

THE SUNFLOWER

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

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PAST, PRESENT AND FUTURE

BY CHARLES DAWBARN

Of course, we all want something we have not got. Progress and discontent are twin sisters. It was a memorable day when I first got proof of my own immortality by talking with one who had gone away! But ever since that day I have been hungry for more. I want to know where I came from, as well as where I am going after I wake up from "life's fitful dream," and for fifty years I have been listening to "tales that have been told," more or less probable, but all alike lacking proof of their verity.

I got proof of human immortality and spirit return, but I could never get any further and call it knowledge. The rest was just faith, that might mean anything or nothing, and, like the charms of womanhood, it changed with the passing years.

These faith revelations, as I call them, have, some of them, been very beautiful, but, at the best, are but sunshine flashes through the cracks in mortal brains. There is many a contradiction, born, perhaps, of mortal limitation, but, all the same, the soul grows happier by so much as it can grasp of apparent truths through these fogland visitors.

As I write I have in mind one or two of such purported revelations of humanity's past and future, which are interesting and almost fascinating. There is nothing of "believe or be damned" in these teachings. We are

animal influx is progress back to angelhood a possibility. So Live Thought who has become a Speck Atom is by no means a young angel, and apparently has nothing to be proud of, since he has no self-consciousness. He starts, or is started, on a journey outward from that angelic realm, and passes through sphere after sphere without any realization of his own selfhood. He is dazed, that is to say, Speck Atom is, as it were, a divided entity, male and female, but soon driven apart under the stress of its experiences. But this is not a purposeless journey. It has a definite object, which is to assimilate vibrations we call animal, and which are essential, so say these teachers, for the development of self-consciousness.

At last he arrives at his destination, and, as we all know, soon accumulates quite as much of the animal as is good for him. In fact he often shocks those of us not quite so animal. But these teachers assure us that his experiences are ultimately of great advantage, enabling him to do work impossible to others who have not reached quite such devilish depths.

Time, as we know it, is not the essence of Speck Atom's experience. All may, or, perhaps, may not, be exactly truthful revelation concerning his experiences after he has acquired all the devilhood that is good for him. But some time, here or hereafter, Speck Atom, now with a self-conscious soul, begins his return

his own development. In other words, he flocks with those like-minded.

So far he is called a "personality" by the authors of Life and its Manifestations, and in this condition is of little advantage and may be of much ill to mortals he can reach by spirit return. He may be so entirely animal that this "personality" will at least disintegrate, leaving Speck Atom to win another embodiment in some way not fully explained. But he is sure to climb and find his other half at some period of eternity.

This is not very clear, but the point taught is that all who desire to advance do so by their own effort, and in no other way. And in the effort they acquire what is called "individuality," and seem to become as oblivious to their own past as we mortals are today.

Since there are as many intellectual differences as in earth life there are innumerable associations on each plane, according to taste and inclination. The seer was escorted to certain gatherings in some of these favored spheres. He was welcome as a most interesting specimen of genus homo and closely questioned, for these spirits, now evolved into the state of individuality, have, as we have said, no memory of their past. Indeed, like us, they seem to have been born into that condition without any recollection of pre-existence. The seer himself could not travel much farther inward, but certain more advanced spirits visit him and say that, step by step, as prepared, they pass through spheres each grander and more ethereal. Somewhere in this progress they drop "individuality" as they had dropped "personality," and reach the spheres of "identity."

THAT SYLLOGISM

The superintendent of the Morris Pratt School is a brave preceptor. Generally, when a college preceptor runs up against a proposition such as he encountered, he carefully conceals it from his pupils. Among my materialist opponents I have been compelled to meet it occasionally, and I found them usually hard-headed. Before tackling it I will present his syllogisms again, to refresh the memories of our readers.

Major premise—In any body of matter, in no part of which is found a brain, there has been discovered no conscious mind, or thinking ability.

Minor premise—The universe, with the exception of the vegetable and animal kingdoms, the infinite universe has, so far as known, no brain.

Therefore, the universe, with the exception of the vegetable and animal kingdoms, is the embodiment of no conscious mind—no power of connected thought.

Again:

Major premise—So far as investigation and observation have gone, it seems to be a fact in nature that no body of matter, large or small, gives conclusive evidence of being the dwelling place of conscious mind, acting in and through it, unless it possesses brain, and is, therefore, an organic body.

Minor premise—The universe does not give evidence of being such a body of matter. Science tells us it is inorganic.

Therefore, the universe is not a dwelling place of mind, that thinks, feels and wills.

But there could have been no mind, in the brain, unless there was a source from which it could be drawn. The intellect in organic creatures must have been developed from an organic brain. But before intelligence could be organized into thought the machinery to create it must be created, as man creates the tools with which he produces a piece of mechanism. Then, mind must exist somehow in nature, though we do not understand it. There then must be a great positive mind from which we draw and incarnate as we develop conditions necessary. As preparatory to my argument I will make an argument upon instinct. This instinct fails to fill any of the conditions of thinking as a process—it is a manner of knowing without any process of ratiocination. What it knows it knows instantly, and all at once, and it also knows definitely. This instinct, as I shall presently show, seems to be independent of any brain process, or, for that matter, of any brain whatever. Dr. William A. Hammond says:

"The brain of man is more highly developed than that of any other animal. He has reasoning powers in excess of those possessed by any living being. His mind governs the world, and, not content with that, seeks for knowledge of those spheres beyond that in which he dwells. But, with all this, he is surpassed by almost every other animal in the ability to perform acts instinctively—by beings, in fact, whose brains are infinitely less perfect than his, and by others which have no organs corresponding to brain."

The brain of man is not only more highly developed than that of lower animals, but it is more refined, and

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Spiritualists Dedicate New Quarters.

A most delightful evening was enjoyed by the Spiritualist Society and its friends last evening.

Rev. D. A. Herrick and Mrs. Herrick arrived from Lima during the afternoon. Rev. Mr. Herrick is president of the Ohio State Association of Spiritualists.

The occasion was the dedication of a fine suite of rooms at 306 Central avenue to the use of Spiritualism, also the christening of two little girls. The services were opened with singing and invocation. Then Zelma M. Bowser, little daughter of Mr. and Mrs. R. Bowser, and Clara Lydia Poffenberger, daughter of Mr. and Mrs. Elvay Poffenberger, came forward to be christened. The beautiful services of the National Spiritualist Association were used and instead of the usual sprinkling with water, beautiful white flowers were used.

Mrs. E. A. Benninghofen, the president of the local society, assisted in this service.

The next number was a song. Then recitations by Alma Cooper, Zelma Bowser and Clara Poffenberger followed. Rev. Mr. Herrick then gave a fine discourse, after which Mrs. Herrick, who is a message medium, fol-

THAT SYLLOGISM

(Continued from page 1.)

gion. The spinal cord began as a little red tumor on a level with the foramen magnum. Yet this being opened and shut its eyes, sucked and even ate broth. It lived four days. Some of the movements were reflex, but others were clearly instinctive, and adapted to the preservation of life.

Dubois, on the authority of Prof. Lallemand, of Montpellier, cites the case of a fetus, born at full term, in which the cerebrum and cerebellum were entirely absent. There were no ganglionic bodies within the cranium, but the medulla oblongata and the pons varolii. This fetus lived three days. During all this time it uttered cries, exercised suction movements when anything was put in its mouth, and moved the limbs. It was nourished with milk and sweetened water, for no nurse would give it her breast. Dubois cites another case, on the authority of Spessa, of Treviso, of a child born without cerebrum, cerebellum or medulla oblongata, and which lived eleven hours. It cried, breathed and moved its limbs, but it did not suck.

Brain is Instrument of Mind.

Thus we find life and instinct independent of a brain organ. Of course, this life and instinct is in animate objects, but how are we to determine that there is not intelligence independent of brain? Our brains bring us in relation with each other and material objects, things we have to do with in this world, and they have been developed as necessity grew upon us. Brain does not create intelligence, but intelligence creates brain. Brains are necessary to establish certain relations, as to weights, measurements, landscapes, the distance of heavenly bodies, etc. We are compelled to do this by certain definite processes, because we are unable to reach definite conclusions in any other manner. The astronomer finds his distances of the planets by certain relations of the planets to each other, by their tangential relation to the sun, etc. It is a process of reasoning which we term mathematics. The number of miles distant when ascertained becomes then a mental conception. It is only by certain other conceptions within the mind

brains are not alike receptive, so that we require different arrangements of a subject according to the construction of our brains; for which reason different presentations for different people are necessary, requiring different arrangements of the same subject, a different collocation of words in our sentences, and different expressions in order to reach all classes of people. Hence, the necessity that in the agitation of new theories they should be presented by various speakers and writers. We all feel our poverty in speech when we undertake to discuss intricate problems, no matter how well it may be fixed in our minds. How often have we been told by lay people: "I know what I want said or explained, but I am unable to formulate my thoughts into proper language." It is the same as a conception of a beautiful and complex superstructure, which is easily taken into the mind with one effort, but to picture it out so that there shall be a harmonious arrangement of all its parts requires an architect. No doubt, these people have as perfect a conception of the matter in mind as we have; but they are unable to give out their thought—they had not the mechanism to arrange their conceptions, and the knowledge of language to present the workmanship of their minds. The conception is beyond the brain capacity, and the language which they possess was inadequate. At one time I was editor of a paper. The editor was unable to write, but when he had a subject in mind he would present the matter to me, so that I could write it up.

One of the defects in my nature is my inability to draw what I want as an illustration of a lecture, yet I know exactly what I want, and can make descriptions to an artist, but the artist, having a poor conception of my subject, seems unable to present the matter on canvas to my notion. As a further illustration allow me to refer to the subject on which I am now writing. I first had a conception of the subject in its entirety, and much of the filling that should go into it, but it must be presented in the briefest and most comprehensible manner. I was to deal in a subject somewhat metaphysical. It thus became necessary that I should work out a skeleton of the subject in my brain. Often, when a subject has been given me for

reproduce it from beginning to end. Now, these phenomenal men did not not hear music as we do; that is one part separate and then another; but, as soon as it was finished, all the parts, and, in fact, the whole piece formed a mental structure in which every part was at once visible. To them there was no beginning or ending of the piece—it was just one great whole. The music, with all its parts, its quavers, semiquavers, demisemiquavers, its staccatos, and everything which goes to make a complicated piece, was all in their minds at one effort, as if it had been sung in a phonograph. It was conceived by them in a single effort. There was no process of going over the piece in their minds from one note to another—no intellectual effort, whatever.

There is such a thing as omniscience, and these phenomenal people dwell in its musical section, and were able to give out whatever came to their souls from that region. And we might as well say that there is such a thing as omniscience, which will account for what we call prevision, or prophecy, and thus the piece appeared to them in its entirety, instead of by sections, as it appears to us. Thus we might admit it as a truth that "the universe is not a dwelling place of mind that thinks, feels and wills." Omniscience cannot think, because to do so requires a process of passing from one thought to another, as in a syllogism from one premise to another, and from those two to its consequent; but it must conceive of everything pertaining to a syllogistic proposition as a whole, as Coburn thought of his numbers and as Blind Tom and Blind Boone thought of their music, and as musicians who find themselves unable to write their conceptions of a piece they seem to have in their souls. Neither can omniscience reason; for reasoning is a process of passing from one idea to another and to associate ideas and their consequents—it is the process of bringing thoughts together and building up thought forms. It knows all from the beginning, so there is no such thing as a succession of ideas to establish a principle. We use reason to arrive at conclusions, but if we were omniscient we should not be required to do so; because we should include, not only all the elements of our reason, but also the conclusion in one effort.

our solar system—our earth—and the building of life on earth. And attraction proceeds from a want within the objects attracting and attracted. The objects need each other for the development of their bodies. And want is feeling, or sensation, the first intuition of thought. It is elemental thought.

