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# SUNFLOWER

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

Volume 19

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Number 337

## SPIRIT COMMUNION AND THE NORTH POLE.

SUSAN DAKE BISHOP, LA HABRA, CAL.

In addressing a Los Angeles audience recently, upon that absorbing topic, Science and the Future Life, Professor James H. Hyslop related a number of experiences, which, coming from so eminent source, attracted a considerable attention to spiritual investigation, especially as carried on by the Psychical Research Society. His story was said to have been told "in the hard, cold way of a scientist", which was borne out in the statement, "We want this study to stand on the same plane as the search for the North Pole, and experimentations in the use of balloons and airships." These words suggested the query: What if any, is the benefit to be derived from the scientific proof of immortality? Scientists who are seeking to bring spirit to a material level are, like Arctic explorers, apparently confronted by a sea of ice. If ultimately successful, will the knowledge be more useful to mankind than will the final discovery of the North Pole?

As a matter of fact, spirit forces do not respond to physical or material coercion, but to spiritual attraction, and they cannot be properly understood and utilized except by developing the faculties through which they manifest. A man in possession of these powers, natural or acquired, is magnetic, and when he releases his sensitive mind from the thrall of material things, it turns to the overlying world of spirit just as the needle points with unswerving finger to the Pole. Since man's chief aim in this life, and presumably in the next, is growth, it would seem the real advantage of spirit communion is in the stimulation of soul activity and the vitalizing of dormant brain cells, if not the formation of new ones. Thus the benefit lies, not so much in discovering to an unseeing people what is beyond their comprehension, as in cultivating spirituality. In encouraging others to use their sensibilities as well as their outward senses, and glimpse the other world through the windows of their own souls.

When such development takes place before age has weakened and hardened the tissues, almost any one may commune to some extent with spirit influences and find them a solace and inspiration the after part of life. This is the practical as well as the ideal sequence in the order of earthly changes. What is more pitiable than to see one who has let the psychological moments slip by until it is too late to grasp the vivifying influences that vibrate so abundantly throughout the universe? Proof after proof may be laid before him; he tries to believe, but his higher perceptive faculties have slept so long they refuse to awaken and transfer messages of cheer to the objective consciousness. He suffers because he has failed to stretch or manipulate certain parts of his brain while in a plastic condition, by groping beyond the pale of material things; or by sensing the charm of that hidden land which lies farther away even than the frozen pole; and yet more near than the enveloping ether that presses against the cheek. In both the spoken and written statements of scientific investigators the word "fraudulent" is used to such a surprising extent, one naturally suspects that they go out into the highways and by ways of mediumship in search of tests instead of co-operating with advanced Spiritualists and employing only trustworthy mediums. Dr. Hyslop says: "while probably ninety per cent of the purported manifestations are frauds, I believe there is enough of sound fact in the remaining ten per cent to justify and to encourage the continuance of the investigations." This deduction is hardly logical, for it is unlikely that many would undertake the practice of mediumship without some mediumistic ability; and although it must be admitted that large numbers stoop to dishonesty like their brothers of the business and political world, they are not, therefore incapable of giving psychic tests. In conscientious study of

the subject even the perverts must be considered. Nor is it strictly scientific to imply that less than ten per cent of the purported phenomena are genuine. It would be impossible for one or more individuals to personally examine the great mass of psychic manifestation to an extent that would warrant sweeping assertions. To go armed with slings and arrows and bring down a quarry now and then is commendable, but when double-barrelled shotguns are loaded with such heavy charges, the innocent are apt to get hit with the guilty.

Mediumship is unfortunately not the only calling invaded by the graft microbe; dishonesty is unpleasantly obvious on all sides. But we look to scholars for constructive work, and time spent in uncovering fraud seems to leave a gap in the proceedings. It is not human frailty that we are searching for, but God's truths, and a better understanding of higher law. It often happens with mediums as with merchants who sell adulterated articles, that the goods are tampered with before they reach the middle men receive them. Thoughts from other sources are unconsciously received by the subjective mind and innocently delivered as bona fide spirit messages. This is more common, probably, than is generally believed. I recall a case in point when a member of my family consulted a medium before coming to visit me. On hearing the details of the seance I recognized my own thoughts or plans, which lodged in her brain and been brought out by the medium.

Do the physical phases of mediumship prove immortality? This question Dr. Hyslop answers in the negative. He says: "There is so much fraud in connection with the physical demonstrations that much time would be wasted in investigating them. Spirit rappings and such things have not proved anything as yet. To see a table get up and prance across the floor doesn't mean anything in connection with the future life." Perhaps not. Yet spirit rappings answer questions and are possibly quite as significant of immortality as verbal messages which are often nothing more than the play of mind upon mind. It is easier to detect fraud in the physical manifestations than to outwit that cunning impersonator and prince of jugglers, the subjective mind. Just as subjective activity and the various forms of telepathic transference find verbal expression through sensitives, so it may be that some slight disturbance of material objects takes place through the proper conjunction of living minds. But it is doubtful if levitation of any consequence is accomplished without the aid of invisible beings. In either kind of demonstration probably the nervous tension must be more nicely adjusted in order to coalesce with the vibrations of pure spirit.

"We ought to consider mediums as precious beings," says an English writer. Why should we stigmatize them? Rather should we view them as beacons on the route we have to follow, prophecies of the future type of the human race. This applies, certainly, to the higher type of mediums; and they are the ones from whom to expect the best results. The mode of spirit communication, (telepathy) is so superior to ours that impressions, when condensed into words are more or less fragmentary. Symbols are often resorted to in an effort to facilitate comprehension. So it will be seen that the finer the mind, the more likely are these fleeting impressions to be correctly transcribed: and that it is desirable to use discretion in choosing the avenues of communication.

Personally I have only feelings of pity for that class of mediums commonly known as "fakers", who have earned most of the obloquy that rests alike upon the deserving and upon the undeserving. Their natural traits and tendencies which were never the best, have been quickened by psychic

development: they are beset with temptations, and in addition they have attracted undesirable tenants of the invisible world who do them more harm than good. I pity them sincerely, and avoid them as I would the plague. I would never ask a disembodied friend to come in contact with or speak through a sensitive of questionable character, and for that reason, perhaps, have never met with fraud. Materialists sometimes call attention to the fact that spirits have never told us any thing "worth while" about the next life; never described their occupation satisfactorily; never solved important questions of science and religion. Yet why should they do so? Evidently glimpses of the realm of spirit are vouchsafed in order to stimulate development.

"A man's reach should exceed his grasp,  
Or what's a heaven for?"

The revelations which many think should be given for the asking, would be useless and weakening. A good teacher doesn't hand his pupils their sums each morning neatly worked out, or try to learn their lessons for them, but he gladly gives them all the encouragement and assistance they are capable of using. The only way to get a great amount of help from spiritual teachers is to increase the capacity of receiving. Whoever studies psychic lore except through the upreaching of the soul will receive but a niggardly portion, and what does come will be of little value.

It has been said also, that spirit communications are generally trivial. They are indeed simple, and for the most part brief; they are not however, brought out by trivial questioning or lightness of thought. Since magnetic attraction is the basis of such communication there must be deep feeling, which always savors of sadness. Levity does not invite soul communion, on the contrary it repels it. I would give little credence to the detailing of past events in the investigators' life. It is too apt to be spirit communication between the living.

There is a general belief that science and feeling do not harmonize; that scientific investigators must necessarily be cold blooded. This is true enough of some branches of science. In vivisection, for instance, to harbor soul sensitiveness would put an end to the practice. In that line of experimentation a man's heart must be steeled until he can cut out his pound of flesh without a tremor. He must throw pity to the winds. In psychic research however, the sensibilities instead of being dulled must be tuned up to the most delicate condition of susceptibility. Feeling is the keynote of spirit communion; it is the keynote of art, of music and poetry; of everything that has to do with the soul; and not only the performer must be in perfect accord with spirit, but the observer, the listener must be able to appreciate the rhythm that vibrates through his organism.

The great thing then, is not to bring spirit down to mortal level, but to elevate human minds until they can sense the strengthening, healing influences "that thaw men's hearts with kind fire". The world is waiting patiently for science to not discover, but corroborate psychic truths; and if the waiting ones are wise they will follow closely the spiritual expounders, and be aided by them in assimilating the cold facts promulgated by science. Doubtless the occult world would yield up its secrets more graciously were an entente cordiale established between scientific research and Spiritualism. And still more graciously, were there blent in men's minds as in a mortar, the calm reasoning of science with the fervor and lofty aims of the religious enthusiast.

The narrow minded frequently regard truth as an insult.

It is not ignorance per se that leads to crime, but it is the ignorance of what is good for us that does the damage. The ignorance which incites to crime against others may be resisted, but not that against ourselves.

## MYSTERY OF CHRISTIAN SCIENCE

BY CHARLES DAWBARN.

A gathering of Christian Scientists is always a happy family. There is unanimous agreement that, as a matter of fact, each one present has been healed by the teaching and practice of Mrs. Eddy, that is to say every one present has personal experience of a cure of some physical ailment which legal doctors had failed to help. Those who sneer at a million such facts are, in their turn, laughed to scorn by these men and women who know they were once sick and now are well. No wonder they sing hosannas to Mrs. Eddy and call her "mother." They go yet further. Mrs. Eddy has been a great bible student and accepts every chapter and verse as divine, subject only to her inspired interpretation of certain names and verses, and has a verse to quote with every novel teaching to establish its truth. She includes even immaculate conception by the Virgin Mary in her teaching and belief. Her devoted followers thus find their old bible and the new science and Health so blended that they cannot accept one without the other. They are taught that every cure depends upon the teachings of Mrs. Eddy, and as proof of the truth of those teachings they exhibit themselves as divinely cured. The special relation of a certain biblical teaching to the cure of disease is not exactly clear to a logical mind but that does not affect the believer. He points to the cure—a million of them—as irrefutable proof that the teachings as well as the cure are divine. Such is the position today in every Christian Science Assembly, and the present writer has no quarrel with either the teachings or the cures. In fact he freely acknowledges that the world is the better for Mrs. Eddy having lived in it. But all the same he proposes to show that neither Mrs. Eddy nor her devoted followers know what they are doing, nor how they do it. Since they tell us that every cure is a provable fact by actual individual experience the present writer will present just such a case as the Christian Scientist would himself offer as typical of his divine healing.

It is now twelve years since a worthy citizen of Iowa was rejected as a life insurance risk because of heart disease. He was further examined by leading physicians of Chicago. His case had then so progressed that there was a leakage of the mitral valve, resulting in an enlargement of the heart, also of diseased kidneys, and swelling of the limbs so severe he would occasionally fall in a faint. No hope of cure was held out by those doctors. In the mean time his wife had become a Christian Scientist, and persuaded him to accept their treatment. As a result he proclaimed himself cured, and has ever since acted as only a man should act whose heart is in perfect condition. So for twelve years he has been a brilliant example of the healing power of Christian Science.

It so happened that recently he was examined by a physician in California, and the result was astounding. This doctor has been examiner for the Equitable of New York, so was specially qualified. To his surprise he found that heart exhibiting the same symptoms as twelve years previously. It was absolutely uncured. Yet it was doing its work so well that the man had become unconscious he had a heart so far as feeling its labored beat.

There is a similar case known to the writer of a lady proclaiming herself cured of organic disease, which remains uncured, although the lady feels herself perfectly well. Such cases, and there must be myriads of them, are interesting and instructive, and enable the thinker to understand just what Christian Science is doing, without detracting in any way from the merits of their renowned teacher. In this brief article we will confine ourselves to the above case of a well man with a diseased heart as typical of the healing power of Christian Science.

All of us now-a-days recognise the power of 'thought' both for the weal and woe. Thought can kill, and thought can cure. So much is established fact. The sick man is suffering from the thought of his sickness as well as its reality, and the doctor always tries to cheer him up. Still, if, as in this case, it is the heart which is diseased the sufferer cannot help thinking 'he-rt', for sometimes every throb means pain. The heart is laboring under its own difficulty with the added weight of the sufferer's own thought, for he thinks, and cannot well help thinking 'heart' with every paroxysm of pain. We may call it 'self-suggestion', in itself a heavy load for any organ to carry.

The ordinary healer whether calling himself mental or divine, tries to change the sufferer's thought by suggesting that his heart is well. But Mrs. Eddy teaches and practices a method vastly superior, which we may call Negative Suggestion. She ignores that heart and its troubles. It is true that the denial of matter and the assertion that all is good or God may arouse the ire of the materialist, but, all the same, the effect is that the sufferer ignores, and actually forgets he has a heart. His heart is, for him, negatively suggested out of existence. What is it that now takes place? The heart, which had not only carried its own load but also the added thought-power of the sufferer, is suddenly relieved of half its burden. It has strength enough to go on with its physical duties when it is left alone by thought. Though, of course, still organically weak and diseased, there is enough power in that heart for that man's daily life. So he goes on his way unconscious that he has an anatomical organ called a heart. He proclaims the power and virtue of Christian Science to heal the sick, and joins in the hosannas to Mrs. Eddy.

