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

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SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM.

President of the First Spiritual
Church of Baltimore.

The contest over the will of Alexander McLroy, late of Philadelphia, which was decided in 1903, is still fresh in the minds of those who keep in touch with matters affecting Spiritualism.

This case is entitled Buchanan vs. Pierie, and is recorded in 205 Pa. St., 123. The married daughter of the decedent was the contestant. She was not in sympathy with her father's belief in Spiritualism and she tried to get him to give it up. Their discussions on the subject, very naturally, led to a straining of their friendly relations. She was left a liberal annuity but she was not satisfied because a large sum had been given to erect a building to be called McLroy Hall and to be devoted to the interest of Spiritualism.

It was claimed that the delusion to which he was subject was an unfounded distrust of his daughter. But the court found sufficient reason for denying the validity of that specious charge in the manner in which the daughter attempted arbitrarily to interfere with her father's freedom of thought. The opinion of the court has nothing very striking in it; the case was too plain and the doctrine laid down follows the general doctrine. The will was sustained.

Judge Potter, however, took occasion to say in this case: "Believing as I do, that these manifestations (meaning the spiritual manifestations testified to in this case) were correctly described by Vice-Chancellor, Gifford, in Lyon vs. Home, L. R. 6, Eq., 665 682, (here the judge quotes from that case the part of the opinion referring to Spiritualism as "mischievous nonsense," which will be found more fully quoted below) still it seems to me to be entirely clear and it can not be said that a person who does believe in their reality, is, because of such belief, of unsound mind, or subject to an insane delusion. No court has as yet so held."

The judge is to be commended for his impartiality, but it was rather a late day for him, by the expression of his private opinion, to take a fling at the manifestations of Spiritualism which are vouched for and believed in by as able and intellectual men as ever sat on the bench from which Judge Potter delivered his opinion.

In the case of Robinson vs. Adams, 62 Me. 369, decided 1874, we discover to a marked degree the prejudice of the counsel for the contestants and the attempt to play upon the religious opinions of the court. Without going into details, the salient facts are these: The greed of a new son-in-law. His taking in his name a deed for property which he had agreed with his mother-in-law should be placed in her daughter's name, the mother-in-law paying the larger part of the consideration. His conduct led his mother-in-law to distrust him. Subsequently she becomes a believer in Spiritualism and thereby incurs the displeasure both of her daughter and son-in-law. They treat the old lady with discourtesy. The son-in-law's treatment of her shocks her refined sensibilities. When the mother-in-law makes her will, she gives a life interest in her property to her daughter with the remainder to her children and in the event there are no children living at the time of her daughter's death, then the property is to go to the testator's own sister and brother thus cutting out the son-in-law, except that he might share the life interest of the wife. When the old lady died her daughter contested the will on the ground that she was insane

on the subject of Spiritualism; but neither the court below nor the court above agreed with the noble daughter, the honorable son-in-law and the Christian counsel. I will quote here from the argument of counsel: "Such a court (as the one addressed) will not ask a jury, whether the universal philosophy is true, which teaches us that there is a great gulf betwixt the dead and the living, 'so that they which would pass hence, can not; neither can they pass to us that would come from thence; nor whether 'the spirit of man goeth upward' and has no longer any habitation here and can no longer have any participation in the affairs of the living, nor will such a court admit, that departed spirits can invest the bodies of the living, whether such spirits are as pure and holy as Milton's angels, or as hideous and fiendish as Dante's devils."

"But this court, we confidently trust, on the other hand, acting in harmony with that other Christian court speaking for the British nation but a few months ago, by its Vice-Chancellor, Gifford, will judicially declare, that this system of Spiritualism, as it was believed and acted upon by the testatrix, 'is mischievous nonsense, well calculated on the one hand, to delude the vain, the weak, the foolish and the superstitious; and on the other to assist the projects of the needy and of the adventurer; and that beyond a doubt, there is plain law enough and plain sense enough, to forbid and prevent the retention of any acquisitions obtained thru its aid.'"

Here the counsel for the contestant cites Lyon vs. Home, 6 Eq. cases L. R. 665, decided 1868, as "That other Christian court speaking for the British nation." The language contained within the single quotation marks in the last paragraph, is taken verbatim from the case cited, and in commenting upon it in their argument, the contestants' counsel say: "This is not only good logic and sound sense, but good orthodox Christianity also."

The case of Lyon vs. Home, cited above, was clearly a case of the exercise of undue influence by a pretended medium. The case was instituted to set aside the gifts made to him.

The facts are these: Mrs. Lyon, a widow, aged seventy-five years, within a few days after first seeing Home, who claimed to be a spiritual medium, was induced, from her belief that she was fulfilling the wishes of her deceased husband, which wishes were conveyed to her thru the medium of Home, to adopt him as her son and transfer 24,000 pounds sterling to him; to make her will in his favor; afterwards to give him a further sum of 6,000 pounds; and also to settle upon him, subject to her life interest, the reversion of 30,000 pounds. These gifts were made without consideration and without power of revocation.

Under these circumstances, it is perhaps pardonable in the court, which disclaimed all knowledge of Spiritualism as it was presented to him in the case. The gifts were revoked. In the case of Orchardson vs. Coffield, 171 Ill. 30, decided 1898, we have another instance of a professed medium imposing upon an old woman apparently to get hold of her property. Mrs. M., a widow, at an extreme old age and suffering from an incurable disease, married Orchardson, the professed medium. He succeeded in getting her to believe that he possessed wonderful powers; as a result of which, she addressed him as the "Son of Wisdom," became his bride and made her will in his favor.

A part of the opinion of the court is as follows: Belief in Spiritualism is not proof of insanity, but if, thru that belief, one is led into the delusion that another is a god,—a Christ,—or gifted with powers and faculties belonging only to superior persons, the believer of the delusion

is insane on that subject, and if he is prompted to make a will by that delusion, his will cannot be maintained."

This case was distinguished from Whipple vs. Eddy, 161. 111. 114. It seems to me, that the court erred in designating as a delusion, the belief that some persons are gifted with extraordinary powers and faculties. Every intelligent and experienced Spiritualist knows that there are superior persons—superior because of wonderful spiritual gifts or faculties. I think, it should have been sufficient to have said, that whether Orchardson possessed these great gifts or not, he succeeded in making the testatrix believe he had them and that thru this belief he gained dominion over her mind. The will, of course, in this case, was set aside, as it should have been.

(To be Continued)

THE SPHINX SYMBOL.

The late Professor Max Muller has said: "No savage ever worshipped a mere image of wood or stone but he always had in mind a Greater-than-himself, and the idol was only a Symbol of This." We must agree that idols have had a place among the civilizing agencies in the world's history. The feelings of fear and reverence evoked by the elemental powers of Nature, which the savage recalled in the presence of his idol, were the same emotions which he by-and-by experienced in the presence of a fellow-creature spiritually greater than himself. Carlyle has told the world what an influence hero-worship has on developing humanity. With the progress of the ages man's consciousness of God grew clearer and more intense. His intuition was deepening, and it was but a question of time when symbols helpful to the growth of the spiritual life should supersede those fetishes hideous to the eye, and which degraded rather than elevated and freed the soul.

One of the few beautiful and helpful idols of the young world was the Sphinx. Its great size and durability alike testify to the skill of the builder and the estimation in which it was held. By it are symbolized two essential characteristics of the spiritual life, viz., Strength and Beauty. What figure could more fittingly express the idea of strength than that of a lion? There was one defect, but that was remedied. The Egyptian cut off the face with the cruel jaws and substituted in this place of honor the features of a maiden. Then, Strength gazed upon the world thru Beauty's eyes. Woman is the perfect symbol of beauty. No one can look on G. F. Watt's picture, "She shall be called Woman," without acknowledging this. There we see that Woman, appropriating the Spirit of God, manifests it on its highest plane, while the same spirit on a lower plane reveals itself in the birds, butterflies, and flowers.

Ancient man in the worship of the Sphinx, then, had prominently portrayed before his physical and inward eyes these two prime qualities, strength and beauty. Someone may say, We have higher thoughts than these in the holiness of God and the love of Jesus. True, but we must remember that holiness, and love, and joy, and peace are but these same principles, strength and beauty, realizing themselves in actual life. Strength and beauty are manifested by everyone who wills to be energetic and pure. Intuition grows in the reverent. The pure in heart see God. The danger is lest we should sit at ease during the hour for worship, and, lacking spiritual insight, see less than the ancient worshippers at the shrine of the Sphinx.—Light.

