

THE SUNFLOWER

Library of Congress

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

Volume 16.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., AUGUST 11, 1906.

Issued Every Saturday at
One Dollar a Year.

Number 280

AND BEHOLD THERE CAME ALSO A LEPER.

Synopsis of a Lecture Delivered by
Rev. F. A. Wiggén.

These few words describe a condition which obtained immediately following the delivery, which to my mind at least, of one of, if not the greatest, sermons that was ever preached on earth. Jesus the Christ has just been upon the mount where it is said that his disciples came unto him, and he opened his mouth and taught them saying "Blessed are the pure in heart, for they shall see God." No greater truth than that was uttered in this world. The impure of heart cannot understand, perceive and behold the all pure, the all good,—that is my God and the God I am talking about.

If we will go back to the Old Testament and go upon another mountain, and under different circumstances, with a different people, we will find a different order of things in the manner of teaching. Moses has gone up into the mountain, has been hidden in the clouds, and presently comes back to the people with the message which antedates the one given upon the mount I first spoke of by a great many years. The opening sentence is "Thou shalt not." Think for a moment of the conditions; in the first instance—Thou shalt not have any other God before me; in the second instance—"Blessed are the pure in heart, for they shall see God."

Years have passed with overgrowing and surging to and fro of the great principles of evolution that is inherent in every expression of life at work and the mind of humanity has grown broader and more comprehensive. No longer has the mind of man to be told Thou shalt not, but it has prepared itself to receive some encouragements in life, and so we have—Blessed art thou. Man is unworthy of the blessing until he can appreciate in this world what that blessing means.

The trouble with Spiritualists today is that they have pictured fine ideas of what is right, but they do not live up to the ideal they have preached. But the world which has been awakened to some extent to the truth of Spiritualism has yet to be awakened to the greater fact of the existence of the grand truths of the universe; but it is yet to awaken the consciousness of even those who have appreciated this truth, to the greater fact that it is a truth to be appropriated in the ordinary life of humanity. The great difficulty with you, my friends, is that we are ever seeking to materialize that which is already ours and spiritual, and in our endeavor to do this we are neglecting the grand opportunity of our life to reverse the order of things and spiritualize humanity.

"Behold, there came also to him a leper." In Matthew we read—"He came down off the mountain and the multitudes followed, and behold there came a leper." Any man who descends off the real mountain of spiritual heights will be confronted every time with the leper. If you don't believe it, try it. There is a spiritual height upon which Spiritualists may dwell; there is a possible spiritual height upon which all humanity may dwell and live I have my ideals in life and you have your ideals. The question comes home to us, am I living upon that height? While Christ was upon the mountain his disciples were with him; when he came down off the mountain the multitudes followed him. Just as soon as a man comes down off the mountain the multitudes follow him, and there will be a leper in the crowd. From the very beginnings of Spiritualism, fifty years ago, until this

very day, there have been people who pest us who can see the truths of Spiritualism only in the materializations, while the pure throts of truth will fail to get them.

I am making these statements for the reason that I do not know anyone who will and I am not afraid to do it. I am interested in Spiritualists. So far as the grand truth that underlies the principles involved in what we call Spiritualism are concerned, I stand for it and them every day in the week, but I have no sympathy with isms. Isms are but the expressions of the limitations of man's comprehension. The broader a man is the less ism will be attached to him. I love the world, and if Spiritualism is here for anything it is to reach every human being in the world.

Spiritualism today, viewed as a whole, has a black eye. Spiritualism is viewed in this light for two reasons,—because the so-called Spiritualists have preached to the world that which was not Spiritualism in no way or line to it, on the one hand, and because we Spiritualists, in many cases, do not live better lives. When Spiritualism as known today first came into existence, its platform was conceived of being broad enough to contain all, and its doors were opened to everybody. But you cannot close your door too tightly against the leper. Shut the leper out.

Spiritualism, while it does not legitimately deserve it, has been carrying a black mark, a trail of a falsehood that was attached to it in the years gone by those who had an idea of conserving things entirely irrelevant to the thing attached to it.

The time has come in the history of Spiritualism when Spiritualism must be defined, and defined so clearly that the world will understand your Spiritualism. To-day, when I am asked if I am a Spiritualist, I hesitate and I must define my Spiritualism before I give an answer. These words may stimulate you to thought. Nothing is being watched by the world to-day as is Spiritualism.

The world has its eyes upon you. Stand erect, with your feet planted firmly on the ground of spiritual realization within your being. If this spiritual consciousness of men is raised to that height of which I am speaking, if we shall live our lives as we conceive they should be lived then the sittings in the seance-room will indeed be our baptism. But today the seance room is the room which they seek out of curiosity. Spiritualism is not to deal with mines and oil-wells. The mediums are to blame for this condition of affairs. A man who simply believes in Spiritualism that he may obtain advice concerning his business through his spiritual friends, which does not smack of Spiritualism,—such affairs have nothing to do with Spiritualism.

The world ought to be informed of this, and the mediums themselves ought to preach it to the world. Mediums, if it has been your custom to such men and such requests, from this day forth I ask you to consecrate your life to this work, and if need be go and live up on the mountain. You say you cannot, you will lose your business. If a man cannot make a living honestly he ought to get out. The successful and true medium will remain, while the fraud will have to go. If you consecrate your life and work the holy and good you will get along in this world.