The reader will now see that the religious belief and teachings of 'Science and Health' are effective so far, and so far only, as they call into play this power of Negative Suggestion. But religious emotions are an all potent power for a very great majority of mankind. They are the foundation for 'miracles' in every one of the world's great religions. The great merit of Mrs. Eddy is that she uses these religious emotions to Negatively Suggest matter and suffering. This has never been done before in the world's history. And, I frankly acknowledge I do not know of any mental effort out worked by any system of thought power which, in man's present stage of evolution, can produce a like effect. So for the few of us that cannot be reached by such a denial of our every-day experience of matter there apparently remains nothing to help save the discoveries of mortal science which are so heartily despised by Mrs. Eddy and her followers. Yet there is left a ray of hope for the hardminded sufferers who are not Negatively Suggestible.

We are all hearing wonderful tales of their experience told by friends and acquaintances almost always beginning with "I did not believe a word of it, I just went to a Christian Science healer because I was coaxed to. I told him I did not believe he could help me. He said my belief did not affect his treatment. I was to get up the next morning, go to work, and eat what I had a mind to. I did what he said, and am well." The reader and I are hearing such tales every day, and the man who proclaims Christian Science a humbug, in the face of such facts, is simply exhibiting his ignorance and mental arrogance. But stop a moment, it is not all smooth sailing such as this. When we follow up the practice of these healers we find lots of failures amid many successes. The Christian Scientist healer finds many he can cure, and many for whom he can do nothing. Another healer can sometimes pick up his failures and send them away cured. In other words, there must not only be a natural and special power inhering to the healer but it must be adapted to his patient. Both healer and patient

(Continued on page 8.)







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## LILY DALE NEWS.

Mrs. Amelia Peterson of Grand Rapids remains here during September.

Mr. and Mrs. Richard McDonald leave next Wednesday for DeLeon Springs, Fla.

Mrs. A. M. Mahan of Third street left Thursday for Randolph, to remain for the winter.

Frank Fuller has been very seriously sick since August 29th, but is now slightly improved.

Mr. P. A. Foote has gone to San Gabriel, Cal., to pass the winter with Mr. M. M. Halleck.

Mrs. Minnie Dowd, who owns the Skidmore cottage, has decided to stay here during the winter.

Mr. Allen Campbell will remain some time here, later spending the winter at Atlantic City.

Miss Juergensen leaves on Tuesday for Buffalo and her field of winter work in the nearby towns.

Ben Luce, the milkman, stopped delivering milk this week. The new milkman is not known yet.

Mrs. Anna H. Albro of Buffalo expects to spend the winter here with Mrs. Dowd at the Skidmore cottage.

Clarence Griswold, the photographer, will move to Cattaraugus October 1st and operate a studio there.

Miss May Wilson of Toronto, who spent the summer at her cottage in Library street, leaves the first of the week for her home.

Mrs. M. E. Havens will leave on the 20th for Canton, O., for a visit to her brother, and will spend the winter as usual in Rochester.

Mrs. Irene Bailey was in Detroit over a week and returned here Saturday evening. She left here again Wednesday for her home in Buffalo.

Every Monday evening meetings are held at the home of Mrs. Jennie Allen at No. 4 Library street for the purpose of studying the law of vibrations.

Miss Danforth has opened classes in Scientific Palmistry, also has a class in the numerical value of letters and their color vibration (Hebrew System.)

Mrs. Kate Shrede and Miss Buel of Cleveland and Mrs. Bielman and daughter, Irene, of Buffalo are stopping with Mrs. C. B. Turner for September.

Mrs. J. D. Palmer is staying here with Mrs. M. E. Hardenberg until about October 1st, when she expects to go to Lake Helen, Fla. Mrs. Hardenberg is to accompany her.

Mrs. Jennie Allen went to Fredonia Wednesday to stay a week or more visiting friends. She will then return here for a few weeks and then go to Collins to visit Mrs. Mary Porter.

Our community was quite disappointed that Mr. Oscar Edgerly was called by telegraph to go to Boston; so that he could not be present to address, with his talented thought, our Jubilee Meeting.

All mediums and lecturers who are in the Mediums' and Speakers' Directory of this issue, are requested to forward at once any correction or change of address and the fee as prescribed not already arranged.

Any one having items of interest to our readers, will confer a favor by writing them down and leaving with Mrs. Smith at the Post Office, who will forward them to this office. Items should be mailed not later than Thursday evenings.

The D. A. V. & P. R. R. station will be closed here October 5th and all freight and express matter will be left at Cassadaga. A great effort should be made by the people here to have the order changed.

Mrs. R. H. Joslyn, who has been at her cottage, "The Rochester," in South street, left Thursday for her home at No. 55 Comfort street, Rochester. Mrs. Joslyn is a well known medium and magnetic healer.

Mr. and Mrs. J. H. Turner, who were employed in the Sunflower office here till the first, are on a visit to Titusville, Pa. Next week Mr. Turner goes to Hamburg, where he will be employed by the new Sunflower publisher. Mrs. Turner will go there later.

T. B. Wait, an old resident of Third street, had the misfortune to fall down the bank back of the Turner cottage on Cottage row about a month ago and was severely injured. An ambulance from Dunkirk removed him to that city last week, where he is being cared for.

Mr. and Mrs. P. L. O. A. Keeler

go to Buffalo September 15th and will be located at No. 398 Jersey street a few weeks, when they go to Washington, D. C., for the winter. Mr. Keeler is the noted slate-writing medium and will give sittings during his stay at Buffalo.

Those who usually go to Lake Helen, Fla., will leave early the coming season, to enjoy the beautiful climate of the "Southern Cassadaga" in November. Mrs. Palmer and Mrs. Hardenberg, Mr. and Mrs. Normann, Mrs. Alger, Mr. and Mrs. Lee Morse and others will leave soon.

It is rumored that Mr. and Mrs. Binney and also that Mrs. Nutting will spend the winter in Daytona, that delightful city on the Halifax river, opposite which is "City Beautiful," of Helen Wilman's fame, and the coast on which is held the wonderful automobile races of the world.

Oscar A. Edgerly was intending to speak here Sunday but had to leave Sunday forenoon and drive to Dunkirk to catch a train in order to be in Lawrence, Mass., early Monday where a case was set for his appearance against a person who stole his watch. He learned Sunday morning by telegraph of the date.

Mrs. M. A. Enches of Fourth street left here Tuesday for her home in Columbus, Pa. About October 15th, Mrs. Enches will go to Orcutt, Cal., to visit her son during the winter. Mrs. Enches is one of the mediums best known at Lily Dale, having been here every year since its organization and built her cottage twenty-two years ago. She was also a pioneer at the old Alden grounds before Lily Dale's time.

The camp season of 1907 is past and gone.

"But the spirit it awakened, Still is living, ever young."—as is evidenced by the fact that scarcely have the echoes of the good byes ceased, ere the work is taken up and a "Jubilee Meeting" held in Library Hall on Sunday the 8th for each and all to express their joy that the debt has been lifted and that the Lily Dale Assembly is standing forth in the light of the coming day as never before; with the interest on its bonds, paid; with the premiums on its insurance paid; with some few hundred dollars in the treasury; with the purchase of a new building for use of Ladies' Auxiliary in prospect; possibly also a new dancing pavillion, with toilet, and check, and dressing rooms; and the Lily Dale residents and campers still remaining on the grounds, took part in expressions of gladness and joy at the glorious prospect. L. C. Hutchinson acted as chairman, first introducing Mrs. Augusta Armstrong, who spoke feelingly of the good work of mortals and the cooperation of the spirit world. The editor's space is too valuable for a detailed account of all the good words said; but brief words were spoken by Mrs. Demorest, Prof. Ransby, S. J. Richardson, Mr. Aiken, Mrs. Muhlhauser and Lee Morse and tests given by Mrs. Demorest and Miss Juergensen. Songs interspersed the good thoughts and a two-hour meeting was held and we felt it was good to be interested, and a worker for the cause of Spiritualism, which stands for the upliftment of humanity.

**Philadelphia Note.**

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.

Capt. Francis J. Peffer, President.

F. H. Morrell, Secretary.

The annual meeting will be held Monday, October 7th.

New York, August 28, 1907.

Frank Walker:

Dear Sir and Brother: I see by the Sunflower that you are about to assume charge. Let me be among the first to greet and welcome you to your new labor. May all go smoothly and harmoniously with you. If I can be of use to you by contributions let me know.

With all good wishes and congratulations I am ever cordially yours

J. P. COOKE,

Ed. New York Magazine of Mysteries.

**A CHANGE.**

IN younger days the song would sing it self;  
A mood, a perfume, and then ere I knew it  
It tinkled through the mind and left the lips  
Without e'en waiting that I might construe it.

BUT age hath ta'en away that one good gift  
In recompense for others it doth bring me;  
The little song no longer sings itself,  
Instead it yawns and says, "Oh, no; you sing me!"

**Protests from Lily Dale.**

Washington, Pa., Sept. 7, '07.

J. W. Daly, G. P. A.,  
Cleveland, O.

Dear Sir:

Serious inconvenience and much additional expense is caused very many attendants upon the Lily Dale Assembly by the summer time card in force on the Lake Shore system west of Dunkirk. Our people from Erie, Astabula, Pittsburg, Cleveland, Chicago and all western points, who leave Lily Dale at 10:28 a. m., reach Dunkirk seven minutes too late for the train west. Previous to your change, now in force, we did not have any cause for complaint upon this point. We urge a revision of your schedule in this regard before another summer or hundreds of our members and visitors will have to choose other lines to Cassadaga Lakes. We believe the interests of your company and of our assembly are mutual in this matter and that we have only to call your attention to it in order to cause a change and better accommodations for our patrons.

Yours Respectfully,

ESTHER C. HUMPHREY,  
President.

Washington, Pa., Sept. 7, '07.

J. W. Daly, G. P. A.,  
Cleveland, O.

Dear Sir:

On behalf of the Official Board of Lily Dale Assembly I protest against the closing of the Lily Dale station in Cuataqua County, N. Y., for any part of the year. There are nearly 300 permanent residents at Lily Dale. Their number is further increased by those who go to the assembly's grounds in the early spring before camp opens and remain after its close until late in the fall. Besides these classes of patrons there remain the 8,000 or more annual visitors during the camp season. We earnestly urge, because of the generous patronage accruing to your company from the Lily Dale station that you reverse the decision for its discontinuance.

Yours Respectfully,

ESTHER C. HUMPHREY,  
President.

**Buffalo Notes.**

Sunday, September 8th, the services at the First Spiritual Temple, Prospect avenue and Jersey street, was conducted by Mrs. R. S. Lillie of California. Mrs. Lillie is well known throughout the United States as one of the foremost workers and exponents of the Spiritual Philosophy. She has a warm place in everyone's heart that knows her. Sunday morning she answered and spoke relative to questions handed in from those in the audience and closed the morning service with a poem. Subject from the audience. At the evening service some subjects were handed up from the audience but the main topic of the evening discourse was upon the subject, The Spiritual Life, choice of her guides.

A good audience greeted Mrs. Lillie in the evening and much interest was manifested in regard to the lecture of the evening. Mr. Lillie was present at both, morning and evening session, also favored the audience with two very fine solos, one in the morning and one in the evening. Service was very much appreciated by those present.

Mr. Lillie will soon return to his home on the Pacific Coast. We trust that he will enjoy a pleasant winter among the sunshine and roses. Mrs. Lillie will serve the First Society during the remaining Sundays of September and Friday evenings of each week.

Prof. William Lockwood is lecturing in different cities in the west during September but returns to Buffalo for October service.

Your scribe understands that Mrs. Staley, will soon open meetings at Stirling Hall, 374 Connecticut street, heretofore known as Liberal Thought Exchange. Mrs. Staley is a good message bearer, demonstrating the power of spirit return.

Mr. Charles Hulburt, president of Harmony Hall Circle Society, reopens Keystone Hall, 351 Main street, about the middle of September, in the interest of the philosophy and phenomena of Spiritualism. The society had a prosperous season during the early 1907, and we trust the year 1908 will give Brother Hulburt the fruitage of success for his earnest efforts during that period. Uncle Ned is always on hand to do his part to interest his audience, so are other guides of Mr. Hulburt.

