

THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

VOLUME 3.

LILY DALE, N. Y., OCTOBER 1, 1899.

NUMBER 15.

A TRIP TO THE MOON.

By Spirit E. V. Wilson,
Through the Mediumship of
LIDA B. BROWNE.

MANY have inquired how I was able to go to the place designated in my "Trip to Jupiter" narrated in these columns some time ago, and of the power that conveyed me thence. The force propelling me was as great as if I were shot from a cannon, only with not such a velocity. Nothing was sudden or jarred. I felt the force carrying me along in one steady propulsion, and naturally stopped when the force was withdrawn. Others higher in knowledge and power, superintended the trip.

It was quite different in my recent journey to the Moon. I had no message to deliver this time, no people to greet and welcome me. It was simply a tour of investigation. I wanted to go and see for myself what condition it was in, and if spirits could exist in its atmosphere. This time I only had my own will power to help me along and although it is a determined one, I made but slow advancement. Right in plain sight as it was, it took me a long time to accomplish my trip—several hours as you count time. Usually by just thinking of some place we would like to go, we are there almost immediately, so to me who was anxious to get there, the time seemed long indeed.

It seemed like going off into space, quite different from going from one place to another across fields of verdure running brooks or wide stretches of forest and ocean, but right off into nothing as it were. The sensation was similar to going up in a balloon. Things below grew diminutive and at last were lost sight of entirely. The glowing orb of night seemed larger as I approached it, and all behind and around me was a blank. I felt lost indeed and wondered if I would be able to find my way back to the friends left behind on Earth and its spirit spheres. But I was determined to go on as far as possible, and as long as I kept a certain distance from it I was all right, but I could not descend on it. Some force kept me at a distance.

I could distinctly see the mountain ridges, craters and vast valleys of dead land turned to rock and stone. Could see where there might have been vast oceans in times long past, from the shape of the basins and ripples where once the rivers flowed to the sea. My attention was particularly invited to a spot where

(Continued on page 12.)



Mattie E. Hull.

OMNIPOTENCE.

Thou great eternal Infinite
The great unbounded whole;
Thy body is the universe,
Thy spirit is its soul.
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.
How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.
If thou art God, then thou dost fill
Immensity of space.
And I am God, think as you will,
Or else I have no place.
And if I have no place at all,
Or if I am not here,
I surely cannot damned be,
For then I'd be somewhere.
Then I must be a part of God,
No matter if I'm small;
And if I'm not a part of him,
There's no such God at all.

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THEOSOPHY.

By J. W. DENNIS.

IT IS the eternal law throughout all the vast universe that through the process of everlasting and continual change, the new *must* and *will* supplant the old. At the present time the new is our naturalism or what we term Spiritualism; The old is what I call "East Indian Spiritualism *gone to seed*," or, in other words, "Theosophy."

Spiritualism is a native growth of our northern country; it has come to us from the higher life, just around us; it comes through natural causes and natural things. But by what right does East Indian Theosophy, come to us, to make the attempt to crowd out and displace, to occupy the very natural habitation of our Spiritualism.

Spiritualists at present are not a well established nor a well organized body, therefore we are not in a situation to load up with any other ism. We need all our strength to promulgate our truth in its purity; we should not dilute it with "Theosophy," "Woman's rights," "Labor question," "Nationalism," "Nihilism," "Christianity," "Mormonism," "Brahmanism," "Buddhism" or anything else. We have all that we can do to hold our own against different creeds, dogmas and isms that are now extant and are really an opposition to us.

The word Theosophy is from the old Greek Language; "Theos," means God; "Sophos," means wise, therefore the two words combined are "God wise."

Its mission, it is claimed by its devotees, is to teach man to control and use his will power for the advancement of humanity. Stripped of all verbiage and mysticism, it means no more, no less, than the common every day things taught by the influences from spirit Life.

Any philosophy that advocates making mankind more *spiritual* at the expense of the *physical body*, is not good for our use.

Some neophyte in the mysteries of Spiritualism, will rush into Theosophy, before he or she as the case may be, has even learned the A B C of spirit communion. They read a little in some *one phase* of Theosophy and then they are ready to adopt Spiritualistic Theosophy in place of trying to learn a little of the science of Spiritualism.

Then there are thousands among the people who never will make good and true Spiritualists because their make-up physically and mentally is not adapted to taking in the finer truths of Spiritualism; This class are caught by any fad that

presents itself to their vacillating and unevenly balanced minds, be it religious or otherwise.

They drop a fact for the sake of delving into useless mysteries of a bygone age and the fanaticism of a superstitious people and Ella Wheeler Wilcox expressed my thoughts when she wrote this poem:

"Keep out of the past, for its highways
Are filled with material gloom;
Its gardens are sere, and its forests are drear,
And everywhere moulders a tomb.
Who seeks to regain its lost pleasures,
Only finds a rose turned to dust;
And its storehouse of wonderful treasures
Is covered and coated with rust.

"Keep out of the past, it is haunted,
He who in its avenues gropes,
Shall find there a ghost of a joy prized the most
And a skeleton throng of dead hopes.
In place of its beautiful rivers,
Are pools that are stagnant with slime
And groves that are gleaming in phosphoric light
Hide dreams that were slain in their prime.

"Keep out of the past, it is lonely
And barren and bleak to the view;
Its fires have grown cold, and its stories are old
Turn, turn to the present—the new;
Today leads you up to the hill tops
That are kissed by the radiant Sun,
Today shows no tomb, life's hopes are in bloom,
And today holds a prize to be won."

The new beginner will exclaim, I am a Theosophist, for it is ahead of any of your Modern Spiritualism. Then the question arises what kind of a Theosophist are you? he answers, "Oh just an ordinary Theosophist as all Theosophists are, for as far as I know there is but one kind of Theosophy."

Now let me say to these new converts that there are several kinds of Theosophy; when a man or a woman proclaims that he or she is a Theosophist, I always wish to find out what kind of a Theosophist.

For instance there is the "Esoteric Egyptian Theosophy." The devotees of this particular kind of Theosophy, worship Christ and the Virgin, and this kind can very properly be called the "Christian Theosophy" for it means Christianity with just enough East Indian mysticism mixed with it, to make the teacher of said Theosophy appear to be a "very wonderful fellow."

The Christians worship Christ and the Virgin Mary; the Egyptian Theosophist does the same thing with a great deal of circumlocution added to it and when you get through with the old Egyptian Theosophy you will find yourself an "Egyptian Catholic" or a Catholic done up in Egyptian mysticism in East Indian style.

The more mystery, the more fol-de-rol there is in any religion, the more there is of it and the less its devotees understand it; and the less they understand it, the better it is for the teachers thereof.

Next in line comes the "Buddhistic Theosophy." The devotees of the Buddhistic Theosophy, accept the doctrine of "Reincarnation," and believe that to reach the region of perfect peace, joy and future happiness, they must torture themselves by walking with small stones under their feet, cutting themselves with sharp instruments, sit in the heat of noon day, or any thing to mortify the body, believing spiritual unfoldment is gained thereby. Theosophists resemble some of our Christian people who talk so much about self denial and mortification of their earthly bodies.

