

THE SUNFLOWER

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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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SUSAN B. ANTHONY

Miss Susan Brownwell Anthony, the great Woman's Suffragist Leader, passed into the great beyond from the home of her sister at Rochester, N. Y., Tuesday morning, March 13th, at 12:40. She had been unconscious for more than twenty-four hours previous, and her death had been expected at almost any moment. The cause was valvular affection of the heart, the pneumonia condition having left her, but the heart was not able to withstand the weakening influence of the disease.

Her death removes one of the greatest lights in the movement she espoused. So popular had she become that her name was a household word in two hemispheres.

She was born at Adams, Mass., February 15, 1820, and was therefore in her 87th year. Altho born of Quaker parents, she had little of the Quaker nature in her, being of a more aggressive nature, and continually in the lead as regards what have been called reform movements. She adopted the "bloomer" costume in 1852, and clung to it for some time but dropped it stating that she found it a "physical comfort, but a mental crucifixion."

She attended a Quaker school, and taught in it for fifteen years, or until she was 30, after which she took up the work in behalf of temperance, anti-slavery, and woman's suffrage. She attended the first woman's suffrage convention called in July, 1848, at Seneca Falls, N. Y., in which she joined hands with Elizabeth Cady Stanton and Lucretia Mott. When Mrs. Stanton retired from the presidency of the association in 1893, Miss Anthony was elected to fill the position.

Her aggressiveness in the line of duty brought her into prominence many times and in some cases acted against the best interests of the cause she espoused, as was the case when the woman's suffrage question was before the legislature of New York State, but it is doubtful if as much could have been accomplished by a more modest effort, her very aggressiveness carrying her where a more retiring disposition could not have gone.

In personal appearance she was masculine, and had a very sharp tongue. When asked by a reporter why she had never married, she stated that she had been the recipient of a number of offers, but "what she wanted she could not get and what she could get the devil would not take."

She did not plead for recognition of "woman's rights," but demanded them in uncertain tones. She has had a varied career. In her platform work she has been honored, reviled, burned in effigy, rotten-eggged, and insulted both on the platform and in the streets, but she went her way in total oblivion of all these, pointing at a certain mark and seeking to attain it. It was a great disappointment not to have attained her mark, but she never lost faith, entering each campaign with the same energy as characterized the previous one.

She left all of her personal property to the cause she loved, appointing Rev. Anna Shaw and her niece, Miss Lucy Anthony, to see that her wishes were carried out.

Rev. Anna Shaw said: "On Sunday, about two hours before she became unconscious, I talked with Miss Anthony and she said: 'To think I have had more than sixty years of hard struggle for a little liberty and then to die without it seems so cruel.'"

"I replied, 'your legacy will be freedom for all womankind after you are gone. Your splendid struggle has changed life for women everywhere.' She replied: 'If it has I have lived to some purpose,'

and she begged me to promise that I and her niece, Miss Lucy Anthony, would stand together until the end of our lives and work faithfully for the cause, as she and her sister Mary had. Miss Anthony said of all workers 'their faces pass before me one-by one, I cannot even call their names, but they are a host of loyal splendid women and I love them every one. How good everybody has been to me. I wonder if we shall know in the hereafter. If we do I shall be with you when you win Oregon and in every campaign for victory.'"

"Then she added with a smile



SUSAN B. ANTHONY.

'perhaps I can do more over yonder than I did here.' Her work was her one thought."

Miss Anthony, or "Susan B.," as she was more commonly called, was a frequent visitor at Lily Dale. She was the prominent speaker of many Woman's Days, and one of the most popular pictures of the grounds was the "woman's tent" with Mrs. Skidmore, Mrs. Pettengill and Miss Anthony in the foreground. For a number of years she was Mrs. Pettengill's guest during "woman's week" and took an active part in the day and the conference meetings of the week. In her social life she was gentle, kind and womanly. It was only when on the platform engaged in the defense of what she considered "woman's rights" that the masculine element in her nature predominated, and then her logic, satire and eloquence carried many a day for her, and she lived to see all but one of her great demands for which she fought her battles granted—that one being "Woman's Suffrage."

We do not know her religious convictions. She occasionally sat in seances while here, but only in private ones. She probably espoused the "Religion of Humanity," for it, and it alone could only appeal to such as she, who could give up her life to the interests of humanity, forgetting self. Whatever is the lot of humanity beyond the grave, a God of Justice must look with favor upon such a life.

No Chance of Escape.

It was only recently, according to a correspondent, that in St. Paul's Cathedral a London guide held forth to an American gentleman: That, sir, is the tomb of the greatest naval 'ero Europe or the 'ole world never knew." "Yes?" "It is, sir, the tomb of Lord Nelson. This marble sarcophagus weighs 42 tons. Hinside that is a steel receptacle weighing 12 tons, and hinside that is a leaden casket ermetically sealed weighing two tons. Hinside that is a ma'ogany coffin 'olding the shashes of the great 'ero." "Well," said the American after reflecting a moment, "If he ever gets out of that, telegraph me at my expense."

The man whose thought seem to be in heaven is never so far from earth as when the offering is being taken.

THE "COSMOTHEIC" IDEALISM OF TODAY.

J. P. COOKE.

Among those who for the last half century have kept apace with the unfolding of the spiritual philosophy this great awakening which is glowing in this Twentieth Century, even in its early years, is no surprise.

It is growing less and less difficult to realize that there is a master mind at the helm of the universe. Not a man but a great positive mind.

All true that is original, poetic, unworldly, universal, because that whose function it is, is a part and particle of the universal life-light of the One.

The divine reason, or "the way" or "Tao" descends to dwell in the heart.

The days of Anthropomorphic worship, the idolatry that can suppose a man to be the cause of time, space and the universe, is rapidly passing away with the thoughtful portion of mankind. If its work is done; let us bid it a kind and tender farewell.

Priestcraft of course, will die hard. It is their bread and butter and we must not expect them all to become heroes of Free Thought at a bound.

But alas! for those who believe but have not the courage to tell the truth to their deluded votaries.

The sad nemesis of remorse, the despair of an ill spent life, awaits them. The result of such erroneous conduct is sad enough for them, but they must meet their reward.

THE COSMOTHEIC IDEALISM.

But the glorious day is growing for those who have worked thru the heat of the day, and have not failed or weakened.

The new day is here! It is often affirmed by the erring ones of "Christian Science" that "the source and seat of evil is only the error of mortal mind."

But if the evil were but the error, the error would still be the evil and changing the mere name would not at all diminish the horror of the evil of this finite world.

Good idealism, which regards God as the inner life of all creation and of the universe may do well to regard all finite experience as an appearance, a hint of the deeper truth. It is good cosmotheic idealism to admit that man can be mistaken about truth that lies beyond his finite range of perception. All actual experience is truth of fact or the universal mind.

God's truth is inclusive, not exclusive. But God sees in its related unity what we mortals only see in fragments. But let us be patient with our weaker brothers. Logic may indeed illumine, but love leads.

President Hall of Clark University says that chemistry and biology are unfolding facts which may as well be called love as by any other name. Love is the most fitting motto for biological investigations for the arguments for this attraction are reinforced thru microscope and laboratory.

"Mind and purpose rid on matter to the last atom," said Emerson.

"A spirit exists in all things and no body is so small but it contains a part of the divine substance, within, by which it is animated" said Burns.

In the thot of the physicist, space is seen to be in very truth the medium of the actual presence of God, the inner life of all things.

Nature, says Dr. C. T. Stockwell, with its now all inclusive borders, is the manifestation, revelation, appeal of the infinite mind, the infinite will to the finite mind. Of the father to his children, of spirit to spirits.

This fact, or if you please this conception once grasped in a measure commensurate to its own fullness and completion, lifts one into

an entirely new world. It is indeed, and in very truth, a new birth, a new life. One holding it lives consciously in the spiritual world.

God is seen to be no longer only the cause of things. Belief in spirit is thus no more anthropomorphic than belief in power, or force, or energy. All of these are nothing else than modes of spiritual being.

If we look out with only the physical eye, into the deep blue towards the stars, we actually see infinity, while with the inner eye of science we see ourselves amid a measureless infinite ocean of throbbing, pulsating, thrilling, vital energy, everywhere present, penetrating, pervading all things, even within our own bodies as the substance and source of our very being.

"Nearer is He than breathing,

Closer than hands and feet."

Thus God is the inner life of all

and all are held by the attraction of God.

Spiritual pantheism, or what I here call, "Cosmotheic Idealism," is really an absolute monism, showing that the phenomenal universe is but the ever changing existence in form of the one universal substance or spirit.

Consciousness or reality, is from the interplay of spirit, (conscious substance) with nature or outward phenomena.

This consciousness and conscience is the very God in man. Divine love compels this conscience—nay, becomes a new and higher conscience. The two combine into one, and that one lays down laws of conduct very far indeed from the agreeable, self-satisfaction, ways of the olden times.

The sacrifice of self which love enforces is far indeed from the destruction of soul so often set down as the teaching of the doctrine of Nirvana.

No orthodox Hinduism or Buddhism teaches that. It teaches the absorption of all that is noblest and divinest in every man's self into the higher principle of universal self that pervades the universe.

The love of God recommends and enforces such acts, such motives, thoughts and affections as all men—that is the best and holiest among them—will love, and the gradual forsaking of such as are purely peculiar to one's self. Not only what is immoral, but what is exclusive, is forbidden to the spiritual man.

"Not what we have but what we share," is the source of joy.

As P. C. Mazoomdar shows, the love of God lays down the basis of a more comprehensive life, to which humanity must return after its wanderings "in matter." It will repel men at first by reason of their animality, but will surely raise them and unite them in the long run.

Can there be any conceivable self renunciation deeper and more complete than that of the Supreme Spirit. Who blends his life with outer darkness, that forth from chaos shall spring the living worlds. He, though ever-blessed and Holy One, places the forces and attributes of His being, His laws and orders, His beneficiaries, His providences, His sanctions and securities at the disposal of man, who uses them so often for the wickedest and vilest purposes.