N. H. EDDY,  
Buffalo, N. Y.

Vengeance is as sweet to the spiritually ignorant as lust is to the intellectually impure.

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. Any one 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 overflowing with plain, logical instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable time in each year. Twenty-seven pages questions and answers. Price, postpaid, \$1.50.

**INDIAN SUPERSTITIONS.**

**The Whirlwind and the Thunder Objects of Curious Theories.**

The Dakotas believe that there is a close relation between the whirlwind and the fluttering wings of a moth. The cocoon is regarded as the mysterious object from which a power similar to that of the whirlwind emanates, as attested by the emergence from it of the moth.

Dr. Wissler explains in Discovery that the whirlwind meant by the Dakota is the harmless little whirl one sees upon the plains every clear day. The long, slender column betraying its presence makes a profound impression upon the Indian.

In the whirlwind somehow and somewhere resides the power to produce confusion of mind. Thus it was natural that its aid should have been invoked by the warriors on going into battle, for to be as intangible, invisible and destructive as the wind was their one great desire. When a man loses his presence of mind he is said to have been overcome by the whirlwind.

A cocoon of a moth taken with a portion of the twig upon which it was found and wrapped in an eagle plume or down is regarded as a perpetual prayer to the power of the whirlwind. This prayer is not only symbolized by the genuine cocoon worn upon the person, but also by its image in stuffed buckskin or by its sketched or painted representation.

The Blackfeet see a relation between the moth and sleep and appeal to it when they desire to have dreams, for with them power is always conferred in a dream. In the case of unrequited love the whirlwind is invoked. It is believed that it can confuse the mind of a girl to such a degree that she cannot resist the pleadings of the enamored swain.

Some of the Dakotas believe that the bear controls the power of the whirlwind and that a prayer must be addressed to the animal for the assistance of the whirlwind. Sometimes a person will receive power from the bear in a dream or vision and thus come to have the aid of the whirlwind because of the conceived relation between the two. Finally the power of the whirlwind is also supposed to be associated with the buffalo and the spider web.

A deity of equal importance among the Indians of the plains is the thunder, which usually is associated with military exploits. While the Dakotas generally regard the thunder as a bird, usually symbolized by the eagle, they sometimes speak of it as a horse, a man or a dog.

The horse has always appealed to them as a creature of mysterious origin and in many cases is assumed to have been given by the thunder. In any event there is an association in their minds between the power of a warhorse and the thunder.

The thunder is often represented by a zigzag or wavy line, usually in red. But Dr. Wissler says that this symbol really represents the power of the phenomenon in the abstract, because the Indian lacks the conception of a force in nature, so that the symbol is also a general sign for the presence of mysterious supernatural power.

Whistles made from the leg and wing bones of eagles are employed by the Dakotas to symbolize the cry of the eagle as a representative of the thunder bird. In battle or sometimes in stress of great trial they are sounded to summon the aid of the power of the thunder. As a rule, a zigzag line is scratched down the sides of these whistles.

The yellow winged woodpecker is looked upon as an associate of the thunder bird, because when a storm is approaching it utters a shrill cry not unlike the sound of the whistle and is believed to be speaking to the thunder.

**What the Excavations at Gezer Have Disclosed.**

Wonderful discoveries have been made in the ruins of the ancient city of Gezer, in Palestine. Professor Stewart Macalister, who is now at work on the site, has discovered the ruins of eight cities or periods of building there, going back to ancient cave dwellers, 3,000 years B. C. The remains therefore of 5,000 years of apparently almost continuous human life are seen on this little hill. When a dwelling fell down or was destroyed the newcomer did not clear away the rubble, but reared a fresh structure on the ruins of the old, and, digging now deep down through these ruins, the explorer of today has discovered the untouched cremated remains of a cave dwelling race not acquainted with metal, also the undisturbed dead of a Canaanite tribe with bronze weapons; also of a Canaanite "high place," with the bones of newly born infants, sacrificed apparently to some unknown deity or bones of infants buried under the corners of house walls.

These human sacrifices were, it is believed, the "abominations" of the Ammonites denounced in the Old Testament. Human sacrifices were often offered at the commencement of undertakings, and it has been shown that the breaking of a bottle of wine at the naming of a ship is but the survival of the ancient abominable custom. So also the innocent looking Maypole is simply a relic of a pole found in old pagan temples, traces of one having been found in the "high place" or temple of Gezer. Various statements in the Bible are amply confirmed by discoveries made by the explorers of the society.

Developments at Gezer make it possible to understand more clearly how Samson pulled down the pillars of the temple. These pillars were of wood and merely rested on "stumps of stone." The strong man therefore had but to draw the wooden supports together and off the stone, and down came the temple, crashing about the Philistines' ears.—Chicago News.

**Easy Times For Voigt.**

William Voigt, the criminal hero of the famous Koppenick adventure, has a pleasant future before him when he is released from his German prison in 1910. The committee which was formed last winter to promote his welfare announces that sufficient subscriptions have been received to give him a freehold residence, a workshop for his cobbling and a pension. Moreover, no fewer than 138 women have written offering to marry him. The majority of the ladies are German, but two American girls and one English widow are among the number.

**Taking No Chances.**

German courts appear to take no chances in dealing with applications to presume the death of persons who have disappeared. The principal Vienna papers publish a long official advertisement from the court at Oberndorf, calling upon one Fiedels Bohr, born on April 24, 1770, to appear before the said court some time before March 12, 1908, otherwise he will be declared dead! As Herr Fiedels Bohr would now be 137 years old were he alive, it is hardly likely that the court will have the pleasure of seeing him.



## DEFINITIONS OF TERMS.

Mr. Editor:—

At the last convention of the National Spiritualists' Association, held in Chicago in October, 1906, President Harrison D. Barrett appointed a committee on the Definitions of Terms used in Spiritualism, to wit: Charles R. Schirm, Chairman, George W. Kates, W. A. Willing, Mrs. Georgia Gladys Cooey and Miss Elizabeth Harlow. This committee was appointed to obtain from as many able sources as possible definitions of terms, carefully digest them, and report to the coming convention the result of its labors. For this purpose it was authorized to publish such data as it desired in order to give the opportunity for making suggestions to persons not members of the committee, in a manner to prepare those who will be delegates to the next convention to act upon the report.

Mr. Barrett turned over to the chairman communications on the subject from Mr. Andrew Jackson Davis, Dr. G. W. Brown, Hon. A. H. Dailey, Dr. George A. Fuller, Mrs. Helen L. P. Russeque, and Rev. Cora L. V. Richmond, and wherever their definitions are used proper credit will be given. Copies of these communications were sent to each member of the committee, with suggestions of a plan for prosecuting the work, but up to this time only two of the committee have made reply. As the time for the next convention is drawing near I have deemed it proper to place before Spiritualists the data in hand. The importance of this work can not be over-estimated and it should not be hurriedly done. In a number of instances judges sitting in cases involving Spiritualism have asked for definitions of terms; and yet, it seems to me, we have not yet reached that stage where we can reduce these definitions to rigid form. By way of suggestion, I will say that the entire data should be published in pamphlet form for general distribution, leaving for a later day, after thorough consideration, the difficult task of forming such definitions as we would be willing to rely upon under all circumstances. This plan, I think, will largely meet the demands of the courts, and will permit us to take advantage of any form of definition, just as the right shade of meaning may be selected from the various definitions of words given in the dictionary.

The terms thus far presented for consideration are clairvoyance, clairaudience, independent writing, automatic writing, mediumship, trance and inspirational speaking. We will begin with definitions of clairvoyance.

### DEFINITIONS OF CLAIRVOYANCE.

1. According to our definition, Clear Seeing, or Spirit Vision, while yet in human form, is the opening of the one faculty of the spirit that takes the place of all sensation, i. e., Perception. This, in our view, is always the result of the action of a spirit outside of the human form, who produces upon the spiritually sensitized brain the impression of sight. Evidently there is no science of spiritual optics. The physical senses are but so many divisions of one faculty—perception. The blind perceive through touch and hearing and the other avenues of sensation; when these are also closed the perception will still find a way. Spirit influence awakens and sets in action the perception of the spirit, and it takes the form of vision. In other words, it reproduces an impression upon the sensorium in the form of sight. It is quite certain that the impression of sight in the clairvoyant is not actual optical vision, but a more real perception that takes the form of vision.—Rev. Cora L. V. Richmond, A. A. Ballou, spirit influencing.

2. Clear Seeing; a sensitive state of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that where the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. The last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.—Hudson Tuttle's Glossary of Terms Pertaining to Spiritualism and Psychic Science, quoted by Dr. George A. Fuller.

3. Clear seeing; or seeing with the spirit eye—the indestructible part of the physical eye. An exercise of the spirit function of the physical eye.—Rev. George W. Kates.

4. Clairvoyance is from and of the soul—not of the spirit. For soul is an individualized chemical unit (an ultimate body) surrounding and protect-

ing the spirit. Soul sees by the eyes of perception. Soul is often deaf and dumb—or it may by growth become clairvoyant—and, also, it may become blind by means of disease impairing the outer organization. Soul is a growth by evolution. It acts by means of the bodily senses and through all organs and parts of the physical body.—Letter of Andrew Jackson Davis.

5. (a) It is the faculty or power, possessed by certain sensitive persons, of seeing or perceiving, as though visually forms, and scenes invisible to others.

(b) Soul, or spiritual perception of scenes and conditions, invisible to the physical sense of sight; hence, usually without use of the organs of sight, though not necessarily so.

(c) It is a power of perceiving, exercised by certain sensitives, upon special occasion, when the sub-conscious mind rises above the threshold of normal consciousness.

(d) The faculty of seeing distant objects, or objects regarded as on another plane of existence, invisible to the organs of sight.

(e) Clairvoyance is a term commonly applied to a function exercised by sensitive persons denominated mediums, psychics, seers, and prophets, who possess the power of seeing, hearing and perceiving, without the use of the ordinary senses or in combination with them.

(f) Clairvoyance is synonymous with telesthesia, when applied to the discerning of distant objects, and is confounded with telepathy, when applied to distant scenes and conditions connected with the contact of the mind of a distant or absent personality.—Letter of Hon. A. H. Dailey.

6. It is generally impossible to deal exclusively with any single phase of psychical experience; it often happens that clairvoyance and telepathy are practically inseparable. \* \* \* Experimenters in telepathy should resolve to keep their minds concentrated on some clear, definite topic of mutual interest as by so doing they are certain to secure satisfactory evidences of the transference or transmission of mental pictures.—W. J. Colville in Sunflower, August 10, 1907, quoted from Light.

7. (a) The ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state.

(b) Clairvoyance is a natural trance condition, as opposed to mesmerism or hypnotism, which is induced by artificial or exterior means.—Standard Dictionary, Vol. 1, p. 247, 1902.

8. A power attributed to persons in a mesmeric state by which they are supposed to discern objects concealed from sight and to see what is happening at a distance.—Century Dic. & Cyc., Vol. 2, p. 1023.

9. (a) Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of operation they are able to impress upon the consciousness of the medium whatever picture or image they desire.

(b) Or, they may, in a higher form of clairvoyance, produce a condition which opens, for the time being, a direct channel between the spiritual world and the consciousness of the medium. In the latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision.—The Great Psychological Crime, p. 155.

10. The eye of the soul is independent of the eye of the corporeal body. \* \* \* When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle field could not disturb it, then the spirit's beautiful, sun-lit eyes can contemplate very distant localities as though they were present; and its gentle eyes can also fix their observation distinctly upon objects, persons and facts hundreds of leagues away, with all the accuracy and objectivity natural to the bodily vision. \* \* \*

The clairvoyant vision is positive not delusive like a sleeper's dream. Thus it has been proved repeatedly to the medical world, that the physical organs of sight are not always necessary to accurate seeing. \* \* \*

The cerebral organization is not the sole agent of intellectual phenomena—but, positively, it is demonstrated that the various physical organs are simply containing vessels and viaducts for the development and flow of man's mental capabilities.—The Great Harmonia, Vol. 5, pp. 319 and 320. By Andrew Jackson Davis.

11. In subjective clairvoyance, where mediums perceive the spirits, as you speak of it, they do not see them in the sense that you see objectively; the external organs of sight are excluded in this operation of clairvoyance. It is a utilization of the interior centers of the visual tract upon which it depends. Thus if I, as a controlling intelligence, have a desire to produce a scene in a locality where the medium has never been, then it would be simply necessary that I should have sufficient wisdom to manipulate or energize the neurotic centers at the terminus of the optic nerve so as to produce the same result,—the vibratory impress,—upon those centers which would have been produced had the medium actually observed the scene. In the latter case the vibrations of light would have operated upon the external organ, the vibration would have been carried through the optic nerve and the consciousness of sight would have resulted; but, in subjective clairvoyance, as I have shown, the same result is accomplished by a different process. Thus a spirit intelligence can impress with accuracy upon the consciousness of the medium scenes at a distance, externalized in the brain of the medium by the method to which I referred.—Trance Lecture of Oscar A. Edgerly on Mediumship, Dr. Chalmers, the spirit controlling.

