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BIG BIBLE STORIES.

BY W. H. BACH

By W. H. BACH.

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CHAPTER II.

THE IMPOSSIBLE DUTIES OF THE PRIESTS.

It has always been supposed by those outside of the ranks that the priesthood had an unusually easy time. So much was this the case that it was a common saying when a boy was indisposed towards labor or to settle down to anything definite that they "would have to make a minister of him."

This was all very well between the two extremes of the past and present; but during Bible times when priests had to work for a living, and the present, when clergymen are as good as anyone else so long as they behave themselves, it is slightly different.

According to the Bible, the position of priest at the time of Moses was no sinecure. There was no walking around preaching one or two sermons a week, visiting the "widow and the fatherless" and "feeding yellow legged chickens." It was business from morning to night.

By referring to Volume 1, Chapters III and IX, it will be seen that the Israelites numbered a little over 3,000,000 people when they went out of Egypt. When they had been out about a year they numbered the fighting men and using the ratio usually considered between the fighting men and the number of people, it gave them a population of 3,017,550.

Aaron and his two sons, Eleazar and Ithamar, were the only priests for this multitude during Aaron's lifetime (Ex. xl, Lev. i.) and their duties were something enormous.

Supposing there were four clergymen in the city of New York, which would give about the same proportion of priests to the population, think what a time they would have doing the work that a clergyman is called upon to do. Then think that during Bible times this work was made much harder by the varied offerings and ceremonies that were ordered by the Levitical code.

Let us consider them to a slight degree. It would be impossible to make an exhaustive calculation as it would require the entire number of pages that are allotted for this book to do so.

First, think of the funerals! The average annual death rate, per hundred population, of Italy, France, England, Prussia, Bavaria, Austria, Switzerland, Spain, and Russia in Europe, is 2.86 which would cause the population to change once in a little less than 35 years although mortuary statisticians call 33 years a generation.

But we are giving these stories the benefit of every doubt so we will take the estimate first made, which is based on actual figures, and as it embraces some of the most civilized and some not so highly civilized nations it will be a very reasonable estimate to use. At this rate the deaths among the caravan of the Israelites would be 86,301.93 per year or a little over 239 each day. This would give each priest 79 funerals daily with an additional one every second day.

Funerals were not like they are today either. The clergymen did not come there and go away again as is the case at present. Each event in the lives of the Israelites had to be settled by some kind of a sacrifice and usually there were two. Everyone who touched the dead body had to be purified by an offering and the priests had to prepare and burn these sacrifices.

Then the matter of births came in. To increase the population as fast as the Bible tells us it was increased, from 70 people to a vast nation

KNOWLEDGE OF THE SPIRIT.

JOHN P. COOKE.

Knowledge, as an aspect of the divine life, challenges the attention of the liberal, rational minds of this age; for this is one of the secrets of wisdom, to know and to rightly apprehend the inner life.

The material universe, as such, is necessarily unknowable without the spiritual ego; the indwelling living light; the soul in man, the microcosm; the oversoul of the great world; the divine mind. Now be it observed, that along with whatever an intelligence knows, it must as the ground and condition of its knowledge, have cognizance of itself; that is the *me* or *self* is the common rallying ground, the digester of all outward facts.

Knowledge does not obtain without an ego or subject; object plus subject is the condition of any and all knowledge. Strictly speaking, all the real light that there is emanates from the divine ego, the spirit sun or subjective being of the universe; the doctrine of our spiritual philosophy sets out from this central, basic truth that all the inner life, light and love of the world emanates perpetually and constantly from the divine sun.

The world was not made and assigned over to the keeping of certain laws and this disconnected from God and those perverts who have entered the second death, the outer darkness, being attracted to those animal conditions; they have lost or broken connection with the over-soul, light and life, who sustains all by the breathing of his life into their bodily forms.

For man is a form, an organic form, receptive of the breath of life; a babe does not receive the living, individual breath until the earth air penetrates its lungs, and so it becomes a living soul, this is super added to its animal body, thus, perfecting its vital connection with the great world soul in which it must live and move and have its being, if it drops out of that divine attraction, its body alone falls back to matter and darkness, for the earth can claim its own elements; the spirit is from above, from the electric life of nature and if it is normally progressed goes forward through the various veils or grades of matter towards its own home or attraction in spirit.

So let us distinctly perceive that all spiritual and natural life is a continual gift and breathing from God, who controls our lives by his own law; all our power, on every plane of life, man, spirit or angel, is an overflowing gift from that infinite love.

Your power to read these lines, as mine to write them is as much his gift, a privilege of life which he accords to us, as if it was now made manifest for the first time. All the powers of light, life, love, knowledge, and goodness are qualities of his life in us, they come from him, as heat, actinism, etc., come from the natural sun. Real knowledge is, in its root, its inner being and essence, of the absolute life itself; there is between the divine knowing and our knowledge in its deepest penetration, no difference, they become identical, for it is the life of the infinite moral being and will of the Universe.

Man's intelligence is only an expression of the divine nature and of man's greatest felicity is the returning through nature, by knowledge, out of the manifoldness of this world to the absolute unity of being, the inner life and the divine harmony of all.

Thus the development of human nature in its fulfillment is the becoming rational through freedom, apperception and developed personality, we yield to the attraction of divinity—as the author of the Harmonial Philosophy states it:

"Arabula is the perfect, the eternal, love-light and light-love of the universe, and when it dwelleth in our superior consciousness, we not only love it without fear, but also love tenderly all humanity, and even the least and lowest things of the earth and the earth itself and likewise all things in the starry heavens, with a love that is unutterable, mysterious, sublime and blossoming with happiness."

ARE THE BIBLE AND SHAKESPEARE ALL?

Somebody has said that after the Bible and Shakespeare there is nothing new left for anybody to say. Ever since I could handle a pen I have been told it was presumptuous for anybody to write, since hundreds of years ago great poets and authors said everything that was worth saying.

This may be true. The sun rose billions of years ago; yet lamps, gas and electric lights lend

cheer and brightness to the civilized world over! And out on the meadow little glow-worms light the path for love's wings to fly, irrespective of the fact that the sun had risen in China and will rise here tomorrow. Everything is old or new, stale or fresh, according to our point of view.

It is fortunate to have a common turn of mind and to find common things entertaining. To some the eternal panorama of the seasons is always a new experience.

Every spring is re-birth into early youth. When we realize that no two faces or people were ever encountered who were quite the same, it is a fact to marvel over.

When I encounter the blase youth who is enchanted with life because he has seen, felt and experienced everything, I am amused by his egotism and sorry for his blindness. Why not look again, O youth? Why not feel again—and experience again?

You will find no two sunrises or sunsets the same. You will feel a new joy and a new pain with old experiences if you take note of your sensations, and you will find life surprisingly interesting if you get out of your linen box of conceit and look about you a bit. It is only an evidence of undeveloped powers of appreciating small miracles and vast blessings—or else it is an indication of impaired digestion and overtaxed emotion.

Solomon was wise in some things and foolish in others, I fear, or he would never have become so sated with all things. The true wisdom lies in keeping a reserve fund of pleasure in life to the end.

ELLA WHEELER WILCOX.

Inspiration.

MRS. E. A. PROSSER

Written for THE SUNFLOWER.

Hearing the voices from the invisible realms is a blessing all should covet and so conform themselves, that unto them this priceless boon may be given. Learn to concentrate your forces and let the inspiration drift in upon your awakened senses, like sunshine through the open door. 'Tis no illusion, 'tis no dream; many if not all of you may realize the presence of the angel hosts, if you but train your mind to listen to the still small voice, which brings you messages of love, messages of gladness, messages of assurance of immortality, messages of wisdom concerning life's duties and the greater lessons awaiting the soul when freed from the material structure.

These lessons are given to you, from time to time, in language there is no mistaking, when you choose to understand and profit by the lessons given. Many, very many refuse to accept or take them to themselves, because of the inconvenience it would bring into their lives and very many desire us to give into their keeping unearned, the results of many years of careful study and persistent application. If by so doing we could place your feet side by side with ours, in spiritual development and unfoldment, then would we gladly give to you of the uttermost of our understanding. But you without the preliminary lessons would no more understand the true measure of such instruction, than would a scholar understand the advanced branches of mathematics, without having mastered the preceding lessons thereof, such is the law of all things and each must learn life's lessons for himself, with reason weighing all things and making deductions therefrom.

In the first place learn to make the best possible use of your material surroundings. Make your present life such a joy unto yourself and others that you shall long to live many years, or the full span of physical endurance. To do this successfully, to experience soul exaltation, that will make all things a joy indeed, will necessitate a close walk with the inner man, thus a greater knowledge of infinity. The spiritually minded, have ever an ideal to them grandly sublime regarding the Great Unknown. To even try to delineate to another this ideal brings disappointment, because of the inability of finite mind, to portray the infinite, but to build ideals concerning it, should be your daily thought and day by day you will grow nearer and nearer the great ideal or real.

To council together concerning each other's experience is also wise, for thus will you be led to understand that which to you seemed insensible, then too, will you be leading your brother and sister up the gleaming heights of understanding and fulfilling the will of God, be unto each other as helpmates, sharing life's woes as well as life's joys and scattering around you the sunshine of loving words and deeds, that your pathway may be blest, as you journey through life on the material plane and that your soul may be bright, undimmed by strife or selfishness,

FROM N. S. A. HEADQUARTERS.

Your readers may be pleased that the N. S. A. Home has been presented with two life size portraits, handsomely framed, which now adorn, and glorify the walls of the Free Library. These are faithful likenesses of their originals, namely Luther Colby, the veteran editor of the *Banner of Light*, that staunch and noble exponent of Spiritualism through the press, of more than forty years; and John Pierpont, patriot, poet, philanthropist and Spiritualist, who was president of the First National Spiritual Association, nearly forty years since. Both of these grand apostles of human freedom are now in the spirit world, from which they continue their faithful work for humanity, through every instrumentality that they can reach. The portraits mentioned are suitably inscribed on their gold frames, and now they are each highly honored in the home of this National Association, where the pioneers and loyal workers in Spiritualism are never forgotten or ignored. These portraits are the gift of a friend of the cause, and of the noble intelligence they represent. He has not commissioned me to mention his name, and I refrain from doing so, until I have his permission.

The N. S. A. is now well supplied with portraits and pictures, until its quarters are extended as its friends hope to see it in a coming year.

Spiritualists every where should awaken to the danger that menaces their liberties. Legislation for the restriction of the practice of medicine and healing, and for the curtailment of religious freedom, and against mediums, threatens in no less than eighteen states; and it behooves Spiritualists to be at the front with protests against the passage of any bill, or the enactment of any law, in their respective states against the natural rights and liberty of themselves and their fellow men.