The hypocrites are not woe-begone, the Pharisees are not accursed. The libertines and persecutors are not crushed. They use triumphantly the resources and orders of nature. They prosper, live and die, as if there was no Moral Governor of the world. It is those who have very little of the world that find what little they have taken away from them. The poor and the mourners go unconsolated, the friends and lovers of God are hounded to death. But all this only for a time, that in the end the Divine Goodness may shine all the more gloriously and wickedness may voluntarily return the price of blood, and fall dead headlong in self-reproach.

Our unrighteousness is all the more terrible because the righteous

God submits his world to be stained by the blood of the innocent.

All submission, all surrender, all sacrifice, renunciation, made in the name of God, will surely conquer in the end.

"Pride is never a power on the side of truth, but the loveliness of love is unconquerable."

Then do good! Do good! Even though you do good by stealth, and have to "Blush to find it fame."

SELF-KNOWLEDGE,

The Guardian of Truth.

ARTHUR F. MILTON.

Puerile, fleshly or selfish thoughts invite analogous controls.

Spirit communion cannot shape itself to the monetary desire of the solicitor of spiritual truths.

Inspiration passes through the channels most generally exercised. Morbid sensibilities are prejudices—if such be energetic factors in our curriculum of day-dreams—will benizen our spirit impressions accordingly, though they emanate from immortals with contrary feelings.

This is especially the case in automatic writing or direct physical control, where the communicating agency contacts with the flesh—and the spirit is blamed or regarded as an obsessor.

Obsession in Spiritualism is as great a superstition as the Devil-theory in orthodox Christianity. There may be cases of absolute obsession, but the cause may be readily ascertained out of the mouth of the obsessed or seen on the exterior. Otherwise the complainant may be considered self-obsessed—self-psychologized into this belief in consequence of the lack of self-knowledge. We might become love-sick by being in love with self as readily as by being carnally or morbidly in love with someone else. We need as healthful a state of mind and heart concerning ourselves as we do concerning another. And any morbidity of feeling corrupts our communicating channels to the extent of being obsessed—so-called.

All control is obsession, but it is a harmonious one. An unharmonious control between a guide and his charge is often due to the aforementioned causes, and conclusion therefrom drawn that are not only wrong, but injurious to the cause when given publicity.

Rushing into print to air one's grievances is bad enough, but when statements are made that amount to self-denunciation, we must not blame the public for thinking itself wiser than Spiritualists. Ridicule is difficult to meet, and who can do so with eloquence has a most formidable weapon. With a right knowledge of the truth we are handling, we can enlist it in our own behalf.

FILL EVERY DAY.

Fill every day with gladsome work, And lightly touch each welcome task,

As sure that in its grayness lurks The soul of all the gifts you ask. The angel of content, who sings And; smiling, tints joy's rainbow wings

And bids him forth each sunny morn

To show the world that light is born.

A tear might weigh down a sigh Might still her song till life goes by; A careless, sullen, vengeful clasp Might crush the angel in your grasp. Then lightly bear your share, my boy,

Work out this glorious, lifelong play, And you shall feel the wings of joy And sing the song of every day.

ISABEL DARLING.

"As 'the thots of men are widened by the process of the sun,' Great thots are for great souls. Then make your life sublime."

Rise above the petty cares and follies of the world.

LILY DALE NEWS.

WONDERS OF MIND-READING
EXPLAINED.

Mrs. Fiken writes: One of the ablest and most interesting speakers in the great world of mind, is Dr. Stanley L. Krebs, who will deliver a physiological lecture at Lily Dale, on Wednesday, July 18th, on "Marvels and mysteries of the mind," embracing the mysteries of mind-reading, also fundamental laws of psychics, affinity and magnetism. On Friday, July 20th, the doctor will speak on "Wonders of the world within," elucidating the kingdom of mind, teleology of matter-soul and the relation and destiny of mind and soul. Dr. Krebs enters the vast realm of mental creatorship as a scholar as well as an orator. He has followed Bryant, Sam Jones, Father Vaughn, and other of our greatest orators, and interested his audiences more than the others. Probably no addresses delivered at the assembly this season will be more entertaining and instructive than the Krebs lectures. For programs, address, Laura G. Fiken, 1047 Carmen St., Chicago, Ill.

We are having our winter now. There is more snow on the ground at this writing than there has been at any time during the winter, but not enough yet to make it necessary to shovel off the roofs.

Letters from Mrs. Fiken indicate that arrangements for the summer are going on regularly and that there will be a first-class program presented. That being the case, we can look for a good attendance and a prosperous season. New features are being announced each week, and the prospects appear good for this season of the year. Letters are continually received, asking for information and rooms and cottages are being priced.

We are informed that J. S. Starr has been engaged as superintendent of the grounds and C. H. Paine as electrician.

Mr. and Mrs. A. C. White have gone to Niagara Falls to visit Mrs. White's sister and family.

Mrs. Bird, of Dunkirk, was here looking up a cottage for the season, and it is understood will take the Swift cottage on Third street.

Mr. and Mrs. N. C. Lutgen spent Sunday with friends at Dunkirk.

Samuel Harper, of Charlotte Center, is stopping at the Jackson Cottage. He is here to be treated for cancer by Dr. Hyde.

Mrs. Starr has returned from a visit to Warren, Pa.

Fay Johnson has been spending a week on the grounds.

S. J. Richardson has returned from a business trip to Rochester and other points.

CONFERENCE.

There was a good attendance at Mrs. Turner's, Sunday evening. After a sweet hymn—sung by Mrs. Lucy Carroll—a very animated discussion ensued upon the subject, given by Mr. L. C. Hutchinson—"Physical phenomena will not redeem the world from error." We have recently adopted the plan of allowing the one who gives the evening. We meet at Mrs. Maggie Turner's next Sunday 8:30 P. M.—subject "Harmony."

ANNIVERSARY.

The anniversary meeting will be held on Sunday, April 1st, at 2:30 P. M. Lyman C. Howe has been engaged to deliver the address. There will also be a conference meeting in the evening.

On Friday night, 30th, anniversary dance will be held in Library Hall.

Many will be interested in reading the following letter from one of our Lyceum scholars who was a regular visitor here while Mrs. Bicksler was living in Buffalo:

DEAR MR. W. H. Bach,

Please find enclosed a P. O. money order for 50 cents for THE SUNFLOWER for six months. I have been away from Lily Dale about three years. I and my little sister, Helen Norcross, were both members of the Buffalo Lyceum and of the summer Lyceum at Lily Dale. We attended the Lily Dale camp every summer with our grandmother who was Mrs. J. Bicksler. We are very homesone here for a Lyceum. There

is no Lyceum here in Wichita. There is a small spiritual society here but nothing for the young at all. Next Sunday Mr. H. D. Barrett will be here and lecture. We shall be glad to hear him for there is no regular speaker here.

Your Friend,

LEE H. NORCROSS,

423 Sherman Ave., Wichita, Kan. If all children were brought up to think of the Lyceum as these were, our movement would progress more rapidly and there would be less faultfinding with everything and less opportunity for fakes and fraud talk.

SPIRITS OF DEAD ATTEND THE LIVING

Declaration of Dr. Lyman Abbott,

Dr. Lyman Abbott made a profound impression upon those who were present at his prayer meeting in Plymouth Church one night by his views relative to possible communion with the spirits of those who have died. Dr. Abbott said: "I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us, and yet have not gone from us?"

"The more this faith comes to me, the less I believe in what men call Spiritualism, the less satisfied am I with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her. Men may ask me if I am not afraid I aid Spiritualism, but I think it is just the other way. "All this may be the result of imagination. I am not certain. I do not know, but of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him.

"Christ is present, certainly, as a wonderfully increasing memory. America is fuller of Christ today than Palestine ever was. There is more of Christ's influence in the church and State and home than when he walked on earth and was cast out.

"Through all these 18 centuries Christ has been growing in the world. We are all branches dwelling in him. The one transcendent doctrine of Christianity is, Christ is in us."

In closing his talk Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the eucharist, but affirmed that in the mass Christ was really present in spirit.

Clear the Way.

The law that governs the association of spirits with each other is based upon the spiritual altitude one has attained and that which he is capable of realizing with his spiritual vision and consciousness.

The position in society that one occupied, or the possessions that he may have owned, while in the physical form, do not affect his position in the spirit realms. Hatred, unkind people, with desire to injure in their hearts, will find themselves at-one with "criminals," of a similar stamp.

In spirit life you can only have consciousness of angels to the extent that your consciousness has been unfolded to the angelic state. You can know nothing further than you sought to know while in the physical form, neither can your associates. Your progress to reach higher spiritual planes will depend upon your aspirations to advance. In this better spiritual atmosphere, generated by your own spirit, angels can come near to help you, but not otherwise.

The Hell of the disincarnate spirit is in moaning wasted opportunities, but this is as fruitless as it was while in the body. The opportunities present for doing good can be taken up then and there and thus the life can be redeemed from its former ignorance, and burdens changed to blessings.—The World's Advance Thot.

A Roman Custom.

At the Saturnalia, the heathen prototype of Christians, it was the Roman custom to decorate the houses with evergreens. This was done to give the woodland spirits a refuge from the cold.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo, meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10 a. m. and 7:45 p. m. Wednesday evening 7:45. Callery's Lyceum Sunday 12 m. Pastor, February and March, Prof. W. M. Lockwood. Address Circulars sent at Lyceum Hall, 30 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LITERARY, TROUBADOUR EXCHANGE meets at Stirling Hall, 271 Commercial street, Sunday at 7:45 p. m.

Sunday, Mar. 11th, at the Temple Prof. Lockwood's morning subject was "Science vs. sorcery; molecular regeneration vs. necromancy." The lecture and explanations were forceful, intelligent and instructive.

The evening subject was from a passage in scripture: "If a man come to me and hate not his father and mother, wife, children, brother, yea, his own life also, he cannot be my disciple." The professor spoke very ably. The illustrations and explanation were plain and to the point.

Excellent spirit messages were given through the mediumship of Mrs. Louis Miller, most of them being recognized. Fine music was rendered by the Gibson mandolin club, (ladies) and was much appreciated.

Prof. Lockwood gave a very interesting talk relative to the principles of mediumship and medical work. At the close of his lecture, Mrs. Staley and her guides gave a good number of test readings. They devoted the rest of the evening to the reading and answering questions that were handed in by the members of the audience. She reached a good many in the audience, bringing names, words of cheer and advice from those in spirit, to friends and loved ones in the mortal sphere. Mrs. Staley and her guides are doing a good work in demonstrating the truth of spirit return.

