

THE SUNFLOWER

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

Volume 16.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., MARCH 31, 1906.

Issued Every Saturday at
One Dollar a Year.

Number 261

WHO ARE THE WORLD'S MARTYRS?

H. R. HUNT.

The pages of Ecclesiastical history are filled with the names of those who have died for the principles of faith and prescribed dogma. Their shadowy forms stand out in legend and love as examples of spiritual perfection, the highest moral attainment possible to man, zealous devotees to sacred theological systems, saviors of mankind. We see them fall before the wheels of the crushing temple cars of India, they appear on the panoramas as the food for wild beasts in the colosseums of the world; they are stoned by the multitudes, sold into slavery, crucified; we find them in the legends of Prometheus, Hector, and Tamuz. They have gone on crusades in search of Holy Grails, starved as hermits in the fastness of the jungles; clothed themselves in hair shirts, and ascended high up into the rocky seclusion of the mountains, far from the temptations of the world. They are affected with religious mania, fanatical followers of superstitious systems, men in whom the light of reason has been extinguished by the dictates of fear—poor, blind, emaciated victims of an all-absorbing credulity in an age of ignorance. The world has called them martyrs.

In the days long before the Latin state on the yellow Tiber had assumed titanic proportions, and spread its giant arms of military power from Assyria to the Atlantic, from Italy to Britannia the Dorian and Ionian peoples who dwelt on the shores of the Aegean sea had developed a civilization on principles so progressive that never since that time has any race equalled it in the capacity for expansion. When Hellas was the center of the world's culture the golden age of antiquity had been reached. Her greatest thinkers, Pythagoras, Anaxagoras, Socrates, Plato, and Aristotle established systems of philosophy and science which stood as criteria of intellectual achievement for nearly two thousand years of time. But Greece decayed, and the Roman conqueror absorbed the vitality of the Hellenic world scattered it as germinal seeds among the barbarians of Europe, and preserved for after time some relics and accomplishments of this civilization of antiquity.

With the passing of the empire barbarian supremacy descended as a blight upon the institutions of the past; the concepts of paganism, concepts entertained for centuries, the essence of the religious life in Rome and Greece, crumbled, and as distorted work was cast "upon the shore line of the ages."

With the reign of Constantine the Great, the spark that for decades smoldered in obscurity, the spark from Hebrew sacred system found fuel at last. The flame burst forth, swept the civilized world from Greece to the Atlantic, from the Mediterranean to the British Isles. Jehovah succeeded Jupiter and Zeus, the Hindoo Siva became the Satan, the Elysium fields, now the Christian heaven.

Long before this period had these ideals had an inception in the Hebrew mind centuries previous, when Abraham and his little band departed from the "Ur of the Chaldees," near ancient Nippur, had Babylonian interpretations of the phenomena of nature been effective factors in influencing the theology of the Jews. Into Egypt and from thence into Canaan journeyed these Semitic tribes. They prospered, and down to the Christian fathers transmitted analogous concepts evolved in Babylon, Egypt and India, and preserved in Judah and Israel.

The proposition that the doctrines and forms of the church were incorporated from previous systems of pagan origin has occasioned much

dispute. But modern criticism has decided that the account of the miraculous conception of Christ and the claim on the divinity of Mary, were but transcriptions of analogous doctrines in the various nations of antiquity. The son of Osiris, Horus, of Egyptian mythology, Tamuz, incarnation of Mithras, of Babylonian origin, Buddah and Krishna of Hindoo conception, with their virgin mothers, became the Christ and "Virgin" Mary of the new theology. "Savior of the world," "Immaculate One," "The Messiah," "Son of God"—names used long anterior to the time. The twenty-fifth day of the twelfth month, the birthday of Horus, the epoch marking the return of the Son God, Mithras, of Babylon, the fathers of the church nominated as the birthday of their Christ; and still further, the tale of the babe in the manger is exactly analogous to that prevalent in Egypt regarding the birth of Horus. From the Grecian sacred "Mysteries of Eleusis," from Egypt and the East came emblems and religious ceremonies of Phallic worship, the steeple, dome, cross, and altar; the plan was complete.

The Christian fathers despised the learning of the past. Christian ascendency discouraged and abolished many institutions which for centuries had served as intellectual torches for the guidance of the human mind. The work of Thales, Pythagoras, Aristotle, all the great savants anterior to the period suffered from Papal ostracism. Faith superceded reason; wild fanaticism predominated over the pursuance of philosophical speculation and study.

Dark figures of leering demons, ready to drag man to eternal torture, to a hell invented by the devilish ingenuity of men, preluded the prospects of mental evolution. Under the regime of ignorance life became a dreary journey, a narrow path to a distant haven over a hideous pit, lurid with the flames forever burning but never consuming the bodies of the fallen.

Human progress is not in continuous leaps and bounds; on the contrary, the evolution of man has been a conflict of varying futures of retrogressions, each followed by a period of accomplishments which advanced the frontiers of investigation far beyond the previous limit of knowledge. So the inception of the Dark Ages, an era of over a thousand years, constituted the brink of an abyss, the blackest on the checkered fortunes of humanity, only spanned when the intellect awoke from the long sleep, rubbed its eyes, shuddered at the thot of the nightmare and relit the mouldering torch of learning.

No matter how dark the era, history always presents some instance of progressive manhood whose hands have endeavored to enliven and propagate progressive genius. Their spirits have striven to transcend the mental miasma of the time, to emancipate the reason of men from intellectual servitude. At the hands of bigots, the ignorant populace, and ecclesiastical potentates, most of these reformers suffered untold agonies—mental and physical. The gibbet, the stake, the axe, with the racks and screws of cruel inquisitions constituted the mundane recompense for these men's temerity. Their works consigned to execration, socially ostracized, their bodies torn and mangled with savage cruelty, their names come down to us as the sweet perfume of the ages; we write these names upon the eternal pages of fame as the true saviors of mankind. Their throne has been the intellect; their heritage, the eternal essence of knowledge.

The story of the Renaissance, the revival of learning and Free Thot, is not complete without a synopsis of the lives of three scientists, a trial of Free Thinkers nearly contemporaneous, perhaps the most highly honored of all these leaders foremost in the conflict of the ages,

tireless laborers in undermining the dogmatic mediaeval institutions; these men were Copernicus, Galileo and Bruno.

In the year 1473, on February 19th, in the quaint little village of Thorn, in Poland, a little boy, a mere baby boy, was born. That little fellow proved an epoch maker. Nicholas Copernicus, in his long life of patient application, alone with his intellect, his eyes and the stars of the firmament was to lay the foundation for the new astronomy. Quick of eye, powerful in the ability to concentrate, at twenty-three he was professor of mathematics in the University of Cracon. He attended lectures on his favorite theme at Bologna, and while listening, a thot came to him, an idea that has revolutionized the world; that the movements of the stars were in accordance with natural law. Copernicus studied and lectured, but the world of ignorance proved not ready. Pope Paul called him to Rome, requested him to desist and to retire into seclusion. A friendly command, but Copernicus knew better than to disobey the papal injunction. Back to his native Thorn he journeyed, an intellectual exile. Here, in the upper story of an old barn the German savant labored alone, unaided, unknown. Slowly Copernicus tested the hypotheses of Thales, Pythagoras and Ptolemy, and in those years of solitary decline finished his work, "The Revolution of the Heavenly Bodies."

Copernicus died in 1543. Giordano Bruno was born in 1548.

His first appearance as a historical entity discloses him in the habillaments of the Dominicans. Bruno was more precocious than most monks. Restless, a seeker for truth, Bruno excited the enmity of his ecclesiastical contemporaries with his statements, his searching interrogations; and when opposition waxed strong the young enthusiast espoused the hypothesis of Copernicus in opposition to the Ptolemaic theory, with the resultance that he disrobed himself. Ostracized, Bruno sought freedom among the Protestants in Geneva, but Calvin had never heard of Copernicus. Then the young man journeyed to Lyons, to Paris, and finally to London where Queen Elizabeth allowed him to elucidate his favorite science before the court.

Bruno returned to Paris, but ecclesiastical intolerance banished the savant from the city. He was too progressive; learned churchmen failed to answer his questions. Then the University of Zurich opened its doors, but a call by Venice interrupted the prospects of the scholastic course. The Venetian summons proved to be a ruse. Bruno fell into the power of the inquisition; the officers transported him to Rome and there in the Eternal City, the intellect that had moved the world experienced the agonies of a seven years imprisonment in the castle St. Angelo.

Bribery and threats proved useless. The rack and thumb-screw wrung not from the mouth of Bruno an apology. The indomitable will of the immortal spirit proved immune to the tearing of the flesh. Cruelty only strengthened purpose; back into the faces of the enemy the sufferer hurled grand verbal vengeance; he scorned the instruments of torture and prayed for death. Giordano Bruno burned at the stake on February 7th, 1600. As the lurid flames enraptured his form he turned from the cross as the emblem of persecution and with the sublime characteristic spirit tried to kiss the fagots as his deliverers.

At the time Bruno burned Galileo, was thirty-six years of age. The murdered savior had been his teacher, his scientific criterion.

Early in life Galileo developed a great passion for mathematics. As an instructor in the University at Pisa his energetic course of setting

GETS A BLACK EYE.

"Saint" Anthony Comstock Calls Lawyer Miller "a Liar" in open Court, and Miller does him in One Time and Three Motions. Court Officers Refuse to Issue Warrant.

Anthony Comstock, head of the Society for the Suppression of Vice, was a witness at a hearing before United States Commissioner Shields, on March 10, says the New York Times. When he emerged from the commissioner's office his left eye was in mourning, his hat badly battered, and there was a red spot on his lower jaw, midway between his ample side whiskers. Mr. Comstock said he had been insulted.

It all came about because Mr. Comstock called Hugh Gordon Miller, of the law firm of Marx & Miller, a liar. Mr. Miller comes from Virginia. He did what he had been taught, in his home state, was the right thing to do. For two hours afterward Mr. Comstock sought to obtain a warrant for Mr. Miller's arrest on charges of assault and contempt of court, but he found no sympathy. Mr. Comstock is much bigger than Mr. Miller.

Mr. Comstock, who is a United States Post Office Inspector with a salary of \$1 per annum, was present at the hearing as a witness against Ernest Richards of 236 West Thirty-fourth street, who was accused of using the mails for improper purpose. Mr. Miller appeared as counsel for the defendant. In arguing for an adjournment he declared that Comstock had made his client the victim of a conspiracy and allowed two other defendants to escape.

"That's a lie," exclaimed Mr. Comstock, interrupting the argument.

An electric shock seemed to run through the frame of the young lawyer. He sprang at Mr. Comstock with the agility of a treader. Some of the history that was made in the next two seconds was made more rapidly than it can be recorded. Mr. Miller's right arm shot out and there were three resounding whacks. One caught Mr. Comstock in the eye. The second was stopped by his chin. The third smashed his hat and sent it flying across the room.

Mr. Miller by that time had retired to his corner. He pulled out his handkerchief, but there was a gleam in his eye that made it plain to those in the room that the handkerchief was not meant to be a flag of truce. Marshal Henkel was doing his best to calm the lawyer. Two court attendants stood by to seize Comstock the moment he should try to attack his antagonist, but their services were not needed.

Comstock, after he had flicked the dust from his trousers, turned to Commissioner Shields and demanded that a warrant be issued forthwith for Mr. Miller's arrest. The Commissioner refused to exercise any power he might have under the law to place the lawyer under arrest and referred Comstock to the United States District Attorney, Stimson, who had departed for the day.