The work in Washington proceeds as usual. The First Association is now blessed by the teaching of Professor W. H. Peck of St. Louis, and his lectures are grand, logical, Spiritualistic. C. Fannie Allyn served the society in February, and did a far reaching work. We hope for a revival in behalf of the cause. The Psychological and Educational Society here is at the front, and is moving steadily on; it contemplates many practical and progressive works for the future, and its outlook is a good one.

MARY T. LONGLEY, Secretary.

A Letter From Cleveland, Ohio.

The writer wishes to announce a most enthusiastic meeting held Sunday evening in the large reception parlors of Lake View Flats, Cleveland, by the Rev. Frank McKinley, of Sandusky, Ohio at which were gathered a large number of prominent citizens. After Mr. McKinley was placed under control by his guide "The Rev. Dr. Burkhardt" he gave a most eloquent lecture, using for a text "Live as though you were dead, so that when death comes you may live everlasting." After the lecture, which was thoroughly enjoyed by all present, Mr. McKinley was controlled by the Night-in-gale singer, Jenny Lind, rendering the ever beautiful "Sweet Spirit Hear my Prayer" which was most touching and convinced all present, beyond doubt, of Spirit return. This was followed by numerous platform tests after which his many friends wished him God speed and anxiously await an early return when he will ever receive in this city a most hearty welcome.

HENRY B. JACOBS.

THE SUNFLOWER,
ONE YEAR 50c

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BIG BIBLE STORIES. VOLUME 2.

BY W. H. BACH

(Continued From First Page.)

numbering 603,550 fighting men in 216 years, the births must have outnumbered the deaths by a very large percentage. As the population doubled every 14 years to reach this number, (See Chapter ix, Volume I.) it is a very simple matter to find the number of births that would occur daily and as two offerings were necessary, a sin and a burnt offering, the priests would be obliged to make twice the number of offerings that there were births.

We have seen that, using the accepted ratio, the deaths would be 86,301.93 per year. In fourteen years there would be 1,208,227 deaths which would have to be replaced by births. Then there must be an additional 3,017,550 births to double the present population, or a total of 4,225,777 births, not allowing anything for the additional number that would of necessity be born to keep up the proportion of the increasing population, which would, if calculated, make the number nearly double the above figures. But without this it would make an average of births of 827 per day and the three priests would have to offer, for births alone, 827 lambs daily and the same number of young pigeons.

In all our calculations we allow that half of the time is devoted to work and half to rest and recreation. Therefore these priests would have to kill 827 lambs and 827 pigeons in twelve hours or at the rate of one every 26.8 seconds. When it is understood that these animals had to have the fat stripped from them and have the "inwards washed with water" be "plucked" and "the inwards removed" the reader can judge how rapidly these priests worked. Besides this they were obliged to eat certain parts of the offering after it was "burnt" and then carry the offal outside the camp. As the camp could not have covered less than five square miles, this was no slight job.

Do not think this was all they had to do. Every time the Israelites turned around they had to make an offering. If a man or woman got sick, they had to make sin and purification offerings. When any of nature's faculties were used, a sacrifice was necessary. Women were obliged to make an offering each month. If there were as many women of bearing age as there were fighting men, and that would be a just estimate, it would require 7,346,150 sacrifices each year or 21,496 per day, or 7165 sacrifices daily for each priest. As this sacrifice or offering of purification (Lev. xv. 19-23.) consisted of "two turtle doves or two young pigeons," it would be necessary for the priests to kill, pluck, take out the crop and inwards, burn, carry out the offal and eat a certain portion of 14,330 turtle doves and young pigeons daily in addition to what has been before mentioned.

It is getting along in the day and probably neither Aaron or his sons are very hungry, but that makes no difference. Some man has not been quite so good as he ought to be and as the priests have nothing to do, he brings a sin and a meat offering. Aaron and his sons immediately begin, dress the lamb and bullock properly and "wave" the blood "before the Lord" and "heave" the shoulder "before the Lord" and then offer it with fire as a "sweet savor unto the Lord." Of course they had to eat part of it to see if it was good and tender.

About this time comes the sacred feast of the passover. Like our Thanksgiving, it must be properly celebrated. A lamb must be killed for each house or if the house is too small to eat a whole lamb, neighbors join together. At the time of the first passover the people killed the lambs themselves but as the priests were afterwards appointed to kill the animals for all sacrificial purposes, it is reasonable to suppose that it included this ceremonial also.

603,550 fighting men would not comprise less than half as many families and let us estimate that on an average each two families would be large enough to consume a lamb. That would not be very much of a family when we consider the capacity those people evidently had for food if the Bible gives a correct estimate. Then, as we will give the story, every possible chance we will make an even thing of it and say that 150,000 lambs were required for this feast. The priests sprinkled the blood with their hands or each priest sprinkled the blood of 50,000 lambs that day; or taking the twelve hours for it, they sprinkled the blood of 70 lambs a minute, besides "flaying" them. Later on there was too much of it to do for them to get the work done so the Levites flayed them after going through a purification ceremonial and the priests only sprinkle the blood. Bishop Colenso claims this killing and sprinkling all took place in two hours. If this is the case, the lambs were killed

at the rate of 1,250 per minute and the priests sprinkled the blood at the rate of 416 2/3 lambs per minute or nearly 7 a second. As they had to sprinkle the blood 7 times for each lamb, there must have been some quite rapid sprinkling done.

It has been said that the Israelites had to make an offering every time they turned around. This may seem like a strong statement but Lev. v. and vi. fully justifies the statement. If they heard anyone swear or swore themselves they must make a trespass offering; if they touched any unclean thing, a carcass of an animal, any unclean animal or creeping thing, or any human offal, or a diseased person, or a dead body, if they sinned through ignorance, or committed a "trespass against the Lord," told a lie, or found something and deceived anyone about, or give false witness of any kind, a trespass offering was necessary.

This consisted of a lamb or two turtle doves or young pigeons, except where they sinned through ignorance when the sacrifice of a ram was necessary.

Under such conditions we cannot expect that a person would live through more than one week without doing something that would require an offering. Consequently we must add to the foregoing 3,017,550 of these trespass offering per week or 431,078.6 per day; 143,693 for each of the priests. Working 12 hours a day this would be 199.57 per minute or 3 1/4 sacrifices per second.

Now for a grand finale. 239 funerals each day and allowing that two persons handled the dead body, with two sacrificial offerings for each person, four sacrifices for each dead person, 956 sacrifices daily; 827 births, two sacrifices each, 1,754 sacrifices; 21,496 sacrifices daily for the women; 431,078 sacrifices daily for general violations and we have a grand total of 455,285 sacrifices daily for three priests to officiate at. This would be at the rate of 151,761 per day, 12,647 per hour, 210 2/3 per minute, or 3 1/2 each second for each priest. As many of the sacrifices were of two animals, we will estimate an average of 5 animals to be killed, dressed, and offered as a burnt offering every second by each priest, in addition to 35 sprinklings of blood.

At different times Moses and the priests "spoke to all the people at the door of the tabernacle." What a job! It is almost impossible for any speaker to make himself audible, in any kind of a hall, to 10,000 people. It is claimed that some speakers can when their voices are remarkably clear and everything is favorable. But in this case there was over 300 times that number and while traveling through the wilderness, without adequate hall room, and the people spreading out on a plane of about five square miles, their throats were undoubtedly a little out of order when they got through. Finally the Lord instructed them to make silver trumpets and the priests, in addition to the other light duties we have mentioned, made the bugle calls for all purposes.

Then think of the remarkable things they did in connection with their priestly duties as a side issue. For instance: When Moses went up into the mountain the Israelites got tired of Jehovah as a reigning deity and decided to make a god of their own. Aaron called for the gold they had and put it into a fire. It melted and run down into the bottom and when the fire went out Aaron fished around in the ashes and took out a "golden calf." The Israelites evidently had more confidence in this calf than they had in Jehovah for they immediately commenced to worship it instead of Jehovah. When Moses found it out he was so angry that he broke the slates he had been forty days in getting, and had gone without food and drink all that time to get; then he took the calf burned it in the fire, ground it to a powder, poured it on the top of some water and made the Israelites drink it. He settled this particular "golden calf," but the whole world has been worshipping it ever since. Probably Aaron did this as a little relaxation after his manifold duties as priest.

But seriously: Why not look at all such stories, even if found in a so-called sacred book, exactly as we would all others. It reminds us of a story told of a very strong man whom, it was said, once lived in Minneapolis, Minn. It was claimed that he carried such a heavy load of lead on a certain occasion that he sunk up to his knees in the stone pavement every step he took. Boys who had just come to the city stood in wonder looking at a depression in the sidewalk, where, the other boys told them, he had stepped while carrying the load. Of course the places where he had went in so deep had to be fixed so they were not in evidence.

There is as much reason in one story as in the other.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

ROLL THE STONE OF SELF AWAY.

A THOUGHT CURE.

Our thoughts are moulding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires and not our acts,
There is no pathway of escape;
No priest-made creed can alter facts.

Salvation is not begged or bought,
Too long this selfish hope sufficed;
Too long man reeked with lawless tho't,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from Religion's tree.
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questioned mysteries yet unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still, small voice of Love,
Which sends this simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies;
"Go roll the stone of self away,
And let the Christ within thee rise."
—ELLA WHEELER WILCOX.

TRY THIS.

Begin by trying to conquer the habit,
almost universal, of pushing yourself
forward. This arises from personality.
Do not monopolize the conversation.
Keep in the background. If someone
begins to tell you about himself and his
doings, do not take the first chance to
tell him about yourself, but listen to
him and talk solely to bring him out,
and when he has finished suppress in
yourself the desire to talk about your-
self, your experiences and opinions.
Do not ask a question unless you in-
tend to listen to the answer and enquire
into its value. Try to recollect that
you are a very small affair in the world
and that people around you do not value
you and grieve not when you are
absent. Your only greatness lies in
your inner true Self, and it is not desir-
ous of obtaining the applause of others.
If you will follow these directions for
one week you will find they will take
considerable effect, and you will begin to
discover a part of the meaning of the
saying: "Man know Thyself."

WILLIAM QUAN JUDGE.

THE TRUTH FACE TO FACE.

In me there shines
The soul of whole,
Encent'ring and
Encircling all.
'Twixt God and man
There is no wall.
Effect and cause
In me e're roll.

PANDITA F. K. LALANA.

PSYCHOMETRY AND ASTROLOGY.