G. K. writes: Mr. and Mrs. E. D. Montgomery of Williamsville, N. Y., held a farewell party at their home Saturday evening, March 3, in honor of Mrs. Caldwell of Buffalo who will soon leave for her new home in Philadelphia, Pa. Covers were laid for 20, Mr. and Mrs. Allen of Buffalo furnished music and Mrs. Caldwell, Mrs. More, Mrs. Frommer and Mrs. Allenger, gave some very excellent tests. A good time was enjoyed by all, and the call, "All aboard for Buffalo," came all too soon.

The Sunday meeting of Harmony Circle, March 11th, was a rare treat to a good sized audience. The subject for discussion was Mind vs. Matter, and it was handled by the control of our speaker, Mr. Chas. Hulbert in a very able manner. The messages and tests were well received and all recognized.

Harmony Circle will give an entertainment on Thursday, March 29th, consisting of a musical and literary numbers, dance and supper. A good array of talent has volunteered for the occasion, and an enjoyable time is assured. On Sunday, April 1st we will celebrate the anniversary of Modern Spiritualism, at Keystone hall, 351 Main St., 3 and 7:45 p. m. Coffee and tea furnished to those who wish to lunch at the hall. Come and help us rejoice for the borning of our beautiful Cause.

The fault in my neighbor is not to incite hatred in me against him, but should spur me to get rid of the faults in myself. For if I hate him for his faults, others will hate me for my faults, and hatred (the greatest fault of all) then rules, and faults—the offspring of hatred—multiply instead of increasing. As I become busy in lessening my faults, I will find those of my neighbor decreasing, because my mind will not then be busy spurring his into growth.—The World's Advance Thot.

LILY DALE ADVERTISEMENTS.

Store For Sale at Lily Dale.

Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the Sunflower office. I carry a stock of groceries, notions, paints and hardware. Bakery attached. New, light stove, no old or dead stock. For details, if you mean business, address, 260-ft FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

Persons desiring concessions at Lily Dale will please make applications to Laura G. Fiken, General Manager, 1047 Carmen Ave., Chicago, Ill.

Vital Element in Plants.

Nitrogen is so vital to the growth of plants that large sums are expended for fertilizers rich in that element. So far chemistry has done nothing in the way of obtaining nitrogen from the atmosphere. Yet it is calculated that the nitrogen in the air weighs no less than four billion million tons.

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I know that you have tried all schools of doctors, patent medicines, and all the fads, and yet you have received no benefit, but if you will come to Olympia where I can lay my hands on you, and remain about two weeks

I CAN CURE YOU.

I have cured hundreds of as doubtful cases as yours is after all other means had failed. Write for particulars, enclosing self-addressed prepaid envelope.

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Price \$1.50.

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Colwyn, Pa.

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. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under any heading that they choose. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Mrs. B. W. Belcher, 235 Pleasant St., Malboro, Mass. C. Walter Lyth, 74 1/2 St., Oakland, Cal. Miss Ella C. Preston, 208 Niagara St., St. Louis, Mo. Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y. Mrs. Edith McCrossan, 262 East First Ave., Columbus, O. Mrs. Elizabeth J. Demoret, 200 Anderson St., Allentown, Pa. Ailsa McHenry, Excelsior Springs, Mo.

HEALERS.

Dr. C. D. King, Oneid, Mass. Mrs. Frank E. Ellinger, 1729 Willington St., Phila. Pa. Mrs. Mattie Bector, 140 Hicks St., Utica, N. Y. Mrs. Dr. Deborah Barker, 230 N. 6th St., San Jose, Cal. Mrs. A. A. Caworth, 832 E. 2nd, Jamestown, N. Y. Vinced Drash, Jim Block, Cedar Rapids, Ia.

LECTURERS.

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The infallible FIBRE TRUMPET is guaranteed better than metal. No. 1—36x6 in.—insulated top and bottom, cardinal colored enamel, \$1.50. Lighter Trumpet, \$1.00. Pamphlet with instructions for all kinds of development will be mailed on receipt of 12 cents in stamps. Trumpets will be sent on receipt of price. Manufactured by

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Trumpet and Trance Medium

All readings given in the light.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

AS BY FIRE.

Sometimes I feel so passionate a yearning
For spiritual perfection here below
This vigorous frame with faithful fever burning,
Seems my determined foe.
So actively it makes a stern resistance,
So cruelly sometimes it wages war
Against a wholly spiritual existence
Which I am striving for.

It interrupts my soul's intense devotions,
Somehow it strangles of divinest birth,
With a swift stroke of violent emotions
Which link me to the earth.

It is as if two mortal foes contended
Within my bosom in a deadly strife,
One for the loftier aims for souls intended,
One for the earthly life.

And yet I know this very war within me,
Which brings out all my will-power and control;
This very conflict at the last shall win me
The loved and longed-for goal.

The very fire which seems sometimes so cruel,
Is the white light which shows me my own strength.
A furnace fed by the divinest fuel
It may become at length.

Ah! when in the immortal ranks enlisted,
I sometimes wonder if we shall not find
That not by deeds, but what we have resisted,
Our places are assigned.
—Ella Wheeler Wilcox.

LIGHT OR DARKNESS.

Thots generate feeling; actions power. Both are subject to rise and fall. Feelings exhaled by reason or sympathy leads to inspiration. Power exercised for good leads to happiness. Either one dominated by self-love or egotism leads to misery.

The man who is in love with himself is peering into a cavern for sunlight; and whose deeds are all based on benefiting himself is driving headlong into it. His life-forces are inverted; they are negative, not positive.

Inspiration is the effect of reasoning or loving spiritually—directing one's feelings toward the light. Happiness is the effect of unselfish deeds—exercising one's power beyond mere acquisitiveness.

The first gives the spirit consciousness; the second enables it to enjoy that consciousness experientially.

Right thinking thus makes the spirit known to itself; right doing inherits that which each one is aiming for—happiness.

The choice between light and darkness for the future is therefore intelligible enough to the unbiased.

ARTHUR F. MILTON.

BE CHEERFUL.

Cheerfulness is a contagious element in human nature. The cheerful person walks in a sheen of sunshine that casts its rays upon all things about him or her. Smiles are "catching"—smiles make smiles, while gloom casts shadows all about. Cheerfulness is seen not only in the eyes and mouth and all the features of the face are caused to beam by its presence, but the cordial hand-grip with its electric current of sincerity and good-will send a thrill of pleasure into the whole being of the recipient, causing the heart to pulsate the faster and the pulsations to quicken.

"Laugh and the world laughs with you," the cheery, hearty laughter—sends the electric current of friendship athwart the space by wireless telegraphy and truly meets the politer receptive of all in current-line therewith; while the shadow of misanthropy and gloom is borne to earth by its own heaviness.

Sunshine paints the flower in

glorious hues and makes glad the earth—sadness opens the grave for the burial of joy. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend" but where gloom pervades "the eye is not satisfied with seeing," as it carries the shadow to the heart and deadens the senses.

Therefore, be careful, joyous, courageous, felicitous at all times and in all places, and especially in the lodge-room, where the spirit of fraternity and pleasure should more prevail at all times and seasons.

—Magazine of Mysteries.

WHAT THOTS CAN'T DO.

Not yet have men and women learned that a negative proves nothing and has no effect, because it is nothing.

Emerson says: "Omit negative propositions. The good mind chooses what is positive and what is advancing * * * embrace the affirmatives!" This is scientific. It is saying: Choose that which is, and never try to do your work with that which is not.

But patent as this is, nevertheless it is with thoughts that the masses largely deal. For this reason their lives amount to so little, and we hear of disease, failures, sorrows and death—all nothings to the real life.

No more common objection to Mental Science, New Thought, Soul Culture or Christian Science than something like this: "Well, it won't set a broken leg!" "New Thought won't keep you from dying!" "Mental Science won't make you a millionaire!" Christian Science never will cure all humanity!" And next to this comes reports of failures. "My brother was treated by Christian Science and died!" I had a friend who took absent treatments of So-and-So and it did him no good!" "My wife believes in Mental Science, but don't get well!" and so on for a thousand times. All these failures are facts, but what of it? What does your "don'ts" and your "can'ts" prove? Only that we have not yet done it.

Does any failure ever prove that a thing cannot be done? The history of every human achievement is a history of what has not been done, being done now. All progress is but extending the realm of the actual to the realm of the possible. What is impossible? Who dare say that any dream is? In the Divine possibilities of the soul all dreams are not only possibilities, but are present realities. Who dare say they never shall be realized in the objective life?

One of the greatest lessons the St. Louis Fair had for me was the exhibition of locomotives from time of Newton's invention was exhibited.

He knew steam was a form of force. He knew it could be applied to locomotion. He placed a huge tea kettle on wheels, put a fire under it, and had the steam come out against a plate before a nozzle. The cart did not move. As well may a man lift himself by his bootstraps. No doubt many then said: "Fool! He might know that steam will never draw carts!" But the idea was infinite. Newton's ideal did not work; but Newton's thought has moved millions of engines. It is recorded that after Fulton's application of steam to a boat, a scientist in England wrote a book proving conclusively that steam could never propel a boat across the Atlantic. The first copies of the book were bought by the first steamer that crossed from Liverpool to New York City.

Impossible is but the word of ignorance, unbelief and failure.

The world cares nothing for him who can't, and cares as little for the opinion of the unbeliever. "What can you do?" What can I do? The answer can only be based on what we have done.

It is no matter whether Mental Science can grow a leg where one has been amputated or not. That question is not up for discussion. That all cults of New Thought do heal is a fact. From these facts, learn to extend the horizon of your doing. The patent office shows a thousand

failures to one success, but the failures only help on the ultimate success. Every case of mental healing helps on the time when there will be no amputated limbs and no broken bones.

Wisdom places no limit to the power of any principle, but it also knows that every principle in its application follows Nature's laws of growth. "Consider the lilies, how they grow!" They do not burst at once from the ground to bloom. So the perception of an idea, or possession of a fact, means that endlessly will the idea within the fact unfold thru human endeavor.

