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W. H. RICH, EDITOR-IN-CHIEF.
A. F. MILLER, ASSOCIATE EDITOR.

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OUR ANNIVERSARY.

The Anniversary of Modern Spiritualism is on us. Like Christianity we make a week of it, though we have no Christmas to usher in the advent of the new year.

But our holidays are equally as noteworthy. In fact, more so, inasmuch as they will some day be regarded the greater of the two events—being the celebration of the only spiritual revelation that harmonizes with science.

The former spiritual dispensations—which seem to have been ushered in about every 2000 years—found the world in mental darkness with limited means of spreading the light and limited understanding amongst the masses. Little else than tradition could leave us record, and that undoubtedly has been perverted.

The present dispensation finds the world in the age of printing, free-thought and investigation instead of ignorance and superstition.

Thus its rapid strides—having not only gained adherents all over the civilized world but a greater number in its first twenty-five years than any other religion in centuries—and minus that superstition and awe which has characterized its predecessors.

Spiritualism is not a religion of fear but of love. It paves its way with positive evidence of a future life and makes its adherents happy in consequence, besides administering comfort as time goes on.

No other religion has ever done this for the individual members of its cause. Only its media had the proofs, and the masses had to content themselves with the teachings they unveiled—all more or less dogmatic with the choice to believe or be lost.

Spiritualism has a revelation to the individual. It first gives him a proof of immortality (as a rule), and follows that up with a personal message of love, when it turns the investigator over to the cause and its media for further instruction and development—he to find his own way to heaven by selecting from its teachings that which is most compatible to his sense of reasoning or his heart's liking.

The vast differentiation in opinion and characteristic has made it necessary for this revelation to differ from its predecessors. To meet the world at large it had to precipitate an exceedingly broad philosophy upon mankind—one that is too great for the individual to grasp, and thus he must select according to taste, need or desire.

As there is no dearth of the light of inspiration and plenty of teachers abroad (both by voice and pen) all seekers after this modern revelation can find sufficient to supply their wants—whether of mind or soul.

To creedalize such an extensive revelation, it can be readily cognized, is impossible. Therefore that divergence of opinions among Spiritualists. But that is only among those who have not read very widely. As they reach out for more or higher truths than their first conceptions they also expand in mind and begin to comprehend a higher meaning of even what they first im-

bibed as a starter on the road to personal progress in life.

But outside of this individuality which every Spiritualist maintains, there is a union of hearts not comprehended by the common mind. It is the absolute knowledge of immortality which all have received through the same channel, and on which one great fact they all harmonize. The celebration of this one great fact constitutes the soul of our anniversary, and is observed on the 31st of March. But as many communities have more than one society, these celebrations are largely governed by circumstances—any way from a week before and a week after the date mentioned, thus giving the friends of the cause in many places a two-weeks' festivity.

Since Spiritualism dates its birth from 1848 the present anniversary is the fifty-seventh.

That Spiritualism has been found worthy of investigation by prominent men and by them verified the following names will show:

Sir Wm Crookes (of Crookes' tube fame), A. R. Wallace, F. R. S., Prof. E. Coues of Smithsonian Institute, Prof. Oliver Lodge, British Academy of Science, Profs Flammarion and Schiaparelli, astronomers, W. F. Barratt of Dublin Royal College of Science, Profs Wagner and Butleroff of University St. Petersburg, Profs Zollner and Fichte of Leipzig, Prof. Heber of Heidelberg University, Dr. R. Hare and Prof. James of Harvard, William Stead, Editor Review of Reviews, Prof. C. Richet of Paris, Hon. A. Aksakoff, Russian Imperial Councillor, B. F. Underwood, Liberalist, Lord Lytton, Lady Somerset, Baron Von Vay, Lucinda B. Chandler, Florence Maryatt, Revs. M. J. Savage and J. Heber Newton of New York, Judge A. H. Dailey of Brooklyn, Dr. I. K. Funk of Funk & Wagnalls, M. Leon Favre, Dr. Kane, Arctic Explorer, who married one of the Fox sisters, Bishop Clark of Rhode Island, Hon. B. F. Wade, W. Lloyd Garrison and scores of others, found in various spiritual records or books left by them in which their testimony is given.

PSYCHICS.

Age is no proof of wisdom. Spiritual darkness is theirs that sneer.

Imagination is the parent of Inspiration.

Mediumship governed by spirituality is always a blessing.

Don't hanker after revenge and you won't feel its ungratified agonies.

Living too much in the past is as debilitating as living too much in the future.

A man with but one idea always thinks himself superior to others.

The presence of the selfish or the deceitful always dampens the ardor of the sensitive.

It is the cut into the solar plexus which makes humiliations painful.

Trifling with love often turns its vibration in an opposite direction.

Forgiveness is love's conciliator.

The Clergy cannot prove that they represent Christ since they have no mediumship, as the Apostles had.—Not being able to prove immortality they are the false prophets referred to in the Bible, and stand in the same relationship to Spiritualists that the Scribes and Pharisees did to the followers of Christ at the time that this event is supposed to have taken place.

To become a musician in the accepted sense one must be able to play by note—learn the fundamentals. To become a writer in the same sense one must learn the fundamentals to language, which are grammar and logic. And to become a medium in the accepted term one must study its principles, which are learned through self-knowledge.

Man has three characters—that with which he was born, that acquired by environment or association, and that engendered through personal experience or education.—Sometimes one and sometimes the other gains the ascendancy and rules; and often two or all three are interblended with each other, making his individuality recognizable all along the line from childhood to old age.

Who criticises a newspaper publisher should be sure of leaving his own ships behind.

Help our APRIL SHOWER Page 2

FREE PRESS.

The following bill has been introduced in the N. Y. Assembly:

"The publication, sale or offering for sale within the State of stories or novels containing narratives of adventures, lawlessness of bloodshed, the tendency of which is to incite the readers to disorderly acts or encourage a spirit of lawlessness, is prohibited. Any person publishing, selling, or having in possession for sale within this State any such publication, shall be guilty of a misdemeanor."

This bill may have an occult meaning attached and not intended to harm any old or legitimate publications, even if they do have blood-curdling stories as their regular menu, but as a law it can become a dangerous weapon in the hands of an offended reader of any of these papers. And the way the law reads, hardly any newspaper will be entirely safe from its clutches.

But perhaps it will die a "born-in", if we have the right judgment of our Assembly.

There are three forms of happiness—that reached through intellectuality or inspiration; that reached through the will or the attainment of one's ambitions; and that reached through a purified love or spirituality—a rapport with causation, in which is embodied light, spiritual potency and happiness or soul gratification.

Lower your vibrations by unspiritual thinking and the hang like a bell-rope down your spirit affording compatible influences the opportunity of climbing up to your heights and announcing you with feelings or emotions in harmony with the same.

Selfish propositions while they may always seem right to the progenitor, are also always out of harmony with the world and the generator thereof wonder why he cannot please anybody. A little introspection for this class would prove a marvelous eye-opener to them.

Exterior suffering invited by interior ignorance or worldliness generates a distorted view of the human condition of face and figure; while interior suffering caused by restraint or self-denial engenders health as well as spiritual beauty.

To be willing to enjoy a pleasing effect and unwilling to further its cause is not a mark of generosity or of spirituality.

Spirit photography is proving and disproving the existence of persons quoted as historical.

Some peoples' ambition is based on spitting someone else.

What Makes the Spirit Conscious?

Intelligence per se is not reason. Everything that has sense consciousness is intelligent. That is but the dream state of life to the real awakening. Love is the principle that marks the man, and until this is developed he is in the animal plane.

The soul that passes out of the body hating passes out in a fog; or finds itself in gloom comparative to the prejudice attached.

The order of spiritual development is: Intelligence, Willpower, Love. We can take our cue from the infant to its third year, and handle ourselves as though we were an infant in our own care, and put the spurs to ourselves as our higher reason dictates. What we consider wrong in others should be an incentive for self-examination.