Number three in the theosophical range is the Theosophy as practiced by the Brahmins, or what is called "Sanscrit

Theosophy." They practice "Caste" and believe in Spiritualization of themselves to such a degree that they advocate that in the ages beyond them they at last will not only reach the state of "Nirvana," (which is a state of individualized happiness) but will at last reach a state of total absorption, or as they state it, the region of "Para Nirvana," where they will be absorbed into the Great and Infinite Over Soul, and there lose their individuality forever.

The Brahministic brand of Theosophists have a great faith in the absolute parent and they know just as much about this absolute parent as the Christian knows about a God—just nothing at all.

Next comes the Theosophy of the Chinese, or the Theosophical teachings of Confucius, the Chinese Saviour or, as it is called, "God Theosophy." This branch of Theosophy teaches the grand lesson of always doing good, always holding their ancestors in great reverence and worshipping them as gods.

The Chinese erect great Temples to their great men and call them "Joss Houses," or "God Houses."

The Zoroastrian Theosophy comes next and the less said about it the better. They simply worship the male principle in all things. Our Christian idea of a male God comes from this Zoroastrian religion and its teachings. This branch of Theosophy does not attain to any great extent and is about the poorest excuse for a religion that is known.

The sixth and last mentioned Theosophy attains among a class of Greeks and East Indians, who worship the principles of anything like truth, beauty, all things beautiful, or ideal beauty, like statuary, paintings, etc. To every attribute of truth and beauty they had a God. Therefore gods are plentiful among this class of Theosophists. Christian nations often partake of this idea and we often hear of a God of Love, or a God of War, etc., etc.

The basis of all Theosophy, more especially "Buddhistic Theosophy" is the law of Karma and Reincarnation.

The law of Karma is simply the very natural law of the whole Universe, or the inevitable law of retribution or "as ye sow so shall ye reap."

Theosophy may have charms for others but for me, let me have good old fashioned North American Spiritualism, and I am content—I ask no more. The whispering voice of a wife who has dwelt in the land of Soul Life for over forty years, is sweeter to me than all the "Astral Shells," in the "Para Nirvana" of the Theosophist and the "touch of a vanished hand" is dearer to me than all the vagaries of Theosophy.

The essence of all religion is the truth taught us from the higher life and a natural life. Let us take them pure and simple as we receive them, untrammelled by any mystery, unshrouded by the fog of superstition and paganism of the Indies, without creeds or dogmas; no law but the natural laws of the Universe, no God but the Great Eternal Spirit.

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THE EDITOR'S TABLE.

A great many things come to the Editor's Table. Books to be reviewed, letters from friends, questions asked the Editor, (for, of course, he knows everything) news items, deaths, marriages, and the latest scandal, all come to the Editor's table and he—well—he prints some of them—and some he does not.

But many little items are continually coming to the table of every Editor; many of them are of interest, yet not fitted for a long connected article and in "The Editors Table" we will present many little, as well as some larger items.

Sunday, September 17th, we took a trip to Buffalo. It is always interesting to go to Buffalo. It has three Spiritual Societies and they seem to be the prosperous kind. We were not able to attend but two meetings. In the afternoon we attended the meeting of the

Queen City Spiritualist Society

corner of Main and Court Streets. There we found Mrs. Jennie Ehle, President; assisted by an able corps of workers. On this occasion the address "Looking Through a Glass Darkly" was an able effort and while not long enough to tire the audience, gave many good thoughts. A lady, whose name we did not get, gave a number of very fine psychometric readings; one to the Editor, being decidedly pointed and all acknowledged as true. Brother Dennis read a poem and gave a couple of tests and also gave a fine notice of THE SUNFLOWER.

We went to the home of Moses Hull and in the evening went to the Temple, corner of Jersey and Prospect. Mrs. A. E. Sheets was the speaker and gave a very interesting address. Brother Hull presided with his customary ease and also gave a fine notice of THE SUNFLOWER. We were pleased to meet many friends at these meetings.

Monday we spent at the American Type Founder's Company and the results will be seen in future issues of THE SUNFLOWER.

Banner of Light

Children's Department.

For some time the *Banner* has been running a very interesting Children's Department. It consists of letters written by the little folks, short stories with good points to them and letters from spirits to the children. This is a step in the right direction and will aid in interesting them in investigating the subject and becoming active workers. "As the twig is bent, the tree is inclined."

"THE SERMON."

Brother Austin, who got too far advanced for the church to hold, and consequently was thrust out into the cold world has begun the publication of a neat little monthly called "The Sermon"

In the September issue is contained the "Heresy Sermon" the great and "awful" things that Brother Austin said that caused him to get out of the church. The paper will be published in Magazine form, will take up Telepathy, Clairvoyance, Prayer, Prophecy, Psychography, and Psychic Phenomena. The subscription price is 25 cents a year; published by The Sermon Publishing Co., Toronto, Canada.

Big Bible Stories, Vol. II.

We have received a number of letters asking when the writers could secure a copy of Vol. 2 of "Big Bible Stories." We would like to issue it this winter but will not have time to devote to it. If we could secure, say 500 subscribers to it, we could then afford to hire sufficient help to enable us to do the necessary work upon it. As it is, Vol. 2 of "Big Bible Stories" is in the dim and uncertain future, unless the friends want it badly enough to send their subscriptions.

New Books By Moses Hull.

Moses Hull informs us that he will soon issue a call for subscriptions for two new books. It goes without saying that the call will receive a liberal response.

Does Astrology Teach FATALITY.

COMPARATIVELY few will ever understand exactly what Astrology teaches, principally on account of not having the necessary time to investigate the science thoroughly. One lifetime is scarcely sufficient for even the most devout student to memorize the influences of the many aspects and configurations of the twelve celestial signs and planets of our solar system, and the numberless fixed stars, all of which have a separate influence. All that is known, or ever can be known, must be learned by observation. It is generally conceded by thoughtful people that one's experience seldom proves demonstrative to another unless witnessed through their own physical senses. Tell a friend that such a cause will produce such a result, and he at once has his doubts. Unless he has had like experience, and, being in doubt, he will go to considerable expense in some way to demonstrate the fact to himself. As Neptune requires 165 years to perform one revolution around the sun, no one man can know from experience, the actual influence of Neptune in the twelve signs of the Zodiac, although one may be born with sufficient soul experience to intuitively know what the approximate effect of Neptune will cause. Therefore we must ever call Astrology an Occult Science.

Humboldt says: "The Universe is governed by fixed laws." By this, I presume, is meant what is said; not a part of the Universe but *all*, human beings as well as inanimate objects. One man can produce results which another can, if using the same methods. But as no two men are equally talented, no two have ever produced equally the same results. One can readily reason why some people have good success and others have very poor, from this.

Water never rises higher than its source by natural means, and when raised by artificial means, will fall again when released. So with man; he may be raised artificially, for a time but artificial means must necessarily give way in time and he will follow nature's course.