G. W. BUCKTHOUGHT.

The possible stands by us ever fresh. Fairer than aught which any life hath owned.—Jean Ingelow.

MORRIS PRATT INSTITUTE.

A FEW OF ITS ADVANTAGES.

This school possesses, for all students with progressive minds, advantages not found in other institutions of learning. It stands for the truths of Spiritualism and for the defense of its rights; for the unfolding of mediumship and an understanding of its laws. Other schools are, to all intents and purposes, Christian, either expressed or understood. As a rule they are opened by Christian services, pervaded by Christian influences and leave the impression on the mind of a graduate that Christianity, as taught in the churches, is the only true religion. Spiritualism is either openly denied or silently ignored. To practice mediumship is to invite social ostracism for the pupil and eventual dismissal for the teacher. And we are aware there is no surer way to kill one's convictions than to allow them to be stifled in their expression.

HIGHER CRITICISM.

This school stands for the study of Higher Criticism. The Bible is shown by actual demonstration to be not a revelation from God but the work of men, and was a thousand years in being written and brought to its present form; that it is not reliable in its history, its philosophy, its astronomy, or its geography and is defective in parts of its moral teaching. On the contrary other schools, as a rule, throw no light on the Bible but leave the impression that it is the infallible revelation of God, an impression which absolutely unfits one for being a teacher of the higher truth.

COMPARATIVE RELIGION.

This school takes up the study of comparative religion and shows from the light of Archaeology the place in the evolution of humanity which each religion fills, how it originated, how one grew out of another, how each was believed to be divine and its books sacred, and how each will finally pass away and be superseded by higher truth. But other schools, as a rule, are dumb on this subject—a subject so important that a public worker, ignorant of it, is more likely to be a hindrance than a help to the reconstruction of religion on earth.

WAR OF THE CHRISTIAN CHURCH ON SCIENCE.

This school uses, as one of its text books, the history of the war which the Christian church waged through all the centuries against science and of the persecution and even tortures it inflicted on scientists. It tells us that "Christian Theology put back the intellectual development of Europe 1300 years." No other school in this land teaches such history. Public sentiment is such that it will not allow any history to be used in school that tells the whole truth in regard to the career of the Christian church.

RHETORIC AND LOGIC.

One might suppose that such a study as rhetoric or logic would be the same in all schools. But it is not. Every study is colored and changed and almost remade by the teacher and the kind of inquiry and discussion which he permits. The chief object of rhetoric is to give the student practice in the preparation of themes for public or private work. In this school among the subjects selected for this work are Spiritualism, Spirit Intercourse, the Bible as Literature, the human origin of Christianity, Buddhism, the universal religion, truth, the highest authority, spirit phenomena and its place in science, and kindred subjects. How many schools or teachers or text books in this country make use of such subjects in teaching composition or in illustrations in logic? We have one of the

ablest text books in psychology of which I know, but the author takes the ground that all "spirit manifestations" have no objective reality but are purely subjective. In this school such statements in the book are denied by the teacher and the ignorance of the author is exposed. Does the reader think this is done in other schools either by student or teacher?

FREEDOM OF THOUGHT.

The very atmosphere of this school is to encourage individual freedom of thought on every subject however radical. But the atmosphere of schools in general is such as to generate conservatism, and to keep students in the old ruts. For a text book with new ideas touching religion, to be admitted into the schools of the land it must run the gauntlet of conservative Christian scrutiny almost as severe as for a book to find admittance into a Sunday school. The same men to a large degree control both. The objection which many Spiritualists have to education is that it tends to petrify the minds which receive it. No doubt this has been largely true. History shows it. The most brilliant minds of Europe for centuries were hampered in their intellectual work by the Christian narrowness and bigotry of the universities and other schools. And it is true today in our own land. But the fault lies not with education but with the school where the education is received. Schools can be and ought to be and this school is progressive and not conservative. This school is the remedy for a petrified mind.

EVOLUTION.

One of the prominent branches taught in the course at this school is evolution as set forth by Darwin and his compeers. It is impossible to conceive how proper work can be done for truth in this age, by any one ignorant of this subject; and yet, so far as I can discover, it is not to be found as a study in the schools of this country until one enters college, and even there only in a moderated form by lectures under the general head of biology.

ORATORY.

Another important branch is oratory, which runs through the whole two years' course in this school, but which is not generally taught in schools except perhaps in large cities. It was never taught in the schools of this city till this year and then only because of the fast growing influence of Mrs. Niver, teacher of oratory in this school. The teachers of the city came to her for instruction which led the school authorities to have a teacher of their own—a good Baptist.

TECHNICAL SCHOOLS.

Technical schools are rapidly multiplying in this country because the public does not fit and is not intended to fit students for any special avocation in life. This school teaches the common English branches but it is also technical. It does not fit one to be a lawyer or a chemist, but it does train one to be a successful worker with pen and voice in the broad field of progressive ideas, religious, governmental, humanitarian and psychic, to which Spiritualism in its highest form opens the way and takes the lead. No other school in the land of which I know makes this a specialty or even covers this ground.

ADULT SCHOOLS.

The public schools are for children and youth and for them only. Even if the law allowed adult attendance, what person of 40 or 50 or 60 years of age, seeking an education which unfortunately was missed in earlier years, would for one moment consent to enter classes in the public schools, made up as they are of children or youth in their teens? Under the power of Spiritualism there are adults who have been born again and become filled with a new inspiration and a

Continued on page 8.



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W. H. BACH, Managing Editor.

J. Clegg Wright, Georgia Gladys Cooley, Mrs. Maggie Wildrick, at Oil City, Pa.

Sunday afternoon at 3 o'clock and in the evening at 8 o'clock, the people calling themselves Spiritualists held meetings in the auditorium at Monarch Park.

Probably 1,000 persons were present at the afternoon meeting. The exercises lasted over two hours. The audience were patient and attentive for three-fourths of the time.

The place was well filled when Mr. Steck, of Oil City, called the audience to order at three o'clock, and announced a piece by the Franklin Orchestra.

Georgia Gladys Cooley, of Chicago, then read Longfellow's poem, "Resignation."

Mrs. Maggie Wildrick, of Lily Dale, N. Y., then sang, "Face to Face," very acceptably.

Chairman Steck made what he called "a few brief remarks." Mr. Steck made a very good Chairman and explained that he had no speech and did not pretend to make any but what he said was evidently sincere and was interesting.

He told of a meeting in Oil City years ago, upon the third floor, when Mr. Baxter was the lecturer. There was more now than then, and men were more liberal and tolerant.

Mr. Steck insisted that all Spiritualists were good citizens, that they were not intemperate nor dishonest. He declared that all the world would accept these doctrines some day.

"We Need You," to the tune, "I Need Thee," was sung. The words are as follows:

We gather here this hour, O spirit friends, To consecrate our powers to life's best ends.

We ask that truth alone shall be our guide, May love our spirits warm, no foes divide.

May light, more light be shed along our way, And duty's path be shown each coming day.

We need you, spirit friends, along our way; And for your loving help we humbly pray.

CHORUS:

We need you, O, we need you, Blessed ones, we need you, Inspire our souls with wisdom, O angel friends.

The Chairman next introduced Mr. J. Clegg Wright, of Amelia, Ohio, who spoke for forty minutes. Mr. Wright has been before the public for nearly half a century. He gives evidence of being well informed, a metaphysician of trained intellect, and possessed of good knowledge of human nature, and all nature.

We give our readers an epitome of Prof. Wright's address, much of which was too deep for many of his audience. The address, was able throughout and commanded respectful attention except when his lively and flippancy made a sad descent from the divinity and gravity of his subject. He appeared to attempt to adapt his remarks to his mixed

audience. He also seemed to carefully avoid the word God in his sentences, and he left the impression that his creed considered man the highest intelligence, save that as spirits developed to a higher intelligence after life here.