Not censure but pity should govern man's first impulse, and the soul's door is momentarily opened to the truth. Pity is love in its first mood and sympathy soon follows. Sympathy is the first spring flower of love and charity, kindly feelings, tolerance, benevolence, etc., make up the rest in the soul's garden.

And the soul's freedom depends upon the proper cultivation and care of this garden.

Concerning Poets.

"Poets, sir," said one of the bunch, "are born."

"Of course they are," rejoined the unsympathetic wielder of the blue pencil. "If they came in the form of eggs they would never be allowed to hatch out."—Chicago News.

April Showers Bring Mayflowers.

We want April Showers To bring Sunflowers.

A number of our Friends wrote us that they had some 50-cent subscribers promised but could not see them in time to take advantage of our January Offer. For the benefit of these, and others, we will make this offer for an

April Shower.

From now until May 1, we will send

THE SUNFLOWER

to any person whose name is not now on our subscription list, until January 1, 1906, for 50 cents.

Remember this offer is not good after May 1st, and is to get new subscribers, -- not for renewals.

Take Advantage of This APRIL SHOWER

The Origin of Modern Spiritualism.

It was not until 1847-8 that a series of phenomena took place in the house of John Fox, living at Hydesville, about thirty miles from Rochester, N. Y., caused an investigation resulting in the modern movement of Spiritualism.

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 together. The family were 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 Kate 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.

Margaretta Fox became the wife of Dr. Kane, the celebrated Arctic explorer, and Kate married an English lawyer named Jenckyn. They have both been dead for 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 phase of mediumship were developed and it spanned the ocean and spread to all land.

The Progressive Lyceum.

Most cordial Greetings for the approaching fifty-seventh anniversary of the Modern Advent of Spiritualism.

The Progressive Lyceum, authorized lesson sheet of the Nat'l. Spiritualist Ass'n., has furnished a pleasing program, with special anniversary song, words and music, for the coming anniversary and from every quarter comes the word that the Lyceum work is to be prominently represented in many anniversary services which of course will be held. In addition to the exercises a National Bazaar has been proposed,—the several Lyceums will hold bazaar, and to come in cooperative touch with each other Lyceum will exchange articles, which will be offered for sale at the bazaar. Thus Mrs. Lyness, cor. 12th and F. Sts., San Diego, Cal., may have articles from Mrs. Alice Leeds, 252 Woolsey St., Cleveland, Ohio, and the Home Lyceum, Spiritualist Temple, Galveston, Texas, may have articles from these and from Mrs. Mary C. Vlasak, 121 E. St., Los Angeles, Cal.,—as it has already,—and in this way each Lyceum has contributed something to the other and in turn received something which will help in their bazaar. Not as many Lyceums, as we had hoped are taking part this year but a goodly number say they will surely assist in such a move next year, so look out for our anniversary celebration next year,—that sounds enterprising don't you think? To talk and plan for next year's celebration before this year's has passed?

Well The Progressive Lyceum is making its influence to be felt in every section in many ways, and your kindness to announce the topic each week in your paper, does much in this direction. For Easter each Lyceum will take a special collection for the Mediums Relief Fund, and in this way help that worthy department of the work.

It is to be hoped that every section where Spiritualism has made its influence felt,—and where will you go that it is not,—will come forward and do their portion toward making The Progressive Lyceum, in every way a success until from Lakes to Gulf and from Ocean to Ocean we will sound the Lyceum Yell.

Lyceum,—Lyceum,—
March, March ahead,
Never dead, file ahead,
Come, Come, Come.
JOHN W. RING,
Nat'l. Supt., Lyceum Work, Galveston, Tex.

It is easier to find fault than to correct it.



LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sept. 3d, 1905.

THE CITY OF LIGHT CAMP.

As the friends of Mrs. Pettingill, President City of Light Assembly, are always pleased to hear of her welfare, we take the liberty to publish the following letter from her:

New York City, Mch. 14.

Dear Friends:
I wish to say that my birthday was well remembered. I received a generous donation from my dear daughter for the camp (\$1000 check) and a most beautiful gift; also telegrams from all parts of the country. Among the numerous letters of congratulation was one from "Auntie" Purple and Mary Ramsdell. After a very happy morning I was surprised at dinner by a large birthday cake with my name in the frosting. It was the gift of The Breslau, where I am stopping. In the evening my son took me to a theater. In all my life I have never had such an enjoyable anniversary. Love to all.
ABBY LOUISE PETTINGILL.

In this connection we are pleased to state that Mrs. Pettingill is doing all she can to make the coming camp a success. Think of the great things in store! Jack Lillie, chairman—a big hurrah to start with. Why, a Lily said he is the dearest, sweetest and politest chairman we ever had. Well, we shan't gainsay it. Reporters have no right to an opinion now how. All they've got to do is to report what others say. Then comes the North Western Band. Jewellians—we'll have music, sure—the best in the country. Among the speakers we may look for Mrs. Richmond, Clegg Wright, Carrie Twigg, P. A. Wiggins, Mrs. Lillie, Dr. Austin, Fannie Allyn, W. J. Colville, Susan B. Anthony, Floyd Wilson, Anna Shaw, and Marg St Omer Briggs. That these will make the intellectual sparks fly goes without saying, and who leaves the camp dull after hearing one or two of these was born dull. But this is not all. Music implies dances, concerts and entertainments. Seances are understood and so there will be nourishment for body, mind and soul.

The following letter also concerns our camp:
The Lake Shore & Michigan Southern Railway Co.
Mr. W. H. Bach.

Mgr. Publicity Department
Lily Dale, N. Y.
Dear Sir:—Your letter of the 10th of March to hand. We have already arranged to have placed on all regular tourist sheets Lily Dale as a tourist place so that you will have the tourist rates the same as other places. Yours truly
A. J. SMITH, G. P. & T. A.

ANNIVERSARY MEETING.

The Anniversary will be celebrated at Lily Dale with a three day meeting as follows: Friday evening, a dance, Saturday evening, an entertainment, Sunday afternoon and evening, services.

The dance will be conducted by the dance club. Supper will be served in the hall during the dance free to all. All the dancers will be charged 25 cents.

The Saturday evening entertainment is in charge of Miss Louise Greenamyer, Mrs. Maggie Turner and Mrs. Scott Smith.

Mr. Bach will deliver the Anniversary address Sunday afternoon and the evening meeting will consist of a conference preceded by an address by Mrs. C. D. Greenamyer.

TRANSITION OF HARRY HOLBY.

Another of the Northwestern Band has gone to his final home. A copy of the Meadville Republican informs us that Harry Holby passed to spirit life at noon March 6th. He was a member of the Northwestern Band and Orchestra, playing the drum and traps at Lily Dale for a number of years, and taking a decided interest in entertainments. We have no particulars of his sickness.

CONFERENCE

"As the world advances in civilization is not the loss of human life greater?" is the next question to be discussed—to meet at Mrs. Greenamyer's, at 7 o'clock sharp.

NOTES.

Mrs. Fern Paul has returned to Pittsburg.

Harry Griswold has gone to Monesson to take a position.

Mrs. B. F. Baylett is at Lily Dale on a visit.

A Winchester and wife were out of town last week.

William Steck has returned to Buffalo after spending a few days in this vicinity.

Mrs. Nutting has gone on a visit to Dunkirk.

The Library is now open every Saturday from 3 to 4 p. m.

Mrs. Truman Allen and granddaughter from Fredonia are at their cottage here for a short stay.

Mrs. J. B. Langworthy of Bradford, Pa., has rented the Rouse cottage for the coming season.

D. Pierce has returned for the season and Mrs. Pierce is expected in a few days.

Mr. and Mrs. Bard have moved from the Guest Farm near here to their home in Cassadaga.