The phonograph is a materialization
of the law of psychometry. Every sound
and every scene leaves an enduring im-
pression upon everything around it, and
the highest sensitive psychometrist is able
to see or feel with more or less accuracy
the repetition of these scenes that have
passed, or re-awaken the long silent
sounds upon touching the article that
bears their record, although unperceived
to ordinary mortals.

Thus to the born psychometrist the
past is ever present, but not so in the
future. Here is the difference between
Psychometry and Astrology. The future
has left no record in the rocks or other
articles, as the vibrations are not yet
put in action; hence the psychometrists
may read the past, but the "future is a
blank."

The Astrologer reads past events from
aspects formed by the planets at vari-
ous times, and as he can calculate
to a day when those aspects will again
occur at any time, the future is as plain
to him in the life of an individual as is
the past, and if he is correct in the past
it necessarily follows that he will be in
the future, unless by due warning the
individual avoids some of the evils that
are threatened. But this he cannot
always do, try as he will, and the
Astrologer's predictions are generally ful-
filled. —The Psychic Research Review.

and hetero-suggestion it seems strange
that any rational thinker, or up-to-date
reader should indulge in such foolish and
unwarranted statements, knowing as they
must that they only react upon them-
selves.

We have been told by various philoso-
phers of the past ages that "as we sow
we reap," and "all that a man is, is the
result of all that he has thought." But
with many who do not care to think for
themselves, it is even yet as it was in
the days of Jesus who "did not many
mighty works in Capernaum because of
their unbelief."

Cases similar to the foregoing and
even more wonderful are transpiring all
in accordance with scientific explanation.
Surely the majority of mankind must
sooner or later become convinced and
enlightened on these topics.

Mrs. J. E. HYDE.

Somebody wants to know if the no-
breakfast way of living is't just for
"fat people." It is meant for everybody
but harvest hands, for only such can
brave the dangers of "three squares" a
day. We who have outgrown heavy
labor are still inclined to hang on to the
eating habit gained on that plane of
growth. The result is "bad blood,"
constipation, etc. A highly organized
nervous system can no more stand with
impunity the heavy load on its stomach
than it can stand the heavy labor of a
Chinese coolie. "Two squares" a day is
enough for us Americans—one and a
half is better.

—Nautilus.

LILY DALE NEWS.

Camp opens July 12, closes Aug- ust 25.

Charles Campbell took a short busi-
ness trip.

Miss Etta Prettyman picked some
wild flowers the 25th.

Mrs. Frank Boughton of Warren, Pa.,
was a guest of Mrs. C. F. Spencer over
Sunday.

Charles Wildrick has secured a posi-
tion as steward in the Hotel Gratiot at
Dunkirk.

A. Campbell had quite a severe sick-
ness for a few days, but has entirely re-
covered.

C. A. Shaw has secured a position with
the Jamestown Novelty Works and ex-
pects to move his family there in a few
days.

Mrs. Cook went to Buffalo to be in at-
tendance on her husband during his oper-
ation at the hospital. She returned to
Randolph with the remains.

Miss Keenan has returned and has a
stock of goods for the summer trade.
She will supply the ladies with all the
"fancy fixin's" they require during their
visit here.

Frank Fuller has repaired and painted
his building just west of THE SUNFLOW-
ER office and put a complete stock of
groceries in it. He will carry paints and
a small stock of hardware.

Miss Stein, of New York City is stop-
ping at the Green Cottage for a short
time. Mrs. Lola Ely of Corry, Pa., is
visiting at C. B. Turner's. Mrs. Space is
visiting her sister, Mrs. A. C. White, at
the Leolyn.

Spring is here. The robins are build-
ing their nests and the snow is rapidly
leaving. The lakes are higher than they
have been known for years, and but for
the mild weather which has taken the
snow off gradually it would have been a
bad flood. As it is, some cellars on the
low parts of the grounds are flooded,
THE SUNFLOWER'S among them.

H. S. Bennett spent a few days in the
vicinity. He is interested in a town on a
new line of railroad in Oklahoma which
he wishes to settle as a Spiritualist
community. He reports the finest kind of
land, plenty of water and several streams.
Parties desiring information on the
subject can address him at 915 Main
Street, Kansas City, Mo., Care Frisco
Land Co. They have tourist rates.

F. A. Smith, whom many will remem-
ber as the landlord of the Leolyn for two
seasons, writes from Dorothy, N. J.,
under date of March 10: "When your
last issue reached us and you spoke of
'beautiful snow' and lots of it. We have
bare grounds and lovely weather. One
of our neighbors plants early peas to-
morrow. Sorry to hear of fire and loss
of cottages."

Probably one of the most peculiar ac-
cidents that has ever happened, fell to
T. J. Skidmore's lot a few days ago.
While returning from a trip to Pittsburg,
Pa., one of the swinging ventilating
doors in the top of the car, fell, the
corner striking him on the head. He
had on a heavy fur cap, which was all

that saved him from a serious injury.
The railroad officials say that it is the
first accident of the kind they ever heard
of.

We had another fire scare March 26th,
caused by a chimney burning out in the
Smith cottage on Melrose Park. In an
incredibly short space of time a num-
ber of chemicals were there, prepared to
deal with the flames if any put in an ap-
pearance. One of them was turned down
the chimney while another was used to
extinguish some sparks that worked
through the chimney between the parti-
tions. About fifteen of these chemicals
are now available for fire protection and
are very effective when used in the early
stage of a fire.

George W. Cook who went to the Buf-
falo General Hospital to have his leg
amputated, died March 27th. It was
first amputated just above the ankle,
but symptoms of gangrene showing, it
was again operated on near the thigh.
After suffering both of these amputations,
gangrene attacked the other foot and
caused his death. He has been a cot-
tage owner for a number of years and a
resident for two years. He was con-
scious to the last and requested Mrs.
Cook to thank the citizens of Lily Dale
for their kindness and sympathy during
his sickness. The body was taken to
Randolph for burial.

A Junior Naturalist Club has been or-
ganized at Lily Dale by Mrs. J. E. Hyde.
All club work performed in a parliamen-
tary manner. The children elected officers
by ballot, as follows: Julia Watson,
Pres., Fay Johnson, Vice, Pansy Wilcox,
Sec'y, and Harry Champlin, Treas. Meet-
ings held at the school house Saturdays
at 2 p. m. All boys and girls over five
are invited to join the club. The work
is free to all being carried on under the
appropriation made by N. Y. State for
University extension of agricultural
knowledge. The club "dues" are in the
form of letters and drawings sent to the
Bureau of Nature Study, Cornell Univer-
sity, N. Y. Each pupil sending four let-
ters or drawings receives a badge pin.
The club receives a charter from the
State. The purpose of work in this club
is to train youthful minds in the study
and love of Nature; to teach them inde-
pendence of thought and business action,
kindness to animals and consequently to
humanity and the development of indi-
viduality.

The Nature Study work inaugurated
in N. Y., is rapidly extending to other
states and countries. Over 21,000 boys
and girls have already responded. A cor-
dial invitation is extended to any one in-
terested in this work, to visit the club
at any of their sessions. The exercises
will be varied by music, physical culture
and points relative to health, such as
proper methods of breathing, walking,
etc. All questions relative to the work
oral or by letter, will be cheerfully re-
sponded to by the conductor, Mrs. Hyde.

Mrs. Densmore, Elizabeth Vignier, Miss
Beebe and Mrs. Buckley returned from
the south and are comfortably domiciled
in Mrs. Densmore's home, Shady Side.

ANNIVERSARY SERVICES.

The citizens of Lily Dale celebrated the
Fifty-third Anniversary of the advent of
Modern Spiritualism with appropriate
services the 28, 30 and 31. Thursday
evening, March 28, was devoted to a
dance in Library Hall. It was well
attended taking the bad roads into con-
sideration. Saturday evening was de-
voted to a progressive Euchre card party
nine tables gathered and played twelve
games. The prizes were contributed by
Campbell Brothers and were awarded
as follows: First ladies' prize, a beauti-
ful vase. This was tied between Mrs. P.
A. Foote, Mrs. Maggie Turner and Mrs.
A. C. White. Mrs. Foote defeated her
colleagues and carried home the prize.
First gents' prize, was a fine inkstand
awarded to Earl Turner; ladies' foot
prize, a box of fruit soap, Mrs. Lutgen;
gents' foot prize, a nut cracker, Harry
Griswold.

Sunday services were conducted by Mrs.
Clara Watson who delivered one of the
best addresses we have listened to for
some time. It was practical and gave
many ideas to carry away.

The afternoon program consisted of
song, "Swinging in the Grapevine Swing,"
E. W. Phillips of Cassadaga; remarks
by A. Gaston; solo, "Midnight Wind,"
Miss Mamie Alden of Cassadaga; address
by Mrs. Clara Watson of Jamestown,
duet, Mrs. Ely and Mrs. Wildrick. The pro-
gram was well rendered and fully appre-
ciated.

SUNDAY EVENING

was devoted to an entertainment con-
sisting of readings, recitations, etc., in
which the school children took a promi-
nent part and did exceedingly well. The
exercises were opened by a piano solo by

Miss Margaret Keough, followed by a
recitation, "A Day in March," by Laurel
Stone; Recitation, "The Sacrament," by
Miss Etta Prettyman; recitation, "Wo-
man," Miss Edith Green; duet, "She was
Happy 'till She Met You," Mrs. Ely and
Mr. Witherell; reading, "Two Angels,"
by Longfellow, A. Campbell; Song, "Not
Ashamed of Jesus," Miss Lulu Hearn;
recitation, "Learning Her Arithmetic
Lesson," Winnie Wilcox; duet, "Two Sis-
ters From the Same Old Home," Pansy
and Fern Wilcox; recitation, "What Lit-
tle Folks are Made of," Essie Turner;
duet, Marie and Lulu Dayton; recitation,
"Fourteen Hundred Difficulties," Mrs.
Best; song, Mrs. Wildrick; recitation,
"The Baby at Our House," Ruth Dye;
piano solo, Mrs. Fenton; song by the
Junior Quartette, consisting of Harry
Champlin, Ross Spencer, Fay Johnson
and Harry Griswold.

At the conclusion a vote of thanks was
tendered to the committees who had the
arrangements in charge, to Mr. Green
and Mr. Arent for decorating the hall
and to the people of Cassadaga who so
kindly aided us by their cooperation and
presence.

Among the recent visitors to camp are
A. Gaston, Miss Kate Peate, D. B. Mer-
ritt, Mr. and Mrs. Truman Allen and
daughter, C. Hagen. A. S. Prather, of
Falconer was here looking up the details
of the meeting of the Veteran's Union, a
branch of the G. A. R. which will hold a
gathering on the grounds during the camp.

LILY DALE ADVERTISEMENTS.

