

Volume II.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., JANUARY 16, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 146

SPIRITUALISM.

A Review of the Subject Written For the Buffalo
Sunday News, by W. H. Bach.

Among the cults that have attracted the attention of many people during the last half century, Spiritualism has taken quite a prominent position, inasmuch as it has numbered among its advocates many prominent men and women of the day, among them Prof. Alfred Russell Wallace, who wrote a "Defense of Modern Spiritualism;" Prof. Wm. Crookes, one of the foremost scientists of the day and the inventor of the Crookes Tube, by means of which the Roentgen Ray, better known as the "X-Ray," was discovered, and himself the discoverer of that mysterious substance, radium, who is an open advocate of the doctrine and has written a number of articles on the subject, as well as addressed the Royal Society several times on the same topic; Camille Flammarion, the great French Astronomer, Victor Hugo, many of the crowned heads of Europe, including the late Queen Victoria, as well as many prominent men and women of our own country; and as such, a plain statement of its tenets, origin, and effect of this belief is of interest to the modern reader.

It will not be the aim of the writer to prove or disprove any theory. Whether it is true or not will be left as it has been by a number of writers, including Rev. Minot J. Savage, Rev. T. Ernest Allen, Dr. Charles Oliver Sahler, and others equally prominent: "A denial of the existence of this phenomena is not a sign of superior knowledge, but of extreme ignorance." This, however, does not apply to the spirit origin of the phenomena.

ITS ORIGIN.

Modern Spiritualism is a misnomer. It is not modern in any sense of the word. It is a fact in nature, and as such is as old as the human family. The same phenomena took place in by-gone days, and was ascribed to different classes of beings among them being gods and devils—altho the ancient conception of "devils" was not the modern one. On the contrary, of the modern devil the ancients knew nothing. Their conception was of Shath-Than, the accuser, Daimoon, or Dæmon, a dead man. Plato, Aristotle, Socrates, and many others, were said to be possessed by a demon. If I had space I would quote a number of well-known writers of antiquity, but will stop with the one where Plato says in substance, "What reasoning person is there who does not know that everyone is attended by a demon who watches over him." It was this idea, gained no one knows how, that gave the ancient world their ideas of life, death, heaven, hell, and gods and demons—good and evil spirits.

THE MODERN MOVEMENT.

We might take up the Bible and many other books of ancient literature and show that Spiritualism was not only implied, but actually taught, but it is the modern movement we have to deal with at this time.

The modern movement, the rebirth of the idea, began about 1840. It was brought to the attention of the people through the experiments of a "psychologist" with a young man named Andrew Jackson Davis, who is still living near Boston. Under the peculiar condition induced by what we now call hypnotism, this young man, without education of any kind, produced a number of books, promi-

nent among them being "Nature's Divine Revelations," which were far in advance of any of the books then published, in theory, or of the knowledge possessed by scientists. Since that time many of the theories advanced therein have been demonstrated through the investigations of the scientific world.

But the possession of this intellectual power did not attract the attention of the people as something of a more startling physical phenomenal nature would, and it was not until 1847-8 that a series of phenomena took place in the house of one John Fox, living at Hydesville, about thirty miles from Rochester, N. Y. caused an investigation resulting in the modern movement of Spiritualism. It is a strange coincidence that about this time there was great excitement in the religious world—about the time of the great Advent excitement of the end of the world—the second coming of Christ.

THE PHENOMENA.

The beginning of the matter was a series of mysterious sounds that followed the different members of the family. Tappings, like the fall of drops of water on a board, were heard, and finally they evolved themselves into a steady series whenever several were together. The family were greatly annoyed and called in their neighbors to investigate, without in any manner solving the mystery. Finally the minister was called in who said it was the devil, and advised the family to let it entirely alone. The little girls, aged 9 and 11 years, were forbidden to discuss it, as the strongest phenomena took place in their presence, and the title of "Old Splitfoot" was given to the author of the sounds.

This continued until the evening of March 31, 1848, when, having retired early, the sounds commenced in the room occupied by Margaretta and Katie Fox, the two girls previously mentioned. On this occasion one of the girls commenced to talk to the sounds, asking, "Splitfoot, can you count?" A fusillade of sounds followed, and she commenced to count, asking that a knock might follow every count. Then she asked if it could see, and bringing the tips of her fingers together lightly, every time they came together there came a knock. The little girl cried out to her mother, "Oh Mother! Splitfoot can see and hear!" Investigations followed and by calling over the alphabet and putting a letter down every time the sounds came, a sentence was spelled informing them that the sounds were caused by the spirit of an old peddler who claimed to have been murdered many years before (before the family moved into the neighborhood) and his body buried in the cellar in lime. The sounds indicated where to dig, and digging disclosed remains of lime and some trinkets such as would be found in a peddler's pack.

The fame of these rappings spread all over the country and hundreds of people went there for investigation. The sisters were then taken to Rochester to the home of their married sister, Leah, where the investigations were continued, and from this start they spread over the known world. A detailed history of these early investigations can be found in a book entitled "The Missing Link in Modern

Spiritualism," by Leah Fox Underhill.

It would be unfair to both Spiritualist and investigator not to mention the "recantation" of the sisters. It has been greatly misrepresented, and justice demands a plain statement. A number of years after the Rochester Knockings, as they were called, they were approached by people who wished to employ them for exhibition purposes, who induced them to say the raps were produced by themselves. Being in financial straits they entered the agreement; but only one public exhibition was given, as it showed conclusively that they could not control the rappings. They came wherever it happened—where they were wanted and where they were not—thus making them unsuitable for the "show" purposes. The financial condition they were in was the only excuse ever offered by them, and they afterward gave many positive evidences that they did not and could not make the sounds themselves.

Margaretta Fox became the wife of Dr. Kane, the celebrated Arctic explorer, and Katie married an English lawyer named Jenckyn. They have both been dead a number of years.

From the time the investigations started the knowledge grew rapidly. Accounts appeared in the press and people read them, organized circles, and soon every neighborhood had its "circle" and "knockings." Other phases of mediumship were developed and it spanned the ocean and spread to all lands.

WHAT SPIRITUALISTS BELIEVE.

No specific creed has been put forth by the Spiritualists, and it is doubtful if one could be made that would be acceptable to all. However, the fundamental principles are few and very simple.

Spiritualists believe that all is natural and they do not admit the supernatural. Everything takes place under natural law. Miracles have no place in natural law.

They believe that man was born under natural conditions, lives in the physical life under natural conditions, goes out of it by the hand of death in a natural manner, continues his existence in a natural manner in another world as natural to him in his changed conditions as this world is in his physical environment.

He does not believe death is an enemy, but a step forward in nature's plan. He compares the birth of the spirit to the birth of a child. As the child in its prenatal condition could not conceive of the conditions of its after life, so the conditions are changed in the life of the spirit. The principal difference between the belief of the Spiritualists and the more progressive orthodox of today is that the Spiritualist believes that death does not sever all connection between the world of mortality and of immortality, but that under proper conditions there is communication between the worlds of carnate and decarnate existence—between mortals and spirits.

This is not a new idea. It has been held in all ages of the world of which history records. Moses and Elias are said to have appeared on the mount; angels talked, walked, and ate with Abraham; Jacob wrestled with a "man" all night; John talked with one of his "brothers," or one of the prophets, on the Isle of Patmos; the "Communion of the Saints" is a part of the Apostles' Creed. The "sacred writings" of every nation of letters record it, and the legends of savage nations tell the story of their experiences. Present day experience demonstrates it to the satisfaction of many.

PRINCIPLES.

Of the principles of Spiritualism there is a very erroneous idea. It

A GREAT NEED.

G. W. KATES.

The great need of the Cause of Spiritualism is financial support. I am aware that a great many Spiritualists have complained that too much begging is being done by the N. S. A. and the Morris Pratt Institute and that financial help is needed by every local society. As missionaries we were much criticized for always asking financial help.

No effort can succeed without financial aid. There is no doubt that our first duty to the Cause is to support the local organization and its mediums. To have a local medium is a great need by many societies that struggle to interest and attract the public. To be useful we must have capacity. To have capacity, is to have members who will attend meetings and contribute financially. Our Cause suffers for want of the spirit that creates enthusiasm. As the separate parts thrive, so does the whole body become more successful.

The N. S. A. cannot succeed and be a great help unless Spiritualists personally and associated are enthusiastic in support of the Cause in their community. With success at home the public Cause succeeds. Do not yet expect the N. S. A. to help localities until the latter develops the cooperative spirit that creates a possibility for reciprocity. Do not let us ask so much about what has been done, as we shall study what can be done.

Local societies are useless mainly because the Spiritualists do not cooperate. They criticize what is done, instead of helping to do all that might be. This has been applied, not only to local societies and the N. S. A. but is now a mode of attack upon the Morris Pratt Institute. What has it done? is asked. And it has had only one year against great odds to do anything at all. Why not deliberate upon the great possibilities that are ahead, if the Spiritualists shall place it in a financial position to achieve. The SUNFLOWER editor has justly said: "It is the Spiritualists' College."

Surely education is a great need—and to secure it in an institution where Spiritualism, mediumship and truth is taught freed from myth, dogma and creed, is very important to our growing youth and to our prospective speakers and mediums. It must first have a secured home. A building is not all that makes a home. Furnishings, improvements, repairs and maintenance are subsequent needs. Other buildings will also be required. Scientific apparatus (essentially of much cost) will be an early need. An enlarged curriculum and faculty must follow soon upon the first effort.