Mrs. Maggie Wildrick has begun taking vocal lessons preparatory to a thorough training of her voice.

Miss Nettie Myers, who has been on a visit, has returned to Dunkirk.

The weather the past week has been comparatively mild, tho it began Monday morning with zero. But before nightfall the thermometer had risen to 30, and rest of the week the average has been about 25 with more or less sunshine to cheer us up in this region of the sky.

The following additional entertainment committee has been appointed for the anniversary: Miss Greenamyer, Mrs. Smith, and Mrs. Maggie Turner. So far as determined there will be a dance on Friday evening, and two services Sunday—all at Library Hall.

It seems paradoxical to say that last week's thaw and sunshiny have ushered in first signs of spring with preludes of bird concerts, and at the same time skating good. But it's so—from the sun has melted the snow from the ice-floor of the lake and cleared the way for skating.

A Card From Dr. Peebles.

On the 20th of this month I leave Battle Creek for London by the White Star Line. I go to fill lecture engagements with several societies, among which are the London Spiritual Alliance, the London Psycho-Therapeutic Society, and the Victoria Institute, the President of which is the Right Honorable, the Earl of Halsbury, Lord Chancellor, D. C. L., F. R. S., etc. The subject of this lecture or paper to be read and discussed by the members will be, "Immortality, its Possibilities and Proofs."

The third edition of "Demonism of the Ages and Spirit Obsessions" is now in the press, merely proving that Moses Hull, President of the Pratt Institute, W. T. Stead, Editor of the London "Review of Reviews," and others properly grasping the spiritual movement, were right when they said, "This book was timely; it was needed as a signal—a warning light by the wayside," etc.

My address in London will be: Hunstanton House, 18 Endsleigh Gardens, London, N. W., England

When Tempted.

Mortal life offers many temptations, but man is only subject to those which he has not yet outgrown. Whatever vibration is enabled to tempt him for something unspiritual should serve as a pointer against which he has to guard himself, or which sense or impulse needs training for a purer effect. Self-denial or restraint are the principles to be observed—only one must not expect an unspiritual vibration or a bad habit of twenty years' growth or practice to be allayed or neutralized in a few weeks. But every abnegation adds spiritual impetus to it, and time will note a change for the better as the old vibration weakens in its tempting influence.

Buffalo Notes

H. B. EDDY, Correspondent.

Mrs. Dr. J. H. R. Marston, of 248 N. Division St., has returned to her home from a visit and sojourn to Lake Helen, Florida, and to Cuba. She reports a very pleasant and enjoyable trip, and made some interesting remarks relative to same, last Sunday evening at the lecture at Spiritual Temple. All are glad to welcome her back.

Mrs. Tillie U. Reynolds occupied the platform at Spiritual Temple, Prospect Ave., and Jersey St., both morning and evening. The lectures were of an instructive nature. Subject of evening, "If we only knew." Same was taken from the lines of a song that was sung by the audience. Many points of illustration were given, pertaining to the welfare of life. After the lecture readings and spirit messages were given to different ones in the audience.

Wednesday evening, seance at Temple was conducted by Mrs. Reynolds and her guide, who made the evening very interesting, giving spirit messages and tests much to the satisfaction of those receiving them.

Patrons of SUNFLOWER in Buffalo, do not forget the pedagogue party at Temple, under auspices of Ladies Aid Society, Thursday evening, March 30th. Come and bring your friends. Prizes awarded a good supper furnished. A good time is guaranteed. Be sure and tell your friends all about it. Tickets only 25 cents—you will enjoy yourselves; also help to increase the financial interest of the society.

Mrs. M. J. Klipfel, No. 7 Cottage St., holds seances at her home every Tuesday evening, for psychical phenomena and the demonstration of spirit return. The cabinet is formed by a curtain across one corner of the room. The medium and two persons chosen from the audience sit in front of the cabinet holding hands. Pads of paper and pencil stand in cabinet. Sitters can hear sound of paper being torn from pad. Messages are written and handed over the head of medium to those in seance. Also pictures of friends in spirit are drawn, and handed out to those at the seance. A breast-pin taken by the guide of the medium the previous week was returned last Tuesday evening pinned to a piece of paper, same with a message on it. It was handed over the top of the cabinet and over the head of the medium to a sitter in the seance. A picture was drawn on another paper. It was a good facsimile of picture on the pin. These manifestations are in the light. The guides of the medium are doing good work and interesting many people.

The members of the P. R. C. met at the club-room Thursday evening and held a pedagogue party. Invitations were given out to friends and a goodly number were present. Prizes were awarded those entitled to same, by points made during the ten games played. After the games, there was social converse, also Mrs. Addie Gage, under inspiration of her guide, rendered several fine selections on the piano. Mr. Frank Schneider the humorist who was present, also added much to the merriment of the occasion by his ready wit and mirth. A bountiful supply of refreshment were served to which ample justice was done. The evening was a most enjoyable one.

Flowers and Poetry.

Understanding the "Language of flowers" is a keen sensibility to the aura of flowers. The various emanations which they engender bespeak of their influence or vibration; and where it penetrates to the consciousness of the soul it expresses itself in sentiment or poetry—grammatically and logically in harmony with the intellectuality of the recipient. Many sense these influences, but not a who do so, are poets in having the brain attunement necessary for perfect rhythmic effects—a gift more necessary than the rhyiming quality. The latter may be acquired by practice, but the former is a gift as purely spiritual as music, and must be inborn.

The soul retains its youth as the heart does, and the heart remains young in old age if kept vigorous and fresh with kind feelings.

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A cabinet photo showing Messrs. Bambam and Farrar, their hands in full view, with four hands, each containing flowers, at the apertures of the cabinet. Printed on the back of each picture is an affidavit signed by twelve witnesses, attested by a notary public, detailing the conditions and stating they were fraud proof. Get one of these pictures and show the evidence of the camera to your skeptical friends. Sent by mail for 25 cents. Address, CHAS. H. FARRAR, Mrs. Box 60, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per copy—payable strictly in advance. Those marked with a star will attend funerals.

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F. Gordon White, Lily Dale, N. Y.
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Mrs. Edith McCrossman, 202 East First Ave., Columbus, O.
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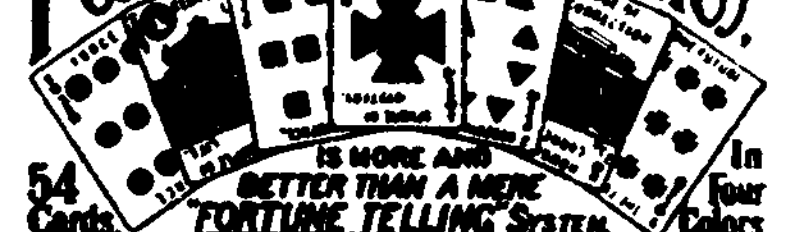
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March 25, 1905.

THE SUNFLOWER.

PSYCHICAL
THE EFFECTS OF RIGHT
AND WRONG.

By MRS. JENNIE MARTIN.

"I am weary and tired of it all," muttered Edith Harrison impatiently, throwing herself into an easy chair.

"Why will mother insist on making me the wife of Elder Manning when I dislike the very ground on which he walks? There is nothing to interest a girl of my ambitions. His Bible stories are as stale to me. I wonder what he thinks if he knew I was indulging in a philosophy that to me is very erroneous. Tonight he is coming for his answer and what will he say? If I refuse to be his daughter, and father, too, will be angry. They know of the visits that I make to Mrs. Lawson's they would be sure to tell me. I wonder if that good woman would adopt me as a daughter. I shall go at once and tell myself to her; for I cannot give my life to that old Pharisee, who is stepmother over his children and grandchildren is horrifying."

"Yes, I shall go to Mrs. Lawson this very hour."

With this resolution the fair young girl hastily throwing on her wraps, but before leaving she bowed deeply to her beautiful home. After wiping a few tears from her eyes she cautiously made her way down a back stairway.