FOR information concerning cottages at Lily
Dale Camp, for sale or rent, furnished or
unfurnished, large or small, send for particulars
early.

Mrs. Nellie Warren, Lily Dale, N. Y.

FOR RENT.

Eight room cottage on Melrose
Park, near entrance. Six room
cottage on South street, both
well situated and furnished. For
particulars write to

Emma J. Huff,
Lake Helen, Florida.

Will You PAINT or PAPER This Spring?
LEE MORSE.

Painter and Paper Hanger, Solicits Your
Patronage.

Several years experience enables me to do your
work well, and on reasonable terms. A stock of
Wall Paper on hand, also sample books from Chi-
cago and New York dealers to select from. Send a
postal. Estimates given.

On Cassadaga Road, Lily Dale, N. Y.

BOYS AND GIRLS WANTED.

To send for 20 packages of Flavoring Powders.
You sell them for 10 cents per package which
will bring \$2.00. You keep \$1.00 for your work
and send me \$1.00. These powders are very
strong and excellent for flavoring cakes, custards,
ice cream, etc. Can be sold in most any house.
When once used, always used. Will send post
paid, one package for 10 cents or three for 25c.
Address all orders to

Mrs. N. G. Best, Box 195, Lily Dale, N. Y.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

Our Bible: Who Wrote It? When—
Where—How? Is it Infallible?

A Voice from the Higher Criticism. The latest
of Moses Hull's books, with portrait; 432
pages. While this book furnishes a more
definite inside knowledge of the Bible, and its
contents, how and when it was made, and
how it is to be interpreted, than any other
book in the Line of Liberal Literature, it also
gives a brief history of the Canon, and
of other Bibles and Religions. Every one needs
it as a hand-book of definite knowledge of
Bibles—their origin and contents. Price, post
paid, \$1.00. A small edition has been printed
on thinner paper which will be sent postpaid
for 75 cents.

Encyclopedia of Biblical Spiritualism;
With Portrait of the Author.

This is one of the most entertaining books
that ever came from the pen of Moses Hull.
It contains references to several hundred
places in the Bible where Spiritualism is
proved or implied, and exhibits the Bible in a
new light. Besides this, it contains a brief
sketch of what is known of the origin of the
books of the Bible. Ministers, doctors, law-

ment proving that Jesus was only a medium,
subject to all the conditions of modern medi-
cine. It also shows that all the manifesta-
tions throughout the Old and New Testaments
were under the same control; that mediums
require today; and that the coming of Christ
is the return of mediocrity to the world.
Price 25 cents. A few bound in cloth 35 cents.
Will be ready January 1, 1901.

Joan, the Medium;

Or, the Inspired Heroine of O'Leary. By Moses
Hull. This is at once the most truthful history
of Joan of Arc, and one of the most convincing
arguments on Spiritualism ever written. Vic-
tor Hugo said: "Joan of Arc was the only
person who ever had control of an army at
the age of eighteen years, and the only gen-
eral who never made a mistake." No novel
was ever more interesting; no history more
true than this pamphlet. Price 25c.

All About Devils.

Or, an Inquiry as to whether Modern Spiritu-
alism and other Great Reformers came from
His Satanic Majesty and His Subordinates in
the Kingdom of Darkness. By Moses Hull.
60 pages, Price 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies.

A review of Rev. T. De Witt and Rev. Frank
De Witt Talmage's oft repeated attacks on
Spiritualism. This is not dry argument; it is
learned, logical and witty. It is filled with
just such arguments as are needed to meet the
stock arguments that are used every day to
kill Spiritualism. Moses Hull shows that
every one of the Talmagean arguments has
a sharper edge to be used against themselves
than the one they use against Spiritualism.
48 well printed pages. Price 10 cents.

The Spiritual Birth;

or Death and Its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell.
By Moses Hull. This pamphlet besides giving
the Spiritualistic interpretations of many
things in the Bible never before given, explains
the heavens and hells believed in by the Spiritu-
alists. Price 10 cents.

WILL FOUND A VOICELESS CHURCH

Chicago's latest religious organization is in for a "quiet time." It is called the Auto-Life society. Silent worship is its chief characterization—its differentiation from other religious bodies. It has no fixed theological tenets. Everything in its view is concentrated in an introspective devotion in accordance with its ideas all personal strength—all mental and intellectual force is derived from the silent attitude in worship. But absolute silence is not regarded by the Auto-Life society as the best form of introspective worship; the members believe that a nice, good organ, under the touch of a master hand, with the tremulo stop out at full length and the sun falling through soft-hued glass, makes a blending of color and harmony that attains the perfect atmosphere of silent worship.

A church or a hall of such a character is to be secured in the downtown district and it will be opened all day and most of the evening so that the autos who want to retire from the roar and rumble of commerce, the clanging of the cable train gongs and the thousand and one confused street noises may step aside a moment and bury themselves in the solitude of the hall of worship and with half-closed eyelids and relaxed muscles draw inspiration from the restfulness of silent devotion.

MULFORD THE ORIGINATOR.

The late Prentice Mulford was the originator of the "church of the silent devotion." Mulford was called by his followers and his imitators a great progressive thinker because he beautified the rest cure idea by weaving around it a gauze of mysticism and spoke of it as the demonstration of the "vital thoughts" and the "silent power of the mind."

The proposed downtown church is called a "retreat" by the members of the new cult, and as soon as the money can be secured the ideas of the people who want a quiet time as a form of religion will be carried into effect.

A few side frills have been put on the movement at the outset by combining the "silent devotion" of Mulford with the breath culture and the health culture of a Persian named Hanish, who styles himself the rad-magi of Math-El-Kharman temple, Persia, and who has been teaching people for some time in Chicago the proper way to breathe in order to get the best out of life. This combination of silence, abstraction and respiration in the form of a religious cult without any scriptural canons is relied on by the Auto-Life society to captivate the people of nearly all sects.

Yesterday morning the new organization held a meeting at the Masonic Temple and Dr. Hanish discoursed on the beauties of silence in the matter of devotion and talked about the great things that the mind can grasp and the ethical side of man accumulate by keeping silent and thinking to slow music. Most of the doctor's sermon was devoted to "sun worship," which is one of his side lines of devotional method.

SOCIETY HAS ITS OFFICERS.

The president of the Auto-Life society is John A. Walgren, an attorney with an office in the Ashland block. Cassius M. Loomis is the vice president. John F. Morgan is the sentinel and among the women who are infatuated with the new worship are:

Misses—
Ida M. Berggren Anna Carlen.
May F. Powers Dr. J. E. Tompkins
Teresa Armitage

Dr. Tompkins' office in the Masonic Temple is the temporary retreat of the society except during the hours that she occupies it in attending to her patients. There is no music in the rooms and while the office is up thirteen floors it has not escaped entirely from the noise of the city and it lacks being an ideal place for the devotional indulgences of the cult. The society has its hopes centered on Kimball hall and its members believe there will be a rapid increase of devotees, so that the hall can be secured.

"It has a big pipe organ and will furnish the musical auxiliary so essential for a perfect peace and an inspired thought," said one of the members yesterday. "We want to get that hall or some other with a good organ and pay an organist and hire a choir to lull us into an earthly heaven when we are weary and fretful of business cares."

Chicago Chronicle, March 17.

MEDIUMSHIP AND ITS DEVELOPMENT

—AND—

How to Mesmerize . . .

. . . To Assist Development.

By W. H. BACH.

Sixth Edition. Paper 25 Cents.
FOR SALE AT THIS OFFICE.

FACE TO FACE.

The following poem was written by Paul Hamilton Hayne shortly before his death. Speaking of it, he said: "I wish the world to know that this is my view of death, as a dying man."

Sad mortal could'st thou but know
What truly it means to die,
The wings of thy soul would glow
And the hopes of thy heart beat high;
Thou would'st turn from the skeptical schools
And laugh their jargon to scorn,
As the babble of midnight fools,
Ere the morning of truth be born;
And Earth's madness above,
In a kingdom of stormless breath—
I gaze on the glory of love
In the unveiled face of Death.

I tell thee, his face is fair
As the moon bow's amber rings,
And the gleam in his unbound hair,
Like the flush of a thousand springs,
His smile is the fathomless beam
Of the star-shrine's sacred light,
When the summers of Southland dream
In the lap of the holy Night.
For I, earth's blindness above,
In a kingdom of tranquil breath—
I gaze on the marvel of love
In the unveiled face of Death.

In his eyes a heaven there dwells—
But they hold few mysteries now—
And his pity for earth's farewells
Half furrows that shining brow;
Souls taken from time's cold tide
He folds to his fostering breast,
And the tears of their grief are dried
Ere they enter the courts of rest;
And still earth's madness above,
In a kingdom of stormless breath—
I gaze on a light that is love
In the unveiled face of Death.

Through the splendor of stars impeared
In the glow of their far-off grace,
He is soaring world by world,
With the souls in his strong embrace;
Lone ethers, unstirred by wind,
At the passage of Death grow sweet
With the fragrance that floats behind
The flash of his winged retreat;
And I, earth's madness above,
'Mid a kingdom of peaceful breath
Have gazed on the luster of love
In the unveiled face of Death.

But beyond the stars and the sun
I can follow him still on his way,
Till the pearl-white gates are won
In the calm of the central day;
For the voices of fond acclaim
Thrill down from the place of souls,
As Death with a touch like flame
Unclosed the goal of goals.
And from heavens of heavens above
God speaketh with tranquil breath—
My angel of perfect love
Is the angel men call Death.

THE BILLVILLE DEBATE.

Bretherin' had a meetin'—jest as lively
as could be;
Subject fer discussion: "Is Salvation Really Free?"

Fer the rival meetin' houses talked it
out from dark ter dawn,
That they'd save the Presbyterians, but—
the Methodists wuz gone!

The Baptists said 'twuz sartin as the
morain' follered night
That they had the road ter glory an'
wuz runnin' of it right;
An' the proud Episcopalians said the
thing wuz plain as day
That they'd have ter take the gospel the
Episcopalian way!

The Methodists was 'mong 'em an' holdin'
ter their place,
An' stickin' ter their privilege of fallin'
way from grace;

An' so, they met together, jest as earnest
as could be,

Ter settle that big question: "Is Salvation
Really Free?"

They talked from dark ter day-time—
they shouted out their views:
They made the pulpit trimble—ripped
the railin' off the pews;

But they come ter no decision 'till a
preacher says, says he:
"It's sartin' in this neighborhood, salva-
tion's really free!"

"I'll prove it! Come up, brethren, till
you're all in hearin' reach;
Jest tell me whar's that salary you prom-
ised me to preach?"