The success of such an institution means that the Cause of Spiritualism shall stand forth as a useful factor in the education of humanity, as well as a benefactor by its demonstrations of spirit life.

To practicalize our Cause into the needs of human life, social, domestic, commercial, natural and religious, is a paramount duty for every Spiritualist.

Nothing serves all this so much as cooperative organization.

The Morris Pratt Institute should be a cooperative enterprise—and, in no sense a personal one. It is now, and will continue to be controlled by an Association of Spiritualists for public purposes, the advancement of their Cause, and the accomplishment of humanitarian efforts that shall assist in universal progress.

How great, then, is the need for sustenance!

Your request is timely, and I hope it will meet with such success, that the Morris Pratt Institute may be

placed in a secure position and THE SUNFLOWER be made to realize how proudly useful is its place in the world. All of the helpers to the usefulness of Spiritualism should be sustained. Let us each and all, learn the lesson. We have no other use for money than to use it as a representative of values in order to obtain our necessities. Sacrifices must be made in order to secure any good or needful things. Instead of saying we cannot succeed—nor have we any means—nor have we any proper talent, let us develop all these. Let us be humanitarians and then we will become true Spiritualists!

Our public officials, speakers, mediums, editors and authors, each and all suffer for lack of financial support. I have asked a number of audiences in different localities to endow their local societies or some responsible advocate of Spiritualism with a generous fund, which can be done by our financially able friends, in order to do a humane work in charity, education, propaganda, or for an edifice—but, as usual, met with many objections and much unwillingness; yet, those same people always ask us why we do not accomplish more practical work in the field of human effort for the amelioration of crime and suffering.

Self-sacrifice is an uncommon quantity in the present-day ethics of humanity—and the Spiritualists are not glowing exceptions. Self-interest is prominently manifest in the relation of humanity to God—and equally so in their communion with spirits. True Christians and Spiritualists are very scarce!

I have just read of a preacher who, for forty years has labored for the Master, refusing any salary. He did much to help humanity—but, a generous salary and large donations of money would have helped such a man to do a greater human work. I often wonder if we do the most good by laboring for societies unable to pay a good compensation. But our instinct to help always urges us to accept when we can do so. And I have seen that the society paying a good salary has a support in kind given to it. Help comes when help is given. I admire the strenuous words of Dr. Rainsford, in New York City. He said: "What the world needs is not the man who hesitates and criticizes, but the man who gets out and does something." In order to get help to do things he advocates.

"Study the needs of the people and invent something to meet them." Apply these to Moses Hull, Morris Pratt Institute, et al, and see if we should not meet them with reciprocal effort. Let us apply these to our efforts as advocates of Spiritualism and see if we have freely labored and sustained. When Dr. Rainsford was asked to accept as pastor of St. George's church, in New York City, he made the following demand:

"First you must make the church absolutely free—buy out all those who will not surrender their pews; next, abolish all committees in the church except the vestry; and third, I must have \$10,000 for three years, apart from my salary, to spend as I see fit. My salary I leave to you." He was accepted, and his ministry has been active and results most excellent in giving him capacity to achieve. Millions of money have resulted for helpfulness in various ways. Previous thereto his church was desolate and inefficient!

The lesson is a practical one—and is not beyond the possibility of a Spiritualist society in most any city.

Who will help a Spiritualist medium, official or editor to do as much?

Who will help the Morris Pratt Institute to do a humanitarian work that will rebound to the worthiness of American Spiritualists?

GEORGE W. KATES.

Continued on page 8.



LILY DALE NOTES.

There is very little of interest going on at Lily Dale this week. Outside of the weather there is not much to report. The people who were a little under the weather are all improving.

Last Tuesday morning we were surprised to wake up and find the thermometers registering all the way from 24 to 34 below, according to the location and accuracy of the instrument. We think that 25 would be conceded as about right. This brought out all kinds of stories about the weather, past and present. Mr. Johnson said he remembered of going to work on the ice a number of years ago at five o'clock in the morning, and Mr. Markham called him in two hours later, and sent him home telling him that it was 33 below zero. This is the coldest time in the history of Lily Dale in the recollection of Mr. Johnson.

J. H. Binney said he came out on the porch Tuesday morning to see how cold it was and found that the mercury had dropped so fast that it broke the bulb which lay on the floor broken. But everyone had to take off their hat when ye editor said he came to the SUNFLOWER office before daylight, and stopping outside to see how cold it was lit a match and the blaze froze solid and he had to bring the match inside and thaw it out before the match could go out. This was pretty cold weather for Lily Dale.

Mrs. Ada Davis and her daughter Florence, were nearly overcome by gas early in the morning of the 5th. Dr. Duke was called and soon had them easy and out of all danger. She also received a visit of a couple of days duration from her daughter Nellie, who is working in Jamestown.

Graham Turner is filling his ice house. The ice is about ten inches thick. Men are working on the ice, scraping, marking, cutting and a few cars are being filled. It is expected that the lower ice house will be filled.

Mr. W. F. Follet, of Corry, Pa., spent a few days here about a week ago.

Mr. Chas. Waite, our meat market man has been quite ill; he is some better and we hope to be able to report a full recovery. Mr. Waite delivers meat once a week in his sleigh, which does very well this cold weather.

Mr. and Mrs. Turner, whose house was turned inside out and upside down on account of the fire, have got comfortably settled again.

Mr. Geo. Kitteridge, who has worked for the SUNFLOWER during the past few summers, will return about the middle of the month to occupy his old position with us.

The card parties will be continued at Library Hall next Tuesday evening. It is hoped that everyone will make an effort to be out, as there are not any too many of us when we are all out to make a lively gathering.

Morris Pratt Institute Fund.

Amount previously reported,	\$52.55
E. G. Rose, - - - - -	1.00
"Arizona," - - - - -	2.00
Mrs. M. K. Cooper, - - - - -	1.00
"Lily Dale," - - - - -	5.00
C. H. Main, - - - - -	.25
Mrs. Laura W. Sippey, - - - - -	1.00
E. A. Gartner, - - - - -	.20
John A. Gurdner, - - - - -	.25
R. B. Dean, - - - - -	1.00
Mrs. Henry Brosmeister, - - - - -	1.00
Total, - - - - -	64.35

As the money has not arrived in sufficient quantity to permit us to pay the entire \$100 to settle the old plumbing bill, we have sent a check for \$50 on account and will have the receipt to publish next week.

We hope more of our readers will see their way clear to aid this enterprise and aid in placing the college on a basis clear of debt. So far but twenty eight people have been heard from. We wonder if the people have no interest in this magnificent gift of Morris Pratt's or if they simply keep putting it off from day to day? Please step and consider, friends, it means much to us whether this college is a success or failure. If this is not sustained, what use is there for anyone leaving anything to Spiritualists? We are continually saying that wealthy people should leave property to Spiritualism. But if we

can not raise \$1,000 among the boasted 12,000,000 Spiritualists of this country, even if we divide it by 100 and call it 120,000, what encouragement is it to anyone to leave anything to Spiritualism?

We want it thoroughly understood that there is no personal benefit to be derived from this. Every cent is to be paid on the bills, and I have paid the exchange on the checks and pocketed the plugged dimes that have come in and replaced them with good ones. So I do not think it will be a paying investment for me. I only desire to see the school placed out of debt. I believed I had enough friends who would be interested in seeing it done to have little difficulty in doing it; but it seems that so far only 28 people out of these millions are interested enough to write and enclose a small sum. However, we will peg away at it, and perhaps the spirit will move someone to give it a substantial aid. I certainly hope so.

W. H. BACH.

Buffalo Notes

N. H. EDDY, Correspondent.

The Sunday morning service, January 3rd, at the Temple, opened with an invocation by Mrs. Tillie U. Reynolds and after the singing of a song, Mr. Howe made a few remarks regarding the observance of the Sabbath day, saying that the old idea or religious belief was among many that if one did not properly observe that day they were robbing God. The influence of the guides made it manifest that they had something to say. The trend of thought expressed was along the line of religion and religious worship. He also spoke of the development of our own abilities. The statement was made that belief was but a small part of religion, and that it was as important to have an outside as well as an inside religion. He spoke of time, days, hours and years as only parts of the whole; and that if there were no hours, days and years there would be no time and no eternity.

Mention was made of memory and the recalling of impressions made upon the brain; also regarding psychology and the different phases of sensitiveness, and the conscious sense of things, whereby recognition of conditions, was manifested. He spoke of the consciousness of nature and said that in the psychic universe are the realities of life, and its experiences do we evolve, for without experiences we could not evolve.

The influences stated that as conditions change there comes different ideas of religion and thro the ideal sensitiveness do we appreciate more fully the beauties of nature, and to serve that becomes a religion or form of worship. The guides said that there was no better religion for a mother or father than to worship at the shrine of offsprings and home. Worship all the truth that makes you free or all that blesses you or others.

He said, first bless yourself and then you can better help others and benefit them, either from the standpoint of health or spirituality. He advocated worshipping everything that was lovely, beautiful and good, and that which helps to make us better.