"Why, Edith, where are you going this cold stormy night?" asked one of the servants.

"Good bye," was all the answer the inquisitive woman received.

"Well, well, what a strange girl you are!" sighed the puzzled housekeeper.

"You would be strange too, if you were served like that girl," replied the waiting maid. "You know her childhood parents are determined that she must marry that old cranky preacher who comes here so often."

"Today I was listening to a conversation between Mr. Harrison and Elder Manning. I heard enough to know that Edith would soon be a married woman. Such a beautiful girl should not be sacrificed like that."

Young Edith was now hurrying down street to street not heeding the bitter cold wind that was blowing freely about her body. At last, after much struggling she reached the home of Mrs. Lawson and was warmly welcomed by this good woman.

"Why, Miss Harrison, I am greatly surprised to see you out in this cold snow storm. Your hands are like ice, my child. Come to the stove at once while I remove your wraps. What is the matter, dear? Why are you crying?"

"Oh, Mrs. Lawson! My cup of sorrow is so great that tears overflow me. I am sorry I cannot control my feelings. You remember reading you gave me a few weeks wherein you said I would receive an offer of marriage and it would be from an old distinguished person. The prophecy has come true, and this is why I am weeping. My parents have told me if I refused this offer I could be no child of theirs. So, tonight I rushed out into the storm, hoping to find a mother's love in you. Oh, dear Mrs. Lawson, please accept as your daughter."

"My beautiful girl, I love you as I should an own child, but I dare not influence you against your parents. It would not be right, and they might cause me great trouble, if I did. You understand how prejudiced your people are concerning my religion. They would blame me with an evil influence."

"Dear Mrs. Lawson, I see I have been impulsive, but I do want to make somewhere in this house, for they will soon be seeking me, and, as someone may know of my visits here, I will be easily discovered. If you refuse me a hiding place I will go elsewhere—any place rather than go home and meet the old bald-headed hawk who is ready to devour me at any time. My parents are surely psychologized or they would not give me away as an offering. I would rather give my body to the cold waves of your river than to let

it fall into the hands of that lustful old hypocrite.

Saying these last words, Edith arose, and turning her flashing blue eyes to the door and listened, as though she heard footsteps approaching.

"Surely, there is someone coming!" she exclaimed, drawing back as if she wished to hide.

"I have been looking for my son from the West," replied Mrs. Lawson, "but I did not expect him to-night, although my little guide told me this morning that I would be very happy this evening; and as your sorrow here to night has not made me happy, it must be something else. Yes, surely, there is someone cautiously stepping on the porch and the step sounds very much like my dear Frank's."

Soon a soft rap was heard at the door. With mingled hopes, Mrs. Lawson excitedly opened the door, and a moment later was warmly clasped in the arms of her dearly beloved son.

"Oh, mother, I am covering you all over with snow. I will take off my overcoat; then I can caress you without chilling your dear body."

"Why, my darling boy, I never thought of the snow. All I thought of was your own dear self. You have changed considerably within two years. How well and handsome you look. I shall assist in removing your coat, for I am anxious to see still more of you."

"Mother, what has become of that nice looking girl I saw through the window?"

"She stepped into the other room closing the door behind her," softly whispered his mother.

"I don't like to see such a fairy as that vanish at my approach. A mass of light golden hair like hers is a rare thing to me. Whoever she may be, she surely knows how to show off her beauty. I always admired long and heavy hair. I see she is not swayed by foolish fashion; if so, her hair would be on the top of her head."

"Indeed, she is not of a frivolous nature," replied the mother with a satisfactory smile. "A few months ago she came here to investigate Spiritualism, and I find her to be a very apt scholar in our philosophy. In disposition she is sweet and amiable and has just enough temper to make her interesting."

After these remarks the mother and the son stepped into the kitchen and there enjoyed a domestic tete-a-tete. Shortly after they heard a rustling noise in the room they had just left.

As Mrs. Lawson knew Edith's trouble, she hastened to her side, saying: "Miss Harrison, you must not leave us tonight. We want you here. My son is anxious to form your acquaintance. No, no, you must not put on your wraps, my dear; for surely, we want you here. You can have a hiding place, indeed you can. My dear Frank is here now to defend me if your people should try to make trouble. Just lay off your wraps again and we will have a little meeting tonight. My son is a wonderful medium, as I have told you before. I shall call him."

"Oh, please don't. I cannot bear to meet anyone tonight. My eyes are red from weeping and my heart is heavy with grief and agitation. They were interrupted by Frank who entered the room in a quiet, pleasant manner.

"Mother, I wish an introduction to the lady with whom you are so closely engaged."

"Indeed, I shall grant your wish, my boy. Miss Harrison, my son, Mr. Lawson."

Frank grasped the little trembling hand of Edith and said: "I am much pleased to form the acquaintance of my mother's lady friend. I hope you are not about to leave us when I have just entered the room. The storm is entirely too fierce for a woman. It almost took my breath as I was coming up the street. You would better remove your hat and cloak and spend the night with us. You will not disturb our conversation. We have many days before us wherein we can visit."

After a little more persuasion Edith laid aside her wraps and quietly seated herself in the most secluded part of the room.

"Now Frank, we want some spiritual messages tonight. That will please our friend Edith, and make her feel more at ease," pleaded Mrs. Lawson looking from one to the other.

"Yes, I should be greatly pleased to hear from our departed friends and know of their location", exchanged accordingly.

claimed Edith with great interest. "Nothing could please me better."

A little preparation and all were seated around the center-table. Soon Frank became clairvoyant and proceeded:

"Miss Harrison, I see a beautiful woman approaching you. She tells me that she your mother."

"Oh, that can't be," interrupted Edith, "for my mother is still in this life."

"Please, keep quiet, she has something more to tell me. She says she and your father were drowned in the Atlantic ocean, and just as she was going under the waves, a life-boat was passing, and a sailor caught you out of her arms. As she was being pulled down by others, it was impossible to save her. The sailor carried you safely to the shore and gave you to a fashionable lady who was strolling along the beach. The lady she refers to is the woman whom you call mother. You were a baby of ten months old when she adopted you. Around your neck was a little locket and in the lid Edith was engraved."

"Oh, Mr. Lawson, dare I believe this message? It is all so strange to me. Still, when I stop to consider, I can't help but see that my mother is a strangely acting woman—ever showing affection for me; and father too, is cold and indifferent in my presence. I have often wondered why I was a blond when my parents were dark. I have a mother about this but she would always silence me with a stern look which I ever feared. The locket with my baby face and name is all a mystery to me, for I have never seen anything of the kind."

(To be continued.)

KEPT OUT OF THEIR OWN.

How Home Makers and Preservers Lose Their Natural Rights.

I wonder if it ever occurs to the august gentlemen who write up national bills in which occur "the extension of suffrage to all" except "on a count of illiteracy, minority, sex, condition of felony, mental conditions or of natural rights of the first makers and preservers of home, industrial and village life?"

For with women began the home, the village, the industry, and with women began the village. While these things were evolving under the toll and loving patience of the woman her lord and master was up the battlefield or in the heart of the forest killing something. His nature was ever to dissipate, destroy; his mate's was to conserve and build up.

And man has never got over his habit of fighting. There are no forests to-day, and real wars are of frequent occurrence to keep him contentedly engaged, so he is adventuring to the industry that would be his wigwams and huts, and the remainder of his time he spends in fighting women's rights in municipal and national affairs.

It is not a very dignified spectacle to contemplate, this of man acting her out and saying "you shall not" to the very creature who made him possible.

Maybe some day he will recognize himself as others see him. Let every woman come to a recognition of her own.

JOSEPHINE LONGER.

We need the participation of woman in the ballot box. It is that she will meet with respect and insight at the polls. Let her firmly and modestly to depose the crowd will swallow her whole as the whale swallowed Jonah.—Beecher.