In the main he said: Mr. Chairman, sisters and brothers: This is a magnificent meeting, in a magnificent place. These scenes are articulate. Nature talks here. All things are vocal with the voice of knowledge.

Our beliefs are largely made by our surroundings. If I was born in Turkey I would be a Mohammedan; if born in Dublin, a Roman Catholic; if born in Oil City, an oil man; (laughter) Oil City's surroundings might have made me a millionaire.

This is an age of change. Fifty yeays ago a thing like this today would have been impossible. Prejudice against meetings of this kind and travel on Sunday. Then we had no use of electricity. Why the tram car and the bicycle are now running on to old fogies and knocking them into fits!

Science has worked these wonders. Science is the savior of the world. Ignorance is the curse of God. These are the days of the study of man. What is consciousness? I am. I think. I know. And I know I am different from another. This establishes personality. We are one and another, not the same. Every man, woman and child in every country in the world is a separate soul. What is a soul? It is a thinking thing. The soul makes you, and works in you. It has intellect, emotions, passions, sentiments, and all these in combination constitute a personality. The wind upon the leaves, moves each its way, made alike, but of different action; so of souls.

All soul substance is the same, in general, originally, but of varying characteristics. So it is by the action, and the results of action, that we know a soul's characteristics. Soul growth and expansion are more in this age than in any former age. By inventions and discoveries we have changed all phases of all arts and the activities of civilization.

I will not say spirit today, for many of you have a prejudice; I will say force. Force is in all nature. It moves all. We do not see spirit, that is force. We can only see the results of these. We can see what force, or spirit, does. We cannot see a soul, our own or another's, but we can see the results of its work, in act, in science, in esthetics.

Man's constitution has been studied lately as never before. We have gone in, into the very secret chamber of the soul's mystery and heard voices and understood things. Old creeds and systems are decaying and dying. Men will not accept now on a "he says so," of some ancient one. The question now is, not what you believe, but what do you know? And not only, what do you know? but how do you know it? Men will not believe without evidence. Such belief is superstition, and superstition always stultifies the intellect, and enslaves the soul.

Men once saw a god in every force. There was a god of the wind, a god of the thunder, a god of the sea, a god of the skies, until there were more gods than men in some places! Why, there were more gods in some nations than there are black-berries in New Jersey!

Then the superstitions, so many of them. That old one about hell! The parsons said there was a hell where souls were burned! Just think of it, a place where they used Oil City's oil to burn men's souls! Then, there was a devil to supervise the job! Did you ever see the devil? I would like to see him. If we could only catch him we would organize a society to kill him.

But superstition is not dead yet. There are today wise men with small intellects and large egotism. They meet new ideas, and oppose them. Then they say, "pooh, pooh!" Then they study some, and see the new ideas are coming, so they next declare they knew that all the time! Forty years ago I knew all about Spiritualism! But I find I do not know much about it yet!

What is Spiritualism? Briefly it means simply to conform your life to nature. Bring all thy soul, all thy faculties, all thy powers, all thy talents into harmony with nature, that is Spiritualism. Nature's

laws are supreme. Dost thou make wise use of them? Dost thou make the wisest use of them? Always obedient, always seeking the highest! Then thou hast well begun as a Spiritualist.

What is a medium? We are all mediums, only some are more sensitive, and so more useful than others. That one is the best medium who is most sensitive to mind motions. But that does not mean getting spirits into you. That would make you crazy. To be a medium you must get in co-relation, co-operation with the spirits of others and respond to their soul's sympathies. This thing of having devils in you is silly. One ghost cannot get into another. The Mormons are teaching that falsehood yet, and some parsons are, also.

There are ghosts, very many ghosts, but they can't hurt anyone. They are outside, and must stay outside of us. If the mind waves of one spirit got into the nerve ganglion of another there would be a state of confusion and insanity would result. So when a medium reports it is in communion with the mind waves of a spirit. The electricity does not pass thru the wire, or in the wire, the waves touch, and that bears the message. So when some orators wrapped in that on some high theme, his aroused soul may be touched by the spirit waves of some angel spirit and he be helped thereby to do more than can of himself. That is inspiration. All the truth was not given in bygone ages.

We are growing brains in this age. The brains of the men and women of this age are larger than when William Penn bought this land from the Indians! We are getting to day a new faculty, sometimes called a sixth sense. It is intuition. But the French word clairvoyance expresses it better, meaning clear-seeing. But it is more than that, because this latent power, sees both ways, fore and back, things past and things to come.

The Egyptians understood this sense when they worshipped the dog star. The ancient Jews understood it when they put the Urim and Thummim on the priest's breastplate. So the mediums understand it today.

But it depends upon temperament as to the line of information a medium can best give. Some have more preceptive faculties and others more highly spiritual. Jesus, the Nazarene, was of the highly spiritual class, and so was Swedenborg.

I can tell the temperament as soon as I see a person. I can tell the shape of a man's brain if I see his writings. I can tell the temperament of one if I but hear his voice, or see only his finger! I can tell the temperament of a poet by reading his writings.

So we all may by the study of human nature. The day of better things is here. We have been told by the priests that we must believe them or be damned. Well, I'll be damned before I believe them. I will be free, and believe only on evidence that convinces. This is the real freedom, the true freedom, the freedom of the soul. We are all going to a better country where I to I will never be discussed by Bryan, or anyone else. Let us awake, and rise up to what lies just beyond in a better country, where we all may meet in higher life, the loved ones we once knew here.

Miss Georgia Gladys Cooley was next introduced and gave very interesting tests.

SHALL WE APE EUROPE.

Shall this Republic be an example of Peace, Honor and Freedom to the Nations or Ape Europe an "Armed Camp" the Second—A Blot on Civilization—a Sorrow to Angels.

The eminent author James Parton in his "Life of Jefferson," terms some of the opponents of that great statesman "Unteachable minds." This era has a large cult of such reactionists—a certain official avers that war is the only remedy when a nation greatly outrages another. The falsity of the avement is evident to any one conversant with the history of this republic. Jefferson's superb statesmanship was effectual in adjusting the British—Chesapeake outrage without an appeal to arms—to the butchery of humanity. Franklin and other great minds of the Revolutionary era endorsed Jefferson's policy, and even that embodiment of force

and slaughter, the first Napoleon, commended Jefferson's humane action, refusing to make earth a hell. Under the wise and beneficent policy of Jefferson, this Republic was the hope of the world—the example of peace, honor, freedom to the nations of the earth. That scholarly reformer, Hon. Edwin D. Mead, terms this nation "Jefferson's Republic," and appeals to her people to be true to his policy and laments the vast wastage of billions of money on militarism which should be applied for beneficent and useful purposes. If England's great poet could write "Cromwell, England hath need of thee," infinitely more truthfully could this Republic exclaim "Jefferson, this Nation and indeed the world hath need of thee at this hour." Fore-runner of Jefferson was the great Seer Isaiah and his noble dictum was illustrated 2600 years afterwards by the peerless statesman Thomas Jefferson.

LINCOLNIAN.

TO MY CRITICS.

"He who ruleth his own spirit is greater than he who taketh a city."

All that I denied was that Napoleon Bonaparte originated this sublime, Biblical truth. I have heard it quoted all my life. All Bible students are familiar with it.

The secret history of Napoleon reveals the fact that he was very fond of good eating and he always had several mistresses whom he visited secretly. Nearly all the worldly, great men in human history were drunkards and libertines. That is the reason their lives were really ignominious failures. Byron, Poe and Burns were drunkards. Alexander the Great was a great drunkard and libertine, who died in a drunken debauch. It is well known that Gen. Grant was a drunkard, not a libertine. The vices of great men are usually concealed and relegated to the silence after death. Napoleon was sick at the Waterloo. A disease of the kidneys brought on by his vices.

I used to think that all great men drank, therefore, I would drink and I, too, would be a great man. I finally found I was great—a great fool—and these other

men were simply greater and bigger fools than I.

I must thank my critics. I am not afraid of criticism, censure, or opposition. If we all agreed, there would be no progress—only stagnation and death. I am glad that Spiritualists can think; that they have opinions of their own and dare express them.

O. L. HARVEY.

SPECIAL NOTICE.

"MINNESOTA."

