the camp as there were operators on the other side as well as this who could bring about results favorable to those who have the well meaning of the cause at heart.

The audience was then dismissed in the usual form, and invited to congregate at the Maplewood Hotel, if they desired to be on a photograph, which would be taken as soon as arrived.

Wednesday evening closed with the regular dance at the auditorium—the entire force of the orchestra discoursing most excellent music.

Thursday opened with the heavens weeping—if not in sorrow, in duty to Nature's call. But there was joy at the Leolyn as tho it were no weather. The employees of this delightful resort had a surprise in store for their good and kind employer, Mr. and Mrs. A. C. White, managers of the Leolyn hotel. The surprise was a token of affection in the shape of a hand-painted and fired chocolate pot, which was received by the honored with the grace and gratitude that characterizes them a host and hostess as there is hardly a second in the land. THE SUNFLOWER adds its congratulations to those already extended.

Thursday afternoon Mrs. C. Fannie Allyn again delivered a most interesting and eloquent discourse on subjects taken from the audience—the same being "In view of the present state of Spiritualism what may be expected in the future," "Signs of the times," and "Mission of Spiritualism."—So far as the Spiritualism was concerned, it was all right in her estimation, and expectations of the future were no

looked forward to. In the signs of the times she saw something moving in politics that needed our attention and in which Spiritualism would soon take a hand and cause something else to move. And as for the mission of Spiritualism, why it has already accomplished that mission—to teach the world a higher truth, and which truth is everywhere manifest to those who have eyes to see. On the whole, her discourse was a sparkle of light from beginning to end, and touched every living fibre in those who had ears to hear and could appreciate the scintillations of her trenchant declarations.

Thursday evening the Willing Workers gave their last entertainment, coupled with an auction sale of the remaining articles from their bazaar. The first was satisfactory to the entertained and the latter to the faithful workers, who have been so diligent in serving the cause of the City of Light camp.

Friday was Lyceum Day—blessed with sunshine and the most acceptable kind of fair weather. During the band-concert, which invited all the campers out, the Lyceum was forming for the grand march thru the villa. At 10.30 all was in readiness, and with banners flying, headed by the brass band, the children and their teachers following, the procession headed for the gate entrance where a halt was called; and amidst beautiful flowers a photograph was taken of the scene. As soon as finished the march was continued to the auditorium and the entire Lyceum formed on the stage for a song, after which the programmed exercises were taken up.

Mrs. Amelia Peterson, director of the Lyceum, and her assistant Miss Lucy Green introduced the other participants. Mrs. Tillie U. Reynolds, state superintendent of Lyceums, who addressed the children variously; Mrs. Tillingshast, Mrs. M. E. Cadwallader, Mrs. C. Fannie Allyn and Mrs. Pettengill, who in turn spoke pleasing words to the children. The lyceum lessons were as interesting as they were instructive—a number of which were responded to in

sweet song by Miss Edna Grant. Besides all this a number of lyceum songs were rendered at intervals, under the musical direction of our talented pianist Mrs. Tillingshast Johnson.

At the afternoon session the program consisted of band concert, congregational singing, Lyceum songs by a number of pupils, and reading of letter of greeting from the national superintendent of Lyceum work, John W. Ring of Galveston, Texas, when it was moved by Mrs. Cadwallader that a letter of appreciation be sent to him, and upon further motion a vote of thanks was extended by the audience for his past labors in this field. Addresses on Lyceum work—its needs and utilities—were indulged in by Mrs. Tillie U. Reynolds, Mrs. Geo. Moore, Mr. C. W. Barber from Titusville, Miss Lucy Greene, Mrs. C. Fannie Allyn and Mrs. M. E. Cadwallader, who each delivered their message concerning Lyceum work—their mission in the cause and the world—their origin and their tendency.

In the evening a New England boiled supper was served at the auditorium and special delicacies added as dessert for the children. After the latter an entertainment was given, at which almost the entire Lily Dale fraternity found reasons to be present. Lyceum Day was one to be remembered by all who participated in it; for the entertainment was not only unique but appealing to mind and heart. Firstly the stage was flower bedecked (a barrel of roses having been imported for the occasion) and pot plants in bloom pleased the eye at every juncture. Secondly the plays, songs and marches of the Lyceum children were beautifully rendered, for which Mrs. M. E. Cadwallader is in great measure responsible. Tableaux vivants in which a number of our sweet singers took part, closed the entertainment. Mrs. Georgie Johnson furnished the music to the same.

Saturday morning class lecture, and in the afternoon Mrs. Tillie U. Reynolds delivered her final lecture to the camp. The evening closed with the usual dance at the auditorium at which some 600 people were present.

The electric lights have gone out with the close of the camp, and Lily Dale is enveloped in darkness except where house-illuminations make the roads visible. But it has been suggested that every tenanted home hang a lantern to a convenient tree along the roads to steer the wayfarer, and which proposition be carried out till the promised gas comes to our relief.

### Passed to Spirit Life.

MARY BANKER ROSS.

On Saturday evening, Sept. 3d, at 11:30 o'clock, Mrs. Mary B. Ross, wife of Edwin Ross, passed to spirit life, aged 73 years. Her demise tho not unexpected, will be sadly regretted by a wide circle of relatives and friends who have the sympathy of all. Mrs. R. passed away with a firm conviction of the continuity of a life beyond of which she has already given ample assurance to those of her kindred. A good wife, a fond mother and remarkable woman has experienced the new birth of whom a more extended notice will appear later.

The efficiency of accumulating wealth becomes lost in the cultivation of higher talents.

Where frailty ends, man and womanhood begins; where passions cease to rule soul begins.

Chastity is love or sympathy exalted above the desires of the flesh.

### A Lily Dale Birthday Party.

The jolliest event of the season did not appear in the regular program of Lily Dale, as it was not known at the date of issue that Mrs. Greenamyre would plan one of the pleasantest of surprise parties upon the occasion of the anniversary of her eldest daughter's birthday.

At three o'clock on Wednesday afternoon, August 31st, twenty-four of the young people were gathered in the Greenamyre cottage to await the coming of Miss Gertrude Greenamyre and Earl Dixon, to whom the lot had fallen to keep the unsuspecting principal "at bay." Unlike most parties of this nature it did prove a real surprise and Miss Greenamyre was several minutes recovering her usual equanimity.

A delightful luncheon was served, after which the whole party marched thru the streets in single file, preceded by Mr. Dixon who wheeled a wheelbarrow containing our heroine, and Mr. Coleman who greatly added zest to the party and spectators along the route, by beating one of his immortal drum two-steps as the party proceeded.

The next number on the impromptu program was a delightful walk thru the woods, after which Mr. Griswold took a picture of the group. The day could not have been complete without the usual trip to the station, and at this juncture the party divided, part having a jolly ride on the dray, while the rest had a real "nice" drive in the buss. At the station the party broke up after one of the jolliest surprise parties imaginable.

Those present were: Misses Gertrude Greenamyre, Louise Greenamyre, Webb, Payne, Lavine, Kimball, Shattuck, Brandt, Muhlhauser, Bradley, Glenn, Chandler, Grant, Carr, Wendemuth, Bessie and Lida Greenamyre, Fay Webb and Ella Richardson; Messrs. Dickson, Greenamyre, Coleman, Roy Turner, Earl Turner, Guy Richardson, Smith, Hood, Griswold and Muhlhauser.

A PARTICIPANT.

### Funnyisms.

Hokey—My wife's not content unless I tell her at least three times every day that I love her!

Pokey—She's right. Don't you want your three meals every day?

"Anonymous" means without a name, said the teacher. Now write a sentence showing that you understood how to use the word. A small girl wrote: "Our new baby is anonymous."