One versed in Astrology will tell by a glance at the nativity, about what one's capabilities are, and what their life will be. To tell it all in detail is impossible; no one, or one thousand minds could say exactly what he will do, but any good

Astrologer would say when he has had success and when failure, and if we find *one* infallible rule in Astrology, we have made a science of it and proved fatality, although we may be unable to comprehend it. But we need not stop here and say: "If there is a fate governing us, why make a move?" let us go *with* Astrology and say, we *know* that certain causes produce certain results; therefore if we find that it is a poor time to get money, it may be a good time to get wisdom. Solomon said: "There is a time for everything," and this is fate also. Why not work with nature, not against it. It does not require a philosopher or an Astrologer to show you that you have success sometimes without half trying, while you may kill yourself working at another time and have no success at all.

Astrology does not conflict with any other occult science. It will demonstrate that one born at a certain time, will have an intellect whereby he can cure disease by faith, or power of will, or by laying on of hands, and by the use of drugs at a proper time. It teaches that there is a supreme intelligence of which man is a part, and is fated to reach a realm whereby he will be subject to higher laws, while disease and discord are the other pole of the magnet.

It is not necessary for me to consult an Astrologer to learn its truths; 50 cents invested in a book on Astrology is sufficient to show any reasoning person, that one born in a certain month has desires, qualities and abilities which those born in other months have not. To go further, one born at a certain hour and minute has a life certainly different from any one else. Planetary law is God's law or nature's law as you choose to call it, and if you would become versed in God's law and keep within its bounds, be your own Astrologer. Money will not buy experience, but it will help you to get it in a pleasing manner.

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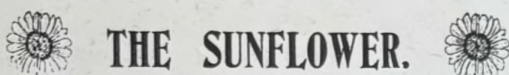
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LILY DALE, N. Y., - OCTOBER 1, 1899

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today--tomorrow never comes.

Let us Have Peace.

"Let us have peace" has been quoted for ages, yet those who have quoted the saying the strongest have been the ones who have kept peace by the aid of the sword.

War has been the natural condition of mankind. Look back and the relics of by-gone ages are mostly implements of war and the chase — killing. Read history, and it is one chronology of war — killing. It was a remarkable event when the "Temple" remained closed for a whole year! It meant that no war took place in that country for one year.

We are now living in a state of boasted civilization. We talk of the dawn of the Spiritual era, yet as soon as we find the least excuse, we engage in war.

England seems about to engage in war, the U. S. has only recently emerged from one and is still trying to complete the conquest, while the growling of the dogs of war are heard all over the world.

"Let us have peace." But we keep on building war ships, we continue mounting big guns on our seacoast. PEACE! yet we are making guns that will carry an explosive shell fifteen miles and dynamite guns that will carry death to hundreds of people at a blow.

But who can say that this very fact is not forcing a peace that will ultimately win? Herr Krupp was, in our estimation, the greatest peacemaker the world has ever known. He made war terrible. So the terrible features of war will, in time, force universal peace or the settlement of disputes by arbitration.

But what a travesty on Nineteenth Century civilization! We cry peace, peace, but there can be no peace until education and the most terrible consequences make war impossible. Every advance is made through the sufferings of the people. Go on building terrible implements of destruction. They will be educators and will do their part in aiding universal peace.

Lyman Howe has recently announced that, having no engagements, he will seek other means of gaining a livelihood. What shall be done in such cases? Not only Lyman C. Howe, but many others have given their lives to our work. They entered the field when it cost something, both in money and reputation, to be a Spiritualist. They have worked earnestly and faithfully to do that which was required of them both by the spirit world and by the world of mortals. After years of toil, traveling from one section of the country to another, they find themselves out of an engagement, with nothing to do and the pocket book empty. Such seems to be the fate of the majority of Spiritualistic and Freethought workers.

Our platform has lost many of its best educated and ablest workers simply because they have been unable to sustain themselves and their families upon the meagre pay our societies are willing to give. Outside of a limited number, probably not exceeding twenty in all, no regular salary is paid. Naturally this leads to the retirement of ability and education and the enthronement of ignorance and sensation; to the withdrawal of the better classes of people to the Unitarian and Universalist Churches or to their own homes and the societies consist of a few self sacrificing people who are willing to do all the work, pay a large proportion of the bills or depend upon what comes in at the door for expenses. This puts a premium upon that which will attract a roving, changing, sensation-seeking class who will not do anything for a society and will laugh in your face if you ask it.

Radical changes are necessary in our system or the days of Spiritualism as an independent factor are numbered. The phenomenal mediums do not need the societies. They can go into any city and get all the work they can attend to without a society. The society should cater to the class who want the philosophy and phenomena combined. This class will build up an independent movement. The other will not. Put education; intelligence and reliable phenomena upon our platform. Get rid of ignorance, half-developed mediumship and sensational platform workers whose only aim is to amuse without instructing. Cater to the best class of citizens in a community and societies will flourish, our true and tried workers will not find themselves thrown upon the mercies of a cold world to subsist upon charity and, as has been true in too many cases, spend their last days in abject poverty, sometimes in the poor houses.

Prof. Hyslop has announced that he will soon "demonstrate immortality scientifically." We wish him well in his undertaking and believe that if the same allowances and deductions are made as are made in other "demonstrated sciences" there is no question of his ability to do so. Take the "molecular hypothesis" for instance. It is based upon the idea that matter is composed of "molecules," which are composed of "atoms" which are the "smallest possible particles of matter." "Odic Force" is a force composed of "Ods" and an "Od is a minimum force in nature." Not one of these things can be demonstrated to exist.

The scientist says: "Show me a spirit.

Let me weigh, measure and analyze it." We answer, "Show us an atom, let us weigh, measure and analyze it." But by exactly the same rule of logical induction that the scientist demonstrates the existence of the atom and the aggregate matter, we demonstrate the existence of spiritual atoms and the individual spirit. So we bid "God speed" to Prof. Hyslop.

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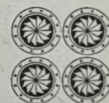
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Mr. Theodore J. Mayer, Treasurer of the National Spiritualist Association has made another generous offer and it only remains for the Spiritualists of the U. S. to do their part in enabling the N. S. A. to have a permanent home of its own. Mr. Mayer is the owner of the Headquarters of the N. S. A., a fine building which a most conservative estimate would make worth over \$15,000. He proposes to give this building to the N. S. A. provided the Spiritualists of the U. S. will give a like sum of money to place the N. S. A. upon a good financial basis.

During the past year the financial part has so improved that instead of an indebtedness being shown at the annual convention, it will be a cash balance. This shows, notwithstanding the adverse criticisms it has been subjected to in times past, that the N. S. A. is still alive and has many friends.

Now is the time for the boasted 10,000,000 to 20,000,000 Spiritualists to manifest themselves—if they exist. But seriously. If one man will make such a gift, conditioned upon a similar gift from the believers in Spiritualism in the entire country, it seems as though the sum should be raised inside of a week. Any Christian denomination would do it in two days. Spiritualists, show yourselves.