Mr. Henry Hegdahl a regular ordained minister of the Minnesota State Spiritualist Association, is doing missionary work, and is open for engagements anywhere in Minnesota. Societies and parties wishing his services, can correspond with F. E. Irvine, Secretary, Minnesota State Spiritualist Association, No., 904, Hastings Ave., St. Paul, Minn.

The Heights.

I cried, "Dear Angel, lead me to the heights, And spur me to the top." The Angel answered, "Stop And set thy house in order; make it fair For absent ones who may be speeding there. Then we will talk of heights." I put my house in order. "Now lead on!" The Angel said, "Not yet; Thy garden is beset By thorns and tares; go weed it so all those

To be a hypocrite is to pretend to be what you do not desire to become. "Act as if you were and you will find that you are," is a great law, and proves itself true to everyone that applies it. There is no hypocrisy in trying to appear as high as your ideals, even though the surface indicates that you have not reached the goal. The one that tries, and fails, is much higher in the scale than the one who does not try for fear of failure and censure.

To live close to nature, to live a natural life, and to follow natural laws, is to be one with God on that plane, to do the Will of God in the outer world.—Eternal Progress.

The Sunflower

For the New Year.

THE Publisher and assistants in the Sunflower office point with pride to the record of the paper for the past eight years. Beginning small as it did, and gradually having a healthy growth, it is today a peer among papers of its class, standing for the highest and best in Spiritualism and Freethought, as well as for the advancement of Scientific Thought.

The Coming Season

will be made one of the best yet. In addition to the Spiritualistic and Freethought features, we will include a series of SCIENTIFIC ARTICLES, embodying the latest ideas of leading scientific men on obtuse matters. The Secret of the Pyramids, Ghosts and their Antecedents, Archeology, Discoveries in Ancient Ruins, even a scientific treatise on the "Sea Serpent" is on the list. Do you think it is a myth? Then read what scientific investigation has to say about it.

SPIRITUALISM

as usual, will have the leading position, and among those whose articles will appear, are the leading writers and thinkers of this and foreign countries.

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LILY DALE NEWS.

THE ARISEN PIONEERS.

Are they coming? Are they coming to the beauty-spot they made? Are they coming? Are they coming in their angel robes arrayed? Will they glorify the landscape? Dazzle in the spacious halls? Yes, the pioneers are coming in response to myriad calls.

EMMA ROOD TUTTLE.

The gates are open.

Everywhere are happy faces, preparations, and hurrying to and fro to meet the conditions that are required of those who are responsible for the welfare of our visitors.

At 10 a. m. Friday morning the first gun was fired when the North-western Band gave its first concert. The membership consists as follows: Leader, Ernest Gordon, violin and Baritone; S. Barkell, cornet; Chas. Schneider, viola and alto; Roy L. Phillips, flute; Perry Dillion, trombone; Fred Coleman, traps and drums; L. C. Reinecke, bass and tuba; R. Barkell, cornet; F. Brehm, second violin and alto; A. J. Patrini, clarinet. The music is much appreciated both in concert and dance features.

The exercises commenced with a selection by the orchestra, after which Mr. John T. Lillie was introduced as chairman of the session. The address of the day was given by Mrs. A. J. Pettengill and was enthusiastically received, as were also the messages given at the close.

In the evening a reception was given. Addresses were made by J. Clegg Wright, Thomas Grimshaw, Mrs. Stumpf and Mr. Armbrurg, and as an event of the evening the following telegram was read:

Alameda, Calif., July 13, 1906.

Mrs. Geo. L. Humphrey,
Lily Dale, N. Y.

Love and greeting to Vice President, co-workers and friends. Anticipating the most harmonious, peaceful and prosperous session ever held, I am with you in the spirit.

ABBY LOUISE PETTENGILL.

The reading of the telegram was received with loud and continued applause and the best wishes of all were expressed for our absent president.

Saturday morning J. Clegg Wright delivered the first of his series of class lectures in the Auditorium. The Forest Temple meetings were in full blast at 9.30 a. m., 4 and 6.30 p. m., and the afternoon meetings consisting of a lecture by Mr. Wright and messages by Mrs. Pettengill was well attended and fully appreciated. The evening was devoted to the seance at Library Hall and dance in the Auditorium.

The opening was very auspicious. The meetings were greeted with a larger attendance than any year for a number of seasons, and they appeared to be exceedingly well pleased.

The past week has been one of activity. The event of the week previous to opening was the fire department benefit arranged by the ladies. It was a grand success. The Auditorium was well filled and everybody gracious. The results were far more than was expected the receipts being as follows: Dance Tickets, \$26, Ice Cream, \$18, Readings, \$9.90, Sofa Pillow, \$7.25, Popcorn, \$4.05, sale of donated articles, \$12.75, total, \$79.75.

Subscriptions: Mrs. Humphrey, \$5.00, Mrs. Knothe, \$3, Jacob Wright, \$2, Mrs. E. W. Savage, \$2, Mrs. Edgar Taylor, \$1, S. E. Latta, \$1, C. A. Waite, \$1, Dr. Hyde, \$1 Mrs. Pettis, 25c.

Mrs. D. W. HENDERSON, Chairman. This amount was in addition to the former donations, being \$10 from A. Campbell, and small amounts from a number of people who gave for the purpose of fixing up the fire house, which have already been reported. \$90 was handed to the board of directors of the fire department, and have been deposited in the Bank of Jamestown to the credit of the Department. We thank all who assisted in this movement.

J. H. TURNER,
E. L. GRISWOLD
W. H. BACH.

Board of Directors of the Lily Dale Fire Department, (Incorporated). During the evening there was an exhibition of extinguishing a fire by the Eureka Fire Extinguisher Co.,

of Dunkirk, N. Y., represented by Chas. A. Bucher, which was a success, the fire being made of shavings and boxes and saturated with kerosene.

It will be impossible to give a complete list of arrivals.

Mr. and Mrs. Campbell are guests of Mr. and Mrs. Brooks at the Waldow cottage. R. C. Kirkpatrick and wife of Mt. Pleasant, N. J. are guests of their aunt, Mrs. Addie Reynolds.

Among the arrivals are Mrs N M Whitaker, Mrs S A Mather, Mrs M A Carpenter, Mary Webb Baker, S S Gransbury and wife, Fay Webb, Mrs Dixon, Miss Dawson, Mrs M E Clark, Mrs R H Josslyn, F W Martin and family, Mrs McKeever, Mrs Caldwell and Mr Humphrey, the Waterhouse family and friends, Mrs and Miss Dougall, Mr and Mrs Damon, J. Clegg Wright, Dr Warne, Mrs Fixen, Cawcroft, Fahnstock, McKerrow, Muhlhauser, A J Pierce, Langworthy, Rowland, and so many others we could not keep track of them.

Craig McKerrow of Arcade spent a day here. Mrs. Peterson has arrived and the Lyceum opens Monday morning. Mr. and Mrs. J. D. Palmer and Mrs. Cadwallader are among the latest arrivals.

Thos. Grimshaw and family are occupying the Paine cottage on Buffalo street.

Dr. Oliver is located at the Jackson cottage.

Dr. Alex. Caird has been elected a member of the board of directors to succeed E. E. Pray, resigned.

All of the stores and stands are open for business.

McMasters & Bainbridge will run the restaurant in the Fuller building on South street.

Boats and fishing tackle can be had at the boat house, which is in charge of Ray Richardson.

The Pagoda has a fine stock of souvenirs, candy, cigars, soft drinks, etc. Try their Fruit Phosphates, Leave subscriptions for the Spiritualist Papers. Headquarters for the SUNFLOWER.

Mrs. Nutting is Librarian until the arrival of Miss Greene, whom we understand is obliged to undergo an operation.

Mrs. Taft of Fredonia has bought the Robinson cottage on Third street.

Jean Reed has opened the bowling alley and is ready for business.

Charles Lewis of Washington, Pa., has opened a barber shop in the South Park Hotel.

LADIES AUXILIARY.

The president of the Ladies Auxiliary would be pleased to meet the members also any who are willing to help them make a success of the season. They will have a bazaar Thursday Eve and intervals during the season. She also wishes all who have contributions to leave them at the Huff cottage, Melrose Park. MRS. M. E. CLARK, Secretary.

Mrs. Steiner of Detroit, Mich., is located at the Shaw cottage on Third street.