This lowest form of thought may be termed micro-mental, and we have no means of knowing how much lower mental processes may go. It is probably as infinitesimal as it is infinitely great.

This pebble is soulful sufficient to entrap mental concepts and historical reminiscences, which may have come within its immediate environments; and psychometrists may read the messages thus written, and translate them, to the edification of the public. The soul of the pebble speaks to the psychometrist in higher language than any human speech, and relates the history of events which have occurred in its immediate neighborhood.

Besides attraction of gravitation there are several other attractions, as magnetic, molecular and capillary. I wish to speak only of the two first mentioned.

Molecular is generally the attraction of affinities. Between oxygen and hydrogen there exists an affinity, so that when two parts of hydrogen and one of oxygen meet they immediately unite and become water. They may be divorced by the heat of the sun, but when they meet in the upper air, where it is cooler, they immediately reunite. There is an affinity between sulphuric acid and zinc, which, when conditions are right, forces an interblending of their parts, excreting in the process an electric force, expansive in its nature, and disrupting. I need mention no further chemicalizations establishing molecular attraction. Crystallization is also a result of molecular attraction. Molecular attraction lies at the basis of selection, and selection is a demonstration of soul mateship in the lowest order of matter—that is, we might say, mental preference for certain combinations. If we investigate, however superficially, we shall learn that molecular attraction brings the sexes together, thus demonstrating a mentality extending from the lowest mineral to the highest human.

Magnetic attraction covers, also, full as wide a field, and in some instan-

LILY DALE NEWS

January 13.

Twenty-two degrees below zero. Coldest weather in years. January 4th the Dale was visited by a severe snow storm, turning into a blizzard and cold weather prevailing during the entire week. The thermometer hovered around zero for several days and Saturday dropped to 22 below. The trains are running several hours late, altogether is the worst storm which has visited the Dale in many years.

The Wednesday Evening Thought Exchange was held at Mrs. Akin's January 10th, the subject being What can We do to bring about a condition of Harmony?

Louis Cohen, who has been a guest at The Pleasanton for three weeks, left for Washington the 6th.

Miss Harriet Akin left, the 6th inst., for New York.

The mid-year examinations were held the week of the 8th to 12th, at the school house, in Library street.

M. B. Belden has returned from Erie.

A recent letter from Mrs. Irene Bailey stated she is meeting with success in Hamilton and will return to the Dale for a short time during February.

Our real estate agent states there has never been such a demand for purchasing and renting of cottages. Looks like we'd have lots of people this season.

Mrs. M. A. Baker, who is a regular visitor during summer season, owning a cottage on South street, left, the 17th, for Florida, where she will spend the remainder of the winter.

Mrs. Katherine Swift left, the 11th, for Dunkirk, where she will remain for an indefinite time.

The friends of Mrs. Maud Lord Drake, the medium who is so well known throughout the east, will regret to learn that her husband, Judge Drake, passed to the higher life in California December 2nd.

Mr. and Mrs. Hall Green, of Cherry Creek, were guests at Frank Fuller's from Monday till Friday of last week.

James and Porter Sabin, who have been visiting their grandparents in Pennsylvania, returned the 11th.

Mr. Horton has been very busy keeping paths open during this terrible storm. However, he has persisted faithfully and the few Daleites who ventured out found nice paths.

January 22.

Mrs. Nellie Dederick returned, the 19th, from a visit to Jamestown.

The regular Wednesday Evening Thought Exchange was held at Mrs. Akin's the 17th, the subject being God in Man.

Mrs. Ella Wilkinson has returned from a trip to Buffalo.

Mrs. Estelle Bailett spent a few days of last week at the Dale.

Mrs. Mae Covell delivered an address at the hall January 14th.

Mrs. Bird, of Dunkirk, was a guest of her sister, Mrs. Carrie Shaw, several days last week.

Mrs. I. R. Raymond spent last week in Buffalo.

Robert Barkell, who has been in New York the past seven months, visited his parents Thursday, being en route for St. Louis, where he will locate.

A song service was held in Library Hall January 21st.

Mrs. G. E. Freeburn returned, Friday, from a visit to Erie. Mr. Freeburn sailed from New York the 20th, for South America, where he will take an extended trip.

Detective Owen O. Wiard and family were made homeless through some enemy of law-enforcement setting fire to their property January 13th and causing them a loss of over \$20,000. They reopen offices at 32-40 North Franklin street, Chicago, where they will be pleased to see their friends. Captain Wiard will deliver an illustrated lecture at Lily Dale on his birthday, August 13, 1912.

February 5.

The Association ice house has been filled.

We are sorry to learn that Mr. Beeman, an old-time resident, is very ill at his daughter's, Mrs. Fred Spencer, in Dunkirk.

Mrs. A. J. Bower is visiting friends in Corry, Pa.

A. H. Jackson is sick.

Harry Peters, of Fredonia, spends every Saturday and Sunday at the

Dale, the guest of Mrs. Waterhouse and family.

Mrs. Bach and Mrs. Waterhouse entertained a party of friends to a 6 o'clock dinner January 24th, followed by bridge in the evening, at Mrs. Bach's, Melrose Park.

Mrs. Lynn Nutting was the guest of her sister, Mrs. C. Ramsdell, in Dunkirk, Friday.

Mrs. Esther Dederick is recovering from an attack of bronchial pneumonia.

Mrs. C. Pierce left, Saturday, for Corry, where she will spend the remainder of the winter with her daughter, Mrs. Taylor.

A. H. Winchester, who is located at Fredonia for the winter, spent Saturday at the Dale. He reports Mrs. Winchester as failing in health.

Mrs. Maggie Turner went to Cassadaga Wednesday to install the officers in the L. O. T. M.

Mrs. Minna Seymour spent a week in Randolph, returning Tuesday, and has been confined to the house since.

Little Porter Sabin is suffering with a severe cold.

Ed. Waterhouse left, the 29th, for Detroit, Mich., where he will visit friends, being en route for Joplin, Mo., to spend the remainder of the winter with his father and brother, who are located there.

Pitt Ramsdell, of Rochester, was a recent guest at the Dale.

A party of friends was entertained at Hill Top Thursday, January 25th. The evening was pleasantly passed in listening to selections from the French music box, graphophone and a social chat. At 10.30 the guests assembled in the dining room, which was prettily decorated in pink and green, where a delicious repast was served, covers being laid for eight. Each member received "their future fate" on a tiny bit of pasteboard, causing much sport and laughter. The guests did not depart till the early hours, and all united in voting Miss Mayer a charming hostess.

February 8.

The regular Wednesday Evening Thought Exchange was held at Miss Mae Huntington's February 1st.

Mr. and Mrs. E. L. Griewood attended the charity ball in Dunkirk February 1st.

Mr. G. E. Freeborn left, the first of the week, for Erie.

Ice harvesting has ceased. Mr. Markham and Mr. and Mrs. Rivers have returned to their homes in Buffalo, having had a very successful season, filling over five hundred cars.

Mr. C. D. Greenmyer was a visitor at the Dale Sunday. He and Mr. Barkell gave very interesting addresses in the hall Sunday afternoon.

A recent letter from the south states that Mrs. Alger and Mrs. Thompson are not enjoying their usual good health.

Mrs. Olive Gunnison, who has been seriously ill the past five months, is slowly improving at her home in Erie.

Mrs. Edward Cranston and son, Edward, Jr., spent several days of last week with her aunt, Mrs. Maggie Turner.

Gerald Todd, who is attending Dunkirk High School, spent the weekend with his parents, Mr. and Mrs. Homer Todd.

Mr. and Mrs. Tait Champlin and sons, Francis and Philip, are located at St. Petersburg, Fla., for the winter.

Many will be shocked to learn of the death of Mrs. Maria Case, which occurred at the home of her daughter, Mrs. Mabel Riggs, in Little Valley February 3, 1912. Mrs. Case was a strong Spiritualist and a regular visitor at our camp. She is survived by her husband, Job R. Case, one daughter, Mrs. Mabel Riggs, and one son, Edwin Case, all of Little Valley.

Mrs. A. L. Pettengill, who is located at The Netherland Hotel, in New York City, recently sent a box of books to the Marion Skidmore Library.

The friends of Miss Helen Smith, of Chicago, Assembly pianist of the seasons past, will be glad to learn that she expects to spend the coming season at the Dale. She was a recent guest for three weeks of Dr. and Mrs. Hyde, at Friendship, N. Y.

February 15.

Mrs. J. E. Hyde, who is spending the winter at Friendship, was at the Dale from Saturday till Monday of last week. She reports the doctor and herself as enjoying the best of health.

Miss Lula Hearn, of Brocton, is visiting Mr. and Mrs. J. P. Withersal.

Mrs. Katherine Swift and Mrs. Rose Spencer, of Dunkirk, spent Thursday

at the Dale. They report Mr. Beeman, who is with his daughter, Mrs. Fred Spencer, in Dunkirk, as failing.

Mrs. Mae Covell left, Friday, for Corry, Pa., where she will spend some time with friends.

Several of our young people attended the masquerade dance at Charlotte Center the 14th.

Miss Hazel Piersons is visiting her uncle, L. M. Murray, and family, in Dunkirk.

We are still enjoying winter weather, the thermometer hovering around zero the majority of the time.

Mrs. Col. Gardner, of Warren, Pa., was here for Mr. Frank Smith's funeral, and remained a few days with her friend, Mrs. Smith.

Word has been received of the death of Mrs. Wier Gardner, which occurred at her home in Buffalo February 10th.

The Case Brothers cutlery factory at Little Valley burned, the 10th, with a loss of \$80,000, partially covered by insurance. Fortunately, the fire occurred at an early hour in the morning and no lives were lost.

Mrs. Fred Kent, of Buffalo, was the guest, Friday, of Mr. and Mrs. C. H. Paine and daughter, Anna.

Miss Lola Raymond and Mr. Veder Gardner, of Fredonia, spent the weekend with her cousin, I. R. Raymond, and family.

Mrs. Homer Todd spent several days of last week with her son, Dr. E. L. Todd, and family, in Dunkirk.

School was closed February 12th in observance of Lincoln's birthday.

Mr. Hedges, of Columbus, O., is spending some time with his family.

Thomas Herrington, of Sinclairville, was a recent visitor at the Dale.

Mrs. J. P. Ryan and daughter, Ianthe, visited her son, Fred, and family, in Dunkirk, several days of last week.

Earl Turner spent several days of last week in Jamestown.

Mr. and Mrs. Graves and daughter, Mrs. Miller, of Laona, were guests, Sunday, of Harry Griswold and family.

Mrs. Estelle Bailett, spending some time here at her daughter's, is on her way home.

Transition of Helbert Smith Again!