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MISSIONARIES REPORT.

During the three months we have held 92 meetings, organized eight societies visited Lawrence, Topeka, Herington, Sterling and Hutchinson, Kansas; Denver, Colorado; Sheridan, Wyoming; Billings, Livingston and Butte, Montana; Spokane, Seattle, and Tacoma, Washington; Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland, Oregon.

Splendid work for Spiritualism and our organization is being done in Topeka and other parts of the state by A. Scott Bledsoe, Pres. Kansas State Spiritualist Association. Also by Mrs. Bledsoe, Mrs. Wagner and other good workers in that city. There is a division in our ranks in Topeka. We think it is caused more by difference of opinion regarding the best methods of work than from any other cause. Though holding different opinions regarding the work and the workers, they seem to be friendly to each other and all come and attend our meetings.

Sterling, Kan. has a fine little society with three good speakers, which we understand were developed within the society.

At Hutchinson we found a society that had met with reverses and were holding meetings in a private home only. The faithful members were determined it should survive, so they called us to their assistance. They secured a hall and we remained there a week holding a "protracted meeting." Several were "converted" and joined "our Church." The society again rented a hall where meetings are being held regularly.

Rev. C. H. Rodgers of the Universalist Church of Hutchinson who is an avowed Spiritualist took part in one of our services, and we returned the compliment by assisting him in one of his meetings. Bigotry is dying in some places while it is very much alive in others.

Brother Rodgers publicly proclaims himself a Free Mason, a Universalist, Socialist and a Spiritualist. It would be well for the people if every minister had the courage of his convictions as has this earnest man.

At Denver, Colorado we remained but 16 hours. We met brother Alonzo Thompson here. Denver is his home now. We had a short but good visit with this venerable patriarch of Spiritualism. We attended the seance of brother Roberts together and enjoyed it very much. After the seance closed we gave a short address explanatory of the missionary work and were given the assurance that when we returned on our way east they would arrange for some public meetings.

We arrived at Sheridan, Wyoming at 1:30 A. M. and left at the same hour two days later after holding two meetings and organizing a society. Brother McCormick had preceded us and arranged for our meetings at Sheridan and he accompanied us to his home in Billings, Montana.

We arrived in Billings Dec. 24th Mrs. McCormick, Pres. Mont. State Spiritualist Assn. arranged for our work in Billings, as she did in other places in Montana. We held 14 meetings in Billings, including Mrs. Sprague's lecture to ladies only, and the one for organizing the Ladies Aid Society. A number of new members were added to the main society.

Jan. 5th we left Billings for Livingston, Mont. Mrs. McCormick and the sec'y. of the State Ass'n. Mrs. Selbrede accompanying us. Our meetings at Livingston were a decided success; though Mrs. Sprague was unable to attend the last three of them.

The old society at Livingston was dead. We reorganized it; new officers were elected, a new constitution was adopted, etc. We left them in good condition for future work.

Spokane, Wash. was our next place of labor where we met many good Spiritualists. A reception was held at the home of Mr. and Mrs. Dr. French in honor of our coming. 62 people were present a cordial welcome was extended to us, and a general good time was enjoyed by all.

We remained in Spokane two Sundays holding meetings daily. We organized a fine society composed of some of the best workers of that state. Two of the members of the Board are state officers also. We

were well repaid for our efforts in Spokane.

More anon. Address till April 10, 1429 Market St., San Francisco, Cal.

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SPIRIT PICTURES.

As the heading of this article indicates, I wish to say some things in regard to spirit pictures. I have just read an article in the Chicago Examiner on this subject, purporting to come from one G. S. Hall, "a real Spiritualist," or rather, from what they term an exposure of how such pictures are taken.

Among other things he says: "There is no such thing as a real spook picture."

Then he goes on to outline three methods of how such pictures are taken. All three of said methods may be used and may be frauds as he says (there being fraud in everything,) but still there are other methods not explained by this "Real Spiritualist," that he has not yet got on to.

Now, I want to give my experience to the public along this line to see whether he can explain the results by either of his three methods, or by any other method, only that they are the real thing—spirit pictures—as they purport to be.

If he can figure out that they come under either of his methods or he can explain any other method under which they come that is fraudulent, we want to know it—as all frauds should be duly exposed. A little over a year ago, I saw an advertisement of Mr. and Mrs. A. Norman of Minneapolis concerning spirit photos; and having lost two children several years before, I decided to experiment and wrote as follows to the parties:

"Find enclosed P. O. order for \$2 I have spirit friends of whom I would be pleased to have pictures, if it is possible to get them.—Geo. H. Mobley, Walker, Mo."

This is all the communication I ever had with them. I do not know either Mr. or Mrs. Norman, and my children were never out of Missouri and had but little acquaintance.

About ten days later I received a package of three photos. They contained perfect pictures of my two children, whom I recognized on sight as did many of my neighbors.

Now, Mr. "Real Spiritualist," how was this done? Does it come under either of your three methods? I know I have good pictures of my son and daughter; and if they were not at the studio, please tell me how they got on the negative, and how did the Normans know I wanted these pictures? So far as they knew I may have wanted others.

Since then I have others equally as convincing, and can recommend these mediums—tho I don't suppose that all will meet with similar results; for all depends upon conditions sent by the experimenter.

But in conclusion this "Real Spiritualist" says: "We do not contend that all mediums are fakes, but know that many receive communications from the dead." Still he says all spook pictures are false. Very consistent. Now, if one phase is possible, why not others, and among them spirit photographs?

GEO. H. MOBLEY.

True Spirituality.

Practical spirituality is a process of building up—adding force to that within, as aspiration for ones own or others spiritual good; and all is of this quality which is unselfish or untainted by self-glorification as the finality.

To preach beautiful doctrine and holding a reserve emotion in the heart which elicits material effects as the recompense is inviting disappointment in that the intended good neutralizes itself in the process of building, resulting in a mere reproduction of the same thoughts over and over again, whatever the subject.

New light is an effect of soul-building. This is a process of tearing down the material in our composite structure and substituting spiritual principles in place thereof—whether through morality, spirituality or the glorious mission of a self-respected mediumship.

If all could sense the love that spirits are endeavoring to inject with their inspiration on humanity there would be no more war.

Help our APRIL SHOWER Page 2

OBSESSION.

J. W. DENNIS.
I am obsessed. I know that I am obsessed. My obsession controls my whole body. Under this obsessing influence my body is at its dictation, I drink at its request, I write by and under its power. Through the intelligence of my obsession I am compelled to acknowledge the fact of another and higher life. I am a Spiritualist, I even know what my obsession does and what he thinks. My obsession writes this, and his name is Dennis.

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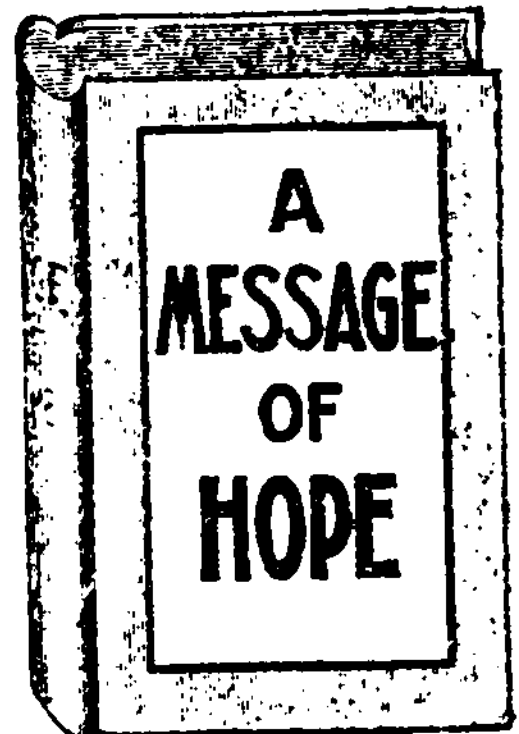
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Contributions for the improvement of the paper are invited.