12. Clairvoyance, n. (Fr.) Literally, clear-sightedness; a power attributed to persons in a mesmeric state, of discerning objects which are not present to the senses.—Webster's Dic. p. 209, 1852.

13. A faculty or power claimed to be possessed by some persons while under the influence of mesmerism. By it the clairvoyant claims to be able to see mentally things concealed from sight, to see and describe things happening at a distance, and to discover things hidden.—Universal Dic. of the English Language, Vol. 1, p. 1032, 1898.

14. The alleged ability (in certain states), to see things not normally visible; the pretended ability to see the internal organs of a patient, and thus diagnose his ailments.—Gould's Illustrated Dic. of Medicine, p. 301, 1903.

15. In the state termed clairvoyance, or clear-seeing, there is no action of will; there is no thought; there is no evidence that the life follows the spirit; yet the spirit is away across the wide ocean; the spirit is in the depths of the captor's dungeon; the spirit is in the cloudy regions, far off in space; it is away among the shining stars, in the land of souls, in that remote realm where nothing of flesh and blood can enter. The spirit is far away, and yet the life is present. And so is the body; still the silver cord is not loosened; still the golden bowl is not broken.

In the state of catalepsy, or trance, or even in the condition you term abstraction, when the thought is far away, mingling with the sweet home scenes, the spirit does not act with the body; still the life is there.—Lecture of Emma Hardinge Britton on Spirit, its Origin and Destiny, delivered in Chicago, Ill., October 28, 1880.

16. A power of perceiving objects however covered or remote, without the use of eyes; said to be communicated to a person under the influence of animal magnetism or mesmerism.— Worcester's Dic., p. 248, 2nd. ed., 1888.

17. A power attributed to persons in a mesmeric state, of discerning objects not perceptible by the senses.— Webster's Dic., 1881.

Having before me the foregoing definitions, I have attempted to formulate a definition of clairvoyance which I herein insert for what it may be worth.

18. Clairvoyance literally means, clear seeing; but in Spiritualism it has a technical meaning and may be either objective or subjective: a. Objective clairvoyance is that psychic power or function of seeing, objectively, by and through the spiritual sensorium of sight which pervades the physical mechanism of vision, spiritual beings and things. A few persons are born with this power, in some it is developed and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

b. Subjective clairvoyance is that psychic condition of a person which enables spirit intelligences to impress or photograph upon the brain of that person, at will, pictures and images which are seen as visions by that per-

son, without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or the imagination of the spirit communicating them.—Charles R. Schirm, Baltimore, Md.

### IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.

East Aurora, New York.

### NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, Tuesday evening, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night sessions of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership, for the next fiscal year:—October 15, 1907, to October 15, 1908.

### WISCONSIN STATE SPIRITUALIST ASSOCIATION MASS MEETING.

Another mass meeting is to be held under the auspices of the Wisconsin State Spiritualist Association in Milwaukee, Wisconsin, in Severance Hall, 421 Milwaukee St., Saturday and Sunday, September 14 and 15.

Prof. Lockwood has been engaged to attend the session throughout and will deliver three of his masterly addresses. No test medium has been engaged yet and it may be that G. H. Brooks, president of the state society, will follow Prof. Lockwood's address with his message work.

This is an opportunity, not offered to the friends of the North West very often, to hear this most remarkable thinker and speaker. So come and enjoy the feast of good things.

G. H. BROOKS.

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It reveals to me to be the foremost scientific work of this or any other age.—Franklin Smith, Mass. From the Normal Teacher, Danville, Ind.: We believe that a new world hitherto unknown to medical men is here opened up.

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#### Swept Away.

A sermon by Moses Hull on some of the sins of our age makers. In which the "Bible of Lies" held up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 26 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

### The Spiritual Alps and How We Ascend Them;

or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work you need to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 25 cts.; in paper covers, 15 cents.

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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 18 years, and the only general who never made a mistake." No novel was ever more interesting, no history more truthful than this pamphlet. Price, cloth covers, 25 cents; paper 15 cents.

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## THE ZANCIGS' IN ENGLAND.

## Two Minds, One Thought.

Interest in the phenomenon of telepathy is at this moment very keen. The Right Hon. Gerald Balfour, in his presidential address to the Society for Psychical Research, said that, in his opinion, the demonstration of the actual fact of telepathy was of greater import than the colliding of two worlds—the latter occurrence would fall within the range of known laws, while the former is outside of the pale of recognized science.

The term telepathy, suggested by F. W. H. Myers in 1882, was defined as "The communication of impressions of any kind from one mind to another independently of the recognized channels of sense." "The distance between agent and percipient which the derivation of the word—'feeling at a distance'—implies, need, in fact," adds Mr. Myers, "only be such as to prevent the operation of whatever known modes of perception are not excluded by the other conditions of the case. Telepathy may thus exist between two men in the same room as truly as between one man in England and another in Australia, or between one man still living on earth and another man long since departed."

There are now in London two persons who can offer the needed demonstration, but I fear few of our eminent psychical researchers will avail themselves of the opportunity. They resemble the passers-by who refused to purchase, at the price of one shilling, "a real English sovereign." The vendor, so the story goes, had his stand at the foot of Ludgatehill as the result of a wager, and he won it. Not one of the thronging multitude had sufficient imagination to conceive of the possible genuineness of the offer. It takes a Sir William Ramsay to realize the possibilities of the unlikely. Thus Agnes and Julius Zancig may leave England without recognition at the hands of a society established to promote the investigation of just such claims as theirs; for as yet no steps in that direction appear to have been taken. What these claims are shall be set forth in their own words:—

"What we demonstrate to you is simply the result of study—in the same way that music or painting would be taken up. We do not claim to read your mind, and there is nothing supernatural connected with our work. Everything you see, although you may deem it remarkable, is perfectly natural, and you will note that we accomplish nothing that you have not already accomplished yourselves, to a certain extent, in your homes and among your friends. You have, perhaps, had the experience, or noticed it in others, of two persons saying the same thing together. You are amazed, and say, 'That is strange, I was just going to say the same thing!'"

"Now, what I see, Madame Zancig sees, and what I know, Madame Zancig knows."

"As our time is limited, I would ask you to kindly have some articles ready, such as bank notes, business cards, envelopes with your address, of which Madame Zancig will give the full name, the postmark, the time of mailing, the numbers of any cheque, initials or monogram on any article you may show me, and any odd curio that you may have in your possession. Everything will be minutely described by her on the stage."

I have witnessed the display of their powers both in public and private, and have been permitted to test them in any way I chose. On the first occasion the tests took place as follows: I went into an adjoining room with Madame Zancig, shut the door and engaged her in conversation, while my friends remained with her husband and decided on the tests. These were most successful, not one being a complete failure. Where the success was partial, the explanation was most instructive as to the modus operandi. But of this another time, as I hope the psychological aspects of the case will be dealt with later on.

On a later occasion, when accompanied by Miss H. A. Dallas, we did not banish Madame Zancig to another room, but placed her so that she could not possibly know what was going on. As an astute psychical researcher had declared that the average two hundred readings given in public each night were worked by a pre-arranged verbal code, we stipulated that Miss Dallas should do the speaking during the seance. We had brought with us a series of the simplest tests. Miss Dallas silently submitted to M. Zancig the paper on which were written the numbers, &c., to be transmitted, and I

noted Madame Zancig's answers verbatim.

Test number one consisted of the following figures: 6 3 4 2 0 9.

These were immediately written on her slate by Madame and held up for our inspection.

Number two was a simple sum in addition, viz:—

4 7 5 3 8  
6 5 4 3 2 6

1 1 3 0 8 6 4

Madame Z.: "That is 8 and 6, 14; 5 and 1, 6; you want 8; 10 and 1 carried, 10; 13; 10 and 1, 11."

When the slate was examined we found 0 had been left out in the writing but had been taken note of in the mental process, as the 1 carried had been added to the following number, so the total read: 1 1 3 6 8 4.

In the third test the figures were: 1 0 3 6 5 8 2.

Madame Z.: "One, nought, three, six, . . . and that is eight."

Miss D.: "No, try again."

Madame Z.: "You want five and eight, and the last is two."

M. Z. here broke in with, "That was my fault. I went to eight."

Although Madame Zancig had missed the five when naming the numbers, they were correctly written on the slate.

The fourth test had reference to a postal order and was as follows: 9 8 4 5 9 0, a postal order, October 31st.

Miss Dallas passed number four to M. Zancig. He looked at the 4, then at Miss Dallas with a puzzled air, placing his fingers upon the figures.

Madame Z. said: "The sixth day of the third month."

Miss Dallas asked me by signs what I meant it to be. Directly I saw it, Madame Zancig cried out, "Three shillings and sixpence." M. Zancig asked me by gesture if that were what I meant. So evidently I was the transmitter in this case, as M. Z. was too confused to have a definite idea.

"Now go from the beginning."

Madame Z.: "There's a six and there's a quarter—no, it's a D. And there's 9, 8, 4, 5, 9, 0, P O S T T, no, A L."

"Order" and October 31st" were given in the same way.

Tests numbers five and six were line drawings, an oblong and a circle.

Madame Z. asked: "Is that a circle?"

"Yes, name the other figure."

Madame Z.: "A square?"

"Not exactly."

Madame Z.: "Is it long?" and she exhibited an oblong nearer the square than the original. As we frequently noticed, she would be correct on the slate when verbally astray. I found she called all rectangular figures "squares."

For experiments numbers seven and eight outline drawings of a button-hook and paper-knife had been prepared, but, through inadvertence, I had placed these drawings face upwards for a few moments before beginning (but I am sure Madame Z. did not see them), so Miss Dallas turned the paper over and began to draw substitutes.

Madame Z.: "That's a pair of scissors" (VIIa.). Miss D. abandoned the scissors and drew an odd object (VIIa.), like a figure of eight, partly shaded). As the outline was completed, Madame Z. exclaimed: "That's an 8. And there's something white and black. . . . A ball."

Miss D. then reversed the paper and pointed silently to Nos. VII. and VIII.

Madame Z.: "A paper-knife, a hook, yes, a button-hook."

Number nine was: H S A D. This appeared on the slate as: A D S H.

Number ten was: H E L E N, which was correctly written.

The next was S A R A H, which Madame rendered: S A R A. "Yes," said Miss Dallas, "some spell it like that."

Madame Z. added the H while Miss D. was speaking.

The twelfth was: I wish you good speed.

Madame Z.: "S? Y? no, I." (This letter was certainly like S or Y.) "W I (N) S H.—Y O U. M. Z. (forgetting the stipulated silence): "My fault. I went too fast."

Madame Z.: "G O (D) O and then D." We asked her to give it letter by letter. I observed that the whole word was easily conveyed, but when a sentence was transmitted in single letters no idea of relationship appeared to reach her consciousness. She seemed astonished to find sense in the detached letters, and was delighted at finding they expressed hearty good wishes. (The sentence on the slate was correct, except one o in "good.")

M. Zancig explained that he had trained himself to see but one letter,

number, form, &c., until he felt his wife had caught it. It had been the result of years of practice before he had attained his present power of concentration on one point to the exclusion of all others.

These facts speak for themselves. My only regret is that it did not occur to me to ask Madame Zancig to use paper instead of a slate, so that her own rendering might have been preserved.—Felicia R. Scatterd, in London Light.

## FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; lectures and spirit messages at each meeting by many of the most noted and gifted platform mediums of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mr. H. P. Resseque, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. George A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mesdames C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House, 14th and F. streets, N. W., Washington, D. C., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

## Creation and Destruction.

There are two forces at work in this world or perhaps it would be more correct to say that there is one force manifesting in two different ways. Creation and destruction are continually in operation. However, the destruction takes place that a fairer and more perfect form may arise from the ruins of the old. We see these manifestations in the animate and inanimate world. If we live harmoniously we are in tune with the law of creation; if we sin we are in the clutches of the law of destruction.

LEWIS R. HILLIER.

Syracuse, N. Y., August 29, 1907. At the residence of A. R. Cooper, 1002 Montgomery St., Mr. John Blacardt and Mrs. Elizabeth Conger of Syracuse were united in the holy bonds of wedlock, Rev. Adaline Cooper officiating, using the Spiritualist ceremony. Mrs. Conger is the secretary of the Lone Star Spiritualist Society. After the closing the New York Central Camp the officers and members of the Lone Star Spiritualist Society gave us a warm welcome as we arrived home. Services were opened Sunday evening, August 25th at 1002 Montgomery street.