Our residents and absent friends who have already learned are impressively shocked by the sudden passing out of our kind and genial neighbor, friend and postmaster, Frank A. Smith.

Although not in the best of health during the summer and fall Mr. Smith was at his usual duties until January 29th. At 1 o'clock that morning he was taken desperately sick with an attack of heart trouble. Dr. Henderson, of Stockton, was summoned, and every care was given him, but to no avail. For eleven days he was better or worse at intervals, but could get little sleep and take but little nourishment. He was not confined to the bed, as the nature of the disease would permit him to lie down but very little. About 8 o'clock of the evening of February 8th he grew worse, and at 11 he stepped into the kitchen to get a drink of water. Returning, he said, "Dell, I am terribly sick, I am awful sick all over. Call Mae." He staggered, but before he could get to the chair, he fell full length on the floor. There was just a few groans and when he was turned on his back a couple of gasps and the spirit had flown.

Mrs. Smith was alone with him, Mae Covell, living next door, having gone home only a few minutes before. Mr. Smith is survived by his wife, his mother and a brother and sister, who live at Waverly, N. Y., and who were unable to come. Mrs. Alice Gardner, of Clarendon, Pa., an intimate friend of Mrs. Smith's, came for two days.

Mr. Smith was born in this state and was 62 years old last October. He was a man of large and varied experience, in the west and south, as well as this state. No one could have left us who would be so greatly missed as Mr. Smith. As postmaster for the past five years he has been always care-taking, obliging and accurate. As a public servant he had won the confidence of all the patrons of our office. As a friend and neighbor he was ever kind, obliging, glad to be of service to any one, splendid council, and thoughtful of the many little things which go to make life worth while.

The officers of the Lily Dale Assembly will feel a great loss, as they were always in close touch with Mr. Smith during the season, and had great confidence and respect for him.

The funeral was held in Library hall

at 2 o'clock Sunday afternoon, Mrs. Clara Watson, of Jamestown, officiating. The discourse was appropriate to the occasion. The sweet voices of Mr. and Mrs. Withersal rendered two beautiful songs. The flowers were beautiful. Besides cut flowers sent by absent friends, there was a large pillow of roses and carnations, marked Our Friend—Postmaster, given by the citizens, a large wreath from the Lily Dale Fire Department and a large bouquet of carnations from the school children and teacher.

It was an impressive scene to see that casket laden with flowers borne through the deep snow that cold winter day from the hearse to the hall by six of the friends who had been so close to the spirit who animated that body so many years. Impressive to see another standing on his porch, hat in hand, as the body passed his residence. Impressive to pass the postoffice where we knew him so well. Impressive to have several school boys (our men of the tomorrow) call at the house with their mothers to see the form of their postmaster for the last time.

Mr. Smith was rich in the knowledge of the spirit world, being in close communion personally and through other media. During his late sickness he often heard beautiful music and felt the touch of his own in the spirit world.

Every one feels that this is a personal loss and every one offers tenderest sympathy and assistance to the one whom we are thankful to have left with us. Many letters have reached Mrs. Smith, bearing messages of love from absent friends, in and out of the form. This all gives her strength and courage, and she says: "How could I sit down and cry and grieve with such comforting messages as these?" Every one feels to throw their strong arms around our delicate, spiritual little sister and give her support and guidance at this, the hour of need, she, whom we know to have been such a faithful, hard-working, kind assistant postmaster, wife and companion to the one preceding.

Mrs. Smith had been sick for three weeks, with erysipelas, and was just getting better when Mr. Smith was stricken, and, while not able, she insisted on caring for him, which she did with that same faithfulness which she ever manifested. It was almost too much for that frail, little body of hers, and she was all over. She accepted an invitation to stay with Mrs. Bach and her mother for the present and with good rest will soon be her active self again.

Friendship, N. Y., Feb. 13, 1912.

Editor The Sunflower:

With the many who will doubtless express their sorrow over the unexpected transition of our most highly respected and well-beloved postmaster, and citizen, Frank A. Smith, I deem it a duty and sad pleasure to add a passing tribute to his worth and service. Lily Dale has met with an irreparable loss in his removal—a loss that will reflect with telling effect upon his successor, unless he or she may chance to possess the same affable spirit of love, charity and generous willingness to graciously serve even the smallest applicant for information or favor, which characterized Mr. Smith.

During the period of years—alas! that it could not have been indefinitely prolonged—that he served us I have yet to hear the first word of fault found with him, either as a postmaster or citizen, and this universal respect and esteem was largely evinced by the beautiful floral tributes sent in by Citizens' Club, Fire Association, public school children, and private individuals—"flowers that have a soul in every leaf," to accompany him with their sweet, spiritual essence across "the rainbow bridge of light."

Ah, why do we so often wait to express appreciation of worth or service till those whom it might cheer and encourage, if given while here with us, have passed beyond the curtain? This reminds me that an excellent and accurate psychic of Lily Dale, while talking last October with Mr. and Mrs. Smith, clairvoyantly saw a curtain suddenly drop half way down, and wondered what it meant. Later, some days preceding the transition, she saw the curtain fully closed. A warning that might have saved had it been analyzed and heeded in time.

Why are Spiritualists, who profess such firm belief in revelations from beyond the mystic veil, so prone to neglect or misapprehend those late those revelations, often so freely given them? Prophecies are not necessarily fixed and unalterable. They always come in advance, to enlighten and liberate, not frighten and imprison. Man, the

creative centre of his own universe, has power to re-adjust and eliminate unfavorable conditions, if he does not wait 'til "the inexorable and fatal hour has struck," yet how few there are who attempt it, even when the warning note has been given. J. E. HYDE.

I mention with pleasure the cordial greetings I received on my recent visit of three days to Lily Dale, during the funeral occasion of our much lamented postmaster, and return heartfelt thanks to the many who so generously extended kindly invitations to abide with them during my stay which was spent with Mrs. Weaver, on North street. I noted with deep regret the extreme frailty of Mrs. Smith, who has not yet recovered from a severe illness of some weeks, and trust that the good angels beyond will be with her to comfort and assist, as has dear Mrs. Bach, who has been to her an angel of mercy, as has also her friend, Mrs. Gardner, of Clarendon, Pa. J. E. H.

Jay W. Sturdevant, of Youngstown, O., passed to the life beyond January 28th after an operation at the hospital. Mr. Sturdevant was a young and promising business man, of robust build.

A severe cold in the head caused a formation of pus, which an operation was necessary, but instead of going through the natural passage it went to the brain, causing meningitis, with death resulting.

Mr. Sturdevant and his wife were frequent visitors at Lily Dale.

February 3d, from the home of her daughter, at Little Valley, N. Y., the spirit of Mrs. Maria Case, aged 72 years, took its flight, entering the new life with full knowledge of all the wondrous beauties awaiting her. She had suffered long and painfully, and when nearing her transition the gates were set ajar, and she was permitted to see the beauties of the spirit world and many of her own loved ones as they came to meet her and welcome her home. So long as strength permitted she saw and described to those around her the wonders of the beautiful life she was entering.

Mrs. Case was well known at Lily Dale, being an active member of the Ladies' Auxiliary and always a helpful hand who was a member of a large circle of relatives and friends, all of whom have the sustaining knowledge of our spiritual philosophy to comfort in the hour of bereavement. Funeral services by the writer.

MARY WEBB BAKER.

Daniel B. Merritt, long a prominent resident of Bethany, N. Y., died, after four weeks' illness with heart trouble, at the home of his niece, Mrs. Wallace Blood, of Linden, N. Y.

Mr. Merritt was born at Skaneateles, in August 26, 1829, but he had been a resident of Genesee county since he was about a year old. He was married to Miss Edna L. Pixley April 30, 1851. She died October 12, 1902. He is survived by two sisters, Mrs. Ellen Walker and Mrs. Jerry Richards of Alexander, N. Y., and two granddaughters, Mrs. Harry Volk of Batavia and Mrs. Carl Meyers of Attica. He had long been a firm believer in the Spiritualist faith.

The funeral was held November 29, 1911, from the home of Mrs. Blood, and the interment in Maple Lawn cemetery, at Bethany Center.

Brother Merritt will be remembered by hundreds of Spiritualists, who attended the Lily Dale camp from year to year, as one of the oldest pioneers of the cause, whose devotion to the faith and intelligent understanding and appreciation of its philosophy have won for him a host of friends. He was for many years a trustee of Lily Dale Assembly and always worked for the largest and best interests of the organization through which the light had come to him, and never was he so happy as when leading a brother or sister into that glorious light wherein they first would realize that "life is ever lord of death." Though old in years he was ever young in spirit and entered into the pleasures and enjoyments of life with old and young with the evident charm of youth.

Rev. Harry M. Wright, of the Universalist Church of Lockport, who had for a number of years been a close friend of Brother Merritt, conducted the funeral service, voicing the beautiful faith and living consciousness of mortality, and paid well deserved tributes to the sterling qualities of manhood and the beautiful conviction of life which brought to him in the last hours rest, joy and peace.

"In every word and every thought
He lived the precepts that he taught."

MRS. MATTESON IS OF SOUND MIND

Sheriff's Jury Unanimously Agreed to Verdict—Testimony of Many Prominent Witnesses

DEMANDS FOR COPIES OF THIS ARTICLE REQUIRE REPUBLISHING

Lack of proper pride, of filial regard, of human sympathy, of good sense, decency and desire to avoid public scandal was never more thoroughly illustrated than in the unsuccessful attempt, recently made by a daughter, a son and attorneys representing them, to take away the liberty and destroy the happiness of one of the people's widely known benefactors, Mrs. Antoinette (J. H. R.) Matteson of No. 248 North Division street, Buffalo, N. Y., the great medium, clairvoyant healer and friend of humanity.

The proceeding was brought before Mr. Perry E. Wurst, a commissioner, appointed by the Supreme Court and a sheriff's jury, to determine the mental soundness of Mrs. Matteson. The inquiry was instituted by Dr. Martha F. Caul of Buffalo, a regular physician and one of Mrs. Matteson's daughters, who made the complaint.

Lawyers Need Employment

All legal cases require lawyers to handle them and while most reputable law firms probably would have refused to allow their names to be connected with instituting this proceeding, especially with such flimsy evidence as was produced, the fees will always get some one of less scruples to handle most any case. Suffice it to say that two attorneys in the persons of Ford White and John Sayles undertook to carry out the desire of their client, but with results that were not creditable to their supposed acumen. Mr. Sayles is secretary to the Mayor of Buffalo and an ex-clergyman, who, having tired some years ago of the somewhat dubious and especially not overpaid occupation of saving souls, turned his attention to the law, in which there is, possibly, more salvage, and also to politics, in which the very same thing is to reach greatness, as a teacher of the common people, or as its caricature, his real status not having yet been determined, though his diminutive stature and former b-praying ability might indicate that he hoped, at least, to be the caricature itself with hearing appendages complete.

Trial Attracts Great Interest

The trial attracted large numbers of people; first to the chamber of the board of supervisors several days, then to supreme court chambers, and, finally, in the great aldermanic chamber. The daily press gave extensive reports of the testimony and proceedings and one paper freely illustrated its articles with pictures of the principles, the attorneys and court scenes. It began Wednesday, November 22, and continued during the week, adjourning over Saturday and Sunday, was resumed Monday and was finished Tuesday night, when the jury brought in a unanimous verdict that Mrs. Matteson was of sound mind.

