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BIG BIBLE STORIES VOL. 2.

By W. H. BACH.

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CHAPTER I.

DAVID AND GOLIATH.

Many marvelous stories are found in the Bible, and among them the adventures of David and Goliath deserve more than passing attention.

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

"And he had a helmet of brass upon his head, and he was armed with a coat of mail: and the weight of his coat was five thousand shekels of brass.

"And he had greaves of brass upon his legs and a target of brass between his shoulders.

"And the staff of his spear was like a weaver's beam: and his spear's head weighed six hundred shekels of iron." 1 Sam. xvii. 4-7.

In ancient days it was customary when a battle was fought to send the best man out into the opening between the two armies and ~~to~~ *to* challenge the champion of his enemies to mortal combat, the result of the battle between the two champions to decide the battle between the two armies.

But in this case the champions of Israel were "sore afraid." They would doubtless have had many of them to meet ordinary champions, but this giant, Goliath, was a different matter and they did not feel like exposing themselves to an open fight with such a monster. They were in the same condition as the man who stood at the bear's den. His father wanted to know why he did not go in and drive the bear out. His reply was: "Father, when I married Mary you told me not to go anywhere I would not take Mary. Do you think that would be any place to take her?"

But let us see if the champions were to be blamed for not coming forward and permitting Goliath to continue to challenge them for forty days?

The account says he was 6 cubits and a span high. A cubit is 1.824 feet, or between 21 1/2 and 22 inches, and a span is half a cubit. Consequently Goliath was 6 1/2 cubits high, or a trifle over 11 feet, 10 1/4 inches; twice the height of an ordinary man. See how monstrous a man looks who is only three or four inches taller than the average man, and then think that this man was 72 inches taller, and if possible place yourself in the position of Israel's champions and see what you would do.

Let us examine the proportions of this giant. The Venus de Milo is considered to be a perfect figure. The waist line is supposed to measure 47.6 per cent of the height and the leg the same length as the waist girth. As the author is 5 feet, 9 1/4 inches high and 34 inches waist and leg, it will be seen that his proportions are nearly those used to describe a well developed figure. So we will compare the size of the giant, Goliath, with him and see what proportions will result.

To carry out these proportions Goliath would have a waist 70 inches in circumference or about as large as a medium sized washtub. His arms would be 5 feet, 4 1/4 inches long; legs, 5 feet, 10 inches. His nose would be 5 1/4 inches long and project out 1 1/4 inches from his lip. His mouth would be about six inches from corner to corner and a good sized bite of beefsteak would be about 60 cubic inches. His shoes would be 24 1/4 inches long and 7 inches wide.

Goliath would not allow his adversary much time to make calculations as to his plans. The average man walks about 4 miles an hour. To

(Continued on Page 2.)



NORTH BAY, PAN-AMERICAN EXPOSITION.

LETTER FROM THE PRESIDENT OF N. S. A.

Missionary work is an important feature in the teachings of Spiritualism. It has worked well through all sections of the country. Nearly all of the Spiritualists feel that the missionaries when they are in the employ of the State or National Associations should come to them without any expense to them. They even go so far as to say, that they want meetings, ~~that they want the place~~ *that they want the place* to come pay the traveling expenses, hotel bills, hall rent and advertising. If they will do all this, they may come out to hear them speak in case the weather is fair. I have frequently thought that it might be well to have a fund created to hire Spiritualists to attend their meetings, so that they could see and hear just what their apathy means to the cause. There are many generous souls who are not to be classed with those to whom I refer. These few do all the work, pay all the expenses, and take all the curses.

I have visited Maine, Massachusetts, Connecticut, Pennsylvania, Delaware, Wisconsin, Minnesota and Missouri thus far in the present season. Our missionary efforts in the West have been much more successful in all respects than they were in the East. But the work done in the East, cannot but bear fruit in the future; especially such work as was done by our wide awake toilers Mr. and Mrs. E. W. Sprague. They have been faithful in every respect to their trust, and have nobly discharged their every duty.

Many of our meetings in Connecticut, were helpful in all ways, others slightly discouraging. In Maine where there are thousands of Spiritualists, it was difficult to arouse them to take any interest in public work. This is true of other sections of the country as well. It seems especially true in those States in which camp meetings exist. This has given rise to the inquiry: Do camp meetings hurt local societies, or help them? Camp meetings do good, but whether they detract from local interest, rather than add to it, is a question yet to be decided. My experience shows that those Spiritualists who pay out large sums at camp meetings each summer, usually refrain from doing one thing for the cause the remaining ten months of the year.

Local societies were organized in Belfast, Me. and Wilmington, Del. Philadelphia is doing a splendid work. Mrs. M. E. Cadwallader was seriously ill during my visit there, hence we were deprived of her valuable services. She is earnest and enthusiastic, but unfortunately ill health holds her captive. Her many friends throughout the nation will be sorry to hear of her misfortune, and will send her their best wishes for a speedy recovery. Our Sturgis Mass Meeting was a success in point of numbers, instruction and enthusiasm. Financial returns were exceedingly small, owing to an evident lack of appreciation of the hard work of the state officers on the part of many and, also, of a desire on the part of many others to get something for nothing. The people of Sturgis were not the only people who are afflicted with this disease, throughout the country the same tendency is unfortunately everywhere noticeable. The art of giving must be taught to all of our people. President Hutchison did his full duty in every respect. This is also true of Dr. E. H. Denslow, Mrs. Mary F. Ayres, Thos. Harding, and others.

West Superior, Wis. was the scene of unbounded enthusiasm from the opening of our meeting to the close. Moses Hull never did better work in his life,

and his lectures were encyclopedias of information to his hearers. The philosopher and mental scientist all enjoyed his instructive lectures. Mrs. Clara L. Stewart, the State President, was active throughout the convention, and did everything in her power to make the convention a success. She has a great executive ability, is a natural leader, and is certainly in the right place. Through her efforts a goodly sum was raised among the Spiritualists to defray the expenses of burying a body that had laid unclaimed in the morgue for six weeks. Other denominations of that city did not give the matter any attention, and felt that the undertaker should either bury the body in Potter's field, or sell the body to the College of Surgeons. This he refused to do. Mrs. Stewart solicited and obtained sufficient funds to defray the expenses of burial, and saw that the body was properly interred. She and your correspondent both officiated at the funeral.

St. Paul, Minn. was also alive with enthusiasm when I arrived there. The Spiritual Alliance was found to be actively at work, and all the members took hold with a will to make the joint meeting of the N. S. A. and the State Association a success. Crowded houses every evening, and large audiences every afternoon proved that their work had not been in vain. The financial returns were satisfactory both here and in West Superior, Wis. I spoke in Minneapolis in the Unitarian Church the last evening of the convention, and was greeted by over two hundred people. Mr. and Mrs. G. W. Kates are hard working missionaries of the Minnesota State Association, and nobly do they discharge their every duty. They are seemingly tireless in their efforts to do for the cause, and never have one moment's rest for themselves; truly are they laying up treasures in heaven. I can work seven days in the week in succession, also six nights of the week, but I do require at least one night for sleep, but they seem to be able to get along without even that one night's rest. They held three hundred and sixty-two meetings last year. This shows what workers they are.

From St. Paul I journeyed to St. Louis, Mo. where one of the grandest meetings of the year was held. Here the settled speakers, W. P. Peck and Thos. Grimshaw, have builded a Spiritualist temple upon the rock of truth, showing that continuous effort and permanency always win in the end. The itinerant system is a serious weakness, and will continue to injure our cause as long as it is maintained. Settled speakers must come or our local societies will perish.

I cannot close this letter without referring to the Spiritualist Society at Royersford, Pa. This is an extremely conservative town of some three thousand people, but the Spiritualists have established a society of fifty-six members, and are doing splendid work. Much credit is due to the family of Mr. J. A. Buchwalter for this condition of things. Mr. and Mrs. E. W. Sprague have also labored faithfully and well at this point. Mr. Sprague organized the society and gave it a good start. The Methodist Minister has seen fit to attack his Spiritualist neighbors, but they have moved on in the even tenor of their ways, and have not been at all alarmed by his onslaughts. They proved they were better posted than he was, and showed him that they knew where he obtained his ammunition with which to attack them. He did not have originality enough to present arguments of his own. He went to the Watch & Ward Society and took one of their tracts, in which all the truth of the claims of Spiritualists was freely admitted. I tried to say a few words in an indirect way upon some of the assertions made by the Reverend Gentlemen, and succeeded in showing some of his friends who were present that he could not make false statements without having them taken up by those who knew the truth. You will however hear from me again. Success to THE SUNFLOWER.

Yours for the Cause,
HARRISON D. BARRETT.

Jefferson City, Mo. March 1, 1901. S. E. 53.

The Principle of Odd Fellowship And Christianity.

On February 14, I was initiated into Colfax Rebecca Lodge; the following expresses my impressions received at the time.

The more I look into Odd-Fellowship the more I like it. It demonstrates the truth, pure and simple, and teaches how to practice it.

Its teachings rests upon the Truths contained in the Bible, but ignores the ridiculous fables and falsities inserted into the Bible by selfish man.

Odd-Fellowship is therefore far above Christianity. It teaches us how to think and practice good thoughts; it does not say "Believe and you will go to heaven;" it does not say "Support me and I (the church) will open the door of heaven for you;" it does not say "Pay me and I will forgive you your sins;" but it teaches "Do and live as those noble ones did and lived, whose exemplary lives are recorded in the Bible, and you will be rewarded."