Tell me not that you have not; I deal with those who possess. Tell me not what you cannot do; I deal with those who can. Tell me not what that cannot do; I must reason upon what has been done. Tell me not what is not; I deal with what is. Tell me not of nothings; I can think upon and work only with something.

Dealing with negatives is dealing with what is not. Think of a merchant advertising: "I have not," "I don't keep," "Think of a customer coming in and saying: 'I wish that which you have not.' Could business be done on that plan? No more can life live upon negatives; nor can civilization so flourish.

O, ye who deal in negatives, ye are back numbers! "Go way back and sit down." Ye who would live, who would be healthful and happy, obey the motto: "Nerve us with incessant affirmations!" Do not tell us what we can't do, but stimulate us by telling us what we can do; and for your own happiness drop all negatives and affirm—I can!

—Now.

The World's Progression.

ISABEL G. PATTON.

Controlling power at the present time is given to man. He has within his reach many facilities for carrying on the work of the world's progression. Dominant forces act intelligently at his command, and his own rapid enlightenment as to the manner of using those forces is everywhere apparent. This age is distinctly one of progression.

Science has advanced with rapid strides, thus giving to mankind the great benefit derived from an intelligent solution of most perplexing problems.

Electricity has played an important part in this age, rendering most valuable aid to man for his present knowledge of it he is enabled to extend its usefulness beyond anything hitherto known.

Scientific skill from a professional standpoint has worked for humanity little short of the miraculous, in the realization of completed effort to relieve pain and suffering, and science as applied to other problems of life has also worked out to man's best development those talents given him by his creator.

In contemplating the history of past ages, we marvel at the position which we hold today, yet it is but the beginning into which man's attainment may reach, and the coming century see completed. As man everywhere becomes more enlightened this work of progression shall lift upward the human race to a still higher position of thought and deeds.

In the history of the past, there has been demand for light and freedom of thought. Light drawn from the great questions of humanity. Many have given each succeeding age the foundation upon which to build and have proved themselves lasting monuments to the achievement of man's spirit and intellect.

The mind of man is marvellous in its comprehension and power. That coming from unseen forces, shapes itself into action, which contains the germ of some of the greatest results the world will ever know.

Man will leave no path untrodden to help forward his advancement, for there is ever an inner force which impels him on, he having evolved from a limited capacity has in the course of time gained immeasurably.

Much has been said to throw light upon the pathway of the world's progression. Modern thought outruns that of the philosophers of old and still presses on in its unwavering course.

In all ages has man risen above his immediate surroundings and to his mind have unfolded truths which have given him power to

accomplish unending good for humanity. To this fact are we indebted to the greater part of the world's progression. Man seeks to learn from all around him something of its glory and brightness.

True effort cannot fail of its reward, and for the dawning, man works and waits.

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

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

No. 1				No. 2			
No. 1	No. 2	IN NOV. 5, 1905.		No. 1	No. 2	IN NOV. 5, 1905.	
a. m.	p. m.			a. m.	p. m.		
7.00	8.00	Lv.	Dunkirk	8.40	6.00		
7.10	8.10		Frederia	8.52	5.54		
7.14	8.14		Leda	9.04	5.48		
7.23	8.26		Lily Dale	9.11	5.28		
7.27	8.40		Cassadaga	9.08	5.25		
7.37	8.47		Moons	9.00	5.18		
7.53	8.55		Sinclairville	7.53	5.11		
8.03	9.03		Gerry	7.44	5.01		
8.14	9.14	Lv.	Falconer	7.33	4.50		
8.45	9.45	Lv.	Jamestown	7.00	4.15		
7.45	8.45	Lv.	Jamestown	8.00	3.15		
8.19	9.19	Lv.	Falconer Junc't	7.20	4.44		
9.03	7.04		Warren	6.50	4.02		
10.25	8.20		Titusville	5.30	2.40		
a. m.	p. m.			a. m.	p. m.		

EAST AURORA, N. Y.

New York State Missionary, Mrs. T. U. Reynolds, rested temporarily in that field of labor to favor the Spiritualist society of East Aurora by conducting two meetings there Sunday, February 24th.

The advent of this gifted worker at this particular time seemed opportune, as the religious atmosphere of the town was being agitated by evangelist McLane, who was conducting a series of revival meetings in the Disciple Church, across the corner from the Roycroft Chapel.

Mr. McLane is a zealous worker for old-fashioned orthodox, and demonstrates (at least) to his own satisfaction, that the only road to heaven is via the "Disciple" branch of the orthodox church and under the beneficent effect of their form of baptism.

He illustrates his discourse with stereopticon views announcing with flaming advertisements, and the billboards announced some significant topics for instance: "A personal Devil," "Hell's whirlpool," etc.

After severely drubbing the other orthodox churches, he proceeded to explain "The handwriting on the wall," for the benefit of the Spiritualists.

His discourse savored of antiquated orthodoxy, and reminded one of the days of Jonathan Edwards and the witchcraft crusade of the Puritan Fathers.

The atmosphere was surcharged with hell-fire and brimstone, and over and over again by way of emphasis he vehemently asserted that Spiritualism was nothing more nor less than pure diabolism, and that 999 out of every thousand Spiritualists were frauds.

It was in reply to this disciple of extreme orthodoxy that Mrs. Reynolds spoke to a goodly number of people Sunday evening, from the same topic, "The handwriting on the wall," and the guides of this inspirational speaker fairly outdid themselves.

Her discourse was not only a comprehensive and complete reply to the evangelist, but also dealt in a masterly way with many of the most essential problems which are today perplexing investigators of Spiritualism and which were explained and elaborated in a clear, concise, and exhaustive manner.

And a most beautiful feature of it all was the kindly loving spirit in which the guides handled the erring brother and refuted his every argument.

As an inspirational speaker, Mrs. Reynolds is rarely gifted and has few peers in our ranks; and as a message bearer does excellent work. But on this occasion it was the unanimous verdict of her friends that she outdid herself.

From East Aurora she continues her round of missionary visits, first in Hornellsville, and through Allegheny county and on Sunday, March 18th, joins Mrs. Atheson, pastor of the Niagara Falls society, in conducting a state association meeting in the city of Niagara Falls, N. Y.

She is prepared to answer calls for state work as missionary as fast as she can reach the places to which she may be invited, and can be addressed for the present at 180 North Division St., Buffalo, N. Y., or care of the writer, East Aurora, N. Y.

H. W. RICHARDSON.

WHAT NEXT?

The good, we hope and pray!
A new rare dispensation;
A beacon light, to gild anew the way,
Something to lift another corner of
the funeral pall,
And bring to light whatever truth
Will give the greatest good to all.
The good will come—ye prophecy
the day,
Hear ye not the echo, of footsteps
on the way?
See, o'er the mountain height the
glimmer,
Of a fairer, brighter day?
A guest, will soon be knocking at
the door;
Prepare the feast and spread the
table o'er,
A stranger, toil-worn and weary,
Clad in garments old and thin,
Open wide the door, and bid him
enter in;
And lo! diviner truth, than ever
man could boast,
Will spread its eagle pinions o'er the
barren coast,
And ring from shore to shore,
In clarion tones—Excelsior!
MARY B. SHERMAN.

SUDDEN TRANSITIONS.

BY EMMA ROOD TUTTLE.

Our hearts feel like lead and our eyes blur with tears.
We fear Father Time and his murderous years;
Distrust Mother Nature, with all her veiled laws,
Which can kill by effects from an obscure cause.

So quick, and so sure, and so pitiless too;
We may reach for her roses and get only rue;
But whatever it is, 'tis no use to cry out;

For the laws of the elements change not about.

Life rides in his chariot, looking ahead,
If the wheels crush the living, or mangle the dead,
He turns not his eyes, and he draws not a rein.

Though the road runs with blood of the innocents slain.

Half blind are we mortals; we cross the live wires

In our haste to grasp quickly, our cherished desires;
They burn, and we drop. We have blundered—gone wrong,
But on goes the world, and there's hope in its song.

A beautiful life may be swept from our sight,
But a hope is swung out from heaven's windows of light;
"It is here! it is here! It will grow and expand
To the height of your dreams, in this radiant land!"

Soul Growth.

The soul, the individualized consciousness of being, a sort of spiritual body, grows, even as does body or minds, but soul-growth is generally much slower than that of its body. Souls are fed by the elements of experiences, warmed by the sunshine of bright, happy ones, watered by the dews or the heavier rainfalls of unpleasant ones, and swayed by the winds of passion, the vibrations of which makes the keynote of our life, either a simple minor or a grander chord in the realms of celestial music.

It is the spiritual part of us, the I, that digests and assimilates the food thus offered, thereby affording nutriment to the soul, or else rejects it and so starves and finally loses this soul altogether, and it is only by developing this soul that we can become consciously immortal, otherwise we restrict ourselves to the mortal, the ever changing material body, which death can claim for its own.

Wise are those who are content to do the will of the great God-father-mother, who, knowing the end from the beginning, lovingly gives to each of us those experiences which best stimulate our soul-growth and conduces to immortality; so out of the poverty of material life, let us extract the wealth of loving sympathy for those who are even poorer than ourselves. Out of the non-attainment of honor and fame let us derive the charity which even thinketh no evil nor vaunteth not itself, and from the going out of our loved ones from this physical life of ours, let us more eagerly follow the promptings of the never dying spirit of love to the realms where even the simplest of earth's passions are glorified and made pure in "the peace that passeth understanding."

This world's the beginning
Of developing the soul;
Of God's purpose concerning it
This is the whole.

In the rounds of eternity
He hath full control,
And he helps us to strive for
And at last reach the goal.

Then, if youth's early promise
Is not fulfilled,
Our bright hopes are blasted,
And love's treasures spilled,

And if, in his knowledge,
He deemed it wise
To prune all ambitions
As each one arise.

In our finite wisdom
What right have we to say
That aught is a failure
Where God leads the way?

—Lillian.

The godly man is not likely to be good unless he believes in the goodness of his God.

BURYING THE DEAD.

Some Potent Thoughts Thereon.

MOSES WHISTLER.

I wish to have my say regarding a much needed reform from our present method of burying the form of people in the earth.