The Rev. Sainly: "Aren't you young people coming to church with me? I'm going to preach on "Love One Another."

His Daughter: "No father we will stay at home, and practice what you preach."

An old coloured preacher in the rural district accounted for lightning in this way: "Ever' time Satan looks down en sees de Lawd's work gwine on, fire flashes f'm his eyes. Dat's de lightning. En w'en he fail to hit a church, he lays back en hollers. Dat's de thunder." "But passon," said an old deacon, "whar is Satan in de winter-time? We don't have no lightning' den."

The preacher studied a moment and then said: "Well, hit may be, Br'er Williams, dat hell's froze over den!"

### Low Rates to California

Every day until Sept. 9, the D. A. V. & P. R. R. will sell excursion tickets at very low rates to San Francisco and Los Angeles, good returning until Oct. 23d. Stop-overs will be allowed at Denver, Colorado Springs, Salt Lake City, Pueblo and other points of interest in the West. For full particulars call on any Lake Shore ticket agent, or write to A. J. Smith, G. P. & T. A., Cleveland, O.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## WINTER FLOWERS.

When the Autumn leaves are falling  
And our Summer fades away,  
Then all Nature looks repining—  
Growing sadder every day.

When fair sunny days are passing  
And the blight of frost draws nigh;  
Then our forests seem to sorrow,  
Sending forth a mournful sigh.

When sweet flow'rs are bending, drooping,  
Conscious that their time is near,  
Then beneath their tender petals  
Is oft' found a silent tear.

But, may during ice-bound Winter  
And Spring's battle thru its goal,  
Love's own dream of flow'rs be planted  
In the garden of each soul.

ARTHUR F. MILTON.

## MIND, DISEASE AND ELECTRICITY.

Disease is an effect of life in the body, not of death. Matter does not become diseased. It simply decays. Thus disease must be an effect of mind or intelligence.

Because inherited does not alter the case. Its origin was mind, or the method in which the thought was carried out that gave it birth. The germ, therefore, must lie in the life-principle or conscious part of our being—the body serving as the dumping ground for the purification of the former.

Of course we suffer, but if immortality is a fact, this suffering might prove a health-restorer in that an impure life-principle would hardly be conducive to comfort or ease in that future state; for if mind or intelligence is the cause of disease, it is but natural that that should be the part of us mostly affected by the disease. Disease, therefore, may be a blessing in disguise, however much we may endeavor to overcome it.

But why not? Its presence in the body indicates that it has been released from our conscious nature, and it then becomes our duty to free the body from it, to prevent premature death, contagion and unnecessary suffering. We have duties to perform, and no time to be sick.

The medical science understands the modus operandi, and deserves credit for its wonderful knowledge in this respect. But the medical science does not understand the cause or the origin of disease.

Of course, it is microbe, bacilli and other germs, but what generated these? Without the primary disease many of them would not have had existence. Thus the disease was before the microbe in many instances—perhaps in all. So we must seek a prior cause.

We know that intemperance or excess in taste, habit, desire or enjoyment breeds disease, and that the reverse generates health. If either is not an effect of mind-control, what shall we term it? An intemperate habit or indulgence might be the direct cause of an ailment, but what permitted the indulgence, and why? If the mind was not a participant in it, would it have allowed a continuation until disease placed a veto on the indulgence? And as a participant, is it not logical to believe that the conscious part of man must be the first that is affected? Or is mind not a constituent—not a palpability to be considered? If mind or spirit is not, then neither is Electricity.

We do not understand the constituency of the electric fluid, yet we acknowledge it because we see its manifestations. Is not the medical science a manifestation of mind? Then, mind exists, and what exists must have palpability, even though we cannot handle it. That it has force we know by its influence, and whatever has influence or power is surely something with life in it. Electricity may be that life—even though it may not be the original life-principle in man. But it seems to have the controlling power over the body, for what the mind wills the body must do; and it may be likened unto the sun as a reservoir of electrical energy governing its organs as the sun governs its planets.

Thus the mind is to the body what the sun is to the solar system. But whether the sun contains gray matter must be inferred. If the sun is a condensation of electricity, without incandescence, as the human

brain is—and which higher vibration may be the cause of gray matter (tho not necessarily conscious), and brain matter therefore a sort of materialized electricity as a needed medium for the soul's intelligent manifestation—it may not be unreasonable to believe so. Many accept far more unreasonable theories than this. The ancients worshipped the sun as their God. Some people worship men.

If life in the cause is intelligent, may it not need a like medium that the soul needs to manifest thru? The sun seems to be able to regulate its planetary organs better than man does his bodily organs—at least, has more control over them. We do not say that the sun is an intelligent body, but it may have the constituency inherent for an intelligence to manifest thru, and electricity may be that constituency—perhaps a substitute for gray matter, as man possesses it in his finger tips and elsewhere as the consciousness is concentrated to the point in question.

Individualized souls belong to men exclusively, or need a human body thru which to express themselves, and universal soul may need a like condition thru which to operate. The suns may represent these conditions—are to the planet what the mind or brain is to man. A disorderly sun, therefore, would create an unhealthy planetary system. So a disorderly mind—one not in harmony with natural law—creates an unhealthy human system. Disease is thus an effect of mind, not of matter.

## QUESTIONS AND ANSWERS.

Q.—It is said all matter is particled or porous, yet bad odors can be covered, or do they finally escape?

A.—They escape, but not as the same odors. Matter cannot penetrate or pass thru matter except by force, then one must offer a less resistance than the other. Odor is a material element, and is itself molecular; and unless rarified to a large degree many times more particled,

it cannot escape. But rarified it becomes a perfume, and if its covering is of not too solid a substance, escapes as fast as generated—perhaps not enough at any one time to be perceived.

Q.—What is electricity?

A.—The answer to this question offers a good sequence to the foregoing. Odors you understand, are of finer fabric than clay. A perfume is as much above a bad (impure) odor as the latter is above clay in point of refinement or the demarkation line where the non-particled begins, and which non-material element or principle finds no difficulty whatever in passing thru matter. And anomalous as it may seem, it is more solid than steel, however doctored. It is more solid in this respect; namely, that it tolerates no resistance—having the more power or force of penetration of the two. Nor is this non-material or non-particled principle, element or condition just beyond the material, to be regarded as force per se. It is force when measured with matter, but it is not the life-force of existence—not the law or controlling power of the universe. It is simply a medium element between the original life-principle (spirit) and matter—tho it has been mistaken for spirit per se and thus adjudged the universal life-principle. But the true life-principle, spirit (soul) manifests thru this medium-element for material effects, and is the most cognizant of the two to the material or physical senses. It is neither spirit nor matter—yet not a compromise between the two. It is a distinct element in nature—that which occupies the most perceptible space; has all the appearance of a ruling agency; is as dangerous in material life as it is conducive and necessary; is never missing except in degree, and then fills the vacuum with unpleasant effects under circumstances. Material science calls it a fluid—intuitively correct in definition, for it comes nearest to that than anything else—only imagine a fluid to be non-particled; and if you can imagine yourself into this element by feeling, sympathy or other experience, you will know what it is, and what electricity is.—*Psychic Essays.*

## WHAT IS A SPIRITUALIST

Qualification Rests upon Identifying Personality with Principle.

BY GEO. B. FERRIS.

Most people, both skeptics and Spiritualists, consider a Spiritualist as one who believes in spirit return. No other qualification is usually considered necessary. A person may be entirely lacking in character, may be unprincipled, immoral, dishonest, but if he professes a belief in spirit communion he is entitled to consider himself a Spiritualist—so the outside world affirms and most Spiritualists re-iterate.