Therefore the teachings of Odd-Fellowship are natural, logical and reasonable and any part of Christianity which looks with scorn upon it, has nothing whatever to do with the teachings of Christ. Such Christianity is a sham and a mockery and our present state of affairs or society proves this to be true.

If Christianity is a sham and a mockery, then we would not need insane asylums, houses of correction, jails and penitentiaries, etc., etc., but the ever increasing demand for more capacity in such institutions is the proof that Christianity is not what it purports to be, is not what Christ's teachings could ever result in, if lived up to it.

Christianity is not the result of Christ's teaching, but a sham and mockery; and that I do not stand alone in this opinion is proven by a publication in the Editorial of Buffalo Review of December 31, 1900, referring to a salutation-speech from the nineteenth century to the twentieth, taken down by Mark Twain, which reads as follows:

"I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiao-Chow, Manchuria, South Africa and the Philippines with her soul full of meanness, her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking glass.

MARK TWAIN.

"New York City, December 31, 1900."

The Editor wisely adds to this: "In the multitude of greetings, which welcome the new century with all its hopes and aspirations, there will not be a more timely one than this. May the soap and towel be appraised at their worth in the coming years and employed to wash clean the false face of a civilization which sins in the name of Christ and, self-deceived, glorifies in its crimes as well as in its benefactions."

True Odd-Fellowship does not need soap and towel, and therefore is better than Christianity and our institutions and annual statements of the disbursements of the funds of the different lodges prove this absolutely. Therefore let us ever be true Odd-Fellows rather than Christian, because every true Odd-Fellow is a true follower of Christ or a true Christian; but many a Christian cannot be an Odd-Fellow because the selfish man made Creed he belongs to, forbids him to join the order.

Odd-Fellowship rests upon Friendship, Love and Truth to all, and enfolds all religions aspiring to a Supreme Being; but any Creed can only be upheld by inspiring fear into its followers and thus force them into submission to the selfish personal power to the head of said Creed.

Therefore true Odd-Fellowship is spiritual freedom, Creed is spiritual slavery and death.

CHRISTIAN HAGEN.

P. G. Oriental Lodge, No 224. O. O. F.

BIG BIBLE STORIES--VOL. 2.

(Continued From First Page.)

do this he takes 140 4-5 steps per minute, each step being 30 inches. If he takes the 22 inch step he simply takes more of them in a minute so the proportion would hold good. In running he doubles this.

At this rate Goliath would take strides of 5 feet, 2 inches, and when he went out for a morning walk he would go across country at the rate of 8 miles, 1380 feet per hour, 727½ feet per minute or a little over 12 feet per second. If he ran he would easily keep up with a freight train, and if he trained as a sprinter he would need an express train to "pace" him.

Then think of his strength! He was so strong that his coat of mail weighed 5000 shekels, and his spear head 600 shekels; besides he had brass helmet, greaves, target, sword, and his spear shaft "was as a weaver's beam."

A shekel in weight was equal to 8.78 drams avoirdupois. Consequently his coat of mail weighed 171 pounds, 7¼ ounces. His spear head weighed 20 pounds, 9¼ ounces. The "weaver's beam" to which his spear shaft was compared was doubtless the beam upon which the hand weavers of ancient days hung their work. It would probably be from 4 to 5 inches in diameter, made of hard wood, and the length would depend upon the size of the work to be done on it. The reader can estimate the weight for himself as nothing definite can be given. Goliath would have no trouble in handling such a beam as his middle finger would be about 8 inches long. Then take the coat of mail, target, greaves and helmet of brass, 20 pounds, 9¼ ounces of spear head, a weaver's beam for his spear handle and this giant must have carried accoutrements for battle of not less than 400 to 600 pounds.

Then think of this giant coming out and challenging an ordinary man to battle! He came and stood out in front of the Israelites and said: "Why are ye come out to set your battle in array? am not I a Philistine and ye servants of Saul? choose you a man for you, and let him come down to me."

"If he is able to fight with me and kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

"And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together." 1 Sam. xvii. 8, 9, 10.

When Saul and the Israelites heard these words they were greatly afraid but to the wonder of all a new champion appears on the scene. Two extremes meet. Goliath and David. Goliath, a full grown warrior who has been a man of war for a life time. David, a shepherd's lad. Goliath nearly 12 feet tall. David a stripling whom his brothers said had better be at home tending to his sheep, and possibly ½ the height of Goliath.

David had been at home tending his father's sheep but had come down to the battle field to bring some bread and cheese to his brothers, three of whom were in the army. While there he heard the boasting Goliath and offered to meet him. Strange as it may seem Saul accepted him and gave him an armor which David rejected because he "had not proved it." Armed only with a shepherd's sling—a mere plaything—he selected five smooth pebbles from a brook and went out to meet the champion of the Philistines.

Naturally Goliath reviled him and threatened to kill him. But David, nothing daunted, went swiftly forward. Out comes his sling, a pebble is selected, into the sling it goes, the sling swings around his head a few times, and, then, like a shell from a modern gun, it flew straight at the giant, struck him in the forehead, sunk in, and the boasting Philistine was dead. David had no sword so he went up to Goliath, took his sword, cut his head off and carried it to Saul as a trophy.

Quite a fairy tale, is'nt it?

SECRET OF LONG LIFE.

(Continued From Page 4.)

needs a different kind. But fine silk underwear, which is the cheapest in the end, seems to be a common meeting ground. When we retire at night we should relax every muscle of the body from all tension and take full and regular inhalation through the nostrils until asleep. Suggest to ourselves that we go to bed to rest and recuperate the physical body. Sleep with the head to the north and upon the right side.

When we awaken in the morning we should open our windows and if possible face the east, and take long regular, deep breathing exercises for three minutes.

During the day in walking always walk on the ball of the foot; never throw the weight upon the heel since it jars the nervous system.

Mental gymnastics are a good thing to practice in connection with all breathing exercises. We should concentrate the mind upon why we breathe, viz. to obtain by each inspiration more life when we inhale,

and when we exhale we desire to expel from the system all the effete matter. By such breathing one can generate vital force and make nimble the stiffest muscles. Repeated during the day it will aid in overcoming many of the undesirable conditions that the human body takes on, thus exhilarating every atom, cell and organ of the body. Will power is required to concentrate the mind upon what one is doing at all times, to overcome the drifting tendency of the senses. We have twelve senses, seven full senses and five half senses, which correspond with the seven full notes and five half notes of the musical scale, and when we have these twelve senses properly developed they emerge into the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to become a self-centered, well poised being. When we become masters of ourselves and all that surrounds us the elasticity of the body and the clearness of the mind, the strength of the memory that follow the continuance of these exercises are declared to be beyond credibility, and the poise and comfort that succeeds more than repays those who understandingly practice them. This brings to each one the "Kingdom of Heaven" which is within, and no one will ever find it in any other place than within himself. We have wasted too much time in the past in looking everywhere outside of ourselves for it, and the secret of life is to be found in breath and the control of thought, because thought is like God, creative; we create our conditions and environment by the power and kind of thought we entertain. "As man thinketh so is he."



DEATH; THE MEANING AND RESULT.

Among the most interesting of the recent books is one with the above title by Mr. John K. Wilson, of Bradford, Pa. as its title indicates, it deals with death. Not, however, in its form as the "King of Terrors," but from a psychic point of view.

In narrative form are given the experience of Mr. Wilson and his friends. He became interested in Spiritualism and made a number of investigations and became convinced of its reality. He later came into contact with a gentleman, Mr. E. M. Dallas, who possessed medial powers to a remarkable degree and in the privacy of Mr. Wilson's office, with only himself and two or three friends, some of the most marvelous phenomena ever known have been experienced and an account is given in this book.

The phenomena took the form principally of independent telegraphy. The telegraph instrument and battery was placed in plain sight of everyone. The room was lighted by two large gas jets, burning full blast and everyone in the room saw and heard distinctly when the instrument worked.

The messages received comprise an extensive line of thought. It was intended to use the mediums to do certain lines of work and the plans were laid carefully. But the "best laid plans of mice and men gang aft agley" and so with this. They are now held in abeyance with the prospects that they may be renewed at almost any time.

The great value of this class of phenomena lays in the fact that was produced through the mediumship of the investigators themselves. There was no object for any attempt at deception. They met, devoted their time to it, were to quite an expense to carry out the ideas and their only object was to learn the meaning of life and its antipody, death.

Dozens of people came to the instrument and gave their messages that proved conclusively that death is not what it has been presumed to be. Names, incidents, whole histories were given and in a perfectly independent manner.

As has been before stated, it was all done through an ordinary telegraph instrument. Key and sounder were placed on a table in plain view. Two gas lights shed a thorough light upon the surroundings and the sounder clicked off, in good Morse characters, all of the messages.

Mr. Wilson kept a diary of the events with no idea of publishing them, just for the sake of having reports of what they did. Now he feels that the proceedings should be given to the public and has arranged them in a book of 560 pages of exceedingly interesting reading matter. He is a member of the Pennsylvania Bar, is a well known and reputable lawyer and gives his word of honor that the events took place exactly as stated.

The book will shed much light upon many interesting topics. It can be had at wholesale or retail of THE SUNFLOWER. Price \$1.25.