Comstock, who was getting angrier every moment, then went over to Assistant United States District Attorney Carmody, who was prosecuting the case in which he had appeared as a witness.

"I want a warrant for the arrest of this man on a charge of assault in court, Mr. Carmody," roared Mr. Comstock.

Mr. Carmody is absent-minded. He was talking to Commissioner Shields and did not seem to notice that Mr. Comstock was there. Comstock stood directly behind him and shouted his request, but Mr. Carmody did not even turn around.

When Comstock saw that he could do nothing with Mr. Carmody he ran over to Marshal Henkel, who was in another part of the room,

and told him to take the lawyer into custody without further loss of time. Mr. Henkel refused to do anything without a warrant.

"But you saw what he did to me!" cried Mr. Comstock.

"Yes, and if you should ask me I'd say that you got just what was coming to you," said the marshal.

"No warrant, no arrest." A new request was made to Commissioner Shields, but to no purpose. The Commissioner told him he would have to make his complaint to the United States district attorney before he could get a warrant.

Comstock turned and left the room. There was a group of reporters in the corridor. Comstock shouted that he had been insulted and assaulted, and could not get justice. One of them who knew Comstock told him that it was not the first time, and said other things so forcibly that Comstock rushed up to Commissioner Shields and asked for the reporter's arrest. His request in this case, too, fell on deaf ears.

Finally Comstock sat down in the Commissioner's office and wrote out a complaint. As he left the room he raised his two hands to the ceiling and said solemnly:

"I will see about this."

He went to the United States district attorney's office. There Mr. Houghton received him, and Mr. Comstock outlined his complaint and told of his desire to place himself under the broad aegis of the United States government.

Mr. Houghton replied: "Let me say, Mr. Comstock, that when you come here in your capacity of a government official, and so far forget yourself as to call an officer of the United States court a liar that very moment you place yourself beyond the pale of the law. Anybody who knows enough to behave like a gentleman can have the whole machinery of the federal law set in motion for his protection, but—"

Comstock remained about an hour in Mr. Houghton's office, but he came away without a warrant.

In the meantime Mr. Miller was receiving congratulations in the commissioner's office. Acquaintances came up and wrung his hand while he was waiting to be arrested.

Stearns Edick, secretary of the Federal Union Surety Company, who had witnessed the encounter, but did not know Mr. Miller, introduced himself and offered to give a bond for him in case Comstock should get a warrant. Mr. Edick expressed himself as pleased with Mr. Miller's performance. He sent to his office, where he obtained from the vice-president a blank bond which he was empowered to fill out for any amount up to \$100,000.—Truthseeker.

Vegetarianism and Leather.

Vegetarians are largely responsible for the increasing price of shoe leather, is the belief of a prominent leather dealer.

"The world's visible supply of hides is every year becoming less in proportion to the increase in population. The hide industry is dependent on the consumption of meat. It is a by-product of the packing industry. People are eating less meat than formerly. The consumption of cereal and vegetable foods is increasing every year, and the price of leather is increasing proportionately.

"There has been an advance in shoe leather along the line, and it would be natural and legitimate for shoe dealers to ask for from 10 to 30 per cent. more for their goods.

Paresis.

Senator Wampum—What! Senator Grabbit insane? Where was he stricken?

Senator Trusty—In the committee room. He began to jabber something about "the public interests" and "the people's welfare." It was heart rending.—Puck.

Continued on page 8.



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y., as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

When you want to change the address on your paper, please give the new address, or we cannot find the name on our subscription list to make the change.

We are not responsible for and do not accept any liability for the opinions expressed by correspondents.

Reflected communications will be returned thirty days after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

SUBSCRIPTION RATES:
Single Subscription, per year, \$1.00
Six months, .50
Three months, .25
To all foreign countries except Canada and Mexico, 1.50
Six months, .75
Three months, .37
With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES:
1 inch, one insertion, 50c; three insertions, \$1.00
1/2 inch, 25c; 1/4 inch, 12c
Reading notices, 15c a line, 20 lines, 10c a line. Discounts for time and space.

REMITTANCES.
Address all communications and make all money orders payable to The Sunflower Publishing Co. Do not neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. N. BACH, Managing Editor.

AN EXPOSE.

We are in receipt of a letter from Buffalo with an account of an alleged materializing seance, by people giving the name of Roberts, at 90 Tracy St.

Mr. R. H. Hoyt, president of the Buffalo Spiritual Temple Society, and his friend, George I. Allen, attended the seance in question, and becoming satisfied that it was not straight, flashed an electric torch in the face of an alleged spirit, and claim they found a confederate. After a struggle the lights were turned on, the money refunded, and the "medium," who, though yelling at the top of her voice was reported to be in a "dead faint," recovered.

We are acquainted with the gentlemen in question and believe they found things exactly as they reported; but not having any paraphernalia to show, there will always be a question as to the expose in the minds of those who are always excusing such things.

We would suggest that the Temple society select twelve of their most trustworthy members, those who understand the conditions necessary to the production of phenomena, and arrange a seance in the Temple. If the "mediums" decline to conform to such reasonable conditions as such Spiritualists would ask, it would appear to be a good case to turn into the hands of the police.

Spiritualists cannot afford to ignore such a circumstance, nor can they afford to move without the greatest caution. Absolute justice to both sides say we, then fight to the last ditch if they do not prove their mediumship. If Spiritualists would do this instead of the indiscriminate condemnation, it would not be long before our ranks would be less inviting to a line of fakirs who want to make an easy living.

COMSTOCK AND PUBLIC MORALS.

In another column we give an account of Anthony Comstock and one of his recent escapades. It seems to us that if the "Society for the Prevention of Vice" wants to accomplish the work they claim to, they had better get a gentleman for president, or else tell Comstock to stay in the background. The action of the court officers in refusing to issue a warrant proves that he has no standing in court, and if such is the case, his days of usefulness are ended.

His methods are known, his abusiveness and arrogance have brought him into conflict with the authorities a number of times, while his failure to disprove charges brought against him in connection with the Lexow Investigating committee, have been against him.

Miller may have been wrong, but he used the only kind of argument such a person can understand. By calling him a liar in open court, when he was a court officer himself, Comstock opened the door to a harsher charge than the lawyer who thrashed him.

Cleanliness is but love transforming the dirt. Dirt is the external manifestation of crudeness and ignorance.

Putting Incurables to Death.

A new question has arisen among philanthropists. Men and women occupying high and responsible positions in church and in medical and educational professions are openly advocating the horrible idea of giving a painless death to those suffering excruciating agonies from incurable disease. A college president is quoted as favoring this mode of airing in the survival of the fittest.

What sane, sensible and humane man should have the authority or responsibility of deciding when this murder, or suicide, shall be committed? Will the power be abused? Perfectly sane people are sometimes sent to the asylum through hatred or for gain. Nature is always right. Let nature have her course. Nature never gives up.

In bringing a painless death to a suffering mortal it would be encouraging and abetting suicide. The suicide is the greatest and most abject of all cowards. Robert G. Ingersoll, shortly before his death, advocated and defended suicide of persons suffering with cancer. No doubt a great many moral and physical cowards committed suicide as the result of that suggestion. Already, as the result of the agitation of the proposition of chloroforming the aged, the infirm and the hopelessly sick many of that class have committed suicide.

Humanity is governed by suggestions. The world is controlled by thought. Auto-suggestion is stronger and more effective than that from outside; still, the greatest benefactor of the human race is he who can inspire men with the most courage. Instead of teaching men that they are weak, useless cowards and should be "Oslerized," teach them to be brave and self-reliant. It is a small thing to die. Anybody can die. But to live on and live aright requires the highest courage.

If the soul of the suicide has a conscious existence after the death of the body, what horrible remorse, what excruciating agony it must feel, more terrible than any earthly suffering; and then throughout the ceaseless ages of eternity he will be branded as the most abject coward that ever crawled out of the earth. 'Tis then a painful sense comes on. Of something wholly lost and gone. Of something from his being's chain broke off—never to be linked again.

Death is just as natural and inevitable as birth. The laws of nature are the laws of God. These laws execute themselves with un-failing precision. They are immutable and inexorable. "Whoever will not study and obey the laws of nature her lightnings blast, her consume, her pestilences extinguish, her waters down."

Whenever any animal, including man, is suffering excruciating agonies, beyond the limit of endurance, nature (or God Almighty) mercifully permits it to die. Death thus becomes a great and beneficial blessing, but it is beyond the province and the jurisdiction of man to determine when the death penalty shall be pronounced.

The instinctive desire to destroy the weak, the defenseless and the suffering is a relic of barbarism. It is as old as humanity. It is contrary to the enlightened and benevolent spirit of this age. It is opposed to the fundamental principles of Christianity. It is in direct antithesis to the teachings of the Master. The proposition that the old, weak, feeble and suffering should be Oslerized and exterminated is advocated only by a cold, heartless, soulless, godless science and scientist.

In order to eradicate the supposedly incurable diseases we must begin at prenatal influence and education, but much can be done by the force of proper suggestion. The mind controls, or should control, the body. Each of us has a sovereign will. By the exercise of the supreme powers of that sovereign will we can crush out and overcome any hereditary taint, tendency or disease. Dr. Osler and his imitators have done great injury by their unwise suggestions to the ignorant, gullible, credulous part of the public.

Something should be done, quickly, to counteract the suicidal mania that murderous suggestions have induced. Whoever kills people, on the scaffold or sick bed, is a murderer. It should be the mission of all benefactors of the race to bring life, not death; to inspire courage and hope, not cowardice and des-

pair; to save and to bless, not to murder and to kill. They should teach that the mind of man, in its own place and by its own powers, can transcend and overcome any pain. Numerous cases are recorded where men have received death wounds and bravely fought on, oblivious to the fact.

How much better it would be to suffer and grow strong in spirit, "to endure all things, to hope all things, to bear all things," and then, if the soul has a conscious existence after the death of the body, how inspiring and consoling will be the memory of having lived a heroic life and died a heroic death and not having been the most miserable coward that ever slunk out of the earth.

To all such cases we should apply and teach the sublime and immortal lesson given by Job in the Old Testament. No matter if we have lost all earthly possessions, health and reputation, we still have a soul, mind and spirit, with godlike powers, that will live on and on forevermore.

O. L. HARVEY.

SECOND LESSON IN ASTROLOGY

BY MYRTLE HYDE DARLING.

CANCER.

The first decan is ruled by Venus. The nature is sociable, amiable, generous, kind and attractive, and brings many friends. These are supporters amongst women of position. The social standing is very good. There is success in the artistic world, much fondness for pleasure and personal decoration.

The second decan is ruled by Mercury. There is a strong imaginative intellect, and the person is a clever writer and a lover of travel and learning. He is, however, too loquacious, a tattler. Fault is conferred by use of the pen, but enemies are made by too free use of the tongue.

The third decan is ruled by the Moon. It gives love of romance, traveling, adventure, mystical subjects. There is public recognition and a certain popularity, honorable or otherwise according to the position of the moon at birth. It gives many sea voyages, constant changes in life, patronage of women and acquisition of property.

LEO.

The first decan is ruled by Saturn. The nature is strong and forcible, difficult to control. There is plenty of poverty and trouble in life, with domestic infelicity, loss of children, hazardous speculations. There is a lack of sympathy in the nature, and the character is austere and somewhat spoiled by false pride. Self-imposition and self-deception mar the life. The native is distrust-

ful of others, lacking in self-confidence, and asserts independence in inopportune moments. There is much sickness and wasting of the vital powers. The nature is careful and watchful, always laborious, never achieving anything great.