To limit or define the meaning of the word Spiritualist with any degree of accuracy would be most difficult, but certainly something more than a mere belief in spirit return should be considered necessary before a title so significant as this is conferred. To become a Spiritualist it is not necessary to subscribe to creed, to worship any god, or to acknowledge any doctrine that will not stand critical analysis and appeal to reason. Nothing is demanded of the person who would become a Spiritualist that is not an aid to progress and development.

But it is a fact which should be evident to every intelligent person that Spiritualism stands for more and demands more than a mere belief in spirit communion. Spirit communion is the basic doctrine of Spiritualism, but it is not the whole of Spiritualism. Spirit return is the indispensable foundation upon which to build the superstructure (the philosophy of spiritual life and methods,) and the failure to comprehend both the philosophy and phenomena should disqualify a person from assuming the title of a Spiritualist.

Spiritualism without both the philosophy and the phenomena would be unthinkable. Omit the former and what is left would not be Spiritualism; omit the latter and Spiritualism would be a misnomer. And by the same process of reasoning the person who has the phenomena without the philosophy, or the philosophy without the phenomena, or who, having a knowledge of both, fails to be governed thereby, cannot under any circumstances be considered as a Spiritualist is the only proper definition of the word.

Spiritualism, as a scientific religion, has presented to the world a logical and helpful philosophy of life that is intended as a guide for those who, having heard, will heed, and having knowledge will seek to apply and utilize it. The true Spiritualist should be known by deed, not name, by character, not creed, by what he practices, not what he professes. It is impossible to be unspiritual and be a Spiritualist at the same time. It is impossible to conceive of Spiritualism without spirituality.

Religion has long been used as a shield to spare the unworthy from criticism and blame, and Spiritualism receives the censure and condemnation for any acts committed by those who, tho unfit to be called Spiritualists, nevertheless usurp its name to hide their true character. But there is no more reason to consider a person a Spiritualist merely because they desire to be classed as one than there is to judge their character from their own unsubstantiated and probably unwarranted statement. A person cannot become a Spiritualist by publicly proclaiming himself as one; it is only the nobility of thought and act that distinguishes him from his unenlightened brother and justifies him in proclaiming Spiritualism as his religion.

According to our definition, then, a Spiritualist is one who believes in spirit communion and also governs his life in consonance with the highest teachings received from the same source. The individual who merely believes and lives on in the same old rut may call himself a Spiritualist, but we shall not be charitable enough to admit a claim so inconsistent and unjustifiable; and it would be manifestly unjust to gauge the value of Spiritualism by its influence on such as these.

The person who is ruled by hate and malice is not entitled to be classed a Spiritualist merely because of a professed belief in its teachings. The individual, unspiritual, unprogressive, who regards Spiritualism as a pastime, not a vital philosophy of life, who attends seances for amusement and considers the philosophy tiresome and visionary, may class himself a Spiritualist and be

received as one, but it is an injustice to the true Spiritualist and a detriment to Spiritualism.

When the trivial hings of earth cease to rule the mind to the exclusion of spiritual realities, when the philosophy of Spiritualism, potent in its influence, strong in its tendency or spiritual and improvement, becomes more important to the mind than the ephemeral and often unnecessary things of material kind, and, in short, when we practice the Spiritual philosophy in our everyday affairs of life, then, and not until then, are we justified in assuming the title of Spiritualists.

And so, to carry this line of reasoning to its logical conclusion, we find in the final analysis that all Spiritualists practice the noble phy.

teachings of our philosophy, all lead to the true Spiritualist and a detriment to Spiritualism. honest, upright, conscientious lives above reproach, for the person who knowingly, willingly departs from the pathway of right when cognizant of its exalted teachings; who, while aware of the care and guidance of the immortal ones, willingly rejects their advice and aid and chooses the darkness in preference to the light, is most certainly in need of our sympathy and help, but under no circumstances should Spiritualism be made to bear the obloquy which is the necessary result of allowing the title, "a Spiritualist," to be conferred upon an individual who whether on account of unwillingness or inability, does not heed its lessons and practice its philosophy.

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VIEW OF THE GRAND MARCH—WOMAN'S DAY, AUGUST 17, 1904.

## MAGNETIC HEALING.

### Quaint English Town Invaded by Cripples

#### Thousands of Maimed and Paralyzed Treated by the Famous "Bloodless Surgeon."

Lancaster, England, July 23d.—The unlovely, smoke-begrimed, manufacturing town of Bolton presented a spectacle yesterday which only a Zola could describe. It was a Lancashire Lourdes.

The visit of William Rae, the examiner of Scotland, who has jumped into fame as a bloodless surgeon, attracted to Bolton thousands of maimed and paralyzed people. They came from as far south as Devonshire, and as far west as Dublin. One patient, indeed, gave his address as Johannesburg, South Africa.

#### HORDES OF CRIPPLES.

Almost every dialect in the kingdom was recognizable, among the hordes of cripples who swarmed about the streets and spoke of the hundreds of wonderful cures effected by the Scottish Samaritan, as he is called. Nor was it difficult to see that they regarded him with something akin to superstitious awe, although Rae, who is a practical, level-headed Scotchman, laughingly disclaimed possession of the miraculous powers with which his patients invested him.

Long before the break of day the streets resounded with the clatter of iron-shod crutches, mingled with the pitiful cries of children with frames disorted out of human shape and faces lined and aged with suffering.

Shortly after midnight a man from Oldham stationed himself against the door of Rae's hotel and in pathetic testimony of his claim to priority scribbled in chalk on the lintel the words: "I arrived at ten minutes past 1 in the morning."

Another sufferer travelled from Blackpool by the last train at night and huddled himself in a corner of the railway station until 3 o'clock in the morning, when he dragged his almost lifeless limbs to the hotel.

#### OUTSIDE RAE'S WINDOW.

By that early hour there were a hundred or more wretched specimens of misshapen humanity clinging to Rae's abode. They had gone to that spot because they learned that he could see them from his bedroom window.

Knowing that he could operate on only about four-hundred of the two-thousand visitors expected, a great fear assailed them lest they should be numbered among the hapless unattended ones, and they argued that if by any chance Rae should look through his window and see them at

such an early hour his big gentle heart would be moved and he would operate upon them, whoever else was sent away. The annals of human suffering can scarcely furnish a parallel to this pathetic scene.

#### MANY TICKETS ISSUED.

Their long waiting was in vain, however. At 6 o'clock the manager of the hotel informed that from 9 o'clock to noon 2,000 tickets would be issued, and that subsequently a ballot would be taken to determine the 400 who should consult Rae during his fortnight's visit.

The fact that they had been the earliest arrivals did not matter in the least. All comers would be afforded an equal chance.

At these tidings the wretched creatures stretched their cold-numbed, pain-racked limbs, and with many a groan and sob ambled away.

A few remained, however, hour after hour, and kindly-disposed neighbors brought forms and chairs for them to sit upon. At 9 o'clock the street was blocked with these articles of furniture, occupied by a silent company of tortured men, women and children.

#### THE LAST ARRIVAL.

About that hour a man arrived at the railway station whose legs were corkscrewed one across the other. He was alone, and as he could only potter along on the toes of his twisted feet it took him three hours and three-quarters to reach the hotel, although the distance was not more than 200 yards.

This was the last person to arrive for his ticket. When he had crawled to within five yards of the door a policeman told him that he had only two minutes left in which to secure it.

"Then for God's sake let somebody carry me," he cried, his pain-blanching face growing even whiter as he implored.

The assistance was given, and many an eye dimmed at the sight of the old man as, clasping the coveted ticket to his breast, he broke into a hysterical laugh of joy.

When the last of the 2,000 tickets had been issued the streets round the hotel were still filled with long lines of cripples. Altogether there was nearly a mile of maimed humanity standing two abreast, supported by sticks and crutches or lying in wheeled chairs or ambulances.