You have a brain. God crowned every man with a brain of precious worth, and he said to you—This is the king, and if you want to get rich in this world's goods apply yourself properly and constantly to that end and you will get trash. If you wish to become spiritual and beautiful, vote your life to that end, and spiritual beauty will simply radiate from you. The universe is filled with stuff. What

kind of stuff do you want to take away with you? Seek and demand, and you will find.

Now let me define Spiritualism to the world and the world will find nothing to be ashamed of it. When everyone defines Spiritualism for himself the world does not understand it. We must learn to come down toward the lepers, without catching the leprosy, and there is one chance for us to escape catching the disease and that is by living a thoroughly spiritual life. It does not vibrate a leprosy. If you are healthy and sound in body you will not catch a disease. Spiritualists are accused of asking all sorts of people. If we find people among us who are not clear, we ought to make them pure, and we ought to try to make the world better as it comes to us in rags and filth. I do not know how this world measures sin, but for me I consider that sin is possible of graduation. A poor man is arrested for stealing bread for his wife and hungry little ones at home. A rich man, cashier of a bank steals money and goes off with it,—he is an embezzler. We need to go down among the wicked, but not become like them. Give them a hand and help them.

You may believe in Spiritualism, in the spirit coming and going, but if you want to make the world better, then remember that you are tools in the hand of the Almighty, and through Spiritualism you will make the world better. Do that and you will find many who will leap out into the world if you will only purify the atmosphere. May the angel world help us to set an example that we may draw many to us, that they, in turn, may receive the benediction of the angel world.

PEACE.

"Help us in this, Jefferson's Republic, to be true to his policy, of peace and fraternity." Hon. Edwin Mead, in his address at the Universal Peace Congress, Boston, Mass.

"We have coveted for America the honor of beginning the movement for the reduction of military establishments, but as long as the shadow of the 'big stick' is upon the White House, this hope is not likely to be realized."

The above, from that excellent religious journal, Unity, of Chicago, voices the views of all friends of peace. The writer, "W. B. T.," notes, "Good news from Great Britain. The proposition to reduce the army by 20,000, with the understanding that France and Italy will each reduce theirs by 60,000." Had the beneficent policy of the great fathers of this Republic been vigorously exemplified during recent years, as illustrating fraternity and peace, there would be no use for burdening the people to maintain vast fleets of battleships.

Grossly ignorant of the history of this Republic is the "Stone-Age official" who is evidently not aware that Jefferson settled a grave outrage perpetrated on this nation by an European country, without recourse to the "butcher-knife policy."

In the words of that great author, Herbert Spencer, "A wave of barbarism is on the nations," and this Republic, so influential, is vying with Europe, "the armed camp," and is building "steel coffins," (battleships) and squandering millions of the peoples' money in the interests of Cain.

With presidents like great Jefferson, "Oh, may his cult increase." For then would come the Golden Age, God's eternal PEACE.

—QUAKER.

G. A. R. Excursion to Minneapolis at Low Rates.

Account of the 40th National Encampment the D. A. V. & P. R. R. will sell tickets to Minneapolis at special low rates on August 10-11 and 12, good returning until September 30.

VOLTAIRE, PIONEER AND FRIEND OF FRANKLIN

An Intellectual Torch-Bearer—
Loved His Fellow-Men.

The recent celebrations held in remembrance of the 200th anniversary of the birth of Benjamin Franklin should serve to bring to mind some of the other famous men with whom Franklin was friendly. There were many of them, and not the least among the number was Voltaire, whom he met while in Europe. This great wit and philosopher was one of the lovers of liberty who rejoiced in the success of the American armies in the Colonial struggle for independence. Not that Voltaire was an enemy of England, far from it, for he had been in England at a time when it was a part of the national religion of his own country to hate England, and it was in that country that he acquired the love of liberty which was to last through the remaining period of his long life.

Twice was Voltaire imprisoned in that Bastille, which the infuriated revolutionist of 1789 stormed and captured. Voltaire loved England, but he felt the justice of the American cause and espoused it. He had great reverence for Franklin, and got into the habit of calling the American soldiers Dr. Franklin's troops. During those gloomy days when the Colonial cause seemed lost, Washington beaten in the battle of Long Island, and forced to evacuate New York, beaten again at Brandywine and forced to evacuate Philadelphia—in those gloomy days Voltaire once remarked that Dr. Franklin's troops were getting the worst of it, adding cynically that it was always so with philosophers.

PIONEER IN FREEDOM'S CAUSE.

Voltaire was one of the pioneers in the cause of freedom. He wanted every man to be free. Knowing that all slavery begins in the mind, that its root is superstition, he spent his more than 80 years in fighting mental superstitions. He was an intellectual torch-bearer who came to the world in an age that needed him. In his own day so mighty was the spell that he cast upon the world that his enemies seldom referred to him without calling him, in all sincerity, "The Great Voltaire." And at the time of the Franco-Prussian war, Dr. Jewett, the greater master of Bialoi, and later vice-chancellor of the University of Oxford, declared that Voltaire alone had accomplished more good than all the German writers combined. It was a sweeping piece of criticism, of course, but it was proof that the work of Voltaire was still appreciated.

EXILED FROM FRANCE.