You've been feedin' on the gospel till the
souls of you are fat,
An' the preacher's coat is threadbare an'
the wind howls through his hat!

"You listen to the sarmon, but the
whole contented crowd,
When we take up a collection are a-snorin'
long and loud!

Can't bear the hymn we're singin'—the
basket never see,

An' it's my unbiased judgment that you've
got salvation free!"

The Presbyterian preacher said he'd sign
his name ter that;

The Baptists said 'twuz sartin that the
brother had it pat!

The Episcopalians joined him thar: 'Twuz
plain as plain could be

The people in that neighborhood had
got salvation free!

One man laid down a dollar; another
one give five;

Then tens an' twenties fluttered still the
meetin' looked alive!

An' the last seen of the preachers— they
wuz jottin' down their notes

An' havin' of their measures took fer
bran' new broadcloth coats!

—Atlanta Constitution.

THE PEERLESS REFORMER.

In discussing the religious question a
writer says: "Humanity will follow in
the footsteps of the Christ as ardently
as it has already subdued and overrun
the earth." The important considerations
are to raise the standard of morals—to
make humanity wiser and better.

The following blindly in the footsteps
of the Christ is not in accord with his
teachings—he said his followers would
do still greater works. The turning of
water into wine, as was reported to
have been done at Cana, was not a wise
and commendable act, and those who
insist that the Nazarine was the highest
type of all the ages are grossly ignorant
or blinded by prejudice. This nation ex-
pends \$1,000,000,000 annually in intoxi-
cating beverages, and the wreckage and
ruin resulting from its use is appalling.

As a great religious reformer prohibited
intoxicating beverages several hundred
years before the birth of Christ and his
creed embracing the Jewish command-
ments, which the Son of Man declared
would save, it is evident that there is a
greater, grander teacher than the Judean
carpenter, and his name is Buddha. As
indicating the character of that faith,
which greatly exceeds in number of ad-
herents any other religion, the divine
story states that after measureless striv-
ing and self-purification, Buddha had
gained the right to enter Nirvana, but
with compassion filling his heart, he put
his merited reward aside and resolved to
remain without to teach and to help un-

til every child of earth should have be-
come his disciple and until every disciple
should enter Nirvana before him."

Such should be the aspiration of all
lovers of Allah—of all who desire to
made his creatures wiser and better."

—Quaker.

THE FAITHS OF WASHINGTON LINCOLN
AND GRANT.

About a year ago that able and pro-
gressive lecturer and author, Professor
Remsburg, in response for information
concerning the faith of Lincoln and some
of the prominent fathers of the republic
published the following:

"If Washington, Lincoln or Grant ac-
knowledge the divinity of Christ it
ought to be an easy matter to prove it.
As an incentive I make the following of-
fer: I will give \$100.00 for a sentence in
Washington's writings or speeches ac-
knowledging the divinity of Christ. 2—
I will give \$100.00 for a sentence in Lin-
coln's writings or speeches acknowleg-
ing the divinity of Christ. 3—I will give
\$100.00 for a sentence in Grant's writ-
ings acknowleging the divinity of Christ.
My book 'Abraham Lincoln—Was he a
Christian' contains everything that could
be obtained both pro and con on the
question. It gives the testimony of 100
witnesses."

There has not been, so far as I know,
any claimant for the \$100.00. The faiths
of the fathers of the republic were sub-
stantially theistic.

That distinguished author, the late Pro-
fessor Asa Gray, announced that he was
a convinced theist. That cult includes
about all the scholars, original investi-
gators, and eminent statesmen of the
world. Nearly every president of this re-
public repudiated traditionalism and were
of the theistic school. President Garfield,
in the latter part of his life, abandoned
the secret in doctrine.

The compact dictum of a great poet,
should be remembered: "Love and serve
the highest and best." Also that of Ab-
raham who voiced his conception of
man's actions: "If you seek me you shall
find me. If you search for me with your
whole heart."—Quaker.

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Newsy Notes From England.

WRITTEN FOR THE SUNFLOWER.

ALFRED KITSON.

DEAR SUNFLOWER: Once more I essay to chronicle of few events of the doings and happenings in Old England, for the information and delectation of your readers.

The police have been very busy of late inventing ways and means for bringing professors of palmistry under the lash of the law. Numerous cases have been heard in our law courts of late, in which the informants were the wives of the local police and in nearly every case a conviction has been obtained, much to the annoyance and discomfort of the parties concerned. Intimations of appeal are occasionally heard of; but whether these will be proceeded with or not time alone can tell.

The all absorbing topic in the Spiritualistic press and circles, is the new leading basis that is to be obtained for the "Spiritualists National Federation." For seven years there has been a growing desire to have a legal standing, either by "deed poll," similar to the Methodist, or as a company. The former idea seemed to gain favor for several years. But its adoption would have necessitated the drafting of a creed, the vesting of all trusts in a "legal hundred," or some other representative number, who would be life members so long as they keep within the legal limits. These and other minor points caused a reaction in favor of some other method that would not bind Spiritualists in the manner indicated. The most feasible of which seemed to be a modified form of the Companies' Act, and the Executive Committee was instructed to prepare a draft of the same, which duly appeared.

An Interim Conference was held at Blackpool, on February 23 and 24, to consider the draft copy, which proved to be a good representative assembly. Mr. John Venables of Walsall, presided; Mr. J. J. Morse of London, acted as reporter to the house and Mr. Bateman, the solicitor who had prepared the draft, was on the rostrum and rendered excellent service in answering questions bearing on legal issues and phraseology.

The solicitor briefly explained to the conference that there were four methods whereby they may have gained legislation and the privileges of holding property. First—By obtaining a royal charter, the expense of which was too great. Second—By special Act of Parliament; which had many disadvantages. Third—By incorporation under the Companies' Act, which gave them all they needed in the simplest possible manner. Fourth—By acting through trustees, as did the Methodist, but as they did not desire a long creed fastened upon the local societies, as in the case of the Methodist and as they wish local branches to have perfect autonomy, such a trust deed would be inimical to the independence of the societies and lead to a governing body being established which would rule the societies. The model trust deed did not suit their purposes; if the Federation had its whole property vested in trustees, a new conveyance would of necessity have to be executed after every change of the E. C. and so at every Conference.

The expenses of incorporation as a limited liability company, with permission to delete the word "liability," would be larger the cost of incorporation for profit, but it would be the cheapest and best for them to obtain what they desired. This legal pronouncement seemed to remove a large amount of opposition that had threatened much trouble and the work of amending the "draft," was at once proceeded with.

It was decided to change the name of the Federation to the Spiritualists' National Union and that the minimum subscription for ordinary members be 5s., the same for societies, who should also pay a capitation fee of one penny per member in all cases where their roll shows they have over sixty. It was not pointed out that societies as such, will not be members of the S. N. U., it will be their representatives who will, in future be the members, which is likely to cause misunderstanding between the Union and the societies. It was decided that when the interests of societies were especially involved that only their representatives shall be allowed to vote if nine of their number demanded the same.

When the question of the relationship of Lyceums to the S. N. U. came on for discussion it was decided that Lyceums constitute the "Sunday Schools" of the societies and that having their own Union, they would be affiliated to the S. N. U. by representatives. The same rule would apply to all other Unions, Federation and Guilds.

The following declarations of Principles were agreed to and inserted in the Memorandum of Association: "The fatherhood of God; The brotherhood of Man; The continued existence of the human soul; Personal responsibility; Compensation and retribution hereafter for all the good or evil deeds done on earth and eternal progress open to every human soul."

After a lengthy discussion on the question as to who were Spiritualists it was agreed that the term should apply to all who subscribed to the principles. In case any member is charged with misconduct and is summoned before the Council to answer the same, he is to be allowed railway in case he is unable to afford the same, so that no injustice will be done to him.

The session closed with the customary votes of thanks. All seemed pleased with the result of their deliberations. The claims of the Lyceum Union to the support of Spiritualists has lately been recognized in a most liberal manner by Mr. Alfred Snedley, President of the B. S. L. Union, who has made an unconditional donation of the entire edition of 5,000 copies of a book lately published by him at 2s each, entitled "Reminiscences." This munificent gift was followed by his good wife who made two donations of £2 each. One of which was to the permanent Secretary Fund and the other to the Lyceum Home. The formation of Lyceums continues, several of which have applied

for Charters of Membership, which has been granted. There are now 113 on the Union's Roll, some of which have over 200 members. No doubt the coming Lyceum Conference will have a tendency to induce more societies to do their duty to the children.

AN APPEAL FROM CANADA.

I am writing to ask you to do a favor, yet not for myself, but for the cause of Spiritualism, which we mentally believe in.

There is much persecution of believers in Toronto, recently and for the second time our esteemed friends and co-workers, Mr. and Mrs. Marcotte and Mrs. Nichols—with others—have to submit to the disgrace of standing in a public police court for so-called trial; which simply means a triumph of ignorant men, who happen to be in power.

These men know nothing whatever of this truth, but call it "fortune telling, witchcraft," etc. and act under a law made in the reign of the Georges, centuries old. The only way to educate or teach them is to send them literature. THE SUNFLOWER of February 15 are articles "Distinguished Divines on Spiritualism," and "The Spiritual in Literature" in January 15, perhaps also "A strange Power" in I think October, or any other strong articles you think good. I especially like the first two I name, it will show them that educated thinking men and women believe it something besides "a vulgar and cheap fraud." Please if you have them, send those copies to Judge McDougall, Toronto; if you feel like sparing other copies to Hartley Dewar, Crown Attorney, Toronto. I leave it with you to help the cause, am not sure that it would be advisable to send the one February 1, in which "New York Spiritualists wake up." Your editorial on Queen Victoria is effective, for she was a Spiritualist. Use your own judgment, methinks I hear you ask: "Why not send your own copies?" I have and do send them where they will do good.

The Marcottes are fine people, developing fast and are conscientious in their work and lives. They propose being at Lily Dale Camp this coming summer; where I also shall hope to be. CARA.

Inspiration.

(Continued from Page 1.)

when the physical form shall have dropped away and the immortal part of man entered the next stage of development. There are many trials to be encountered in earth life, as you all know, but as you receive and overcome the evils of life so shall be your reward, or your regret where ye fail to bring gems from every trial.

Half the ills of life are multiplied, their sting rehearsed, the evil results gloated over as a priceless treasure—such a course should be shunned—magnify only that which enhances life's pleasures and the darkness will flee away, or at least so much of it, that you will wonder that you once thought the world filled with sadness and gloom. That which you may now cherish as life's saddest experience, should be tempered, with the assurance that your loved ones do live and are with you, though to you invisible and that their transition, is their gain, and that they await the time, when you too, shall have laid aside the mortal form no more to part, with even the semblance of parting.