There were a good number present and the best conditions prevailed. Services will be continued Sunday and Wednesday evenings of each week during the fall and winter.

The most interesting object of study to man should be man himself.

## Dr. Agnes V. Kelley

A graduate physician of 20 years' experience in treating all manner of disease, will take the sick in her own home to treat, where they will be comfortably situated and receive every care. If you are not able to come to me, and desire it, I will visit you in your own home. I diagnose disease either according to the old pathology or clairvoyantly. My method of practice is the Biochemic (Life Chemistry). I can cure you. Write to me by my spiritual name.

RONALD ROMYEN.

331 East Second St., Jamestown, N. Y.

## KIND WORDS.

Cheyney, Pa., Sept. 5, '07.

Brother Walker:

I rejoice that The Sunflower will continue to be published, and am glad that it has fallen into equally capable hands, as of yore. You have my sincere desire for your success. As Spiritualists we should support the papers that espouse our cause, as indeed, we should well support every institution for the propaganda of the facts and philosophy of spirit communion. The labors of brother Bach in the conduct of The Sunflower will live in the progress of Spiritualism. He has assisted to make history, and espoused a spiritual Spiritualism that must soon succeed the crass Spiritualism that has too long held us in its thrall.

Brother Bach has edited and published a clean and true paper for the presentation of Spiritualism as a philosophy of life and for the spiritualization of the world. May he long enjoy the fruits of a well earned reward. The latter is an increment of public regard and esteem, if not fruitful in material emolument.

Good works can never die. And a persistent propaganda of truth will be sure to win the world soon or late.

You have entered upon a task that your sense of duty has called you unto and I have no fear but you will be faithful.

May not only good spirits, but generous humans assist your efforts to succeed both spiritually and financially.

The Sunflower has been worthy of the patronage of every Spiritualist, and there is no doubt in my opinion but it shall even grow in worthiness. Press on and be undismayed.

Fraternally,  
GEORGE W. KATES.

Jamestown, N. Y., Sept. 3, 1907.

Mr. Frank Walker:

Dear Sir: I write to tell you that I am so glad that the dear old Sunflower has found such a good home and manager as yourself.

Wishing you well-deserved success and good luck I am

Dr. AGNES V. KELLY,  
331 East Second St.,  
Jamestown, N. Y.

## BOSTON NOTES.

MRS. B. W. BELCHER.

## HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

## COMMERCIAL HALL.

694 Washington street, Sundays at 11, 2:30 and 7:30. Tuesdays and Thursdays at 2:30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

## OLD LADIES HALL.

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2:30 p. m. of each week.

## FIRST SPIRITUAL SCIENCE CHURCH.

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7:30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

## FIRST PSYCHIC CHURCH OF CHRIST.

Room 430, Huntington Chambers. Services every Sunday at 2:30 and 7:30 p. m. H. G. Howard, president.

When you wish it Dr. Agnes V. Kelley takes you to a delightfully homey sort of place, in Chautauque County, N. Y., among the lakes and hills in the far-famed Lake Erie grape belt, where you cannot help being happy and getting well. It is like a trip to the vine covered hills of old Germany. You just rest and listen or sing with the harvesters as they gather the luscious purple fruit and you are well and happy before you know it. Address 331 East Second St., Jamestown, N. Y.

Stirring events bring forth stirring thoughts.

## Wisdom of the Ages.

This great work by Dr. George A. Fuller is inspiring, interesting and instructive. Filled with profound philosophy, fascinating mysticism, transcendental spiritualism, lofty idealism and sublime idealism. A partial list of subjects with which it deals are as follows: Angels, Archangels and Spirits; Character, the Flower of the Soul; Causation; Death; Divine Unity; Freedom and Self-Government; Healing; Influence of Mental States; Karma; Law; Language of Spirit; Matter a State of the Substantial; Moral Code of the New Religion; Nature of Religion; Occultism; Omnipotence; Peace; Not War; Pre-existence; Reason; Sublimation; Spirit the Source of all Power; What is Right? Many other interesting topics are ably treated. Cloth, 12mo, 218 pp. \$1.00.

## MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

## TEST MEDIUMS.

Mrs. E. Clark, 351 So. Warren St., Syracuse, N. Y.  
Fred B. Niles, 38 Gay St., Marlboro, Mass.  
Mrs. Tyler Moulton, 424 Lilly Ave., Columbus, O.  
Mrs. Elise Stumpf, Lake Helen, Fla.  
Harriet H. Danforth, Lily Dale, N. Y.  
Charles Harding, 632 Dundas St., Woodstock, Ont.  
Mrs. B. W. Belcher, 293 Pleasant St., Marlboro, Mass.  
C. Walter Lynn, 784 8th St., Oakland, Cal.  
Mrs. O. W. Grant, 125 Prospect Ave., Buffalo, N. Y.  
Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.  
Mrs. Elizabeth J. Demoreat, 350 Anderson St., Allegheny, Pa.  
Aila A. McHenry, Excelsior Springs, Mo.

## HEALERS.

Mrs. Elise Stumpf, Lake Helen, Fla.  
Dr. C. D. King, Onset, Mass.  
Mrs. F. E. Elwanger, 2241 North 13th St., Philadelphia, Pa.  
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.  
Mrs. Dr. Dobson-Barker, 230 North 6th St., San Jose, Cal.  
Mrs. A. A. Cawcroft, 333 East 2nd, Jamestown, N. Y.  
Vincel Draho, Jim Block, Cedar Rapids, Ia.

## LECTURERS.

Mrs. Jennie Martin, 49 Dudley Place, Grand Rapids, Mich.  
Mrs. F. E. Ellwanger, 2241 North 13th St., Philadelphia, Pa.  
Mrs. M. E. Williams, 201 Richmond, S. L., N. Y.  
Mrs. S. Harris, 165½ North High St., Columbus, O.  
Rev. Dr. J. B. Geddes, 103 Lafayette St., Jersey City, N. J.  
Mattie E. Hull, Whitewater, Wis.  
Mary C. Von Kanzler, Fulton, N. Y.  
G. W. Kates and wife, Cheyney, Pa.  
Mary M. Jennings, Moravia, N. Y.

## SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

## SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

## ASTROLOGERS.

J. N. Larson, 28 Union St., Titusville, Pa.  
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.  
Captain George W. Walrond, box 201, Denver, Colo.  
George W. Kates, Cheyney, Pa.

## TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.  
Frank McKinley, 15 West 64th St., New York City.

## MATERIALIZATION.

De Witt C. Hough, 208 West 38th St., New York City.  
Mrs. M. E. Williams, box 201 Richmond, S. L., N. Y.

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SEND THREE TWO CENT STAMPS

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

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

Hartford, Conn., April 6, 1906. Dear Sisters—I received your kind letter and contents, and may God bless you both for your kindness to me. I have been taking the medicine since March 25. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizzy spells that I received two awful falls. I am now up and have been around my room for the last three days, have not had any dizzy or faint spells this week, and I feel so much stronger. The neighbors all mention the great change in me for the past three days and I have told them what did it. I must now close, with a God bless you both for your kindness to a suffering sister.

94 Chestnut Street. MRS. ANNIE WARREN.

Mrs. Dr. Dobson-Barker:—Enclosed find \$1.15 for another month's treatment. Your medicine you sent me last month did me more good than all the medicine I have taken in the four years I have been taking medicine. I sincerely hope you can keep me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity.

Cache, Okla. MRS. LENA BANKS.

Mrs. Dr. Dobson-Barker:—Please send me four more magnetized papers. The four you sent last month worked wonders for a lady friend of mine. Her foot had been sore down and she is so happy and is spreading your wonderful works wherever she goes, knowing that you never failed in all these cases. Mrs. J. Wright of Prattville is now enjoying perfect health, and sends her compliments to you and your daughter. She suffered since 1874. Do you remember treating Mrs. Sarah B. Smith in 1903? She is now one of the healthiest women of her age—married in September, 1894, and has a fine baby boy. She was given up by our doctors. In fact, all your patients are in robust health.

E. E. CHAMBERLAIN, Manchester, Jamaica, B. W. I.

## SPIRIT PHOTOGRAPHS.

ONE DOLLAR FOR TWO WELL FINISHED PICTURES taken from lock of hair of your own photograph. With every order send us your kindest thoughts and the best wishes to span the chain and your departed friends will make every effort to crown your heart's desire, and faces familiar and most dear may greet your sight from the fair summerland. We feel grateful to our many patrons who have made it possible for us to continue these sittings at ONE DOLLAR FOR TWO PICTURES.

Trance, test and business readings \$1.00 by mail. Sealed questions answered through the independent writings. FREE. Send four cents in stamps for our three circulars of instruction upon our work, and receive in addition, ONE picture of the Fox sisters taken from the original spirit painting.

Permanent address: Mr. & Mrs. A. NORMAN, Box 192, Lily Dale, N. Y. (Our Magnetized Slates for the home circle will quicken your development. One dollar a pair.)

## "REASON" Formerly "The Sermon," a live 48 page monthly.

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New Thought, New Theology.

Psychic Research, Spiritual Philosophy.

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## A REMINISCENCE.

Columbus - Lily Dale - Father Stacy -  
Aaron Walton - Andrew J. Damon.

Forty-five years ago the little town of Columbus, Pa., was very much alive with gospel tidings. There the Universalists had made a strong stand, and "Father Stacy" was prominent in the work and very popular. He early became interested in Spiritualism, and soon became satisfied that it was a sublime reality. But the church labored with him, it was said, and practically forbade him to declare his convictions and so he hushed. But all who knew him at Columbus, where he preached, understood perfectly well that he was a Spiritualist. For a time he preached it boldly (so I have been told by those who claimed to know) and it was his solace to the last. Very early in the history of the Spiritual movement some of our best inspirational speakers charmed the people with the beauties of the New Revelation and the Universalist church was open to them and still is, I think, and the whole town is pretty thoroughly leavened with the progressive spirit and liberal sentiments of Spiritualism.

Some three or four miles from the village there lived a rather remarkable family, whose home was a rest for weary workers, and a soothing balm for the wounded nerves of supersensitive mediums; and the air was rich with the wholesome nourishment of sweet sincerity, loving interest, and the pleasant personality of pure, temperate, harmonious lives of the Walton family. Many times we have shared the hospitality of that ideal home, and it is ever a pleasant memory and a spiritual tonic to buoy and sustain.

Aaron Walton was a model man, and his family, I think, were all agreed in every essential of life, and Spiritualism was their hope and joy. He lived to the ripe age of ninety-four years and the writer was honored with the charge of the memorial services, as also when his companion went before him. One of the daughters married Andrew J. Damon of Dunkirk, N. Y., where they have resided for many years, not less than forty, I think, and Mr. Damon and his daughter, Mrs. Sperry, were well and widely known at Lily Dale for their part in conducting the music and the school for dancers. Damon's band furnished the music for the camp for several consecutive years in the early history of the camp. Their music was fine and many dancers regretted their withdrawal from the program. Since that time the Damon family occupied more or less of the camp season, their large, substantial cottage on Third street, next to Jackson's boarding house and given quiet support to the cause and the camp. Walton Damon, founder and publisher of The Occasional One, which has a wide popularity, is a son of Andrew J. Damon, leader of the Damon band. September 5th I met the family at their home in Dunkirk and conducted the last rites in reverent memory of Andrew J. Damon, and his deserted body was laid to its last rest in the Fredonia cemetery. The quiet adieu unspoken was fragrant with sweet memories, touched with musical echoes of the long ago and fraught with prophecies of the "Sweet bye and bye." He has gone before and soon we all shall follow him to the land of liberty, love, and light.

LYMAN C. HOWE,  
170 Liberty St.,  
Fredonia, N. Y.

## Choose Good Thoughts.

The principles of hypnotism, if properly applied will work wonders in every walk of life. All minds are susceptible to suggestion and "suggestion rules the world." A suggestion of pleasure gives use to happiness while a pessimistic grumble creates discontent and sadness. Our subconscious self is constantly passing up thoughts from the deep well of mentality and we should understand that according to our reception of these thoughts will be the nature of the thoughts supplied to us in the future. Our subconscious self is a good servant when held in control but a demon of destruction when allowed to rule us. If evil thoughts are presented for consideration and we reject them and demand good thoughts, they will come. Encourage evil thoughts and after a time they will dominate and rend you. Encourage good thoughts and you become good.

LEWIS R. HILLIER.

Instead of impugning the honoring of a dead hero after having allowed him to starve during his mortal existence, the world might take a lesson from it, and see that the live ones are considered now—insuring their future gratitude.