The Sunday evening services were opened by an invocation by Mrs. Reynolds and after singing a song Mr. Howe made a few remarks relative to "The Psychological Crime," the book that is agitating the minds of the people. The guides voiced an explanation of mediumship and spoke in complimentary terms regarding same; stating that mediumship was a blessing and that much benefit would come thro the proper use of it. They advocated normal mediumship in preference to unconscious trance. Much was said relative to the problem of life and its endowments, nature's gifts and expression of same. Kind and encouraging words were uttered in behalf of mediumship. After the lecture Mrs. Reynolds under the influence of her controlling guides, gave several messages.

The New York State Convention and Mass Meeting will be held in the Temple January 15, 16 and 17. F. Corden White is expected to be present and give tests during the meetings.

The society on Allen Street, over which Dr. P. O. Matthews presides as speaker and medium, held a watch meeting New Year's eve to watch the Old Year out and the New Year in. Music, singing, tests and descriptive readings were given and a general

social entertainment was the proceedings of the evening and a good time was the result.

Thursday evening, December 31st, the workers connected with the Children's Lyceum of the First Spiritual Society, held an entertainment and Christmas tree in behalf of the children of the Lyceum, and a most enjoyable evening to all, both old and young was the result. There was vocal and instrumental music, recitations and a grand march with flags and banners waving, while the teachers and older members were marching the children's happy faces shone with joy as they passed the Christmas tree, for on it they saw that surely Old Santa Claus had remembered each one, for in connection with presents there were candy and nuts galore, each one being treated with a package of both and after the distribution of presents the children were invited to the dining parlors to partake of refreshments, of cake, oranges, candy and coffee which was furnished by the workers and friends of the Lyceum and society.

Two long tables were filled with children who did ample justice to the bountiful supply of good things furnished for them to enjoy and their bright, happy faces told of the pleasure it was to them. After the children had been supplied then the older one sat down to their lunch, while the little ones sat down to their packages of presents and candy, also to enjoy themselves, which they did, until the parents arranged for them to go home, but a number of older members and friends stayed to watch the Old Year out and the New Year in, passing the time in singing and social converse. Much credit is due Mrs. Dillon and the teachers for their very able effort in planning and carrying into execution the program of the evening. Much praise and credit is also due to those workers and helpers of both the Lyceum and Church Society for their very efficient services in helping to make the evening's entertainment an enjoyable one for the children and older ones who were remembered.

The ladies of both Lyceum and Society were very active in serving the children at the refreshment tables and in the preparation relative to same. The names of those who assisted were Mrs. Dr. J. H. R. Matteson, Mrs. Jennie Darch, Mrs. Ely, Mrs. Atcheson, Mrs. Whitaker, Mrs. Phelps, Mrs. Kief, Miss Avery and Mrs. Avery, Mr. Atcheson, Mr. Beesing, Mr. Leo Manger, Mr. Byrom and others. Mrs. Matteson's sister rendered a helping hand. The evening was a very enjoyable one to all. Long will it be remembered by all who participated in giving so much pleasure to the children.

Mrs. O. W. Grant, 135 Prospect Avenue, has been quite sick for several days with a touch of gripe and strong tendency to pneumonia.

Wednesday evening, January 6th, Mrs. Tillie U. Reynolds and her guides conducted the meeting at the Temple of the First Society. 80 persons were present the evening was devoted to messages and descriptions most of which were recognized. A large number of strangers were present.

Patrons of the SUNFLOWER will please take notice that the Y. P. S. I. will hold a social and dance in the Temple parlors Tuesday evening, January 19th, a good time may be expected. Come and enjoy yourself and tell your friends to come.

BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire; or Nature and Grace" "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and

Poems from the Inner Life." Price, each volume, \$1.00

THE BIBLE.

This is a late book by John E. Remsburg. It is a large 12mo, 500 pages, cloth bound and contains eleven chapters on the authenticity of the Bible—13 on the credibility—10 on the morality—with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. It is a combination of several valuable pamphlets by this author, with new matter. If you want to know the truth about these things, read this book. PRICE, \$1.25.

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00

FATHER TOM AND THE POPE; or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

OLD TESTAMENT STORIES COMICALLY ILLUSTRATED.

This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh; it will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50

RELIGIOUS PHILOSOPHICAL JOURNAL

Devoted to Occult and Spiritual Philosophy, etc. It has all the prominent Writers. Sample Free. WEEKLY—5 pages—\$1.00 a Year. THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

W. H. BACH'S BOOKS.

BIG BIBLE STORIES.

BY W. H. BACH

"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISSIMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood." The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship

And its Development; and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. EIGHTH THOUSAND now on sale. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

Grandpa and The Boys

is a beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Blue Colored, on Enameled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Shag Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

HISTORY OF CASSADAGA CAMP

with officers, speakers and other features. Illustrated. 25c. PUBLISHED AND FOR SALE BY The Sunflower Pub. Co., - - Lily Dale, N. Y.

Love, like genius, obeys no law but its own.—Andrew Jackson Davis.

D. A. V. & P. R. R.

(Central Standard Time.)									
One hour slower than Eastern Time.									
No. 1	No. 2	IN EFFECT NOV. 15, 1903.		No. 2	No. 3	No. 2		No. 3	No. 4
A. M. P. M.	A. M. P. M.			A. M. P. M.	A. M. P. M.			A. M. P. M.	A. M. P. M.
7:55	5:00	Lv.	Dunkirk	Ar.	9:20	6:00	6:00	9:20	6:00
8:05	5:10	Lv.	Eredonia		9:30	6:10	6:10	9:30	6:10
8:09	5:14	Lv.	Luna		9:35	6:15	6:15	9:35	6:15
8:29	5:33	Lv.	Lily Dale		9:52	6:32	6:32	9:52	6:32
8:33	5:42	Lv.	Cassadaga		9:59	6:39	6:39	9:59	6:39
8:41	5:49	Lv.	Moons		10:01	6:41	6:41	10:01	6:41
8:45	5:57	Lv.	Sinclairville		10:05	6:45	6:45	10:05	6:45
8:57	6:08	Lv.	Gerry		10:25	6:65	6:65	10:25	6:65
9:09	6:16	Lv.	Falconer		10:34	6:74	6:74	10:34	6:74
9:45	6:48	Ar.	Jamestown	Lv.	10:45	6:85	6:85	10:45	6:85
10:14	7:21	Ar.	Falconer Junct.	Lv.	10:57	6:97	6:97	10:57	6:97
10:55	7:57	Ar.	Warren	Lv.	11:17	7:17	7:17	11:17	7:17
11:20	8:25	Ar.	Titusville	Lv.	11:20	7:20	7:20	11:20	7:20
A. M. P. M.	A. M. P. M.			A. M. P. M.	A. M. P. M.			A. M. P. M.	A. M. P. M.

*Daily. *Daily except Sunday.

SUNDAY TRAINS. Leave Titusville 7 A. M. Falconer, 9:14; Lily Dale, 9:35; arrive Dunkirk, 10:45.

For return see number 3 above. Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

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Its Meaning and Result.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

JUST TELL THEM SO.

There's much to do the whole world through,
And little use complaining,
For the darkest night will turn to light,
And the blackest cloud quit raining.
If worth you find in weak mankind,
'Twill do all good to know
That someone thought they nobly wrought
And frankly told them so.

Enough will remain of bitter pain,
With all the aid you lend;
Some will be sad and others glad,
On down to the journey's end.
As in the throng you pass along,
With rapid strides or slow,
If virtue you see in bond or free,
Just stop and tell them so.

There are many cares in home affairs
That wears the brain and heart.
And many a way, 'most every day,
In which to bear a part.
If you love your wife as you do your life,
It will keep your heart aglow,
And make her feel your love is real
To often tell her so.

If on the road you see a load,
Some pilgrim downward pressing,
A willing hand to help him stand
Will bring you back a blessing.
So in the fight 'twixt wrong and right
That's waging here below,
Should praise be said, don't wait till dead
Before you tell them so.

THE LIFE OF THE CHILD OF GOD.

Who of us understand, as yet, how deep and broad, how measureless in power, is the true life of him who has consciously become a child of God?

All are His children and negatively recipients of His bounty, else there were no existence for mankind; but to consciously and co-operatively claim the divine birthright, to utter the "Abba, Father," with a daily increasing realization of its vital import, is to step from shadow to sunlight, from the life of limitation and struggle to that of power, rest and fruition.

It is a life of abundance. All things belong to God. Infinite Power means boundless supply; infinite Love means unbroken harmony; infinite Wisdom means all-comprehending knowledge; there is no limit on the God side. All that makes for health, which is unbounded vitality expressed on the exterior plane, is, by a fixed law, always in perpetual subsistence awaiting the call to outer manifestation. If not in evidence already, the finer and more interior forces of the being are, as yet, in some way bound or obstructed, and need not be liberated by the word of recognition and demand.

Again, since all things belong to God we obtain nothing except from the one Source. Interchange of commodities, buying and selling, giving and receiving, are but occasions and modes of receiving from God. And we receive according to the degree of our intelligent recognition and the way we make our demand; for God's abundance becomes known to man only as with confidence he claims and uses it.

Niagara Falls has been a wonder of sublime grandeur and beauty to the past generations. They visited it and stood with bated breath awed by the majesty of power; then returned to their manufactories, and worked on in their small ways by use of steam and horse-power as before. Now we are demanding of this same majestic bit of nature that it serve us, that it work for us. We are appropriating it and harnessing it to our needs. We are mastering it and utilizing its forces. And by so much are we larger, and our lives larger of accomplishment; for we are as large as our demand plus the intelligence to make greater demand. We prove our worthiness of the faculties as that is shown in the use of these faculties.