The Jury

The selection of a jury from the twenty-five men summoned by the sheriff occupied most of the forenoon. Many of the takersmen were prominent Buffalonians. Thirteen, the number around which superstitious people often weave fancies, was the number of men selected. They were William G. Justice, comptroller of the city of Buffalo, Otto G. Rich, who was manager of the Maplewood Hotel last summer, George C. Rice, Christian Trapp, Edward Warner, Charles Burns, Peter Zahn, Henry J. Walt, George Heffenstein, Philip Wolf, George M. Kink, Lawrence Wex and Philip J. Bachert.

In the examination of takersmen special stress was laid upon each one by the complainant's attorney as to whether he was a Spiritualist, or in sympathy with its teachings. Of course, the defendant's attorney ascertained whether any had a prejudice against Spiritualism, and if it would have any effect in their coming to a just decision, in case a Spiritualist was concerned in the trial.

It was agreed between the attorneys, Ford White for Dr. Caul and Coatsworth & Diebold for Mrs. Matteson, that the jurors should receive \$3.00 a day instead of the usual legal fee, which is only 25 cents per day in such proceedings.

Testimony for Complainant's Side

In her complaint Dr. Caul stated

that her mother had been of unsound mind for the past three years and that undue influence had been used by another daughter, Mrs. Nellie Whitcomb, who, she claimed, had charge of most of her mother's property, as well as the clairvoyant trade at the house on North Division street, her mother's property being valued at about \$100,000. Testimony given during the hearing showed that Mrs. Matteson still was in possession of several houses and lots in Buffalo, which footed up in value to some \$35,000 or more. Also that she had given Dr. Caul, the complainant, a medical education, and had also given or loaned her \$9,000, only \$300 of which had been paid back, also that her son, George Matteson, who had joined issues with Dr. Caul, had been given a \$5,000 house and continuous employment for many years, at compounding the botanic remedies used by Mrs. Matteson for which he received large wages.

The prosecution tried to make out that Mrs. Whitcomb, who is Mrs. Matteson's favorite and trusted daughter, had taken advantage of her mother and obtained possession of most of her property, but only proved that she had been deeded their summer

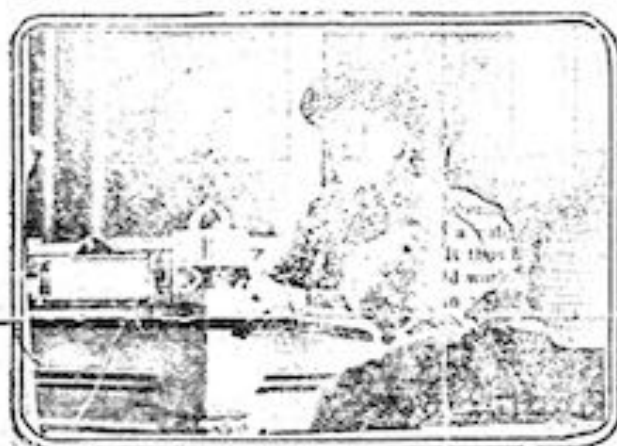
Matteson is in the habit of making jocular expressions in an exaggerated way, that those who know her well have often heard her do.

Thinks Confusion Sign of Insanity

A family living on the road, a mile or more away from her farm home, near Angola, saw her walk into their driveway, and, going back and forth, finally sit down on their door step, apparently somewhat confused. A near neighbor and relative of Mrs. Matteson, was called and recognized by her but these good neighbors, probably always believing Mrs. Matteson was crazy, because she was a Spiritualist clairvoyant, came and testified that they thought it was an act of insanity, when, possibly, she had started for her relatives originally, and, her mind being occupied, had gone by their place before noticing the fact, had become confused, a condition which has occurred to any number of people under similar circumstances, who were particularly well balanced. Probably thousands of people have been turned around and had to stop and collect their senses, who have gone to the upper floors of Elliott Square in Buffalo, in one elevator and then came down in one at the other side of the building, before knowing whether they were on the Main or Washington street side. Then on one occasion Mrs. Matteson introduced a doctor at a funeral to some one that he knew, though she had not seen him in five years, which the doctor concluded was a very strange action.

Fancies of a Country Woman

On one occasion at her farm home Mrs. Matteson came down from her room during a heavy wind storm and, referring to the wind shrieking around the gable above her room, said it



MRS. NELLIE WHITCOMB AS A WITNESS

—Engraving by courtesy of Buffalo Evening Times

home, or farm, at Angola, and that she had turned over the medical business to her, she having been given the mail order business some years ago. Mrs. Matteson has been successfully seeing, prescribing for and curing people for thirty-eight years, and her daughter, Nellie, has been her right hand aid and cared for her and the business for many years.

Flimsy Evidence

The testimony presented to prove the unsoundness of Mrs. Matteson's mind was so ridiculous that it is surprising attorneys could be found to try a case on the flimsy evidence with which they must, of course, have been familiar before the witnesses were called. It consisted of statements by Dr. Caul, who was estranged from her mother for twelve years, and has never been in sympathy with her work, who related several instances in which she claimed that in her presence her mother had acted strangely, once in leaving a table at a hotel before the meal was finished, after having refused a meat course and telling the waiter he could have it, as he needed it more than she. Her real reason for leaving, probably, was that she had enough and did not wish to sit through what was evidently going to be a long meal. That at the annual convention of the New York State Association of Spiritualists, held at Rochester last June, her mother applauded at inopportune times, though others present saw no such demonstration. That her mother made peculiar motions and movements of her hands and face, though all who have known her know that they have been characteristic with her all her life. At another time, when Dr. Caul called on her mother, she invited her to stay for supper, as she expected a man from Michigan with a large quantity of clam chowder, a statement that is improbable, or, if there was any thing to it, it was probably considerably different in meaning, for Mrs.

sounded like seventy-five cats hissing and howling and a good and probably pious woman, who was doing housework there at that time, was induced to testify that Mrs. Matteson said there were seventy-five cats in the attic and that on other occasions, in the warm summer months, Mrs. Matteson went out and worked in her flower beds and elsewhere without any cover on her head, which the good country woman also thought was strange, and on another occasion did not wait for her to prepare some refreshing drink, but went out of the house before it was ready and she had to take it to her.

What insane acts those were, to be sure. The only insanity that is apparent to any one from these actions is, that Dr. Martha Caul, or her attorneys, should think, for an instant, that any reasoning person would accept it as of the least bearing on the question. Indeed, it was and is most passing strange.

No Testimony from Alienists

The prosecution presented no testimony from physicians or alienists to prove Mrs. Matteson of unsound mind, though they employed, it was alleged, several such persons to examine Mrs. Matteson, and doctors went to her farm and did examine her for that purpose. Evidently they were too honest and so well satisfied with the soundness of her mind that they would not appear against her.

Hosts of Witnesses for Defense

On the other hand, a host of witnesses gave evidence, all of whom said Mrs. Matteson was of sound mind. They included quite a number of well-known physicians, alienists, business men, women, many of them prominent citizens of Buffalo and vicinity, and their number could have been increased to hundreds, if needed.

Considerable testimony was given regarding the great charity of Mrs.

Matteson, of many cures she had made, of the great number who called to see her, for many years anywhere from 50 to 100 daily, and of the universal respect for and confidence in her. It was also brought out that Mrs. Matteson was unlettered and could write her name only, though she has been able to astound and confound the learned and describe people accurately and diagnose their physical condition, though at a distance, more correctly than regular physicians.

Only One She Could Treat

Mrs. Matteson testified that her daughter, Mrs. Nellie Whitcomb, was the only one of her children on whom she could depend. Nellie had always been her main helper since she was 14 years old, and that she had earned all she had given her.

Arising to her feet she said: "I want to stand on my feet and swear to that. I wanted her to have it before I died, and to be sure that she got it—I gave it to her."

"Nellie is the only member of my family I can trust," said Mrs. Matteson, adding that she lives with Nellie, who is good to her and gives her everything that she needs, warm clothes and a warm house.

When asked what she had done with all her earnings not accounted for Mrs. Matteson replied, "I spent it."

One well-known newspaper man said to the writer, after Mrs. Matteson's statement above quoted, regarding her daughter, Nellie, "That settled the matter," and that "further proceedings was a mere farce."

The testimony of Dr. Caul and George Matteson showed that they had tried to get the best of their mother to get her money from her. Both were caught in contradictory statements and showed lack of memory. One funny incident was when Dr. Caul, after getting her mother to advance her \$3,000 on one occasion, was asked if her mother was crazy at that time, she was at a loss for nearly a minute, but finally said her mother must have been crazy at that time. The answer caused considerable laughter.

The only witness on whom the prosecution finally tried to make any real point was the testimony of a distant relative, John H. Matteson, of Gasport, apparently a rather unwilling witness, and he did not say he thought Mrs. Matteson of sound mind but it was the only straw the counsel could cling to in the flood of favorable testimony for Mrs. Matteson which drowned their hope of success.

Mr. White, who conducted the examination of witnesses for the complainant, apparently hoped to make an impression upon the jury by insinuating questioning of the defendant's witnesses, to show that they had some wrong motive or were under special obligations to the defendant for services rendered. It is doubtful, however, if anybody was at all deceived thereby. It was too transparent.

Summing Up of Counsel

In the summing up Attorney Edward H. Coatsworth, for Mrs. Matteson, scathingly arraigned the actions of the daughter, Dr. Martha F. Caul, and son, George Matteson, whom he referred to as the "loving daughter" and "loving son." It was a vitriolic attack on their actions. He reviewed the testimony, showed how the complaint had been juggled, the farcical weakness of the evidence for the complainants and quoted the law and what requirements were called for in such a proceeding.

Editor Attorney John Sayles

It is an old saying that "fools rush in where wise men fear to tread" but why the clever, versatile, humorous, witty, scholastic ex-clergyman, keen politician, that well known, ever genial John Sayles, should have rushed in and taken upon himself the "glory" (T) of that summing up, to prove that the dear mother Matteson, whom he wished so much to protect was so unsound in mind that she did not know when and how to spend the money she had earned through many years of service, after she plainly showed and stated otherwise, when everybody supposed and the papers had said, that Ford White was to do the trick, is what gets so many of those who were heretofore warm friends of the afore said John. However, he must have thought it a great opportunity to show his brilliant qualities, his fund of sarcasm and so entered the arena.

Not Complimentary to His Profession. First he paid a left-handed compliment to members of the bar, by saying that attorneys work for their employers, and that had it been that Mr. Coatsworth had been engaged, by Dr. Caul and he by Mrs. Matteson he

would plead as strongly for the latter, he virtually admitted, as he was about to plead against her. The right or wrong of affairs have not much recognition in such ethics.