The second decan is ruled by Jupiter. The nature is kind, humane, with warm sympathies. There is duty shown to family. There is, too, artistic faculty, inclination to form rather than to color. Speculations are fortunate. There is gain by legacy, and success thru marriage.

The third decan is ruled by Mars. The nature is strong and forcible, capable of and desiring command, but frank, open and generous. There are many journeys, with success in foreign countries. There will be inheritance and acquisition of property at the close of life. There is an adventurous spirit, inclined to exploits and hazardous feats. The native bears rule with a high hand, and is successful over his enemies.

VIRGO.

The first decan is ruled by the Sun. The nature is patient, suffers affliction, privation, restraint, imprisonment. The life is long. There is a disposition to the study of analytical and mechanical science both theoretical and practical. The mind is secretive and the life retired.

The second decan is artistic and belated. The disposition is kind, genial, vivacious, full of pleasant allusions, bright dialogue. There is fortune in acquiring property, and the pursuits are artistic. There will be long voyages. There is familiarity with the stage and artistic world. There is, too, a falling off in family fortunes, and domestic disputes.

The third decan is ruled by Mercury. The mind is quick and alert, apt in sciences and dextrous arts, inclined to literature. The individual is loquacious and restless. There is great versatility in accomplishment and much business. Position and honor are gained by the personal merit and property is acquired. There is a tendency to study medicine and hygiene. The person is particular in matters of diet and clothing. There will be many changes of residence.

Can You Spell?

Of fifty school teachers, including several county superintendents, not one was able to spell correctly the following list of words, all commonly used. Try them on your friends. Auxiliary, Tennessee, beef-steak, proceed, supersede, precede, picnic, sieve, seize, siege, cylinder, suc-cotash and desiccated.

Grow the Spiritual Life.

There is nothing going to be added to the individual life by some God-Power in the misty future. All the life you will ever have thru-out all the eternities of time is involved in your being now. Expansion by yourself of that life, by more and more conscious realization of its divine harmonies, is all that is needed. The same living force, that one may waste in careless impulses and reckless, thoughtless, idle, and inharmonious conduct, when intelligently directed in harmonious channels of industrious endeavor becomes the blessed life, whose peace surpasseth understanding. Thus the ensmalling or expansion of your life depends upon your own efforts. The former is the death-in-life, out of which the latter can alone lead you to the goal of conscious immortality.

Recollect, that when you are unclothed of the physical body, your life will still be the character that you have grown, while manifesting in the flesh body.

You cannot have a spiritual life until you have unfolded it, any more than the rose bush can have a rose without growing it. If you have cultivated nothing but the crude and discordant root of being, your habitat will still be the earth, just the same as when you inhabited the flesh body. If you do not like that dark realm of disease, disaster and death, you alone must outgrow it, and until you outgrow it by refining and spiritualizing your thoughts, desires and actions, you will have to live in it, whether it be in the flesh body or in the spirit.

To many, after the death of the physical body, to those who have lived only in passions and appetites, the grave is then to the consciousness as the prison cell to the prisoner. The undeveloped spirit is imprisoned in his own ignorance, and his coming into the light will depend upon the progress he makes while yet held in the dark. His imperfect spirit is held to the body as a seed is buried in the soil—for purposes of growth. Beware of the penitentiary of your own spirit!—The World's Advance Thot.

Now.

Let gratitude ever and always
Be uppermost in our hearts,
For we reap in the fields of those
Who bravely have played their parts.

Let all our work be for freedom
Of soul and mind and sex.
Help the weak and sinful and careless
Help the burdened and sore perplexed.

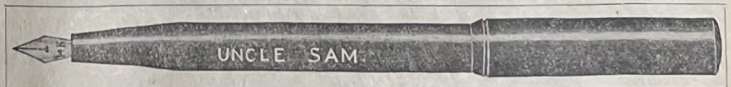
Self-Filling Fountain Pen Free.

We want to give our patrons some more Fountain Pens during March. Everybody who has had one is well pleased with it, and this month we will give you a chance to get one.

ABSOLUTELY FREE.

TERMS: Extend your subscription to THE SUNFLOWER for one year, and send in one new subscriber, in addition to your own, with Two Dollars to pay for the two subscriptions, and state whether you prefer a fine, medium, coarse, or stub point, and we will mail you one of the

UNCLE SAM FOUNTAIN PENS FREE.



We Guarantee the Uncle Sam Fountain Pen

to be a 14 karat Solid Gold Pen with Iridium points, Self-filling, (no dropper used) hard rubber holder, and that it is equal to any pen in the market that is sold at from \$2.00 to \$3.00 each. We are making this offer to help to introduce them to the people.

E. L. Griswold, P. M., at Lily Dale, says: "I have used a number of high priced fountain pens, but the Uncle Sam gives me as good satisfaction as any I ever used."

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies."

It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you.

It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire. If you wish it sent by registered mail, send 8 cents extra for registered fee.

Send your order today, then you will be sure of it.

The Sunflower Publishing Co.,

Lily Dale, N. Y.

LILY DALE NEWS.

Snow? Don't mention it. We have a few.

Ice is reported thicker than at any other time this winter. Guess we will have six weeks sleighing in March after all.

We understand that Mrs. Bird of Dunkirk, a relative of Mrs. Carrie Shaw is to occupy the Swift cottage this summer.

Mr. and Mrs. D. Pierce have been visiting Mrs. Pierce's daughter, Mrs. Taylor, at Gerry.

Mr. and Mrs. Devereaux have returned and are occupying their cottage on North street. Mr. Devereaux's health is not the best.

Nellie Warren has returned from Wellington, O., where she spent the winter. She reports that she has received a number of calls for cottages, from both renters and purchasers, and expects to report deals closed soon.

Mrs. Hyde's niece of Friendship, N. Y., has been visiting Dr. and Hyde.

Mrs. Edgar Taylor has returned for the summer and is occupying rooms in the Riley Johnson cottage.

Mrs. Grifley went to Buffalo for an operation for the removal of cataract from her eye. We hear that the operation was a success, but no further particulars.

Mrs. Hattie Weller Worden of Jamestown, N. Y., was a recent visitor at the SUNFLOWER office. Mrs. Worden is the author of "Edna Lee," an interesting novel.

N. C. Lutgen received a letter from Mrs. Ida Pratt informing them that she has gone to Covill, Wash., with her son and they have taken up government land there. She reports a fine country.

Mrs. Curtis of Columbus, Pa., is here having her son treated by Dr. Hyde, with success. She is occupying rooms at Nellie Warren's.

Lee Morse and Ed Scott are the first of our winter people to return from the South.

Mrs. Linda Smith of North Collins, N. Y., spent a week with her brother, Victor Baldwin, and family.

Mrs. Nettie Bower and Mrs. May Cove have been sick for some time and are recovering, and it is hoped will soon be able to be around again.

Mr. and Mrs. Tugwell of Wilson, N. Y., visited Mr. and Mrs. J. H. Turner last week.

A number of young people attended a "sugar-off" party held at Harry Champlin's last Sunday evening.

A. H. Jackson slipped and fell as he was leaving the SUNFLOWER office receiving an internal fracture or bruise of one of the bones of the shoulder. It was extremely painful for a few days but he is now about again.

THE LADIES' SCHUBERT QUARTETTE AT LILY DALE.

Lily Dale will enjoy an unusual musical treat this season as the Ladies Schubert Quartette of Boston has been engaged by the assembly, beginning Sunday July 29th, and remaining the balance of the season.

This quartette is unsurpassed by any ladies' musical combination in this country. Their voices are finely trained and beautifully attuned. The first soprano has a specially sweet, clear, and melodious voice, while that of the second alto is of admirable weight and power with the other two just rightly attuned to form a correct whole.

The Northwestern band, of Meadville, one of the finest orchestras in Pennsylvania, has been engaged for the entire season, so that the musical features will be of the same high order as the platform talent.

The anniversary dance will be held Friday evening at Library Hall; it will be an all-night dance and West's Orchestra will furnish the music. Dance and supper bill 75 cents a couple, supper to those who do not dance 15 cents a plate or 25 cents a couple. There will be a few square dances on the program so all can dance. The old as well as the young are invited to attend.

A surprise party was given for Earl Turner last Thursday evening, about a dozen of our young people participated. Refreshments were served and everyone thoroughly enjoyed themselves.

Reception to Prof. W. M. Lockwood.

Thru the courtesy and hospitality of Mrs. Dr. J. H. R. Matteson of 248 North Division St., Buffalo, N. Y. invitations were extended to the officers and trustees of the First Spiritual Church, also many friends of the society, to meet at her home the evening of March 22nd to assist in tending a reception to Prof. Lockwood and his wife. A large number were present to give greeting to the honored guests of the occasion.

It was an occasion long to be remembered. The first part of the evening was devoted to social chat and friendly visits with each other, then our President, Mr. R. H. Hoyt, arose and said that we had gathered to pay tribute of honor to our worthy speaker, Prof. W. M. Lockwood, and would commence by calling upon Major Cox for some remarks. Following him Mr. Dennis, Mrs. Atcheson, Mr. Atcheson, Mr. and Mrs. Lundquist, Mr. Holmsted, Mrs. Lane, Mrs. Dr. Matteson and others, all of whom responded in an interesting line of thought and feeling.

Mrs. Matteson's daughter, Nettie, who is a fine elocutionist, gave an excellent rendition of a choice selection which was much appreciated by the audience. Mrs. Whitcomb called for Mr. Hoyt who responded in a few well-chosen words, appropriate for the occasion then he announced that we would hear from Prof. Lockwood. He arose to his feet and spoke of his appreciation of the kind words and feelings which had been extended to him, then he gave a short, but very forcible and earnest talk in behalf of the cause of Spiritualism and the scientific principles of nature's forces, and their value to humanity. The ideas expressed were highly satisfactory to those present, as demonstrated by the applause he received.

The hostess then invited the guests to the dining room where a very bountiful supply of refreshments were waiting to be served. Mrs. Nellie Whitcomb is an excellent caterer and knows full well how to meet the needs on such occasions and she did her part in a creditable manner.

Mrs. Whitcomb is an excellent assistant to her mother in the various lines of life's affairs. Excellent toasts were given by Prof. Lockwood and others, while around the festive board. The smiles upon the faces and the kindly words spoken, testified to the enjoyableness of the evening.

Much praise is due Mrs. Dr. Matteson and her daughter, Mrs. Nellie Whitcomb for the very creditable manner in which the arrangements were carried out.

N. H. Eddy.

MY CREED.

I count myself a faithful friend
Of every child on earth,
I dare not say of one who lives,
He has ignoble birth.

For on the brow of every one,
Thou dark that brow may be,
I traced the light of life divine,
In low or high degree.

Christ said, "Abide ye all in love,"
That mandate I revere,
And trust that it may be my guide
Thru all my wanderings here.

"All lovely things of good report"
I seek, as flowers the sun,
But more I love the peace of mind
That comes with duty done.

And when earth's children seek my aid,
I hear love's high command,
And if within my power to bless,
I dare not stay my hand.

As wandering birds, storm-stayed at night,
Oft in my home find rest,
So would I greet each weary soul
As some dear angel-guest.

—Belle Bush.

When generosity is a surgical operation it is often fatal to the patient.

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 store, no old or dead stock. For details, if you mean business, address, 200-M FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

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

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 8:00. Children's Lyceum Sunday 12 m. Pastor, February and March, Prof. W. M. Lockwood. HANCOCK CHURCH meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LITERARY TRUST EXCHANGE meets at Stirling Hall, 574 Connecticut street, Sunday at 7:45 p. m.