God has given man, His child, to have supreme dominion over all that is lesser than himself. We realize this wondrous birthright and become

worthy of it only as we reach out to it hourly, uninterruptedly—reach out to it to call it to ourselves even as we confidently lay our hand upon the book we would lift to our lap, the food we would bring to our lips, or as we would cast our eye in the direction of that we would see. "In quietness and confidence shall be our strength" in this outreaching. Agitation disturbs, hurry delays, doubt mystifies, vacillation interrupts the process through which our own is coming to us naturally and harmoniously in response to growing demands. What does it mean to demand? Simply to focalize the infinite abundance in which we are immersed. When the bird sings; when the tornado changes the river bed; when the bud drinks in the dew and opens to blossom; when man breathes in the air and converts it to speech, or seizes an idea and converts it into deed. Infinity is being focalized through demand. Demand is realization through minutest application.

When man limits himself he limits the God whom he images. When he limits the power of anything or of all things to serve him, he limits himself who is greater than they, and God who is His own limitless source. What small lives we have been living, and what large lives we may live, if having eyes to see, having ears to hear, having hands we can take and use the things that God hath prepared for those that know Him, love Him and consecrate themselves to His service!

"Know ye not that ye are gods, kings upon thrones? Your slightest wish is heard; your persistent desire (demand) compels obedience." Let us rise to the dignity of our royal inheritance. With never a downward look, but with lifted eye and heart of faith, let us take hold of the possibilities within us and that are lying all around us. Let us gather up our forces and use them; let us call into service our longings and aspirations and live them. So shall we build for ourselves more stately mansions, leaving the low-vaulted past farther and farther behind us.

But are we not presenting to the world another and more subtle form of egotism? Far from it; for not until the soul has learned that separated from the Father he can do nothing is he ready to become consciously and co-operatively the child of God. Then has he risen to the heights of humility where self is not and God is all; he can have no desire, make no demand save in the service of the Highest.

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in."
—Ellen M. Dyer, in Practical Ideals.

ABOUT YOUTH.

Among my acquaintances are women who look remarkably young for their age—others who look remarkably old. It is evident, then, that the years in themselves do not make a certain number of wrinkles or other signs of age.

Old age is caused by a false mental attitude. Youthful thoughts and ways will make us look young.

Women, as a rule keep their youth better than men. They take more interest in their personal appearance.

There are some who do not desire youth, either in appearance or reality. Their energies are directed according to a certain old fixed system or rule; their preparations for the future are for old age and death. And their life is a dreamy putting in of the time between the cradle and the grave.

We will not say anything about the Ideal. Those who want to cling to it may have it.

But those who desire youth, with all its delightful accompaniments of vim, vivacity and health and beauty—whether men or women—the possibility of attainment is no chimera.

Have youthful thoughts first; and then order your actions accordingly.

It seems a simple remedy, does it not? Still, it requires steady and continual application. And it includes quite a lot.—Frederic W. Burry, in The Magazine of Mysteries

The thirst for the infinite mind proves infinity.—Victor Hugo.

HEART'S LONGING.

The paths we are treading seem short,
yet so long;
We often get weary and wait for a song.
Some angel is singing to hush us to sleep,
On a moss-covered couch—where
rose buds do creep.

And blossom around us to breathe
and perfume,
That makes a newness of joy all in bloom.

Uprising the thirsty soul reaches for drink,
And the cup of sweet nectar is full
ere we think.

Refreshed we move onward and still
brighter flowers

Do open and teach us the use of their powers,

All symbols are language—learned as we go,

More easy and cheerful the task when we know

That heaven is a school-ground of spirits in youth,

Whose lessons will lead to happiness
—from truth's

Blossoms perennial—all our own make,

Rooted from earth life no one can take

Aught from their brilliancy—each owns them all,

The higher the stalk the less fear to fall.

—Reader of the SUNFLOWER.

TRANSITION.

There is no death, the blazing sun
Sinks 'neath the crimson horizon
To shine upon another shore
Till its allotted time is o'er;

To reappear at dawn of day,
When the bright stars all fade away,
To fill with light the day new-born
The face of nature to adorn.

Man like the sun will disappear,
To make progress on higher sphere;
Man shuffles off this mortal coil,
Freed from all pain and earthly toil.

The form of clay to earth remains,
To larger life the soul attains;
But as spirit spheres interblend
We still can trace a spirit friend.

Clairvoyant eyes pierce thro the mist
To where our spirit friends exist;

The border land of which we dream
Is nearer than we sometimes deem

It is the plane where friends abide
Who tho unseen glide at our side;

They haunt the places they love best,
Their influence bring peace and rest.

When in the silence we retire
With hope, the truth will us inspire
We sense the forms of friends unseen,

Or spirit friends behind the screen
They visit friends within the home
Stalk at our side when'er we roam

Subtle as thought, silent as night,
To impress man to live aright.

Henry M. Edmiston

LIFE'S COMPLETENESS.

There are no lives unfinished, incomplete.

God gives each man at birth some work to do,

Some precious stone of strange prismatic hue

To carve and polish, till it shall be meet

To place within His temple, still and sweet.

Ere that is done, the soul may not pass thro

The door to grander worlds, to aims more true,

To wider life with love's sweet joys replete.

And, if the working time be short,
and earth

With its dear human ties be hard to leave,

Be sure that God, whose thoughts
hath given thee birth,

Still holds for thee the best thou canst receive;

Be sure the soul, in passing thro the door,

Thou losing much, gains infinitely more.

Selected.

The pendulum of Truth always finds its poise between the extremes. So between the teachings of the east and the teachings of the west the Light of Truth is perceived.—Frank Harrison.

Beware of an ambition that breeds impatience.—B. F. Underwood.

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CONTRAST.

The Positive and Negative of Existence---The Aim of Life---Faith.

Despair! Who has not experienced it at one time or another---if but for a moment!

Faith! May the same be said of this?

But they are one and the same force or principle---only that one is negative and the other positive---antithetical to each other---opposite poles of one life principle, as hatred is antithetical to love; selfishness to generosity; arrogance, conceit or self-sufficiency to modesty or humility.

When in the depths of despair---not relieved by the sunshine of hope---a man may become indifferent to life to the degree of fearlessness---or insensibility to danger---it being a sort of resignation or unconditional surrender to fate.

If you have ever experienced that or can understand what it means, know now that faith is just the opposite---only that the indifference or resignation is connected with or governed by a feeling of comfort or tranquility of mind---a sort of don't care consciousness what becomes of you, as though you knew it was all right with yourself in any event.

Faith is often the outcome of despair or a constant fear of the future---beginning with a callousness or indifference to fate. The inability to overcome obstacles or gain a point is frequently followed by resignation. Repeated disappointment adds to this feeling of resignation finally converts it into a principle or force of being which asserts itself as a gift. Every gift has its virtue, and even this "don't care" state of mind or soul brings its reward. If it does not whisper direct that we will be cared for according to our needs or deserts, it opens the intuition valve to a way out of the difficulties presented.

Of course, that means, where absolute honesty rules the subject, a selfish schemer could not feel this becalmed soul state because selfishness is a discordant note in the spirit-harp and warps the intuition sense, to the degree of the discord, and is thus as likely to lead the subject astray as not.

Selfish people do obtain correct intuitions at times, but never to injure others with. If they are needed for the good of the suppliant they come straight enough, but fly off on a tangent to the same degree that they are wanted to deceive or used for other venial purposes.

Experience teaches. Disappointment is often a disciplinarian of arrogance. It roots out self-love, and leads to resignation---mental or soul passivity---in which state intuition has a chance, and nature speaks of the soul as a parent. Some feel this very sensibly, and know what is said is true. They can stand by that as far as it goes. It is intended for them and for the time being. To abide by this is faith, but it is relative. It only applies to the moment---the cause then at issue. But as an absolute quality, principle or gift, it simply knows---or so understood---that no danger threatens and that its possessor may rest easy as to the future, whether it appertains to his material or spiritual welfare.

Thus faith is the positive of despair, and by a little observation the student of life will readily see that every vice or virtue has its opposite---contrast being that which makes life interesting and constitutes the light and darkness of existence---the sunshine and shadow of the soul---the condition needed for appreciation of what is the sweets to be enjoyed in having the consciousness that there are pain and suffering outside of it---the necessity of conforming to harmony or law to become happy and blessed.

ARTHUR F. MILTON.

Look Higher.

"Set your affections on things above, not on things on the earth. Col. iii, 2.

"We must carry our affections to the mansions prepared for us above, when eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inhabitation of his people forevermore."

The above is copied from Jeremy Taylor's writings.

Set your affections on things above. Nearly a hundred millions of miles away from earth lies the center of this great system of planets. What proof have we that there is anything beyond this great system that

can be reached either by the material or spiritual. There have been towers upon towers built, what has been found. There have been balloons and air ships built that have been launched and have gone up, up, up, higher than even bird has been able to go, and what has been found? Nothing but air after they have ascended a certain number of feet they are unable to rise higher it is so cold and they are driven and tossed about by the wind hither and yon like a cork upon the ocean.