He was willing to concede that Mr. Coatsworth's characterization of Dr. Caul and George Matteson might be true, and that they had tried to rob their old mother, but that, if it was true, she needed the law's protection from all of her children, and, after trying with all the insinuations, insinuations and sarcasm at his command with precept, Biblical, poetic and other quotations to belittle in every way the testimony of all the witnesses who had appeared in behalf of Mrs. Matteson, with the wild hope of befogging the minds of the jury, failing at the appearance, dress and every peculiarity of witnesses and trying to show that they all gave their testimony because of some obligations they were under to Mrs. Matteson, or her daughter, Nellie. He then proceeded to address himself directly to Mrs. Whitcomb, and, though claiming to be a personal friend, and to having been a frequent guest of herself and mother, he drove at her in a far more scathing manner than Mr. Coatsworth had done toward her brother and sister, evidently with the hope that he could so arouse the wrath of Mrs. Matteson, by an attack upon her favored daughter, that she would arise and make some statement that might effect the jury unfavorably as to her mental condition. That she was greatly disturbed by his actions was plain, but she did not fall into his trap.

He said, to start with, that Mr. Coatsworth was welcome to the kind of statements he had made regarding Dr. Caul and George Matteson. "None of that for me!" Oh, no! He was above all that! There are few, however, but had rather a man would speak boldly his thoughts regarding them, no matter how ramorous, than to have one try to cover them by insinuation, insinuation and underhanded methods. Coatsworth used the plain, blunt speech, called a spade a spade. Sayles used the other method.

Spiritualists in Attendance

He tried, also, to impress the jury with the idea that many Spiritualists were in attendance and prominent Spiritualists had testified in Mrs. Matteson's behalf, and, in doing so, they were right, but, entirely misunderstood the situation because they supposed Spiritualism was on trial, which, he said, was not the case, and in his next words proceeded to put it on trial by his peculiar indirect methods.

We doubt if any Spiritualist who attended the trial had any thought of Spiritualism being on trial. Far from it. Certainly, none with whom the writer conversed had such an idea. It is true, Spiritualists were particularly interested, because of the nefarious attempt to put Mrs. Matteson, whom they all respect, under the power of a commission in lunacy, knowing that she is of sounder mind than some who have tried to destroy "her life," as Mr. Coatsworth put it. And what is there that could more destroy one's life than to take away one's liberty, and, further, we doubt not but that if the liberty of Mrs. Matteson had been taken away it, too, would have taken her life.

Special Pleadings of Sayles

The special pleadings of Mr. Sayles, who, with no case, had only the methods he employed to make any impression on the jury, denying the fact that they were trying to prove that Mrs. Matteson was insane, but simply that she was incapable of managing and caring for her property, that she needed protection from all her children, and that her property should be placed in the hands of the protecting power of the great supreme court of the state of New York. He did not add, so attorneys could be appointed under the court's orders to receive big fees for its great protecting power.

We doubt if any attorney could have put up a more appealing bluff, or as complete an argument, with nothing in the way of facts to back it up than did Mr. Sayles. For this he is to be congratulated upon his astuteness, though we doubt if his conscience, if any such attribute possesses him, would have been very restful, if his special pleadings had prevailed.

Apparently, they had an effect upon some of the jury, although Referee Wurst, in his charge, plainly stated that there could be no divided verdict and afterwards went before the jury and again so instructed, before they arrived at an agreement, which was

(Continued on page 5.)

'ROUND THE WORLD

Following is one of a series of personal letters received by the editor from Samuel Newman, the fashion tailor of No. 23 West Eagle street, Buffalo, N. Y., who, with his wife, is on a journey around the world. Believing them, by their original character, to be of general interest, we publish them to please our readers.

LVI.—Around London

Frank: The Shakespeare revival at His Majesty's Theater didn't revive old-time acting or audiences' enthusiasm much better than in old Buffalo's playhouse. Are Shakespeare's plays so stupendous that we love our mind pictures better? Julius Caesar walked to his death grandly enough, in spite of his wife's advice to stay at home. Marc Antony's speech from a side rostrum was given quite in the Henry Irving natural, quiet style. It, of course, excited the stage crowd at each period, and at the climax they ran shrieking up and down the streets of the Forum in a very realistic way.

And Brutus had his time with the ghosts in the battlefield tent, also. (Shakespeare evidently believed in ghosts and the effects flattered him, they were so thorough.) Mind some way, can idealize and fill distances that a stage cannot do for you. So we are awed, but not enthused, at Shakespeare's plays.

We were at Hampton Court, the real playhouse, next day. It starts the question: Did bluff King Hal raise up the husky butcher boy to be Cardinal Wolsey to gain his help in keeping the women home, while he made the head church of England the Catholic center for Britain at the same time? The palace was built by the cardinal, and when he was about to get the bounce he presented it to King Henry VIII. You know the rest. Hal offended Philip of Spain by taking off the head of Catharine of Aragon. That made Philip mad and he got up the Inquisition and finally brought about that elegant trouble with the Spanish armada.

And England certainly contains her own church center for all the spaghetti and onion and leek racquet, with Donnybrook accompaniment. By the way, Admiral Drake looked happy over it out of his gold framed picture. He was the hero.

You remember, perhaps? The Admiral just waited for each Spanish ship and as the storm drove he

pounded on them broadside. Now, England boasts she has the original, head church, just as she had it three hundred years before she ever received a pope's legate. Henry brought it about anyway, and her old service also. Oh! Money and politics are great scene shifters in world plays.

You can reach Hampton Court from Twickenham by way of a broad, splendid avenue, between rows of grand, old oak trees. There are hundreds of deer, and at half way is the dilapidated Diana fountain, its basin has reflected meditating monks, and the most brilliant of court parties, gallants and ladies in its time. Alongside the palace is the great vine. It bears from two to three thousand bunches of big grapes. It is one hundred and ten feet long and occupies a good-sized glass covered house. A royal garden fills the space between that and the finest of hammered iron gates and fence, next the river. Oh! And the pretty pond garden and arbors! Wolsey picked a charming spot and built totally different than one would think, for a cleric. The window seats look out on every inducement to be happy rather than scholarly. But Henry made it a cheerful place.

You go through a lowered gateway and a vaulted tunnel to an open square and face the clock tower. It encloses the first astronomical clock put up in England. It has tolled the phases of the sun and moon and the twelve zodiacal signs since 1540. Cardinal Wolsey's great hall is hung with immense tapestries and further adorned with pikes and antlered head trophies of the chase. Poor old Wolsey, to leave this for obituary and pipe-laying with the other church.

A circuit of the great building takes you through rooms noted for having housed a succession of royal personages. Some have left their furniture behind. William III's room contains Queen Charlotte's bedstead, the only bed of the lot that I would care to own. All the rooms are lined with much-valued paintings. Age and history, woven with fate and memories, haunt every room. Queen Jane Seymour's ghost caused the discharge of a gallant young officer lately, by scaring him. "This said she is seen nightly near the apartments occupied by her formerly (and posed for her picture once. (7))

The trophy gates used to harbor the canteen, either that or the lion gates,

are nice for entrance or exit. But the finest maze lures one, though. It is of living hedge, and, apparently, leads you to its center, through angles and sharp turns; you think, in a regular way, until you start to retrace. Then you can try for an hour to get out, and ask help, before you succeed.

We met a Buffalo couple at Hampton Court and we felicitated ourselves over the Queen City of the Lakes, right on the spot where Henry the VIII. said things. Bang! Boom! Bang! like and catiff, etc.

Out in the open, that noble, oak-lined avenue again, and Twickenham at the other end. And the softest, most beautiful water view of the Thames is quite near by there. "Tis but a penny to Twickenham town," of the ferry's sweet singer. The weir and nooks Isaac Walton haunted, and Richmond hotel, of the famous Parliamentary white bait dinners, too. The body of old Thames is alive with the gayest houseboats and flotillas of boats with gay lads and lassies making patches of beautiful, changing colors.

On shore and lawn hotel dinner parties fairly crowd to the waters edge, and the crowds are accelerated by the huge two-story trolley cars, with brilliant tally-ho loads between.

SAM.

The National Spiritualists' Temple.

Every Spiritualist should be interested in the movement for a National Spiritualist Temple. It is of national importance and will be owned and controlled entirely by the National Spiritualists' Association. It will add dignity and strength to our cause, and being located adjacent to the Capitol of the United States will unquestionably have considerable bearing upon possible future congressional action.

The present headquarters of the National is a residence building, has long been inadequate for our official needs, and we are steadily expending. The new building will provide up-to-date conditions. With a starting capital of from \$10,000 to \$20,000 the erection of the building can be commenced. The N. S. A. convention in 1913 will probably be held in Washington and it is desired to then meet in the new temple. We can not expect to receive power and standing until we are officially housed in a structure worthy of our cause, and have com-

mensurate financial backing. This is not a local but a national movement and every state association, every local society and every individual should assist in the undertaking.

During 1911 there were 300 conventions held in Washington, and the number of conventions held here is increasing yearly, the chief drawback being lack of proper convention halls. Almost unquestionably, our temple could be steadily rented, if desired, for convention purposes, from which we would derive an income of about \$50 a day. It is easy to figure up the possible amount of revenue to the N. S. A. from this source, and, being devoted to this purpose, its moral influence upon all who attend these conventions can hardly fail to create a favorable impression. Every dollar counts, and the name of every donor, with the amount of his donation, whether large or small, will be permanently recorded in the temple. Every Spiritualist is urged to contribute to the extent of his possibilities to this monument to Spiritualism.

All donations, subscriptions or bequests for this purpose should be sent to George W. Kates, Secretary of the N. S. A., 600 Pennsylvania avenue, S. E., Washington, D. C.

The architect has submitted his plans and we are ready to proceed with the building as soon as funds are in hand.

Washington, D. C. I. C. I. EVANS.

TIMELY AID

—OR—
A Home of Methodism, Christian Science and Spiritualism

BY DELIA H. HORN

The lessons in Timely Aid, if applied, will benefit the reader mentally, physically and financially.

Great truths are here presented in story form. Throughout this deep, theological work, replete with admirable suggestions for self-healing, there is a charming romance and a vein of genuine humor, which is very refreshing. Careful comparison is made between Mrs. Eddy's teaching and the Spiritual Philosophy, dating back to 1840. The author makes it clear that Spiritualism is the key to the scriptures.

This book is not like many so-called Spiritualist works, written for and unneeded, but, like timely rain, has come in its time. Price, \$1.00.

DELIA H. HORN, Wallingford, N. Y.

The Sunflower, \$1.00 a year.

MILITANT WINTER.

Winter's subtle wrath assails us,
Groomed and harnessed for the fray,
I am trembling in his presence
And shivering—he bids me stay.

He cometh forth with shrieks and howls,
Listen to his mighty roar;
He rides the storm in fury wild,
Admit him not. Please, shut the door.

Watch him in the awful conflict,
Icy-stepped his armor plates;
With his breath he clothes the mountains,
Heaps the highways, your plans frustrates.

With mighty force he opes the clouds,
Scattering his far-famed hosts;
Like warriors plunging to the front,
Down, down they come arrayed like ghosts.

The rivers wide are bridged for war,
Placid lakes like mirrors set;
The struggling pines dip low in grief,
And forests dark in carnage fret.

A battlefield where shot and shell
Pelt the retreating forces;
Dread winter's hounds grimly pursue
Autumn's hosts through winding courses.

Fierce and more dreadful is the chase,
Pursued and pursuers fly;
While lowly trails bright autumn's flag,
Like one bowed down in grief to die.

Return to realms of ice and snow,
Blow your trumpet loud and clear,
Swing high, swing low, and charge again,
Stern fate decrees a short career.