And how marvelous that work was! Two hundred and sixty-five works, a large proportion of them written after he was 65 years of age, came from his pen. He wrote poems, dramas, histories, biographies, philosophical treatises, novels, romances, sermons, prayers and letters. An exile from his native land, he launched thunderbolt after thunderbolt at the despotic government. He printed and circulated at his own expense those masterpieces which did so much to shake the throne of France and banish superstition from the minds of the people. He was not a bigot, and he knew as well as Dr. Johnson that patriotism is often the last refuge of a scoundrel. He hated the national brag so common in France at that time, and writing to D'Alembert he said, "Why do you say that the sciences are more indebted to France than to any other nation? Is it to the French that we are indebted for quadrant, the fire engine, the theory of light, inoculation, the seed-sower? Parbleu, you are jesting! We have invented only the wheelbarrow."

Some people have fancied that Voltaire was not a lover of mankind. They have read some of his biting cynicisms, such a one, for example, as when he declared that the world is full of people who are not worth speaking to, but they have never learned that Voltaire spoke to these people. He had an annual income in his latter years of 206,000 francs, and no man was ever more generous with his money. To the poor he was generosity personified. Behold his kindness to the families of Calias and Serven! Think of the well-nigh infinite labor which he applied without compensation to the plays of Corneille, in order that a poor girl might have an annual income! Think of all the poor authors he helped, even when they proved ungrateful! Think, too, of that little colony of weavers and watchmakers who flourished under his fostering care! To whom did the poor refugee, fleeing from the tyranny of Church and State, go in those days? Always to the warm, hospitable home of Voltaire. These refugees were usually strangers to him, as hoboes are to us, but Voltaire took them all in. Surely such a man loved his fellow men as few men have loved them.

BUILT A CHURCH.

Voltaire did not call himself a Christian, but he was not destitute of religious sentiment. He built a church and dedicated it to God. To the fashionable atheist of his day he said: "If there were no God it would be necessary for humanity to invent one." Voltaire was a deist. He believed in God and immortality. A large proportion of the churches of our time would be willing to accept him as a member were he living today. De Pompery goes so far as to say of Voltaire that he was "the best Christian of his time, the first and the most glorious disciple of Jesus." On the same authority we are informed that he was the most virtuous man of his age because he did the most good to his kind, and because there was in his heart the most burning love of justice and truth.

And yet this man, to whom the world owes so much, and who sincerely loved the cause for which Americans were fighting in 1776 has been lied about more than almost any other man that ever lived. Because he did not believe in the theological creed of his day, creeds that very few men now profess to accept, it was assumed at a later era that he believed in nothing, and so a class whom Colebridge spoke of as "Orthodox liars for God" deliberately invented and circulated infamous lies about him. But it is time that Americans should know the truth about the man, and let us hope that the churches will learn to honor his memory.—Denver Republican.

Lyceum Work at the National Spiritualists Convention.

Friday October 19th is the date decided upon by the Nat'l. Spiritualist Ass'n. for Lyceum Work. The entire evening will be devoted to "An Ideal Lyceum Session," in which the prominent Lyceum Workers over the United States will take part. The Nat'l Supt. of Lyceum Work has charge of the program, but can do but little of himself. The active cooperation of each and all is earnestly solicited. Please write at once with your suggestions and ideas of how this may be made a date long to be remembered because of the helpfulness derived. In the Lyceum Work we must decide and agree upon a system of action and proceed with method to supply the growing demand for ethical and spiritual juvenile tuition. Improve this opportunity.

You are hereby cordially invited to make your suggestions to write at once to Nat'l Supt. Lyceum Work.

JOHN W. RING.

Green Mountain Falls, Col.

Subscribe to THE SUNFLOWER.



Entered at Lily Dale, N. Y., as second-class matter, notify this office immediately in order that the fault may be located and the cause removed.

SUBSCRIPTION RATES: Single Subscription, per year, \$1.00; Six months, .55; Three months, .30.

ADVERTISING RATES: 1/4 inch, one insertion, 40c; three insertions, \$1.00; one month, \$3.00; three months, \$8.00.

REMITTANCES: Address all communications and make all money orders payable to The Sunflower Publishing Co.

W. H. BACH, Managing Editor.

"IF THERE WERE NO GOD IT WOULD BE NECESSARY FOR HUMANITY TO INVENT ONE."—Voltaire.

How little we think of the necessity for something in the line of religious idealism. How seldom we think that was it not for the ideas of deity, and the attending thots, we would be in a condition not at all desirable.

Based upon the various theories of deific principles are the myths and mysteries of the past, and many of our most beautiful stories and even knowledge, has come from the stories of primitive man as he undertook to lessen the distance between himself and the unknown.

A god of some kind has been a necessity to the race. The crudest, as well as the wisest nations have had their deities, differing only in the degree of intelligence displayed and the intellectual development of the time and people.

Our readers must not misunderstand us. We make a decided difference between the theological phantasies of the past and the beautiful "folk-lore" and "myths" of past ages. They bear the same relation to religion as the beautiful stories of the fairy folk do to the stories of bears, giants and other bug-a-boos that are told to children to scare them, do to their life.

Who would take away the beautiful story of "Alice in Wonderland" from the children? Is it wrong to let them read it, when it is not a fact? No, indeed. It is right. It gives them an ideal and in later years they learn the lesson of the story and they see where it worked to their advantage.

Yes, Voltaire was right. "If there was no God, man would be obliged to invent one."

MEDIUM LOCATES BODY OF A LOST GIRL.

Postmaster Goodell of Dwight, Mass., is a Spiritualist, and upon the mysterious disappearance of his daughter Winzola he applied to Dr. Ezekiel M. Abbey of Belchertown, a medium. Dr. Abbey directed him to search the north part of Upper Pond. He did so, and found his daughter's body in twenty-five feet of water near the spot indicated.