Where are the mansions prepared for us above? Why cannot someone find them?

Why should we live here loving and worshipping an imaginary God? Why not start a little heaven of our own. Begin to love each other today to be kind and forgiving, to forget all the unpleasant things that are done to us and to remember only the good things. We read that Jeuss said, "ask the Father to forgive our debts as we forgive our debtors." Suppose we get it just that way, think you that we will be satisfied? Why wait until we lay the house of flesh down before we enjoy heaven? Why not love all mankind and try to cheer those that need us and not wait until we reach the place where we are told God lives and where the streets are made of jasper and the houses are built of gold and we will get into a white robe and gaze up at God all the time.

I have an idea it would be monotonous to do nothing forever and ever. Unless perchance you got in with the crowd and go along with one of the angels God created and then named his Satanic Majesty and if you had a good pious mother waiting for you in heaven, she can rest her eyes looking from the windows of heaven and see the little devils fork you over for another fry. Your mother loved you when she lived on earth but her God made a devil to tempt you and you were weak and fell and you have got to be roasted forever and ever and your mother will enjoy heaven.

Bring your heaven into your everyday life instead of waiting to reach imaginary mansions. Commence now to love to forgive and I am sure we shall reach the state of felicity and the angels right here in the material will be our company.

MRS. ADDIE COOPER.

From the N. S. A. Home Office.

The holiday season may have something to do with the dearth of news at these Headquarters, as nothing has transpired of consequence to the public. Of course the usual routine of business of the office has gone on, and our missionaries have kept themselves busy, but we have nothing further to chronicle at the present time. The contributions to our Medium's Relief Fund have been very small, and it looks as if the fund will be largely depleted ere many months unless further additions are made to it. The number of mediums formerly reported are still pensioned; we have given temporary aid to several, one case being that of a worthy, veteran medium now of New Jersey, who will receive a monthly payment during the winter after that she hopes to be able to live without such aid. Before these lines reach the eyes of your readers I think Mrs. Geo. F. Perkins, now of California, the worthy and sorely tried medium, whose health is of the very worst, will be placed upon our permanent pay roll, as long as the funds hold out. Is not this a glorious work? We trust that some of our good Spiritualists who have not before contributed to this fund, will emulate the example of a good brother in Arizona, and donate one dollar a month to the Medium's Fund.

The Spiritual Cause is not dying. We are hearing of its good work in many places. Indiana seems to be taking a new start, some new societies in that state are rising from the ashes of others, energy and zeal are displayed in the revival; steps are being taken for the formation of a State Association in that state.

I have here to correct a mistake recently published by some of our papers. A few weeks ago, a secular paper in this city published a statement that a Spiritualist temple is soon to be erected in Washington, D. C., at a cost of one hundred thousand dollars. That the design had been shown, and so forth. Such designs as the paper mentioned were drawn up some years ago, but nothing whatever has been done, or is being done at present concerning the affair---we do not know from whom the papers got the unwarranted statement.

One of the prominent officers and members of the Theosophical Society

of this city, an auxiliary to the N. S. A. Isaac Sharp has just passed away. He was formerly governor of Kansas, a free-soil advocate, an anti-slavery defender, and an all-round reformer, also a lawyer of marked ability. At the last Convention of this association, Ex-governor Sharp appeared---tho very ill at the time---to represent our Cause, and to speak on an important question that agitated the assembly; his words were able and awakened much interest in the cause he espoused. Such workers are missed when they drop from the ranks, tho we know they are not idle.

In regard to the last Convention we wish to state that Mme. Florence Montague was duly elected a delegate by the California State Association, and that her credentials were forwarded to us, but as the lady could not be present an alternate was seated; a telegram from Mme. Montague, expressing greeting and good will was received at one of the evening entertainments and read to a large audience by President Barrett---as it came too late for the day session, there being three hours difference in time between Washington and San Francisco. The telegram was probably not included in the notes of the Convention made by the reporters of the spiritual press. This explanation seems due to the lady.

With cordial greeting and "A Happy New Year" to all,
MARY T. LONGLEY.
Sec'y. N. S. A.
600 Penn. Ave., S. E., Wash., D. C.

1903---MIDNIGHT---1904.

The Old and the New.

DR. S. W. WETMORE.

Adieu to you Old Naught and three,
Your life was but a span;
No doubt your soul is light and free,
And joined that occult clan.
Your birth, your life, ah, yes, your death

Have made us happy true,
And yet we sigh at every breath,
To change old friends for new.

You brought us sorrow, grief and joy,
You mingled mirth with pain;
Forsooth, we'd like much less alloy---
Your loss was not our gain.
Your mother died in giving birth,
You've lost your life the same;
We sigh and cry with mingled mirth,
Though simply changed the name.

THE NEW.

Ah! ha! Good morning, New Naught
Four, ('04)
So you have come to stay
A year with us---and then you'll soar,
And give your life away.
Well, let's be friends, both good and true,

And watch these "goodies" well,
Unless we do I swear to you
They'll all our laurels sell
For crowns in heaven; but we know,
That place is here, right HERE;
Celestial joys are here below,
No gods or hells to fear.

Festina lente, while you stay,
Throttle superstition;
Keep pseudo-popes and priests at bay
Joy shall crown full fruition.
We hope and pray that one glad year
Will let ambition thrive.
We'll sadly bid adieu with fear
To welcome Naught and Five, (05)
Buffalo, N. Y.

The greater the heart the greater the man, and the greater his successes---Ananda.

Success does not lie in trying to build yourself up by pulling others down; that low, cheap principle leads to failure.---A Mystic.

The world owes no man anything that he does not labor for. There is no such thing as a forced credit balance in a man's favor. That is children's talk. Reputation, riches and fame are simply the accumulated result of daily work---James B. Dill.

Success with honor is success indeed. Success attained by fraud is worse than failure.---Bishop Leighton Coleman.

The habit of continually looking out for Number One is fatal to success. Nature is on her guard against such, and if by accident they get into a position of power their lease on the place is short.---Elbert Hubbard.

The essential requisites to success are industry, economy, perseverance, patience and a definite goal.---Russell Sage.

Work all you can, save all you can, and give all you can.---John D. Rockefeller.

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THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

Ill-health, an overflow of work which could not be delayed, and the holidays, have combined to delay our work for the SUNFLOWER beyond what was intended. Now it is thought that the intervals between issues of the Psychic Educator Department of the SUNFLOWER will be shorter.

We have not yet fully recovered either health or strength, but we are still on the up-grade, and still hope for perfect health. Our physician assures us that we are coming up at a greater rate of speed than he expected, and promises us that, under favorable conditions we may soon expect to be as good as new. Yesterday, January 3, was our first real hard days work; besides other work we went to the beautiful little church in which the Marshalltown Spiritualists Society meet, and delivered two regular discourses. The mercury was sixteen below zero, when we went in the morning, and hardly arrived as high as the zero point at the time of the night meeting. We had good, and deeply interested audiences.

John D. Rockefeller gave as a Christmas donation to a wealthy institution in Chicago, \$1,850,000, and to another seat of learning in Nebraska, \$100,000. This is paying a tribute to already rich institutions for taking twenty times that much from over 80,000,000 of the American people. The price of oil goes up in so much that every one who buys a gallon of oil contributes to this man's magnificent gifts. Rockefeller believes in an atonement. He expects to atone for his robberies of the people by his gifts in large sums to institutions of learning. The majority of the people read or hear of his magnificent gifts, but think or know very little of the robberies committed in order to allow of such benefactions.

We have just reissued the book called, "The Spiritual Alps, and How We Ascend Them." We never wrote anything that attracted more attention nor more favorable comment than that book. Some of the typographical and other errors in the former edition have been corrected, and The Sunflower Publishing Company has got the book out in fine shape. It is well worth the study of all who would attain higher Spiritual advancement. We send the book in paper covers to any address for 25 cents. Nicely bound in cloth the price, postpaid, is 35 cents.

It would be an act of base ingratitude and injustice for us to allow the present number of the SUNFLOWER to go out without containing an expression of thanks to Brother W. H. Bach, for volunteering to try to raise money to place the Morris Pratt Institute on a square footing before the world. Also, we must express our gratitude to the friends who have responded to that appeal. Those connected with the Institute could work harder and with more courage, they could rest better and sleep better, if the poverty strings in which they are bound could be severed. We are perfectly sure that in a short time the Morris Pratt school will be on a financially paying basis. Again we say, Thanks to all who are in any way assisting this, the best work in behalf of an enlightened and permanent Spiritualism. With education and an honest cooperative work we can succeed; without it we perish as we deserve. It is for the Spiritualists to say, and to say now, what the future of Spiritualism shall be.

BIBLE LESSONS.

We have issued two easy Bible Lessons, such as we use in the Morris Pratt school. The first series contains fifteen lessons, with from ten to fifteen questions and answers in each one of them. Also proper reference to scripture and history.

The second one contains twelve lessons, with twelve questions and answers in each, with proper references, making in all about three hundred and fifty questions and answers, with proper references. No one can study these lessons without learning much about the Bible, its origin, and its proper status as a religious guide.

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THE DERBY TRAGEDY.