In the town generally great excitement prevailed. The local papers published special editions hourly containing the latest results of the ballot, while the stationers shops disposed of vast quantities of a picture postcard depicting "the pilgrimage of the maimed."

#### GIVEN CONSULTATION.

The patients who drew the first twelve numbers were given consultation yesterday. They came from Bolton, Blackburn, Withnell, Pedham, Waterfoot, Preston, Oldham,

Rochdale, Darwen and Pendlebury.

A Blackburn woman, sixty-three years old, had for six years suffered from a dislocated hip-bone, which had pressed inward. She described how Rae, bending on his knees and using his shoulder as a lever, forced the leg straight for the first time in many years. She was now able to sit up straight and move the restored member.

A Bolton girl who had suffered from curvature of the spine and projecting ribs emerged from Rae's rooms with her bodice, which had previously fitted tightly over her hunched shoulders, hanging loosely and flatly against her back.

### Why Marriage is a Failure and Why so Many Draw Blanks.

First, we have a right to be well-born; then we have an individual right to be well reared.

How should we be born, to claim our birth-right?

When conception takes place, the first thought that surrounds it should be welcome! not how to destroy. Then the thoughts of love should be sent to the embryo and every condition should be made to cultivate a lovenature. The mother should be cared for and waited upon, aye treated with reverence.

These are the first steps to be taken, towards rearing men and women, to make good companions for the future.

As the child grows and comes along the pathway of life teach it to be kind and thoughtful for the comfort of others; teach it that there is something to live for, aside from making self comfortable. Teach the boys to wait on themselves; to look around and see if they can help mother. It will not hurt them to cook a meal of victuals or wash a few dishes, and is good healthy exercise. Teach your daughters every branch of house-work, whatever money you have. Equip them with practical knowledge.

Teach children that all have individual rights that are bound to be respected. Too many marry and have the desire to be boss, and the other side does not see it that way. Sometimes they drift apart in consequence.

Teach them to love with a deep soul love that will blend together and become entwined thru each other's nature until what affects one will affect the other.

To make marriage a success it must begin as soon as conception takes place and imbue offspring with the God-love. Then we can look for better people.

MRS. ADDIE COOPER.

When sympathy inspires to humility an angel guards the motive

The soothing influence of the forgiving and patient is balm for the wearied and soul-tried.

### Cosy Corners.

The reason we are rooted to spots—feel most congenial or comfortable in certain nooks and corners—is because our most active magnetism is centered there—it being our own creation and thus our temporary law-centre, where we can do our best work or most consistent thinking. The instinctive dislike for others to occupy it is because they inject some of their own magnetism into it and temporarily disturbs our harmonious vibration with it.

Much of the nervousness and despair of worry in humanity could be allayed by allowing intuition a chance to manifest. Where there is a conscience there is an interior or a soul intelligence; and as one warns against wrong-doing the other guides for right doing. A little deliberation to await a second thought are remedies for the alleviation of both the aforementioned.

Whose conscience is his Deity, is beyond temptation.

### Axiomatic.

Tears repressed are tears that comfort their own woes.

The beauty of faith rests in forgiveness; its soul in charity.

Life's sunny path is entered where moral sense assumes control over physical sense.

As sympathy is the seed which implants flowers in the soul's garden, kindly deeds add fragrance to their bloom.

The key to heaven's portal is justice.

While the selfish can often be very sympathetic, the prejudiced can be very generous, both evils being caused by a misapplied sympathy, but with different effects. Between the two they could teach each other a virtue which would bring both into harmony with nature.

The pride that is unappreciative of favors or ungrateful is of the selfish order, or proves that selfishness underlies the love-principle.

## Big Profits From Smelting

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### Continental Smelting and Refining Co.

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Smelting 200 tons per day at \$8.00 per ton	\$1,600.00
Total cost of treatment, including interest on investment and surplus for repairs and renewals	700.00

Net daily profit	\$ 900.00
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Running 300 days per year at \$900 per day.	\$270,000,
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Complete information submitted. If you wish to be **SURE** of getting some of this stock, remit for what you want. If not found satisfactory on investigation, we will return your money.

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## DO THE DEAD REVISIT US

'I have had only one experience in telepathy,' said the man, 'but that was a strong one. I ran away from home when a boy of nine. My father was cruel to me, but I loved my mother dearly. I got on a ship at the Brooklyn docks, bound for I didn't know where. Eventually, after much roaming I landed at Bombay, where I became a printer's devil on a small paper. I was taken ill there of fever, so ill that I thought I was at the point of death. That night it was very hot, but somehow I got out of bed and stood at the lattice of the open window.'

'That was some seven years after I had run away from home but I had never once forgotten my mother. She was my idol. I prayed to her. In my troubles I talked aloud to her, and she must have heard me; for tho all the rest had long before given me up for dead, she would never believe it. Well as I stood there I said to her that I was sorry I had left her so much unhappiness. That now that I was about to die, I wanted her to know, too, that I had always loved her.'

'Just then it became a little light in the east and there began to be a breeze, cooling the intensity of the heat. I heard her voice at the same time saying as plainly as I am talking to you now: "You will not die." Then it was as if she kissed me as I stood there. I got well and went home to her. She told me the day and the hour that I stood at the lattice in India talking to her and her answer to me.'

'I believe in such things,' said the psychic woman and also in the nearness of the soul or spirit to earth and loved ones immediately after death, particularly in the case of those who die suddenly. Not long ago a friend, a young man, came so see me. He was the wreck of himself. His eyes were hollow his face haggard. "What in the world has changed you so?" I asked him.'

"This," he answered. "My best friend died suddenly and he has been haunting me. I see him near me always, and I wish he would rest in his grave and quit haunting me."

'I know all about that. I knew

a man of such splendid physique that you would have thought, to look at him, that he would live forever. He was taken with appendicitis and died in three days. He had beautiful auburn hair—a splendid mass of it, as thick as could be. He used to sit, when living in a certain chair, when he called on me, and the sunshine coming in at the window made a soft flame of his hair. I used to go to the head of the stairs and watch him come up, his fine hair gleaming in the dusk of the stairway.

'For weeks after he died, whenever I entered the room I could see him in that chair with the sunlight on his hair. Whenever I went out and looked down the stairway, I could see the shine of his beautiful hair as he came up. You may call it nervousness or the effect of my constant thought of him, but as for me, I believe the spirit of him was there.'

'One proof to my mind, is this story of an old manor house that belonged to an army officer who had rented it and gone to India. The house was in the suburbs of London. The officer had lost an arm. The girl whose father had rented the manor house was stricken with the kodak fever. She took pictures of the house, one room after another, until she had taken them all. Then she took the films to a London photographer to be developed and printed. After a week or so she called for them.

'They are very good,' said the photographer, 'with the exception of one that is a little dim—the one of the one armed man who is sitting in the library by the table.'

'What one armed man?' she asked in amazement. "There wasn't a single soul in any room when I took the pictures. Not a soul."

'There was a man in the library,' reiterated the photographer, 'for here is the picture of him.' He brought out the picture of the library, and there was the one armed man sitting sadly there by the table. Upon investigation it was found that the owner of the house, the one-armed army officer, had died suddenly in India on the

day on which she had photographed his home.

'Was there anything more natural than that his soul should come back on a visit to his old home the moment it was freed from his body? Or that my friend's soul should come back and visit me?'—New York Sun.

## To Wisconsin Spiritualists.

Arrangements have just been made whereby I am enabled to devote my whole time to field work in the interest of the Wisconsin State Spiritualist Association, and am, therefore, desirous of hearing from every city and town in the State where meetings are desired. Our State association is in need of strenuous work, and it is for this reason that I have felt to put my whole time in, in its interest. Spiritualists, let me hear from you. We want to grow, and grow we must. The time has come to arrange for fall and winter work. Let us prove we are thoroly alive.