The above from the Truthseeker, our New York Freethought exchange, from which we have clipped many interesting items in the past, is quite interesting, and we would like our good brother MacDonald's explanation of it as well as of the several bodies found by Dr. S. C. Markley, formerly of Boonville, now of Auburn, N. Y.

We would also like his, or any other person's explanation, on a practical basis of an event which also develop in ourselves.

occurred a number of years ago on the Mississippi river. A man had disappeared and it was supposed he was drowned. Grappling for the body was given up as nothing could be found and it was supposed the current had carried it down stream and it would appear many miles below if the theory of drowning was the correct one.

At this stage of the matter the services of a medium were called into the case. An article was given to the medium which had been worn by the lost man, and he went to a point away from the river, and with the article in his hand, gradually turned himself one way and another as the psychometric sense attracted him until he laid a line which passed directly under a bridge a mile or more below where it was supposed he went into the river. Going in another direction he made another attempt, this time the line interlocking the first line near an arbut on the bridge. They grappled at this point and brought up the body in a few attempts, almost on the spot indicated by the crossed lines. A simple experiment to a surveyor or mathematician.

We do not understand that Brother Mac either endorses or condemns the principles of Spiritualism, but simply takes umbrage with some of the alleged phenomena that takes place under that guise. But we would like his explanation.

THE QUESTION ANSWERED.

The great and overwhelming question at some of the Chautauqua Conventions this year is, "How to Fill Empty Church Pews?" The solution is easy. Employ Billy Sunday to whoop up hell for all it is worth, frighten the women into hysterics, having first psychologized them; then gain control over the boys and young men with hypnotism, and the task is complete. Rev. Billy is an adept at the business, and failures seldom occur.

To deplete a church, preach science, common sense, instructive facts, and direct attention to Biblical errors, then empty pews will follow, and, probably, a trial for heresy.

The last part of the above, from the Progressive Thinker, will apply equally well to the Spiritualists. True, they do not use so much of the sensational features for attracting audiences, but one of the potent reasons for empty pews is the fact that Spiritualists are continually harping on the faults in our ranks. The church has just as many of them, but they don't tell the public of them. Even their trials are mostly conducted behind closed doors and in the case of the recent Crapsey trial for heresy, it was impossible for the news agencies to learn the verdict until they were ready to give it to the public.

Let us apply some of the good advice we are giving to our neighbors to our own use. We have been tearing down our neighbor's house too long. Let's quit and go to work to build up our own. Let us preach facts. We, too, fill up our churches with sensation. We will fill a hall with a medium who has a little Indian girl control, or a control that speaks some kind of a brogue, when we will have a dozen people to listen to one of our scientific lectures.

Guess, Brother Francis, it is "six to one, half dozen to 'tother"—isn't it?"

For a Sea Shore Vacation

at a very low cost go on the D. A. V. & P. R. R., excursion to Atlantic City, etc., August 2. Very low rates. Tickets good 15 days. Inquire of agents.

"Today Well lived—makes every yesterday A dream of happiness. And every tomorrow a vision of hope."

Give me that man That is not passion's slave and I will wear him In my heart's core, ay, in my heart of hearts.—Shakespeare.

Did you ever think that if every one of our subscribers would get one new subscriber a year, it would double the circulation of the SUNFLOWER every year? "Do it now."

What we see in others will not only grow in those minds, but will also develop in ourselves.

THE ORACLE.

By J. C. F. Grumbine. Under this Head Answers to Questions from our Correspondents will be given from time to time.

QUESTION:—As an expert in occult science and the unfolding of mediumship, what is your professional experience with those seeking development? How many succeed? Do you believe that anyone can unfold psychic powers? I want to know the facts. Be frank with me as I have great faith in your honesty.

The friend who asks these questions has evidently tried many "mail courses," attended many developing circles, sat in many long distance, absent treatment, endless chain clubs, because no charge was made to join them, and at last has run up against the inevitable. I remember the friend, now fifteen years the older, when I first began my work in Zion City Camp, Minneapolis. He heard my first lecture on the Spiritualistic platform and followed my career up to the present time, after most successful lecture engagements before the strongest, best paying societies in the large and small cities and by camp meeting associations. Then I did not realize what Walter Howell of England told me that Spiritualists would rather see a ghost than the truth, and that if one were only a speaker, he would have a hard time to get along. The fact is that while this is and will be true for years to come, I have had and still have a cordial welcome among Spiritualists; first, because I accept the phenomena as demonstrable, and second, because I have always managed to make the receipts at the door pay my bill. There may have been a few exceptions where bad management and a small following made the receipts inadequate, but I fail to recall them.

At Zion City Park I began my professional career by claiming (which claim I then proved and do now prove) that while not one in ten thousand is a medium, all have psychic and divine powers, as clairvoyance, clairaudience, impression, healing, inspiration, seership, adeptship, necromantic control of elements and a certain class of spirits, crystal reading, prevision, mind reading, which any one can develop without being a medium and without losing consciousness or being obsessed. This of course was a startling declaration, in fact a revelation for which even the rank and file of Spiritualists were not then ready to accept. Even Cora L. V. Richmond who was a speaker at said park with me, maintained that no one but a medium could get into the spirit world, a sort of vicarious representation for most of us, which jarred me as it did others at that time. If a medium is a high priest between the so-called dead or the spirit world and ourselves, and we can get nothing without them, God pity us. For if they monopolize the spirit world to that extent, I see no possible means of getting information directly or first-hand, and Spiritualists are as badly off as Christians who rely upon what Jesus Christ said or did.