Wednesday evening, March 21st, at the Temple, Prof. Lockwood gave a short but very interesting talk on the principles of mediumship, the remaining time was taken up by Mrs. Staley and her guides in giving 'spirit messages' which were acknowledged correct. A good number of questions sent up from the audience were satisfactorily answered. Mrs. Staley is an earnest and faithful worker in the demonstrating of Spiritualism.

The Indian, musical and literary entertainment, given under the auspices of the Ladies Aid Society, at the Temple Wednesday evening March 20th, (Mrs. M. E. Lane, of the Golden Rule Spiritual Circle, was manager and director) was a very interesting affair. The principal characters of the Indian part of the program, were dressed in Indian costumes. Each one did well the part allotted to them, each scene was well presented, and the varied colors of light reflected upon the scenes added to the effect. Major Cox gave a very interesting talk on his experiences with the Indians. Prof. Lockwood also gave some of his experiences; the Fowler sisters presented an interesting dance; Mrs. Day recited an inspirational poem, very appropriate for the occasion; Mr. Herne rendered two excellent vocal solos; Miss Dean favored the audience with a vocal and piano solo; and the Prefert Brothers orchestra was highly enfolded. The program was well rendered and much praise is due Mrs. Lane and her assistants for the very creditable manner in which the entertainment was presented.

The fifth lecture in Prof. Lockwood's class course, was given Friday evening, March 16th. The subject was "The relation of the soul to the higher life." The lecture was of more than usual interest, and listened to by a large number of people.

At the Sunday morning service, March 18th, Prof. Lockwood answered a large number of written questions that were handed up from the audience, in a very able manner.

The subject of the evening discourse was "The first chapter of Genesis, a sublime ancient allegory of evolution." At the close of the lecture, Mrs. Louis Miller, of 53 Locust St., medium and message bearer, gave a number of spirit messages. Mrs. Miller is a new medium, who has lately come before the public as a message bearer and through her mediumship gives satisfactory truths of spirit return. Her development is improving and she is fast coming to the front as a first-class message bearer. During the evening service, we were favored with a fine vocal selection rendered by Miss Dean, Miss Florence Beebe, pianist. Prof. Lockwood closes his two months engagement with our society, Wednesday, March 26th. He then goes to Pittsburgh, Pa., to fill an engagement with the First Spiritual society of Buffalo, N. Y., appreciates his labors very much, and has re-engaged him for the months of October, November and December, 1906.

ADDITIONAL BUFFALO NOTES. Harmony Circle, Keystone Hall 351 Main St., will give one of their old time drawings and entertainments Thursday evening March 29th. The ticket of admission cannot cost you less than one cent or more than ten cents, so come one and all and have a good time.

We will hold our anniversary meeting on Sunday April 1st, and cordially invite mediums, Spiritualists, investigators and others to join with us. Those who attended our last year's celebration, said they had a rare treat, and we hope to duplicate it this year. Afternoon and evening, 3 and 7:45; bring your lunch or partake of ours. Lockport, Niagara Falls, and Tonawanda friends please take notice. Our Sunday evening meeting March 19th, was one not to be forgotten. The harmony that manifested itself in the hall from a large audience, gave power to the controls of the evening, who were at their best, through our

pastor, Mr. Charles S. Hulbert. "Thoughts of Freedom," the subject for the address was a revelation to all, in the masterful way it was handled, and Gray Light, the message control, surpassed herself, with the number and character of her messages, mostly to entire strangers, and all recognized. Our meetings seem to improve each Sunday.

Incurables, Take Notice.

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

D. W. HULL, Columbus House, Olympia, Wash.

LYDIA J. MAUL

Will give clairvoyant readings by mail for \$1.00 and a two cent stamp.

113 Burt St., Syracuse, N. Y.

THE PAPER YOU WANT

OCCULT SCIENCE.

J. C. F. GRUMBINE, EDITOR. It is a monthly devoted to magic, the mysteries, occult science, symbolism, rosicrucianism. Teaches how to develop occult power. Ready March 1. Subscription 20 cents a year. Address The Occult Science, J. C. F. GRUMBINE, Chestnut Hill Station, Boston, Mass.

HARRIET H. DANFORTH

Psychic—Scientific Palmist. Readings by mail \$1.00 and 4 cent stamp. Questions not limited. Full name. Own handwriting. Permanent address, Lily Dale, N. Y.

PSYCHOMETRIC READING

and Emblem Flower, 25c.

Send hand-writing and age. MRS. FRANCES F. SPANGLER, 222 North High Street, Pittsburgh, Kansas. 253-31

GREAT SPIRITIST & ASTROLOGIST

Myrtle Hyde Darling, 26 B. Shepard St., Cambridge, Mass.

Horoscopes for the year, \$2.00. Character reading by Solar Biology, 50 cents. One question answered 25 cents. Send birth-hour, date of month and year. Diseases which medicine has failed to reach treated for \$2.00 per month.

FOR SALE 200 acres land, house, barn and out buildings, adapted to the climate. Situated in Oak Hill, 10 miles south of New Smyrna in good location, to be sold very reasonable. Enquire of E. A. Marsh, Oak Hill, Volusia Co., Florida

Mrs. A. G. Atcheson

READINGS BY MAIL.

Ten questions answered for \$1.00 and a two-cent stamp. Will also officiate at Weddings and Funerals. 30-17 274 N. Division St., Buffalo, N. Y.

FREE HEALING

Through Psychic Forces.

I will take ONE CASE in each neighborhood, no matter what, or how serious the disease, and cure the patient FREE OF CHARGE. A healed person is my best advertisement. Address with stamped envelope, EDITOR "OCCULT TRUMPETER,"

LAWRENCE, KANSAS.

W. H. THOMPSON

MAGNETIC HEALER

Successfully Treats All Diseases

Box 283, DUNKIRK, N. Y.

Madam Antoinette Muhlhauser

MENTAL PSYCHIC HEALER

Will give absent treatment to persons depleted in vital or nervous force, or suffering with insomnia. Charge \$2.00 for first session, \$1.00 for each subsequent treatment. Chronic cases \$5.00 per month, two treatments a week. Address, naming your ailments, sex and age, with your name and address plainly written.

Madam Antoinette Muhlhauser, 110 Walton Ave., Cleveland, O.

Only letters containing \$2.00 and 4 cents in stamps, will be answered or considered for first treatment.

DOCTOR OLIVER

of Philadelphia

Presents to the readers of the world a book entitled "THE SCIENCE OF THE SPIRIT, SOUL AND BODY." It tells you what constitutes man's estate. This clairvoyant transmission took four years of his life to obtain. The "Truth" as presented was formulated by exhausted intelligences from the earth, plane to the Fourth Assumption of progression in the world of spirit, up to the highest and most exalted souls in the dominions of the Deity. The book is an educator of all souls here and hereafter suffering in the lower states of servitude in spirit life, and a wonderful presentation of the value and truth of man's future state as a citizen and progression after the change called death—explaining why there is no death. It is a star-clip, printed in all its simplicity of the master of truth.

Price \$1.50.

Can be had at this office or direct from

DOCTOR OLIVER

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 one heading, free of charge. 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, 233 Pleasant St., Malboro, Mass.
C. Walter Lynn, 754 8th, street, Oakland, Cal.
Miss Ella C. Preston, 2305 Morgan 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. Demorest, 300 Anderson St., Allentown, Pa.
Miss A. McHenry, Excelsior Springs, Mo.

HEALERS.

Dr. D. King, Onset, Mass.
Mrs. Frank E. Ellsinger, 1720 Willington St., Philadelphia, Pa.
Mrs. Mattie Reitor, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 833 E. 2nd, Jamestown, N. Y.
Vincel Drachs, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs. S. Harris, 165 1/2 N. High St., Columbus, O.
Rev. Dr. J. B. Golden, 183 Lafayette St., Jersey City, N. J.
Miss E. Hall, Whitewater, Wis.
Hugh R. Moore, 120 W. 13th St., New York City.

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 148 Rossmore, Washington, D. C.
A. Normann, 2721 Elliott Ave., Minneapolis, Minn.
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

ASTROLOGERS.

J. N. Larson, 28 Union St., Titusville, Fla.
N. H. Eddy, 56 Whitehall St., Buffalo, N. Y.

TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 1209 Marjorie Ave., Toledo, O.
Corah H. Moore, 120 W. 13th St., New York City.

MATERIALIZATION.

Glean B. Nichols, Andover, O.

Harriet H. Danforth, Lily Dale, N. Y.

JOY TO THE WORLD.

JESUS revives his healing in vitanopathy; disciples taught, converted, ordained to heal; healers educated, ordained and legally sanctioned. At American Health College, Cincinnati, Ohio. 253-17

C. A. Beverly, A. M. M. D.

PSYCHIC PHYSICIAN.

Trilateral Treatments only \$1.00 per month. Vital Vibrations. Cure chronic cases. Mail time and birthday. Will answer any three questions Clairvoyantly. 44 E. 31st St., Chicago. 253-31

MRS. M. E. LANE

Psychic.

Successful instructor of laws of Health and Strength by Nature's Magnetic Methods, or mediumship. Readings (by mail) \$1.00. Business advice free. Send name, sex and own handwriting.

218 Virginia St., Buffalo, N. Y.

ASTROLOGY.

Prof. John N. Larson, the noted astrologist, will give business adaptation (financially) to children. Lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour if known, and correct address.

COST OF HOROSCOPES.

\$2.00 for Horoscope of five hundred words; \$1.00 for Horoscope of two hundred words; 25 cents for lucky dates for one year.

SPECIAL: A 25 year forecast of your life, showing when fortune will favor you most, etc., \$5.00.

PROF. JOHN N. LARSON,

28 Union Street, TITUSVILLE, PA.

MRS. O. W. GRANT

READINGS BY MAIL.

Five questions answered for 50c and one 2-cent stamp. Full life readings \$1.00 and two 2-cent stamps. Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y. 258-217

Magnetic Remedy for Piles.

An internal remedy prepared from a spiritual formula, that will cure the most obstinate and long standing cases. One Month's Treatment for One Dollar

MRS. M. J. BARTLE,

Box 360, New Brunswick, N. J.

Trumpets.

The infallible FIBRETRUMPET is guaranteed better than metal. No. 1—5838 in—insulated top and bottom, corded and lined (for children). Light Sound Trumpet, 50¢. Pamphlet with Instructions for all kinds of development will be mailed on receipt of 32 cents in stamps. Trumpets will be sent on receipt of price. Manufactured by

JAS. NEWTON,

423 Dorr St., Toledo, O.

YOUR Personality, Character, Talent and Future Read PSYCHICALLY from lock of hair for a time and 2c stamp.

Prof. E. E. Gove,

Lawrence, Kansas.

MRS. L. EVELYN BARR.

Trumpet and Trance Medium

All readings given in the light.

1926 Forbes St., PITTSBURG, PA

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE LOOM OF TIME.

Man's life is laid in the loom of time
To a pattern he does not see,
While the weaver works and the
shuttles fly
Till the dawn of eternity.
Some shuttles are filled with silver
threads,
And some with threads of gold;
While often but the darker hue
Is all that they may hold.
But the weaver watches with skill-
ful eye
Each shuttle fly to and fro,
And sees the pattern so deftly
wrought,
As the loom moves sure and slow.
God surely plans the pattern
Each thread, the dark and fair,
Is chosen by his master skill
And placed in the web with care.
He only knows its beauty,
And guides the shuttle which holds
The threads so unattractive
As well as the threads of gold.
Not till each loom is silenced
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver
For the pattern which He planned.
—Selected.

LIVING ONE'S LIFE.