I shall arrange my itinerary in routes—north; east; south and west as it will be better in every way to do this. Will you not be the one to start the work in your vicinity. You can arrange for one two or more meetings as you thing best. Either write me, or our secretary Rev. Nellie K. Baker, of Portage, Wis.

We also want personal memberships. If you have not renewed this this year, will you not do so now? Remember every little helps, and it aids in placing Spiritualism before the public when you do your part.

I shall make the conditions for meetings so easy that all can comply with the same. In arranging for meetings first come will be first served. Wisconsin has a good start in the work; shall we keep that work moving?

I am sure every good Spiritualist in the state is anxious to see the day, when they can say "I am a Spiritualist," and not be afraid of injuring your business. You can make this so, by assisting to the extent of your ability. In various parts of the State obnoxious laws have been passed; this should not be so, and if we strive together in presenting Spiritualism in its best form to the public we can soon stand upon a firmer footing. Address me at LaCrosse till Oct. 1st,

after that at Whitewater, Wis. Yours for progress, WILL J. ERWOOD, Pres. W.S.S.A.

## Spiritual Functions of Brain and Heart.

Man thinks thru the brain and analyzes, deducts, concludes, or discerns thru the heart. As physical purity increases mental action with compatible thought-evolution following moral purity aids discernment. What physical purity is to the mind, moral purity is to the central life-power (whether it be termed soul or solar plexus); and what abnegation or self-denial in physical enjoyment is to the body, sacrifice is to the soul. Study or self-education and experience develops the mind and invites inspiration, while sympathy, kindly feelings or like deeds develops the intuitive powers and engenders soul-sight or discernment—penetration of effects—also called clairvoyance.

## N. Y. S. S. A.

Following constitutes the board of trustees of the New York State Association of Spiritualists for 1904—1905: Harvey W. Richardson, President, East Aurora, Mrs. Carrie E. S. Twing, Vice-President, Westfield, Mrs. Tillie U. Reynolds, 2nd, vice president, Troy, N. Y., Herbert L. Whitney, Secretary, 35 Irving Place, Brooklyn, Mrs. Harriet M. Rathbun, Treasurer, 18 Summit Ave., Mount Vernon, Mrs. Laura A. Holt, West Potsdam, E. G. Reilly, Syracuse, Mrs. Harriet Duhl, Elmira, Leo Manger, Buffalo.

## Love Reversed.

Selfishness is love reversed—a negatively vibrating condition of the mind or soul. What prejudice or ill-feeling is to the soul, selfish scheming is to the mind—one acting in conjunction with the blood the other with the nerves. Both being out of harmony with the positive vibration of nature, attract to itself only those influences that are of a negative order—lacking in vital force—and resulting in gradual depletion of vitality or failing of health and strength of the operator—the selfish schemer. As the cause so the effect.

## SPIRITUAL EVOLUTION.

That man is the summit of creation our normal senses accept. At least, we cognize nothing higher in that state. Whether we could do so under a higher or more active vibration of our senses, is another question. The microscope and X-ray have been made to see more, and it may not be impossible for man, some day to inherit or develop a higher sense-consciousness as well—perhaps keen enough to understand animals or read the "language of flowers."

Man certainly has attuned his ear for a finer hearing than his predecessors had, as exemplified by music.

That he has a keener sense of touch is not without demonstration. He now feels without touch. He knows where he is not wanted, sensing this apparently in the vibration of the thought or impulse of those among whom he is unwelcome.

If all beings were thus constituted it might be claimed that such ever was. But as only the minority are sensitive to that extent, it proves that these have run ahead in the race of a higher unfoldment. Man is progressive in more ways than one. His attunement with nature is assuming higher forms.

Shall we believe that he is becoming more energetic in his life's vibration—more active in sense-consciousness? Facts warrant such a belief. And feeling without touch occasions us to search beyond the exterior for the cause.

Life is motion or vibration—absolute in nature as exemplified by effects; relative in man, but active or energetic from the soul-center or heart as he rises out of the savage to the civilized state—all of which indicates that the human being is an evolutionary life-entity—growing from the interior as an intelligence per se—which leaves us to infer that man is a spiritual being with a material or physical body, and dependent on soul-growth for progress.

Man did not spring into being as a finished effect, unless materialized. But nature, like history, repeats itself, and so far there is no record of a wholesale materialization of spirits into mortals. Thus he must have been evolved from the lower strata of life's opportunities.

But how? Reason prohibits the belief that every insect has a soul capable of perfecting itself into a human being, and yet we have individuality enough to assert themselves as we do—and have almost the same habits, tastes, needs and desires. Some of them can hate or become angered enough to do harm; and where there is hate there is love—one is but the antithetical vibration of the same emotion or force—say, life-principle.

Men can also hate, it being love reversed or not yet made positive—often termed undeveloped good, tho it may also be termed a misapplication of virtue, due to ignorance.

But have the insects such a variety of emotions or feelings as man has? No; nor has the animal. All man's phases, however, may be noted in the lower kingdoms, but differentiated. Man is the only living being that has all the distinct sensations, emotions, feelings or impulses of the lower creatures embodied in one force-center. It very strongly hints that he is an evolution of them all. If such be the case, there must have been an amalgamation of insect and animal souls before man was evolved; and as the highest of races, the American, is an amalgamation of all others.

The soul or spirit evolves the body required for its expression; and expresses itself thru matter in accordance with its attained state or condition.

The first self-conscious specimen of humanity must have been born from a being still an animal, tho it may have had a body akin to our own—the "missing link" of which has apparently disappeared, or probably been killed off by their progeny as a safeguard, but may yet exist as savages, so-called, thru which the newly-created human souls, freshly compounded or amalgamated from animal souls, can come into existence and gain the experience necessary for individualization that insures them continued immortality.

Now, if one such incarnation is sufficient to slough off all their lower impulses, passions desires or tastes, is a question for future investigation, or perhaps discovery thru a higher sense-consciousness than faith offers.

Intemperate laughter often harbors an angry spirit.

## D. A. V. &amp; P. R. R.

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

No. 1	No. 2	In Effect June 10, 1904.	No. 3	No. 4
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## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual 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 or 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 thirty 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.

The following paper on "Are there Homes in Heaven?" was read before the Psychical Spiritualist Society, at Lafayette, Ind., by G. L. Harvey:

Homes in Heaven? It would not be heaven unless there were homes there. Heaven is composed of innumerable societies; each society is composed of innumerable homes; each home is heaven in itself, and contains all the good of heaven—it is a miniature heaven, and each individual in each home is a heaven in its best form. In the spirit life, as well as in this, we seek and find congenial company.

Heaven is wherever the good, the pure and the refined congregate together, and that may be anywhere in the boundless universe. Homes in heaven contain all that is good, true and beautiful that are found in earthly homes—and more. In fact, homes, true homes on earth are modeled after homes in heaven. We receive the pattern from our angel friends. May the angels bless our homes.

When we pray, "Thy kingdom come," means: May the principles, habits and methods of the heavenly homes be transmitted and inaugurated in earthly homes. Constantly, by day and by night, all over the world, human beings are learning more and more about what they do and how they live in the heavenly homes. Heaven is all around us and in every happy home. Every true earthly home is typical and emblematic of the homes of heaven. There is no hatred there; no lust, no vice, no self-seeking, no selfishness. Each individual member of that home, either on earth or in heaven, works for and lives for the good of all the others. Let us strive to create and be worthy to live in these homes, both on earth and in heaven; but we shall never reach the inner circles of light, the real home of the soul, by selfishness or self-seeking.

Yes, there are homes in heaven, innumerable mansions, not made with hands, marshaled rank behind rank. Let us strive to make each home on earth a little heaven.