The fact is a medium has a work to do and does it, but he is not the whole thing in Spiritualism. Mediumship is a necessary function through which exarant spirits can function on the personal, material plane, but it is a negative and not a positive source of evidence or demonstration. In fact, it is an abnormality, because phenomena occurs or appears reversely, that is opposite to the natural, rational way.

Now the claim I made then I make now, and where then only a few were prepared to accept it, thousands now accept it and so understand it, that they call it higher Spiritualism, or the Spiritualism which the spirit world sought to impress upon the investigator of the phenomena through mediumship (Spiritism) when it revealed immortality as a fact of the spirit now, before he died, and taught that mediumship showed how there are in us all, latent, psychic powers, which, because we are spirits and immortal, we can and should now realize and make active. What, cries one, can clairvoyance be taught so that anyone can see spirits? Why not? Who told you that it couldn't? Some ignoramus? Why listen to such? Why be prejudiced? Was Swedenborg a god or a man? If a man he

became a seer by unfolding it to a god. You can't do what he did, and begging for the "bread of life," he can do what you can not. That is rubbish. The truth is that we all are divine and we all have these gifts or powers of spirit which of every hundred who apply to me for development, attain some degree of adeptship and realize their psychic powers. If a man smokes like a chimney or boozes, I can't help him, because he is not willing to apply himself and wishes to exercise his occult powers without obeying condition. My failures are usually among this class.

Without any question I conduct the largest school for development in the world, and have now enrolled nearly fifty students. I shall increase this number to 200 before the new year dawns. Why? Because I do as I say, and my system teaches you just where you are and how, for the least financial output.

How to Attain Development.

"Already the fields are white with the harvest." Has there ever been a time in the history of this great country when the minds of the people turned to the things of the spirit as at the present day? Do those of us who have seen the light on our path, realize the extent of the field before us, and are we prepared for the harvesting?

Are we ready to go forth, to the end that the harvest shall bear precious fruit?

There is hardly a paper or magazine of the present that does not refer, either by editorial or article, to the subject of spirit. Think what consecration and concentration upon this thought can do, what it is doing and has done. It has great possibilities. It is an age of unrest, activity in the pursuit of wealth and an overstraining of the nervous energies in the race for existence.

With all this comes the reaction, and we meet daily the discouraged and despairing with gaunt forms and haggard faces peering at us from all sides, and the cry goes out: "We want rest, where can it be found?"

You, Spiritualists of America, these people are at your very door and begging for the "bread of life." Does it not behoove us to be up and doing? If the spirit has led us through darkness into the light, then should we let that light so shine that its radiance will be seen by the wanderer lost in the fog of materialism. Should not the light be the pure, white light instead of the dull gleam reflecting grotesque shadows to those that look to us for illumination?

Surely the ideal can be made manifest by unity of purpose and concentration of spirit and the highest and holies influences imparted to us.

Through the darkness of life's experiences we are often times brought into the light of spirit, and in my own life, revelation has been vouchsafed by unfolding of the spirit.

I wonder if many of the readers of THE SUNFLOWER have ever come in touch with the teachings contained in the "Philosophy Concerning Divinity," as taught by Mr. Grumbine, if so, you must realize with me the power they can yield in your life and the truth of their revelations, and to those who know not, I would suggest they find light on their path by studying these teachings in spirit and truth.

It is the concentration of power that tells; it is the strength exerted together that will push the wheel over the hard places. Let us realize this and look to ourselves that we exert our own highest spiritual-ity to raise the standard until the truth shall be emblazoned on every consciousness.

IDA A. COOMBS.

Subscribe to THE SUNFLOWER.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14c 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, 25c.

Uncle Sam Vest Pocket Tablet. Aluminum back 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.

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. RENEW YOUR SUBSCRIPTIONS at once and get the good news of the summer and not miss any of the good things in store for the winter. Ask Your Friends to Subscribe and aid us to circulate the good news that will benefit the world. Subscription price, \$1.00 for 52 numbers. NEW SUBSCRIBERS who send \$1.00 NOW will have their subscription dated one year from September 1. SEND IT TODAY. The Sunflower Publishing Co., Lily Dale, N. Y.

LILY DALE NEWS.

All roads lead to Lily Dale this season. The weather has been fine, the people are good natured, the meetings are well attended, the August crowds are beginning to arrive, and it looks as tho we would have the grounds fully occupied by the time the heart of the season is here.

Already the grounds are taking on the air of Woman's Week, "still there's more to follow."

The program of the week just past has been followed quite closely.

Monday is "Wash Day." We don't quite make a Sunday of it, but somewhat. We have less going on that day so that people can rest from Sunday in which every minute is occupied.

Just think of our Sunday program! 9.30, a. m., Forest Temple, Band Concert, 10.30, Psychic Class, 1.30 Band Concert, 2 p. m., Ladies Schubert Quartette, 2.15 lecture, 3.30 physical culture exercises. 3.45 tests, 4 Forest Temple meetings and German meetings, 6.30 Forest Temple meeting, 7 band Concert, Seance in Library Hall, 8 p. m. Concert or entertainment. This with the private seances held by different mediums, marks Sunday as a busy day, every minute being taken up with something of interest.