One of the coldest blooded murders and suicides ever known occurred in Cleveland, O., when Roscoe C. Derby deliberately shot his wife, his three children, and himself to death. Some of the Cleveland ministers preached poor Derby into a hell of endless torment, and even said that was too good for his terrible crime against his family and himself. Others made murder his first and only crime. We do not believe God has put this man into a pit of irretrievable woe; nor do we believe that murder was his first and only crime. This man whom all his neighbors called "respectable," began his career of sin years ago, when he concluded that as thousands, through trusts, combines, and otherwise, were amassing fortunes without earning them, he would follow their example—he was "in the swim," and he must by some means keep up with the procession or go under. His wages of from \$2 to \$3 per day would have kept his family in comfort and luxury, but that was not enough. The result was he went to gambling. He lost, then he tried again; and again; this he did in order to retrieve his losses. Each time he was absolutely sure that the next time he would surely win. Thus he spent all his earnings; then he borrowed money and lost it. Finally there was no other way to win out but to mortgage even his life insurance. This was done—and lost.

He now had no means with which to purchase promised presents or even the necessities of life for his loved ones; this drove the man, as it has others, to insanity. He took the only road he could see out of it. He lost in this movement as he did in his former moves.

Murder and suicide instead of being his first sin, was the culmination of just such sins as are today practiced by hundreds of thousands of people who are supposed to be honest, and are held up as models for society to follow.

The poor man did what thousands of others are doing today; that is he chased the baubles all the latter years of his life, and at last he found himself in the iron grasp of money sharks and chose the only road out of his terrible position. His fatal weakness was not putting an end to the earth-life of his wife, children and himself; that was its natural culmination; it began when he first undertook to get something for nothing; it ended so we will hope, when he blew out his brains.

THE CHICAGO HOLOCAUST.

The whole world has been shocked by the sad news of the burning of the Iroquois Theatre of Chicago. Especially as it was so full of people that the doors had to be locked to keep the crowds back. About 600 people lost their lives in this great sacrifice to either the stupidity or the cupidity of man. Worse than all, nearly all the victims were women and innocent school children.

One of the Wisconsin daily papers had the temerity to assert that this holocaust was a judgment sent by God because there was so much wickedness in the city. Great heavens! Can it be that there are newspapers—manufacturers of public opinion so far back in the dark ages as indicated by this editorial writer? What a libel on a God of Justice! Think of it! God punishes 600 innocent persons because the City Fathers either would not or could not do their duty in sup-

pressing vice and crime! No wonder the world is growing daily more and more atheistic! Such views of God as are here expressed—views which make Him reap red-hot vengeance on innocent women and children for the sins of law-breakers and negligent city officials are calculated to drive honest, self-respecting people either into atheism or into hatred of the individual whom these penny-a-line-writers call God.

The editorial writer to whom reference is above made hopes that this great sacrifice of human beings will open people's eyes, and bring about an immediate reformation? We answer, A reform in building theatres, halls, and other places where people are expected to assemble. If theatre builders will consider the worth of life and will hereafter build absolutely fireproof buildings, the lesson, tho purchased at so dear a price, may save thousands of lives.

If this lesson teaches city authorities to grant no permits for great crowds to pack themselves into tinder boxes, and will cause them to stop the building of death traps, the lesson will be a good one. If the surviving friends of those who were sacrificed in this holocaust can be induced to stop in their wild career and become rational enough long to inquire, Where are those we call dead? and What are they doing? If this calamity will cause them to pause long enough to get an answer to their question; if it brings the survivors in closer touch with the spiritual—into more close relations with those gone before, then there will be a silver lining to this dark cloud which has made sad so many lives.

Let us remember that accidents do not happen. These people were not accidentally killed; they were murdered either by besotted ignorance or by the criminal carelessness of those who builded the theatre or of those who had charge of it at the time of this dreadful sacrifice of human life.

HIGHER CRITICISM.

LESSON IV.

Are there any other evidences besides those which we have already used, that the Book of Genesis had two authors?

A.—Yes, the two stories concerning Beer-Sheba and its origin will further illustrate the matter.

What are there two stories?

A.—The first one is found in Genesis xxi. 31, 32, and reads as follows: "Wherefore he called the place Beer-Sheba, because there, they sware, both of them. Thus, they made a covenant at Beer-Sheba; and then Abimelech rose up, and Phicol, the chief captain of his host, and they returned into the land of the Philistines."

In Chapter xxvi. is a different ver-

sion of the same story, with different people as its heroes. Here another Abimelech took Isaac's wife as the former Abimelech took the wife of his father. Then Isaac denied his wife as his father Abraham had done. He also followed his father's example in calling his wife his sister. After matters were settled with Isaac and Abimelech, as they were settled with Isaac's father, and the former Abimelech, then the old disturbance about the well was renewed. Finally in verses 32, 33, the case terminated as follows: "And it came to pass the same day that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water, and he called it Sheba; therefore the name of the city is Beer-Sheba unto this day."

Are these stories in the Book of Genesis original?

A.—Probably not. They were gathered from monuments much older than any part of our Bible. Rev. Robert Taylor, said: "The whole fable of Moses however, will be found in the Orphic verses, sung in the orgies of Bacchus, as celebrated in Syria, Asia Minor, and Greece for ages before such a people as the Jewish Nation were known to be in existence." Diegesis, p. 25.

Rev. Mr. Sunderland says, in his "Origin and Growth of the Bible," page 67, "The idea of the work being composite—a compilation from earlier documents, which might be separated from each other, was suggested by Astruc, a distinguished professor of medicine in Paris, in 1753. This has proven a key to the puzzle."

Are there other writers who take the position that the Book of Genesis instead of being written by Moses is a mosaic?

A.—There are many such writers. Especially is this thought carried out in the Encyclopedia Britannica. In Vol. 1, page 54, Vol. 3, page 146, Vol. 18, page 46. These are too lengthy to quote here. An extract from Vol. 1, page 54, may be here abridged as follows:

"The biblical sources of his (Abraham's) life are three at least; and sometimes all appear in a single chapter, as in Genesis xxii. * * * The oldest, or Elohim documents is seen in verses 20-24, which link on to chapter xxi, 2-5 from the same. The rest of the chapter belongs to the junior Elohist, except verses 14-18, added by the Jehovist to connect Abraham's sacrifice with Jerusalem. These different documents out of which the general narrative was put together by a redactor (editor) create diversities and contradictions. * * * The Elohist makes Abraham laugh at the announcement of a son by Sarah, (xviii. 17.) The Jehovist, jealous for the patriarch's house, assigns laughter to the woman as a sign of incredulity. xiii. 12.)"

EXODUS.

Are there evidences that the Book of Exodus, like that of Genesis had more than one author?

A.—If the Book of Exodus did not have two authors then the one author of that Book was sadly forgetful.

Please state one of the evidences of that fact, if it is a fact.

A.—In Ex. xx. 3-17, are the Ten Commandments, as spoken on Mount

Continued on page 7.

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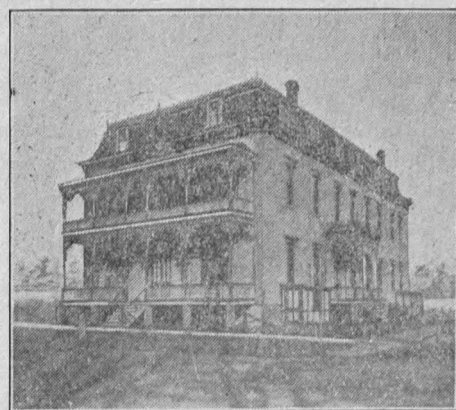
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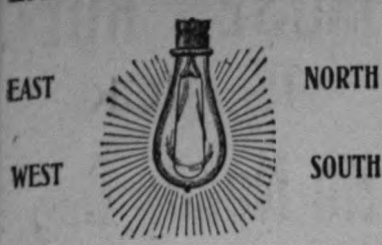
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Suggestions for the improvement of the paper are invited.

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

We wish to extend our thanks to J. A. Robinson, of New York City and S. E. Latta, of Friendship, N. Y. for sending in a club to the SUNFLOWER.

G. H. Brooks writes. "I commenced my month's work for January, 1904 with the independent Society of Spiritualists the first Sunday in the month. My address is 337 10 Street, Toledo, O. I will respond to calls for funerals and week nights lectures."

Miss E. R. Fielding writes from Washington, D. C.: Services commenced at 9 p. m. at a New Years Song service held here by the Spiritualists with "Blest be the Tie which Binds," "Eternity of Nature," "Speak Gently," "The Light and the Truth," "Land of Liberty," followed by remarks by Mrs. Farrow and Mrs. Mary Price, an invocation by Mrs. Jennie Leys Edson, song by Prof. and Mrs. Longley. Then followed intermission of half hour when refreshments were served by Mr. F. A. Wood, the President. Recitations by Mrs. Lonsbury, Song by Prof. and Mrs. Longley, one of Mr. L.'s favorites, entitled Love's Golden Chain, invocation and address by Mrs. M. T. Longley. At the last minute of the going out of the old year she pronounced the benediction. With the closing song, "Auld Lang Syne," the services were ended with an exchange of New Years greetings."