Soon blithesome spring will wave her wand,
Bowing low o'er winter's knell;
And while she'll weep o'er her defeat,
Through tears she'll smile, farewell, farewell.

Cassadaga, N. Y.

MRS. MATTESON OF SOUND MIND

(Continued from page 1.)

unanimous, that she was of sound mind.

After the jury had reported, Dr. Martha F. Caul, the petitioner, declared she would appeal and take the case to the highest court possible.

Case Closed.

The case, however, was ended December 4th, when counsel for both sides consented to the entry of an order confirming the report of Referee Wurst and the findings of the jury, which declared Mrs. Antoinette Matteson competent to manage her own affairs. This action of counsel for Dr. Caul closed the doors against an appeal.

Spiritualism Was Not On Trial.

While, as we have said, this was not in any sense a trial of Spiritualism, it was a victory for and a satisfactory result to Spiritualists. Not that it changes any facts, but it prevents the gloating of the many enemies against Spiritualism and the promulgation of truth, who are ever active to find some stone to throw. For, if the verdict had been different, no matter how wrongful it might have been, it would have been charged that Spiritualism was the cause. So Spiritualists can rejoice that a worthy servant in humanity's cause has been saved from the dishonor and unhappiness which would have resulted from a different verdict.

Indignation of the People.

If those who caused this unrighteous action to be started could but hear all the stinging comments made by people in all walks of life for this attempt to destroy a mother, who had done so much to aid them, they could not be very comfortable.

Laws Needed to Protect.

This case shows how much laws are needed that shall more thoroughly protect those who have property from the selfish motives of the un-

grateful and designing. The proceedings of a trial as to the soundness of one's mind are often enough to fairly disrupt a sound mind, so that, unless extremely satisfactory proof can first be shown by a complainant, no one's liberty should be put in jeopardy by such proceedings, for the cunning of attorneys, with lack of intelligence and self-reliance on the part of witnesses, however honest, might cause a verdict entirely contrary to the real state of affairs. There is too much left to the mere affidavits of designing and dishonest persons.

Mrs. Nellie Whitcomb.

In conclusion we desire to say that Mrs. Matteson's faith in her ever-faithful daughter, Mrs. Nellie Whitcomb, has not been misplaced, and no one who knows Mrs. Whitcomb will ever doubt that her mother will always be well cared for and that, as her mother has said, "she has earned and is entitled to all she has received." Let any who were present during Mrs. Matteson's and also Mrs. Whitcomb's trial, for that was what it was, largely, who may have any doubts as to whether Mrs. Matteson needs protection, ask themselves this: "To whom would Mrs. Matteson go, and by whom could she surely be certain of being cared for if she and all her children were penniless?" And no one can dispute but that the answer would be, to her best-loved daughter, Nellie Whitcomb.

Her ability as a medium or psychic, though of a different phase than her noted mother's, is genuine, and so unfolded that she is capable of carrying on the great work of healing which her mother has so well done.

A demonstration of Mrs. Whitcomb's gifts and their far-reaching power, that was unique and startling, in certain respects, was given to Mr. H. W. Richardson and the writer, as well as immediate members of her family, and two, who were unknown to her before, native Indians, at her home on the Angola farm the Sunday following the ending of the trial. How an

Indian woman came to meet her, her story of the spiritual powers known to her tribe, and all that afterwards transpired, were truly interesting and showed how the spirit world brings about queer results.

STANDARD WORKS ON SPIRITUALISM BY THE TUTTLES.

The Arcana of Nature. By Hudson Tuttle. With an introduction by Kenneth G. Ross, M.D. 41 pages. Price, \$1.50; postage, 14 cents. This book, first published nearly fifty years ago, and a long time out of print, has been republished in London. That it has been translated into several languages, and a new edition demanded, indicates its value.

Nothing in modern psychology equals it.—Boston Transcript.

[Dr. Denmore has had an edition of 2,000 copies given to the libraries of the United States and Europe.]

A Golden Sheaf. By Hudson and Emma Rod Tuttle. Beautifully bound in purple silk, gold embossed cover, gilt top, portraits, six full-page engravings, three songs with music, auto-photographs, sketches, autographs of authors, nearly 300 pages. Made up of what the writers regard as among the most valuable of their lectures in prose and poetry. A souvenir of their golden wedding. Price, \$1.25; postage, 8 cents. Your beautiful "Golden" book taken! I shall cherish the great you have so artfully and so wisely hidden in the leaves and colors.—Shelton Wheat, Uxbridge, Mass., Educator Cracker, etc. all nerve food.—Andrew Jackson Davis.

Mediumship and Its Laws: Answering the question: How Can I Become a Medium? By Hudson Tuttle. Price, paper, 35 cents; postpaid, 40 cents. One of the best written and most practical works on the subject I have ever read.—Prof. George Walcott.

Religion of Man and Ethics of Science. By Hudson Tuttle. Price, \$1; postage, 8 cents.

A learned book, written by a man who is a Spiritualist, but who writes books of the most soundly scientific nature possible. It is full to the brim with valuable information. The connection between the chapters on Phallic Worship and that on Marriage is significant enough to win special thought from modern readers.—Boston Ideas.

The Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle. Price, \$1.25; postage, 10 cents.

Substantive book can be recommended.—Harrington of Light, Melbourne, Australia.

Origins and Antiquity of Man: The latest revelations of science proving man to have reached an advanced development of savage life before the great ice age. The evidence of his descent from the animal world and nature during the great era, and revelations of the past and present. Eden is not in the past but in the future. Price, \$1; postage, 8 cents.

A complete storehouse of facts leading up to and demonstrating the theories and conclusions of a spiritualist. Not a pedantic or dry book.—Kearney, Glasgow, Scotland.

Evolution of the God and Christ Ideas. By Hudson Tuttle. Price, \$1.25; postage, 10 cents.

Refreshing as the breeze in the cool of the day.—Two Worlds.

Never before have I come across such a magnificent setting forth of the Jesus story.—John Robertson, Glasgow, Scotland.

From Soul to Soul. By Emma Rod Tuttle. This volume contains the best poems of the author, and her most popular songs, with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Postpaid, Price, \$1.50; postage, 8 cents.

Aphrodite: Dreams and Other Offerings. By Emma Rod Tuttle. This volume is dedicated "To those whose thoughts and longings reach into the Unseen Land of Souls, this beautiful of Aphrodite, mixed with romantic flowers, is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." 70 pages, six full-page illustrations, some of which are the likenesses of the author and her friends. Beautifully bound in blue, with gold. Price, \$1.50; postage, 10 cents.

LARRY L. HUNTER IN SOCIETY SCIENCES IS A

book containing much very helpful knowledge.

She is emphatically the poet of the new dispensation.—Criticism by Upton Sargent.

All Emma Rod Tuttle's poems teach ethical lessons, and are adapted to recitations, and music. Societies will do well to secure her poems for their libraries.—John Rutherford, English Critic and Author.

There is no sweeter singer.—Psychological Review.

Angell-Peterson Confessions—To Advance Human Education: Compiled by Emma Rod Tuttle. Lyrics, Sunday schools, Bands of Mercy or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. By Emma Rod Tuttle. Price, 25 cents; 6 cents postage. Special prices to contributors.

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JENNIE L. ALLEN

SOUTHERN CASSADAGA.

January 16, 1912.

Editor The Sunflower:

The last of Mr. George Colby's course of lectures was one of the best. The subject, Reincarnation, was not treated in the prevailing popular idea, but in his original way he gave his hearers much to think about.

The usual social affairs of the week brought out goodly numbers, for all enjoy a good dance and many the game of euchre Thursday evenings.

Sunday, January 14th, was opening day. The morning service saw the auditorium well filled. Dr. G. M. Hilligoss opened the exercises with a few well chosen words of welcome and the following speakers and friends took part: The vice-president, Mr. A. B. Gaston, Mr. Alonzo Hubbard, Mrs. C. P. Pratt, Mrs. D. A. Morrell, Mrs. Armstrong, Mrs. De Voe, Mrs. Jeannette Frayler, Mrs. Sadie Hand, Mrs. C. Fannie Allyn and George P. Colby. The thought discussed was in regard to Spiritualism, or our place in the world as Spiritualists, what we have done, and what it will be in the future.

In the afternoon a large audience greeted Mrs. D. A. Morrell as the speaker. Her subject was: Old things are passing away and all things are becoming new. She said, in part, "We are all travelling along the way, through the gateway of hope. The human race has passed through many stages of thought until now man is beginning to realize in its fullest sense the real meaning of life. Old theological ideas have so changed and broadened out until now they seem too far away in the dim past to serve in this progressive age of thought. The struggle for supremacy comes in the religious and political world. It has followed in close lines, as men and women struggle for freedom from the old superstitions of the past." Mrs. Morrell followed her address with messages. All were recognized.

The evening lecture was also well attended. Mrs. Sadie Hand was the speaker and message bearer. She spoke on the subject, Weakness and Strength. Messages were all recognized.

Tuesday, the 16th, Mrs. C. Fannie Allyn gave the address. Her subject was: The platform. The subjects presented by the audience were: What is Truth? The Secret of Power, and The Home of the Spirit. She said, in part, "There are man-made laws and there are principles. Man-made laws can and do change, principles cannot change. Truth is changeless, but our ideas in regard to truth do change with passing years. Truth to every human being is what they can grasp of this infinite principle." The service closed with an impromptu poem from the following subject: Where the Roses Never Wither, and "Testing on the New Camp Ground."

The weekly dance took place in the evening, bringing out the pleasure seekers. Hicksell's orchestra furnished the music.

The Ladies' Auxiliary keeps open house Friday afternoon, the 19th.

CORRESPONDENT.

January 21.

Editor The Sunflower:

Saturday afternoon Mrs. Sadie Hand spoke to a very attentive audience, from the subject, What is the Christ and Compass of Spiritualism? She said all knowledge is not vested in one individual, and the great plan of life being progress through research we are still learning.

Sunday morning C. Fannie Allyn spoke feelingly of the growth that comes from experience. Her subject was Know Thyself. She spoke of criminals and the methods of dealing with them, of the work of Judge Lindsey, and what it will mean along these lines, when we have gained more self-knowledge. The moment you make a boy understand fully what it means to be right that moment he wants to be right. Our mental attitudes are growing into a new translation, so we shall keep on outgrowing old ideas and systems, until our methods will become better, larger—and more helpful.

Sunday afternoon Mrs. Hand gave a splendid talk on What is the Proper Mode of living, in order to be prepared for the best expression of life in the next world? She said, "Since the world has been thinking in higher lines it has been made possible to grasp more fully the meaning of right living. If we believe in the Man who gave up his life, we shall arrive. Arrive where? In heaven, where He lives, for we shall have grown to a

plan of thinking where we shall be what we desire to be."

Mrs. Morrell's lecture in the evening gave much that was valuable in the line of higher and better thinking. If you could ascend to the higher realms of spirituality you would cease to condemn. Let us not work out our salvation with fear and trembling, but with hope and aspiration. Mediumship is one of the greatest of God-given gifts, but it can be perverted. Your responsibility of life begins with your consciousness of it here and now.