Last week was introduced by F. A. Wiggins with his lectures and ballot readings. He met with a warm reception and gave several very acceptable addresses followed by ballot readings.

Monday opened bright and balmy. The rain of the evening before had laid the dust and freshened everything up, and it was an ideal day. In fact not for years has there been such beautiful weather for camp purposes, and it is being enjoyed to the utmost. There are some good conference speakers here, and they are well attended.

Tuesday continued the lectures and ballot readings of Rev. F. A. Wiggins of Boston, Wednesday Rev. C. L. Herald spoke on "Life on a Man-o-War, in a very acceptable manner, illustrating his points with large pictures of full rigged ships, and parts that showed his points to advantage. Friday he spoke again, delivering a popular lecture entitled, "That Man."

Saturday was another big day, the speaker of the afternoon being Rev. Thomas Byrnes in a popular lecture, "Nature's Masterpiece," while Sunday was as usual, a gala day.

The coming week introduces the work of Dr. Lockwood mornings, while J. Clegg Wright goes to Lake Pleasant for the balance of the month of August where he will deliver a series of lectures daily until the close of their meeting.

The Ladies Schubert Quartette gave their first concert in the Auditorium Sunday evening, introducing their repertoire of songs, in which fun, pathos, and everything between were exemplified. They are certainly fine and anyone who missed it, missed a treat.

One of the great attractions of the season was the readings and dramatic impersonations by Mrs. Frances Carter. Her impersonation of the Gypsy character in her Friday evening entertainment was superb.

The dances have been good and the attendance larger than usual. It is seldom that the hundred mark is reached the fore part of the season, but the second Saturday evening required 104 tickets.

Our band is immense. They have a faculty of doing things at the right time as well as doing them well. A neat little incident occurred recently. Just as the Ladies Schubert Quartette came on the platform for the afternoon, the band struck up Schubert's Serenade. It was recognized and applauded. It was beautifully rendered, the members taking up the solo parts like virtuosos. The dancers are loud in their praise of the dance music.

There is an opening for a good materializing medium at Lily Dale. Mrs. Liddicoat has sold her cottage to W. A. Case of Little Valley.

L. C. Hutchinson has been one of the lucky fishermen this season. He has caught four muskallonge, the average length of which is 42 inches. His latest catch was one measuring 45 inches in length and weighing 23 1-2 pounds. When you get such

a fish on a trolling rig you know you have something. There is a nice catch of bass this season, and many are catching good sized muskallonge.

He alone is free who truly loves to do whatsoever his present life may require.

P. L. O. A. Keeler is the latest arrival among the mediums. Mrs. May Davis, Mr. and Mrs. Buel, Mrs. Dr. Caird, Mrs. Helyett has also arrived.

Fourteenth Annual Convention

Of the National Spiritualist's Association of the United States, Will be Held in the Large Auditorium of the Y. M. C. A. Building, 153 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum cause. Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Russeque, Mrs. Margaret Gaulo Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others.

Come one and all to this great convention.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced rates to all who write in advance, stating that they are to attend the N. S. A. convention and wish to engage rooms. Secure your rooms early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual reception to delegates and visitors will be held Monday, October 15, at the Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualist's Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at the Convention the last day, October 19, and pay 25 cents each for such vising.

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Secretary.

Zion City.

Control of Zion City millions was taken from both John Alexander Dowie and Wilbur Glenn Voliva in a decision handed down at Chicago July 27 by Judge K. M. Landis of the United States District Court. A new general overseer or head of the church will be chosen at an election called by Judge Landis for the third Tuesday in September. A feature of the decision which caused a sensation came when Judge Landis refused to retain Alexander Granger as trustee, giving as his reason the fact that as a member of the church Granger had taken what is known as the "restoration oath." "It is not my duty," said the court, "to express my contempt for the man who could exact or take this oath. But I am not obliged to repose confidence in a man who is so constituted that, living in this republic, he would serenely vow his readiness at all times to abandon his family and betray his country." But words in the oath to which the Judge referred are these: "And that all family ties and obligations, and all relations to all human governments, shall be held subordinate to this vow." Unless the people of Zion City shall elect Dowie for their general overseer, which is not considered likely, the First Apostle of Jesus Christ, as he calls himself, will have reached the end of his career.

—Truthseeker.

Very low rate excursion to the Atlantic sea coast August 2, over the D. A. V. & P. Tickets good 15 days. Apply to agents for particulars or see another column in this paper.

Your light heart makes every task easy.

"A God is in us, dwells in us, and penetrates our being."

A HAUNTED HOUSE.

BY MRS. ADDIE COOPER.

I will tell you of an experience of living in a haunted house. First, to give you a clear understanding that I knew nothing of N. Y. State west of Washington Co., I will state that I was born in Rutland Co., Vermont, and never was out of my native state farther than Washington Co., until the year 1876. At the age of twenty-one I married and went to Ontario county with my husband. We staid there until the spring of 1879 when we moved to the town of Rose, Wayne Co., to a farm owned by Simon Van Buskirk, formerly known as the Griswold farm.

My husband carefully concealed from me the fact that it was termed the haunted house.

We cleaned and settled. Finally we would hear footsteps start from the room over the sitting room cross the room, open the door, walk through the hall go down stairs and go out doors. We would get up, and as we always burned a lamp, would go out and could find nothing. We knew nothing of the return of the spirits but I said frequently that I believed it was a haunted house, we would hear noises that sounded like the falling of twenty milk pans in the kitchen, we would go out there and find nothing disturbed. We would also hear noises like a large wooden box being dragged across the floor.