D. Feast writes from Baltimore, Md.: "The First Spiritual Church of Baltimore held their annual watch night service in the body of the church at 11 p. m. December 31. A fair audience attended. Dr. Ravlin opened the service with a few timely remarks, prefacing his remarks with some thoughts from the Chicago calamity. The details of that horrible catastrophe has completely unnerved the doctor. A hymn was sung by the congregation after which Mrs. Loane, one of our local mediums gave a few satisfactory and convincing tests. The Hon. Chas. R. Schirm, the president of the church, then occupied the rostrum for a while, reviewing the events of the year just past. He advised his hearers not to look mournfully into the past. "That is gone; Spiritualism is the gospel of hope." He had attended many funerals during the course of his life and always noticed that the mourners always clung to the material. Spiritualists always looked hopefully into the future. Spiritualism does not bury itself in the dust. Does not cringe and crawl in the dust of the dead past but hopefully presses on to a brighter prospect. Spiritualism stands for all that is noble, true and just and he doubted not that many of our arisen ones were at that moment wishing us a happy New Year. For his part he wished one and all a Happy New Year. During the remarks the noise outside was quite convincing that it was the hour of 12. Another hymn was sung and the pastor closed with an appropriate prayer. Informal hand-shaking was in order and each wished the other a Happy New Year. All then repaired to their homes feeling that it was well to have spent the closing hour of the year so profitably."

Cyrus Hutchkiss, Delancy, N. Y., is anxious to secure the services of a man on his farm who is also a medium, and can assist them in their investigations. Address him as above.

George H. Sinning, 246 Franklin Avenue, Cleveland, O. writes: "Since so many awful disasters have occurred in our country thro fire, railroad wrecks and otherwise I would like you to agitate the matter and ask

for plans and opinions, to be published in the SUNFLOWER as to how to avert these disasters. We must depend largely upon the editors to give the people a chance to agitate in the papers plans by which to make the people more safe." We would like to hear from our readers on this subject.

Mrs. Ida M. Gilbert writes from Pottsdam, Pa.: "Will you kindly allow me space in your paper that I may reach the outside world with a word in regard to our development. Not yet three months since we first heard of the philosophy of Spiritualism, and thro its phenomena received messages that made it clear to our comprehension as a truth and at least ten of our little group are determined to find out a way to freedom, by living this beautiful principle. We have had with us since October Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., and it can surely be written of her work. "Well done". Mrs. Demorest is a speaker and message medium and goes from here to Warren, Pa. She can be addressed 58 Penn. Ave., Warren, Pa., for engagements. We like the SUNFLOWER very much, may it ever meet with success."

THE PSYCHIC EDUCATOR.

Continued on page 7.

Sinai, and as supposed to have been written on the first set of tablets of stone. They can be summarized as follows:

- 1.—Thou shalt have no other gods before me.
- 2.—Thou shalt make no graven images, nor worship them.
- 3.—Thou shalt not take the name of the Lord thy God in vain.
- 4.—Remember the Sabbath day to keep it holy.
- 5.—Honor thy father and thy mother.
- 6.—Thou shalt not kill.
- 7.—Thou shalt not commit adultery.
- 8.—Thou shalt not steal.
- 9.—Thou shalt not bear false witness.
- 10.—Thou shalt not covet.

Are these commandments given in a different form from this elsewhere in this book?

A.—Yes, in chapter xxxiv. 1-5, Moses is told to go up into the mountain with his prepared slates, or tablets of stone, and there Jehovah would write upon them the words "That were upon the first tables which thou brakest."

Did Moses go up with the prepared tablets.

A.—Yes, and Jehovah wrote on them. Here follows a summary of the commandments which it is claimed were written as they were on the former tables.

Please compare them with those summarized in answer to question 6.

- 1.—Thou shalt make no molten images.
- 2.—Thou shalt keep the feast of unleavened bread, in the month Abib.
- 3.—The firstlings of all thy flock and herds, and even of thy children shall be sacrificed to Yahweh, or redeemed.
- 4.—Keep the Sabbath, even in earring and harvest time.
- 5.—Observe the feast of weeks.
- 6.—All men-children must appear before the God of Israel three times each year.
- 7.—No man shall desire another's land, especially at these three seasons of appearing before "the God of Israel."
- 8.—They must not offer blood with the sacrifices of leaven, neither shall the passover sacrifices be delayed until the next day.
- 9.—They must bring the first fruits of the land to the house of the Lord.
- 10.—A kid must not be seathed in his mother's milk.

These will all be found in Ex. xxxiv. 17, 26.

In what does this decalogue differ from that given in Ex. xx, and supposed to have been afterwards written on two tables of stone?

A.—There are only two commandments in the second decalogue which are in the first; one of these has "molten images," instead of "graven images," and the other specifies that sabbath observance must extend through earring time and harvest.

This the first set forgot to put in.

How do you prove that this second set of Ten Commandments claims to be the same as the first?

A.—In the first place it is said in Ex. xxxiv. 1, "And the Lord said unto Moses, hew thee two tables of stone like unto the first, and I will write upon them the words that were upon the first. Second—After the words were written the record says:

"And he wrote upon the tables the words of the covenant The Ten Commandments." See verse 28.

Does this prove that there were two authors of the Ten Commandments?

A.—It proves either that there were two authors gathering their knowledge from two different sources or that the one author was too forgetful to be trusted to write history.

Are there other evidences which render the authorship of this book doubtful?

A.—Yes, only two of these can be briefly stated? In Ex. xi, 8 we read "Moreover the man Moses was very great in the land of Egypt, in the sight of the all people." A great man would not have written thus concerning himself. It is the work of a later author. Ex. xvi. 5, could not have been written until after the death of Moses. It says: "And the Children of Israel did eat manna forty years until they came to a land inhabited; they did eat manna until they came into the borders of Canaan." As Moses did not live to see the children of Israel enter the borders of Canaan, he could not have written this text. Here we must leave the so-called second book of Moses.

LEFT BEHIND.

JENNIE O. PAYNE.

Dear earthly home, by holiest ties united—

Long e'er life's noon,
The icy hand of fate so rudely blighted,
Seems all too soon.

'Tis sad, dear one, to leave you
broken hearted;
Bless your dear life;
The soul, who with the earthly form
has parted,
Is still your wife.

To daily, nightly be your guardian
spirit
Thro earthly life,
Watch over you, till you too shall
inherit
Eternal life.

How quickly from the form so loved
and cherished,
Her spirit fled;
The soul that moved it, love, can
never perish;
She is not dead!

A lofty thought expressed her soul's
condition:

"I'm going to heaven."

By some celestial voice this premonition

To her was given.

For love within her household e'er
presided,

Made heaven here,
And so prepared in spirit, calmly
glided

To yonder sphere.

Faint not, dear heart, life is immortal,
And life is love.

The promised land across the shadowy portal
Lies just above.

Oh, may you often, in your deep
affliction

Her presence feel,
Thus may she touch you with love's
benediction

Your wound to heal.

A New Era With New Ideas.

J. Pierpont Morgan recently said, "This is a new era, and the statistics of the past don't count." Antisuffragists fail to recognize this fact. It is a new era. The statistics of the past don't count in commerce. The customs of the past don't count in business. The arguments of the past don't count in politics. The suffrage of the past don't count in elections. The woman of the past is of no account in the life of today. It is a new era.

Woman Suffragist Honored.

Lucy Stone is the first woman to be accorded the honor of a place among the busts in the Boston Public Library. A marble bust of the noted woman suffragist has been offered to the library trustees by the Woman Suffrage association of Boston. The trustees have not yet accepted the gift officially, it is said, but are likely to do so. The bust is the work of Miss Anne Whitney.

To succeed you must eat, sleep and exercise regularly and systematically. The same is true of mental training. —Rev. John P. Peters.

Fire and sword are but slow engines of destruction in comparison with the blabber.—Steel.

"Let the light of the Divine Mind illuminate your mortal mind."

INDIAN MAGIC.

A Trick that Mystified Lord Lytton and One That Didn't Work.

The following story of Indian magic was told me by the person to whom it was told by the late Lord Lytton. I give it in my own words for the excellent though humiliating reason that I have not the manuscript.

When India Lord Lytton often sought conjurers, but never saw any but the usual feats, such as the mango tree trick and the basket trick. The method in each case is known, or at all events plausible explanations have been given by Mr. Maskelyne and other experts. On one occasion Lord Lytton liked something in the looks of the conjurer who was performing in an open space before his house.

After the ordinary exhibition his lordship asked the magician if he could not do something more out of the common way. The man said he would try and asked for a ring, which Lord Lytton gave him. He then requested an officer to take in either hand a handful of seeds. One sort was sesame. The name of the other sort my informant did not know. Holding these seeds and having the ring between his finger and thumb, the officer was to go to a well in the corner of the compound. He was to dispose of the seeds in a certain way—I think on the low wall round the well, into the depth of which he was to throw the ring. All this was done, and then the magician asked Lord Lytton where he would like the ring to reappear. He answered, "In my dispatch box," of which the key was attached to his watch chain, or, at all events, he had it with him on the spot. The dispatch box was brought out. Lord Lytton opened it, and there was the ring.

This trick would be easy if the British officer was a confederate of the juggler and if he possessed a duplicate key to the dispatch box. In that case he would not throw the ring into the well, but would take it into the house, open the box and insert the ring. But this explanation involves enormous improbabilities, while it is unlikely again that the conjurer managed to insert a duplicate ring into the dispatch box beforehand. Lord Lytton then asked the juggler if he could repeat the trick. He answered in the affirmative, and a lady lent another ring. Another officer took it, with the seeds, as before, and dropped the ring into the well. The countenance of the juggler altered in the pause which followed. Something, he said, had gone wrong, and he seemed agitated. Turning to the second officer, he said, "Did you arrange the seeds as I bade you?" "No," said the officer. "I thought that was nonsense, and I threw them away." The juggler seemed horrified. "Do you think I do this by myself?" he said, and, packing up, he departed.