In the first place, it is my conviction that there is some truth among the many statements that relief to the sufferer has been realized where an amputated limb that had been carelessly disposed of was exhumed, carefully laid in a resting position, and reburied, and I believe every spirit freed from the body by any of the long list of tragedies, from train wreckage to heart-failure, feels a decided interest for perhaps many months regarding the disposition of their mortal remains, and as a rule are well satisfied so far as our method of procedure is concerned until the last act is accomplished, "filling the grave."

All experienced intelligences, both incarnate and decarnate, know that neither the wall nor the lid of the plain outside case can for a single moment withstand the ponderous weight, consequently all that has been so fittingly lowered into the grave, in a very few moments is transformed into a heterogeneous mass. Now the better way is to have the case made of two inch lumber and cover with two inch lumber, laying them at right angles.

As time is the great arbiter of all events, even so will the spirit gradually, joyfully, and gloriously grow only inclinations for the garment of clay. A reform in this matter would also be appreciated by the living. Of course, in cases where a careful disposal is impossible, results may not be serious.

Nor would I under any consideration agree that my remains should be cremated in less time than two years after I pass out. Yes, this old tabernacle of 68 years is somewhat of a mundane mother to me, and when I shall have served my time on earth I may continue during the childhood of evolution in the spirit sphere to sympathize more or less with mundane experience. But I must close or you will submerge this article in the heterogeneous mass of your waste basket, or possibly cremate it.

[NOTE: We think our good brother is needlessly alarmed. We do not think caskets, or even "rough boxes" are broken by the dirt thrown on them. Cases where the bodies have been moved years after burial show the casket in a good state of preservation when the body has mouldered to dust. Cremation seems to us to offer a solution to the whole problem, but "let each one be persuaded in his own mind." Ed.]

A Mother's Promise Fulfilled.

During the time of my mother's sickness, sister Laura and mother were talking of the future world and my sister requested her, after she had passed to the great beyond, to return to earth if such could be done, in any way that she could, that we might know it was her and mother promised that she would. About three weeks after she passed to spirit life, my sister was around to work when some unknown power requested her to be still. She then felt those same mother's loving hands caress her forehead, and Oh! what joy it gave her! for then she knew that dear mother had returned.

Since then we have had some very loving messages from her and many other spirit friends, thru Mary J. Scott. A while before mother passed away she saw father, (who had passed to spirit life many years ago) stand at her bedside, with out stretched hands to aid her over the shining river, to join him and other loved ones on the spirit side of life.

There are some who take your paper that would be glad to know of dear mothers return and that we receive such loving messages from her and many other spirit friends. My sister is becoming very much interested in your paper and Spiritualism and we wish you every success.

LAURA DETTE SEELY.

The Uncle Sam Stamp Box.

The Stamps are carried in a metal box, mounted on a cylinder, between two rollers, and the stamps are pressed on the paper, or on each other, and a single movement of the thumb feeds them in or out without handling.

AGENTS WANTED
Uncle Sam Novelty Co., Dr. Lily Dale, N. Y.

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—BY—

Moses and Mattie E. Hull.

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

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A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially fine to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest poem. Price, 10 cents.

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

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible before given, explains the heavens and the hell believed in by Spiritualists. Price, 10 cents.

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A sermon by Moses Hull on some of the sins of our age, in which the "Refuge of Lies" heaped up as reasons for sinful legislation had been "Swept Away." This pamphlet should be read by every one interested in the future of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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Joan, The Medium;
or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 17 years, and the only general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 cents.

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A volume of nearly 600 pages, with excellent portrait of the author. There is more Spiritual, scientific and historic argument and Spiritualism in this book than any other. Moses Hull ever wrote. It contains stores of argument which cannot be gained. Price, post paid, \$1.00.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. E. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants. 212 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It is a complete store of facts and arguments on every side of the great question of Spiritualism that can be found in no other book of the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

He turned to go away.

"Gottlieb," said Peter, "I'm sorry you made such a dreadful mistake; you are really worthy of heaven. These dear ones would be more happy if you were with them. But God's plan is unchangeable. There is only one way to be saved. On the whole I suppose it's best, though some noble souls are occasionally lost. Why didn't you join the church? What a pity you didn't realize this before!"

"It would have made no difference," said Gottlieb; "I shouldn't have joined the church even then. I couldn't have been false to myself even to have dwelt in these happy mansions forever. God perhaps is right; but he shall not make me untrue to my nature, whoever made it. By my own reason I'll stand or fall, even as God himself must do."

Gottlieb walked away. St. Peter folded his hands and thought, a thing which he and his successors have very seldom done or allowed others to do. But sometimes the brain will get the upper hand, and the dead level of conformity rises and flashes to an interrogation point. It was generally all right according to St. Peter's standard. The good went in and the bad were kept out. It really delighted him at times to turn away the puffing hypocrites who expected to go in and occupy the highest seats. It is said that he sometimes gave them a kick that sent them with double speed to the nether regions. But the saint was quite pained to turn Gottlieb away, for he recognized his merits. On the whole, St. Peter was a good fellow in spite of his theology and church position. He had considerable of the milk of human kindness. If it had not been for the place he occupied in the plan of salvation his noble qualities would have triumphed. As it was, he had to be very careful and not let his sympathies run away with him. It would not do to admit a heretic, no matter how beautiful his spirit might be. He must confine his good wishes to God's machinery of grace; though he found it pretty hard to do so at times, it seemed so narrow—so much of the good and true and beautiful was left out. Yes, it must be confessed that now and then even the stern gate-keeper of heaven was an incipient heretic. But he kept his feelings grandly under. He could turn Gottlieb away and say: "It's all right." There must be some reason for keeping so good a man out of heaven. I don't understand it. It's an awful mystery; but the statutes of the Lord are true and righteous altogether."

Gottlieb passed out of sight, and St. Peter's slightly perturbed spirit soon rolled back into the smooth and accredited ways of heavenly bigotry. To the next poor devil that came along he was doubly severe, and to the next baptized saint doubly complacent. The only way to get over these heretical scruples that bothered his good nature now and then was to fulfil his prescribed duties in either direction with greater vehemence—to be more pious toward God and more ugly toward the sinner.

III.

Gottlieb went on with irresistible attraction to the gates of hell. An infinite sadness crushed his spirit. One thing, however, sustained him, he had a clear conscience. So far as he knew, he had been true to himself, and had been kept out of heaven by a foreign force, and not by any inward failing. He was not therefore utterly cast down. He passed through the horrible burning gates, and heard the thunderous roar within; hideous darkness rolled over him; he struggled through mighty wilderness; he passed by the margins of tremendous molten seas; he stumbled into fearful abysses; he fled from hissing monsters. Now a storm of ashes overwhelmed him; and then he was bitterly cold. The climate of hell was variable and suited to every disposition. There was a vast multitude to be provided for, and it took all sorts of conditions to make them miserable, and the ingenuity of the Almighty was equal to the emergency. The instruments of torture played to any tune. If one enjoyed a warm place he was sure to be put on the top of an iceberg; and if one liked a

cool breeze he had to take lodgings in the fire lake. After interminable travels Gottlieb came to Pandemonium, afar glittering in an awful radiance, whose very brightness seemed to suggest an infinite horror. Its grim magnificence was worse than all the turmoils and wild wastes through which he had passed. More terrific still were the innumerable crowds of devils. Every face was an immeasurable hell; war, despair, selfishness, a living death, were imprinted upon each. Every one was grasping after some flitting phantom of pleasure. Some were like spiders cunningly drawing to their lonely selves whatever passing good there might be. Others were banded in groups for temporary gain; yet when the gain was accomplished they immediately fell to quarrelling. There was perpetual tumult; every devil was for himself, and was forever trying to cheat his neighbor, and a few exercised prodigious authority, but only by the possession of vast powers. Gottlieb saw Satan, monarch of the gloomy realm. His brow was corrugated with the storms of incessant conflict; one could see that he held his empire only by immense determination. None dared dispute his sway; the fire of his eye, the sceptred glory of his arm kept millions of spirits in dark obedience. If for once the flash of his eye should fail; if his arm should quiver, he would be toppled from his lofty throne. Did he ever grow faint at heart? Did he ever feel that he was in a more horrible thrall than any beneath that burning cope? None could know. His eye never flinched; it burned with steady lustre. His form was always erect, his arm firm. His giant will seemed to grow potent with the sweep of the ages. Others dared not dispute with him the supremacy of hell, or neglect his slightest mandate. Yet they hated him, and he hated them, and all hated one another. There was everlasting war. Order, where it did exist, was based on mere force. The weak went to the wall. Misery was in every soul, and that misery only made one more oppressive when he had a chance to be so; as if the only way to make himself less unhappy was to make others more so.

Gottlieb covered his face to shut out the dismal sight; there was no companionship for him; he must dwell in utter loneliness in the midst of this motley crew; nobody seemed to notice him; he was an insignificant atom. He crept away, away into the farthest darkness, and flung himself upon the ground. A horrible despair seized him; his serene faith was gone. Goodness seemed an evil, the universe to its very root a fearful wrong; heaven was the creation of an arbitrary will, and hell was the other pole of the same stern despotism; all was built upon authority. Was it worth while to be true to himself—to obey the law of his own being when it resulted in such utter misery? God did not respect his manhood any more than the devil; he would save him only by his sacrifice. Was "salvation" worth the price? Whence came his manhood? Out of the infinite reality; but that reality seemed to have no power; it left his manhood to be the sport of a capricious deity. An awful terror swept over Gottlieb when for a moment he lost faith in himself; when he seemed a mere sham, the reflection of a whim of deity instead of a living part of the eternal being. He could endure anything so long as he trusted in his own soul and felt the pure light streaming into it. He cared not whether he were in heaven or hell; but when that pure light seemed a hideous falsity, and universal nature a floating rack on the bosom of an endless lie, the agony, the torture, was like the crash of worlds. With a fearful cry he prayed for everlasting death. Only for a moment; his faith came back again like a sweet summer's wind in a cloudy dawn. His manhood was stronger than all the decrees of fate. He had not sinned against it and it would light his way forever; in his own soul he could find the eternal life. There was an immanent goodness; in the midst of horrible outward darkness it shone calmly and grandly. He walked over the burning marl with royal step. The heaven that blazed far away with its innumerable mansions was not comparable to the soft yet infinite luster of the heaven within.