Give freely of all that goes to constitute happiness. Let no shadow linger in the pathway of thy fellowman that is in thy power to dispell. As ye sow, so shall ye reap and the harvest is inevitable; therefore, I charge you to be a faithful husbandman, taking good care that all the seed sown, should be perfect, that the harvest may be full, and that no weeds grow in this garden of the soul but that all should be as fair and clean as the tiller thereof can make it and leave the ground in suitable condition for those who came after.

Friends, not only your own soul is dwarfed, when you fail in your duties, but examples you should have set, are missing, or made and the very air is tainted or refined as the case may be, by your presence. Have you not a desire that the good shall be with you? Do you think joy comes to you through cultivating the evil conditions of life? Nay, my friends, not even in this material life, can you truly expect enjoyment in any other, than that which surely leads you away from the evils and vices of the material life. Seek then to live to your highest ideals of right, even praying for the divine guidance, to lead you on, into the light of understanding of life's duties, that your life may be fitted for the more eternal realms, where sinning is no more, for all shall know the uses of each experience and profit thereby.

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For ages the church and those who stand at its head have taken upon themselves the burden or as they call it, the duty of attempting to control all the different branches of secular life. The ministers have tried to become censors of public affairs and in their pulpits they condemn everything that does not appear to have a roseate hue through the glasses they wear.

Why should this be tolerated any longer?

We say it ought not to be. We say that clergymen should attend strictly to the lines of work laid down for them and not attempt to interfere in the affairs of men of which they know nothing.

As a rule, clergymen do not understand the affairs of life. They do not come in contact with the real life of the progressive world, the men who make and shape the life of the country and therefore have no idea of what is to be the outcome of any line of action that comes up than do the people of foreign countries whose interests are so different that they cannot realize the necessities of the case.

The average business man has no time to hob nob with a priest, no matter what his denomination. His time is occupied with the affairs of the world. With "bulls and bears" perhaps, or with the cares of a business and the close acquaintances they make are the women of their churches.

Absolutely no excuse can be given for permitting the clergy to rule as they have in the past. They have always been baronies on the Ship of Progress. They have always stood at the gate of every great institution with their anathemas and curses provided that institution did not do as they thought should be done.

To carry their point they have not always been particular in observing the Ninth Commandment. When they presented petitions for closing the World's Fair on Sunday, they presented petitions from at least two states that contained more names than the entire population of the state. Think of it! in one state every inhabitant of the state signed the petition and 55,000 little rascals signed it before they were born. But that is not astonishing when we remember that King Jehoram was the father of seven boys and no knowing how many girls two years before he was born—if we accept the Bible statement backed by Josephus.

Now the clergy, with a few exceptions, are trying to close the gates of the Pan-American on Sunday. What for? Will good Christians go on Sunday? Certainly not if they are sincere. If they are not sincere they will be hypocrites and not Christians. Those who go would not attend church anyway and there is no evidence that it is any more wicked to go to see a great exposition on Sunday than it is to walk along the streets and look in the store windows which are dressed carefully every Saturday for the express benefit of Sunday sightseers. Christians or non-Christian storekeepers do this indiscriminately.

Then what a farce these Sunday observance laws are anyway. Why not begin with the class who are always violating them. The clergy. They do all of their work on Sunday. A choir singer once condemned the writer severely for doing work on Sunday. The reply was, "How much worse is it for me to work on Sunday than it is for you? You sing in the choir on Sunday and get paid for it." His reply was, "Well, I don't practice on Sunday!" jerked out with a snap. The reply made him very angry. It was, "Your church don't pay you for practicing. They pay you for singing. They don't care when you practice or whether you practice at all if you only sing well enough to attract a crowd on Sunday."

Let clergymen attend to their legitimate duties and they will accomplish more good. Only ill to them can result from interfering with the affairs of life of which they are not familiar.

NAME ON THE SKY

is the title of a new paper published in Chicago. Its name describes it to perfection. It purports to be the organ of a band of ancient spirits of whom "old Father Adam" and "old Mother Eve" as well as Methuselah, Noah, in fact, all of the grandees of the past and present are members. The publisher announces that he will not allow any advertisements in the paper which is evidence that he must look for his support from the sky. As a literary curiosity it is worth looking at. The publisher modestly announces that it "will have the largest circulation of any paper in America" and that "it will be published weekly at \$4 per year."

THIRD EDITION OF

BIG BIBLE STORIES.

THE SUNFLOWER is just issuing the Third Edition of Volume 1 of Big Bible Stories, by W. H. Bach. Some little time ago Dr. Talmage offered \$100 for any "infidel book" that had gone through two editions. If anyone can induce him to do as he agreed, we would like \$200 from him. One for the third edition of Big Bible Stories and the other for the sixth edition of Mediumship. We will use the money to publish Volume 2 of Big Bible Stories so there will be another "Infidel Book."

As we have published the 24th thousand of Mattie Hull's Songsters, the fifth edition of Joan the Medium, the fourth of The Spiritual Birth, the sixth of Jesus and the Mediums, all by Moses Hull, the blowhard Doctor would have to pay a good many hundreds if he did as he said he would. We wonder how many editions of Paine's Age of Reason have been printed?

BUFFALO ITEMS.

THE SUNFLOWER is an ever welcome guest in Buffalo.

All four of our spiritual societies are in a good healthy and flourishing condition.

The First Spiritual Church are to celebrate the 53d anniversary with a two day session and have invited everyone to attend.

Mrs. Mattie Hull, wishes for engagements at camp meetings the coming season, she is an excellent platform lecturer and Lyceum teacher. Her address is 72 York St., Buffalo, N. Y.

Moses Hull's trip to Albany seems to have delayed all action upon the Wagner Bill and all of our mediums are now satisfied that both the bills against mediumship are to be defeated.

J. Stone Armstrong, M. D., the husband of Mrs. Augusta Armstrong, the lecturer, left earth life for spirit land on the 4th day of March 1901. Lyman C. Howe officiated at the funeral, the body was cremated, this being the Doctor's desire.

Brother Charles Waldow of Buffalo who was an old time Spiritualist and devoted the summer seasons to his Lily Dale residence and gardens, departed this earth life on the 22nd. Mrs. Clara Watson of Jamestown officiated at the funeral and the Hiram Lodge of Masons officiated at the services at the crematory.

The Buffalo Enquirer does a nice thing for the Spiritualists every Saturday in the afternoon issue. The following is the style that they adopt to advertise us in the Sunday church column. Spiritualists should see that this paper is patronized by our people.

SPIRITUAL.

First Church, Prospect Avenue and Jersey Street—Rev. Moses Hull, pastor. Services at 10:30 a. m. and 7:30 p. m. Lyceum and Bible class at 11:30 a. m. Morning subject, "Behold, I Show you a Mystery." Evening subject, "The Outward Man, and the Inward Man."

Buffalo Church Society, Union Bank Hall, Main and Mohawk streets—Sunday thought exchange and readings at 2:30 p. m. Inspirational lecture at 7:30 p. m. by Rev. Charles S. Hurlbert. Tests by Mrs. C. Lewis Chase.

Queen City Society meets at 3:30 p. m. and 7:30 p. m. at the home of Mrs. Cook, No. 50 Thomas Streets. Tests given.

Social Spiritual Society—Florence Parlors, No. 527 Main Street—Service at 8 p. m. Lecture by C. W. Dickinson, subject, "Spiritual Manifestations, Past and Present." Tests by Hindoo Royah.

Buffalo Spiritual and Psychic Society, No 366 Eagle Street—Service at 7:30 p. m. Tests will be given.

The 53d anniversary of the birth of Modern Spiritualism was appropriately celebrated last evening by the Buffalo Spiritual Church Society in its quarters at the corner of Mohawk and Main Sts. The exercises consisted of addresses by various members of the church and musical selections. The Rev. Moses Hull delivered the anniversary address. Mr. Hull had but just returned from Albany, where he has been actively opposing the Wagner and Bell bills, both of which are considered to be antagonistic to the doctrine of Spiritualism. During Mr. Hull's remarks he gave interesting remarks he gave interesting information on the present status of the two bills.

"I have been in Albany bulldozing the Legislature," said Mr. Hull with a ring of sarcasm. "I have been hard at work in opposing the Wagner and Bell bills and am sure that my labors will be rewarded. No truth was ever or ever will be put down by law and I believe this is no exception to the rule. I have consulted with Mr. Wagner, he who introduced the bill, and have succeeded in having it amended until now I don't care whether it passes or not. In fact I would a little rather see it pass because a measure that has been passed and becomes a law is very seldom trifled with until it has been in existence for four or five years, and I think by that time our church will be such a power that trifling on the part of the Legislators will come to naught."

He outlined the history of the Spiritual Church since its inception 53 years ago and told of the struggles of the pioneers in the faith who were held in ridicule because of their ideas.

A pleasant feature of the exercises was the presentation by the members and friends of the Buffalo Spiritual Church Society of a beautiful gold watch and chain to Mrs. C. Lewis Chase, test medium of the organization. The Rev. Moses Hull made the presentation speech.

THE WORK IN MINNESOTA.

With your permission I would like to tell the readers of THE SUNFLOWER something of the good work in Minnesota. After the Mass Meeting in St. Paul, we went to Princeton, Minn. where we found a number of earnest Spiritualists banded together for the interest of Spiritualism, we were well treated and had a successful series of meetings, which were very much assisted by a visiting divine.

This worthy gentleman, told his congregation that he would talk to them of divine healing, adding that he did not mean by that, Christian Science or Mental Science, nor did he mean Spiritualism for that was of the Devil. That was all that was necessary for we had larger audiences each night after that, and we were very thankful to this "Man of God."

From there we took our leap into South Dakota and landed in Madison. Some earnest souls were met there, who are eager for the truth. Madison is a strong orthodox town, but the seed has been planted and will certainly bear fruit. It is a fine healthy climate judging from the strength and vigor of the wind that met us there.

Again, like the "Wandering Jew," the spirit of unrest came upon us and we drifted over to La Crosse, Wis. where we found an earnest, live society founded by Geo. H. Brooks and under the efficient leadership of Doctor Sanderson, as president, Mrs. Paul, Vice Pres. and Bert Jarvis, Sec'y. The interest is lively at La Crosse and the good effect of the Mass Meeting is apparent on every hand.

We had the pleasure of assisting in ten meetings in eight days with the interest constantly on the increase. It would not do to leave La Crosse without mention of the splendid work done there by the guides of Miss Fannie Christie, who did some of the best test work the writer has ever witnessed.