One of the decided improvements is the bulletin board at the green near the gate, on which the daily program is posted.

We have two accidents to chronicle.

Mrs. Humphrey had the misfortune to sprain her ankle which has confined her to the house for the last week. She is now recovering, and will be able to be around the grounds in a few days.

Glenn Smith had a very narrow escape from instant death. He was helping Lee Morse paper a church at Gerry, N. Y., when he fell from the balcony, to the seats below, breaking his nose, blacking his eye, straining and breaking two small bones of the wrist and getting badly bruised in different parts of his body. He was fortunate not to be killed.

Mrs. Clara Watson was among the Sunday visitors.

Mrs. M. Whitaker and son William and wife are here for the season.

Mrs. Mix and son Gerald are occupying their cottage on Buffalo street.

Mrs. Flora Cabell of Washington, D. C. will be at the Leolyn the coming season.

Mr. Wilkinson of Cleveland and H. A. Clark of Fredonia, were here on business the past week.

Col. R. T. VanHorn has arrived and expects to spend a large portion of the season with us.

J. N. Larson the Astrologer is located at his old rooms at the Fuller cottage and N. H. Eddy occupies this old location at the Sunflower cottage.

Mrs. R. H. Josslyn of Rochester, N. Y. is here for the season and expects a large delegation from her home city.

There were twenty-five more admissions at the gate the first Sunday than there were last year, and more people on the grounds, while the hotels all report a big day.

Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow.—Abraham Lincoln.

Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep.—Milton.

LILY DALE ADVERTISEMENTS.

William A. Jamison, M. D.
SCIENTIFIC OPTICIAN.

Graduate of Clise Optical Institute, San Francisco, Cal., will be at

The Caldwell Cottage

Lily Dale (City of Light)

For Ten Days, on and After July 16.

All Errors of Refraction Corrected.



Spectacles and Eye-glasses properly fitted.

Satisfaction Guaranteed.

Protect your eyes, they are the best friends you have.

Meals and Lunches.

Mrs. Crampton and Miss Maitland will serve table board, lunches, hot coffee, etc. at the Greenmyer cottage, No. 7 Buffalo street.

PRICES REASONABLE.

FOR SALE OR RENT.

Mrs. Greenmyer's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENMYER, Lily Dale, N. Y. 269 ft.

Campbell Bros. Cottage for Rent.

The Finest Cottage on the Camp Grounds at the entrance of the grounds, next to the channel. Furnished complete. For particulars address CAMPBELL, Care Sunflower Office, Lily Dale, N. Y.

COTTAGES AND ROOMS FOR RENT.

If you want to rent a room, or buy or sell a cottage at Lily Dale, address with stamp for reply.

Mrs. Nellie Warren, Lily Dale, N. Y.

FOR RENT.

Rooms, next to Auditorium.

Mrs. J. H. Turner, Lily Dale, N. Y.

TWO COTTAGES FOR SALE

8 Buffalo street and 11 North street. Low price. For particulars address S. E. Latta, Friendship, N. Y.

NICE HOME FOR SALE,

near the camp grounds, on the bank of the middle Cassadaga Lake. All lathed and plastered, nice rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south. For particulars address, Box 141, LILY DALE, N. Y.

ALEX CAIRD, M. D.
Healer.

Mrs. Dr. Caird

Claïrovoyant and Automatic Writing Medium.

MRS. MAMIE HELYETT
TRANCE MEDIUM.

Will occupy cottage No. 6 Second St., for the season.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street.

Sunflower Cottage

Rooms for rent. Suite of three, around door, front and back veranda, either single or in suite; one large front, upstairs, with upstairs veranda, two smaller front, upstairs, and one smaller, connecting if desired. The Sunflower cottage is between the Auditorium and the gate, to the most desirable location on the grounds. Address SUNFLOWER COTTAGE, Lily Dale, N. Y.

Excursions Every Sunday Lake Shore R.R.

The new Sunday train service inaugurated over the D. A. V. & P.

affords every opportunity for Sunday excursions to points covered by such service at a very small cost; rates being extremely low and the time of trains afford very convenient service. For particulars see hand bills or inquire of local ticket agent. Dunkirk 42 cents. Fredonia 32 cents. Go on Niagara Falls excursion over the D. A. V. & P. R. R., July 19th. Tickets at very low rates. Ask agents for particulars or see hand bills. 275-276. The SUNFLOWER, \$1.00 per year.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet. Rates \$2.00 to \$2.50 per day. Special rates by the week.

F. E. EUSTAPHIEVE, Manager, Lily Dale, N. Y.

THE MAPLEWOOD.



The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. Special attention will be given to serving delicious home cooking. Table supplied with fresh fruits and vegetables by the farmers, daily.

For rates, reservation of rooms, and other information, address, S. J. RICHARDSON, Prop. Box 85, Lily Dale, N. Y.

YOU MAKE NO MISTAKE
if you go to the
Jackson Cottage
FOR YOUR MEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied. Plates at the kitchen door, 5 cents and up, as usual. Thankful for past favors, we are ready to again give everybody a cordial welcome. Send stamp for program and particulars.



The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

J. H. CHAMPLIN, Prop. Near the Auditorium.

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room.

RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



POINTS OF CATHOLICISM.

E. RUTHVEN.

Apparently a thought wave concerning Catholic indulgences swept over the world recently, for the writer had begun a paper on that subject some time ago, and was rather surprised to see that A. H. Nicholas also expresses himself regarding them, as appeared in the SUNFLOWER. He has slightly misunderstood some points, however.

There were some very bad men in power as popes, before, and during the Middle Ages; although interspersed with good popes, the bad ones have always received the most attention, being so exactly opposite to what they professed and should have been. They abused their papal power, sold indulgences (which was simony) and did many other things which have disgraced the church and caused it to be misunderstood and despised from that time to this. But their wrongdoing does not constitute a "doctrine" in the church; the plan of indulgences has not changed, but has been misunderstood by non-Catholics—as a priest said, the other day: "People set up certain things evolved in their own minds, and call them Catholicism, and think that when those are knocked down, that is all there is to it." (By the way, the same would apply to the attitude of priests toward Spiritualism.) Now I will quote a little from Lea, who shows that by 1064, the Ecclesiastics had formed a "trust" which, for wealth, immunity from secular courts of justice (who tried to establish decency and order) and unscrupulous disregard of the rights of other human beings; beats the twentieth century "trusts" out of sight. The few honest, upright, saintly men who happened to get into power, were so pampered and thwarted by the bad ones that their efforts to better conditions were fruitless. Every sacrament was sold, and refused to applicants if not paid for.

"When Urban II held the great council of Clermont, which resolved on the first crusade, * * * (11th century) the device of plenary indulgence was introduced," and offered to all who would become crusaders. "The modern commercialism spirit has not failed to take advantage of the indulgence. The Liberia Religiosa of Barcelona is enabled to advertise that various Spanish prelates have granted an indulgence of 3320 days (58 quartantines) to everyone who will read, or hear read, a chapter or even a single page of any of its publications."

The following is taken from a highly endorsed book prepared for non-Catholics, and entitled "Catholic Belief."

"By an indulgence is meant not the forgiveness of a sin, or permission to commit a sin, but the remission, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment of which have, through the merits of Jesus Christ, been already forgiven in the Sacrament of Penance. * * * Indulgences do not secure heaven, but hasten the time of entering it to those who have already secured heaven by having obtained forgiveness of their sins and put themselves in a state of grace before death. Catholics believe that the power of granting indulgences was left by Christ to the church. It is included in the promise made by Jesus to St. Peter: "And whatsoever thou shalt loose upon earth shall be loosed also in heaven" (Matt. xvi. 19.) * * * It may be said, at least according to their principle, that Protestants give, in their way, a kind of plenary or full indulgence to every one, when they say that works of penance are not necessary; but Catholics believe that from all of us poor sinners works of penance are required.

Another misunderstood point is the way that indulgences are obtained. They are neither sold nor granted indiscriminately. "It is the doctrine of the Catholic church that, in order to obtain an indulgence, the soul must be in a state of grace, that is, must be free from mortal sin; and the conditions for gaining a plenary indulgence almost always are, that the applicant should worthily receive the sacraments of penance and the Holy Eucharist, as a preparation for the reception of

the indulgence, and perform some outward works of piety. Therefore an indulgence granted only under such conditions, far from being an inducement to sin, encourages us to repent, do penance and other works of piety.