This phrase is often an apology
for a phase of human nature worse
than eccentricity. I mean egotism
and not egoism. Egotism is ego-
ism carried to excess. When one is
actually living his own life, he is
often quite unconscious of the ex-
istence of others. In fact, he lives
so as to force them to keep out of
his way at their peril. He assumes
that his rights are yours and mine
and so takes advantage of them.
He becomes a despot, making his
fortune your misfortune, his success
your failure.

This is the popular idea of living
one's life. To do so most people
think they must at once become
indifferent to and thotless of the
rights and needs of their fellowman.
Such kind of life is, of course, to be
condemned and deplored. For ego-
ism is a perversion of the principle
of individualism and individuality.
Whatever else individualism does
for one it should always strike the
bull's eye of general good. To
individualize yourself is not to be-
come a tyrant, but a citizen. It is
to find, know and keep your place
and make it concentric with that of
all; so that each one of the billion
people of the world might as a con-
sequence feel the full measure of
life, liberty and happiness. It is
not for such a one to moralize by
saying "if he did not do so and so
some one would," or "it is a part
of human experience to suffer," and
"let each tub stand on its own bot-
tom." When each one is living his
own life, he will morally feel obligat-
ed to maintain the equilibrium be-
tween himself and society. This
cannot be done unless he lives un-
selfishly.

The trouble is between the ego
and its altar, that is between ego-
ism and altruism. And egoism is
the personal, selfish life, while al-
truism is the impersonal, unselfish
life. If the question should be asked,
should not each one go thru his own
experiences, the answer is, yes.
But personal experience is not the
only or final test of the life, how-
ever much it may illustrate a life.

Living one's life, also a necessity,
good or bad as to results, must not
be confused with freedom. One
has to choose the life which is best,
however hard or impossible at the
time such choice may seem. There
is only this fatality about any
choice of action, the soul chooses
what is relatively agreeable, even tho
the choice and its results are abso-
lutely bad. The reason for this is,
the soul attains to divinity, first, by
a knowledge of evil and good; and
second by experiencing the knowl-
edge of the one to be equal to the
knowledge of the other. The latter
course, strange to say, is not the
first but the last choice, and usually
is induced by battering down the
bulwarks of desire. Were this not
so, experience would be impossible,
because the soul would be born per-

fect.

Since, therefore, each one must
live his own life, before he realizes
what life is, it is reasonable and
natural to expect the soul to pass
thru the ordeal. And it is this
ordeal which upsets the equilibrium
between cause and effect in order to
establish it. The balance is at last
established between life and death
which makes at first for longevity
and afterwards for immortality. The
painful or destructive life pre-
cedes the constructive and blissful
one. The soul goes down before it
goes up, it is debased, as the Bud-
dhist teaches, before it is exalted,
and altho each step of evolution or
devolution is one upward, the eclipse
comes to the soul before it shines
forever in the pure, ineffable light.
First the natural and afterwards the
spiritual, said Paul.

This must be said in conclusion
that whatever justification there
may be in the constitution of the
universe for living one's life, the
tragedy of it, that evil in itself,
like a false coin, contains only the
semblance and superscription of the
genuine. The path, tho it leads up
thru hell and purgatory, as Dante
showed in his Divine Comedy, hard
and long as the way is, ends in pa-
radise, which is the extreme end of it.
We can be thankful for that, and as
Tennyson wrote, be glad
"That not one life will be destroyed
Or cast as rubbish to the void,
When God has made the pile com-
plete."
—Occult Science.

THE POTENTIALITY OF THOT.

"As a man thinketh in his heart,
so is he." This is what the Bible
tells us. In other words, we are
what we think we are. So much is
being said just now about right
thinking. This is the keynote to
the New Thot movement that is
interesting so many.

It is reasonable enough. Our
character and life are made up of
our past thots. Isn't that so? Then,
if we learn to control our
thots and direct them into just the
channels we would have them flow,
why cannot we make our lives what
we would have them?

It is worth trying. But it is
much harder to do than one would
suppose. Just see if it isn't. Just
try to control your thots for one
day—may, one hour—and see if you
can do it. I cannot. But I am
going to.

This does not mean, necessarily,
to think some lofty, spiritual thot.
I mean on any subject you will
to think on. If it is some work in
hand see if you can think of that
work to the exclusion of all other
subjects. I can't. If I am reading
proof I'm thinking of the next
article I'm going to write, and while
I'm writing that article I may let a
dozen other ideas or plans come into
my mind. This controlling of thots
is concentration. If we concentrate
all of our energies on a piece of
work, we know that we can do that
work a hundred times better than
we can with scattered energies.
Now when we are able to control
our thots we can concentrate when-
ever we please and on whatever we
please.

—Magazine of Mysteries.

Make the world a little better as
you go;
And be thotful of the kind of seeds
you sow;

Try to make some pathway bright
As you strive to do the right,
Making the world a little better as
you go.

Make the world a little better as
you go;
You may help to smoothen some fel-
low-creature's woe;

You can make some burden light,
As you try with all your might
To make the world a little better as
you go.

Make the world a little better as
you go;
As you meet your brother going to
and fro,

You may lend a helping hand,
Lift the fallen! help them stand!
Making the world a little better as
you go.

—Annie Aldrich.

WHAT IS SPIRITUALISM?

ARTHUR F. MILTON.

March 31st—the anniversary of
Modern Spiritualism—echoes a
thought that ever brings back the
question: What is Spiritualism?

Whether a science, a philosophy
or a religion, is all one. Every an-
swer is the same: Man is immortal!
What that implies to the indi-
vidual is a whole book with no re-
cover to intimate a finis.

When the first ray of light from
the immortal shores dawned upon
this planet is lost in oblivion. Tra-
dition speaks in vague terms of a
spiritual existence. Records show
that inspiration was as much a part
of man as breathing. If not suited
to our modern conception, it, at
least, whispered consolation to the
intuitive or spiritual-minded of hu-
manity, and offered a welcome cue
to many philosophers throughout the
ages, up to this very hour—that of
today, of course, being an improve-
ment on all the past and better
suited to the times.

Philosophy has kept pace with
science and in many instances have
met each other in pleasing harmony.
Though still wide apart in many of
their paraxes, they are destined to
meet at some future day without
fail. Even religion is not behind to
judge by the progress in the church
—at least, in the minds of some of
its ministry—even if a little para-
bolic in its course. But the minis-
ter with the greatest acumen and
least orthodoxy wins the day in
popularity. And that is the straw
which shows how the wind blows in
religious affairs.

It may not be so-called Spiritual-
ism which is preached, but it is of
the same inspiration—the same
"spirit poured out" upon human
kind. The preacher who is not a
medium (tho, denied thru fear
or modesty) lacks in power of con-
centration—is without influence to
animate his flock. And every
preacher who has any kind of spiri-
tuality in his composition is a medium
—whether he like it or not. Kings
and rulers generally used to be me-
diums—therefore still claim divine
rights—but as their spirituality de-
teriorated, their powers waned. They
sunk to the level of ordinary
mortality. Many popular men to-
day are mediums—selected to
achieve certain aims for the welfare
of humanity. Many, however, miss
their calling by deviation from their
principles—being allured by tempta-
tions which blight their higher
qualities, and their original force is
lost. A good bank-account may be
to them a satisfactory substitute
for this lost spirituality; but the
"balance" in the end may not prove
quite so satisfactory. That, how-
ever, is their own affair.

But if Spiritualism means any-
thing, it means law. The law of
spirit—that which controls by right,
justice and purity. Manmade laws
based on these principles never fail
to give satisfaction—whether they
appertain to a society, a community
or a nation. International law
running in the same channel secures
peace in the world.

Spiritualism is thus the peace-
angel that has come into the world.
It knows nothing of a "sword" or
cruelty or injustice. And its anni-
versary is a peace gathering, that
invites all mankind to partake of its
spirit which is destined to lead the
world from material darkness to the
light of inspiration—Truth of Im-
mortality!

Long Life Legitimate.

Every man is, I think, entitled
to his century, and every woman to
a century and a little more, for
women live longer than men.
Every child should be brought up
impressed with the obligation of
living to a hundred, and should be
taught how to avoid the irregulari-
ties that tend to frustrate that
laudable ambition.

Metchnikoff says our inmost con-
victions assure us that the present
duration of life is too short and ex-
presses his opinion that a science of
the prolongation of life can be built
up. Even now life is frequently
prolonged to one hundred years, for
the centenarian is not the rare avis
he was at one time supposed to be.
—Sir J. Crichton Browne.

Medical Methods.

Young Doctor—It would be all
right to charge him \$50 if my diag-
nosis had been correct, but it wasn't.
Old Doctor—Ah, then charge him
\$100.—Judge.

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

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

No. 1 No. 2	IN EFFECT NOV. 8, 1905.	No. 3 No. 4
A. M. P. M.	A. M. P. M.	A. M. P. M.
7:00 8:00 Lv.	Dunkirk	Ar. 8:40 9:00
7:10 8:10 Lv.	Frederick	Ar. 8:50 9:10
7:20 8:20 Lv.	Laona	Ar. 9:00 9:20
7:30 8:30 Lv.	Lily Dale	Ar. 9:10 9:30
7:40 8:40 Lv.	Chandaga	Ar. 9:20 9:40
7:50 8:50 Lv.	Moena	Ar. 9:30 9:50
8:00 9:00 Lv.	Sinclairville	Ar. 9:40 10:00
8:10 9:10 Lv.	Gerry	Ar. 9:50 10:10
8:20 9:20 Lv.	Falconer	Ar. 10:00 10:20
8:30 9:30 Lv.	Jameson	Ar. 10:10 10:30
8:40 9:40 Lv.	Jameson	Ar. 10:20 10:40
8:50 9:50 Lv.	Falconer	Ar. 10:30 10:50
9:00 10:00 Ar.	Warren	Ar. 10:40 11:00
10:20 8:20 Ar.	Tiunville	Ar. 10:50 11:10
10:30 10:30		

SUNDAY TRAINS.

Leave Tiunville 7 a. m., Falconer, 9:00; Lily Dale,
9:45; arrive Dunkirk 10:15.
Leave Dunkirk 10 a. m., Lily Dale, 3:35, Falconer
4:15; arrive Tiunville 6:20 p. m.

Central Standard Time is one hour
slower than Eastern Standard which is
used by the towns along this line.

Visitors to Lily Dale from the east
and west can make connections with
D. A. V. & P. trains at Dunkirk, Falk
Coner, J., Warren and Irvington. 92-17

Lichtstrahlen.

A German Spiritualist weekly,
published every Wednesday by
Max Gentzke.
Price \$1 Per Year. Sample copies free
Address M. Gentzke, 618 N. Raley street, Chicago.

VOICES OF THE MORNING.

POEMS BY
BELLE BUSH.

One critic says: This is a book of true poetry—sub-
limely varied, styles philosophic, sentimental, lyrical
and descriptive.
Another says: They show sympathetic feeling for
nature and humanity, written with technical skill
and freedom of expression beyond the common.
Handsome, bound, 270 pages. Price \$1.00. Can
be ordered through THE SUNFLOWER Publishing Co.

AN ASTONISHING OFFER!

Lock of Hair, Age, Sex, Name, and
the Leading Symptom, and your
disease will be diagnosed FREE by
Spirit Power.

Mrs. Dr. Dobson-Barker,
230 N. 6 St. San Jose, Cal.

701 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am
feeling very good. The last month's treatment did
me good. I feel that I am getting on my feet and
I shall always praise it very much. My advice to
anyone that is sick is to take your treatment.
I have never felt better. I am so thankful to you and
only wish the suffering women all over the land
could receive these rich blessings which you can give.
Yours Most Sincerely,
Addie Johnson.