Fergus Falls, Minn. was next inflicted with our presence, and a series of five meetings was the result. Earnest souls and lots of interest is manifested by those who attended; last, but not least of the places on the list is Wheaton, Minn.

AMONG THE LATER BOOKS.

We fill orders for all Books reviewed in this column.

AN EXPOSITION BOOKLET.

Another Beautiful Production from the Bureau of Publicity of the Pan-American at Buffalo.

Here comes another of the beautiful booklets from the Bureau of Publicity of the Pan-American Exposition, Buffalo, N. Y. It consists of 16 pages and a cover in light green. The unique feature of it is the miniature reproduction of the famous poster, "The Spirit of Niagara," which has had a most remarkable demand. The envelop in which the poster booklet is mailed also bears a reproduction of this artistic work. The booklet is a popular picture book, the first page having an engraving of the magnificent Electric Tower, which is 391 feet high, and which will form the glorious center-piece of the great Exposition. On the same page is a miniature of one of the torch bearers which will adorn the wings of the Electric Tower, and beside it a picture of Niagara Falls. The second page shows a picture of the Electricity Building and five other small illustrations of the uses of electricity. The third page shows the splendid group of buildings erected by the National Government and which will contain the Government exhibits, also five miniature illustrations, one of them showing the life-saving station, where exhibitions will be given daily by a picked crew of ten men, during the Exposition. The fourth page is devoted to the wonderful displays of government ordnance; the fifth to the Machinery and Transportation Building and four other illustrations of modern machinery and vehicles. The center of the booklet shows a bird's-eye view of the Exposition, and gives one some idea of the great extent of the enterprise upon which about \$10,000,000 is being expended. The grounds contain 350 acres, being half a mile wide, and a mile and a quarter long. Other pages show horticulture, graphic arts and mines, manufactures and liberal arts, the Music Temple, the Plaza and its beautiful

Smallest, in point of population of any of the places mentioned, but by no means in interest manifested. A good working society exists here, with its own temple and efficient officers in the persons of Mrs. I. C. Brown, president and Mr. Brown, secretary. Good audience are the rule in Wheaton.

WILL J. ERWOOD.

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If so, try Poole's perfected Melted Pebble lens, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes.

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LADIES, LOOK HERE.

For 10 cents, will send one package of Flavoring Powder or three packages for 25c. post paid, Lemon or Vanilla. These powders are very strong and come cheaper than the liquid extracts. Address all orders to

Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

Send 25 cents, a page of your handwriting, with full name, and receive a reading. Address, Angie B. Lathrop, 122 High Street, Belfast, Me.

N. S. A. CONTRIBUTING MEMBERS.

Contributing membership in the N. S. A. is obtained by paying one dollar a year, or as much more as any one desires. A certificate receipt will be sent each contributor by the Secretary, and the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the wind bloweth," a psychical novel by Arthur Venner; and "Christianity as it was before the Apostasy." Those wishing to purchase the above works, can do so by sending to the N. S. A. Headquarters: twenty-five cents each, or the three for sixty cents.

MARY T. LONGLEY, Sec'y. N. S. A. 600 Penna Ave., S. E., Washington, D. C.

The Temple of Health and Psychic Review. J. A. PEEBLES, Editor and Proprietor.

A monthly journal, eight or twelve pages, published each month in Battle Creek, Michigan, and devoted to health, hygiene, the social question, Spiritualism and general reform. This journal is independent and absolutely fearless.

25c. a year. Write for sample copies. Address—TEMPLE OF HEALTH, Battle Creek Mich.

The Sunflower twice a month. 50c a year.

ful surroundings, the Stadium or athletic field, the agriculture, live stock and ethnology features, and a few of the thirty or forty ingenious and novel exhibits which promise to make the Midway the most wonderful that has ever been prepared for Exposition visitors. The last page shows a ground plan of the Exposition, whereon the location of the different buildings is indicated. The railroads will make low rates from all parts of the country during the Exposition, which opens May 1 and continues six months, and the people of Buffalo are preparing to entertain comfortably the millions who will attend. Anyone desiring a copy of this booklet may have it free by addressing the Pan-American Bureau of Publicity.

THE ARENA

for April comes filled with good things. "The Passing of the Declaration" by Prof. L. C. Prince is a plain statement of conditions without comment to any extent. Prof. Fiske considers "The New Thought" while "Farming in the Twentieth Century" is calculated to keep the younger generation on the farm and stop the influx to cities. B. O. Flower has an article on "The Civic Leader of the New Time." "The Empire State's Insane" shows the improved methods adopted for the care and cure of these unfortunates. "Itinerant Speechmaking in the Last Campaign," "The Criminal Negro," "A Consideration of Count Tolstoy," together with the topics of the times and book reviews make an exceedingly interesting number.

THE PENTECOST

or the New Heaven and The New Earth, is the title of a little book from the pen of Dr. J. M. Peebles. It embodies the speech prepared by him for the N. S. A. Convention at Cleveland. It takes up the conditions of life today and compares them with things of the past, especially in the line of religions and the actions of early Christian leaders. It is a pamphlet of 23 pages. While no price came with our press copy, we presume it is a 10 cent book.

DR. W. M. KEELER, SPIRIT PHOTOGRAPHER.

1307 N. St., N. W., Washington, D. C. Dr. Keeler is the recognized oldest and most satisfactory of Spirit Photographers. From a photograph or a lock of hair of yourself, he produces spirit faces, hundreds of which are recognized by those sending their own photographs and hair. The charges are \$2 for two experiments.

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I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at first trial, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep, and remember all when awake. This so-called Mental-Vision Lesson will be sent to anyone for 10c silver, actually enabling him to do the above without further charge.

Prof. R. E. Dutton,

Dept. H. H.

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Ben Pictures

A Book of Inspirational Poems

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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.

Mrs. M. J. Crilly has been quite sick but is improving. She hopes to be able to attend to her work in a very short time.

A. A. Finney, trumpet medium, of Grand Rapids, Mich., made a two weeks visit to Erie, Pa. and gave some very successful seances.

Campbell Brothers will give a seance at Empire Hall, Syracuse, N. Y., April 14. April 11, they give a seance at the Spiritual Temple, Cor Jersey St. and Prospect Ave., Buffalo, N. Y.

Mrs. Maria Carpenter writes: "THE SUNFLOWER Sewing Machine came to hand and I find it does work very satisfactorily. I am very much pleased with it." Only \$16.35 with all attachments.

S. Ward writes: "I am so ill and having nearly lost the use of my eyes that I am unable to give readings. Please discontinue my ad and let the people know that I can not give any more readings."

Harry Dalton writes: "Please allow me a small space in your valuable paper. We are still in Troy, as usual in the Spiritual work, meeting with grand success. We expect to leave in a few weeks for a new field of labor. 753 River St., Troy, N. Y."

The Prentice Mulford Club, Auto Life Society, held a business and social meeting, March 16. It expects to be favored early in April with a lecture and objective lesson on "Harmonic Vibration," by Prof. A. D. Blackman. Complimentary tickets can be obtained by addressing John P. Morgan, 607 New Life Building, Chicago.

Passed to the higher life January 23, at Columbus, Ohio. Mr. O. D. Farrar in his 51st year. He was born in Pennsylvania and leaves a wife and one son, Brother Farrar was a Spiritualist of many years standing, he formerly lived at Dunkirk, N. Y. The funeral services were conducted at the home by F. Corden White and at the grave by his Lodge the Woodmen.

The First Society of Spiritualists of Philadelphia, Penn., held a mass meeting at Odd Fellows' Temple March 12, 13 and 14. It was a complete success. The Lyceum was an important feature. The speakers were H. D. Barrett, N. F. Ravlin, B. F. Austin, W. M. Lockwood, C. Fannie Allen; test mediums, May S. Pepper, Margaret Gaule, Minnie Brown. Music was in charge of Prof. J. F. Bacon assisted by talent from the society.

Passed to Spirit life March 3, 1901, in Washington, D. C., Harriet L. Spencer, a prominent worker in the Spiritualistic field of that city. The passing away was sudden, and no one aside from her family were aware of it. The remains were taken to Batavia, N. Y., where they were interred, contrary to her wish, as it had always been her desire to be cremated. Mrs. Spencer was well known in Buffalo, N. Y. She spent part of last summer at Lily Dale, and was looking forward to a return this summer.

The following is a copy of a letter to W. M. Keeler, whose ad appears in another column of this paper: "I cannot begin to tell you how Mrs. Hall and myself thank you for photos received. They are perfect and we both feel like shouting it from the house tops. Please finish half a dozen of mine with my daughter standing by my side. It is a perfect likeness of my daughter who passed out April 13, 1900. It has been my ambition to get a likeness of my child and it is a pleasure to tell what I have received through your mediumship. Lydia Guigginberg, Buffalo, N. Y."

Prof. W. F. Peck of St. Louis, is speaking for the First Association at Washington, D. C., and scoring a success. His audiences the first Sunday were the smallest, and they have increased until last Sunday; they were the largest seen at the hall for a year. He preaches Spiritualism from the standpoint of reason. He does not talk over the heads of his hearers, but presents the most

profound thought so plainly that it is intelligible to a child, yet with such logic, skill and force that it appeals to the best thinkers. He does not appear to be advocating any fad or seeking to advance any selfish scheme, but is a spiritual teacher whose words have weight.

T. G. Lowry writes from Williamsport, Pa., March 1st: The Spiritualist Society of this city had D. B. Jimerson and wife, Physical and Materializing Mediums. Many investigators have been convinced of the continuation of life after death, and the so-called dead can reach to their earthly friends. Spirit friends often materialized while both mediums were outside away from the cabinet. In the physical light seance, independent writings and messages with full name. Pictures were made by the controls and often recognized by friends. Their mediumship is wonderful. Their two weeks engagement closed with success. We wish them success. Their address is Steamburg, N. Y.

OFFICE OF THE PRESIDENT.

To the Officers and Members of
THE Y. P. S. U.

The notice of my election to the office of president of the N. Y. P. S. U. having been published in the last issue of this paper by the former president, Mr. H. F. Arnold, of Burr Oak, Mich., whose resignation we all regret. Having received the office supplies, I am now ready to take hold of the work and do all in my power to push the Y. P. S. U. to the front and we hope to receive help and encouragement from the older Spiritualists.

I desire to come in touch with all state agents and individual members as soon as possible, I am very anxious that the state agents who served under Mr. Evans and Mr. Arnold, should continue as such during my term of office. I hope they will send in their present address so we may be able to reach them whenever necessary and be assured that any suggestions you may offer for the betterment of our cause will be gladly received.