Music? Undoubtedly, they have the divinest music in the homes of heaven. We used to sing, "What is home without a mother." But what is home without music? We are always mute and silent when listening to the divine strains of angelic music; as the sweet singer, Thos. Moore, sang:

"Music! Oh, how faint, how weak!  
Language fails before thy spell;  
Why should feeling ever speak  
When thou canst breathe her soul so well."

All our music came from heaven. The hymns we sing were first sang in heaven by the angelic choirs. The greatest musicians and musical composers who ever lived were Germans. They were the masters who composed the masterpieces of music which have never been surpassed. They have been sung for hundreds and will be sung for thousands of years to come upon earth.

Among these immortal names are Beethoven, Handel, Hayden, Leitz, Mozart, Mendelssohn and a few others—the greatest geniuses who ever lived, also the greatest mediums who ever lived on this earth.

A genius is a medium and a medium is a genius. They were so exquisitely organized; they were so highly sensitive; their sensibilities were so acute, that, clairaudiently, they heard the angels sing, and caught the divine tones of music emanating from the throne of God,

and transcribed them to earth, so that other mortals might sing those notes, in "tones almost divine" and thus "sing the songs the angels sing."

Do I believe it? I know it!  
Often and often in my dreams during sleep, or in trance-like meditations, or when in a semi-trance, I have heard the most indelibly beautiful music, which as Byron said:  
"Takes a long unmeasured tone  
To mortal minstrelsy unknown."

Not audible thru external ears, but heard only thru and by the subliminal inner consciousness.

If you have ears to hear, as Jesus said, be still and listen, and you will hear the angels sing just as plainly as you hear the music of the spheres or of the stars:

"Forever singing as they shine,  
The hand that made us is divine."

To live one blissful hour in thus communing

With the divine spirits of the heavenly choirs,

Were greater joy and worth than the attuning

A long life amidst earth's sensual fires.

Our correspondents are requested to write proper names plainly. It will save them annoyance and us the trouble of making corrections. Because the names are known to them does not signify that they are known to us. Capital W's and lower-case u's are readily taken for M's and n's, if it makes a word but are not so readily excused by those in whose names they are substituted. Please bear this in mind.

Mrs. Addie Cooper writes: The First Spiritualist Church met in the R. T. of T. hall, 312 S. State St. Syracuse, with John Herndon as president and Mrs. G. Mudge as speaker. The subject "We shall reap what we sow" was very ably discussed. The society is going into a home of its own this week, and has secured a hall in the Larned block. So much for perseverance. Its members have stood firm and under all conditions kept plodding along. The opening took place Sunday Eve, Sep. 4th.

Arthur B. Shedd, of South Braintree, Mass., writes: The Lynn (Mass.) Spiritualists Association, Dr. Alex. Caird, President, held their Sunday Meetings at "Unity Camp" in Saugus, Mass. On Sunday, Aug. 21, 1904, Miss Annie Foley, a girl of about 16 filled her first public engagement on the platform as a test medium. A better Test Medium it has never been my good fortune to listen to during nearly 30 years of investigation. Her tests are clear, decisive, and to the point. She was listened to by more than 1500 people. She is a pupil of the Helping Hand Association of Spiritualists of Haverhill, Mass., Shepard S. Ham, President, Mrs. Kate M. Ham, Secretary, 242 Mill St. Haverhill, Mass. Wishing "THE SUNFLOWER" long life and prosperity I remain a Worker for Humanity.

Frank T. Ripley has just closed a most successful 7 weeks, at the Chesterfield camp meeting, and will be engaged there next season. Mr. Ripley is now ready to engage for lectures and platform messages for this fall and winter. Address all letters to Tipton, Ind., care of P. O. Box 326.

Mrs. Wilfred Hansell, sec'y., writes: The First Spiritual Church of Niagara Falls under the postorate of Mrs. A. Atcheson of Buffalo is rapidly coming to the front. She has labored faithfully and truthfully in our midst for two years and four months bringing the light and comfort to many a soul. During August communications only were given and many a hungering heart received comfort from the other side of life. Thru her efforts Spiritualism is a much talked of theme at Niagara Falls and the officers and members are greatly encouraged as last Sunday night our hall at 2207 Main St. was filled to the doors.

Our Chicago correspondent and agent writes: "We invite you all when in Chicago to attend our meetings at Arlington Hall, 31st St. and Indiana Ave. All summer we have held the fort while you have enjoyed your camp-meetings and shall have the best talent we can procure for the winter campaign. Our next monthly party takes place Saturday eve, Oct. 1st. These parties and dances are for the benefit of the Spiritual Science Society, and we guarantee you a fine time. Every ticket draws a free test or short reading, which the many palmists and mediums give before the dance. In the ante-rooms will be card playing and entertainment for all. While

the ladies serve lunch, they will electioneer you for a vote for their candidate for president so that will be decided, and we hope satisfactorily."

Our correspondent at Syracuse, N. Y. In the development of the State Fair here, to which the brains and energy of a conspicuously able commission are devoted, it is the purpose to make the annual exhibition a great state gathering in aid of the progress and development of all the interests of the people. Influential leaders among women from all parts of the state are interesting themselves in daily gatherings at the Woman's building on the grounds during the week of Sept. 5-10 and meetings of absorbing interest are assured. Under the direction of Mrs. Arthur J. Wells and Mrs. Mary Schwartz an attractive programme has been arranged. Goettel's military band will give concerts at the auditorium each day from 10 to 10:30 a. m., and the W. T. Crane Co., each afternoon from 2 to 2:30 o'clock. Assembly will be held morning and afternoon.

N. H. Eddy writes: Mrs. H. N. Grant of Buffalo, who is searching for light and knowledge, relative to Spiritualism and the truths of spirit return, was amply repaid by receiving proof of same thru slate writing messages at P. L. O. A. Keeler's seance and other channels of mediumship during her visit at Lily Dale. She was the guest of Mrs. O. W. Grant.

Arthur B. Shedd of South Braintree, Mass., writes: THE SUNFLOWER has the true ring in it. It appeals more to my ideal of progressive spiritualistic work than any other journal now published. Long live THE SUNFLOWER!

## Immortality.

Immortal life is something to be earned  
By slow self-conquest, comradeship  
With pain,  
And patient seeking after higher truths,  
We cannot follow our own wayward  
wills,  
And feed our baser appetites, and give  
Loose rein to foolish tempers, year on  
year,  
And then cry, "Lord forgive me; I believe!"  
And straightway bathe in glory. Men  
must learn  
God's system is too grand a thing for  
that.  
The spark divine dwells in our souls,  
and we  
Can fan it to a steady flame of light,  
Whose lustre gilds the pathway to the  
tomb  
And shines on thru eternity; or else  
Neglect it till it glimmers down to  
death,  
And leaves us but the darkness of the  
grave.  
Each conquered passion feeds the living  
flame;  
Each well-borne sorrow is a step towards  
God.  
Faith cannot rescue, and blood redeem  
The soul that will not reason and resolve.  
Lean on thyself, yet prop thyself with  
power.  
(All hope is prayer. Who calls it hope  
no more  
Sends prayer footsore forth o'er weary  
wastes;  
While he who calls it hope gives wings  
to prayer.)  
And there are spirits, messengers of  
love,  
Who come at call to fortify our  
strength;  
Make friends with him, and with thine  
inner self;  
Cast out all envy, and bitterness, and  
hate,  
And keep the mind's fair tabernacle  
pure.  
Shake hands with grief give greeting  
unto pain—  
Those angels in disguise; and thy glad  
soul  
From height to height, from star to  
shining star,  
Shall clime and claim blest immortality.

ELLA WHEELER WILCOX.