He sat down by a gloomy cave; a little cataract was dashing down its side; on its margin were scraggy

patches of moss decked here and there with bits of glittering green; here was the beginning and promise of something, and Gottlieb rejoiced.

IV.

Gottlieb made his home in the cave. He followed up the course of the cataract and found some slimy grasses; these he carefully transplanted and they flourished in waving ranks. He discovered more mosses and in one of them a bursting flower, which he tenderly reared. Meanwhile, the atmosphere became more golden and mild; and an occasional gleam of sunshine flashed through the misty darkness. He began to think he must make a more comfortable dwelling-place. By a rearrangement of the rocks he constructed a sort of window so that a stray sunbeam came dancing in now and then. He managed to get the trunk of a blasted tree apart and build a straggling arbor and covered it with tendrils. He dug out the course of the stream and piled the stones and earth so as to form a tiny lake. Soon were seen the faint forms of fishes glancing in the sparkling waters. Always there was a gathering luster. The flowers multiplied and strange new leaves and petals fluttered in the air. Along the grassy borders tossed the beginning of a forest. By and by Gottlieb detected the alternations of day and night; sometimes he saw a star, and on a far-off cloud a dash of moonlight. Gradually the noonday radiance came; then the pompous dawn and evening, and the spangled night; while evermore the flowers opened manifold in beauty; the grass swept green and far away; the waters rolled in more lustrous cascades, and pools and winding streams, and the bright scales of fishes, and insect-wings glistened like diamonds. Great trees stretched their arms upward; birds began to twitter and their gorgeous plumes to flame; deep blue skies hung over, and winds breathed in gentlest melody. Magnificence in a most wonderful variety of life and effort was bursting about the ever busy Gottlieb. The inner light was being expressed in outward glory.

(To be continued.)

Golf at Night.

This is a description of a game of golf which was played in the Shetland Islands one night this summer: "The first ball was driven from the tee at five minutes to 12 (midnight), and a full double round of eighteen holes was played, the match terminating at 2:30. The light was so good that the balls could easily be seen where they lay after having been driven well from the tee, and there was never any difficulty in finding them. Shortly after 12 o'clock the lark was heard in full song, and it was broad daylight by the time the match was finished. The experiment was such a success that it was repeated on several subsequent occasions."

Ex-Presidents in France.

France will soon be face to face with the question familiar to this country, what to do with ex-presidents. M. Loubet, whose term will soon expire, is determined not to stand for re-election. Hope was expressed to him that he would not leave political life. He said: "I was formerly opposed to the appointment of life senators, and I helped to abolish the system. I was wrong. Were I a life senator I could be of service to my country; but, although my district would no doubt elect me to the chamber of deputies, the department would never send me to the senate. I am considered too conservative and not sufficiently republican."

City Convenience in the Country.

The farmer has the rural free delivery of mails, although this was thought to be impossible a few years ago. Shall he not have a parcels post? Each year the good roads movement, originating at the cities, is extending itself farther into the rural country. Trolley lines are extending countryward. Soon they will come actually to serve the farmer's needs. The telephone as a separate rural enterprise is extending itself. Extensional educational enterprises are reaching farther and farther into the open farming districts. Co-operation and organization movements are at the same time extending and concretizing themselves.—Scientific American.

Free School For Nurses.

By the terms of a fund to be administered in connection with the Philadelphia School For Nurses, Witherpoon building, Philadelphia, a number of young women from country places will receive free training in nursing. The object is to disseminate the knowledge of the care of the sick to districts which have no hospitals. The young women will receive rooms, board and uniforms free. The course of training is two years.

LETTERS FROM THE DEAD.

Englishwoman Believes she has Received Communication from Spirit World.

The editor of the monthly periodical entitled *Broad Views*, prints a series of letters which are asserted to have been communicated after death from Lord Carlingford, the Mr. Chichester Fortescue of the Gladstonian administration.

It is seriously asserted that these communications were made to Mrs. Arthur Nugent, a cousin of Lord Carlingford, through a medium whose integrity, according to the editor, is beyond question. Here are some of the extracts from the letters, which are certainly remarkable in more ways than one:

"Before becoming fit to dwell forever in the spiritual world, man must have passed through, on earth, all and every phase of existence which tends to develop each and every characteristic faculty that earth life gives to man. He must be first the rock, then the vegetable, the unthinking, inanimate but living organism; then the instinctive but unreasoning animal; next the savage but reasoning, instinctive and responsible man; and from that period onward through generation after generation the gradually cultured refined being which from the first beginning of the scheme of creation it was intended he should become.

"I know that it was death which came to me. I slept and awakened to find myself in the presence of many friends I had supposed long since lost, who held me in their arms and soothed me with tender words. But for long I thought that I was dreaming and should awake with all my old doubts, fears and sufferings upon me. How long or by what means it was at last made clear to me I can not state, but certainly there came a time when I fully realized the change and that I lived."

"We have no need here for the butcher," says another letter, "still he comes and his spiritual career must be that suited to his condition. His mortal occupation being gone, his real self, the man, is drawn towards what he is capable of assimilating or is in affinity with."

"There has never been a time when between spirit and mortal communication ceased. It is always going on, although the mortal may never know or even dream that such is the case."

"Now that you have what is called 'Modern Spiritualism,' a vast body of people know of the fact, but even among them little of the real truth is known and I find many so-called professors of the cult are grossly ignorant of the fundamental truths and facts underneath the physical or surface manifestation."

Summer Boarding Places Wanted

by hundreds of people, for which purpose the Lake Shore & Michigan Southern R'y is compiling its 1906 list of summer boarding places. Places that are desirable for vacation purposes will be listed in this book and without cost to you. If you have such a place located along or in the vicinity of the Lake Shore R'y, give your name and address to nearest D. A. V. & P. agent or write to A. J. Smith, G. P. A. Cleveland, O.

Story Won a prize.

The following story was written by the exchange editor of the Erie County Independent, Mr. George F. Kittredge, and published in the Sunday Buffalo Times. Mr. Kittredge secured first prize in the contest. He is one of the oldest compositors in the county, having been at the case for over fifty years, and is setting type without the use of glasses. He was curator of paleontology in the Buffalo Society of Natural Science years ago. Here is the prize story:

Away back in the early '80s, at a term of the Supreme Court held at Lockport, the late Hon. A. P. Lanning, of the firm of Lanning, Folson & Cleveland, was retained as counsel in an important case. One afternoon, on resuming the trial after the noon recess, one of the jury was tardy after all the rest were present, but his faithful dog was present and assumed the vacant chair of his master. The late Judge Daniels was on the bench and noticing the dog mounted in the chair called the court to order and said:

"Mr. Lanning, the jury box being fully occupied, we are now ready to proceed with the trial."

Mr. Lanning, glancing over the seats and seeing the canine joke being perpetrated on himself, replied wittingly in a suave manner:

"May it please your honor, while I grant that the jurors' seats are all occupied I am forced to enter my protest against the twelfth occupant serving on this trial. While no doubt he would answer very well for a judge, I most emphatically object to his dogship serving as a juror and prefer to wait until the regular talesman arrives."

The laughter and applause which followed the brilliant repartee of the learned counsel was spontaneous and lasted for several minutes and was enjoyed apparently by none more than the honored judge himself.

"OLD KITT."

He cannot find wisdom who will not worship.

PREMIUM BOOKS? YES.

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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 rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

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 spare. 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" given us no clue to the author. The printed article can be signed that way if you wish, 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 PUBL. CO., LILY DALE, N. Y.

We are in receipt of the first issue of the "Occult Science," published by J. C. F. Grumbine at Boston Mass. It is a neat four-page monthly devoted to Occult Science and the Order of the White Rose, at 50c a year, single copies 10 cents.

If the one who writes from East Liverpool, O., requesting sample copies of THE SUNFLOWER will send name, and the one who wrote us from "Phila." regarding Spiritual Songsters will send name and address, we will be pleased to comply with the request.

Miss Emma Bardonner of Allegheny City has been visiting with Mrs. A. T. Reidinger of New York city for the past six weeks, and after her stay there, intends stopping at Philadelphia a few weeks on her way home.

W. D. Noyes writes: "Since sending my notice to the Spiritualists of Iowa, I learn that there is a controversy between the State Spiritualists Association of Iowa and the N. S. A. As we do not wish to take sides in the matter, we will work independently in Iowa until the matter is satisfactorily settled. We can be addressed at 1374 Main street, Dubuque, Ia."

R. Herron writes from Hornellsville, N. Y.: Mrs. Tillie U. Reynolds, N. Y. State missionary, has had three very interesting and most joyful meetings on Sunday evenings, March 4th and 11th. There was a large attendance and all were well pleased with the messages, which were all recognized. We had a beautiful solo each evening, by Rollo L. DeWilton, for which Mrs. Lee, of Canisteo, played the accompaniment. Our society is now harmonious, new members are being added and we are progressing. Our sister, Mrs. Coston, keeps the light burning in her home every Wednesday and Sunday evening.

Amanda Coffman, writes: "I greet you one and all. I am now in Wisconsin doing missionary work for the W. S. S. Association. We have sixty-one meetings planned, ending with a three days convention in Milwaukee the last week of April. I wish to say I will not accept any camp engagements for this year. We are having real old-fashioned winter weather here, the mercury hangs around zero most of the time, and several degrees below some of the time, good sleighing too. Found warm hearts and the glad hand of welcome has been given us. The people are hungry for spiritual food. We have held three meetings in Black River Falls, and had appreciative audiences. Friends wishing to address me may address Black River Falls, Wis., box 92 and their letters will be forwarded to me. With a god-speed to THE SUNFLOWER, and a kind thought for all friends and foes."

Moses Harman, editor of Lucifer, a paper devoted to reform in matters sexual, has been sent to the penitentiary at Joliet, Ills., for one year for "sending obscene matter thru the mails." Isn't it strange! We can write about crossing animals to improve the breed, hybridizing plants to get new varieties, but human beings—hush! it's "obscene!" So we must keep on breeding a large proportion of idiots and imbeciles or go to jail if we try to teach anything different.

Stealing sorrow is as much a sin as acquiring stolen joys.

What I Know of Pork Eating.

BY JAMES DOTY, M. D.