So it is with absolutism; the priest claims the power to forgive sins, but there are many conditions governing its effectiveness which Catholics fully understand. If the person at confession willfully keeps back a part of his (or her) sins, or is not sincerely penitent, then the absolutism is null and void, and the person's spiritual status is worse than before. Should the priest suspect that the person is not sufficiently repentant, he sends the candidate away to meditate more deeply on his sin and its consequences. When penitents are granted absolutism, it is not positive assurance that they will escape punishment in the next world, because it may be the Lord will adjudge them deserving of punishment; since He knows, better than the priest can, whether the confessions were complete and sincere.

"The Catholic Church has ever taught that after sin has been remitted in the Sacrament of Penance, penitential works, such as prayers, fastings, alms, and other works of piety must still be performed. These works of themselves, however, do not satisfy the justice of God for sin; but only inasmuch as they derive all their value from that all-awaiting atonement which Jesus Christ made upon the cross, and in virtue of which alone all our good works find acceptance in the sight of God." Penitential discipline was in force in the year 325.

(Right here is a point of difference between their teachings and those by certain advanced spirits, although possibly they (Catholics) attain the same end by methods. They are required to do charitable and kindly deeds as penance, but it does not say that such must be done without thought of self-interest while spirits teach that good deeds performed with the secret thought or hope that they will benefit the doer either in this world or the next, are a damage instead of help in the spirit world. All thought of self must be forgotten. It is certain, however, that a good Catholic is more kind hearted and practically sympathetic towards those in trouble than is the average Protestant.) Purgatory corresponds to the first sphere of the spirit world. People who repented here and there by escaped worse punishment, or who were not very bad but unfit for heaven, remain in purgatory until purified. The priests sincerely believe that masses and prayers—the latter also by the laity—which are offered up with intention—desire to shorten the term of souls in purgatory, are efficacious; also that indulgences, which signify remission of temporal punishment, so many days according to the kind or length of devotions performed by a Catholic, can be applied to relieve souls in purgatory (like a man paying a fine for a friend to save him from jail); but as they do not know how much punishment the Almighty decreed, they do not know how long aids may be needed. It is not unlikely that the spirits—souls are comforted and encouraged by feeling the concern and good wishes of those who try to help them, possibly there is further effect, for there is a spiritual power back of a Catholic which is lacked almost entirely by all other sects.

It is probable that all priests do their best to induce their flocks to live up to their religion, and failure of success should not be counted against them any more than the short-comings of Protestants should be blamed on their ministers. Conscientious pastors have more thorns than roses in their earthly paths as a rule, if observations were correct.

What tends to prove that there is divinity back of Catholicism, is the love for humanity which characterizes many embodied Catholics, and all disembodied ones who have approached the writer. The sad fact that for ages bad men secured control of the church, misconducting it for their own purposes, does not change its divine origin any more than bad politicians affect (as yet) the constitution of our government. At that period of history the best of the human race were not half civilized. Only in the ranks of the clergy could the low born hope for promotion, and naturally it attracted many who had more worldly ambition and shrewd cunning than

spirituality and love of Christ's teachings. As arts and sciences developed and education became more universal, new countries and industries opened up, offering opportunities for men to expand their energies and gratify ambitions without pillaging in the name of the church. (Standard Oil and other trusts answer the purpose better nowadays.) While the church remains unchanged, with the inevitable progress of the human race better and more enlightened men have come into its places of power who act more conscientiously, but, owing to blind adherence to precedent, the effects of former unscrupulous administrations are not yet wholly outgrown. Pope Leo XIII. went far toward putting the church in a better light before the world, and his worthy successor evidently carries on the good work; but there is needed a pope with Rooseveltian energy and determination to insist on clean morals in all the clergy and ecclesiastics, without option; instituting changes of discipline that would insure their reader obedience. This does not mean that there are no upright men among the clergy now; there are some—perhaps many—who are truly good and saintly, but such are more numerous in this country than in Europe. There is no question that those who live nearest to what they profess, do immeasurable good thru example as well as precept, altho they may not see it now, it will take beautiful form, for them in the next world.

The writer has had experience with Catholic spirits who were good, elevated, and far more powerful than Protestant spirits. Has many times heard them singing, usually in choir or quartette, and have learned to distinguish the melodies—or symphonies rather—and voices, recognizing them when the same ones come again. One voice is untrained and sometimes a little shy of pitch, but all have a smoother, sweeter quality than mortals possess, and they sing with such joyousness, like birds, as if their happiness is so great that it cannot be expressed in any other way. A characteristic emanation from them is a feeling of intense, kindly affection for all humanity. They exert influence to strengthen good impulses and virtuous inclinations, also exert healing regardless of sect, but apparently do not seek to enlighten mortals in any way. They are all for spirituality and piety, neglecting intellectual development entirely as they probably did in earth life; for these exalted ones have outgrown bigotry altho still zealous for the church, so they may have been ages in spirit life. While they have much to learn in some lines, there is much that we might profitably learn from them and embodied Catholics. The latter have not given us fair treatment, nor have they always received it, but if it is a fact that the Pope has refused to condemn a book containing reports of experiences favorable to Spiritualism, a new and better era of Catholicism may be at hand. There seems no reason to fear calamity even if the church should ever gain the power in this country which pessimists are prophesying. By that time it will have advanced—or its ecclesiastics will, and by long odds, it is preferable to Mormonism. Indications are that the amalgamation of the future will be an amalgamation of Catholicism and Spiritualism.

After the Night.

There is never a night so dark
But that sunshine will follow soon;
And when everything dreary seems,
With the world as all out of tune,
Then life's storms may be passing by,
To be followed by brighter days,
When we look for the Father's light
To be guiding our earthly ways.
Then the daylight may follow night,
And our lives may grow bright and fair,
As our souls may be raised above
All life's sorrows and useless care;
And the glorious light of love
May envelop our souls with peace,
While the happiness of content
Will forever our joys increase.
—Martha Shepard Lippincott.

Be cheerful! Smile and take the day and whatever it brings as a blessing. In this way you will turn every cloud to silver and every task to gold.

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.

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—BY—

Moses and Mattie E. Hull.

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

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Our Bible; Who Wrote It? Where—How? Is it Infallible? A volume that the Higher Church and the Bible Societies of Moses Hull's Books, with portrait, 432 pages. While this book furnishes a more definite inside knowledge of the Bible and its contents than when it was made, and how it is to be interpreted than any other book, it is a high-toned, poetic discussion of the brief history of the Canon, and of other Bibles and religions. Everyone needs it as a hand-book of definite knowledge of the Bible—its origin and contents. Price, post-paid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

Joan, The Medium; or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 17 years, and the only general who never made a mistake." No novel was ever more interesting, no history more true than this pamphlet. Price, cloth covers, 50 cents; paper, 15 cents.

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.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

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Two in One. A volume of nearly 800 pages with excellent portrait of the author. There is more Spiritual, scientific and historic argument for Spiritualism in this book than any other Moses Hull book. It contains stores of argument which cannot be gaudied. Price, post paid, \$1.00.

All About Devils; or, An Inquiry as to whether Modern Spiritualism and other Great Reforms came from the Sable Majesty and His Subordinates in the Kingdom of Damaged. By Moses Hull. 60 pages. Price 15 cents.

The Hull-Jamison Debate. The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitestar, Wis., and W. E. Jamison, Secretary of the National Labor Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned, poetic discussion, and in no sense of the word, a light or quare. Price, post paid, \$1.00.

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THE SUNFLOWER

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THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

What is the difference between hypnotism and the trance?