BUEFALO NEWS.

Mrs. Abbie Sheets drew good audiences all the month of September, at the first Church Temple, corner Jersey and Prospect Ave.

Mrs. Bartholemew, trumpet medium of 127 Herkimer Street will soon fill an engagement at St. Louis, Mo. She was obliged to decline a call to Toronto, at present.

It is reported here that Mrs. Augusta S. Armstrong, of Buffalo, is acting as chairman of Harmony Camp at Los Angeles, Calif.

Moses and Mattie Hull have changed their residence to 72 York St.

Mrs. Joseph Weiser and husband of East Aurora, often attend the Queen City meetings at A. O. U. W. Hall. Mrs. Weiser is a good test medium and Psychometric reader.

Mr. and Mrs. Alder of East Aurora, attended the meetings at Queen City parlors cor. Court and Main Streets last Sunday.

Miss Gussie Taylor is speaking for the Queen City Society. Her lectures are really of a high class, as she speaks under a very competent control.

Mrs. Bickford of 47, 18 Street is giving Psychometric tests for the Queen City Society each Sunday.

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With Fine Illustrated Premium Book.

Dr. Broughton's Strange Death, Famous Astrologer Died as he Had Predicted Many Years Ago.

Dr. Luke D. Broughton, president of the Astrological Society of America, died today. He cast his horoscope many years ago and predicted that the critical periods of his life were the 15, 16 and 21, days of the present month and present year. His death, he predicted, would occur early September 22. Dr. Broughton died at 4 a. m. today.

His health was good all winter. He returned from the country August 22. An evil influence, he said, was exerting a power over him. This, he had read in his horoscope. On his evil days, September 15 and 16, he was very ill, but rallied. As September 21 appeared he made all preparation for death. Friday he thought he would die at 4 p. m., but when that hour passed he said it would be early September 23.

Dr. Broughton was born at 10 a. m. April 20, 1828, in Leeds, Yorkshire, England. He came from a family of Astrologers, and early began the study of Astrology. He made many successful predictions. On his advice his eldest son did not marry, as his father had predicted the exact time of his death in 1885. Mrs. Broughton also died as predicted in 1891. In his library are 300 rare books on Astrology and about 14,000 on miscellaneous topics. He wrote many pamphlets and one book on Astrology.

—Associated Press.

A New Society in Allegheny, Pa.

Under the most favorable circumstances the Progressive Spiritual Society has been started at the G. A. R. Hall South and East Diamond Streets, Allegheny, Pa., with Mrs. M. J. Crilly as permanent test medium.

Sunday September 24, the meeting was addressed by Rev. Dr. Myers, well known to visitors at Lily Dale this summer. Dr. Myers is a man of the Rev. B. F. Austin stamp who finding that he had outgrown his orthodox mental garments, threw them off and stepped out into the open, seeking a broader platform than that found within the narrow confines of the Episcopal creed. Being a man of great intellectual force and a profound scholar, there could be but one result. He became a Spiritualist.

Dr. Myers is not a professional lecturer, however, and seldom appears in public. He is preparing himself for another work which he will announce later.

Mrs. Crilly's messages and psychometric readings were given in her usual clear cut style and carried conviction to her hearers.

CORR.

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NORTH

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EAST

WEST

This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

Read Dr. Peebles' new advertisement on the last page.

State conventions have been held in a number of states with good success. This is a promising sign.

The Washington State Spiritualist Association will hold a convention October 4th and 5th at Seattle.

B. B. Hill and Mrs. M. E. Cadwallader arrived home September 22. They report a fine time and much benefit to health.

Mr. and Mrs. P. L. O. A. Keeler celebrated the 18th anniversary of their marriage at their home at Lily Dale, Thursday, September 28.

The Pettibones are located in St. Louis at 2742 Morgan St. Mrs. P. is giving tests for the Spiritualist Society.

E. W. Sprague and wife will be in Alliance, Ohio, during October, November and January. December is engaged in Philadelphia.

W. N. Doan and wife of Blissfield, Mich., are sitting regularly, with good results. Also Mrs. H. T. Doan has been getting good results.

The Texas Campmeeting will be held near Dallas from October 1st to 15th. They have a good corps of workers, first class talent and anticipate a prosperous camp.

We have been unavoidably delayed in sending out our premium books. They will all be mailed the coming week and if you do not get your premium by the 15th, please let us know.

Mrs. Sadie E. Cooke has removed to 702½ Van Ness Street, San Francisco. She is authorized to take subscriptions, advertisements and orders for any of the goods THE SUNFLOWER handles.

After a lapse of four years Mrs. Scott Briggs has re-opened meetings in San Francisco. Many of our prominent workers did some of their first work on her platform. Her home address is 1423 6th St., Alameda, Calif.

If your SUNFLOWER does not come regularly or you hear your neighbor say theirs does not reach them properly, let us know. We publish and mail on the first and fifteenth. If you do not get them, there is an error somewhere.

"Editor Bach, of THE SUNFLOWER has bought the 'Chase Cottage' 17 South St., Lily Dale, and moved his printing and publishing plant into it, making the need-

ed changes in rooms, etc. THE SUNFLOWER is one of the choicest and newsiest of papers."—*Light of Truth*.

N. H. Eddy has returned to his winter's work. He will spend a week or two in Rochester and then settle at 142 Prospect Ave. Buffalo, N. Y. He will continue the book and news stand at the Spiritual Temple and will act as agent for THE SUNFLOWER. Mr. Eddy is a very successful Astrologer.

Beginning in our next issue we will publish a fine series of articles on Psychopalmistry, by Senora Blanca de Ovies. They will constitute a complete text book of practical Palmistry and the science of reading the palms and its interpretation through Astrology and psychic power. It is intended to publish them in pamphlet form after being run through the paper.

The first excursion to Lake Helen Camp is announced to leave New York City October 24th, at 3 p. m., by the Clyde Line steamer, Comanche. For particulars address; H. A. Buddington, 91 Sherman Street, Springfield, Mass. The hotel at Lake Helen will open December 1st but those who arrive early can find accommodations at the Apartment house or in cottages.

"Dr. Louis H. Freedman, 'The Australian Healer,' has been giving public exhibitions at Ashtabula, Ohio. The city hall has been used for the purpose and among the attendants at the exhibitions have been the 'city fathers,' the Mayor and prominent citizens. People unable to walk without them, after receiving a treatment, left their crutches and walked away unaided. He will go to Cleveland and give some exhibitions there. Dr. Freedman stands ready to demonstrate the power of healing at any time and under the strictest conditions. He has been doing this work for twelve years."—*Corr.*

John M. Sims, writes from Pittsburg, Pa. "Miss Margaret Gaule closed her month's engagement, Sunday September 24, with an over-crowded house. Tuesday evening the society tendered her a reception as a token of appreciation of the good work she has done during her stay. G. H. Brooks will take up the work for the months of October, November and December. He will be followed by F. A. Wiggin, Prof. Lockwood and J. Clegg Wright. Mrs. Gillespie will close the season. All of the above named speakers have already been with us and we can only say words of praise for each and all."