Dearest Doctors: I am feeling fine now and don't
think I will take any more medicine after my month
is over.
My dear, good doctors, your medicine has done me
more good than any medicine I have ever taken, and
I shall always praise it very much. My advice to
anyone that is sick is to take your treatment.
I have never felt better. I am so thankful to you and
only wish the suffering women all over the land
could receive these rich blessings which you can give.
Yours Most Sincerely,
Addie Johnson.

BELLE TRAYERS, Watsonville, Cal.
Dear Friend: I must call you that, for you have
been a friend to me. I am sure if I had never
received your help, I could not have lived much
longer. I could not clean up my room, or do any-
thing at all when I commenced taking your medicine,
and now I can do most of my own work and walk
about as I please, something I never did before. I
feel like a new woman entirely, and I know that you
and your bank have done it all.
I can never tell how thankful I am, and you can
publish this letter if you like, and I would be glad if
you would, as I have never seen a testimonial from
Mississippi, and besides I want people to know what
you can do for sufferers.
I wish you and your bank a greater success, and
thanking you again for what you have done for me,
I remain, a faithful worker for you and your cause.
MRS. A. D. LANCASTER, Lauderdale, Miss.

Arcana of Spiritualism— A Manual of Spiritual Science and Philosophy.

This book is intended by the inspiring spirit authors to
be a compendium of spiritual science, embracing life
here and hereafter, for the use of students of psychic
laws and manifestations. It has been more than thirty
years in preparing and contains all that has been re-
vealed by me through inspiration, and gathered by
research on the subjects it treats during that time.
Few books of this kind will arise in the future, and
that are not answered in its pages. Price, \$1.25 post-
paid. All orders addressed to HUNSON TUTTLE, Berlin
Heights, Ohio.

VIEWS OF LILY DALE

12 views of Lily Dale, in a neat little
album—photographs, not prints or
kodak views—for 75 cents, postpaid.
Get these views and show your friends
what a beautiful place Lily Dale is.
Address C. D. Griswold, Photograph-
er, Lily Dale, N. Y.

THE OCCIDENTAL MYSTIC

A 36-page Monthly Magazine, devoted to the con-
cepts of SPIRITUALISM and the occult sci-
ences.
Clean, bright and filled from cover to cover with
original matter from able contributors. Issued on
the 1st of each month. \$1.00 a year. Single copy 10
cents.

ARTHUR S. HOWE, Editor and Publisher,
505 Hyde St., San Francisco, Cal.

Light of Truth

Devoted to Spiritualism and Broth-
erhood. Weekly, 16 pages,
\$1.00 a Year.

Subscribe now and join our Great
Light of Truth Development Circle
305 Dearborn St., Chicago, Ill.

The Uncle Sam Stamp Book.

The stamps are carried in
a neat metal box, wound
on a cylinder, between two
plates, they can be turned
to the left, or to the right,
and a single movement of
the thumb will turn them in
or out without handling.

AGENTS WANTED. Price 25c.
Uncle Sam Novelty Co., Dr. Lily Dale, N. Y.

HENSEY & GOUGH

PATENTS

"THE KEY TO SUCCESS"
Anyone sending a sketch and description of an invention,
will be promptly advised, without cost, as to its patentability.
Communications strictly confidential. The handsome time-
tested book sent free to all patients, sent free.
Patents taken through Hensey & Gough receive special
notice, which helps to secure them.

THE AMERICAN INVENTOR
A beautifully illustrated semi-monthly journal.
Subscription, \$1.50. All newswriters, etc., a copy.
HENSEY & GOUGH, 12418
Liberty St., NEW YORK

Office of THE AMERICAN INVENTOR.
Branch Office, 1205 F Street N. W., Washington, D. C.

Success and How to Win It.

A Course of 25 Lessons on the Science and
Art of Success, given at Summer Camp Class-
es and thru "Reason," by

B. F. AUSTIN, B. A., D. D.
Bound in Limp Cloth. Just Out. Worth \$25, sold for
25 cents.

THE JESUITS Their Origin and History
from authentic sources.
Principal and secondary teachings; Con-
demnation of the Order; their Expulsions from var-
ious countries; Bull of Pope Clement abolishing the
Order; articles by Prof. Goldwin Smith and Hon. J.
Chatham, etc. By

B. F. AUSTIN, B. A., DD.
Send 40 cts., Stamps or P. O. Order for
both.
THE AUSTIN PUBL. CO.,
10 Arlington St., Rochester, N. Y.

80c. Worth of Good Literature, 25c

"Let There be Light," 10c; "Purity's
Greatest Foe," 5c; "Bronze Book," 10c;
"Doctors and Their Medicine," 10c; "Right
of the Child to be Well Born," 10c; "Her-
edity," 5c; "Private Letters," 5c; "Dian-
ism," 25c. Total, 80c. for 25c.

The National Purify Association,
81 Fifth Ave., Chicago, Ill.
Mention this paper when you order, and
a copy of the Purify Journal" will be in-
cluded.

BANNER OF LIGHT

The oldest Journal in the world devoted
to the Spiritual Philosophy. Established
1867.

PUBLISHED WEEKLY

In Copley Square, Boston, U. S. A.

Special features of every issue.

Minnie Meserve Soule, editorial work of
Home Circle page, and medium for the Ban-
ner's Spirit Message Department.

Lillian Whiting, in Life Radiant Series,
being an original presentation of the truths
of Spiritualism applied by the hand of a
great teacher.

Prof. Henry in "Wonderwheel Science"
by which he makes practical a sanc-
tology and applies to every-day demands.

Terms: Two dollars per year.
Single copies 5c, postpaid.

"REASON"

Formerly "The Sermon," a
devotional and religious monthly.
—EDITED BY—
Rev. B. F. Austin, B. A., D. D.
"THE CANADIAN HERETIC."

New Thought,

Psychic Research

Spiritual

Philosophy.

AUSTIN PUB. CO.,

10 Arlington St., Rochester, N. Y.

Eleanor Kirk's Books

Influence of the Zodiac

on Human Life . . . \$1.00

An interesting treatise on the subject
with readings of persons born under the
different signs. You can read for your-
self and your friends.

LIBRA;

or What the Stars Told Bil-

abeth. Price. \$1.00

The Chist of the Red Planet

A story of a journey to Mars
and the revelations of a visitor
from that planet to the earth.
Price. \$1.00

Perpetual Youth.

Teaches the divine right to
health, beauty and happiness here
and now. Price. \$1.00

The Bottom Plank of Mental

Healing

Gives plain directions for the
total elimination of Sin, Sickness
and Poverty. Read it and heal
yourself. Price. 25c

Where you Are.

A book for Girls. Price. 25c

If they know where they are they
can never be lost.

Prevention and Cure of Old

Age. Price. 50c

For Sale at This Office.

In The World Celestial.

BY T. A. BLAND, M. D.

Is a wonderful book, being a record
of the actual experience of a well-
known literary man, who, while in a
hypnotic trance, spent ten days in the
realms where dwell the so-called dead,
and with his dead sweetheart as his
guide, made a tour of the heavens and
hells.

In Best Cloth Bindings With Gold

Title, Price \$1.00.

This is a picture of the only

Dr. ANDREW B. SPINNEY, M. D.,

who has had forty-eight years

experience in the study of a

practice of medicine, two years

Prof. in a medical college, ten

years in sanitarium work, and

is a natural clairvoyant. He has

never failed in diagnosis. He has

given special attention to eye,

throat and lung troubles, also

all forms of nervous diseases

of both sexes.

Never fails to cure piles, if

you will just how you feel with

your own hand and hold the letter in your hand five

minutes. Envelope stamped and sent free.

Address, ANDREW B. SPINNEY, M. D.,

Prop. Red City Sanitarium, Red City, Mich.

GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

Who can explain this? The deep heart of nature was at work in union with his undaunted spirit. The secret riches of the universe began to beam forth at the touch of his loving hand. Beneath all personal deity there was a mystic law in whose supremacy he reigned. Even in the horrors of hell it could gleam with regnant holiness. No prayers brought it; no vague aspirations. It was the result of hard work. Gottlieb obeyed the law of his being with heart-felt energy and so the beauty came. Potent influences flowed from the most barren space. Darkness kindled to golden fruitage; stern silence throbbled with exquisite music, and a world of harmony unrolled out of the bosom of chaos. To the living impulse within, the everlasting goodness answered with multiplying graces. Gottlieb's home became a paradise; its possibility was in his own nature; and as he was true to that the joy and wonder went forth. Would it have been better if he had crushed his nature and joined the glorious company of the redeemed in the heavenly sphere? Let us see.

One day he happened to go beyond the utmost verge of his spreading paradise, and found a miserable outcast devil. It was the first he had seen since leaving Pandemonium. He had almost forgotten there were any. Hitherto he had lived solitary with the eternal life and its manifestations in inferior forms. He was glad now to meet with one who, however different his experience, was born with the same divine possibilities. The poor devil was in a hard case; he had been driven to the wall in the perpetual conflict of the demons. Once he had been somewhat powerful, but in some grand crisis, had made a blunder, and his enemies triumphed over him. They gave him no quarter when they got him down; he was a drudge. In despair, he had withdrawn from the horrible, crushing multitude into utter loneliness. He cursed his being. Gottlieb found him almost withering into nothingness. He brought him to his home and made him comfortable. He told him to do as he had a mind to and have what he wanted. The devil did not understand this at first—that one could be so generous and demand no pay for it. It was a complete overturning of all his previous conceptions; it was contrary to what he had been learning for ages. It must be confessed that he fearfully abused the good nature of Gottlieb for awhile; but Gottlieb was full of good nature—so free from selfish impulse that he entirely got the better of the devil's ugliness. The hard rock of selfishness can be dissolved only by the alchemy of pure love. Selfishness cannot grow out of itself as love does; it must increase thru perpetual antagonism. One cannot be selfish a great while in the presence of love, for selfishness has no inward force; and if it had no outward hate to feed upon it must die. So the poor devil gave way and began to live out of himself and thus came into sympathy with universal being; and once in full harmony with that imperial joy, what can turn the spirit back? When the streams of the eternal begin to flow in the channels of one's own volition no power in the universe can shut them off. There begun therefore, to be a free society of goodness. Gottlieb and his companion labored together and mutually increased each other's wisdom and capacity. It happened that they came across another stray devil, and he formed a third in their glorious company. Afterwards others came, and their paradise became a far-shining luster. In the course of ages millions of spirits had enrolled themselves under the banners of love; and where once only a gloomy cave appeared, a splendid city shone, hundreds of miles in width and breadth, with golden towers and palaces, streets, fountains and gardens; and round about it were radiant hills, forests, rivers, seas, glowing in strong and tender beauty. It was a world of happiness. The universal soul glowed in the clear radiance of a multitude of spirits. None sought their own glory, but labored to express, in outward act, the splendor that was within. O.

There was harmony everywhere; many diversities, but no discords. Each was himself, and tried to be no other. None was master, and the motto of all was, "Live for others."