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

Help our APRIL SHOWER Page 2

W. E. Bonney has gone to Eng-land.

John Slater is giving tests in San Francisco.

Mrs. Maggie Vestal is in Wichita, Kansas.

J. Barnes is holding seances in Mountain towns.

W. W. Emerson will be in Providence, R. I., tomorrow.

W. Walrond is serving the people at Denver, Colo.

The California S. S. Association meets on March 26th.

Garner of Syracuse has returned to San Diego, Cal.

Thanks to a number of our readers for marked copies of secular papers.

Rev. Henry Frank has been lecturing to the friends in Hartford, Conn.

Abbe J. A. Petit, a Catholic priest at Paris, has avowed himself a Spiritualist.

J. M. White will transfer his spiritual labors from Pittsburg to Hiattsville, Kan.

Prof. Barrett, F. R. S., recently delivered a lecture in London in defense of Spiritualism.

Mrs. S. Harris is in Columbus, O., occupying the platform of the West Side Spiritual Church.

The Brazilian spiritual Federation at Rio de Janeiro, has published a historic Memoir of Spiritualism.

Two clergymen, representing thirteen others recently applied to Judge Daily of Brooklyn for some light on Spiritualism.

The Right Rev. J. W. Diggle, Bishop of Carlisle, England, in a recent sermon, expressed his belief in the near presence of spirits. The clergy are coming our way.

Switzerland and the Bermuda Islands are the latest additions to the list of THE SUNFLOWER. Lily Dale will soon be known all the world over.

Estelle Fish Baillet writes from Del Rio, Pa. Del Herrick lectured here on G. A. R. hall Sunday evening to a crowded house. The lecture was held. Held two trumpet seances at Mr. Hopkins. I have been giving readings in Dunkirk and Erie.

The Indiana State Association has elected following officers: E. A. Schram, president; Mrs. E. Wilkerson and A. R. Scherer, vice presidents; Mrs. C. H. Mong, secretary; Mrs. L. Swenson, treasurer; Mrs. Mary Miller, J. H. York, S. Katzenburg, T. Richey, trustees.

E. W. Sprague writes that during the past three months he and Mrs. Sprague have been doing missionary work in many cities in Kansas, Colorado, and Oregon, and are presently located in California, where they may be addressed at 1229 Market st., San Francisco.

The friends at Grand Rapids, Mich., have arranged to celebrate the Anniversary conjunctively. All the societies have combined for one grand event—meeting for that purpose in the Holland Unitarian church.

Transitions—Mrs. J. L. Stanford, Honolulu.—Mrs. M. Willis, Haverhill, Mass.—C. Searls, Columbus, O.—D. Clumer, Columbus O.—Geo. M. Tracy, Pasadena, Cal.—Mrs. A. M. Wentworth, Rockland, Me.—Lorona C. Barber, Spring Hill, Kan.—H. Whitcomb, Harbour Beach, Mich.—Hon. E. Easton, Owatonna, Minn.—

Mrs. J. Martin of Toronto, Canada, writes: We have an Independent Spiritual Church here, and have had for the past two years Mrs. M. C. Rynex as speaker and test medium. She has gained for herself and the Cause a wide circle of friends; and we consider her one of the best test mediums that has ever been in Toronto. Her work recommends her, for Sunday and Thursday meetings prove it by their large attendances. In November she assisted in forming a Helping Hand Society, which held a bazaar in December with great success, and a concert in February with like effect. We began with seven members and now have 58, and are now raising funds for our own temple.

J. C. F. Grumbine maintains the largest college for the development of sensitives and their psychical powers in the world. There are now over 65 students enrolled and membership is increasing. The system of Philosophy concerning Divinity is taught by Mr. Grumbine alone. This system you can use in the unfoldment of your psychical powers in your own home. He teaches you how to master your powers, become an adept and avoid obsessions. See his new adv. on another page.

Among those who have been entering themselves for THE SUNFLOWER, and sending us subscribers right along, are the following, to whom we wish hereby to express our thanks: Frank McKinley, F. Corden White, Oscar A. Edgerly, Mrs. E. Stumpf, Dr. Hamilton, S. E. Latta, L. C. Hutchinson, Ira Williams, Dr. N. H. Eddy, Mrs. R. H. Josselyn, M. F. Hammond, A. F. Pinkney, D. W. Hull, M. B. Brookins, Mrs. C. A. Buss, C. M. Hayes, L. D. Rouse, Delia E. King, S. S. King, Ida Avery, R. W. Savage, M. B. Little, L. C. Morse, S. D. Fowler, Mrs. E. F. Baillett, David Salisbury, D. T. Devereaux, and Mrs. A. L. Pettingill.

L. D. Treadway of Columbus, Ga., writes: I know but very little about Spiritualism, only what I have gotten from THE SUNFLOWER, but I am very much impressed and think that I am a converted Spiritualist. I think it is one of the prettiest religions in the world. I never have been to a Spiritualist Seance as there is no organization in our town. I have been taking your paper for a number of years and I feel very much disappointed when I miss seeing a paper. I always read them thru and give them to other people. It seems to me that Spiritualism is in the air. I have no doubt if a good medium were to visit this city they could organize a large association. I like THE SUNFLOWER very much, and think it an excellent paper.

Since the close of the campmeetings last September Oscar A. Edgerly has been constantly and profitably employed, in his broad capacity of trance speaker, and test medium, having filled engagements in the following named places, October, Battle Creek, Mich., November and December, Findlay, Ohio, January and February, Newport, Ky., and Cincinnati, Ohio. During the months of March he is filling a return engagement at Battle Creek, Mich. For the entire month of April Mr. Edgerly will serve the Lynn, Mass., Spiritual Association at Cadet Hall. As at present he has open dates in May and June he will be pleased to hear from societies desiring to employ trance speakers and test medium for those months. From July 22nd to August 20th Mr. Edgerly is engaged to act as chairman of the Grand Ledge campmeeting, Grand Ledge, Michigan. Will be pleased to make engagements for first three Sundays of July and last two of August. Address during April and May, 42 Smith, st., Lynn, Mass.

The Spiritualists of Grand Rapids are arranging to celebrate the fifty seventh anniversary of Modern Spiritualism in a way that shall be a credit to themselves and to the cause. All the various societies in the city: The Grand Rapids Spiritualist Society, The North End Spiritualist Society, The Spiritual Aid (Incorporated) and The New Thought Spiritual Society have decided to unite in observing the day in a manner fitted to the occasion. The joint exercises will be held this last Sunday of March in the Holland Unitarian church, corner of East Bridge and North Iowa streets. A program of exceptional interest is being prepared, the details of which are not yet completed. Mrs. D. A. Morrill will participate, and she will

be assisted by the best talent it is possible to secure. Messages will be given at each service by mediums of acknowledged ability. Every effort will be made to surpass the services of other years, and altho we have a building with a very large seating capacity there is every indication that it will be found insufficient.—GEORGE B. FARR.

A. Morris of Toronto, Ontario, writes: We have formed a new society at Toronto, with Lyceum attached and call it the Progressive Spiritual Society and Lyceum. We hold meetings at the Labor Temple, Church St. Our society has been going a month and have had great success so far. The lyceum is very attractive to the children and is being conducted on old Country methods. We have offers of speakers and clairvoyants for several weeks to commence with. Our president is Mr. Smith, a very old lecturer and Lyceumist, to whom, and to several other old Country friends are we indebted for the formation and assistance the society is receiving. Our lecturer last Sunday was the president who deals with subjects chosen by the audience. They are Did Christ's new commandment "That ye love one another" and "What is Truth?" Mrs. Faver assisted by clearly proving that spirit return was a positively natural law. Our society is conducted on democratic methods. No one remaining in office for a lengthy period. Our intention is to develop mediums and open out branches, and educate the children physically and spiritually. We wish poor and rich alike, to know the truth, therefore our collections are voluntary. We hold offer circles to give further tests.