The district school teacher had occupied the house the year before and lived in a part of it at that time, when I told Mrs. D. of our experience.

She said she was so frightened at the noises they had heard they had pulled their bed across the door so it could not be opened.

I asked the neighbors and found it was called the haunted house and was told of seeing the house illuminated when there was no one in it.

If any Reader can explain the above it will be gratefully received.

An ad in the SUNFLOWER brings good returns.

Mrs. S. E. Pemberton, THE TRUMPET MEDIUM.

will give private readings daily at No. 11 Cleveland Avenue. Single readings \$2. Two or more persons, \$1.00 each.

Meals and Lunches.

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

PRICES REASONABLE.

FOR SALE OR RENT.

Mrs. Greenamyer's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENAMYER, Lily Dale, N. Y. 301r.

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 the Sunflower Office.
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.

ALEX CAIRD, M. D. Healer.

Mrs. Dr. Caird. Clairvoyant 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.

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 the D. A. V. & P. R. R., July service at a very small cost; 19th. Tickets at very low rates, 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.



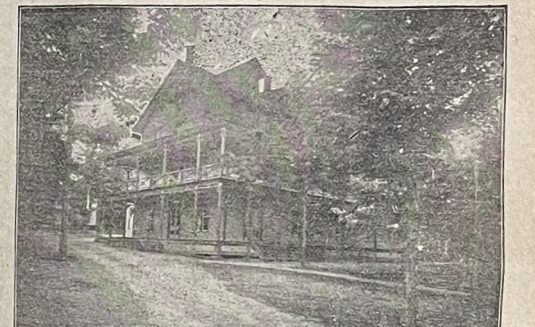
A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

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, DAYTON & HALL, Proprietors. S. J. RICHARDSON, Manager.

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.



LIGHT FROM EVERYWHERE



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

were much appreciated. Mr. Ripley will act as chairman during the absence of Mr. Erwood. We look for a most successful season.

Iowa Spiritualists.

The State Spiritualists Association of Iowa was incorporated in April, 1901, with constitution and bylaws under the following preamble. "We, the Spiritualists of Iowa in mass convention assembled, in order to form a more perfect and powerful organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the cause, and secure the blessings of liberty and protection, under the law to ourselves, hereby establish this constitution for the guidance of the State Spiritualists Association of the state of Iowa." Constitution and bylaws follow.

Article VIII of the constitution says: "We recognize mediumship as the channel of inspiration, progress and power of Spiritualism, and as furnishing evidence of the same. To insure the best results, honest mediums need greater protection, encouragement and assistance in the exercise of their gifts."

With the above object in view, the State convention of Iowa could do no more than thoroughly investigate the charges against any of our mediums and especially when it is one in whom we had placed implicit trust for several years and thru whose mediumship, a great many of the Spiritualists of Iowa and other states had been converted.

For doing what we considered our duty, the National Spiritualist Association of the United States and Canada revoked the charter which they had granted us five years before hence, we as a state organization are not a member of what is termed the N. S. A., but we still have our charter from the great state of Iowa, and are free and independent, and we could not, as a Spiritualist and freeborn people, allow ourselves to be coerced into accepting a conclusion as final, when to our minds, that conclusion was wrong; notwithstanding, it came from such an august body. We insisted on examining the facts ourselves in our own way, and we did so, and found another "Dreyfus Case," where spite and jealousy was the foundation for the whole matter and our only hope is that it won't take twelve years (like the French people) for the N. S. A., as a body, to learn that a few who are classed as good Spiritualists, and are highly honored, are like "Esterhazy" the guilty ones, and that the N. S. A. as a body, will find it more noble to right a wrong than it is honorable to persist in an untruth. What is the N. S. A.'s loss is our gain.

We are free and have no dues to pay. We will meet in Annual Convention, January 17 18 19 and 20th, 1907 as usual, and attend to our work in hand, and we invite all Iowa Spiritualists to join us. Make arrangements now to attend this convention, and in all ways, come with intentions to express your honest views on all questions, and also, vote in the trustees and officers that you wish to represent you. Thru the papers and by circular letter, you will be notified of the meeting place.

We would like every Spiritualist in Iowa to send us your exact address.

JOHN D. VAIL, President, State Spiritualist Association of Iowa, Marshalltown, Iowa.

Texas State Convention.

The ninth annual convention of the Texas State Association of Spiritualists will meet at Beaumont, Texas, September 7, 1906. All chartered local societies are requested to send delegates to this convention. Each society is "entitled to one delegate for every ten members, or major portion thereof" (By-laws State Association.)

We hope all societies will send full lists of delegates as business of importance and of great interest to the cause in Texas, will be transacted at this convention. We would also like the assistance of speakers and mediums who may be able to attend.

Mrs. CARRIE M. HINSDALE, President Texas State Association, R. R. Box 61, Fort Worth, Texas.

HEAVEN; OR THE HIGHER LIFE.

Mrs. M. E. WILLIAMS.

Heaven is defined as the home or dwelling place of the blessed. Shakespeare speaks of "a heaven of beauty," and "heaven-bred" poetry, and those who love his sweetest and best thoughts believe that they are heaven-born. Another defines it as, to make happy—to beautify. The word "heaven" is derived from a word which means "heaveup," therefore, it refers to what is elevated, and may be regarded as a synonym for "Higher Life," or life of exalted purity—one devoted to making others happy.