I am 61 years old, born in the town of Phelps, Ontario county, N. Y. I spent my early life on a farm at home. I can count at least 100 farmers in that section who raised pork for their daily meat, and were pork-eaters like myself. Many of those people are old like myself, and are good for many more years. There are many old soldiers of the rebellion, who lived in that section who are still living. They ate pork before they went to the war, and history says they were among the best of those who survived the hardships, and today live to meet and tell war stories.

Take the country-at-large, (farmers) were all pork eaters. Unless my reader, you were a farmer, you could not know of the hardships, daily toil, clearing up the land our forefathers done, and they were nearly, if not all pork eaters.

The people who are today old, many of them are at the head of this Government, were pork eaters. The young men, sons of these pork eaters are among the managers of this Government.

I am a physician of forty-eight years and I eat pork whenever it is served on the table.

All vegetables have their diseases, all fruits have their diseases, so have nuts. Wheat, oats, barley, corn, etc., all have their diseases, and if I had time and the courage to ask for space in your valuable SUNFLOWER, I would speak of the stench of decaying vegetables, fruit, etc., which every family had to contend with, and is found in the garbage can.

Fads of every conceivable nature have been running a race these few years past, and most of them have died and left the leader standing on the brink, alone, viewing the stream as it passes along laden with fragments, dashing against the shore, as though looking for some haven in which to lodge, out of sight of victims who have listened, but not heeded.

SUSAN B. ANTHONY.

The woman's friend, in woman's world, Designing freedom—thus unfurled To highest pinnacle, to mount, Where royal masters did not count.

To lift the fallen from the dust And labor, keeping time from rust, To help the sisters in their fare Was her especial life-work care.

To dare conventions ruled by men, And bridge reform o'er what has been.

Commencing now, this day and hour, In labor's active, motive power.

To further women's rights and find The wisdom helpful to mankind, Did poise the soul, unkept by age— O'erlooking faults of child and sage.

The seed her willing hand did sow, Is growing large, and fruit will grow From out the leaves that cover o'er, Today the grain she'll sow no more.

With hand of flesh, in word or pen— A spirit now—the might have been Will grow from out this glorious birth, The babe of freedom on this earth.

A headlight to this golden age Her train behind will still engage To liberate the slaves of trust And trample bigotry to dust.

MARY J. SCOTT.

As Others See Us.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, selfish, greedy of gain, and careless of the needs of others."

"Is it really so?" asked an angel who happened to be walking with him.

"It is, indeed," said the man. "Why only look at the fellow coming toward us! I know his face too I cannot tell you his name. See his little sharp, cruel eyes, darting here and there like a ferret's and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you have not perceived."

"What is it?" asked the man. "Why, that it is a looking glass that we are approaching," said the angel.

No man climbs to the Father by treading on his brother.

SPIRITUALISM IN PITTSBURG.

BURNING A MORTGAGE.

It is with great pleasure we write you concerning an important event that will occur on Tuesday evening March 27th in and for the benefit of the First Church of Spiritualists of Pittsburgh in particular, and the good of the cause in general, for we have certainly made wonderful progress since the purchase of the building and grounds we now occupy. Previous to the year 1903 we had no place to call home.

We were subject to the changes generally occurring to the tenants of halls. Our Society had felt for some time the necessity of securing a place for a permanent home, and finally in September 1903 the beautiful brick church we now occupy on Boquet St. was purchased by the Board of Trustees of our church. After making some alterations to the building we held our first service on Sunday, November 1st 1903. Mr. C. L. Stevens, president, presiding. Harrison D. Barrett, president N. S. A. being with us on that auspicious occasion, also Rev. B. F. Austin of Toronto, Canada as a lecturer for the society at that time.

We will state that Mr. Austin had been a regular ordained minister in the Methodist Episcopal Church, and for many years had charge of a Ladies' Seminary in Canada. Because of a free expression of his opinion on "Revelation" and other subjects he was regularly tried and found guilty of heresy, and expelled from that organization. He then took an interest in Spiritualism, and today is found with all his talent, vigor and experience, an active and influential worker for the Spiritualist cause, and in his work he embodies the best good for humanity.

Spiritualism has been well taken care of here this season of 1905-6. For many years our services have been opened in September by Mrs. Margaret Riedinger. Her psychic work is considered of the highest character by our people. She has made an impression on our minds and a place in our hearts that will outlast the records of time. With pleasant memories of the past we will look forward to her return next September.

In October Mr. and Mrs. George W. Kates were our speakers. Mrs. Kates is marvelous as an inspirational speaker, and has a manner and force of character that takes no second place on the Spiritual rostrum. Mrs. Kates in her private work gives satisfactory results whenever proper conditions are obtained, and many are consoled and made happy thereby. Mr. Kates as a lecturer has an experience in the work which gives him the mental qualities of systematically and tersely setting in order what he has to say to the people. Like his good wife he admits of no compromise with the foes of Spiritualism.

November brought with it the venerable sage, Lyman C. Howe of Fredonia, N. Y. Here we see a man of more than three score and ten years, most of which have been spent in successful efforts to hold the truth above the prejudice, bigotry and superstition of his time. Tho his eyes are not the best, his mental and spiritual sight shows added strength, enabling him to do work worthy of the consideration of the advanced thinkers and philosophers of our day. May he enjoy the remaining years of his life on this sphere, and when the change comes triumphantly enter the doorway into the spirit life. Brother Howe fills a niche in our memories for the erosions of time cannot efface.

In December Mr. and Mrs. Sprague, the well known missionaries of the N. S. A. were with us. Mrs. Sprague as a message bearer, and Mr. Sprague as speaker and message bearer. As they are well and generally known we will leave them with this record. They are able, faithful and devout workers for the cause. Their work was interesting and instructive, as well as fruitful, by the increase of ten persons to membership in our Society. During their pleasant and profitable ministrations here we feel that there was a mutual reciprocity.

January introduced Oscar A. Edgerly to our people; a quiet in-

spirational speaker. His brain powers being of a character to relate him to the thinkers in spirit realms, and also places him among the philosophers on this plain of life. Brother Edgerly is an instructive speaker and educator to attentive audiences. We happily wait his return next season.

For February and March, the present person officiating is Mrs. Katie Ham of Haverhill, Mass. Her work is confined to ballot reading. Her phase is most satisfactory and convincing. Her speech, her manner and her work wins favor to our cause. Deep interest is awakened, and the seating capacity of our church is taxed to the utmost. In her work as she journeys from place to place she makes special appeals for persons to become members of the organization, and is meeting with signal success. She has been reengaged to serve our society and her coming will be another happy greeting to all.

Now to us, comes the most interesting part of this article. We have been owing a balance of nearly \$6,000 on our property. Endeavors during the last three years had enabled us to reduce our debt to this amount. A surprise was in store for us. A member of our Board of Trustees, Mrs. Catherine Maul, had arranged to bequeath to the church a certain amount of money, but concluded to give while in the form—how sensible and wise to give for the benefit of Spiritualism before it is too late to prevent lawyers disputing your will.

She asked the church debt, and if he could raise \$1,000 if she would give them \$5,000. He said, "Why bless you yes, and do it quick." "Do you mean it?" "Yes" said she. "I have it ready in the bank." In a few days enough was subscribed to meet the conditions, resulting in the announcement, that we shall celebrate the happy event by holding a special service to burn the mortgage in conjunction with Mrs. Ham's request to give us a benefit seance on the eve of her departure from Pittsburgh Tuesday evening, March 27th 1906.

Mrs. Ham is most unselfish and demonstrates that she has the cause of Spiritualism at heart. On this occasion Mrs. C. L. Stevens, well known in our midst as an inspirational speaker of more than ordinary intellectual and spiritual attainments will deliver a short congratulatory address. She was one of the first to address our society before it was chartered eighteen years ago. She has always been loyal, and a generous contributor to Spiritualism. We cannot close without referring to Mrs. Sophia Meyran to whom our organization owes undying gratitude. From her came the first proposition to buy the church we now own. It was this and her munificent gift of \$5,000 that secured for us this monument to the great cause of truth in Pittsburg.

Our board of trustees have passed resolutions to be neatly engrossed expressive of our gratitude to both Mrs. Meyran and Mrs. Maul for their handsome donations, for which words fail to express our heartfelt appreciation.

M. C. MATTHEWS.

The Happiness of Enthusiasm.

"Eager to labor" is one way to happiness; and to be really eager for happiness means being undaunted and ready to encounter baffling influences, the powers to persevere against the long odds of daily friction and failure. Glad endeavor seems an enormous factor in building up a happy life. To cultivate an enthusiasm—blessed quality—which shall make uselessness the chief distress of life and cause active effort to be a dominant quality of each young mind is to give a hostage to happiness.—New York Evening Post.

No man is brave until he has overcome the fear of being called a coward.

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"MR. EDITOR—Dear Sir: I wish to say to your readers that I have taken treatment from Dr. F. P. Felloes, and am satisfied that he does all and more, than he claims to do by way of healing the sick. Mine was a complicated disease, one such organ of my body was diseased and its function deranged, and I suffered intensely. I had no hopes of recovery, and in sheer despair applied to Dr. Felloes. I have improved like magic under his treatment, in taking his SYSTEM CURATIVE, and am becoming strong and well. I honestly and earnestly recommend any and all who are suffering from disease of any kind, to give him a fair trial and feel assured that the result will be satisfactory. Yours, Etc., A. E. E. \$1.50 PER BOX. It only requires a few boxes to cure in the worst form of disease. Address, DR. FELLOES, Vineland, New Jersey.

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Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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DEATH BED VISIONS PIERCE SPIRIT VEIL,

Declares Dr. H. S. Bee.

The greatest question before the world, one that should receive the most attention from men of science, is this—if a man die, shall he live again? Thus spake the great statesman, Gladstone.

After years of study and observation at the bedside of the dying, I think I know that a man never dies, in the sense that the spirit is no more. Notwithstanding that I have passed the Osler age, I cannot agree with him that the dying do not see thru the veil—do not feel comforted at what they see on the other side of the mortal sphere. For I have seen many go, and heard many tell me what they saw, and I have witnessed some phenomena.

I am not a believer in so-called Spiritualism, as to me it seems confounding truth with absolute silliness. To believe as Spiritualists do one has to become somewhat tangled up.