Tuesday afternoon C. Fannie Allyn was again with us. The audience presented these subjects: Spiritualism, and the Life Line of Humanity. What constitutes a Spiritualist? She said, "Spiritualism to some is the eternal intercommunion of the inner life of all beings. This applies to human souls both sides of the gateway called death. The aim of Spiritualism is to unfold good men, good women, till home shall become a sacred temple, with fathers and mothers the best friends of their own children, till the evolution of home shall eliminate the poorhouses, jails, saloons and prisons. Spiritualism as a life line holds the key to the inner life."

A beautiful poetic improvisation on the subject, Homeward Bound, and When My Ship Comes Sailing In.

The social part of our winter convocation is not without its important features, and gives a rest and brightness to the younger set, and with the Wednesday evening entertainments, the Tuesday evening dancing parties which bring in the girls and boys from adjoining towns, makes a pleasing variation as the days pass, and they are now looking forward to the masquerade and a jolly good time.

The private seances, which are kept up weekly, are spoken of with hopeful interest.

There are many new arrivals, among them Mrs. Mills and her two sons, the Misses Hedrick, Mr. and Mrs. Stumpf, from Buffalo, on their way to Palm Beach.

January 29.

Editor The Sunflower:

Wednesday, the 29th, Mrs. D. A. Morrell gave messages. Her direct way of presenting names is very convincing. In the Thursday afternoon lecture Mrs. Morrell spoke at length on the philanthropic work of Jane Addams with the poor and the foreigners of Chicago.

Saturday, the 27th, Mrs. Sadie Hand took for her subject The Corner-stone of Spiritualism. The old corner-stone of the past has weakened, the new has brought joy, gladness and freedom to the children of earth. We may differ in terms, in essentials we do not. We can say, in my very flesh I can see God. In those days when our hearts refused to be comforted spiritual helpers came and our souls responded to the new song of life.

The Wednesday evening entertainment was presented by the Cassadaga Debating Club. Woman Suffrage, or Shall Women Vote? was the subject. Dr. G. N. Hilligoss, moderator, and Mr. Julius Johns, secretary. C. Fannie Allyn took a prominent part, receiving much appreciation and applause, with bursts of laughter. Everyone was interested in the mock spinsters whose uncertain positions in the case was amusing. The visiting members contributed largely to make it a success. A fine violin solo, by Marguerite Jeffries; accompanist, Mr. Gilbert. Mrs. Gilbert's recitation, How Old Mose Counted the Eggs, Little Hazel Shackelford, a fine clog dance. Song, Mr. Brown; Mr. Haines accompanied, Mr. Johns, violin solo, accompanied by Mr. Mach on the accordion.

Sunday, January 28th, the morning service opened with a poem by Mrs. Durand, after which Mrs. Morrell gave a fine lecture on The Possibilities of the Soul. She said, we are learning that mental states are transferable. Like attracts like. If there are of a high, moral character we are elevated; if the opposite we are debased, or the conditions are debasing. The spiritual philosophy not only demonstrates the continuity of life but declares that the law of attraction and repulsion acts upon all things throughout the universe. If you wish to penetrate God's mysteries you should go forward with desire and aspiration. All things are co-related. There is no separateness in this great universe.

Mrs. C. Fannie Allyn addressed a large audience in the afternoon. Subject furnished, The Law of Unfoldment. She said, once we accepted things in faith. We believed the world was made in six days, but

geology came to the front, and through research and discovery the earth formative revealed the fact that it was centuries in forming.

The heresy of Galileo is the geography of every schoolhouse in the land today. Every human soul can or may grow into light and beauty. You cannot say to the lily, you live in the mud and you must stay there. No, it begins to express itself, to grow to organism, if you please, until, by and by, its white petals, its golden heart, throws out the sacred perfume of its unfoldment.

Mrs. Hand's subject by the audience in the evening, was What is the true meaning of the phrase, I and my Father are One? This was thought to be one of the best lectures of this session.

Mrs. C. Fannie Allyn is organizing a Children's Progressive Lyceum and much interest is shown in its success.

The hotel is well filled. The conferences are very interesting, and are well attended.

Saturday, February 10th, closed one of the most successful weeks since camp meeting opened.

Sunday, the 11th, a beautiful day. The services opened at 9 o'clock, when a large gathering met and dedicated the recreation ground for the children, in which the little folks took a prominent part. Dr. Hilligoss, with a few words to the children, presented the lyceum with a flag. Mrs. C. Fannie Allyn responded and the children gave the Allyn flag salute.

Mrs. Williams said the education of the children of Spiritualists is of great importance, also right direction in their recreation hour.

Three splendid lectures by Mrs. Morrell in the morning, Mrs. Sadie Hand afternoon, and C. Fannie Allyn in the evening.

Monday afternoon a spirited conference. Tuesday afternoon the usual lecture, a social dance in the evening, Hicksell's orchestra.

Wednesday afternoon Mrs. Allyn gave an interesting talk on the science of numbers, with demonstration. The weekly entertainment Wednesday evening, Twenty Minutes for Refreshments, by the young folks, showed remarkable dramatic ability. The parts were all well taken as follows:

Miss Helen, as the wife, Eugene Mills the colored porter, Julius Johns as Colonel Pepper, Benjie Shepard as the old maid and Miss Tessie Lankenbelt and Mr. Brown.

Clog dance by Mr. Baker, seventy-five years young; musical selection, violin and zither, Eugene and Maple Mills, the Misses Hedrick, musical selection, piano and mandolin; recitation by Miss May Hedrick, A Recipe for Love, and Messrs. Haines and Mark, guitar and violin.

A splendid lecture Thursday afternoon, and in the evening a Special, by Mrs. Underhill, added \$25 more to the fund for the free hose. Friday afternoon the social, with readings. Light refreshments, with coffee, were served, and the lecture Saturday afternoon finished the week. COMMARONENET.

Transition.

Elizabeth A. Craig, well known at Lily Dale, where she attended last summer, passed away December 18, 1911, after a short illness, at her late home in Brooklyn, N. Y. She was born April 21, 1852, at Decatur, Ill. She was well known as a spiritual worker in California, Oregon, Texas and elsewhere where her labors took her. She was the widow of the late John C. Craig and is survived by four sons and three daughters.

Dr. Hiram V. Sweringen, of Fort Wayne, Ind., passed away February 1, 1912. He was a prominent physician and also an extensive writer along spiritual lines. He is survived by Mrs. Sweringen and seven children.

Hon. Pariah B. Ladd, of Alameda, Cal., a forceful writer and Spiritualist, is a recent addition to the spirit world.

Howard N. Tolman, who was principal of the Cowanda (N. Y.) High School since 1909, passed to the spirit world December 19, 1912, aged 68 years. He and his wife were well known by Spiritualists in Rochester and this vicinity. He was an able teacher and highly respected. The Sunflower extends kindest sympathy to Mrs. Tolman, who survives him.

Mrs. Lorinda S. Simmons, an aged Spiritualist, well known at Lily Dale, passed away today noon, February 17th. The funeral occurs Tuesday afternoon, at 320 West avenue, Buffalo.

The Petersilleas.

Editor The Sunflower:

In reading Brother Peterson's communication in The Sunflower of January 20th, the first we had heard of Mrs. Petersillea's sickness and death, I will say there are many people who love the Petersilleas. We always looked for their communications first in the Progressive Thinker, but later in The Sunflower. We read all the Spiritual papers.

We visited them, while in California some years ago, at their home among the foot-hills, among the orange groves and flowers. We listened to the sweet music he gave us. I said, "Mr. Petersillea, I hope to hear you play when we are gathered over in the Summerland." He replied, "You certainly will." We liked them very much. We hope they will find an avenue through which they can communicate to us. They will find a charming home awaiting them over there. I think he was too finely organized for a long life in this age of commercialism and selfishness.

We are glad to get the dear old Sunflower, with its eight pages full of interesting reading. We have other papers but do not feel satisfied without The Sunflower. I find we cannot get too much spiritual reading while on a farm with the thermometer 20 below zero. Our motto is, "Don't be mean because someone else is."

Please accept our greetings for the new year.

Fraternally, yours,
J. H. AND L. A. SKINNER.
Verona, Wis.

Let the Cup of Joy Go Gaily Round.

One of the social events of the season at Lily Dale occurred Thursday evening, January 25th, at Hill Top, the occasion being a reception given Mrs. Freeborn by Miss Matilda Mayer and her mother. A goodly number were present. The Edison phonograph gave forth sweet music, vocal and instrumental, which tended to harmonize conditions, for the windows of heaven opened and beautiful messages came to nearly all.

At 10 o'clock a lunch was served, the table being loaded with good things and tastily decorated by the skillful hands of Miss Mayer. Mottos were placed at each plate and read in turn, such to the amusement of all.

After the repast came the cup reading by Mrs. Freeborn, which was done in a very interesting manner and greatly enjoyed by all. The consensus of opinion was that she is queen of the art. At a late hour all bade adieu to the hostess and her mother, after spending a delightful as well as profitable evening.

"In pleasure sweeten we do meet, amidst a land of flowers, brotherhood.
The cup of joy goes gaily round, each shares the bliss of others.
Sweet music greets the throng, along the vale of sorrow.
The flowers that shed their leaves today shall bloom again tomorrow."
L. C. HUTCHINSON.

St. Louis, Mo.

The Third Spiritualist Church of this city is forging to the front. A greater interest is now being taken in the work and new members are being added to the roll. There is a reason for this renewed enthusiasm. The board has been fortunate in securing the services of that grand woman, Mrs. Jennie French, inspirational lecturer and medium, of Seattle, Wash., to deliver a series of lectures during the months of February, March and April, at our hall, 3907 West Belle place, Sunday afternoon and evening, as follows:

- Feb. 4, Jehovah, not God; What is God?
- 11, What is the Bible?; The Word of God.
- 18, Jesus; Saviors.
- 25, Vicarious Atonement; Salvation.
- Mar. 3, The Ten Commandments; The Eleventh Commandment.
- 10, The Creation; Evolution.
- 17, Religion; Comparative Religions.
- 24, Biblical Spiritualism; Modern Spiritualism.
- 31, Anniversary Day, 3 and 8 p. m.
- Apr. 7, Jehovah's Chosen; God's Children.
- 14, Jehovah's Covenants; God's Laws.
- 21, Hell; Immortality.
- 28, Sectarianism; Universal Religion.

Mrs. French is a powerful lecturer, carrying conviction to the hearers every time. She possesses a beautiful personality and is well liked by all who are so fortunate as to know

her. She has been lecturing and giving messages for a few months past, and is doing a most excellent work.

Mrs. Cella, our regular message bearer, who has been ill and unable to do much for several weeks, is with us again and we all are glad to see her smiling face again and have her helping hand. Mrs. Hand, wife of our president, is progressing finely in unfolding her medial powers in public work. With this combined force at our command we expect to render most interesting and instructive services.

R. L. ZIEBER, Sec'y

Personal.

Mr. and Mrs. Jacob Sturm, of Buffalo left for Florida January 19th. They are spending some time at Southern Cassadaga.

Mrs. Mary M. Wilson, of Toronto, a summer resident of Lily Dale, leaves, with her cousin, Miss Gayly, February 16th, for Bermuda, via New York, where they will spend the remainder of the winter.