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By Moses Hull. (Only a few left and not to be reprinted.) A composed of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Everyone should have it. Price 10 cents.

Swept Away.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

WHAT IS TRUTH.

Truth is the substance; falsehood the shadow; Truth is the Light and falsehood the Darkness; Truth is the Sun's Rays that shineth forever; Falsehood the embers that soon must expire. One is the positive pole of all being; The other the negative pole of what seems; That, only by contrast makes Truth more real, And shows its own weakness to those who behold.

Truth ever leadeth while falsehood'er follows; Truth shineth brightly; though falsehood may hide For awhile its bright rays; but not for a long time. It fleeth when Truth giveth forth its full blaze. For Truth, sacred Truth! "the way, and the life is" So spoke the great Teacher whose word was divine, And like living waters it floweth forever To quench human thirst, and our spirits revive.

L. T. R. AKIN.

REST AND WORK.

This is a nervous age. We all live and have our being on a strain. Rest and peace are abstract terms. When we have any leisure, we exhaust ourselves having a good time. When we go to bed, we call up all the anxieties and perplexities that ever have, or may, afflict us, and think of them in every light and connection that can harass us.

In this way we distil a delicious misery and self-torment that eventually drives off sleep, adds undesirable gray hairs and crow's feet, consumes vitality, and is not of the slightest practical use in dealing with actual emergencies.

Most of the thinking that is done is nothing but worry. Most of the misery is imaginative. For one bridge on which we actually set foot a hundred are builded and crossed in the mind. Thinking which is based on premises of facts and proceeds to conclusions do not fret and wear the mind. It is health-giving, like rational exercise of any part of the body.

A mind kept in a constant state of uneasiness makes irritability the dominant note in a person's character. Irritability is the first stage of nervous exhaustion. If the person can be induced to "give up" at this time, and take the right road back to health, he will soon recuperate. Giving up does not mean going to bed, or even quitting work. It means relaxing mind and muscles. It means taking off the strain; preserving mental composure and physical restfulness. Reasoning oneself into a contented frame of mind by means of faith, courage, honest intent to do one's best and let the consequences take care of themselves.

Lying down, a dead weight, with closed eyes, for a few minutes. Loosening the clothing, deep breathing, and a well-ventilated work-room will aid in bringing about the needed repose.

Don't get in a hurry. Don't be petulant. Concentrate your thoughts on what you are doing. When working, work. Don't try to carry on a foreign line of thought at the same time. When you go to bed, go to sleep. That is what you are there for. Speak slowly and evenly. Move about gently. If your mind is always with you, intent on what you are doing, you will accomplish more, your work will be better, and you will derive legitimate, healthful enjoyment from doing it.

—Medical Brief.

To know fully the elements of the human mind is the most valuable knowledge that the race can obtain. No knowledge is more needed right now. If any knowledge is of assistance, a knowledge of the elements of self and all other selves is incomparably so. All education, training and culture must be chiefly haphazard without this knowledge. It is. We have watched and investigated for more than twenty years and fully realize how haphazard, unsuccessful and dangerous the efforts of teachers, parents, ministers and reformers are today without this knowledge. As a rule the state simply experiments with its children, particularly with its defectives. A defective is elementally defective.

To rectify any defect of the human mind certainly is to know specifically what the defect is. The only way that this can be known is by means of the generic elements of the mind and a scientific examination of the defective.

—Human Faculty.

HEALTHIEST SPOT ON EARTH.

The healthiest spot on earth seems to be a little hamlet in France named Aumone. There are only 40 inhabitants, 25 of whom are 80 years of age, and one is over 100. —Philadelphia Record.

It is well known the rural population of France live on fruits, nuts and grain and they are noted for their health and longevity. —Vegetarian Magazine.

Picture your brain as a powerful magnet from which radiates a force you can send where you please, a powerful substance entirely at your service the instant you know it is in your possession. Now, having generated this Thought Force, which, be it said, is conceived and brought forth in love, recognize that in every other man dwells this same love principle, and know that by recognizing it in him, you establish a magnetic chain between you, drawing him to take of what you have to bestow, giving you due payment for the same.

—Exchange.

NO RIGHT TO BE BAD TEMPERED.

A curious question arises in connection with an essay in "The Ideal Life," a book made up of the writings of Rev. Henry Drummond and brought out since his death. The contents consist of addresses delivered by Drummond at various times. One of them is called "Ill Temper." It takes the ground that bad temper is an evil which requires to be abolished like drunkenness or dishonesty or lying or anything else that makes mankind miserable.

The question which arises is this, therefore: Has a human being any right ever to indulge in a fit of ill temper? When he does so, he makes everybody around him wretched, himself included, and injures his own health. We once knew an old man who brought on epilepsy, and died of it simply by years of indulgence in a fierce and cruel temper.

The person who "raises Cain," who tears and destroys, rages and knocks down and drags out is for the time a lunatic. There is no sense or reason in him. Insanity, even temporary, is not for the good of anybody. Quite as disastrous in its effects is the kind of bad temper that sulks, that is sour and grumpy and has not a civil word for anybody. The sulky temper fit lasts longer than the furious temper fit, but one is as wicked as the other. The two, the sulker and the violent lunatic, ought to be shut up and fed on bread and water till the crazy fit is over every time there are symptoms of an attack.

A popular hallucination is that one cannot control a bad temper. Nothing is further from the truth. One can keep from stealing or lying or murder. He can abstain from doing anything not for the good of society, giving way to bad temper included. It is a crime; nothing less. Society should take toward the one who habitually indulges it the same attitude as to the thief or habitual drunkard—that he is an enemy to the community. When it becomes as much of a disgrace to give way to a fit of temper as it is to get drunk, it will soon be seen that anger can be controlled. The Outlook, commenting on Prof. Drummond's sermon says:

Society has a right to say to every member, "You have no right to indulge in ill temper; you not only owe it to yourself, but to us, to govern your temper." To treat one's fellows with habitual consideration and courtesy is not to exhibit what is sometimes called an easy going nature. It is, on the contrary, to disclose one of the highest qualities of character; for the spirit and attitude which make this treatment of one's fellows possible is not only temperamental, it is also spiritual. Many of the most agreeable men are those who, if they allowed their nature to have its own way, would be counted among the most trying and difficult. There is no excuse, therefore, for that unsocial spirit which is so constantly palliated because people charge it to inheritance or natural quality instead of regarding it as the evidence of a neglect of primary education.

—Exchange.

LILY DALE NEWS.

With the change in the weather and prospects of the snow going off soon people are beginning to talk camp and wonder what is to be the result of the summer. There are diversities of opinions. Some think the Pan American Exposition will bring a great many more visitors than on previous years while others think that it will cut down the attendance. Each side argues it from its own standpoint and makes a good case. We hope, however, that the camp of this season will equal those of recent years.

As is usual about this season of the year there are a number of applications for cottages and this argues well for the summer residents who make the camp a success.

As yet no idea can be given of the program. The Board meeting will be held the last of this month and within six weeks or two months a very definite program can be given.

So far no definite arrangements have been made for any decided improvements. Several are talking of painting. Mr. Bowers will put a new veranda in front of their cottage on Second Avenue; Mr. Fuller is ceiling and painting his cottage on South Street near THE SUNFLOWER office.

Mrs. Eliza Page brought a morning glory blossom into this office March 12. Who can beat this in a Northern climate?

Among the signs of spring was a robin which strayed in here a day or two ago. Quite a number of spring birds are here and the squirrels are showing a great deal of activity.

Mr. and Mrs. LeRoy have moved to Fredonia where Mr. LeRoy has secured a position for a year. Mrs. LeRoy expects to return during camp and have her pop corn wagon supplied with the best fresh buttered pop corn, as usual.

E. C. Williams took a business trip to Jamestown. Mrs. Champlin spent a few days in Dunkirk. C. N. Wilcox called for a day. He had just returned from a business trip through Ohio for the South Shore Seed Company, of Dunkirk. Mrs. Emma Spencer spent a few days at Laona. Fred Spencer has returned from a trip to Pennsylvania.

Mr. and Mrs. A. C. White of the Leolyn House were called to Pine Valley on account of the sickness and death of Mr. White's brother.

Mr. and Mrs. Le Morse have arrived and taken possession of the Prettyman place on the Cassadaga road. Mr. Morse is a painter and paper hanger and solicits a share of the patronage of the people this season.

Campbell Brothers arrived for a short stay after being out giving seances all winter. They have been at Atlantic City, New York, Brooklyn, Buffalo, Detroit, Cleveland, Toledo, Geneva, O. and other places. They report good results and people of the better classes interested everywhere.

Mrs. A. Tambling, her daughter Lois and son Archie—who was well known as a member of the Northwestern Orchestra of 1900—has recently purchased her brother-in-law's place at Cassadaga village where they are now located; while Mr. L. Tambling and family, have located on the Guest Farm near Lily Dale Station.

The ice harvest is finished and most of the men have returned to Buffalo.

THE SUNFLOWER office is getting out the fifth edition of Moses Hull's book "Joan, the Medium; or The Inspired Heroine of Orleans." Next week they go to work on the third edition of "Volume 1 of Big Bible Stories." The office has been very busy all winter.

There will be a meeting at the South Park House Saturday evening, March 16, to make arrangements for anniversary service and dance. Everybody is requested to attend.