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This is to certify that I have been cured of female troubles and blood disorders of long standing by the skillful treatment of Dr. Sellen. Although a number of physicians diagnosed and prescribed for my case, they gave me no relief. I am confident that Dr. Sellen can effect a cure in all similar cases.

MRS. W. E. TOTTEN,
6020 Jefferson Ave., Chicago, Ills.

Alex. White, 35 Town St., Dayton, O., says he was a great sufferer for over two years unable to work; after a few weeks treatment he was well and a very grateful man.

Mr. P. Baker, Columbus, Ohio, a member of the City Council for many years was cured in one month of an affliction which baffled the skill of other physicians for twenty-five years.

I was saved from a severe illness by Dr. Sellen's treatment. I esteem her a true physician in every sense of the word.

Milo, Ohio.

SAMUEL WOOLEY,

For one year my left side was entirely helpless, I was unable to dress myself. Within four days after taking Dr. Sellen's treatment I began to improve and my disability has entirely disappeared, leaving me in the full vigor of womanhood.

ELIZABETH WIRE,

Magnetic Springs, Ohio.

My daughter was afflicted with heart trouble. The physicians at the College of Physicians and Surgeons said she could not get well. After six months of Dr. Sellen's treatment she is well and strong and can be seen at her home.

E. V. MERCER,

144 Sholto St., Chicago.

Mrs. Lucinda B. Chandler, Downer's Grove, Ill. writes: "I willingly testify to the value of Dr. Sellen's power as a healer."

Lily Dale News.

The past two weeks has been the most disagreeable weather we have experienced at Lily Dale for some time. Rain, rain and on the 30th even snow until we feel like saying:

"Dirty days have September,
April, June and November;
All the rest have 'dirty-one'
Without a blessed ray of Sun.
If any of them had two and thirty,
They'd be just as wet and twice as dirty."

The month has been devoted to preparing for winter and those who have remained to enjoy the fall have been obliged to content themselves with indoor amusements instead of outdoor. Social gatherings, card parties, teas, etc. have made one round of activity as each evening has brought with it some place to go.

Among the most enjoyable occasions was the anniversary party at Mr. and Mrs. P. L. O. A. Keeler's in honor of their eighteenth wedding anniversary. About thirty people congregated at their home and the evening was spent in progressive whist after which refreshments were served. Mrs. Keene, of Titusville, read a congratulatory poem and the party broke up with good wishes to the host and hostess.

Mr. W. L. Danforth, father of Miss Hattie Danforth, the palmist and psychic reader, celebrated his eightieth birthday, Sunday, September 17th. Among the many tokens of remembrance was a bouquet of eighty choice blossoms, presented by Mr. and Mrs. Jacob Wright. Mr. D. is the oldest man on the grounds.

VISITORS.

Among the visitors to Lily Dale recently have been, Mrs. E. B. York, Meadville, Pa., Mr. Banghart, Erie, who is looking for a summer home here; Mrs. L. Eustaphie spent three weeks here; Dan Read spent Sunday with his mother while on his way to Buffalo where he will attend Dental College this winter; F. Corden White has been enjoying a visit from his brother whose home is in Iowa. Henry Skidmore has been enjoying the company of his son and daughter who with several other relatives of the family have been visiting at the Skidmore home.

OUT OF TOWN.

Mrs. Baillet made a visit to Erie. W. C. Evans has gone to Dunkirk where he has secured a position with Brooks Locomotive works. Mrs. Toles has gone to Hornellsville, N. Y. on a visit to relatives. George Allen and family have gone to Buffalo to live.

DEPARTURES.

Many of our summer visitors have left during the past fortnight. Among them are Charles Campbell, who has gone to Atlantic City to visit his mother previous to his departure for England. Sidney Kelsey has gone to his home in Erie. N. H. Eddy has gone to Buffalo and Rochester. Mrs. Oscar Skidmore has gone to Iowa.

IMPROVEMENTS.

THE SUNFLOWER is preparing to place a power force pump into position. This will give a bountiful supply of water for use and fire protection. There is eight feet of water in the new well just completed. J. H. Binney has improved his home immensely by the addition of a new

porch with an octagon corner running around the west end. Mrs. Lutes and Dr. Hyde have put new roofs on their homes and several others are preparing to. Mrs. Pettingill has begun her fall improvements by tearing down and moving away some of the small buildings around the barn and also by painting and papering in the hotel.

MISCELLANEOUS.

A Night Blooming Cereus bloomed at Mr. Skidmore's September 15. Mrs. Page takes great pains to keep these rare plants and meets with good success with them. Sunday meetings have been held by Rev. Mr. Myers. The extra summer trains have been taken off and we now have only one train each way on Sunday. Two each way on other days. Many of our citizens are still in the vineyard, picking grapes. Fred Tucker, the paper boy of the camp of 1898 is with the U. S. forces in the Philippines. He has been in five engagements with the Phillipinos and was wounded in the leg. A letter from him to his aunt, Mrs. Emma Huff, is published in this issue.

Electric cars are promised by June 1st. They will run to Dunkirk then to Buffalo.

A Lily Dale Boy at Manila.

(Continued from ninth page.)

land. At last he was seen by one of the officers, taken to the hospital and discharged for insanity. When he received his discharge he turned his pole and line over to his comrades saying as he did so that he had caught his discharge and they could fish for theirs if they wanted to, which goes to show that there was method in his madness.

Well, old "Aggie" is "on his uppers" again. He attacked us day before yesterday at San Fernando but was completely routed with the loss of three hundred of his disciples—as the boys call them. Our forces are following them up and captured the city of Mexico yesterday, which, with Dagapan is about the last stronghold and I think when we capture that, it will about wind up the war. I hope it will anyway.

I wish you would get me a jack-knife with a blade about five or six inches long and send it to me. It is impossible to get a good American Knife here and it is something a person can hardly get along without. I am feeling very well.

FRED TUCKER.

Company B, 9th U. S. Infantry
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MESSAGE DEPARTMENT,

CONDUCTED BY

F. CORDEN WHITE.

If any of these messages are recognized by those to whom they are addressed, or others, please send a verification of the fact for publication.

FRANKIE PALMER.

I would like to send a word of encouragement to my mother and father. When I passed away they realized that I was not far away but was ever with them. It gives me pleasure to come in this way as it will be a surprise to them. My father's name is John Palmer and he lives at Northfield, O.

ARCHIE CHAFFEE

I would like my people at Lowville to know that the lightning may kill the body but not the soul, for I was soon conscious of my changed condition. The first one to reach out a helping hand was Grandma Abigail Chaffee and Uncle Francis. Say to Etta that I have met her mother, Louisa McAllister. My sister will be glad to hear from me as well as all the rest.

CARRIE HODGE.