The conventional idea of heaven is that its location is above the earth, and that somewhere among the stars the human soul at last shall find a home where no adverse winds shall chill the sensitive nature, or lessen the heart-beats in the gladness of its immortal song.

The ancient people placed the home of their Gods on the mountain tops and among the clouds. The cultured Greeks placed the seat of Jupiter on the top of Mount Olympus, from whence he rode in his chariot upon the clouds to perform his fabulous tasks. And afterwards in these beautiful valleys they planted groves and flowers and there erected the most perfect statuary the world has ever seen, and to these arcanid groves the Gods were invited. The Greek had nothing too good for his Deity.

Their temples are models of all time—symbols of light and love. Only the canopy of heaven was a fit covering; only the choicest marble must be put into their walls; only ivory, gold, and snowy stone form any part of Jove, Mercury, Mars, or Athena.

The better instincts of the race have associated loftiness and purity, justice, mercy and love with God and Heaven.

As we read of those ancient Gods and their beautiful temples they appeal to our imagination, and as a matter of poetry the subject is pleasant to dwell upon but in the greater light of today we are compelled to pluck heaven from the region of the stars, and place it here among the poor, struggling children of men. Indeed I am not sure but that where you find those in humble life you will find the greatest heaven—with their love to God so strong, that with song and thanksgiving on their lips, and their charity so full and free and sharing their meagre store with others, Heaven could give them no greater joy than they possess in their own hearts.

Man was not made for heaven, but heaven was made for man. Man has to work, struggle, to suffer, to help bear the burdens of his less fortunate brother, and thus he unfolds and grows the better for helping his unfortunate fellow-man. The clear-sighted must see for the dimly sighted, the strong must help the weak; he who has much must provide for the needy; the hand of the strong and physically favored one cannot be placed for a moment on the weary head of the suffering one without both being made better for the act. For all immortal gifts, whether of goods or goodness grow more beautiful and bright by their use among those who need them and have them not. Is Heaven anywhere? We answer it may be almost everywhere. Heaven is confined to no place alone—it is a condition. We may stand before the pyramids and their mouldering mummies and be in heaven; we may stand before Paul and his Master, Jesus, and still be in Hades. How many enter into the beautiful temples erected to the service of the God of Love, with hearts filled with envy, strife and uncharitableness, and kneeling repeat the prayers of love and mercy. Think you heaven is in your hearts? Nay, though prayer and praise resound on every side, those souls could not respond to the harmony of heaven. Heaven is the being itself. It is not where you are, but what you are that makes your heaven—or something worse. Below you, around you, and above you, lies a spirit world. Spirits are everywhere.

As we are at death, so we awaken into the new life. The more perfect and bright the memory of good deeds, the purer and holier the heaven; as was recently said by a spirit at one of my seances: "Kingdoms of glory grow from the

soul." Man knows nothing more than that. Oh, that the infinite spirit would help us to know that heaven is but a multiplication of good deeds, gentle words, tender regards and kindly spoken encouragements. A glass of water with a sweet, unselfish motive is a divine agent and its use will bless the giver and receiver.

"The Kingdom of Heaven is within you." Yet another thought comes, and I would say the Kingdom of Heaven is without you. The further a man gets away from himself the nearer he gets to heaven. The motives which centre around self—selfishness—are the stones of the great walls which shut out heaven from the human vision. The more a soul reaches out to another soul with blessing and help the more it will feel that self has been driven away and that angels will come to occupy its place. Heaven must begin with self-forgetfulness.

If this unselfish rule could be established the social question would be settled; the conflict between classes would cease; one man could not have a million acres while another was without a home; or one holding food in great store-houses that would feed thousands, while all through the land went up the cry of hunger and want. Young as our country is already we are face to face with a struggle that may shake our institutions to their very foundations—and all through the selfishness of a class whose God is money and whose members have no concept of Spiritual things. These men who have formed trusts and monopolies to plunder the masses

care nothing and know nothing of heaven; they live upon a merely animal plane and their punishment will be poverty when they reach the spiritual world that draws forth the pity of their mortal victims who will repay evil by good and teach their tyrants that soul wealth is eternal and current everywhere, while the drops of this earth stay here and bring no comfort anywhere unless generously used by its possessors.

Even as the difficulties of the past have been surmounted, problems solved—so shall the future be taken care of; and all is and will be well.

Fred Barry.

I live to love, because I love to live and to do good is my life.—N. H. Eddy.

The N. S. A. Ritual For Spiritual Services

well printed and neatly bound in leatherette, is now in print and for sale at 25c. A. office, 699 Pa. Ave., S. E. Washington, D. C. Twenty cents per copy, postage paid, two dollars per dozen. Address, MARY T. LONGLEY, SEC'Y.

RHEUMATISM

C. Hagen's Dry Hot Air Sanatorium, 174 North Pearl St., Buffalo, N. Y., is unequalled in caring

RHEUMATISM

276-287

"THE SPIRIT OF REAL LOVE."

This poem speaks of Love in its essence, in its universal application. It declares Love to be a virtue, passion or charity. By mail 15 cents. Copyright by H. J. VanHagen, Publisher, 10 East 14th St., New York City.

POCKET GRAMMAR

FOR Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS: I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage, I am very truly,

HENRY P. ARCHER, Supt. City Public Schools.

ADDRESS

A. F. MELCHERS, 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 a Perfect reading after a few hours practice. 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 overflows in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