G. W. Cook, who had his foot frozen on the ice, has again taken a turn for the worse and it has been decided that it will be necessary to amputate the foot. He was taken to Buffalo to the hospital where the operation will be performed. Mr. Cook has the sympathy of all in his affliction and all will join in wishing him a successful operation and speedy return to his home.

Mr. and Mrs. Winchester and Mr. Spencer, Sr. are among those who are away at present.

OBITUARY.

Mrs. Marietta O. Weller, aged 71 years, passed to spirit life at the home of Mrs. Nora Waldo, South Champion, N. Y. When the messenger came our sister bid him welcome and with joy passed into the wider apartment of life. The funeral services were conducted by Mrs. Lizzie Brewer February 4. She leaves two

daughters, Mrs. Nora Waldo and Mrs. Etta Stockwell, of Watertown, N. Y. She has been a Spiritualist for thirty years.

Alfred W. Twining brother of Mrs. Weller, passed to spirit life from South Champion, N. Y., February 7. He fell asleep without a struggle to awaken in the dawning of the perfect morning that he so desired to see. The shock to his wife and two daughters was great. He lived the beautiful teachings of Spiritualism and was beloved by all who knew him. The services, which were largely attended, were conducted by Mrs. Lizzie Brewer.

Mrs. M. C. Irving passed to spirit life from her home at St. Paul, Minn., March 1. Mrs. Irvine had been a resident of St. Paul since 1854. She was the mother of F. E. Irvine for a number of years an officer of the St. Paul Alliance. She was 68 years of age.

Light on the Other Side.

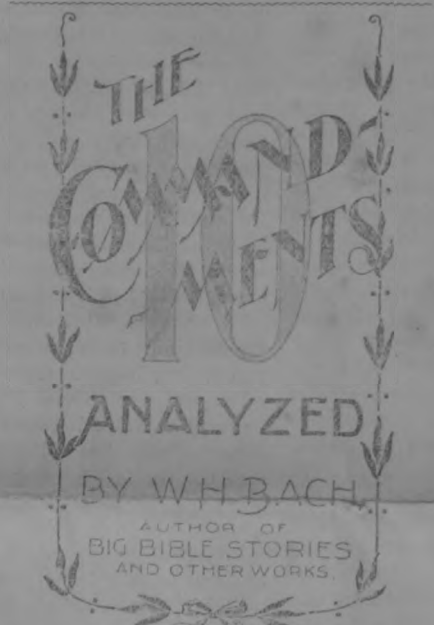
What of the clouds as they gloom on high—

Of the tempest and the tide?
Stars are born when the red stars die!
There is ever a rainbow in the sky.
There is light on the other side.

With its tempest and its tide,
The world is green and wide;
And hope today,
Lights the lonely way,
There is light on the other side.

There is ever a song in the desert drear
And springs that shall aye abide;
The rose and the lily are blooming there
And there's light on the other side;

With its tempest and its tide



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Dept. H. H. McCook, Nebraska.

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The world is green and wide;
And hope today,
Lights the lonely way—
There is light on the other side!
—Frank L. Stanton

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This is a close and searching criticism of Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism and the Supernatural. The errors and absurd teachings of Orthodox clergymen are overthrown by arguments that are pronounced perfectly unanswerable. The "Origin of Evil" is to be found in review, Price .75; postage 10 cents.

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With suggestions for More Ennobling Institutions and Philosophical Systems of Education. The question of evil—individual, social, national and general—is analyzed and explained. Paper .35; postage 3 cents. Cloth .50; postage 5 cents.

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SPIRITUAL SEANCES.

Some Remarkable Work by
CAMPBELL BROTHERS.

Campbell Brothers, the world-renowned psychics, were greeted with a large audience last night, in Memorial Hall upon their second appearance in Toledo within two weeks.

These noted mediums both appeared at the seance last night, and obtained their usual manifestations, which consist of independent typewritten messages, paintings on porcelains and slate, also written messages, and various other phenomena.

The seance comprised spirituality and tests that were truly marvelous, all occurring in a brilliantly lighted hall, and produced by an invisible agency. Paintings and writings came on slates and porcelains in a short space of time that would take artists hours and days of toil. And all paintings, messages, etc., were given to those in the audience. Messages were written on a typewriter from friends on the spirit side of life and addressed to loved ones in the audience; also numerous written messages and various other phenomena. The Campbell brothers have made twenty-two trips to Europe, and are highly endorsed by the American and European press. These are the psychics through whom life-size portraits, of which there is one in Toledo, are alleged to have come.

The program began by a few brief remarks by one of the brothers, who said that those who had come expecting to see everything connected with the philosophy explained and proven would probably be disappointed, but he hoped they would keep their eyes on the cabinet and were welcome to make a thorough investigation of the surroundings and cabinet before the exercises began, but after that they were expected to keep perfectly still. He said that those gathered there had come to witness the phenomena and not to hear the philosophy.

At the close of these introductory remarks the brothers, with others, set up their cabinet on the low platform in full view of the audience. It consisted of a portable framework about six feet high, ten feet long and four feet wide. This was covered with a black fabric. A table that belongs in the hall was placed inside before the curtains were put down. The drawer was taken out of the table and put aside on the platform. A slip of paper was given to each person present, and those who desired wrote some questions or a request for a message from the spirit world thereon. When the cabinet was set up these messages were all gathered and bound with rubber bands. They were then undone in front of a committee from the audience, placed in a pan, covered with alcohol and burned in full view of those present. The pan with the cinders was placed on the floor under the table. An ordinary Williams typewriter was then placed upon the table. One of the brothers then requested some five persons who were not Spiritualists to come forward and inspect the premises. Five persons went forward — two ladies and three gentlemen — and prowled about to their satisfaction without evidently discovering any trapdoors, etc. The curtain was then lowered over the framework, leaving an open space of two feet in front.

One of the Campbell brothers, a lady and gentleman from the audience, who said they were perfect strangers, were then placed in front of the cabinet. A popular hymn was sung. Then several handkerchiefs were placed hanging over the open space in the cabinet and another hymn sung. During the singing the handkerchiefs began to gradually rise inside the cabinet, propelled by an apparently invisible force. When the singing abated the typewriter began to click. Then paper that was shown to the audience to be perfectly blank was dropped through the open space into the cabinet. Instantly the click, click of the typewriter became more audible and rapid. It was evident that whatever force, occult or human, was operating the machine, was a professional at the business. The bell would ring and then the shifting of the machine for another line was distinctly audible. Presently paper could be heard rattling on the inside and a white message appeared in the opening in the cabinet. Then another and another in rapid succession. There were taken out by Mr. Campbell and read to the audience. There were probably twenty typewritten messages. Then some common school slates were passed in, after being carefully wiped by a lady in the audience, and also some porcelain plates.

For some time no slates appeared to return. The spirit was evidently too much engrossed in the typewriter messages which poured out in a stream. At this junction the writing machine was taken out and "Nearer My God to Thee" was sung by the audience. Presently there was loud commotion inside the dark curtains. Slates and plates rattled about. After some time a slate appeared at the opening. Thereon was beautifully painted a bunch of daisies. The reporter was shown the picture and the paint was fresh and wet. Next to appear was a porcelain plate, painted upon which was a bunch of wild red roses. These pictures were passed among the audience for inspection. The next painting to appear was a bunch of pansies. After this a number of lead pencils were thrown inside the cabinet and instantly written messages began to pour out. The scratching of pencils could plainly be heard inside. These messages were read out as fast as they appeared and many were for persons in the audience, while others were for parties who were not present.

When it came to the distribution of the pictures it was done according to messages received from the spirits. The third lady in the fifth row got a porcelain painting, and so on. The persons who received these pictures were then asked upon the platform. They were told, one at a time, to place one end of the slates into the opening in the cabinet and ask the spirit who the painting was from. The name of the

spirit it was from was written upon one corner of the slate in every instance, and those who had received the pictures admitted that the written name on the slate was that of a departed friend. Mrs. Nellie Seel, of 344 Vance St., got a beautiful landscape. The name was written by the spirit guide upon it was, "From your beloved son, Jimmie Seel." Mrs. Seel was highly elated, and told the *Times* she had prayed for something from her boy before she came to the meeting.

A bouquet of roses was passed into the cabinet. The roses had been presented to the Campbell brothers by two ladies in the audience. One was a blood red rose and the other a pale pink. In a very short time a slate appeared from the cabinet with an exact reproduction of the pink and red rose painted thereon.

The audience seemed highly pleased with the work done, and many came forward and thanked the brothers for messages, pictures, etc. The meeting was evidently a success, both financially and otherwise. The Campbell brothers will remain in the city until Friday, when they leave for the east.

Following are some of the messages alleged to have been received from the spirit world:

Get this to daughter, L. E. Nicholson. Glad to greet you again. Let people say as they please in regard to the life beyond; we prove that we live in coming in this manner to you. Father P. T. Schneider.

I come with father and Clara Kopp; love to all. Alfred Schneider.

Get this to my son Orson; I cannot send much, so many come, but can say all is well with us. Father Valentine Sage.

I want to reach my granddaughter Mrs. Irving C. Engle; and your father Engle is here and he wishes that you may all may know he is happy; no fear of death and the hereafter now, because we have met those who had gone on before. We want to say you are going to develop greater phases soon. Grandfather Mallent.