## Obsession.

We are all obsessed by—ourselves. As soon as we succeed in finding our soul and bringing it into service a little more actively than we have been accustomed to, we sense more of our interior or spiritual nature and often mistake it for spirit control—especially if anything unspiritual manifests. No one likes to credit his own spirit of being out of tune, and so it is put on some other spirit. But whether it be another or our own spirit, the temptation it brings must be overcome just the same to free ourselves from the influence it exerts.

Spirit obsession is the affinity of two like natures—the disembodied (one without the physical appendage) being attracted by the active tendencies of the man in the flesh. But as long as he is COMBATING in place of indulging his lower tendencies or passions, there is no danger of obsession outside of himself. Patient and consistent self-study will eventually disclose this.

## N. H. EDDY, ASTROLOGER, And Character Reader,

171 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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**Tabula Magus.** A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus complete work, \$1.00; abridged work, 50 cents.

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## Notes on Life.

That electricity constitutes the moving principle in nature, and is that which sensitizes matter, may be inferred from its connection with the human body. Bnumb the nerves and the flesh becomes unconscious to pain. Add surplus electricity to them, and we suffer. Thus it may lend sensation to vegetation, flowers, plants; and, who knows, but that the tender care given to the latter may not be sensed beyond our understanding. Consciousness perhaps depends upon the admission of soul or spirit into the life-entity in conjunction with electricity.

As electricity is the moving principle in nature, soul is the conscious principle, and entering into life-forms as electricity creates a law-centre (brain) for its admission. In like manner we may imagine its operation on matter to form protoplasm for life in its early stages—electricity being the medium for soul or spirit to enter that leads to human life.

That emotion or anger is the first or primitive indication of soul may be inferred from the fact that its antithetical impulse in man is self-control—a combined effect of sensation and emotion acting for a positive or spiritual effect—say moral effect—self-consciousness individualized.

As a dead body suffers no pain it indicates that it needs life or consciousness for this effect. It is the same with good feeling—joy, delight, happiness. The first-named is due to the discordant vibration of the life-principle with nature—the latter to a harmonious vibration. Therefore health is happiness, and dependent on the power of the inner man to uphold a lawful relationship with nature.

Love is self-consciousness in its highest state of activity—"Love is God!"

Gossip-loving is a negative impulse—a human characteristic which vibrates in ready harmony with that which is censurable in humanity. It seems to delight in exposing human error, rather than virtue. It is a form of envy in the throes of death—the dying emotion of an old passion.

To make Mammon the principle of every virtue or talent is to destroy the finer or subtler qualities of the mind—consequently its perspicacity.

## MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

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F. Gordon White, Lily Dale, N. Y. \*  
C. Walter Lynn, 784 8th, street, Oakland, Cal.  
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.  
Mrs. O. W. Grant, 133 Prospect Ave., Buffalo, N. Y.

**HEALERS.**  
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.  
Dr. J. S. Loucks, Stoneham, Mass.  
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.  
Dr. Jacob Swanson, 1725 Clinton, Minneapolis, Minn.

**LECTURERS.**  
Moses Hull, Whitewater, Wis. \*  
Mattie E. Hull, Whitewater, Wis. \*

**SPRIT PHOTOGRAPHERS.**  
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A. Normann, 2721 Elliott Ave., Minneapolis, Minn.  
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

**ASTROLOGERS.**  
N. H. Eddy, 171 Prospect Ave., Buffalo, N. Y.

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I have proved to the United States Government—memorandum opinion No. 129 N—that I have made a late discovery that enables any person to hypnotize themselves instantly at will, awaken at pleasure, cure all the ills of life, become clairvoyant so they can see all over the earth, read the minds and thoughts of others, do thousands of wonderful things. This so-called mental vision lesson will be sent ABSOLUTELY FREE to everybody, actually enabling you to do the above without any charge whatever.

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50 Cents and Two Stamps.

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N. B.—All who decide to attend should be present at the opening when the Classes are formed and take the full two years' course.

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THE GLENN COMPANY, 22 Auditorium, Chicago, Ill.



## MINES AND MINING.

## The Greatest Treasures are Spiritual.

BY MRS. M. KLEIN.

The only mining that is truly profitable is soul-mining. It is in the soul's mines that mind investments are the one great enterprise for the acquisition of true wealth. Life, thru the soul's mechanism, and outer or material functions for exercise, impels action, that thus self-development and improvement may be secured. The Supreme Life's fiat thru each separate soul, is: Lo, unfold by effort and increase life's felicities by service.

All individual souls are charged and surcharged with the supreme desire for unfoldment and the acquisition of wealth and happiness.

The duties opening out before each one are so various and differ so widely in degree, and because there is rough work for many of these soul miners to do, they become indifferent to the real purpose, and never break thru the outer crust or material stratum of their beings, and as a result, reap nothing for their toil but a little material dross, with here and there a few material gold nuggets thrown in to serve as lode-stones to draw on the careless and idle to dig or to search, in hope of just such perishing gains. However, they never break thru to the soul mines where all the rich treasures are stored and await development and true use. To develop the soul, the inner life principle, is life's great purpose, thus then to draw rich blessings from all universal stores and multiply them as one's own. This the divine heritage of all, and their duty to do and to enjoy. All else is really of no true value.

At this point, those materially interested only, may query, how then they could gain the physical supplies for their bodies and push forward any kind of business or vocation.

We answer, that it could be done with a great deal less labor and without all this strength devouring worry, if only true soul mining was made the one object of life, for the reason, that then the soul forces could prove their strength over material conditions and environments, by being active factors in all life's pursuits.

It is the supreme right of spirit to act thru the soul forces and material functions to freely draw all that is needed for support and comfort, from the universal "storehouse" of substances and forces, because the outer mechanism is the house for the active soul and directing spirit. Its health and proper sustenance are supremely granted and never would there be any lack experienced, if the outer material groveling in low appetites and selfish digging for material dross, did not hold the soul powers in the background and prohibit them from throwing open the soul mines and by their efforts bringing the stored wealth forth for use and enjoyment.

Soul mining and development is the only profitable business mankind can engage in. We repeat that its treasures of great wealth are not for timely supplies only, but are for eternal enjoyment stored up.

Face about, O, ye mortal toilers! All ye who have been engaged in material digging and reaped only weariness and disappointments. Leave those rough approaches, break thru into the inner, the soul life. Explore and develop those mines and become satisfied that life is a great boon, a precious gift, a divine legacy of great wealth and enjoyment, if only properly viewed and the rules of right conduct are complied with.

When we see how in material mining for earthly wealth, all diggings are carefully filtered and closely examined for every marketable particle of ore of any value, we wonder why soul mining for true wealth is so carelessly treated.

Want for physical sustenance is pleaded by many toilers and until the crisis is passed from the outer to the inner fields of activities, some hardships may be unavoidable, but the new strength and insight as to ways and means, soon grandly overcomes all that and there is then no more fear or need of fear that external needs may not be supplied. Moreover all losses connected with true efforts to soul development and true service in one's lot, are noted and returned in time as gains.

Swiftly fly life's shuttles. The weaving done represents all that has

been, is and will be. Life is divine and soul development its true purpose in all the varied experiences thru which individualized life passes. May this purpose be beheld by Earth's toilers and complied with, is our sincere plea.

Van Wert, O.

## MRS. STODDARD GRAY.

"There is no Death."—"He Giveth His Beloved Sleep"—"Her End Was Peace—Perfect Peace."