The only scientific difference between hypnotism (which literally means the art of inducing sleep) and the trance is technically a matter of words. The trance is a form of sleep which is deduced rather than induced. This means that hypnotism is a sleep of the senses brought about by a person or will outside of the subject—an objective influence; while the trance is a sleep of the senses brought about by a person or will within the subject, that is in a supermundane or post-mortal plane. The trance means, to go across (from trans and eo, Latin words) so that by the trance the ego or person can function, if he choose or knows how on a relative subjective plane to which his normal law of life attracts him. Neither hypnotism nor the trance change the person's desire, world or his will, or his attractions. Sleep is the normal trance, for by it the spirit enjoys both a rest, which is recuperative, and life which is reflective of what the soul is or needs subjectively. Both hypnotism and the trance are used to obsess persons, that is, to obtain control over them, either with or without their consent, and for good or evil purposes. The trance is useful only in efforts of the spirit to demonstrate the super-normal operations. By this is meant those phenomena which show by reflection or analogy the spiritual nature of life and life's dominant intelligence. As a hypnotist can control his subject, making him do precisely what he would do in his normal mind but by his will acting upon and outside the sphere of his own, so the trance makes possible the same control or obsession in the incarnate world. If the student of occult psychology could understand that the trance is not a state but a condition of the mind, he would soon realize that any form of awakening or consciousness in which the ego is consciously active is better or to be preferred to hypnotic sleep or the trance. Of course where a certain ignorance prevails and is cultivated concerning occult psychology and no effort is made to solve the problem of the trance, but phenomena of the trance are accepted as spiritual when they are only spiritualistic, very little progress can be made.

To get along in spiritual unfoldment conscious realization and attainment of super-normal and super-sentient powers must be the end in view. To be put into a sleep of hypnotism or trance, when one should be wide awake and realizing one's own divinity is to commit suicide and destroy or atrophy the soul. The purpose of life is to be and not to be.

Mrs. Pemberton at Lockport, Ill.

We were agreeably surprised the other day by an unexpected call from Mrs. S. E. Pemberton the well-known trumpet medium of Peoria, Ill., who has just returned from a winter's sojourn in Los Angeles, Cal. We opened our parlors for the occasion and she gave two public sittings on Thursday and Friday evenings, and a large number of private sittings during the day, on Friday of her short stay, leaving for home on Saturday morning. Mrs. Pemberton has been here several times before and has made a host of friends in Lockport and Joliet, friends who first learned through her trumpet that it was possible to commune with their loved ones who have passed over.

We have refrained from all argument, never attempting to show them that their belief was wrong, but simply giving them a few honest facts, and following these facts up with evidence that they could not refute nor turn down, and the result has been in almost every case, the seed has taken root, and they cannot rest until they have had more of it. She will always be warmly welcomed by these friends whenever she can make it convenient to visit Lockport.

It is hardly sufficient to say that Mrs. Pemberton is a good trumpet medium, she is one of the best, and what is more important she is honest and conscientious. She informs me that she goes to Lily Dale the latter part of the month.

F. F. STOWE.

OCCULT KNOWLEDGE.

Telepathy, So-Called, is as Well Proved as Wireless Telegraphy.

It is astonishing how many cases of telepathy are reported at the present day. Hardly a week passes that we are not told of some one who either in a dream or vision or in some other way gave a minute description of some event, almost always a calamitous one, which was occurring at that moment at some distant place.

A London cablegram was printed on last Sunday giving a striking case of this kind from Wales. The Rev. Meredith Morris, pastor of the Church at Garth, who had often ridiculed visions in his sermon, recounted these opinions in the pulpit before his congregation and then related a vision of his own. He said he had seen a vision of seven young men, whose names he gave, sitting under a tree gambling, and in some way which the dispatch does not describe it was made known to him that one of them would soon die. This impression on the pastor's mind was so profound that while he was describing the vision he was convulsed with sobs, and the congregation also was deeply affected. The next day one of the seven young men mentioned in connection with it was killed in a colliery.

At the same time a similar event was occurring in South Dakota. Miss Kendall, a seventeen-year-old pupil of a parochial school in Sturgis, lay dying. With great agony of spirit she described a vision of an accident to her father. She saw him ascending the bluff on which the school is located and saw him slip and fall into a gorge, where she insisted he was still lying in a helpless and suffering condition. The girl died and soon afterward her father was found in the gorge dreadfully injured and gave an account of the way he came there which tallied exactly with all that his daughter had seen in her vision.

Things of this kind are happening all the time and those that have occurred in Chicago alone would fill a large book. The most sensational and mysterious murder ever committed here was unraveled by a woman's dream. So terrified was she that she made her husband get up in the middle of the night and go with her story to the police station. She was ridiculed and denounced at first, but her theory proved to be absolutely correct.

It is hard to see how any one can doubt the reality of telepathy. It is every whit as well proved as wireless telegraphy. The only ground on which it can be questioned is that of accidental coincidences and that argument would upset wireless telegraphy and one-half of all the convictions of the human family.

The fact that we can not explain this phenomenon is nothing against its reality. Our knowledge of phenomena is always far in advance of our explanations. Thunder and lightning were familiar occurrences long before Franklin explained them. The human family may have to wait several centuries before it can understand telepathy, but in the meanwhile it should not be stupidly incredulous in regard to the facts.

The tendency of this class of phenomena, it may be observed without prejudice, is in the direction of pantheism. If the universe, is including all animal life, is God it follows that there is a community of intelligence among all living beings. It may be true also that this community is affected not by distance but by conditions unknown to us, among which may be intensity of feeling. For almost all telepathy is connected with dreadful events which produce paroxysms of emotion.

The mind can not avoid speculating on this subject. What sort of world will we have when the conditions of telepathy and clairvoyance are understood and when these strange powers become a practical and merchantable commodity? This is not all speculation, either, for scientists have just discovered germ life in rock crystals, and every day adds probability to the theory that the whole universe is alive.

Commencing July 1st and until further notice agents of the D. A. V. & P. R. R. will sell special low rate excursion tickets to the above points every Sunday and Wednesday. On Sunday low rate tickets between all points on the D. A. V. & P. R. R., are on sale. See agents for particulars regarding time of train and rates.

275-279.

VEGETARIANISM.

MRS. ADDIE COOPER.

We have heard the meat question discussed pro and con until it seems there could not possibly be any more to be said about it. President Roosevelt has had an investigation made that it seems from reports would make every one feel that they could never defile their lips again with meat.

Probably it is no worse now than it has been for the past twenty years, only it has been found out. Meat has been considered a necessary article of diet ever since Adam's arrival.

There are but very few animals, fowls or fish, that do not prey upon and devour flesh. Man is simply an animal. Bugs will devour each other.

The little innocent birds, if they find any flesh, will eat it and the dogs that are petted by the most wealthy people will eat rotten flesh and will roll over in it too. Then they will go back to their mistress and after the coachman has bathed poor doggie the dear little pet will find his mistress and nine times out of ten doggie will kiss mistress by licking her on the mouth. But would she have a sweet child to care for? A thousand times no! Too much bother. In Genesis 18 chapter you will find that Abraham entertained three angels and "killed a calf and they did eat." I know many persons who are very spiritual that eat meat. I believe that is one way that an Infinite Power is proven—the wisdom of providing for man's wants in such a manner.

Why not look at the bread and find our if that is clean? It is hauled round the city in wagons without any covering from the dust and the driver will take it out on his arm and carry it in the house. If we have a cleaning time let us begin at the beginning and make a general time. But above all, purify the souls, keep the thoughts pure, let our acts be such as will be worthy and be just to all.

D. W. HULL,

Columbus House, Olympia, Wash.

Why not look at the bread and find our if that is clean? It is hauled round the city in wagons without any covering from the dust and the driver will take it out on his arm and carry it in the house. If we have a cleaning time let us begin at the beginning and make a general time. But above all, purify the souls, keep the thoughts pure, let our acts be such as will be worthy and be just to all.

A Few Stray Thoughts.

So many people look upon Spiritualism as a delusion, as something to be avoided—but, to my mind, it is in its conceptions of truth, the highest education one can have. It is the strongest (and I may say) the only evidence of the continuity of life, after so-called death.

It proves to the sorrowing hearts, who have to lay away the forms of loved ones, that "If a man die he shall live again." It proves the greatest solace in these moments of trial and distress.

Things touch us, oft; we know not what it is that stirs us, our spirit is played upon like Aeolian harp-strings—the glory of something quickens our being, and we find it is a beautiful thing to be alive, to move and breathe in these divine truths, this sublime life. "It is living the word, instead of the letter, away down deep below words, our thoughts more unformed, under this silence, we may recognize with a tender humbleness the 'continual gift,' in this God's beautiful world."