Of course there was a stir in Pandemonium when this new phenomenon began to be realized. What to do about it was the question. Some thought it not worth noticing; others that it gave a chance for spoil. There was division in the councils of the damned. Satan promptly stopped it by saying that he himself would go and see what was to be done. He was quite astonished when he came into this resplendent paradise of free and loving souls. He could not understand the mystery of it. It was much more beautiful than anything that he remembered of heaven. It came over him, too, that he could not win any of its glory by the mere force of arms. He was treated with so much confidence—everybody was willing to give him the best—that he was ashamed to do any mean tricks. There was no use in it. Besides, there was no opportunity to tempt these happy souls, for there was no outward authority that he could induce them to dishonor. They only obeyed what was within, what was highest and grandest to the eager soul; and how could he or any one persuade the sun not to pour out its living light, not to march in jubilant glory thru the heavens. It is very easy to tempt one to eat an apple when one sees no good reason for not eating it. No wonder the devil had it all his own way with Adam and Eve, for he had common sense on his side as well as curiosity and mere passion. It was something "outside" a vague, abstract duty that said, "Don't eat." But when one's own heart and brain give the glowing command, the tempter could not carry the day quite so easily. The inner God is a quite different affair from the "outward" one, and when the devil tackles that he has his hands full. It was easy to provoke Eve to take a bite of shining apple that apparently was made to be bitten, since no one could give any reason why it should not be; but if the devil had tried to persuade the woman to surrender her love for Adam, to go contrary to the natural sweet impulse of her heart, would he have succeeded?

Satan was curious to find out the meaning of the things he saw. It was a fresh revelation of the universe, but dim and formless to his bewildered mind.

(To be continued.)

MEMORIES.

As gossamer threads in a bridal veil,
This delicate texture so finely wrought,

Are the memories of the days and years,
Which love's tender heart hath brought.

In the twilight I hear their echo,
When just at the close of day,
Mine heart is weary with striving
And fain would I linger their way.

From out the lavender flower's fragrant petals,
They speak of a fair, sweet face,
Which was to me in its setting rare,
As a shrine for every grace.

The gems have come, have gone again,
Bringing each one both joy and pain;
Yet sweetest of all that came to me
Those woven with love's glad memory.

Calling me—an echo back doth go
Into that past with its music sweet,
Its harmony, love and joy so complete,
Those years of the long ago.

That time of the long, long ago,
When each year as it hastened away
Dropped richest pearls from memory's jewels,
Which I string together each day.

—Isabel G. Patton.

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, 2t.

Centralized Bodies, Bonds and Powers, Standards of Faith, Union and Action, Religion of Antiquity Versus Phenomena of the Present Age.

There are many Spiritualists yet clinging to the rudiments of old theology who claim that we must have statements of faith as basis of union and action. Any creed statement or declaration of principles, however brief, will not work well in Spiritualism, because there is no common standard of what we believe, and never will be. Some believe much they do not know, and never will know. Some believe what others deny; things not true.

When a person knows a thing it ceases to be a matter of faith. Any known truth or established fact or comprehended statement is not of creedal nature, because creeds pertain to the unknown. If a proposition or statement is predicted on faith and assumption this is presumptive evidence, it is not true. What we know is of more importance than what we believe, and it requires many volumes to express what we know. Every attempt to set up a standard of faith or basis of union is a failure.

We have often observed in the Spiritualist papers accounts of local organizations, in the name of Spiritualism, with creedal statements, declarations of principles, rules and regulations as basis and bonds of union and action, calling their bodies "churches." And they are churches, sectarian bodies, doing what such bodies have done, contrary to the principles of Modern Spiritualism.

All Spiritualists, individually and severally, are free to have and hold their own ideas, faith, sentiments and principles, and express them in their own way. But any centralized body, authority, association, society or church that sets forth creedal statements or declaration of principles as bonds of union and action for the guidance and government of a body of people, is out of order. Such bodies, bonds and powers are usurpers, interlopers, invaders on the domain of Spiritualism.

It has solidity and presents something tangible and practical as a foundation, to be proven by its phenomena, its demonstrated facts and by the experience of each person. It is moving on by all right under the control of wise spirit guides and teachers.

Spiritualists always have been at loggerheads over statements of their principles because they contained expressions about a god. That is all right, for it is an imposition on Spiritualism which has no use for any god nor its equivalent or substitute.

We perceive no valid reason why we should hang on to old religious faith, fables, habits and customs. The consequence of religious beliefs has been terrible. Millions of human beings have been sacrificed upon the altar of ignorant, idiotic belief. Without the devil, hell and damnation of the Christian system to scare people into its belief, into the church, it would have passed into oblivion long ago.

We approve all reasonable opposition to evil deeds, bad habits, wrong doing by moral restraintment by argument and appeal by higher incentives, by moral suasion and instruction by aspiration for better things and higher life. In true religion all are free to think and act for themselves. None are made right or good or prevented from doing wrong by fear or compulsion. No body of mortals have the right to dictate, limit, control, interdict or exercise authority.

Some folks hold firmly to the Bible, for they say it contains morals and proves Spiritualism. We do not need it for that; we have proofs in our facts, demonstrations and experiences. If you want morals we find them in abundance, much better expressed, understood, in the philosophy and religion of Spiritualism, which stands before the world without a Bible to sustain it, no need to protect it, and gives us knowledge in place of faith, myth, theory; whereas, old religious systems have only the sanction of a musty, confused, questionable antiquity founded upon mythical philosophy and fabulous history.

We cannot know the truth of ancient lore, the alleged phenomena of antiquity—we can learn and know facts that occur now, of which there are millions of living witnesses. We want the truth direct from the spirit world now. The doubtful revelations of past ages are too dis-

tant for the satisfaction of our wants and fail to bring back our departed friends or locate them, leaving us in doubt; whereas, thru the revelations of Spiritualism millions of mortals of all classes enjoy a heaven on earth in the bright and consoling communion of loved ones gone before; and this colors their whole lives; exerting an elevating influence over them.

The vast boon of knowledge and consolation that we enjoy is compensation for all ills, trials and toils of mortal life; it gives us complete satisfaction and happiness. The proofs of a future life, irresistible and conclusive, the tokens of spirit presence and guardianship are the bread of life for which millions are yet famishing. It comes to each life as a blessing in the name of the departed. It is wisdom for the student; strength for the weak; comfort for the sorrowing; salvation for the lost; the hope of mankind and guiding star of destiny.

The inducements and incentives of Spiritualism to right doing, living, thinking, surpass any system of ethics or religion known on earth.

A. H. NICHOLAS.

BIGOTS AT WORK IN CANADA.

New Dominion Lord's Day Bill Sets Strict Limits to What May be Done on Sunday.

Ottawa, March 12.—The long expected Sabbath legislation is down. Mr. Fitzpatrick's bill prohibits the sale, or offering for sale, of anything, or the following of one's everyday occupation on Sunday.

Works of necessity or mercy are exempted, as, for example, necessary or customary work in connection with divine worship; selling drugs and medicines; work of physicians for the relief of sickness and suffering; receiving, transmitting, or delivering telegraph or telephone messages; conveying travellers and his Majesty's mails; maintaining fires or doing urgent repairs in cases of emergency, or other work of a like incidental character, essential to any manufacturing process which otherwise could not be carried on during the other six days of the week; continuance to their destination of railway trains in transit when the Lord's Day begins, which are loaded exclusively either with live stock destined for immediate shipment at any ocean port, or with perishable goods, or with both; the carriage to the next divisional point on any railway, or to the next regular port of call of any vessel, of any freight which is in transit by such railway or vessel when the Lord's Day begins.

NOT FOR PROFIT.

The following provisions are of interest.—It shall not be lawful for any person on that day to engage in any game or contest for gain, or for any prize or reward, or to be present thereat, or to provide, engage in, or be present at any performance at which any fee is charged, directly or indirectly, either for admission to such performance or for any service or privilege thereof. When any performance at which an admission fee or any other fee is charged is provided in any building or place to which persons are conveyed for hire by the proprietors or managers of such performance, or by any one acting as their agents, or under their control, the charge for such

conveyance shall be deemed an indirect payment of such fee within the meaning of this section.

NO EXCURSIONS ALLOWED.

It shall not be lawful for any person on the Lord's Day to run, conduct or convey by any mode of conveyance any excursion on which passengers are conveyed for hire, and having for its principal or only object the carriage on that day of such passengers for amusement or pleasure, and passengers so conveyed shall not be deemed to be travellers within the meaning of this act.

It shall not be lawful for any person on the Lord's Day to open to the public any park or pleasure ground or other place maintained for gain, to which an admission fee is charged, for any service or privilege.

NO SHOOTING.

It shall not be lawful for any person on that day to shoot at any target, mark or other object, or to use any gun, rifle or other engine for that purpose.

Violation of the act for each offense is punishable by a fine of not less than \$1 and not more than \$40 and costs.

Every employer who causes the act to be liable for each offense to a fine of not more than \$100 and not less than \$20, in addition to any other penalty prescribed by law for the same offense.

Every corporation which causes its employees to violate the act is rendered liable to a penalty not exceeding \$250 for the first offense, and for each subsequent offense to a penalty not exceeding \$500.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14k gold pen, iridium point, hard rubber holder cheap in price only; fully warranted, \$1.25.

Uncle Sam Stamp Box. Holds 25 postage stamps; one movement of the thumb delivers or receives a stamp without disturbing the rest; can't stick together or be destroyed, etc.

Uncle Sam Vesp Pocket Tablet. Aluminum look to write on; tear a leaf out anywhere without disturbing the rest; put new paper in yourself, 10c.

ALL THREE POSTPAID \$1.50. AGENTS WANTED.

UNCLE SAM NOVELTY CO., Dr. Lily Dale, N. Y.

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

56 Whitney Place, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth.

These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give an instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

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 astrology, telling 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 the world. Send us notices of your engagements or any other items of interest. Officers of societies, and reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in plain, 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 them short and to the point. We will adjust them to suit the space we have to use. A weekly number of your meetings will run on a postal card, and will look well in this column.

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

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

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBLISHED BY LILY DALE, N. Y.

Max Hoffman is filling an engagement at the Spiritualist Temple, Galveston-Texas. He will be there during the anniversary exercises.

D. B. Jimerson writes: I am now located at 193 King William street, Hamilton, Canada, holding seances and giving satisfaction to skeptics. Still the good work goes on.

A subscriber writes: I like THE SUNFLOWER because it presents Spiritualism in its right light and thereby lets the world know what it is. This is more important than the exposition of fraud unless it is made manifest as an objection under the guise of Spiritualism. There can be no fraud in Spiritualism, for any demonstration predetermined to counterfeit its phenomena is not Spiritualism and should be so considered in the exposition—as a thing outside of it and encroaching on our rights or domain. No church paper would ever discuss the actions of a pretended preacher as frauds in Christianity, and as though its cause were fraudulent. Then why should we commit that blunder and expose ourselves to the public in a way that can only be injurious to ourselves?

Mrs. J. Sowerby, secretary of the Physic Circle of Grand Rapids, Michigan, writes: Our society meets every Wednesday afternoon. We are having a good attendance, very interesting meetings and we are prospering. We recently had the pleasure of having Mrs. Amanda Coffman our talented home medium with us. It is said, "A prophet is not without honor save in his own country." It is not in her case. Mrs. Coffman is a good, honest worker and is appreciated in her home city. She leaves us, to do missionary work in Wisconsin during March and April. We congratulate the state officers in securing her services.