The well was carefully dragged, and at last the lady's ring was brought to the surface. That ring at least had certainly been in the water. But had the first ring been as faithfully consigned to the depths? Experts will be of various opinions as to that, yet the hypothesis of confederacy and of a duplicate key to the dispatch box is difficult.—Longman's Magazine.

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SPIRITUALISM.

Continued From Page 1.

has been evolved from the fact that for perhaps thirty years it was the only place where a person who did not accept the orthodox religion and did not feel he could accept materialism, could go. It therefore became the stopping place for many who conceived that in it they could find a refuge for many of their idiosyncrasies, and it was this class who placed Victoria Woodhull in the presidential chair of the National Spiritualist Association thirty years ago, and so effectively killed the Association that no attempt was made to resurrect it until 1893, twenty years afterward. It was this move on the part of its "fool friends" that saddled the ignominy of the doctrine of "freelove," which is no part of Spiritualism, on it, and it can not be explained to the people even at the present day so they will cease charging its members with advocating these doctrines. Yet such a doctrine is not, and never has been, one of the principles of Spiritualism. They are as moral and as true to their homes as any similar number of Christians are. Divorces are no more frequent and illegitimate births practically unknown.

THE GOD QUESTION.

Spiritualists as a rule do not accept the idea of a personal God. They believe in an over-ruling principle in nature, to which they give neither form or shape—do not attempt to describe. They can not describe without limitation, and their conception of deity does not admit of limitation.

They do not accept Jesus as a specific mediator between God and man, neither do they believe that one person can take the responsibility for the wrong-doing of another. They believe Jesus was a good man, a martyr in the cause of human progress but not the specific son of the Almighty any more than we are all parts of that deity—emanations from the bosom of nature.

They believe that his future condition depends entirely upon the acts of the individual. That no form of faith or belief can affect the real act. If a person does an unjust act, he, and he alone, must suffer the consequences of that act, and must undo the injury he has done before he can progress in the world of spirits.

They believe there is little change by the event called death. That little or no time elapses between the death of the physical body and the birth of the spirit. That as we leave this life, so we enter the spiritual one. A bad person will have the same attributes on entering that life and a good one will have the same incentive to good acts. But they do not believe that a bad person must remain so during all eternity. There is a period of probation where people can overcome the evils of earth life and though it is harder, still by assisting others in distress, by doing good, it is possible, in a measure, to become a pure spirit. But the better we are in this life the better will be our condition in spirit life. Remorse of conscience, by seeing the result of our evil acts, is the only punishment, and we know by experience in this life that it is a severe one.

The code of moral ethics can be consolidated in the one word—JUSTICE. The evil of one's act is measured by the injustice it does to another. Nature illustrates a law of strict justice and it is to nature the Spiritualist looks for his guide.

They believe there are both good and bad spirits, just as there are good and bad people. The same law that permits a good one to come permits a bad one. "God is no respecter of persons." But they do not believe that a just God would open the door and permit evil spirits to return in order to lead us astray, as some of our orthodox friends have claimed, and close the same door to our loved ones who would give us elevating thoughts

THE BIBLE.

The Bible is a Spiritualistic book. By no other means can it be so consistently explained as that. It is full of the appearance of angels, spirits, gods and men. "He maketh us for a little while inferior to the angels" is conclusive proof that the writers of the Bible believed that men and women attained to angelhood. Paul says, "Beloved, believe not every spirit, but try the spirits whether they be of God." "Concerning spiritual gifts, brethren, I would not have you ignorant." Then follows a description of the phases of mediumship now in use among Spiritualists. Dozens of such passages could be quoted if space permitted.

MEDIUMSHIP.

Mediumship is the Spiritualistic means of demonstration. Mediums are people of a peculiar, sensitive nature, whom the spirit world can use as instruments for manifesting.

They are of the magnetic, negative temperament, so constituted as to become the negative pole of a natural battery. Spirits must communicate through natural means if at all. Human, or animal magnetism is the means to this end. In mental mediumship the operation is similar to the operations of a hypnotist on a subject, the only difference being in this case the operator is disembodied.

Spiritualism is too frequently judged by a class of traveling "clairvoyants" and not by the actions of its own mediums. These traveling people are too often women of doubtful character, and men devoid of honor, who advertise all sorts of things that genuine mediums know they can not do. Usually they emphatically deny that they are Spiritualists. They can be found in every city and their advertisements in every city paper. They have "charms" to sell are "born of seventh daughters or sons," had a "veil" or "caul" and are ready to enter into any kind of a scheme to get a dollar. They do not attend Spiritualistic meetings and are not patronized by the Spiritualists, but in the public eye Spiritualism is made responsible for them. They are as often church members as they are members of any Spiritualist society. Do not confound them with Spiritualists or anything Spiritualistic.

Spiritualists do not understand exactly the modus operandi of the phenomena, but that is no argument against it. We do not understand why electricity does the things it does but we know they are facts. The same applies to Spiritualistic phenomena.

DARKNESS.

One of the charges made against Spiritualism is that its phenomena take place in the dark. This is only partially true; but if it was wholly so, it would not be a logical objection. Many chemical experiments are governed by the same laws. Expose a sensitive photographic plate to the light and it is spoiled. Darkness is absolutely essential to photography. Expose a bottle of nitrate of silver to a strong light and how long would it be of any use? However, most of the phenomena are now produced in the light.

IN CONCLUSION.

If anyone wishes to know of Spiritualism, seek some intelligent Spiritualist and talk over the details of its phenomena and philosophy, then get some good books on the subject and read them. After a thorough understanding of them go to see some phenomena. Do not go like a young robin with mouth wide open to swallow everything that is dropped into it, but go with a clear head and a sense of discrimination. Weigh and measure everything. Do not take anything for granted. Know the reason for everything. But do not stop at the first seance. Keep right on going and you will see and hear more than enough to prove the reality of the phenomena. That proven, then seek an explanation for it.

Clergymen owe it to themselves to make a thorough investigation of the subject and report to their congregations. It is what they are paid for. But the trouble is they do not do so. A clergyman recently went to Buffalo for that purpose. He visited the clairvoyants, fortune-tellers, etc., who advertise in the papers, then went home and preached a sermon on Spiritualism. As well might a South Sea Islander attend a service at half a dozen churches and then go home to show the inconsistency of Christianity.

Spiritualism does not ask belief; it only seeks investigation. See its phenomena, then seek for a cause for that phenomena. The cause should be the last question considered.

A Pig-Sticking Bishop.

The Bishop of New Guinea, who is now back in his cannibal diocese, is a tall, straight, good-looking, dark bearded man, of exceedingly pleasant manners and great devotion of life. His experiences have been many and curious, and they lose nothing in his telling of them, for he is an admirable raconteur and conversationalist and is possessed of a great sense of humor. He is fond of relating how, in July, 1901, he acted as pig-sticker-in-chief at a great carnival of savages. The Bishop had objected to the cruel method in which the New Guineans slaughtered their swine for great banquets, so he offered to show them a more excellent way. Two thousand

and savages had assembled to eat 159 pigs, so the task was no light one. The native way of killing a pig was to hang him on a pole and then stick him with a spear, the unfortunate animal being in agony for at least ten minutes after. So the Bishop and one of the clergy set to work to shoot them painlessly and rapidly, and in a short time they had killed fifty pigs very easily, though one tough old husker refused to die until he had received five bullets.—M. A. P.

SOME MORALIZING.

When John and Bill were younger they labored side by side; Bill did his tasks with grumbling; John went at his with pride. "What makes you hustle that way?" Bill oftentimes would mock, "I work for what I'm getting—Six dollars and six o'clock."

Now, strange to say—or, rather, it's what you might have guessed, John owns the plant and building, But still he works his best. And Bill? Well, Bill still grumbles When handling goods and stock: "I work for what I'm getting—Six dollars and six o'clock."

The men who make successes Are willing men like John; The others mark each clock-tick—At six o'clock they're gone. And when John is promoted Their feelings get a shock, But still they cling to their motto: "Six dollars and six o'clock." —Baltimore American.

To slander anyone is cruel, and all slander comes from one who is hard, cruel and malignant—it is a vicious quality that is made up of anger, hate, envy, greed and selfishness.

The carnal-minded and unregenerate are given to slander and cause much suffering in the world through this sin. The wise man says: "If you are slandered never mind it; it will all come off when it is dry."—Selected.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

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By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

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WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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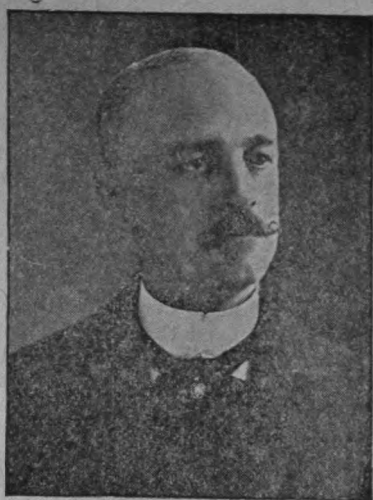
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