My Dear Medium: — I am here and am very glad to greet you. Black Bear and many others came with me to help you. Miss Davenport.

I also come. Mrs. McLean.

Please send this to my son, William M. Gilchrist: Dear William: Your father and I want you to know your dear ones are safe with us; dear Maggie, with Bessie and Hattie, are so happy, and as we send to you they too want you all to know what a pleasure it is to come and show you that you are remembered. Joe and Robert and your dear sister Bessie send love to you all, and I know we shall come again to you when the conditions allow us; we are happy, very happy. Mother Elizabeth Gilchrist.

To my nephew, George R. King: Yes, George, we are all right; father is with me, and says I am to tell you we are happy. Love to all. Uncle Wallace King.

For our son, Thos. F. Keogh: We want you to know that Nellie is cared for and all are happy because we now know the truth. John J. Ryan comes here too and sends greeting to all. Have no fear of death; we do love. Father Patrick and Mother Mary Keogh.

To my daughter, M. E. Potter: Yes, dear, we live on, and we are happy when we are able to come and let you know; your brother Ransom comes, too, and we send love to all. Mother Maria Hutchinson.

—The Toledo Times, February 28, 1901.

SECRET OF LONG LIFE.

JOHN F. MORGAN.

It lies in Breath and Chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct key note and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and take the chances of being evicted by the landlord — all of which is very easily done when you know the laws of Breath and Health culture, as are now being taught to over 300 pupils by Rev. Dr. Ottoman Zaradusht Hanish, Rab-Magi of Math-El-Kharman Temple, Persia, free of all charge, in a course of twelve lessons, one each week, of one hour's duration, in which the pupil is instructed in the laws and rules of health, and an exercise illustrated, which is to be practiced at home three times a day for three minutes each day, between sunrise and sunset for one week, to bring the individual into a normal condition. The exercises are very simple, yet thoroughly scientific.

DEEP BREATHING GENERATES VITALITY

and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony which is good health. The pupil is taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed, with weight of body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fist, since an open hand is liable to absorb all the vibration that is afloat in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb.

Breath is life. Correct breathing is the most important step toward consciousness of life. To gain the greatest benefits from breathing it is necessary to begin to breathe the individual breath. The purpose and object of such rhythmic breathing is to attract, re-

tain and distribute Ga-Llama (Ga-centralizing, Llama-life principle) which is contained in the oxygen of the air we breathe, and manifests its greatest effects during the light period, from sunrise to sunset. The result of this is the building of life-tissues throughout body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the expansion of the magnetic circles of individuality in which all move and have their being.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence — the mainspring of life — setting all the magnets of organic existence into activity, normalizing and centralizing the cellular tissue, building substance, insuring longevity and consequent perfect youthfulness. The newly born child breathes first before giving attention to feeding. Where the breathing is faint it must be established by vigorous manipulation to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure, wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person will only be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical student will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no longer be tried by the compounding of drugs, but will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulas will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation of higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.

THE REAL ELIXIR OF LIFE.

By right breathing one can bring himself in harmony with his creator or source of life. This is the elixir of life that the world seeks. To be in entire harmony with the creator of this universe is a privilege man possesses but does not use because he is ignorant of the powers he possesses.

Right breathing opens the door to all that is desirable. It is the key to unlock the secrets of life. It vitalizes, refines and spiritualizes all one's life forces and puts one in control of every emotion and sensation of the body, thus uniting the lower with the higher will. When we are born we breathe "Mother-Earth Breath" about three seconds at each inspiration, but we must learn to breathe the "Brain Breath," rhythmic breathing of about seven seconds to each inspiration and respiration. In all breathing exercises all strained action is to be avoided. Our clothes should be loose. Ladies should not be harnessed up with corsets. When we take our right position we need no support, the spinal column being properly adjusted. Our rooms should be well ventilated with plenty of sunshine and decorated with colors that harmonize with our different temperaments. Our clothing should also be adapted to our temperaments. While the magnetic temperament can wear to great advantage certain fabric, texture and colors the electric temperament

(Continued on Page 2.)

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Hardshell Sermon.

Noah and the Ark.

This sermon was first delivered in the summer of 1830 in Georgia, at a Methodist Camp Meeting. The speaker had just been licensed, and it was his first sermon. He was taking up the Bible in regular order for the first time in his life and had got as far as Noah and the Ark and Flood. Just before his conversion he had been reading "Goldsmith's Animated Nature" and the two together with the power and assistance of the spirit, had led to a powerful line of thinking as he stood at the work bench.

The text was:

"As it was in the days of Noah so shall the coming of the Son of Man be."

"Yes, my bretherin', the heavens of the windows were opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah; and there was Ham, and there was Shem, and there was Japhet-ah, a-l-l a-gwine into the Ark-ah.

"And there was the Elephant-ah, that g-r-e-a-t animal-ah, of which Goldsmith describes in his 'Animated Nater-ah,' what is as big as a house-ah, and his bones as big as a tree-ah, depending somewhat on the size of the tree-ah, a-l-l a-gwine into the Ark-ah. And the heavens of the windows was opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah; and there was Shem, and there was Ham, and there was Japhet-ah, a-l-l a-gwine into the Ark-ah.

"And there was the Rhinoceros-ah, that g-r-e-a-t animal-ah, of which Goldsmith describes in his 'Animated Nater-ah,' what has a g-r-e-a-t horn-ah, a stickin' right straight up out of his forward-ah, six feet long-ah, more or less-ah, depending somewhat on the length of it-ah, a-l-l a-gwine into the Ark-ah.

"And there was the Giraffe-ah, my bretherin', that ill-contrived reptile, of which Goldsmith describes in his 'Animated Nater-ah,' whose fore-legs is 25 foot long-ah, more or less-ah, depending somewhat on the length of 'em-ah, and a neck so long he can eat hay off the top of a barn-ah, depending somewhat on the hithe of the barn-ah, a-l-l a-gwine into the Ark-ah. And the heavens of the windows was opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah, and there was Shem, and there was Ham, and there was Japhet-ah, a-l-l a-gwine into the Ark-ah.

"And there was the Zebra, my bretherin', ah, that b-e-a-s-t-i-f-u-l animal, of which Goldsmith describes in his 'Animated Nater-ah,' what has three hundred stripes a-rumin' straight around his body-ah, more or less-ah, depending something on the number of stripes-ah, and vary two stripes alike-ah, a-l-l a-gwine into the Ark-ah.

"Then there was the Anaconda-ah, that g-r-e-a-t sar-pint of which Goldsmith describes in his 'Animated Nater-ah,' what can swallow six oxen at a meal-ah, providing his appetite don't call for less-ah, a-l-l a-gwine into the Ark-ah. And the heavens of the windows was opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah, and there was Shem, and there was Ham, and there was Japhet-ah, a-l-l a-gwine into the Ark-ah.

"And there was the Lion-ah, my bretherin', what is the king of beasts accordin' to scrip-ah, and who, as St. Paul says, prowls around of a night-ah, like a roaring devil-ah, a-seeking if he can't catch somebody, a-l-l a-gwine down into the Ark-ah.

"And there was the Antelope-ah, my bretherin', that frisky little critter-ah, of which Goldsmith describes in his 'Animated Nater-ah,' what can jump 75 foot straight up-ah, and twice that distance straight down-ah, providing his legs will take him that far-ah, a-l-l a-gwine into the Ark-ah. And the heavens of the windows were opened-ah, and the rain descended-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah, and there was Shem, and there was Ham, and there was Japhet-ah, a-l-l a-gwine into the Ark-ah.

"But time would fail me, my bretherin', ah to describe all the animals that went into the Ark-ah. Your patience and my strength would give out before I got half through-ah. We talk, my bretherin', about the faith of Abraham, the patience of Job-ah; but it strikes me they didn't go much ahead of old Noer-ah. It took a right smart chance of both, to gether up all the gopher-wood and pitch and other truck to build that craft-ah. I am a sort o'carpenter myself, and have some idea of the job-ah. But to hammer and maul and split away on that one thing a HUNDRED AND TWENTY YEAR-ah an' a-looking and looking for his pay in a nother world-ah, I tell ye, my bretherin', if the Lord had a sot Job at a job like that, its my opinion he'd a tuck his wife's advice inside of 50 year-ah. Besides, no doubt his righteous soul was vexed every day, hand runnin' with the filthy com-

munion of the blasphemous set that was allers-a-loferin' and a-rauntin' around-ah, a pickin' up his tools-ah and a'misplacin' of 'em and a'callin' of him an old fool or something worse-ah. And to cap the climax, he was a preacher, and had that godly generation on his hands every Sunday-ah.

"But the Lord stood by him and seed him thren the job-ah; and, when everything was ready, he didn't send Noer out to scrimmage round and hunt and scour over the wide world for to git up the critters-ah and the varmints that he wanted saved-ah. They all come to hand of their own accord-ah, and Noer only had to head 'em in an' fix 'em in their places-ah. Then he gathered up his own family, and the Lord shut him in, and the heavens of the windows was open-ah.