We teach these great truths by living them in our daily life not as much by words as by deeds.

The soul speaks and we feel it, the lips may not have uttered a sound. When soul-answers our soul, we do not need words, for that is the language of the spirit. We gain much by thinking of these things, and love much when we do not. Let the mind be open and receptive, do not shut out the light of truth by not believing. Unbar the window of the soul and let the spirit shine.

We build our future, day by day—that by that, act by act. If we desire a greater brightness for our future, we must think brightness into our life today, and let each tomorrow find us better than we are today.

Let our daily affirmation be—"God is our refuge and our strength, a very present help in trouble." With this on our lips and in our heart, we are sure the divine spirit will manifest and many willing hands will come to our relief.

Let us live to manifest kindness—to speak words of cheer—never is one of these lost. Let us send out the word-wave of love on its mission—it will reach the soul that sorrows, and uplift the ones who are waiting in doubt.

Let peace, harmony and love, abide with all.

MRS. E. R. DOWNER.

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Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this 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.

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Suggestions for the improvement of the paper are invited.

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

J. C. F. Grumbine will speak and hold classes at Budd Lake Camp-meeting New Jersey...

Mrs. Clara Watson of Jamestown N. Y., has been invited by the National Spiritualist Association...

J. W. Dennis writes:—I am now developing mediums by using hypnotic power, also healing by the same force.

We learn with regret that Mr. and Mrs. J. H. Osmer were badly injured in a collision with a hook and ladder truck...

Mrs. Elise Stumpf writes: I have just closed a two months engagements with the German society "Wahrheitsucher"...

With loving greetings to all. Kindly permit us to state to your readers that our efforts in behalf of mediums and mediumship are meeting with gratifying success.

Among those who visit and attend our school from the ranks of our circle-at-large—the "Silver Chain Developing Circle," is Mrs. L. Reese of Vancouver, B. C.

Sister Reese has been a member of our circle for the past two years or more, and is now taking a final course of special personal lessons, preparatory to her ordination as a medium and minister of the gospel of Spiritualism.

ity. Sister Reese is favorably known to the Spiritualist public in Vancouver, and also in Victoria, B. C., as she has lectured, held seances, given sittings, etc. in both cities during the past few years.

It is with pleasure that we extend to her the helping hand which our school is prepared to extend to all who are earnestly seeking a more complete mediumistic unfoldment...

With best wishes for the continued success of your good paper, we remain fraternally yours. J. M. and M. T. ALLEN. 651 South Grant St.

BUDD LAKE, N. J., JULY 7, 1906.

The Budd Lake Camp Meeting Assembly as per programme, opened on July 4th, in a blaze of glory. When the morning dawned with the wind blowing a gale and the rain coming down in torrents...

Mrs. Sarah Walters, Edward Pray, Christian Peterson, Titus Merritt, Frank N. Montsko, Cora H. Moore, and Hugh R. Moore graced the platform. Brother Pray introduced the chairman of the day, Mrs. Sarah Walters, and after a few brief remarks, she in turn, introduced the orator of the day, Hugh R. Moore.

For half an hour this young orator held his audience spellbound with an eloquence such as I have never heard by any speaker on the spiritual platform (and I have been 52 years an active worker) rousing his audience to frequent applause.

They all again became seated, while Mr. Moore, with finger pointing towards the flag, gave a tribute that no pen of mine could repeat. The solemnity of the occasion brought the tears to many eyes, and no doubt a greater respect for the Stars and Stripes. Just after the flag was raised the golden sun came out in all its glory and the day of gloom was suddenly transformed to a day of sunshine, for a more beautiful day could not have been wished for.

we were charmed by this exhibition which was given at the end of the dock, over the water.

Budd Lake has been ordained by the spirit friends as the new Chautauqua. It is not a mere chimera but a lasting reality. If the Spiritualists and other free thinkers in the habit of visiting summer resorts for edification and recreation, could but know how grand and beautiful is Budd Lake, they would flock here by hundreds.

The camp is now on and the hotel is already fast filling up. Brother and Sister Moore are seen everywhere, always pleasant, always working. Brother Pray is conceded to be one of the hardest workers and at the same time the handsomest man in camp (personally I do not think it overdrawn).

TITUS MERRITT, Budd Lake, Morris County, (Forest House) N. J.

NEW WORDS TO AN OLD SONG.

Tune: Jesus Loves Me. BY EMMA ROOD TUTTLE.

I am so glad that our Father in Heaven Unto his angels love's labor has given, Bidding them bear the glad tidings of love Holy and grand as they sing it above.

CHORUS. I am so glad angels love me, Angels love me, angels love me; I am so glad angels me, Guide and watch over me!

We do not think that our dear ones who die Go to be prisoners up in the sky, Walled in with gold, and jewels aflame Coming no more to the land whence they came.

CHORUS. But we believe that the beautiful gate Swings for all angels, both lowly and great. All who left Loves in the lowlands below Whiten the skies as they come and they go.

CHORUS. When we bow down under burden and loss, Reeling like Christ when He carried His cross, Hope would die utterly bearing the load Save for the angels song sung on the road.

INVOCATION.

BY NELLIE PEASE FOX.

Spirit of Light, whose love sublime Fills all the circling waves of time, Whose wisdom rolls from shore to shore, From earth's cold sod, to heaven's starry floor; Spirit of power, whose strong right hand Stretched yon blue arch o'er sea and land; Who filled the immensity of space With worlds of beauty, light and grace. Almighty King, whose beams of truth Guide trembling age and wayward youth; Thou who dost see the sparrow fall, And hath a care o'er great and small, O'er him whose soul is free from stain, As pearly dew and crystal rain; Whose life from sin has been as free As whitecaps dancing o'er the sea, O'er him whose soul is wrapped in gloom As deep and dark as error's own tomb. Whose soul hath ever a prisoner been Bound by the heavy chains of sin; O'er high and low, o'er great and small, Thy boundless love doth ever fall, Farther we know in the good time

All souls shall mount to realms sublime

Guided by Thy Almighty hand, On truth's firm rock each soul shall stand;

While far beneath their shiny feet The angry waves of sin shall meet Powerless to reach that sun-bright shore, The spirit's home for ever more.

A Picture of Tennyson.

A writer who once saw Lord Tennyson on the platform of a railway station says of him: "He would have been tall, but his shoulders seemed somewhat bent. His hair was long; so was his beard. He wore an ugly Inverness cape and a large slouch hat. He looked like a bandit in a melodrama, and I thought him some poor actor who had come out in some of the stage properties. He seemed so sad I felt quite sorry for him as I watched him walk up and down the platform."

Fiction.

Legitimately produced and truly inspired, fiction interprets humanity, informs the understanding and quickens the affections. It reflects ourselves, warns us against social follies, adds rich specimens to our cabinet of characters, dramatizes life for the unobservant, multiplies experience for the isolated or inactive and cheers age, retirement and invalidism with an available and harmless solace.—Tuckerman.

Little Willie's Surprise.

Mr. and Mrs. Blank recently moved from the city to the suburbs. The first night in their new home their five-year-old son climbed into bed as soon as he was undressed.

"Willie," said his mother, "haven't you forgotten to say your prayers?" "Why, mamma," he replied, "is God way out here too?"—Judge.

HOW BEAST MEN ARE MADE.

The hideous and cruel practice of flesh sculpture in China.

"Victor Hugo in 'The Man Who Laughs,'" said an ethnologist, "tells of the sculptors of living flesh—those horrible people of the middle ages who kidnapped tender little children and turned them into all sorts of monsters, dwarfs, hunchbacks and the like, selling them afterward for jesters or for showmen's freaks.

"The hideous and cruel practice of flesh sculpture still continues. There is a tribe of Chinese gypsies who steal children and turn them into so called wild men. The practice is, of course, illegal.

"A kidnaped child is flayed alive, bit by bit, and the shaggy skin of a dog is grafted on him. This takes a year. At the year's end the poor creature is shaggy, like a bear, from head to foot.

"The child's vocal chords are destroyed with charcoal in an unspeakably cruel way. He can never speak thereafter. He can only growl and moan like a beast.

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