D. Feast of Baltimore, Md., writes: Dr. Austin, pastor of 1st spiritual church, took for his subject—Sunday, Feb. 26, 8 p. m.—"What converted me to Spiritualism."—A large congregation was present. In part the Dr. said that he had no apology to offer or leaving the ministry of the Methodist Church. It was simply an outgrowth of his spiritual nature—a mental growth as it were. He related his experiences with many mediums. For a long time he got no satisfactory demonstration of spirit return. But in Detroit, Michigan, he got a series of tests that satisfied. After getting such proof of spirit return he concluded to preach Spiritualism simple and pure which led up to the famous heresy sermon which resulted in being expelled from the ministry of the Methodist Church of Canada. The attendance is steadily increasing under the doctor's administrations. The lyceum is growing larger each Sunday—especially the adult group of which the pastor is the leader for the month of March. The Grimshaw of St. Louis will exchange pulpit with our pastor of which more anon.

Irene Gay writes from Lake Helen, Fla.: Sunday morning Mrs. Carrie E. S. Twing lectured on Children in this life and the next. Miss Hawtin sang "Dream Pages." In the afternoon Prof. Peck spoke on "Faith vs. Reason." Corden White gave convincing tests at close of lecture. Tuesday E. A. Wilson Marchant took for his subject "Man's Relation to the universe! Test seances for benefit of camp were given by Mrs. Wheeler and Mrs. Pratt. On Wednesday the "Florida Minstrels" gave an excellent performance, which was highly enjoyed. Mrs. Curran of Ohio delivered two fine lectures recently, and interested many. A delightful social aided in entertaining the campers. Friday a part entertainment was given by Mr. Budington—views of Lake Meetings are also held every Saturday afternoon at the Indian tepees, where mediums can give their Indian controls sway. The weather is delightful. Some day the mercury reach ninety, but the heat is tempered by the cool breezes of the Atlantic.

A correspondent from Syracuse, N. Y., writes: March 1st Mrs. T. U. Reynolds, state missionary was with us. All seats were taken. Her work was very fine and was appreciated by all who were fortunate to be there. The last of Sunday evenings our hall was filled with people standing. The discourse by our pastor Rev. Mrs. Mudge Sunday evening was very interesting, subject was given by the audience, followed by messages which were all recognized. If our attendance increases

in the next two months as it has in the past two we shall be obliged to obtain a larger hall. We are going to hold Anniversary services on the Anniversary of Modern Spiritualism. Music furnished by Prof. Bridgeman. Lyceum recitations by our scholars, also some recitations by two of our best Elocutionists. Mrs. Reynolds will be with us. We will also dedicate two fine pictures, given us by members of our church. There will also be another worker with us from out of town. We are glad to state that our President's children, who have been afflicted with scarlet fever are rapidly recovering.

OBITUARY.

Mr. Louis Paxton of North Boston, N. Y., passed to the higher life from his home March 11th. The funeral took place Tuesday, March 14th. Services were conducted by the writer. Burial service by G. A. R. of which Mr. Paxton was a Comrade. For thirty years Mr. Paxton had been a Spiritualist. He served in the civil war; he was in the far west engaged in business in Texas and many other states for years after. Eleven years ago he married. A widow, a brother and more distant relatives survive him. The beauty and consistency of his religion showed itself in the arrangements made by him for his funeral. He did not want his body taken to a church, nor have an orthodox minister preach his funeral sermon. He said: I am a Spiritualist and want to be buried a Spiritualist; and want the beautiful hymn Nearer my God to Thee sung. I do not care what others. As far as possible every wish was carried out. The house was filled with friends and presumably many came also to hear what Spiritualism means. The comrades of the G. A.

R. concluded the services at the grave. It would be well if all Spiritualists could be so true, and be buried as well as live under the white banner of Spiritualism.

REV. TILLIE U. REYNOLDS,
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A medium, who doesn't know himself inside of ten years' practice, or at least, doesn't know his weak points by that time, has lost that many years in spiritual progress; and those who have still ten years to run would better begin at once.

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—H. V. Herd.

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

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THE PHENOMENA.

Spirits, Says A Bishop, Do Appear.

"I believe in apparitions and think it is possible that there are mediums who have the power of materializing visitors from the other world at will. Psychic Research is opening up a new field, and it is no longer scientific to pooh! pooh! spiritual phenomena."—Rt. Rev. Samuel Fallows, of Chicago, Bishop of the Reformed Episcopal Church.

To this the American comments as follows: Bishop Fallows is a believer in apparitions and believes it possible that mediums exist who can materialize spirits at will. This was the direct statement contained in an interview given after a sermon on "True and False Spiritualism."

In his sermon the churchman condemned the practices of fraudulent Spiritualists and censured such practices as the manufacture of "spirit pictures" of Christ.

To this we say there can be no fraudulent Spiritualists. The term is paradoxical. One who commits fraud is not a spiritualist—cannot be.

Furthermore, the Reverend's protest against taking spirit pictures of Christ is foolish. Rational history is disproving the existence of Christ; but if a spirit picture can be produced of him, it can only help claimants to his existence.—Ed. SUNFLOWER.]

BELIEVES IN SUPERNORMAL.

"That the dead exist in spirit and will communicate with the living if possible, has been proved," said Bishop Fallows. "My father and mother separately saw the apparition of a young man who died in England. My parents were not superstitious people, either."

"Of the thousands of mediums in the country I believe it possible that there are some who can cause spirits of the dead to appear at will. I should most assuredly not venture to dispute these wonderful phenomena, many of which admit of no other explanation. I believe that some of these genuine manifestations are supernormal—that is they are visible only to certain persons, but exist nevertheless."

The Sermon preached yesterday by Bishop Fallows, of St. Paul's Reformed Episcopal Church, follows in part:

"Philosophically, Spiritualism means all which exists in spirit and not matter. Those holding this view are Spiritualists in opposition to materialists."

CALLS MEDIUMS USURPERS.

"The mediumistic class embraces those who, by alleged rappings, trances, materializations, and the like claim to make and to receive actual communications from spirits who have left their fleshy abodes. The latter class are now known distinctly as Spiritualists, and have practically usurped the name."

"A true Spiritualism, which is in harmony with revealed truth, recognizes fully the reality of the spiritual world and its intimate relation to the world in which we live. It would be difficult to conceive of a Christian who was destitute of this belief. He has an inalienable right to the use of the term spiritualist without being confounded with the mediumistic followers."

[But without mediums there would have been neither Spiritualism nor Christianity.—Ed.]

FEW WORTHY OF CREDENCE.

"There are genuine spiritualistic phenomena, without doubt. Otherwise the bible itself would be untrue. But it is, I think, perfectly safe to say that not more than one in a thousand cases connected with the vast number of seances in this country alone is worthy of credence."

"The materializations and spirit photographs are more than suspicious. A day or two ago a photograph of Christ was placed in my hand, for which it is claimed he sat before the camera of a Chicago medium. The height of sacrilege and deception has been reached."

"If ever money was obtained under false pretences it has been secured in innumerable instances by these false mediums. And the harvest which has been reaped, both from the rich and poor, by these mendacious traffickers has been large."

[How does the good Bishop know or believe (and belief is based on knowledge with rational minds) that not more than one case out of a thousand of the seances is worthy of

credence? Has he visited a thousand? We have visited over a hundred and found but two that were spurious. As for "false mediums," that is another anomaly. Those who give spurious phenomena are not mediums at all. They are Christian fakes disguised as Spiritualists.—Ed.]

The Dictum of Some Distinguished Men on Religion.