"But, my bretherin', Noer-ah had use for patience after this-ah. Think what a time he must a had a-feedin' and a water-in' and a cleanin' out after such a crowd-ah! Some of 'em accordin' to Goldsmith's 'Animated Nater-ah,' was carnivorous, and wanted fresh meat-ah; and some was herbivorous and wanted vegetable food-ah; and some was wormivorous and swallowed live things whole-ah; and he had to feed everything accordin' to its nater. Hence we view, my bretherin'-ah as the nater of the animals wasn't altered by going into the Ark-ah, some of 'em would roar and howl, and bark, and bray and squeal and blat, the whole endurin' night-ah, a drivin' sleep from his eyes, and slumber from his eyelets-ah; and at the first streaks of daylight the last hoof of them would set up a noise accordin' to his nater-ah and the 'Bulls of Bashan' wer'nt nowhere.

I've often wondered how their women stood it! Scrip-ah is silent on that pint-ah, but I think I know some who would be very vapory and nervous under sich circumstances-ah, and in an unguarded moment might a sed sumthing besides their prayers-ah.

"My bretherin' one more word for old Noer-ah and I will draw to a close. After the outbeatin' time he had, first and last, for so many hundred year-ah, if he did by accident or otherwise take a leetle to much wine on a certain occasion-ah, I think less ort to ben sed about it-ah. Besides, I think he was entitle-ah to spee-ah, as he made the wine his self, and accordin' to scrip-ah, 'it makes glad the heart of man-ah.'

"My bretherin', as it was in the days of Noer-ah, shall the coming of the Son of Man be-ah. The world will never be drowned again-ah. It will be sot a-fire, and burn't up root and branch, with a fervent heat-ah. Oh! What will the wretched ondome sinners do on that orful day-ah? They will be put to their wits end to ouct, and knocked straddle in every direction-ah, for all to ouct my bretherin'-ah they will behold the heavens a-darkening-ah, the seas a-roaring-ah, the tombs a-busten-ah, the mountains a-meltin'-ah, and everything, I think, will be in a confused and mighty onsettled state.

Some Items of Interest.

Alphabetical arrangement of letters was introduced into Europe 1500 B. C.
Agriculture was first treated as a science, by Triptoremus, 1600 B. C.
Animal magnetism was discovered by Anthony Mesmer, A. D. 1788.
Astronomical observations were made B. C. 2234 at Babylon.
Bayonets for the purpose of killing men were invented at Bayonne in the 17th century.
Bibles were first made in the beginning of the third century, by priests.
Broadcloth was first made in the United States by Arthur Schofield, in 1808.
Coins, both gold and silver, were first used as money about 900 years B. C.
England introduced them 560 years ago.
Coffee was discovered about 300 years ago. It is a native of Turkey and the introduction of it as a drink was at first violently opposed by the Catholic clergy. It was called the "devil's vapor."
Circulation of the blood was scientifically observed by Dr. Harvey, in 1619.
Cotton was first planted in America in 1769. The first cotton was spun in this country in 1789.
Daguerreotypes were first taken in France, in 1840, by Daguerre.
Decimal arithmetic was invented and introduced in 1602.
Printing was invented in 1440. Paper made of linen was introduced more than a century before.
Dials, for the purpose of marking the hours, called "sun-dials," were invented 555 years before Christ. The hour-glass was invented in Alexandria 300 years subsequently. Clocks were invented A. D. 1477, in Nuremberg. Pocket-watches with springs were invented by Dr. Hood, in 1658. Clocks, with pendulums, were introduced ten years before.

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CONTENTS

Introduction.
The Ten Commandments.
Two Formulas of the Ten Commandments.
All The Commandments of Value are Old.
All of the Other Commandments are Worthless.
Was Divine Wisdom Necessary to Produce the Commandments?
The New Dispensation.
What would be Put in Place of The Ten Commandments?
Some New Commandments.

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SECULARISTS AND SPIRITUALISTS.

In recent numbers of some of the free-thought papers that reach us are articles on Spiritualism and Spiritualists that are so utterly absurd that, did they not come from professed liberals, we would conclude they emanated from a most bigoted churchman. Yes, one of the most bigoted that could be found.

One of them tells about the complaints of "spooks" regarding the experiments that are made with liquid air and states that the scientists in making experiments that are made with liquid air sometimes "bottle up" spirits, place them in durance and under pressure and hold them there for a long time against their will.

What absurdity! No Spiritualist or anyone who knows anything about the study of psychic phenomena or Spiritualism would be guilty of such an absurdity. It is so ignorant as to even copy such an article into the paper.

Another thing noticed was a sarcastic article that said that Spiritualists began to date from the time of the Rochester Knockings instead of from the accepted dating. Well, suppose some do. Is there anything strange about that? Look over your own liberal (?) papers and what do you find? What does E. M. 391 mean that we find on the heading of some of them? How much worse is it for Spiritualists to date from the knockings which mark the beginning of the modern spiritual era, according to their ideas, and Liberals dating from the time of the burning of Bruno?

They have not as much reason for it as the Spiritualists have, for it marked the time that the new phenomena presented itself; while the date of the burning of Servetus, the punishment of Galileo, the breaking of power of the "Holy Inquisition" or a number of other dates might with as much force be called the beginning of the dawn of reason.

Free thought advocates should be so in reality. They claim the right to enjoy untrammelled the liberty they crave. Then be truly liberals and allow the same right to others that you would enjoy yourself.

BIG BIBLE STORIES VOL. II.

With this issue we begin the publication of "Big Bible Stories, Vol. II" which it has been impossible to begin before. It will consist of several stories and a chapter on "Peculiar Things in the Bible." Among the matter to be treated is "The Impossible Duties of the Priests," "The Great Wealth of Israel," "The Great Armies of Israel," "Solomon's Temple," "Terrible Slaughter in Israel," and several others.

It will make a book of about 130 pages or about the same as the volume already published which is now going into its third edition. The story on page 1 of this issue is a fair sample of what Volume II will be and what Vol. I is. Among the duties of each priest was to eat some hundreds of pounds of meat daily. To attend to some sixty odd funerals each day; to attend to two sacrifices for about as many births, or about one hundred and twenty sacrifices daily; Israel had more gold than the entire stock of the U. S. and England; Solomon's Temple cost about \$1,000,000,000.

Among the peculiar things will be mentioned a man who had seven sons, (no knowing how many daughters as they were not counted) and the youngest one was two years older than his father; Gideon's army fighting with lamps, fleeces of wool and trumpets; some of the "good" people of the Bible and what they did; etc., etc., etc.

The volume will be ready for delivery some time in July. A number of the stories will be printed in THE SUNFLOWER. Price of the book, nicely bound in cloth 50 cents.

MEAT OR VEGETABLES—OR BOTH.

A great discussion is now going on concerning our diet. One class tries to overcome the time-honored custom of meat-eating, making a cemetery of our stomachs, as they call it, another class claiming that a hygienic diet is the only thing while a third utilizes what is called the "venn" diet or vegetables, eggs and milk.

Against these is the class which claims that meat is a necessity.

Conditions and environments are the predominating causes that induce a race of people to determine their food. Certain climates require foods of a class entirely dissimilar from others and some occupations require foods more hearty than others.

In the tropics, it is claimed that but little meat is eaten and that mostly the lean. In the Arctic regions a finer tidbit cannot be found than a fine piece of solid whale fat or walrus blubber. In the temperate zones we see the uses of all these foods, depending to a great extent upon the labor the individual is engaged in.

We do not believe that any set rule can be laid down for the guidance of a race of people. Not even for one town. The man who has to dig the ditches for this town requires a different line of food from the banker, the editor or any of those whose occupations require mental work.

Again, outside of these considerations the vegetarian advocates must make one change before vegetarian diet can be successfully experimented with. That is expense. In looking over the *Vegetarian Magazine* we find that prices of the foods are almost prohibitory. It has been the same where the writer has tried the foods in restaurants. To get a meal requires an expense of at least three times what it costs in an ordinary restaurant and it is to this, more than to the unwillingness of the people to make a change in their food, that the failures of such ventures are assignable.

Fruits, nuts, nut butter, olive oil, in fact, everything that is used in the vegetarian regime, are very expensive. If vegetarians wish to propagate their ideas they should arrange to have it cost less, for cost is the prime desideratum. The same might apply to all classes of so-called hygienic foods.

FIRE PROTECTION FOR LILY DALE.

The *Cassadagan* requests that its readers send that paper suggestions as to how Lily Dale can be provided with fire protection the year around. We would respectfully suggest to our contemporary that we have had suggestions on the matter for the past twenty years, yet when the call came and there was a demand for fire protection, when five of our best cottages went up in smoke, there was nothing to fall back on but the "suggestions" and the neighbors' pails and pumps.

There are several water mains and a pump. But the water is drawn off in the fall as soon as there is any danger of frost, the boiler is emptied and there is no way to fill it excepting by carrying in the vicinity of 200 pails of water by hand and climbing up a ladder to empty it into the boiler. It could probably be filled in half a day and steam started. If the intake pipe was not frozen up solid, it would then give water to protect a limited portion of the camp grounds.

The winter residents of Lily Dale are solving the problem of some fire protection by buying small chemicals, about fifteen now being accessible. They hold 2½ gallons of water each which with the chemicals makes about three gallons.

THE SUNFLOWER has done its share under present arrangements by getting a large sized Babcock Chemical, holding 6 gallons of chemical fire extinguishing fluid, one gallon of which is claimed by the fire departments to equal 40 gallons of water for extinguishing purposes. It makes a gas which fire cannot burn in. As this can be recharged in two minutes, it can be made exceptionally effective for small work.