Mrs. W. T. Place writes from Washington, D. C.: The Spiritualist Temple League began its second year of existence the first Wednesday in March by the election of the following officers to serve the society and advance the cause of truth in this vicinity for the ensuing year: President, Mrs. W. M. Marrow, vice-president, Mrs. T. Place; secretary, Mrs. Wm. T. Place; treasurer, Robert P. Potts; trustees, Harry Lee, J. W. Nigh, and Mrs. Anna M. Zoller Lees. Trustees holding over, Robert Heinkle, Aaron Thatcher, Edward E. Evans. The report of the treasurer made the remarkable showing of all bills paid, and an increase of two hundred per cent on deposit to the credit of the building fund. This society was organized for the purpose of raising a fund to build a Spiritual Temple, consecrated to love and truth, in the National Capitol city. Last October it was considered advisable to engage in the work of promoting the cause by holding public meetings, expound the philosophy and demonstrating the phenomena of Spiritualistic truth, and endeavoring to elicit a wider interest in the work among free and fair-minded people. Our society holds no fellowship with fakirs, frauds or fortune-tellers, but fearlessly and unsparingly rebukes and denounces all such characters. Temple talks and tests are synonyms of truth, and such attract sincere, intelligent investigators, thus gaining strength and support of those who stand for moral integrity and purity in all the upright walks of life, here and hereafter.

R. T. Hendricks writes from Greensboro, N. C.: Kindly allow me space in your paper to announce to the many readers that at last the beautiful light of truth has opened up the way for us here in the Gate City of North Carolina to organize a society under the name of the Greensboro Society of Psychic Research. All things come to them that labor and wait. I have longed for an organization of this kind for a long time but could find no way to bring it about. But almost suddenly the way was opened up for me to come in contact with a number of different investigators of Spiritualism and Psychic Science, and the organization of the above named society is the result. We hope to have one of the strongest societies to be found anywhere, after we get into full working order. Our aim is ever onward and upward on life's progressive road.

Mrs. Elizabeth Craig writes: Your's is the first paper I have written to since I have made up my mind to work for Spiritualism, and I do so in order that Mr. Hulbert of Buffalo may see his prophecy has come true, when he heard me the first time in conference meeting at dear old Lily Dale. He said in less than four years I would be on the platform, as one doing most effective work for the Cause, and discredited my father's brother who was deaf and dumb, standing by me. I lectured for the First Spiritual Society and Sunday night had lectured several times for the Bible Spiritual Society to help them out, but I have joined the First. Now if you wish me to, I will write you from here and see if I can get you subscribers. Now that I have decided I shall put forth all the power I did in New Thought, and more, for New Thought was my profession, I never made a religion of it. Spiritualism has been and is my religion, therefore, my best efforts will be put forth for the good and advancement of the Cause.

Vegetarianism and Fruitarianism.

The difficulties experienced in adopting fruit and vegetable diet are much less than is commonly supposed and many who have done so will not indorse the remarks in SUNFLOWER of December 16th. Vegetarianism no more means living on nuts and nut-butter than it means living on ground wheat exclusively. A good way to begin is to knock all flesh-meat off the bill of fare, keeping eggs, milk, butter, cheese, as such products do not involve killing animals. Use brown (whole wheat) bread, and look to the cooking of the vegetables, that they are boiled in only enough water to prevent burning, none of the juice being thrown away. This is called "conservative" cookery in England, but I believe it is usual in America.

Personally I do not find that immense quantities of food are needed. I am always better satisfied when I do not eat meat. A lunch of stewed steak leaves me ravenous by the middle of the afternoon. On a wheatake I can last comfortably for several hours. A great deal depends on the stomach being accustomed to be filled regularly, but if the quantity be gradually diminished it will be found that the food is more thoroughly assimilated and therefore more nutriment is derived from a smaller supply. Cheese is an excellent substitute for meat, but should be well worked with butter, not swallowed in lumps. Careful chewing is, in fact, an essential in all right living.

I know that one can be a vegetarian and yet live very well, and cheaply too. In America no doubt cheaper than in England, as you have so many things that we rarely get here. Green corn and squashes—fine! Then "mother's pumpkin pies!" Then the fruit—and the vegetable—the catwba grapes and the bananas—why every American ought to be a vegetarian if only out of gratitude for the bounty of Providence.

J. B. SHIPLEY.

London, England.

The Chugs.

Mrs. Chugwa-Josiah, I want to do something to encourage the hens to lay. Oughtn't we take a poultry journal of some kind?

Mr. Chugwa—Oh, yes; subscribe for one if you want to. But I can tell you right now the hens will never look at it.—Chicago Tribune.

I am the universal whole—all that is and all that is not.

LAKE HELEN, FLORIDA.

The days have passed so rapidly that with the numerous duties of your scribe it has been impossible for her to chronicle the arrival and departure of many who have come and gone. The cottages are all full and more rooms could have been rented for light housekeeping. Hotel Cassadaga has been well patronized most of the season.

The Spencer House has done fairly well, as has the Lloyd and Sherman dining room, but owing to the mild winter north, people have come later and will go home earlier, but there has been more campers upon the grounds than ever before in the history of the camp.

The season is waning a little now but there are many upon the grounds who will remain long after the closing of the camp session, so beautiful and healthful is this little city among the pines.

There was a few days cessation in J. Clegg Wright's class work on account of a very severe indisposition but he has now returned to his work, better in health, and with a renewed spiritual vigor that is claiming the attention of many intelligent people and causing them to regret that the season closes so soon. His lectures upon the platform have been appreciated by many who were, from force of circumstances in attending to their duties, debarred from attending his class.

Prof. Peck has been at the head of all the entertainments and they have in every instance been a success. He is a favorite with the young and old and all readily respond to his call for help. The last entertainment was a minstrel show in which several couples became dark brunettes and took part in a cake walk. The winners of the cake were Mr. Theodore Ryan and Mrs. Farth Spaulding Ryan of Norwich, Conn., who have, since their sojourn at Lake Helen, entered into a life partnership, with the best wishes of their many friends. The next prize was won by Mr. and Mrs. Frank Johnson of this place, and the third set of prizes for the pair who appeared the most ridiculous was won by Prof. Peck and Mrs. Bartholomew—and some fine acting was done, but all of Prof. Peck's work in other ways has not detracted from his platform work. His lectures have been of a high order, and each deserve special mention but your scribe is afraid of editorial scissors. Mr. Peck has been seconded in all his ways by his charming niece Miss Grace Hawten of St. Louis, Mo., who has worked and sung herself into the hearts of the friends at Southern Cassadaga.

Mrs. Laura G. Fixen, who, four years ago made her maiden speech upon Spiritualism here from the subject "Ye shall have power" has since visited the other countries and wrung laurels, has delivered two lectures from our platform that were listened to with great interest by large audiences. The greatest message ever given to the world—the tiny rap, was of special interest as it compared Spiritualism to other religions and showed its supremacy over others teachings in bringing out the self-hood of immortal souls, and their responsibility instead of expecting to be "saved by the blood of a savior." Both lectures were replete with progressive ideas.

Mrs. Carrie Firth Curren of Toledo, Ohio, is again at our camp and has favored us with two lectures. One subject, "Soul unfoldment" and the other "When the mists have cleared away," both were full of helpful thoughts and showed how evanescent are all thots of reform and growth that do not have their source in the soul. Mrs. Curren has been president and is now treasurer of the Ohio State Association and an active worker for State and National Association. She will visit Tampa on her return North and minister to the society for a time.

Mrs. M. E. Clark of Syracuse, and Mrs. Stumpf of Brooklyn, N. Y., both ordained ministers of the State Association have spoken very acceptably from the platform. Mrs. Clark has been filling an engagement in Canada and will return there this spring. Both of them are test mediums and are called excellent in private and in public.

Mrs. Spaulding of Norwich, Conn. gave a Sunday morning lecture upon the subject, "The true spirit of Liberalism in Religion." It was a fine lecture and well received by the hearers, and her guides gave consol-

ing thots and brought her hearers to the knowledge that the so-called dead are around us.

Never in the history of the camp has there been more talent than is represented this year, and the conferences have been symposiums which have brought out that there were sermons in themselves. Hon. Alonzo Hubbard, Pres. of the Queen City Camp, Vt., has been one of the many to interest his hearers upon the various themes chosen and the conference of the 19th will be long remembered.

The memorial service for Mrs. Eva Carrigue who had been one of the officers of the Woman's Association was full of touching memories. The platform was beautifully decorated, and was occupied by the lady officers and the singers and her empty chair draped in white and decorated with roses and jasmine was a reminder of the form who had occupied it, and we fully believe she was there and listened to the kind words spoken by her many friends. Judge James Underhill was also spoken most tenderly. He had been so much to the camp in many ways that it was very hard to think we would not see him in the form again, and Mrs. Arthur Underhill, tho not of our belief, had tried to help us all she could; we congratulate her that pain can no more reach her and that peace and knowledge are hers.

Mrs. Mary McIntyre of Massachusetts, was also remembered most gratefully and Mrs. Sarah Ranney of Columbus, Ohio, who made such a fight for life and then went home to die or rather to change into the real life, was also remembered. Others who had passed on before were spoken of with kindly feelings and sweet songs were sung until it seemed that all might truly sing

"O, I hear in the sacred silence
The tread of angelic feet,
I feel white hands on my forehead
In a benediction sweet."

We left the place with tear-dimmed eyes, but happy hearts—God's worlds are never far apart.

Pres. G. N. Hilligoss and wife tendered a reception to Mr. and Mrs. W. E. Edwards of St. Paul, Minn. They are old friends of Mrs. Hilligoss and everything was done to make it a very delightful evening. Dainty refreshments were served. Prof. Peck was "Toast Master" and many brilliant responses were given all were invited and there was a large crowd. Altho the Minnesota friends were not here very long, they were so kind and agreeable that all felt they were bidding good bye to friends of long standing.

The three Miss Hendricks have been very helpful in every way to the camp and Miss May Hedrick has followed the Sunday afternoon speeches with messages which have comforted many hearts. There is the promise of mediumship that will do much toward opening the closed doors of aching hearts and bring joy in darkness. She has given the

writer a message or description which is valued very much, a history in a few words of a friend of long ago which would apply to no other.

Only one more week of camp and one more letter from your scribe.
CARRIE E. S. TWING.

Wedding at Galveston.

The Spiritualist Temple was the scene Wednesday evening at four o'clock of a pretty wedding which united Mr. Edward Trostman and Miss. Bessie Adele Wern in the holy bonds of matrimony. The ceremony was performed by Mr. Ring.

The altar was verdant with palms tastefully arranged. The wedding march was played by Prof. Blood and Prof. Tiedmann, and during the ceremony Miss. M. Dobyns sang "Call me thine own." The bride was attended by her cousin Miss. M. Rosenberg, and the groom was attended by Mr. Charles Wern, a brother of the bride. The auditorium was well filled with the friends of the couple, and at the conclusion of the ceremony they came forward and offered their congratulations.

Mr. and Mrs. Trostman left on the Southern Pacific train the same evening for San Antonio where the honeymoon will be spent, after which they will make this city their home. Both are well known here and very popular.

The shepherd's crook does not make the crooked sheep.

Clothes do not make the man, though they often mark his mind.

The flowers of triumph are watered by tears.



THE GREAT RESTORER OF DISEASE OF ANY KIND.

It matters not how long standing or how hopeless or how many doctors you have had.

This Great Remedy will Cure You.

ALLIANCE, OHIO.
"Mr. Editor—Dear Sir: I wish to say to four readers that I have taken treatment from Dr. R. P. Fellows, 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, as each 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. Fellows. I have improved like magic under his treatment, in taking his SYSTEM OF LATELY, 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. FELLOWS.
\$1.00 PER BOX. It only requires a few boxes to cure in the worst form of disease. Address,

DR. FELLOWS,

Vineland, New Jersey.

As this Marvelous Remedy is a spirit prescription, the Spiritualist or the land who are sick, should send for it. They will find no earthly remedy can compare with its great healing power.

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.

Address all communications to the

GOLD EAGLE MINING COMPANY,

240-66

120 South 11th Street, Lincoln, Nebraska.