Edwin Markham, in his poem "The Jews," ignores the very great service the dispersion of the Jews rendered the nations by the promulgation of the teachings of the Hebrew Prophets of whom Jesus was "one," he referred to himself as a "prophet." The importation of the "New Dispensation" under Christianity by certain irreverent and reckless theological "thinkers" has been denounced by many of the foremost scholars and theologians—

Thomas Jefferson denounced the Draconian cult—the "Vicarious Atonement" which subverts the laws of the Eternal. Many prominent writers of that cult, ostensibly adherents to it, still teach Judaism, as the following from the works of Jonathan Edwards, attest:

"If any heathen be truly virtuous and holy and love God and his neighbor as himself, he will be saved." The Most Rev. Henry E. Manning, D. D., Cardinal, Archbishop of Westminster, England says: To say that Pagans, Jews, Heretics, and the like receive no influx of grace is contrary to the Catholic Faith—to all grace is given sufficient for salvation." Rev. Leonard W. Bacon, D. D. Cong. says: "It has not been an easy task to emancipate the Western beliefs of Christendom from the domineering influence of Dante and Milton. 'Surely those who squander time and money in striving to 'convert' the Jews, and other sane and virtuous humanitarians are inadequately informed on the essentials of 'Pure Religion.' It was well said by that distinguished Angelical scholar Rev. Dr. Moberg—'All the great religious teachers of the world have agreed that conduct is the only thing needful.'"

Quoted.

New Phase of Mediumship.

A young man, a farm hand, living at Jackeytown, near Palmerston North, is just now astonishing the neighbors by the sudden development of a gift which enables him to accurately describe events in their lives, long since past. He also foretells the coming of people to the farm and many other matters of greater importance. Two or three days before the news of the flood at Otaki reached Jackeytown he told the gentleman he works for that not very far away was an unusual heavy downpour of rain going on which would result in a destructive flood. He correctly describes places in countries he has never been in. The young man's gift is not psychometry, as he does without the aid given psychometrists by holding articles in their hand. He at times sees the so-called dead, also living people who are a long way off. He claims to receive his information from the spirit world. A few Spiritualists in the neighbourhood are taking much interest in the young man, whose gift is daily enlarging. They feel that a larger sphere of influence will, ere long, be filled by him.—New Zealand Message of Life.

Automatic Writing.

There is no better school in existence than mediumship as an aid to self-knowledge—if but as automatic writing which nearly all can develop who are in the least sensitive.

The modus operandi is to hold a soft pencil suspended over a sheet of smooth paper, withdraw the will from the arm and have patience. From ten to fifteen minutes sitting several times a day will nearly always invite results.

There is no better lesson to begin with than by endeavoring to understand ones own mediumship—its causes for being—because in that effort the student touches upon and enters by way of the most active quality to his soul, and from thence may radiate in all directions for additional light concerning his whereabouts in existence and thereby understand his worth as a spiritual entity.

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In Press: Pocket grammar for Correspondents, Contributors and Secretaries, by J. F. Melchers. Price 10c silver and a two-cent stamp.

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TRUE LOVE.

By love is not meant the physical attraction or passion in any sense, however pure, but the platonic, altruistic, spiritual love, more commonly manifested as sympathy, and which is something which we can all gain our minds or souls to, if we will.

In proportion as we have it, we feel charitable towards all—realizing that others have as much right to their way of thinking and doing as we have. It only remains for us to so exemplify our truer perception by such lives and conduct as will attract their desire to be and do likewise.

Remember that we are no better in essence than they appear to be, and so strive to draw from them their best efforts.

We can best do this by winning their love—done by bearing and forbearing, inasmuch as the latter often has greater effect than the former. Sacrifice is a great lever for good.

The exercise of such spirituality creates a vacuum within for the pouring of its similitude from higher entities and adds to our own growth. Forgive and forget as we would have it thus in our favor.

Also remember that the roughest and most crooked characters are capable of the greatest rounding out into grace and beauty—as a hilly and rocky landscape may be beautified by a skillful gardener, who knows how to lead to best advantage.

It is the duty and privilege of the professors to make their lives desirable in the eyes of non-professors, and then we may count on their interest and co-operation.

LILLIAN.

Not a Spiritualist Yet He Sees Spirits.

The Rev. H. R. Wendell, pastor of the Trinity German Lutheran Church of Trenton, N. J. declares emphatically he is not a Spiritualist, and with equal emphasis that he can see and hear spirits, and has had remarkable experiences with them. He is not a Spiritualist, because it is contrary to the teachings of the Lutheran Church to be a Spiritualist. Yet he says: "That I can hear and see the beings of the spirit world I cannot deny. Why should I? Is it a crime that these members of the spirit world reveal themselves to me?"

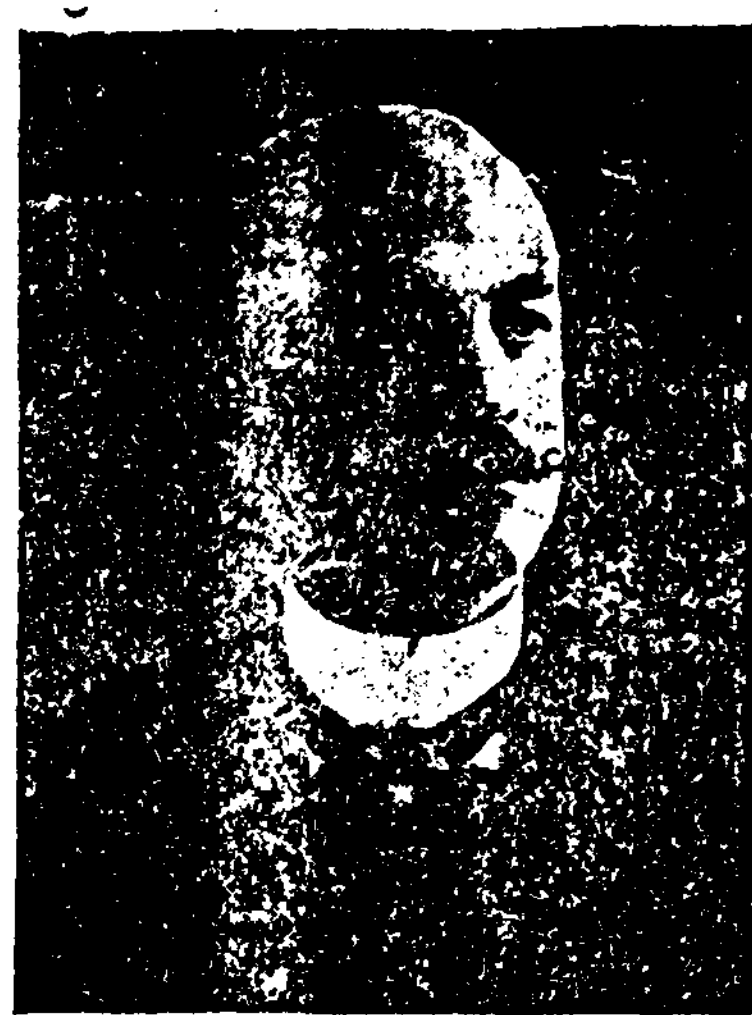
Brother Wendell tells how his brother Carl came to him and gave him a message; others came and wrote thru his hand, etc., and his church council met and exonerated him because he is not a Spiritualist. Some of his ministerial brethren think he should be disciplined, because "all pretended communications with the dead are forbidden by the word of God and the Lutheran Confession." All this is interesting news to Spiritualists!—Reason, Vol. II, No. 3.

Important Notice to the Public.

Beginning with April, 1905 the folder time tab issued account of the Dunkirk, Allegany Valley & Pittsburgh R. R. will be discontinued, and the time for passenger trains over that road will be incorporated in the time tables issued account of the Lake Shore & Michigan Southern Ry. 107-4t

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Help our APR. 2. SHOWER Page 2



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