## Warne-McKeever Nuptials.

Among the early fall weddings in Washington, Pa., was that of Mrs. Minnie C. McKeever, one of the best known women of Washington, and the widow of the late Robert McKeever, to Dr. George B. Warne, professor in the Hahnemann Medical College, Chicago. The ceremony was performed at 8:30 o'clock p. m., September 5, 1907, by the Rev. Dr. William E. Slemmons, pastor of the First Presbyterian church, of Washington. The bride is a daughter of Mrs. A. B. Caldwell, East Wheeling street, at whose home the nuptials occurred in the presence of the immediate friends and relatives of the bride and groom. Beautiful decorations in green and pink prevailed. Mrs. Warne is the oldest member of the A. B. Caldwell firm, having for many years been in the office at the establishment. She has a large acquaintance among the people of Washington. Dr. Warne is a man of wide reputation in his profession. Dr. and Mrs. Warne left Washington last night immediately after the wedding and will reside in Chicago.—Washington Reporter.

All who attend Lily Dale know that Dr. Warne is the treasurer of the Lily Dale Assembly and Mrs. Warne is the sister of the president of the assembly, Mrs. Esther C. Humphrey.

The Sunflower extends hearty congratulations to the bride and groom and wishes them a long and happy married life.

## Meetings in New York.

New York, Sept. 9, 1907.

Mills Hotel, Bleecker St.

Mr. Frank Walker:

Dear Sir and Brother Worker:

Mr. August Reidinger and his wife (and earnest worker) Margaret Gaule Reidinger have returned to their home, 257 W. 113th street and I had a pleasant interview this forenoon.

I am pleased to know that you have taken hold of the Sunflower. We will do all that is possible to increase its circulation.

The First Association of Spiritualists of New York will commence its meeting at Elk Hall, Majestic Building, 8th avenue and 59th street, Sunday, September 15, at 3 p. m. This society was commenced by our mutual friend, Andrew Jackson Davis, Sunday, January 4, 1863, and it has continued without a break under different title and management and Mrs. Gaule has also continued with it for nine years and the society is in a harmonious condition and increasing its membership.

Very Sincerely,

TITUS MERRITT.

## IN MEMORIAM.

EMMA TRAIN.

"There is no death"—this mystic change  
That kisses down the eyelids fair  
And brings a silence, new and strange,  
Is but a token of God's care.  
When dread disease or weary age  
Unfit for use this outer dress,  
The Father turns another page  
With perfect love and tenderness.

The harp may have a broken string,  
And no sweet chord reach our dull ear,  
When all its harmonies may ring  
Within a finer atmosphere.  
The rose may fade with all our toil,  
And we, its earthly less deplore;  
When, in a more congenial soil,  
It blooms in sweetness evermore.

And so this one, so fair, so dear,  
Has only passed the somber shade;  
Her gentle spirit lingers near  
To heal the wound her going made.  
She was your own—she is so still—  
If you but keep for her a place,  
Led by the loving Father's will,  
She may recross the silent space.

And when your feet grow tired and sore,  
Her gentle hand will seek your own,  
And you will know that nevermore  
You walk earth's shaded ways alone.  
O doubt it not—the dear God's love  
Has succor for each human woe,  
And from that better land above  
His ministering angels come and go.

The above poem was published this week in the Erie County Independent, on the occasion of the recent death of a young lady, and is by a writer well-known to Spiritualists, Mrs. Emma Train, of North Collins, N. Y.:

The greatest number of fools are always to be found among hero worshippers—whether ecclesiastical or secular—and the greatest number of idiots among those who lay claim to its title. The analytical mind knows how to appreciate merit without having to bolster up his belief by outward demonstration; while the real hero is seldom aware of his deserts. But of the heroes who have the fewest worshippers and the most amenities, and who therefore deserves the highest appreciation, are those who have taken up the Cause of Truth.

How can the popular mind be harmonized, while the daily messengers of news are full of discord?

## At Camp Meetings.

Our service at the camp meetings we have attended the past summer have been very pleasant. The interest in camp work seems to be as great as ever before. Of course there is more stability to the mode of propaganda and presentation.

The phenomena is of great power and attraction, but the lectures are making deep impressions and causing increased attention. The teaching and demonstration of the spirit must ever go hand in hand, and that is more dominant now than ever before. The Spiritualists camp meetings are great places where the first principles of Spiritualism reach the populace; and the higher teaching attracts and interests the Spiritualists. And the friends of our cause seem to be more determined to sustain a propaganda. That must grow more and more in order to have the place we should have in public utility.

At Parkland, Pa., the restoration of a camp is having splendid assistance, and progress is so in the air that all feel enthused who attend there. Brother and Sister Locke are the warriors there who have borne the brunt of many sieges. All are heroes in the work, but their names are engraven in the memory of every visitor, if not recorded in public annals. And the spirits know their own, every time. Go on, and victory will crown all!

At Lake Pleasant, Mass., the camp has arisen Phoenix like out of the ashes.

The devastating conflagration last spring did not burn our particle of enthusiasm, indeed the interest seems greater than ever. Under the leadership of President R. F. Churchill, of Greenfield, Mass., and the earnest efforts of Secretary Albert P. Blinn, of Norwich, Conn., the camp is going to be greater than before. They gave us all possible advantage to minister unto the people, and added appreciation to our labors. They gave each worker on their platform a public reception that made each feel proud. Instead of finding gloom, we found bright sunshine.

At Blodgett's Landing, on Sunapee Lake, N. H., there is a camp that should be widely known. It is an ideal spot for a summer outing. The grand Lake and glorious Pines make health supremely catching. The management of the camp is in the hands of Spiritualists who want Spiritualism, and no fads or foolishness need be mixed. They made our stay both useful and pleasant.

A large summer attendance by persons seeking this Lake of resorts, and steamer excursions, adds an outside attendance that gives good opportunity for propaganda. We will ever feel indebted to Brother Thomas Burpee, of Sutton, N. H., for urging our engagement there, and to President John Gage, of Manchester, N. H., for camp courtesies and for his effort to carry on the camp work. May good and wise spirits ever help all earnest Spiritualists to carry the good tidings unto the people, and may each Spiritualist grow in the grace of zeal and effort.

Fraternally,

GEORGE W. KATES AND WIFE.

You know that it costs from \$20 to \$30 a year to be a good Christian. You also know that it costs considerably less to be a good Spiritualist; and yet there are some who will not even venture one dollar a year on the chances of becoming a good spirit.

## CLAIRVOYANCE.

THE autumn sun was dying,  
Glowed with its light the scene,  
The crimson sky and the sable earth  
And the flood of gold between.

But she thought not of the sunset;  
To its pomp her eyes were dim.  
His country's call had drawn his sword—  
She thought alone of him.

In the distant Asian passes  
The banner of England blew.  
Beneath its folds she saw him fight;  
Fighting, he saw her too.

The golden flood was darkened.  
A shadow before her came;  
Within the room the warrior stood,  
Outside the great red flame.

A cry broke on the stillness:  
"Great God!" She reeled and fell,  
And the sun dropped down, and the sky grew black  
With the gloom of a deathlike spell.

In the distant Asian passes  
A pale corpse faced the sky.  
One life the less, one death the more—  
Strange spirit-tragedy!

—Lord Curzon.

## "THERE'S NOTHING LIKE THE ROSE."

THE lily has a smooth stalk—  
Will never hurt your hand—  
But the rose upon her brier  
Is lady of the land.

THERE'S sweetness in an apple tree  
And profit in the corn,  
But lady of all beauty  
Is a rose upon a thorn.

WHEN with moss and honey  
She ties her bending brier  
And half unfolds her glowing heart,  
She sets the world on fire.  
—G. Rossetti.

## Truth Church.

For the Sunflower.

Chicago, September 2, 1907.

Dear Editor:

Dr. Bevely has returned from his western tour and will hold Sunday services from 3 to 10 p. m. at Vincennes Hall, near corner of 35th street and Cottage Grove avenue, Chicago. The best speakers and psychics will be engaged for the winter. The finest music and exercises that will be entertaining and educative. The doctor always has a live meeting; he will also give demonstrations in healing and psychic phenomena. This meeting will be held by the "Truth Church" which anyone may join who is interested in this line of truth. We are new thought Spiritualists, and we know that the truth of spirit life will enter our bodies and give us health and happiness. All members belong to the "inner circle" and will receive daily treatment for health and prosperity. It costs only one dollar to join and one dollar a month as long as you need the treatment. We shall keep the latest books for sale and also the Sunflower, which is a great favorite among our people. Many new features will be introduced, and we expect to have the best meeting possible. Vincennes Hall is centrally located and beautifully furnished. It is on the second floor and easy of access, and it is by far the finest hall in Chicago for Spiritual meetings. We invite all mediums and friends passing through the city to come and see us and enjoy this rich spiritual feast.

The "kingdom within" will furnish the topic for a course of lectures by the doctor which will be illustrated by charts, etc., and this new truth of the influence of the unseen upon the seen, or the invisible upon the visible will be made plain to all. Many are coming into this new line of thought and are taking an advance position, and begin to recognize that they may live above the power of "undeveloped spirits" and enter a fine vibration of peace, love and harmony. Come and bring your friends and you will be made welcome.

DR. BEVELY, Pastor.

Change is progress. Who dislikes change and holds fast to the old is not progressing. The progressive individual dislikes the old because the soul rejects a rapport with the past—manifested by a weariness in the contemplation or touch. "Old memories" are aural or magnetic reminders of the darkness or discord from which he has ascended to higher conditions. The progressive soul therefore craves constant change of environments.

## ASTROLOGY.

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

## COST OF HOROSCOPES.

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PROF. JOHN N. LARSON,

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As a monthly Magazine we will maintain the mission of the old form, in which as a weekly newspaper we have been the mouthpiece for rational, progressive Spiritualism since 1857.

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

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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

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

Suggestions for the improvement of the paper are invited.

On another page are published letters of protest from the president of Lily Dale Assembly to the Lake Shore Railroad officials against the closing of Lily Dale station on the D. A. V. & P. R. R.

A petition of protest should be made and signed by all of the residents of Lily Dale, protesting against the closing of the Lily Dale station.

The friends of the Camp, wherever located, ought also to write a protest.

The petition and letters should be addressed to Mr. H. M. Tompkins, Supt. L. S. & M. S. Ry., Union Depot, Buffalo, N. Y.

No time should be lost in this matter, as it will greatly inconvenience the residents of Lily Dale and also all those who desire to stop there between October 5th and next July, when it will be opened again. The early campers next spring will be greatly discommoded.

Lily Dale is one of the best paying stations on the D. A. V. & P. and it is entitled to some consideration.

## Mends Tire Punctures.

An Australian has invented something for the prevention of tire punctures. He calls it miraculum. It is described as a sealiquid preparation, looking like cream and about as thick. It is injected cold through the valve into the inner tube of pneumatic tires. "The revolution of the wheel," writes Colonel Halstead, "spreads the compound on the inside of the tire, so that if the tire is punctured the miraculum exudes through the hole and, coming in contact with the atmosphere, congeals, completely filling the hole. It is reported that in a motor tire treated with this composition a six inch nail was driven to a depth of three inches and, the nail being withdrawn, the car was then sent on a short journey. On returning its punctured tire was found to be quite hard."

## When Tesla Dines.

When Nikola Tesla, the inventor, goes into the dining room of the Waldorf-Astoria in New York after he comes in from his work in the evening the first thing he does is to order every one of the day's papers. He stacks these upon the floor and table and goes through them like a cyclone while he is waiting for his soup. He marks on the tablecloth with his fingers, fork or spoon curious things that no one can make out. It takes him two or three hours to eat his dinner, and he never seems to stop working for a minute while he is at it, and he always dines alone.

## Beloved of a Spinster.

Some time ago, before ever he wooed and won the fascinating Duchess Cecile of Mecklenburg, an eccentric spinster of mature years announced an undying love for the German crown prince. The other day the poor lady died and left in her will a sum of money and all her jewelry, valued at £12,000, to the heir apparent. Not only this: a letter was found among her possessions in which she made him an offer of marriage. The prince kept the letter, but has sent the money and the jewelry to the lady's next of kin—London Gentlewoman.

## Self Evident.

"Pray, whom do you love best?" she said, with just a little smile. He scratched his very stupid head. And pondered for awhile. An answer, true and evident, came from a neighboring shelf. He gazed into a mirror there. And in it saw—himself! —La Truuche Hancock in New York Press.

## Out of the Ordinary.

Goodley — He always seems to be very earnest, at any rate.

Knox—Oh, very! Why, he can say "How are you?" and give you the impression that he really wants to know. —Catholic Standard and Times.