Mrs. R. H. Joslyn, who has been at Hamburg, went to Buffalo the 13th and expects to go to 329 Comfort street, Rochester, N. Y.

Aged Odd Fellow Honored

Jacob H. Wright, of Cleveland, who has been spending the winter at the home of his daughter, Mrs. C. W. Bigden, 413 Washington avenue, was given a post card shower by the local Odd Fellows, Friday, in honor of his eighty-eighth birthday.

Mr. Wright is a member of the Magnolia Lodge, I. O. O. F., of Cincinnati, O., having joined about sixty years ago. For fifty years he was one of that organization's most earnest workers. About ten years ago he removed to Cleveland and since that time has attended one of the lodges of that city.

Last summer Mr. Wright visited in Lily Dale. He came to Dunkirk to take the train to his home but was not well enough to stand the journey and has spent the winter in this city.—Dunkirk Observer.

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THAT SYLLOGISM

(Continued from page 2.)

are elements of mnemonics. The parent endowed it with this element of mind, and it manifests it in all its upward development. Do you say it is a law of nature that all things shall be true to their antecedent conditions? Then you admit a providence inherent in nature, in which nature never forgets its obligations, and then, again, you are up against some purpose, or fiat, which determines its behavior. An arrangement or regulation has been made for the development of the ovule, or a special providence has cultivated it and determined its development.

We are unable to discover any seat to this element of mentality. It seems to permeate the entire nucleoli, as the mind of the hopvine which directs it, the shortest route to the nearest pole, dwells within it, as an instinct. Haeckle, in his last work, calls this element of intelligence in the nucleoli the mnemonics (memory) and claims a soul connected with it. I am glad he was brave enough to write so, though it is a hard blow to his materialism.

I made the claim awhile ago that the mind grows its own brain for the purpose of adapting the soul to its material surroundings, and bringing out the individuality of each person into relation with each other and the human family. There is no localized brain in the lowest protozoa. But, as we ascend higher in the scale of being, we find animals with a brain running the length of the body, as an embryonic spinal chord. After an enlargement of one end of this spinal chord we discover a centralization of the brain element, and as we ascend still higher in the scale of animal life we find a more pronounced cephalic structure, as in insects, and then fishes. And as we progress higher the brain is moved higher and more to the front. In the lower order of animal life the brain is on a line with the spine. This left no room for the brain development, but nature found a remedy by removing the brain higher and turning the face toward the abdomen. And thus it

was placed on a line with the abdomen, thus giving room for endless growth of brain, as it might be needed in the future by the soul. This should demonstrate immortality, as soul creation of brain. Of course, our mere money-getters and sensationalists have no use for this top brain; but sometime in the future, in the long eternities opening before us, the soul may waken from its slumbers and then it will need this brain, which ancestry has kindly given it.

Other mental demands will come after we have entered the spirit-world and our upward-growing brains will enlarge and refine equal to the demands of the soul. We shall also have the ability to unite our intuition to our brain development, making it the organ of both intuition and our reasoning faculties, thus creating our soul power almost infinitely. As we now come in rapport with each other we shall then become in rapport with the entire realm of the universe, so that we may go whither we will for the attainment of knowledge.

Throughout the universe there is an all-pervading spirit of intelligence and so much as our souls may need in the by-and-by is ours. That spirit indites every transaction that occurs at any place within the confines of the universe, so that the whole history, not only of our earth, but also of the entire solar system, and perhaps "engraved on the rocks forever." In that coming time our souls may open God's books at any page they require to obtain the knowledge they are seeking. "There is a spirit in man, and the inspiration of the almighty giveth them understanding."—Job, 32: 8. Even now our souls are reaching out toward omniscience, and whatsoever is too ponderous for our brains is laid aside till we can build larger room. We find infinity in every direction from us, an infinite realm into which we may wander. Shall we then claim that our souls have reached the acme of intelligence—that when we look through our microscopes we have reached the boundaries of our micro-universe—or that our telescopes reveal all there is to know?

If there exists in the universe mind-stuff from which we derive our mentality that mind-stuff is sending out emanations which infill all infinity. Our brains are most refined and the highest part of our nervous systems. They came to us because of the ne-

cessity of corraling and caging up intelligence. In the ethers are still ethers and more refined elements—materials for transcending the fluids of our brains, and in these exist still more transcendently refined ethers, and still within these are yet finer ethers, and so on, ad infinitum. So there is intellect, or omniscience, so far distant from our poor mentalities as to be incomprehensible. Eternity will be too short a time in which to reach it.

DANIEL W. HULL, M. H.

Olympia, Wash.

DR. AUSTIN'S SERMONS

Road to True Happiness.

Dr. Benjamin F. Austin, pastor of the First Spiritual Church, spoke recently on the Search for the Blue Bird, outlining Masterlink's drama and dwelling particularly on where and how happiness is to be found. He said, in part:

Happiness is the song the soul sings to itself when all its awakened powers are in harmonious activity. It is best illustrated by the soft hum that a perfectly adjusted and well-lubricated machine makes, as compared to clamorous, ill-fitted machinery.

The road to happiness is through a proper organization and regulation of life, on nature's plan, illustrated by the brain organization, where the centers of the animal nature are at the base, while the intellectual centers are higher, with the spiritual parts above all; a life in which the body is the servant and instrument of the mind, and both body and mind servants of the spiritual nature.

The way to happiness lies through growth and discipline of our nature. Certain plants require rich, deep soil for their development; happiness does not thrive in many natures because the soil is poor and lacks depth. The first thing after the searcher for happiness has accomplished proper organization of his life is to grow out of ignorance into knowledge, out of dependence into independence, out of the narrowness and selfishness of the animal stage of life, into clearness and breadth of thought. Many natures are yet too small for true happiness.

The road to happiness lies through a recognition of human brotherhood. Happiness, like truth, is too large to be possessed by one soul. The highest happiness requires the love and good will of our fellow men, and this is the reward of self-sacrificing service. The world builds its monuments to men who in the love of mankind forgot their own enjoyment. We build monuments to benefactors, never to misers.

The road to happiness lies through an appreciation of the common blessings of life enjoyed by the many, and a curtailment of desire for the great wealth and high position attained by the few. We may learn to be content in our position in life, if not content with it. We may find happiness within the humblest home, if the soul is awakened and cultured, in the possession of health, in the inestimable privilege of communication with nature, in the education which toil and sacrifice and service give us, in the open door of knowledge before the poor man as well as the rich. We all have privileges which, if appreciated and used, will open fountains of joy.—Rochester Democrat and Chronicle.

Naked Hindu Walked Through Fire.

In one of his sermons Dr. B. F. Austin, pastor of Plymouth Spiritual Church, pointed out the claim of Bible writers that men had under certain conditions walked unhurt in fire, and the similar claim of modern psychics that under spirit power they were immune from any ill effects from fire. He contrasted the account in the third chapter of Daniel of the three Hebrew children walking unhurt in the midst of the fiery furnace, and the case of Thakne Kanto at Malsmoudi, near Dacca, India, who recently passed unhurt repeatedly through the hottest fires, barefoot and with naked limbs, through flames that reached to his waist, as reported in the Hindu Spiritualist Magazine for December.

The story, said Dr. Austin, was given by the editor on the authority of several eyewitnesses, one of them Prumandus Ghose, deputy magistrate of his district. Who Kanto, had the reputation for walking through "the sacred fire," having announced an ordeal, hundreds thronged the way, and among them Ghose and three friends, all intent on deciding for themselves whether or no the reputation of Kanto was justified by fact or arose from some method of public deception.

On arriving at the place, the article stated, the crowd was too dense to allow their approach to the inclosure within which the trying experiment was to be made. Finding a friend, however, in the person of one of Kanto's disciples, they were piloted through the crowds and were admitted.

A square of twelve feet in the center had been marked out and excavated to a depth of nine inches, and two adjoining piles of wood were placed within it, lighted and carefully tended for more than an hour, until a bed of living coals was formed into a mound of fire, above which still circled the flames. When the fires were fully prepared and the heat so intense that no one could stand comfortably within fifteen feet of it, Kanto appeared, barefoot, bare limbed and clad in a loin cloth and with a sheet over his shoulders. He stood facing the fire a moment. Then chanting a song he boldly climbed the mound, the flames reaching to his waist, passed through the fire four times and sustained no hurt.

While Ghose and his comrades were wondering, the editor stated, if Kanto had not prepared his body for the ordeal by means of some chemical preparation, his followers, taking the ashes from his feet, and applying them to their own feet, also walked unhurt through the fire. Kanto issued an invitation to any and all who desired to pass through the fire to remove their shoes and approach. Ghose and his companions immediately approached and Kanto placed his hands on the head of each. They all testified to a wonderful change in their bodily sensations at Kanto's touch, the cooling down of the whole body, and a sudden feeling of inexpressible joy. They then walked through the fire three times without hurt. Thinking that in some mysterious way the fire had lost its power, they threw paper and other inflammable material on the mound of coals to see them instantly shrivel under the intense heat.

Dr. Austin contended that from an evidential point of view the ordeal at Malsmoudi was better supported and more believable than the story of the Hebrew children, since it belongs to the present age and had a number of living witnesses to substantiate it.

He also pointed out the parallel between Bible miracles and modern miracles. The miracle of the resurrection, he supposed by the miracle worker of ancient times and the psychic of today, claiming that all the miracles of Jesus were wrought with a knowledge of and in compliance with the laws of the psychic realm. Jesus, he said, knew the therapeutic power of suggestion and the healing power of faith, and by intuition and inspiration he learned the conditions necessary to a wonderful display of spirit power. Where those conditions were possible he complied with them and succeeded; where they were impossible he refused to attempt the work, or failed in his attempt, said Dr. Austin.—Rochester Herald, January 29th.

Guy C. Irvine.

Guy C. Irvine, of Bradford, Pa., passed to the higher life January 23, 1912. Mr. Irvine was a pioneer Spiritualist. His knowledge of immortality was an inspiration to many of the struggling ones of earth and his confidence in the help of the spirit world has done much to spread the teachings and to strengthen it in the hearts of many of our members.

Mr. Irvine was a true Spiritualist. The strong, sweet spirit of our friend shone with such radiance that all who have been privileged to know him in this life will carry his memory as an inspiration, and we who watched the undaunted spirit triumph over great odds during the physical life can well believe he is a willing worker in another sphere of activity.

MARY WOODWARD TITUS.

Olympia, Wash.

Rev. M. A. Price, of Washington, D. C., is lecturing for the Progressive Spiritualists' Society, of this place. Sister Price's lectures are very thoughtful and instructive. Societies wishing good, instructive lectures should confer with her. She will remain with us indefinitely, but will go out to lecture occasionally, and as she purposes returning to Washington at no very distant day she would be pleased to make engagements on route.

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Doing Good Work.

Rochester, January 25, 1912.

Editor The Sunflower:

I have just returned from a trip to Cleveland, O., where I have been visiting at the home of Mr. and Mrs. C. B. Nichols for the past two weeks, and I found Mr. Nichols is doing good work in his home town.

Yours, truly,

C. CARLSON.

To any one needing the services of a lawyer I would recommend Charles D. Stickney, No. 29 West Eagle street, Buffalo, N. Y., whom I have found careful, honest and capable.

FRANK WALKER,
Editor The Sunflower.

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