I would especially urge the matter of organization; now is the time to show our colors, while we are young. We all know of the good accomplished by the Epworth League and other young people's organizations. Why may we not accomplish as much good for our Union? I am sure we all feel that we have the most beautiful religion and one that brings more comfort to the sorrowing.

We feel positive if we can get the Young People interested, we can soon have an organization that will compare with any of the many societies of the kind. We hope soon to have many calls for copies of the Local Constitution and By-laws, which will be furnished by our Secretary or through this office. I hope every member will make it their personal duty to obtain as many individual members as possible. If you know of any young people who are interested in Spiritualism urge them to become members and send us their names and addresses so we may do the same. I know there are many who would become members if they knew how small the cost and how great the benefit derived.

Now is the time to subscribe for THE SUNFLOWER, the official paper of the Y. P. S. U., and invite your friends to do the same. Be sure and send 50 cents for a years subscription through the National Union and in that way aid us financially. Send your subscriptions to the Secretary Mr. Walter I. Prentiss, 314 Park Ave., Worcester, Mass.

Any financial help from any of the older Spiritualists who may be interested in our work will be highly appreciated, as every little helps.

I hope that the young people will avail themselves of the opportunity that Mr. Bach so kindly gives us to further our work by frequent articles in his paper write and let the public know what you are doing. Hoping we may receive the co-operation of all young people and that by the next convention we may be in a more prosperous condition.

JENNIE DELONG,
973 Hunter Ave., Columbus, O.

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DEVELOPMENT
Price 25 Cents.
FOR SALE AT THIS OFFICE.



Spirit Message Department
CONDUCTED BY
J. Corden White.

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

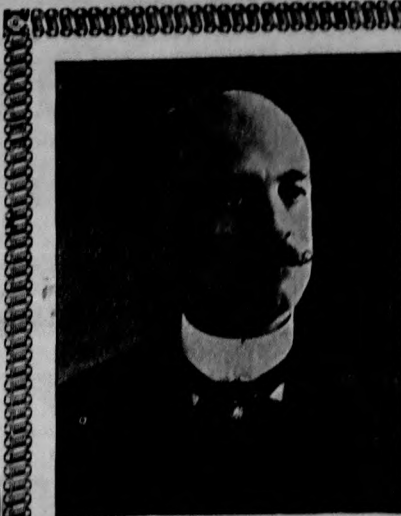
Jake and Lizzie Dillman.
We feel that it will be a pleasure if we can reach our dear sister Barbara Maxwell in Cleveland, to cheer her onward in her work as the days go by. Grandma and Grandpa Alaix Dillman are with us and as we all go on day by day it is a pleasure when we can see the bright smiles upon your faces when you feel our presence around you. So, dear one, be ever ready and do not be afraid for our desire is to bridge the stream between the two worlds, so we can come and talk with you. We are brother and sister.

Wm. and Lette Tuttle.
We want to send a message to our son who will soon be able to clasp hands with us across the river called death for he is near the border-land and yet can say he has no fear to make the change. This knowledge encourages him onward day by day, when the reaper death calls he will be ready. All your dear ones will be ready to give you welcome in the home that is prepared for you. We often see your friend Frank Knapp, and others whom you were acquainted with in the years gone by. Remember father and mother will stand ready to receive you. To our son, P. W. Tuttle at Geneva, O.

Joel White.
We have tried many times to send some word in this way but others have been so anxious. We are a family of nine and as I am chosen as the one to send this will tell who we are. My name is Joel White, my wife is with me, her name is Harriet White, also our grand children Johnnie and Bessie White also Levi and Lizzie White, Harvey Ferguson and his mother and father want Laura and her husband, my son, to know we are all watching over Ralph and to have him go on as you have advised him and in the years to come he will be an honor to himself and to you both. We know how sad it was to lose your boy, but what is your loss is our gain. He has good care here with us.

Elsie Lewis.
In our spiritual homes we are taught to do all the good we can for those on earth and try to influence them in a spiritual way to understand more and to try and have all grow more spiritual and we know that the knowledge of life beyond should make all better and do more for those who are in trouble. We should use more charity for all. As I have my dear son Paul, with me it is a pleasure to send back a message to my dear one of earth and say, that in this life our physical is perfect and none of the deformed conditions exist as on earth. Grandma Cynthia B. Sprague and many others are anxious to give you greetings. I know he has often looked over this department wishing for a word.

Ransom E. Dowd.
The great change that comes to all, brings us into better condition and as I still have an interest in those in life, we take this way of reaching them. With me is my father-in-law, Alvin Hollester, and my brother, Bill, also brother Geo. Hollester. He still believes it is wise and well to take something for the stomachs sake, and I want to have Henry and Eliza to not forget us. I am glad to see the unfoldment going on with Eliza and her father and mother Brown will do all they can with us for you both. I want this to reach my son, Henry Dowd, of Toledo, Ohio.



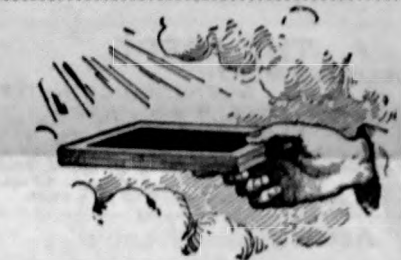
C. Walter Lynn,
THE CELEBRATED
MENTAL PHYSICIAN
AND
GIFTED PSYCHIC.

VERIFICATIONS.
The message from Mr. Joe Proctor, published in THE SUNFLOWER, March 1, was not a surprise but a great pleasure. I have been looking for sometime for Mr. White has given me tests and messages before, although he may not remember.
MRS. M. E. KEARNEY
Caro, Mich.

I recognized the message of October 1, from Benj. Johns to Orange Johns and understand what father meant. I thank Mr. White and his guides and also the Editor for the message.
ORANGE J. JOHNS.

North Warren, Pa.
In your message department dated March 15, I find one for myself, the names are correct, also the description and relations. Many thanks to you and F. Corden White.

G. R. KNIGHT.
Conneaut, Ohio.



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Mr. Longley hears the music in the air around him. He familiarizes himself with it in this manner, then hums it over and it is put on paper. Every Spiritualist should have some of his music as an illustration of mediumistic possibilities.

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SEND TEN CENTS in silver and a stamp and get my 9-page Pamphlet giving instructions for the development of INDEPENDENT SLATE WRITING in your own home and the best means for obtaining successful results in a brief time. Address for prompt response,
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A LEGEND.

MARY FIELD MCKEAN.

I've heard the story of a ruler great,
Who placed upon the road outside the gate
Of his fair mansion, wherein was his throne,
A huge, almost impassable rough stone.
Beneath the stone he hid a bag of gold,
And precious jewels of a worth untold;
And then he set a watch, and bade them spy
To see what would be done by passers-by,
And to report to him at close of day—
Unless some thief should seek to bear away
The bag of precious things from 'neath the stone.
If so, he should be brought before the throne
At once, to hear the sentence for his crime,
Nor be allowed a single hour of time
To gather up defense, or make a plea,
Or e'en to pray for gentle leniency.

For days the watchers' story was the same:
Of all the throng who to the boulder came
By far the most passed 'round, this way, or that,
And soon forgot it in their careless chat;
Some, on some problem of their own intent,
Stumbled against it, then gave angry vent
In imprecations 'gainst the offending stone—
As if the fault were its, and not their own;
Some, in a merry, sportive mood, would try
By leaps and bounds their own agility,
And if to a congenial soul they spoke,
It was to laugh at such a merry joke;
And soon would pause a moment to proclaim
That in their thoughts it was a burning shame
That any king should sit in his abode
With such a strange obstruction in the road
Before his gate to hinder passers-by;

And some—a very few—proposed to try
With their own effort to undo the wrong—
But e'en of these, but few had guessed how strong
Must be the will, and too the arm's proud away,
Which could remove such burden from the way.
And so, with varying struggle, more or less,
Each one in turn renounced the proud success
That he had hoped to win from all good men
If he could leave the roadway smooth again.

At last one day appeared a thoughtful man,
Who to observe the stone at once began;
Walking now this side, and now that said he:
"Such cause of stumbling there should never be
Upon the highway where must travel all—
The strong are hindered, and the weak may fall.
In simple duty I am firmly bound
To cast it hence, and leave the level ground."

Straight to the task he bent his brawny strength;
Once—twice—aye, many times in vain,
at length
It gave a trifle here, a trifle there.
With energy that knew not of despair
He tugged, and pulled, and tugged again,
Regardless of the sneers of careless men
Who paused awhile to gaze, and then to ask:
"What he could hope to gain by such a task?"
"Two things," he answered proudly, as he stood,
"Respect for self, and for all other good."
And as they turned, each to his careless road,
He bent all effort to uplift the load;
When lo! it yielded—tumbled to its fall,
And left the pathway clear and smooth to all.

But what is this, thus strangely brought to light,
Flashing in glittering colors rare and bright?
He stoops to see; but ere he counts the gold,
He finds himself arrested, and is told
That as a thiefing culprit he must face
The king's indignant wrath in his disgrace.
In vain is protest—explanation vain—
The guards but do their duty, 'till in pain
And dire confusion he is made to stand
Before the highest ruler of the land,
Who holds within the power of his breath
For all his subjects life or instant death.
But 'stead of sentence as a thiefing one,
These are the words he hears: "Welcome, my son,
In no way couldst thou reach my shining gold
'Till thou hast proved thyself both strong and bold
And persevering, with a tireless will
To overcome all difficulties still,
'Tis such a one I need in my estate;
From this time forth thou shalt be rich and great.
The gold and gems are thine, and thou shalt stand
Before my face the first at my right hand;
My counselor and helper thou shalt be,
And as my son, I'll leave the throne to thee."

'Tis ever true—this fact proclaimed of yore:
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Is he who stands approved before high kings.

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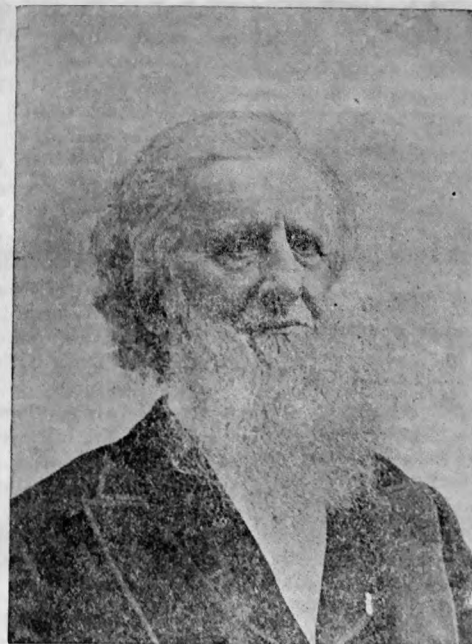
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