We sent for a pump and had one here that would throw a half-inch stream on the top of any building on the grounds

unless it was the Grand Hotel; but although it did all the manufacturers claim for it, it did not conform to the suggestions and was returned. It cost less than \$30 with suction hose, 50 feet of discharge hose and nozzle.

If THE SUNFLOWER might be allowed to suggest, it would say that the proper way for Lily Dale to have fire protection would be for the management to cooperate with the winter residents to secure apparatus and a place to keep it. Then we can organize a fire company, get protection for our own property and give it to the property of the Association.

Association and residents are interdependent. Without the cottages there would not be accommodations for the summer visitors. Without the Association there would be no summer visitors for the cottages. The winter residents protect the property of summer residents from sneak-thieves, vandals and fire. They make it possible for property to be left safely in cottages the year around. They are here to plant flowers and assist in beautifying the grounds in the spring and do many little things that make it both pleasant and desirable for the summer visitor. It would seem that the management has everything to win and nothing to lose by cooperating with the year-round residents for fire protection and all other purposes.

DOCTOR'S LAWS.

This winter has been exceedingly fertile in the introduction of "Doctor's Laws" but the doctors have been exceedingly unfortunate in the fact that few of them have passed.

The reasons for this state of affairs are not hard to ascertain. People have gotten tired of the assumed knowledge on the part of the "regular" medical profession and they are not only ready to experiment with new schools but are ready to support those schools by placing the same legal safeguards around them that have been placed around the older medical schools.

A recent message with a veto attached that was sent by the Governor of the State of Washington to the Legislature shows which way the wind blows and if the M. D.'s are wise, they will profit by the experience of the present winter. When such authorities as Judge Lincoln, of the Statutory Revision Committee, will make a plain statement that a Legislature has no right to enact laws as was shown by the report of his speech before the committee that had such a bill in charge in the State of New York, it should be a warning to the doctors to "hands off" for the future.

But what are these doctors complaining of? Simply that people are going to other lines of practitioners and they are losing their practice. Not another thing. All the claims they make can be charged with equally good reason to the doors of the "regulars" as they can to the "irregular" practitioners. Do Christian Scientists, Magnetic Healers, and all other classes of physicians not classed in the "regular" schools lose patients occasionally? Certainly. Do the "regulars" lose patients? Every day! Then why condemn the "irregular" more than the "regular"?

Do "irregulars" make mistakes? Yes. Do "regulars" make mistakes? Most certainly. Then why blame one class more than another? While the "regulars" can point to cases where "irregulars" have done what they ought not to, the same can be said of themselves with just as much force.

Then again, look at the drugs that are used and the "fiends" that have been made by their use. Look at the suffering that has been caused by the use of calomel, chloral, morphine, preparations of opium, and many other narcotics, not the least of which is the effects of that lately invented combination, cocaine. Doctors, of the old school, mind you, not the advanced progressive class, the very class who are advocating these laws, have made these fiends over and over again. The writer was personally acquainted with an Allopathic physician who made half a dozen "morphine fiends" in less than two years, yet these laws would protect him to practice in spite of the fact that he has done more injury than the entire number of "irregulars."

Again, what do the "regulars" mean by the term "quack" which is applied indiscriminately to all "irregular" practitioners? Do they forget that this term was applied to the men and women who have made their greatest discoveries? Was not Jenner a "quack"? He was called so, yet today the educated, "regular" physician is having laws made to compel everyone to submit to the line this "quack" discovered. Harvey discovered the circulation of the blood in practically the form it is now accepted by the world,

yet he too was branded as a "quack." A few years ago Hypnotists were "quacks" and our learned M. D.s were trying to get laws passed preventing anyone using the power who was not a physician. See the "Nigger in the fence?"

How long is it since Homeopathy was admitted as a legal school of practice? How long since the Eclectics were hooted by the "regulars"? Even today, these schools are classed among Allopathic physicians as "sugar pill doctors" and "old woman's remedies." It was not until an action for slander instituted by a Homeopathist against an Allopathic physician who called him a "quack" was sustained that Homeopathy gained a foothold on a legal basis.

We do not wish to be misunderstood. We do not advocate ignorance on the part of those who are practicing any class of healing. But we do advocate giving each school an opportunity on their own basis. An Allopath is not a judge of a Homeopath, Eclectic, Christian Scientist, Magnetic Healer or Osteopath. If the State is to enter paternalism and throw its protecting arm around one school it should do the same to all. A Board of Christian Scientists, Osteopaths, Magnetic Healers, etc. should be appointed and examine applicants for the privilege of practicing these arts.

We once heard a man tell of "removing an Ovarium Tumor from a woman's shoulder" and of curing "sciatic rheumatism in the neck." But we have also known of a number of "regular" physicians diagnosing the same case and all giving a different diagnosis. A Chicago paper once sent a lady on a tour of a number of doctor's offices, giving to each one the same list of symptoms. The diagnoses were not recognizable. All differed. Then if one class which is protected by laws can not agree among themselves, possibly the other classes who do not diagnose the cases as they do are equally capable of "guessing at the disease." An old physician once said to the writer: "They call it 'practicing medicine' and that is just what it is. Every case is an experiment. Surgery is a science; but medicine is simply experiment."

Three Days Mass Meeting Held At St. Paul, Minnesota.

The three days Mass Meeting of the Minnesota State Spiritualists Association, which was held in St. Paul, Minnesota, February 22, 23 and 24, was brought to a successful close, Sunday evening the 24, after three days spiritual feast, such as the people of this section have not enjoyed for many days and which will live in their minds as one of the brightest epochs in their lives.

The talent was of a high order and was presented in a way to make it the most attractive and impressive for which fact we have to thank the officers of the State Association and particularly G. W. Kates, who was commander-in-chief of the allied forces or as he himself expressed it "chief floor-walker." Whatever proper title he proved to be pre-eminently the right man in the right place and is entitled to the thanks of all who participated in the feast.

The members of the St. Paul Alliance vied with each other, in assisting the State Officers to entertain and care for the visitors.

The meetings throughout the entire session were well attended and highly appreciated.

The speakers and mediums were all in close touch with the inspirations and psychic forces and done such splendid work it would be difficult to say who was the more appreciated, and we think it only just to say, they were all best in the particular line of work.

The list includes, H. D. Barrett, Pres. N. S. A., Mrs. Martha E. Root, Vice Pres. Michigan State Association, Clara L. Stewart, Pres. Wisconsin State Association, Mr. and Mrs. G. W. Kates, State Missionaries for Minnesota, Mrs. Georgia Gladys Cooley, of Chicago, Mrs. Lowell, of Anoka, Minn., Mrs. Tryon and F. Raymond of Minneapolis, Mrs. J. H. Whitwell, Mrs. Rich, Mrs. Sauer, Mr. Connell and others of St. Paul.

During the session, J. S. Maxwell, Pres. S. S. A. of Minn., C. D. Pruden, Vice Pres. S. S. A. of Minn., J. P. Whitwell, Pres., St. Paul Alliance and W. C. Edwards of St. Paul, increased the interest by their timely and well chosen remarks. The writer also took advantage of the occasion to say a few words upon some of his pet hobbies.

Throughout the entire session, we were treated to a splendid musical program which was furnished by Mrs. E. A. Chadsey, Mrs. Frank Kilshaw, Miss Westfield and the Zumbach Quartette.

While the welfare of the spiritual was attended to, the wants of the physical man were not neglected and were supplied by the bountiful lunch prepared by the ladies of the state and local associations.

Every one was happy and voted the occasion a success. Everybody thanks everybody else for his or her share in the good work, and the Spiritualists are gratulating themselves on the successful termination of what we are told was one of the most successful Mass Meeting of the North West.

WILL J. ERWOOD.

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

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Dr. L. H. Freedman, the Australian Healer, is now at Springfield, Mass.

Mrs. A. L. Pettengill has our thanks for some neat shell souvenirs of California where she is spending the winter.

W. H. Walz, writes: "Enclosed find \$1.00 for two subscriptions for THE Sunflower. You certainly have the finest Spiritualist paper I have seen."

Dr. A. M. G. Wheeler has been quite sick but is now able to attend to his work. He recently filled engagements at Louisville, Ky., Indianapolis and Alexandria, Ind.

Campbell Brothers have returned to Lily Dale where all mail should be addressed to them for the next month. They will soon visit Syracuse, Toronto and other points.

Since our last appeal about \$10.00 has arrived to aid Mrs. Pardee. Complete report will be given April 1. Let us give her a few more dollars to keep her through the spring.

Mrs. Florence Walz and Mrs. Nellie Boss are holding meetings and circles at Joplin, Mo., corner Eighteenth and Pennsylvania Aves. The local papers give very complete reports of their Thursday evening lectures.

E. J. Chase writes from Buffalo: "The Buffalo Spiritual Church will hold anniversary services in Union Bank Hall, Cor. Main and Mohawk Streets, March 20. Meetings will be held afternoon and evening. Supper will also be served. Mr. Charles S. Hulbert is lecturing and Mrs. Chase is giving tests for our society. We have packed houses often turning people away on account of lack of space."

G. S. Bowen, Mechanicsville, Md., writes: "I can give a plat of land in a desirable locality to any reliable person who will build and carry on a first class sanitarium at a popular summer resort. I would be glad to promote such an institution at Point Lookout, Md." Brother Bowen is in earnest but no triflers or schemers need apply. Straightforward, upright people with ability to carry the work on properly are the only ones who need apply.