Such is the loving record to be made on the occasion by passing away of our esteemed friend and worker in the cause—Mrs. Stoddard Gray who was taken from the midst of her family suddenly and without warning. On the previous evening she was in an unusually bright and happy condition of health and mind and busy laying out plans for the future of the work in which she has always taken so much interest for 57 years past, and jointly with her son, Mr. Dewit C. Hough, for 50 years. Truly her end was peace, for she passed away without a struggle in the presence of the writer and her son. The beautiful expression on her features showed clearly that she suffered no pain in passing to the higher life. At the recent celebration of the 56th Anniversary of Modern Spiritualism this year, in making the introductory remarks to her audience, it was observed that she seemed to suffer from unusual feelings of emotion.

Mrs. Gray when addressing the audience and thanking them for the kind greeting extended to herself and her son very feelingly and with some emotion said.—Altho she had been so long engaged in the work, and the years were gliding swiftly by and she could not hope to remain much longer in this beautiful field of labor, it would always be one of the greatest pleasures of her life to continue in the work until the time should come for her removal to the higher spheres to labor with the celestial friends who had so long and faithfully been associated with herself and son as ministering angels carrying out the great and beautiful work of the infinite father for the welfare of humanity, and behold within six months afterwards she is suddenly taken away from the midst of her family and those who loved her deeply, not only for her labors in and for the cause of Spiritualism, but in her household as well. Never was a hungry, tired or distressed mortal turned away from her door, and thousands will miss the kind words of encouragement which always accompanied her benevolence and philanthropy.

Not only in this work was she earnestly following out some noble purpose but she also visited the hours of many of the poor and distressed with supplies, for the week doing this unknown to any except to myself who accompanied her, for she carried out this generous work without ostentation of any kind. Her home life was angelic and beautiful and every one who entered her presence at once recognized her as possessed of rare spiritual culture and refinement. That she was well known and greatly admired and esteemed not only thru-out this country, but in other countries of the world as well, is witnessed by the numbers of people of all ranks in life, from the humblest to the highest, who attended her meetings,—scientists, philosophers and even princes of other lands—and she exerted a wide influence over multitudes of people in the direction of psychical unfoldment. She never allowed the tongue of gossip or slander to reach her and moved forward over the pathway of duty with a serene smile upon her face.

She has made the world better for having lived in it and the celestial home is richer because of her entrance there.

Mrs. Stoddard Gray and the large Band of guides which she has now joined in the Celestial home will continue to give through Dr. Knarton Thompson Ph. D. for many years her faithful associate and Co-worker—psychic readings and receive replies to written communications with departed dear ones.

Circumstantial honesty: that acquired by lack of opportunity to be dishonest. Relative honesty: that maintained by fear of the law or reputation. Absolute honesty: that which is beyond temptation—the true pride of conscience.

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## A LABOR SAVING DEVICE.

Stone Age Methods in States Where Women Are Denied the Ballot.

To my mind the ballot is simply one of our many modern labor saving inventions. It is the easiest way. The ballot is nothing but an improved sledge hammer, a modern battering ram that enables us to wage the battle of life and observe its amenities at the same time.

In the ten years that women have been voting in Colorado I believe they have done at least five times as much as all the rest of the nonvoting women in the United States put together, and I base this modest claim upon the record of our statute books as compared with those of other states. For women stand relatively for the same thing everywhere, and their first care is naturally and inevitably for the child. Whatever we have done, other women wish to do. In many states they have tried and failed. The only difference is that they are using stone age methods, while we have those of the twentieth century.

No one who knows anything about our statute books will attempt to deny that Colorado women have revolutionized the attitude of our state toward the child. Two-thirds of their work has been for the children. But at this point let me say one word about what women have done. I have no desire to exalt Colorado women at the expense of Colorado men. The ballot box is not a dividing line; on the contrary, we have infinitely more interests in common than ever before. Indeed, the relation of men and women in Colorado reminds me of the English scrubwoman's eulogium on her lord and master, "Ah, my man's that good he's more like a friend than a 'usband'." We are in a minority by ourselves, and should hardly succeed in anything very bitterly opposed by our brothers.

ELLIS MEREDITH.

Denver, Colo.

## INCONSISTENCY'S SELF.

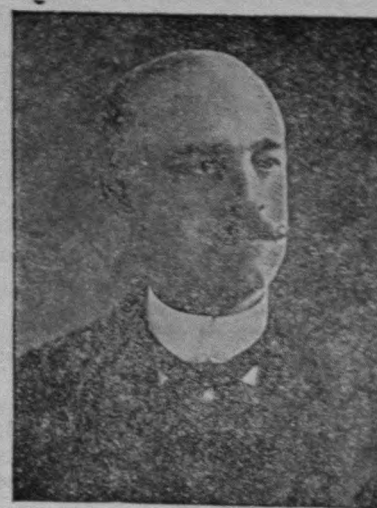
How Opponents of Woman Suffrage Defeat Their Own Arguments.

If I were asked who are the most inconsistent of all inconsistent men and women I would, without a moment's hesitation, answer, "The opponents of woman suffrage."

Think of it! They proclaim that man and woman have different natures, and yet maintain that man can represent woman better than woman can represent herself; they admit that woman possesses intelligence and mental endowments equal to man, and yet maintain that she lacks business and political sense; they protest that virtue is the most essential qualification of the citizen voter, and yet maintain that woman, who possesses this qualification in the highest degree, should be excluded from the polls; they admit to the ballot box the worst elements of society, and yet maintain that the best elements should be excluded from it; they believe that nature established the home, and yet maintain that a legislative enactment giving the ballot to woman will tear it down; they concede that woman is the best sculptor of human character, the grandest teacher of the citizen voter, and yet maintain that the product wrought is everything, the artist nothing—the pupil a king, the teacher a slave; they assert that all governments derive their just powers from the consent of the governed, and yet maintain that governments should be established and laws enacted with the consent of less than one-half of the people; they declare that taxation of man without representation is tyranny, but that taxation of woman without representation is a blessing; they trust the negro, the Chinaman, the Irishman, the German, the Hottentot and the south sea islander, if these choose to come to our shores, but they refuse to trust their own wives and mothers.—A Believer in Woman Suffrage.

No thought that the human mind can express is final. Every thought is subject to progression towards a higher comprehension of it.

Mental or moral activity is proof against temptation.



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## MESSIAHS.

(Continued From Page 1.)

Japanese to shoot the Russian because he was a believer in the doctrines of the old Greek church. Measure this gospel with the esoteric teachings of the Hindoo gospel.

I want to see the Spiritualists cease to warp into the wool of Spiritualism anything of ecclesiastical propaganda, and to defend this truth by logic. We must have a conquest thru the intellect. So I say to you Spiritualists with these esoteric ideals of truth in mind, let us blend these ideals of nature, and march forward in that aggressive movement that indicates real manhood and real womanhood and let us adhere to this principle which will, in the coming time, have a tendency to unite all men into a common brotherhood.

## Is This the Law of Gravity?

That the heavier substances will always find their own way to the bottom of the lighter is a scientific fact; and metals composing these substances on this planet, are most likely the ones to be found at the bottom or centre of old Mother Earth, while their aggregation may constitute the law of gravity or the attracting power in that direction. Had an egg a comparative attraction towards its centre that the earth has, its shell would probably collapse; and which fact, now being regarded as a future calamity concerning the earth's crust, may belong to the past.

Truth must be sifted of its verbiage to give it value as the golden grain must be sifted of its ore; and like food, its nourishment depends upon quality not quantity.

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Two of the faces are as natural as life. I recognized them immediately—one is a son and the other a daughter, both have been dead several years. They are not only recognized by me and mine, but by many friends, who knew them in earth life. This is simply wonderful and I am going to ask you to explain how it is accomplished.

Yours truly,

GEO. H. MATLEY.

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Philadelphia, Pa., March 8, 1898.

P. J. Dempsey.  
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A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both readily recognized. Upon another came Presidents McKinley and Bishop Newman and my father. Dr. Keeler is a wonderful medium for this phase of mediumship.

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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beale E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Belton, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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