## Woman's World

NONAH NINAH KAMAJOEH.

The Japanese Prima Donna Who Is Singing in Europe.

Lovers of music in Europe are being regaled these days by the superb singing of Nonah Ninah Kamajoe, a full blooded Japanese girl, though her facial lineaments have more of a Caucasian than Mongolian aspect. She is small of stature, but her soprano voice astounds admirers by its remarkable volume.

Only nineteen years old is Nonah. She is the daughter of a hotel proprietor in Bandjermasin, on the island of Borneo, where she was born.

Borneo being a Dutch possession, it was but natural that her parents sent her to Amsterdam to perfect the mu-



NONAH NINAH KAMAJOEH.

sical talent which she betrayed at a tender age. The Dutch composer, Coster, trained her in technique, and she graduated with high honors from the Amsterdam Academy of Music. She became the protégée of Queen Wilhelmina and of her mother, Queen Emma, and was enabled to continue her studies in France, Italy and Germany till she is now recognized as a soprano of great promise. Just now she is singing to vast audiences in the Riviera and middle Europe.

## Care of Clothes.

The woman who knows how to put away her belongings is not only neat, but economical, and generally smart in appearance. When she comes in from a walk she never hangs up her coat by the loop inside the collar. If she puts it away in the cupboard she uses a coat hanger; if she leaves it around the room, knowing that she may need it soon, she disposes of it over the back of a chair, that will keep it in shape. The skirts of her gowns never have a stringy look, because they are always hooked and then hung up by two loops. For a tailor made skirt she uses a small coat hanger, with the ends bent down a little. This keeps the skirt in excellent shape and causes it to hang in even folds. The strings of her underskirt are tied, and the garment is hung by the loops, thus never showing a hump where it has rested on the hook.

For the same reason her blouses are always hung by the armholes unless they have hanging loops. Handsome ones are stuffed with tissue paper and are then laid in drawers or boxes.

Shoes are easily kept in shape by slipping a pair of trees in them as soon as they are removed from the feet. If trees are not available, newspaper will do if it is stuffed in tight. It is well to roll each velt on a stiff piece of paper. A single fold will often spoil the set of a velt and sometimes even mar the expression of a face. Gloves should always be removed by turning them wrong side out. They should then be turned back again, blown into shape and each finger smoothed out.

Hats of course should be kept out of the dust and placed so that the trimming will not be disarranged. Furs also should be protected from dust, and a muff should always be stood on end.

If women realized that most of their belongings are lying idle more than they are being worn, they would perhaps be more attentive to these little necessities, which are small things in themselves, but go far toward keeping them looking trim. The perfection of such detail is noticeable in the woman who has mastered the art of putting things away.

## How to Wash Colored Hosiery.

With colored hosiery in vogue as at present the matter of washing it with-

out having a lady presents a problem. A common mistake is made in using very hot water and rubbing with soap. The latter especially should never be done. Turn the stockings wrong side out. Have the water lukewarm only. Put a little borax into it, with a suds of pure laundry soap, preferably the white kind. Let the stockings remain in this for ten minutes, then rub briskly with the hands. From this water put them into clear water with only borax and after that into other clear water of the same temperature for rinsing. Do not wring at any time, but squeeze in the hands, for stockings to keep their color best should not be ironed. Pressing will not be necessary either if they have not been pulled awry in taking from the water.

After squeezing take each hose carefully and pull into shape, putting the hand inside down to the toes and bringing it up with the fingers outspread to smooth away wrinkles. Pin each one on the line as soon as wrinkles are out, having the toe up. In this way the water will drip out, whereas if the toe is down the water is held longer.

Black pepper in the water will help to set the color before the first washing, and a little salt answers the same purpose. A weak alum water is also good for black.

Children's white stockings require most careful washing, for they become very dirty about the knees, yet soap should not be rubbed on.

The small boy who gets dirt on his stockings presents a problem wherein kerosene had best be used. Put hosiery thus soiled by itself in a basin and pour over kerosene. Let the stockings stand in this for twenty minutes. In a jug put very hot water and enough ammonia or washing soda to make it slippery. Pour off the oil and pour over the water, stirring the stockings in it with a spoon. Let stand for a moment and toss into suds. All the dirt will by this time have been taken out, and the rest of the washing is simple.

## How to Tell Cut Glass.

This valuable note was given by a man working in one of the best known glass houses in the country: Many women have beautiful pieces of glassware which they think genuine cut glass, yet there are many hundreds of pieces which are only clever imitations, and there is only one known means whereby even an expert can detect the genuine from the imitation. If you will move your fingers along the inside of a piece of cut glass you will observe that the surface is perfectly smooth, while little indentations will be found in the blown glass. This is caused by the shrinkage of the glass after the pieces are blown. The roughness is noticeable not from looks, but the slight indentations over the surface. Heavy glass and glass with cut edges are no indication of the ware being genuine cut glass, for it is now possible to blow glass several inches thick, while the deceptive cut edge is done with powerful chemicals. In purchasing any cut glass if you will remember to carefully examine the inside as herein mentioned you can satisfy yourself that you are not paying for something which is not genuine, and there are more imitations on the market than one might suppose.

## Your Husband's People.

Be as courteous and considerate to your husband's people as you would be to your own.

Do not think that every fault found, every disagreeable word uttered, is directed at you.

Don't gossip to your husband about his people. Tell him of the pleasant things they do and not of the unpleasant things.

Do not try to keep him from them. Encourage his devotion to those of his own kin and you can be very certain it will not be greater than it is for you.

Be helpful if you can to them. Be hospitable, but do not overflow with confidences that you had better keep to yourself.

When you married your husband you married his family, in a way, and you can show no greater love and tenderness to him than by giving and inviting love and respect from his people.

## A Finish For Underwear.

A favorite finish for the neck of nightgowns, chemise and corset covers is to work a row of small buttonholed scallops all around the edge, afterward ruffling a piece of val lace underneath the scallops.

The combination of lace and embroidery is carried out still further by a series of lace motifs set at regular intervals apart, a few simple sprays of French embroidery surrounding each motif.

The scallops which finish the neck outline should not be stamped until after the shoulder seams are stitched.

## A Sig Fraud.

Talk about your fraudulent advertisements! A certain thin woman sent 50 cents in stamps the other day to an advertiser who in large type had promised to impart a sure way to get fat—for incredible as it may seem there are women who want to be fat. She received in reply this message on a post card: "Buy it at the butcher's."

## CASSEROLE COOKING.

The Most Popular Dish Cooked in This Fashion Is Chicken.

The charm of cooking en casserole is in the delicious blending of flavors that it accomplishes. And one can have meat as well as vegetables, all from the same dish and with equal good flavor. Perhaps the most popular casserole dish is chicken. To prepare this the chicken should be washed and wiped very carefully and thoroughly, then buttered all over and dipped in flour. The chicken is then laid in the bottom of a good sized casserole and two cups of soup stock are added. If vegetables are desired with it, a dozen small onions are put in whole, with a couple of large potatoes cut into about two dozen small balls, one carrot cut into fancy shapes, two handfuls of string beans, two stalks of celery, a clove of garlic, whole; salt and pepper, a sprig of parsley and one turnip cut into fancy shapes. All these are laid around the chicken, and the casserole is then put in the oven to stay for an hour and a quarter. If the vegetables are young and fresh, then it is best to put them in after the chicken has cooked for twenty minutes. But if they are old then they can be started when the chicken is, and both will become tender and done at the same time.

Deviled chicken is another savory casserole dish, which is better known at restaurants than it is at the family table. To make this the chicken is first broiled. Ten minutes before it is time to serve the chicken is removed from the broiler, laid in the casserole and the following sauce poured over it: Take a little mustard, two or three tablespoonfuls of Worcestershire, pepper, salt and stir. After the same is poured over the chicken breadcrumbs are sprinkled on it, and then the casserole, with its contents, is put in the oven to braise for a few minutes.

## TO RENOVATE BAGS.

A Stunning Design In Gold Beads and Sequins.

The shabbiest of suede or silk wrist bags can be made to look very elegant and expensive in the following way: Cut away the old leather to within an inch of the frame and make a new bag or brocade or thin tapestry the same size. To stitch it to the suede right up close to the frame is a very easy matter, the stuff being turned



LOVERS' KNOT IN TARNISHED GOLD.

into shape as you go along. Next comes the decoration. The bag illustrated is sewn with jewels, with the lovers' knot in tarnished gold braid. The jewels are very close together, and it is a good plan to follow the pattern of the brocade or else use a simple geometrical design. When the embroidery is finished, slipstitch in a silk lining, which will hide all the stitches. Several bags too dilapidated to use were renovated in this way and realized a considerable sum each for a charity.

## "Not Taking Any."

An amusing story is being told concerning a certain duchess and little Prince Henry of Wales. The duchess was staying at Sandringham, and tea was being served in the big hall. Prince Henry, who was present, was made much of by the ladies, and the duchess, in her sweetest tones, said to him:

"Come here, dear, and give me a kiss."

Prince Henry came, gave a good look at her and then said in his shrill, childish treble:

"Thank you, some other day."

It was quite irresistible; no one could help smiling, and happily the duchess' sense of humor was sufficient to permit her to enjoy a laugh against herself.

## How to Clean a White Feather.

Melt white soap to a jelly and put a spoonful into a large mouthed glass jar. Fill with gasoline, then place the feather in the jar. Cover and allow it to remain all night. In the morning shake well and rinse in clean gasoline, then hang up where the air will reach it. When thoroughly dry, curl.

## How to Save Stockings.

To save the stockings of children take a few kernels of corn, put them between two pieces of muslin four inches square and sew them in place. Baste them in the child's underwear just where the knee comes, and children will soon learn to play without kneeling.

## THE DAILY TASK.

Dreading a Duty Doubles the Task of Discharging It.

A small boy whose one task for the day consists in bringing a pail of spring water to the house began to pine away, and his anxious mamma called in the family doctor. The boy submitted listlessly to a thorough examination, the result of which puzzled the man of medicine. "Does he eat well?" he asked. "Fairly so," was the reply. "And sleep?" he queried. "Oh, yes, but he drags through the day without a symptom of interest," was the mother's reply.

The doctor looked long and hard at the child and then had a bright thought. "What does he do in the way of work?" he asked. "Nothing but bring a pail of water from the spring every morning," "Cut out that water carrying task for a week," said the doctor, "and let me know the result."

The week worked a miracle in Willie's health. The boy had been weighted down by the thought of a daily task, and it was not because he was lazy. He did other things with the greatest willingness, but he so detested that one monotonous task that it affected his health. There are many grownups like Willie, indulging a distaste for necessary duties to the extent of clouding the sunshine of life.

Dreading a duty doubles the task of discharging it. There are a few wise persons in the world who resolutely attack disagreeable tasks and clear them out of the way before they get troublesome. Watch a woman who sits down to an unwelcome task of darning hosiery. She looks over the articles and spends her first strength on the small rents, leaving the large ones till she begins to get weary. Beginning with the big ones, she would finish comparatively easy. This is the usual feminine method of working. Men who amount to anything attack the heavy work and clear the way to easier things, and when the decks are clear they heave a sigh of satisfaction, something a woman never does.

## A WOMAN PRIZE WINNER.

Miss Hanscom Will Design Emblem For the Alaska Exposition.

The latest woman to distinguish herself in competition, not only with her sisters, but in a free for all struggle wherein her abilities were pitted against man's as well as woman's, is Miss Adelaide Hanscom of Seattle, Wash. Miss Hanscom has been awarded the \$500 prize offered for the best design for an official emblem for the Alaska-Yukon-Pacific exposition, which will be held in Seattle in 1909.

Several hundred designs were submitted, many of which showed decided ability, but none of them so well expressed the purpose and meaning of the exposition as that prepared by Miss Hanscom. Her drawing shows three female figures framed in a circle. The figure to the right typifies the Pacific slope, with right hand extended in welcome and the left holding a train of cars representing commerce by land. The figure to the left represents the orient, and the ship in her hand represents commerce by sea. The central figure in white is that of Alaska, the white representing the north, and the nuggets in her hands representing her vast mineral resources.

Across the sky in the background is seen the aurora borealis so vivid in the north. The purple background with the many colors of the northern lights makes a rich coloring. At the side of the figure on the right are tall trees, typical of the immense forests of the territory represented by the exposition.

## CULINARY CONCEITS.

Never stir cake after final beating. Beating motion should always be last used.

When interrupted while frying in deep fat, drop a crust of dry bread into the fat to prevent its burning.

When the time for cooking vegetables is limited, pour boiling water over them, then drain and cook in the usual way.

When frying croquettes be sure to plunge the basket in hot fat before the croquettes are placed in it. This will prevent their adhering to the wire when lifted out.