Correspondent writes. "Mary A. McFarland has opened meetings at the Sixth Street Hall, Pittsburg, Pa. Mrs. Matthews is our president and does exceedingly well. Mrs. McFarland has also been holding parlor meetings with great success describing spirit friends to the people in a humble way that brings love, peace and comfort to many souls by the aid of tests given to build up and encourage them in the walks of life."

S. D. C. writes from Hornellsville, N. Y.: "Allow me space in your valuable journal to express the appreciation of the valuable work done here by Mrs. E. H. Messersmith, of Rochester, N. Y. She has fine inspirational power, and no one can come under her influence without feeling its force. She is a fine speaker and has caused many to see and acknowledge the great truths. We hope she will return to us in the near future. We need more to keep the heaven working. Send them along."

Cor. Secretary writes: "The members of the First Spiritual Church of Syracuse, N. Y. have added greatly to their number recently and the work is gaining foothold. The teachings of the speaker, Mrs. Von Kanzler, has taught that the organization externalizes but genuine membership springs from the soul. We read from the writings of Andrew Jackson Davis, Prentice Mulford and others. The services will now be conducted by Mrs. Von Kanzler under the supervision of the society. We hope soon to add a Children's Progressive Lyceum."

H. C. Colby writes: "I read in your editorial columns that a subscriber had stopped the paper on account of an editorial article. I send you \$1.00 to renew my subscription and another name to take the place of the one who dropped out."

Thanks, brother Colby, several others have done the same. THE SUNFLOWER

simply says what it thinks. While we want to please our patrons, if anyone feels that it is not right to express an opinion editorially, they will be obliged to do without papers for editors have a habit of saying what they mean sometimes. (Ed.)

Timothy Robinson, chairman, writes: "The Light of Truth Society met at Cott's Hall, Danville, Ill., February 22 for its first annual mid-winter convention and was called to order by the chairman. The opening song was followed by invocation by our pastor, Mrs. L. J. Vaughn, after which Brother Bove made appropriate remarks and Mrs. Vaughn gave an eloquent address and tribute to Washington, February 23. Remarks by Bro. Bove and an address by the guides of Mrs. Vaughn on "The Philosophy of Life" and tests. Feb. 24 was devoted to a reunion of spirit forces, a conference in which all took part and included spirit greetings through the mediumship of many mediums present. It was an occasion long to be remembered. Music was interspersed throughout the meeting. We feel that we can cheerfully recommend Mrs. Vaughn to any desiring her services."

Estelle Fish Bâillet writes: "After a busy six weeks spent in my childhood home town giving private readings, magnetic treatments, and holding seances I returned to Herkimer to resume my work there as it comes to me. Trusting the higher powers who know what each one needs to unfold mentally, psychically, and spiritually, I do not feel discouraged. I can realize that much good has been done and those interested who can never again return to the old creeds and superstitions of the past after the harmonious and soul satisfying knowledge that the philosophy of Spiritualism gives. Your paper grows more and more interesting and is being better understood and appreciated by those who are new investigators, have never known the beautiful truths 'till now. The plaster statue of my father is now completed and will soon be placed in the Historical Library. I go to Vermont to join Mr. Bâillet and then home to attend the coming season at Lily Dale."

Julia Barbaras writes: "My good luck stopped when my advertisement ran out in THE SUNFLOWER so I renew it. I do not agree with Robert Mason who seems to uphold the Nation. Here in Minnesota the saloon keeps have a new drink called the "Carrie Nation Cocktail" that sells like "hot cakes." I have no use for saloons or people who drink and less time for Salvation Army and women of the Carrie Nation stamp. The Bible says if it was not for wine and women there would be no bad men and Carrie Nation drinks her wine if she is a church member. I give three long loud cheers for the Editor of THE SUNFLOWER and wish I was nearer to shake hands with him. Don't think I am in favor of beer. I live in a town of beer and drunkards and know what it means but I do not think it will aid any to go out and smash glasses and furniture. Begin at the seed which, when sown, grows and helps to make wine and beer; but if we stop that, what will we do for "Jesus' blood? (red wine.)"

Burr Oak, Mich. March 9, 1901. To the Members of the Y. P. S. U. It gives me great pleasure to announce the election of Miss Jennie L. De Long of 973 Hunter Ave., Columbus, Ohio as National President. Owing to the imperative demands upon his time, and failing health the president was compelled to resign some time since, and the work has consequently suffered—but he feels the Union has cause for congratulation in the selection of so able and earnest a worker as President. Under her leadership the Union will put forth a new growth and I am sure will become a power for good in the Spiritualistic ranks. It remains for me to thank the Officers and Members of the Board for their kindness and uniform courtesy in responding to all favors asked for them. My interest in the work remains as strong as ever and I wish the Union and its Officers a heartfelt Godspeed.

H. F. ARNOLD.



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CONDUCTED BY

J. Corden White.

Those who receive messages through this department are requested to send verification to this office for publication. It is a courtesy due the medium and the publishers and adds to prove the truth of Spiritualism.

John Robertson.

In my life here I can see all the conditions of those who are near and dear to me and see the change my wife wishes to make and feel sure it will be all right. My daughter Edith is with me also my brother Warren and sister Mary also Will. He wants me to say to Blanche that it is his desire that she make the change whenever she may desire and it will be all right as she will then gain a better condition than ever before in all ways. I am often in our old home surroundings as well as in your home and hope this will reach my wife Evoline. My name is John Robertson.

Corwin Mallory.

I would like to reach my mother to give her some word that I live and that the grave only contains the house I once lived in and which I have no use for any more. I find that in my life I am not burdened by any physical trouble and when I grow stronger I may be able to reach her direct, so take this way to let her know my life beyond is a blessing. My name is Corwin Mallory.

Marguerite Klais.

My mama and papa live in Chicago and I feel that they will be glad to hear a word from me. Walter and Elsa are my playmates with me here and grandma Frillmar is the one who takes care of us and so many others who want to be remembered and to come in this way will be a surprise for them. I am so glad papa understands this now. Some day I hope we will be able to come to him better than ever. Your Loving Daughter.

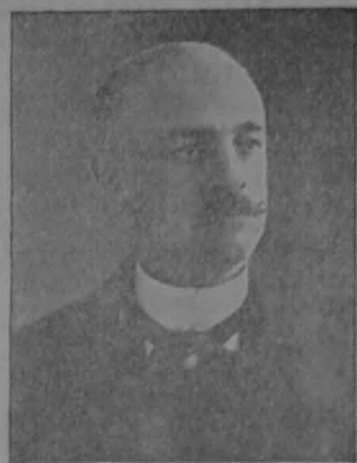
Mrs. Catherine Willhelmy.

I hope my coming in this way will be of benefit. I have been in the new life nearly two years and some said it was sad that my daughter Marie could not stay upon the earth life. I wanted her with me and know it is best she is. We have had so much kindness shown to us by Rosa and Maggie Hemmeter and others. My daughter only remained eleven days after I came and I received her in this new life and don't regret it for I can now care for her better than to have her remain upon earth. I have friends in Cleveland, O.

Mrs. Jennie Cummings.

How happy I am to be able to come in this way for I know I can reach my dear husband and my children as they often look over the paper and ask why they do not receive some word from me in this way. But dear Charles we must each take some time to give us we may desire. I bring my son Teddie who wants you to know that he has not forgotten you, also your father, John. He has been so good to me also all the other dear ones. I am glad to see the way you are doing about the farm and know you will some day be able to see me. I want all the doubt that comes to your mind cast aside and look forward to the time when we shall be together to part no more. Then you will understand better the principle of the physical life for I now realize that the earth life is just a school of experience that unfolds us for this new birth. Ever seek for the truth.

I receive the influence of four spirits forms; two of them want to reach their father at Conneaut, O. and the other two come to me as father and mother. They all come as one band of spirit forces who seem uneasy about the physical condition of G. R. K. and want to advise him to use care, because there are



C. Walter Lynn,

THE CELEBRATED

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AND

GIFTED PSYCHIC.

trying physical conditions to pass through before very long, and in so doing he will be able to go along much better. The gentleman is beyond medium age and gives the name of George Knight and one of the ladies is his wife while the other two come as daughters and give the name of Jennie Barnes, and says her dear one will soon gain the truth of life beyond. The other gives the name of Lettie K. Smith. The last two are sisters and want to reach their father G. R. Knight.

F. CORDEN WHITE.

VERIFICATIONS.

The message from Frank Powell, published in THE SUNFLOWER of February 15, 1901 is correct in every particular, also the names of my other brothers and sisters and daughter mentioned in the message. Words fail to express the happiness it gave me to hear from my loved ones again as it has been so long since they have been able to reach me. I wish to thank Mr. White also the Editor. The message department is so interesting to me.

Mrs. JULIA FOGLES.

Kinross, Pa.

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MRS. J. C. HOWARD.
Clinton, N. C., Feb. 1st, 1900.

Dear Dr. Loucks—I am truly sorry that your treatment cured me when everything else failed. I know I would not have been able to do it had it been for your treatment. I am sure that you are the truth. I feel that I cannot do enough for what you have done for me. I am ever your friend.
MRS. DAVID CLIFTON.
Clinton, N. C., Oct. 10, 1900.

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