I have known men—truthful men, pure men and holy men—who had experienced the spiritual conditions wherein they could say positively that spirits live freed from the flesh. They were not insane or troubled with ailments to induce delusions.

SPIRITS IN OTHER WORLD.

As I have experienced the same, I am not conscious of delusion, Osler to the contrary notwithstanding. Dr. Osler would give one the impression that there is no future life.

Professor Huxley, one of the foremost scientists of the age, agrees with Fredrick Harrison, the most learned of men, that when one can give a reason for a belief which comes within the bounds of reason and common sense, it becomes scientific. There should be no quarrel between science and the higher manifestations of psychic phenomena.

To be a believer in the theory that we are living in a world within a world, one does not have to forsake the church, or become a disbeliever in the Christian religion. St. Paul claimed that there is a spiritual body, and from my observation and experience I fully agree with him.

One has to experience this phenomena before he can become convinced. No man living is free from delusions, and some may claim that I am deluded, so I will make no attempt to demonstrate the whys of my belief.

ABIDING PLACE OF DEPARTED.

I can only say I am a firm believer of the unseen world and in the theory that the luminous ether which scientists concede fills all space is the abiding place of those departed spirits who have thrown off the material body.

The people of the great Chinese nation are believers in this theory. There must be some reason for the belief outside of mere superstition and speculation. In the history of European nations in which the Greek and Roman blend we find that they did not believe that this short life was man's only inheritance.

Most scientists, while not accepting the doctrine of metempsychosis, looked upon death as a simple change of life. The Greco-Italians did not believe in the transmigration of souls. Nor did the Aryans of the East, since the hymns of the Vedas teach another doctrine. The belief in magic the meaning of which is wisdom, was carried to such madness at one time in Rome that under the consulate of Lucius Paulus many magicians were expelled.

DEATH DOES NOT END ALL.

When the idea that the soul remained fixed at the place where the body was interred was prevalent, ood was carried to the tombs on festal occasions, which is described by Ovid and Virgil as being for the dead. The Chinese perform this ceremony to this day, so that the odors might be inhaled by the spirits of their ancestry. The Chinese civilization is the oldest upon the earth; not like ours, to be sure, but is ours any better in fact? Even eliminate the Bible—the teachings of Christ and the apostles—and you will have enough evidence of the soul's immortality. So claims the great astronomer, Camille Flammarion.

No one as yet has been able to prove that death ends all. Even

the great Herschel, after years of scientific research, is unable to give an opinion, and the great Darwin thot it probable that there may be a hereafter even for monkeys, while Alfred Russel Wallace, the co-discovered with Darwin of the evolution theory, positively asserts that there is a spirit world.

A LITTLE LESSON IN ASTROLOGY.

BY MYRTLE HYDE DARLING.

The circle of the zodiac is said to measure 360°. For convenience, the zodiac has been divided into twelve equal parts of 30° each, tho the actual division by nature is not so exact. Each sign of thirty degrees is divided into three equal parts of ten degrees each, called a Decanate.

ARIES.

The first decan is ruled by Mars. The planets posited therein give the following tendencies; a warlike aggressive nature, with political and public aspirations. Some injuries to the head and face. Success in pioneer work or military service. The life is changeful and remarkable in many ways.

The second decan is ruled by the sun. The nature is haughty and proud, desiring to rule, ambitious and aspiring, loving practical arts, extravagant and generous, impulsive, critical, despising mean or underhanded actions, free, but courteous. There is success in governmental positions and military life, and the favor of men is assured.

The third decanate is ruled by Venus. The passions are strong, love of pleasure keen. The nature is bright and sparkling, loves art and poetry, is kind and loving, but too impulsive and overardent. The decan is not a very fortunate one, but confers a generous, warm disposition, which attracts friends.

TAURUS.

The first decan is ruled by Mercury. The mind is highly endowed, the fancy creative and poetical. The disposition is amiable, the affections steadfast. There is intuitive faculty, fondness of the artistic and beautiful in form and color. There is a sensuous love of life, desire for comfort, ease and luxury, but never-the-less, a capacity for sustained efforts of a mental nature. Success comes in drama, music, fine arts, and the patronage of women.

The second decan is ruled by the moon. The disposition is romantic, the imagination strong, the feelings fine, and the love of pleasure strong. There is fondness for dainty foods and good living. The person secures the favor of women of position, and is successful in travelling. There is a disposition to pursuits of an artistic and poetical nature. This position gives wealth and acquisition of property.

The third decan is ruled by Saturn. It gives dependence, servitude, poverty. There is difficulty in attaining wealth. The person is sensitive, languishing and has love disappointments which overthrow ambitions. The domestic and married life is destroyed. Enemies render life unfortunate. There is much depth of feeling and fidelity in attachments.

GEMINI.

The first decan is ruled by Jupiter. The nature is humane and generous, but unfortunate, for a man is his own enemy. He is too self-confident, leading to self-hurt, but he is capable of rising by his own merit. The mind is generous, the intellect strong, but the judgment is perverted and misfortunes thru enemies are less than those he brings on himself. There is oratorical favor and a taste for judicial and legal pursuits and literature. The decan is not a fortunate one.

The second decan is ruled by Mars. It gives a quarrelsome, violent tendency. The nature is ungrateful and wanton, the life filled with useless strife, unprofitable discussion, misplaced interests, and misapplied faculties. There are hurts and dangers in travelling; sickness and favors even through indiscretions. The individual will be favored by martial persons.

The third decan is ruled by the sun. There is success in the study of literature and science. The brilliancy of intellect brings fame, but the fortune is small. There are many journeys, and relatives are helpful. The life is anxious and restless. There is eventual success in artistic and literary pursuits.

THE SUNFLOWER is not the largest but the best Spiritualist paper published.

TILLIE U. REYNOLDS,

Her work for the N. Y. S. S. A.

A long time has passed since I have written of my work. But now, as missionary for New York State some few items may be acceptable.

The first Sunday of February was spent in Oneonta, N. Y. Through the untiring efforts of Brother and Sister Helm, the Universalist church was secured for an afternoon service. The church was not full, but a very good sized audience and an attentive one met us. The music was fine. A baritone solo by Mr. Helm, and a fine vocal selection by a prominent professor of music in Oneonta. There were three parlor meetings and it seemed as though the interest was considerable.

An opportunity offers for some meetings at Utica also. Last Sunday, at East Aurora, a morning service, and in the evening an answer to a sermon preached by an evangelist a few nights previous on the text, "The handwriting on the wall." The guides took the same subject, but of course from a Spiritualistic standpoint.

This coming Sunday will be spent at Hornellsville, and a few other lectures there. Some meetings at Friendship, Inavale, Wellsville, and perhaps some more nearby towns. Collins also calls for meetings, etc.

The 18th, an all day's meeting will be held at the Maccabees Hall, 2207 Main street, Niagara Falls, North End. That society under the ministrations of Mrs. A. Atcheson has been steadily growing. I will unite with the officers of the late association in a mass meeting. We feel sure of success there.

The question is so often asked, is Spiritualism dying out, or growing less in interest? It seems as though so many are seeking now to know what Spiritualism really means, and the philosophy and science is taking firm hold. No—not dying, but growing and spreading. An answer to Pres. Richardson's New Year's appeal came from Brainard, Minn., as well as from our own state. Let the good work go on.

Mrs. TILLIE U. REYNOLDS.

New York State Missionary.

The Fruits of Thomas Jefferson's Statesmanship Illustrated in the great Nation which aided this Republic in the Revolution—France.

"With the least and briefest ceremony possible, the inauguration of Mr. Fallieres, as president of France, took place Sunday, 25th ult.

The countrymen of Lafayette and Victor Hugo, are illustrating the teachings of that great statesman, Thomas Jefferson, whose inauguration, more than 100 years ago, was a similar inexpensive act. The inauguration of the present executive cost \$149,491. It seems that the sane and commendable example of Jefferson has borne good fruit in a distant land. If the policy of the French president in other matters is as wise, the vast military establishments which now oppress the nations may be a thing of the past—Jefferson illustrated his policy—"Quakerism" in his management of a British battleship firing on an American vessel, killing three men and wounding others. Jefferson sent a frigate to England, demanding reparation; and introduced, to use his words, "Between nations another empire than arms." Non-intercourse, was the peaceful remedy instead of official slaughter and war. Eminent statesmen endorsed Jefferson's policy as more effective than war.

A distinguished divine, the new Bishop of Michigan, Rev. Williams, in a recent address, "Feared that exponents of statesmanship, in the true sense of the word, are extinct."

The learned Prof. Schmidt, of Cornell University, in a recent address said; "The Jew is opposed to every war." That dictum represents Jefferson and Franklin, two of the most thoroughly equipped scholars and statesmen in history. It also is in accord with what some term "Paganism"—Buddhism. Of that great faith which has a peerless record—has never persecuted although it outnumbers in adherents any other faith.

The learned author and lecturer, Jno. M. Stoddard writes: "On the plains of India was fought out the great contest between love and selfishness, and the old deep-rooted despotism proved the stronger, and Buddhism, the faith of the brotherhood of man, was driven into other lands." "Were half the wealth be-

stowed on camps and courts, given to redeem the human mind from error, there were no need of arsenals and forts."

QUAKER.

Oscar A. Edgerly at Washington, D. C.

It gives me great pleasure to report the successful engagement of Oscar A. Edgerly, with the First Association of Spiritualists of Washington, D. C. He served our society during the entire month of February in his capacity of trance speaker and message medium.

We found Mr. Edgerly's spirit guides to be of a high order of intelligence, the lectures given were eloquent, logical and convincing, and that our people appreciated his work is evidenced by the fact that we have re-engaged him for the month of March 1907.

Our society has been generally prosperous this season. We have had Mr. and Mrs. G. W. Kates and Mr. and Mrs. E. W. Sprague with us, tried and true workers whose labors ever abound to the benefit of our cause. Next month Mrs. Mary T. Longley, Secy. of the N. S. A., is to be our speaker. We call her Mr. Longley as we ever take pride in the fact that her name is enrolled in the membership of our Association. During the month of April Mrs. Baade, of Detroit, Mich., will occupy our rostrum. We look forward to her advent among us with pleasant anticipations.

With best wishes for THE SUNFLOWER, H. D. MORGAN, Secretary of the First Association of Spiritualists, Washington, D. C.

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