I wish to reach my husband, Charles Hodge. I find I can come with all the dear ones and manifest this way. Your father, Isaac, and your mother, Melissa, are with me as well as your sisters Hattie and Sarah, and are glad to see you are getting along in life. The changes you have made are all for the best. Give my love to our dear ones of Earth. I am your wife.

CARRIE HODGE.

MARY SMITH.

I wish to reach my husband in Buffalo, N. Y. He knows that we live in this great world of spirit and will be glad to hear from us all. I often see Marina and your mother, Betsey, and the kindness they have shown to me is beyond anything I could have expected. I send my love and greetings. Yes, it is best to dispose of the body as it was. I will be known in Buffalo, N. Y.

GEORGE WINCHESTER.

I would like to say that we can get away from the physical body but can not get away from ourselves. I often go back to the room over the bank. Faro Mack is here and we want to be remembered to J. F. B. and say: "Beyond Italy lies the Alps," as this will be understood by John Wallis, of Andover, O.

DAVID MOSS.

I know that coming in this way will be a pleasure to my father. My three mothers are here and will be ready to receive you in the new life. Mr. Johnson says to tell you he is sorry he took those poles and logs from you. I send greetings to all. I want this to reach my father, D. H. Moss, of Winnebago City, Minn.

DAVID MOSS.

Messages have been received from Charles H. Shellman, Will Leonard, Sammie Frost, Alfred Shepherdson and Bennie Vail that will be published in future issues.

LOOK HERE

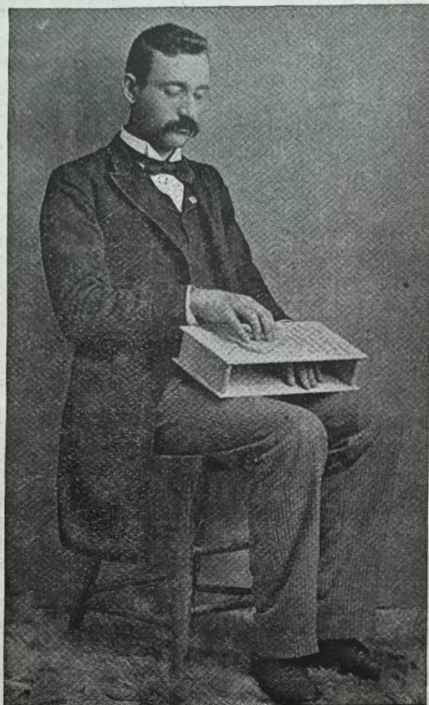
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ADDRESS The Sunflower, Lily Dale, N. Y.

ALL OF THESE SONGS FREE.

Announcement was made last week of a Sunday World Music Album of ten songs to be issued weekly. Following is the complete list:

"In the shadow of the Carolina Hills," "If all the girls were like you," "I'm Nothing but a Big Wax Doll," "You'll Have to Transfer," "Sweet Norine," "Snap-Shot Sal," "Tell Mother Not to Worrie," "Prancing Pickaninnies," "My Georgia Lady Love," "There Ain't No Use to Keep on Hanging 'Round."

One song each week for ten weeks. First song published September 3, "In the Shadow of the Carolina Hills."

The entire set is to be given away with ten Sunday Worlds for 50 cents and will be sent postpaid. Address, Music Editor, The World, Pulitzer Building, N. Y.

A MARVELOUS EXPERIENCE In Paraffine Hands.

SOME years ago I was one of the Professors in the American University, occupying the Chair of Biology. In company with Col. S. P. and Mrs. Case of Philadelphia, Mrs. Mary Thayer, the celebrated medium and Mrs. — regular correspondent of the New York Tribune, from Washington, D. C., (whose name has escaped my memory), I attended a seance conducted by the Holms'es, under test conditions.

We obtained many paraffine gloves. I obtained two of very remarkable character. When my seance was over, I found lying on the floor beside the bucket of hot paraffine, two gloves, one of a very large, bony looking hand, with a peculiar mark on the right hand, which was at once recognized by myself and other gentlemen who were present as the glove made over the materialized hand of President A. Lincoln. Before the gloves were examined I asked the medium: "Who were in the cabinet just now?" the answer came quick: "Your wife and President Lincoln."

On inspecting the other glove I found evidence perfectly satisfactory to me that it was really made over the hand of my first wife. These two gloves I had carefully filled with plaster paris. When thus filled the hands were more fully recognized by many. The paraffine moulds were wonderful productions, but here follows a phenomenon quite as near a miracle as the gloves, to wit: As we—that is Col. Case and wife, Mrs. Thayer, the Tribune correspondent and myself were walking in company along the West Side of Washington Square, Mrs. Thayer on my left arm and the Tribune correspondent on my right, Mrs. Thayer said: "Dr. Taylor let me see your wife's glove please? I did not get to see it fairly at the house". As she took hold of the glove I said: "Handle it very carefully please, for it is very thin and will break easily." It was very thin, only three dips or layers, which could easily be crushed. Mrs. Thayer, finding the glove fallen in around the wrist was blowing her warm breath upon it pressing it out, so she could get two fingers in at the wrist. By and by she ejaculated: "What is it you have got in here, Doctor?" "Nothing at all." "But there is and its alive too, for I felt it move under my finger tips," she replied with emphasis. At that we all stopped under a street lamp and were greatly excited over it, talking loud and animated. A policeman stepped up and said: "What in the world is the matter with you folks?" Col. Case and I were the spokesmen to explain. When we had done so he replied: "That is very strange indeed. I had a notion to arrest you as rowdies, but as I see who you are, it is all right." Bidding us good night he continued on his beat.

When I got to my lodging house, I warmed the glove over a gas jet, straightened it out fully and by and by the little feathered songster worked himself out and lit on the arm of another burner, when I carefully approached and captured him. It proved to be a beautiful canary and after it got over its fright sang beautifully. I took it home with me to

Baltimore, Md., where it lived about six weeks and died

T. B. TAYLOR, A. M., M. D.
Soldier's Home Hospital, California.

A LILY DALE BOY AT MANILA.

I WILL now endeavor to describe some of the engagements we have been in with the Insurgent's line. We left Pateros June 8th and proceeded to San Pedro Macarti where we arrived about six p. m. The rest of General Lawton's Brigade were there when we arrived, our regiment being the last one. General Lawton's Brigade consists of the 9th, 14th, 21st, 13th and 12th U. S. Infantry, the Colorado and Nevada Volunteers and four batteries of artillery; one of them was the famous Grimes Battery that did such good work in Cuba.

About three the next morning the "assembly" was sounded and instantly everything and everybody was in a state of confusion. Men crowded around the Quartermaster-Sergeant to procure their rations, "Chenos," (Chinamen) hurrying hither and thither loading their "bull-carts" with provisions and ammunition—this with the commands of the officers to "fall in" made a scene that is difficult to describe.

After the brigade had lined up in marching order we started off to the south and in about three-quarters of an hour arrived at Taguig where our regiment and the Colorado "deployed as skirmishers" in the advance.