When roasting meat, to make the gravy nice and brown, take a tablespoonful of sugar and melt it in a pan till it smokes, then add boiling water, stir well and mix with the gravy.

Cracker or bread crumbs used in covering the tops of scallops, etc., should be well greased in melted butter. This makes a better covering than the dry crumbs dotted with butter and uses less of the latter ingredient.

## How to Clean White Felt Hats.

White felt hats may be cleaned by two methods. For the first thin paste is made of magnesia and water, which is applied to the hat with a brush and allowed to dry. When brushed off the felt will be found beautifully clean. Another method is to powder pipeclay and sprinkle the powder upon the hat; leave it for several hours, then beat or shake out the powder.



## TIME TO QUIT WORK.

Fatigue Symptoms and Tests That Should Be Heeded.

### NATURE GIVES THE WARNING

Tomorrow's Work Will Suffer if You Overdrive Today—The Price a Man Is Compelled to Pay if He Keeps on the Pressure Too Long.

When we have set out on a piece of muscular work or head work we might expect to find a steady, regular increase in the fatigue that resulted from it—so much work, so much fatigue. But that is not the case. The "fatigue curve" is not a straight line sloping up from one corner of the chart diagonally to the other. Instead it goes sharply upward at the start. Then for a long distance it runs along on an approximate level, and then it takes a sharp upward turn again.

The level stage—the plateau of hard, normal working power, where the cost in energy doesn't vary perceptibly—is the "second wind."

You know how it is in long distance running. At first the fatigue increases very rapidly. A man has to push himself with all the will power he can muster. Then all of a sudden it gets easier. It seems as if he had tapped a big, new supply of energy, and he can keep running for a long time without any great increase in his feeling of fatigue. At last he reaches a point where the exertion tells hard again. Fatigue piles up terribly fast now, so fast that unless the runner knows just how much he is good for and has made careful calculations he is likely to be "all in" before he gets to the end. Every step makes an inroad on his reserve energy. The last spurt costs more than all the rest together.

If a man has covered his distance without touching this final turn of the fatigue curve he will get rested in a reasonably short time and be able to go over the course again. But if instead he has to keep on, teeth set, eyes bulging, "hugging his cornebs" until he rolls over on the ground, it may take weeks for him to get into good form again. In a big race naturally he's got to be ready to do that.

There are emergencies in everybody's life when the merely prudent thing isn't the right thing. If a house is on fire and a family on the top floor is in danger and you're the only person on the premises you can't stand calmly aside and calculate your fatigue curve. There's a necessity for action—at any cost whatever, even life.

A man may have a big proposition to put through, some important combination to effect, a new movement to get under way. Perhaps he is the only person who knows the whole situation. Success may depend upon him. In such a case he must let mere prudence go by the board, and he must stand ready to pay the price, too, when that's called for.

But such emergencies are not everyday matters. Tomorrow we are going to have another day's business to attend to, and the probability is that it will be just as important as today's. Consequently we have no right to overdrive ourselves today, for the price of it will be taken out of the quality of tomorrow's work. We have done enough when we have come in sight of that last costly lap. It's the time to quit.

A great deal of interesting information about the nature of fatigue has been made available through the ergograph, an ingenious recording apparatus devised by Professor Angelo Mosso, a great Italian scientist. It works something after this fashion: You lay your hand, back down, on a little table, and to the end of one finger is attached a cord which connects horizontally over a pulley with a small hanging weight. The motion of closing the finger lifts the weight, and as the effort is repeated over and over again the fatigue symptoms in the finger become clear and can be observed and recorded in detail.

Now, one of the important discoveries that Professor Mosso has made is that if you keep raising the weight until your finger is exhausted it will take just about two hours to rest it—that is, in two hours you can do the same amount of finger work over again—and the least bit more.

You would imagine from this that if the experiment were repeated at the end of one hour instead of two you could do just half the amount of work. But it's only one-quarter as much!

That's the price of work on top of fatigue. One unfatigued man is to his work as four semifatigued men to the same work. Using all the strength you have, you can't begin to get normal results, and the strain on will and nervous energy is terrific. Carrying a thing through on "nerve" is the costliest business a man can indulge in.

Some people, especially those of nervous makeup, find it hard to tell when the stopping point has been reached—that is, just where the divid-

ing line comes between energy funds available for investment and a capital which cannot legitimately be tampered with. If they get interested in their work they lose sight of everything else and are going on sheer nerve before they realize it.

Though fatigue symptoms vary greatly in different people, it may be worth while to mention a few of them here. Sometimes there is a flushing at the temples. That is the case with myself when I have been reading hard for two or three hours, and then I know that I ought to call a halt. I could keep on reading with undiminished interest for a good deal longer, but it would be at the price of a sleepless night.

With some people a sure sign is the increased circulation of blood in the ears or cheeks. Some people have queer feelings in the pit of the stomach—not nausea, but something suggestive of it.

One of the most reliable tests is the control test, holding the arms out horizontally at the sides and noticing whether or not the fingers tremble. The fatigue condition raises the nerve pressure gate and allows flowovers from one nerve into another. Normally a nervous impulse goes along its nerve directly to the point of strain, but when you are fatigued the stimulus spreads into other nerves as well and is not distinctly transmitted.

Sir Francis Galton, the great statistician, says that the best test he knows is that of restlessness, shown in muscular movements. Many times, he says, he has sat in a position where he could watch an audience as it listened to some long scientific memoir. He took notes of how people acted under the strain of protracted attention—how often they moved. At the beginning of the hour they would sit quietly; then they would begin to move on the average of once every four seconds, then every three seconds, and he says that it is possible to trace right through any audience every degree of fatigue by the number of muscular movements made.

He has simply put together mathematically some data that are familiar to all of us. We have all seen—and, alas, been a part of—an audience that was trying to endure the last half hour of an unendurable speech. Everybody was shifting his position, crossing one leg over the other or back again, moving the fingers, playing with watch chain or chain, yawning, twitching, folding programme, wiping eyeglasses, adjusting back hair, twisting mustache. Those were all fatigue signs.

A loss of self control in small things—that's the symptom in different terms, and another name for it is irritability.

At first it seems strange that this undue sensitiveness to slight stimuli should be so sure an effect of fatigue; but it means that the resistance gates are down and we become aware of sensations pouring in from all sides, slight sensations that ordinarily we take no notice of because—by the laws of attention—they are quietly shut out from our consciousness. But when our attention is tired—no longer focused, but scattering—all these slight nerve pricks attack us insistently and we cannot neglect them.

A noise that you will not hear when you are rested will be perfectly distracting when you are tired. You will go over and shut a window; you will walk around aimlessly; you will swear at the faint crackle of a distant graphophone. If there is a light above you at an evening lecture it will hurt your eyes almost beyond endurance. Instead of making the nervous system a less responsive instrument, fatigue makes it more responsive—more responsive, but less serviceable.

Every man who is anxious to hit his job between the eyes should make a study of his own fatigue curve, and he should put the moral of it to heart. To know when it's time to quit—and to quit when it's time—is one of the first lessons in the primer of efficiency.—Dr. Luther H. Gulick in *World's Work*.

### A CREED.

I BELIEVE in human kindness  
Large amid the sons of men,  
Nobler far in willing blindness  
Than in censure's keenest ken.  
I believe in self denial  
And its secret throbs of joy.  
In the love that lives through trial,  
Dying not, though death destroy.

I believe in love renewing  
All that sin hath swept away,  
Leavenlike its work pursuing  
Night by night and day by day;  
In the power of its remolding,  
In the grace of its relieve,  
In the glory of beholding  
Its perfection—I believe.

I believe in love eternal,  
Fixed in God's unchanging will,  
That beneath the deep infernal  
Hath a depth that's deeper still!  
In its patience—its endurance  
To forbear and to retrieve,  
In the large and full assurance  
Of its triumph—I believe.

—Norman Macleod.

### PLUCK AND LUCK.

ONE constant element of luck  
Is genuine, solid old Teutonic pluck.  
Stick to your aim, the mongrel's hold will  
slip,  
But only crowsbars loose the bulldog's  
grip.  
Small though he looks, the jaw that never  
yields  
Drags down the bellowing monarch of  
the fields.

—O. W. Holmes.

## Mystery of Christian Science.

(Continued from page 1.)

must thus possess a harmony of vibration even if, at that time, the patient has no sympathy with the healer's belief.

We must remember that a successful healer must possess a special faculty, and no amount of Mrs. Eddy's theology can give him that power if it is not his at birth as distinctly as would be mathematics or music. And all that Mrs. Eddy does for him is to help him to unfold or develop this power which he already possesses. The great majority of her converts are unsuccessful as healers save through the power of suggestion acting upon the mind of the patient, and thus inducing self-cure where that is possible. But when either man or woman was born with this faculty and has through the teachings of Mrs. Eddy grasped the mighty power of Negative Suggestion he easily establishes, as he thinks, his claim to be a divine healer. Societies then spring into existence, and believers by the million will presently assert their own cures as absolute proof of Mrs. Eddy's divine theology.

Yet further, we know that comparatively few sufferers have diseased organs. Nervous affections can stimulate various diseases almost to perfection, and thought power will presently make them realities which will hurry the mortal to the grave. The orthodox physician knows this full well and tries counter suggestion with his drugs or his bread pills. But Mrs. Eddy is still more potent with her Negative Suggestion, and presently a feeble body grows strong because its nerves as well as its organs are no longer victims of thought power. For those who can thus be impressed into Negative Suggestiveness she proves herself an angel of health and a blessing to suffering mortals. All the same, some of us will continue to realize that her Negative Suggestion has no real foundation in her theology. But the writer confesses that to about four-fifths of civilization her theology will apparently remain the very best emotional treatment to induce the development of this healing power in such of her students as already possess the faculty as a gift from Nature at birth. But their cures will be based upon Negative Suggestiveness and not upon any system of theology.  
San Lenardo, Cal.

### The Touch of Mind with Body.

A prominent nerve expert of Switzerland who has contributed his observations from time to time to scientific papers has recently published a book upon the influence of mind on the body. His chief themes are treatment of disease by suggestion and the training of the will. Here we have the basis of all mind cure systems, and it is proper to keep in view the fact that the idea is not at all novel or new in the history of civilization. Many years ago Alexander Bain, the celebrated logician, discussing the influence of mental changes upon the body, said:

"Sudden outbursts of emotion derange bodily functions. Fear paralyzes digestion. Great mental depression enfeebles all organs. Protracted and severe mental labor brings on disease of bodily organs. On the other hand, happy outward circumstances are favorable to health and longevity."

In making the above observations Professor Bain was not acting as the special advocate or the critic or apologist of any system of treatment, simply stating truths recognized by thinking men or at least obvious when enlightened thought was directed to them. Most all adult American readers are aware that the key thought to the above declaration is reiterated again and again in the Bible. It is true that the doctrine of health set forth in the Bible makes the attitude of the heart an important factor. But a very broad mind cure theory may be evolved from Bible teachings and very generally from orthodox renderings of Bible lessons. Dr. Dubois, the Swiss scientist cited above, places the lost citadel of health in the individual human will. Professor Bain's logic appeals indirectly to the will, and the Bible teaches that the ultimate responsibility for all conduct and results rests upon the will. New and old, scientific or spiritual, orthodox or dissenting mind cure methods locate healing strength in the man himself. Strength has its inexhaustible well within. Neither agents nor nostrums nor stilt are needed to attain the summit of human health and happiness. So the mind cure believer is not a law unto himself, but he is a savior of self. His creed antagonizes mental illusions, likewise physical delusions, and he lives in little danger of suffering from such self induced and self perpetuated

ills as the drug habit, alcoholism, nicotine poisoning and the various forms of prostration due to the abuse of functions. The true mind curist not only knows when to quit, but he quits. He even heeds the warning, "Touch not, taste not, handle not!" and stops short at the very thought of indulgence.

### A Bridge End in the Air.

Astounding because most unusual as well as presumably impossible was the calamity to the cantilever bridge on the St. Lawrence. A bridge of that kind violates all the laws of gravity while in course of construction. Seemingly it is bound to fall, but never does fall unless, as in the case at Quebec, the bulk thrust out over the water with nothing to rest upon is so heavy that the links to the land anchorage give way.

It requires the nicest engineering skill to plan a cantilever bridge and also rigid inspection of the parts placed in position and brought under strain to insure safety. It is to defy fate to carry the construction over the water without applying the inspector's tests at every step. The eye might be deceived by rotten steel, but the tests would bring the fault to light.

Colonel Bryan finds fault with Secretary Taft because, the colonel says, he straddles, but a platform plank has to be pretty broad for the secretary not to stick out over both sides of it.



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