By this time the Sun was getting up and we were still a mile from the enemy's position with the Pasig River between us. After we crossed the river we saw about 2,000 "Niggers" armed with "Bolos" and Mausers lined up on top of the hill. A Bolo is a kind of sword about 25 to 30 inches long that they keep as sharp as a razor and they can do terrible execution with them. The Mauser is a rifle similar to ours and besides they have the Remington Rifles which shoot explosive balls.

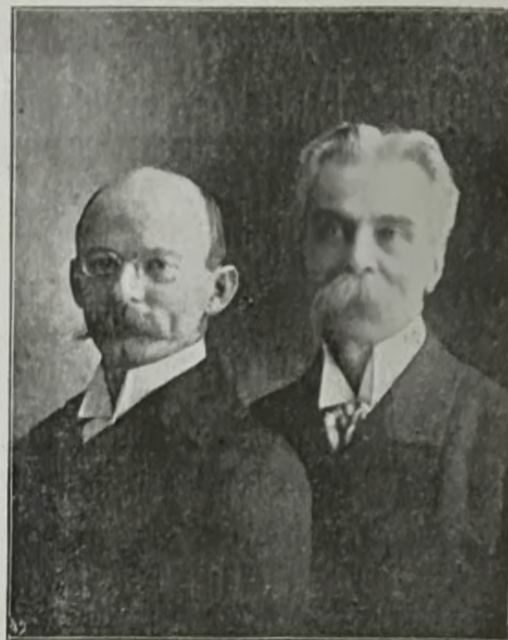
When we got about 100 yards from them, they opened fire on us and we commenced firing. To most of us it was our "baptism of fire." I was only conscious of one thing and that was that the Mausers and Remingtons were flying around me mighty thick and it was the only time I ever felt big when I did not want to.

The boy right next to me was killed about the fourth volley. As soon as word was passed down the line that Hutchinson was killed, the boys were crazy to charge and avenge the death of our comrade. We were soon satisfied for in a few moments the captain gave the order "forward, double time! charge!" At the word "charge" our boys set up a yell that would have rattled the "old Nick" himself and when we got to the top of the hill there was not a "nigger" in sight except the dead and wounded. There was some muddy water in one trench and one of the boys happened to see a small dark object protruding from it. Looking closer he found it to be a Gugu's nose. We pulled him out and his first words were "Moucher Amigos" which means "much friend." His statement was disproved by finding a Mauser and ammunition in the mud beside him.

We had three more fights that day but as they were all about the same there is no use in describing them. The rainy season is on and there are many cases of fever and dysentery coming in every day and many of the boys are dying.

Most of the volunteer regiments are going home and soon there will be nothing but regulars in the Islands. We are all anxious to get away and the boys are trying all kinds of tricks to get discharged. One boy from South Dakota procured a fish pole and line and sat out on the fence day after day, fishing on dry

(Continued on page 7.)



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LOGIC DEFINED.

Logic has been defined as The Science of Inference. It teaches how one thought, one idea, or one inference may be drawn from something else. To reason is to infer; hence Logic is called the Science of Reasoning. It is all of that and more; it is the Science of Thinking; the Science of the Laws of Thought. It might be called the Science of Sciences, as it is the one Science without which others cannot be investigated.

Indeed the most of the other Sciences have the word Logic in their names. The word "ology," is the word Logic with the letter O, as a prefix, thus we have Physi-Ology, Bi-Ology, Psych-Ology, Ge-Ology. Thus the Greek word Logos is brought into the names of the most of the Sciences.

Among the definitions of the word Logic, as given by Webster is, "Logic, Greek, Logikos, from Logos, speech, reason. The science of the laws of thought, as thought."

The Greek word Logos means both thought and its expression. Aristotle, who is called the father of Deductive Logic, spoke of two kinds of Logic; one he called *ton eso*—that is, that within the mind; the other he called *ton exo*—that without, or bringing of the thought into expression.

Reason results in knowledge. Knowledge is power. Science is exact knowledge—classified knowledge; hence the superior power of the man who has it. Man kills the lion and enslaves the horse and the elephant because of his superior knowledge.

A SCIENCE AND AN ART.

Art is Science put into practice. Logic is therefore both a Science and an Art. The word Science means systematic knowledge; that is knowledge methodized. Logic is thought methodized; analyzed; that is divided into parts, and then Synthecised.

Henry M. Day, in his admirable work on Logic says:

"Logic is not thought; it is only thought applied to thought. The Science of thought, or still more precisely, the Science of the necessary in thought. But this very limitation of Logic suggests its immeasurable utility to the spirit of man whose dignity consists so much in thought. If Logic is not thought, it yet presides over thought, and prescribes its function and sphere. It preserves us thus from illusions and phantoms, which are, for the most part, occasioned by confounding of experiences and thoughts; and the consequent imposition of thoughts for objects. Logic, moreover, opens the way for thought, and by presenting occasions calls it forth into exercise. It teaches how it may fasten on an object of experience, or an idea of the reason; traces out the relations; determines its properties, its conditions and its bearings.

The chief obstacle to thinking is ignorance of how to think. Matter enough is given in every outlook upon the external world; in every glance turned inward upon our mental experience, to provoke and sustain endless thought. Thought does not go forth as this gate of occasion opens to it, because it does not see. Logic opens its eyes upon their relations and their diversity, through which it may go forth to its work.

Logic further completes and perfects thought. Thought necessarily remains feeble and immature except as it is matured and developed by Logic. As Mathematics enables thought to carry its computation to indefinite limits, and to pace off the measureless skies, while the savage can compute but several scores, and can measure only where the foot can tread, so Logic not only carries thought forward in every particular direction to its remotest bounds, but also carries it over the entire field of its exploration so that no part shall be overlooked"—Elements of Logic pp. 8, 9.

Charles K. True says:

"From this analysis it appears that Logic enters into the vital processes of the mind, and conducts from the known to the unknown. A demonstration is essentially a discovery. The propositions in a book of Geometry are involved in the axioms and definitions on the first page. But to draw them out is as much of a discovery to the mathematician as the Continent of America was to Columbus."—Elements of Logic p. 21.

WHAT IS THOUGHT?

Webster defines thought to be the act of the mind in thinking; the exercise of the mind in any way except in sense perception. The idiot who cannot think can perceive as well as the philosopher. The cow or sheep could perceive a field of clover as soon as the expert clover raiser; but the farmer thinks, that is, cogitates more about how to produce a superior article of clover, and how to care for it than do all the clover eaters in the world.

Thought is the act of collecting together certain simple ideas, caused, usually by certain external stimulants which act upon the sensorium—it is a kind of continual criticism which the mind makes on what is brought to it by the senses. When one sees a man or a tree, that is not a thought. It may be the basis or the subject of a thought, and is sometimes called the content of a thought. What ever leads to a judgment may be the foundation of a thought, or an element in a thought.

The color or shape of the leaves on a tree are not thoughts; they may be the predicates, of thoughts concerning trees. Thoughts have their subjects in that which strikes the senses from without, or the intuitive faculties from within. But a thought must have its predicate as well as its subject. Where a tree is the subject of a thought the properties of a tree must be its predicate. Thus its leaves are green, or it has no leaves, it is straight, or crooked, tall or short. Gold may be the subject of thought; it is yellow; it is heavy; it is fusible; it is valuable. These are its predicates, or as logicians would say, they are its contents.

You think of water; its object is to quench thirst; or it is an element in which to bathe, or with which to cleanse. No matter what use you may have for water, as a subject it is the same. Not so of the predicates. Do you want to bathe, you think of water as cold or hot; as hard or soft. Do you want to sail over it, you think of it as shallow or deep; as rough or calm. Do you want to drink it, it is pure or impure; cold or warm. Thus your thoughts are the sum of your cogitations on any given subject.

(To be continued.)

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EXPERIENCES

Of an Investigator.

IT WAS not my intention to let my subscription run out as I value your paper too highly to do without it. But my neglect has been on account of rush of business.

I have received a number of letters asking questions in regard to an article you published some time ago in regard to how I became a believer in Spiritualism and how I get messages from the departed friends.

First, I became a believer in the power of the spirit, or real life of man, to come back under certain conditions and convey their thoughts simply because I was compelled to by getting such a communication so foreign to my thoughts, and so very strange to the ones who were acting as the mouthpiece for the departed that I must believe, or doubt my own capabilities to comprehend what I could see or hear. By study and investigation I soon became able to get communications through my own organism. I was inclined to doubt at first because I thought it almost impossible for me—even though others could—to talk with the departed. But I kept on with my investigations and was told by my spirit guides that there were certain reasons why I could be made use of by the spirits when so many were trying and could not. In the first place I have during my whole life from a small boy been studying. "How can I do the most good to my fellow man." My mind is constantly on that subject in its different phases.

Then I am told another reason is, that I never have used tobacco, strong drinks, morphine or even strong medicine to effect the brain. It has convinced me that if we desire communication with the spirit friends, we must purify the mind and body then if we have a desire to have our friends come to us they will do all in their power to do so. I believe that the atmosphere around us is full at times with friends seeking a chance to make us know that they are there and want to tell us how and help us to live a higher life, to prepare us to pass over without that dread of the change that awaits us. There is not one spark of doubt, that our friends are around our sick beds trying to soothe our suffering and be ready to help us when the change called death comes.

Some say we will be troubled with evil spirits. Get rid of evil thoughts and the evil spirits will have no place of abode with us. Think nothing but pure thoughts, do nothing but pure deeds and you will soon become not only happy, but your health will become so perfect that you will know no suffering.

GARRISON C. THAYER.

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A SCATHING ARRAIGNMENT.

By Dr. J. M. PEEBLES.

CONSIDERING the failure of the late peace conference in Europe; the prospect of a South-African war; the Phillippino fighting in the Orient; the perversity, the robbery, the landless toilers; the political jobberies; the hanging and burning of colored men in the South; the mob-law murders in the North; the Sunday bull-fights in Christian Spain and Mexico; the street walking, outcast men and women in our national metropolis; the midnight saloons, brimming with liquid damnation; the long catalogue of mighty crimes perpetrated daily in our great cities under the very shadow of a thousand churches;—I say considering all this, is it not time, to call a halt? Is it not time to introduce Buddhism, Brahminism, Confucianism, Jainism—something to supercede this sectarian Christianity that leads to bewilder, that conquers to enchain, that dazzles to blind, and that encourages sin by holding out the escape-idea that the blood the "precious, atoning blood," will, through belief or faith, clean the slate and open the gates of paradise?

Carefully considering the status of our Christian civilization, I offer the following resolution:

RESOLVED, That the further preaching and spread of creed, and church, and sectarian Christianity in all its forms, be postponed; that preachers inasmuch as Jesus was a carpenter, Paul a tentmaker, Peter a fisherman, James and John tailors by the seaside—engage, actively engage, in blacksmithing, plowing the fields, or planting trees by the wayside; and that church edifices be transformed into schools, gymnasiums, hospitals for the sick and the infirm, homes for the aged, sanitarium establishments, psychic academies and universities for the normal education of the young—physically, mentally, morally, socially and spiritually, thus ultimating, necessarily, in manhood—a true, royal-souled manhood!

Who will second the motion? Will some preacher—some professed follower of the Lord Jesus do it?

N. S. A. Convention at Chicago.

The Convention will be held in Auditorium Hall, 77 Thirty-First Street, October 17, 18, 19, 20. Sessions will be held at 10 a. m., and 2 and 7.30 p. m.. The headquarters will be at the Leland Hotel, corner Michigan Ave., and Jackson Boulevard, on the Lake Front. Rates, one person in a room, \$2.50 per day, two persons, \$2.00 per day, each person.

A reception will be held at the Leland the evening of the 16. The National Lyceum will hold its sessions the 20 at 10 and 2. The National Young People's Spiritual Union will have a time devoted to them the morning of the 18.

Everybody go to Chicago. The rate will be a fare and a third for the round trip. Get a full first class ticket and a certificate and you can return for one-third fare.

Much important business is to come before this Convention. Do you want a "Declaration of principles?" If so, what shall it be? We must select some new officers, (as some have declined re-election) and we should choose wisely. YOU should help to do this in a proper manner. Let us put the N. S. A. upon the best possible basis and it will accomplish all that has been asked of it.

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A TRIP TO THE MOON.

(Continued from first page.)

once have dwelt the children of men, for there were marks of canals and dams that showed the hand of more than nature in their construction. It was a barren waste and everything pertaining to it struck me as a sepulchre, where once all might have been bright and fair.

The vast number of volcanoes showed that there must have been life in the center of the huge mass that now is so silent and death-like. Many hundred of thousands of years ago it must have been a living planet teeming with life. Great cataclysms of nature must have caused the interior to send out its gaseous vapor, thus annihilating all life then existing. Even I, as a spirit, not dependent on as much oxygen as a mortal, could not approach very near the surface of the moon.

Strangest of all, however, I could see no spirit spheres around it. The inhabitants of many thousands of centuries ago must have deserted the old hulk and taken their abode in the spheres of newer worlds, or they may have progressed on and on until they were so etherialized that I could not behold them. For we do lose even our spirit form as we progress onward and upward, and we cannot see those from the highest spheres even should they be among us, which is not often, for they could not remain long in our atmosphere any more than you could in the bottom of the sea or on the highest mountains.

After making a general survey as I wished to and had satisfied myself on the questions that presented themselves to my mind even when I dwelt in the form, I reversed my current of thoughts. I turned my face toward where I felt must be the Earth, asked for help and guidance from the great center of life, thought with all my concentrated will of my loved ones and home and began to feel myself moving more rapidly than when I had come. I believe the wishes of those who knew my undertaking, added force to my movements, and as the steel will fly unerringly to the magnet, so I went straight to the spot where my loved ones were, without incident. I arrived as the morning Sun began to light up your heavens with splendor.

I was not at all fatigued, but refreshed by knowing that I had added to my store of knowledge. If I have interested you in its recital I am also very much pleased.

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