



Volume 8.

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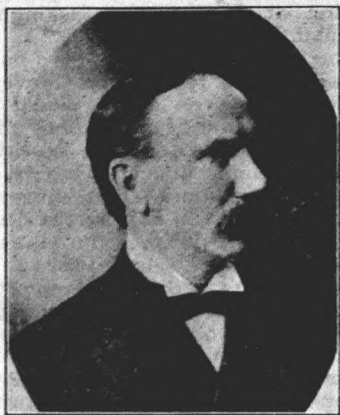
Number 76.

MORRIS PRATT.

And Officers and Building of The Morris Pratt Institute.

Morris Pratt was born in the town of Eaton, Madison county, New York, on the 13th day of December, 1820; that makes him 81 his last birthday. He was the youngest of the boys; two girls were older and two younger than he. They were the children of Joseph and Clarissa Morris Pratt.

Of these eight, the oldest girl, Mrs. Caroline Spring, 91 years old last July, and Morris, still continue on this side of life. Mrs. Spring still lives in Eaton, not

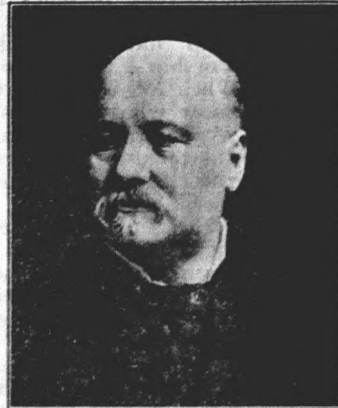


WM. H. ROGERS, Vice President and Counsel.

nomena and philosophy, became convinced of the reality of the one and the truth of the other. Meetings were held in his own house, and he, as opportunity offered, assisted in carrying the truths which had made his heart glad, to his neighbors; especially to those who were bound by creeds to the superstitions of the past.

Mr. Pratt always believed his brains were made for his individual use, and he never allowed an opportunity to escape unimproved, to use them. He became acquainted with a girl medium, who afterward became Mrs. Hayes. Through her mediumship he received many startling and beautiful manifestation of spirit power and wisdom.

Mr. Pratt was not the man to place his light under a bushel; he never was either afraid nor ashamed to tell the world what he believed; nor to stand up and defend that belief under any and all circumstances. In those early days of Spiritualism the church attacked it much more vehemently, and with less knowledge, and, if possible, with more vituperation than it does today. Mr. Pratt regarded it as his duty to be present on all such occasions, if possible. Sometimes he regarded it as his duty to correct the misstatements of those Spiritualism killers. He perhaps did not always use the



J. C. BUMP, Treasurer.

her. She is in perfect sympathy with all her husband's wishes, and will gladly co-operate in his benefactions.

On December 13, last, Mr. Pratt celebrated his 81st birthday. He is still a hale and hearty man; there is every reason to hope he will see the college of which he is the founder, and on which he has so long had his mind set, become one of the finest institutions in the land.—Clara L. Stewart in *The Psychic Era*.

NOTE:—The failure of these cuts to reach us in time for last issue was in no way caused by the *Psychic Era* Publishing Co. They had the cuts delivered to the Adams Express Company April 11. The Adams Express does not come to Lily Dale, and they had no business to accept them, as this is an exclusive American point, and the American has an office in Pittsburg. Even accepting the package would not have been serious

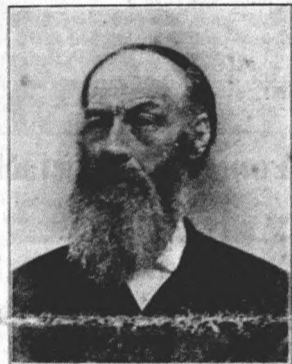
raise crops and live in comparative comfort and ease. It was said of Morris Pratt that he could do more work in a given length of time, and could work more hours in a day than any of his neighbors could do. Now, though he is nearing 82 years of age, he steps off as briskly, and endures as much hard work as many of twenty.

After a few years two of the brothers drew out of this partnership arrangement, and Morris and the other brother, Asaph, continued as partners for about

of others to enter into the Spiritualistic work, after our present workers shall have bid farewell to the work and workers on this side of life.

This is surely a fitting monument to the memory of one who has in every sense of the word blazed the way for those who are to come after him.

He has not only cleared up farms, and prepared the soil to raise that upon which we live as mortals, but he has cleared away the rubbish and broken the way for spiritual enlightenment.



MORRIS PRATT.

far from the old homestead. Morris' parents moved west, as it was then called, when he was about 11 years old. The west at that time was in Chautauqua county, N. Y. Here his father took a piece of wild land, in order to make a new farm, five miles from Mayville, the county seat, and the nearest town. To reach this town they had to cut their way through the underbrush and smaller timber.

Here, young Morris took his position with the older boys and men of the family, working every day to clear up logs and brush, plowing, planting and hoeing, chopping, burning the wild roots and weeds until the farm was in condition for crops.

Up to the age of nine years, Morris at-



THE MORRIS PRATT INSTITUTE.

ten years, after which they settled on separate farms each for himself.

At the age of thirty Mr. Pratt married Miss Mary Jane Austin, a generous and good woman, beloved by all who knew her, and known as one of the pioneers of Southern Wisconsin. They lived at Lima and Milton Junction until the year 1888, when they moved to Whitewater, where Mr. Pratt built what has been known as the "Pratt Temple," and where he has since resided.

In the early years of Spiritualism, Mr. Pratt, after having investigated its phe-

softest and most suave language. The result was he has been forcibly ejected from churches; and, in one instance, at least, find for disturbing a religious meeting. Indeed this thing went so far that it was considered a disturbance of a religious meeting even for him to be present and talk in their conferences.

Mr. Pratt has lived in Whitewater and vicinity so long that he has lived these things down, and it is supposed that the most of his neighbors are heartily ashamed of the attacks they made upon one whom they were incapable of comprehending.

About the year 1884, a spirit control of Mrs. Hayes, calling himself a German, located a mine in the famous Gogebic Range, since known as the Ashland mine. Mr. Pratt was advised to take stock in the mine, which he did. At the same time he made the promise that if this investment proved a success he would build for the use of Spiritualism a Temple. He held the stock about three years, at the end of which time he had realized so handsome a fortune that on the sale of the stock he immediately made preparations for carrying out his promise.

He erected a magnificent and commodious brick building, which he has now dedicated for all time to the propagation of Spiritualism, and to the preparation

Mr. Pratt has occupied rooms in this building since its erection, where he still resides, and where his first wife, who had been an invalid for many years, left her physical body. On January 21, 1900, she was called from the field of earthly labor to the haven of rest. George H. Brooks was invited and delivered the funeral oration.

On January 30, 1901, Mr. Pratt married Mrs. Sulema Plump, of Vicksburg, Mich. His present wife is an estimable woman, much respected by all who know



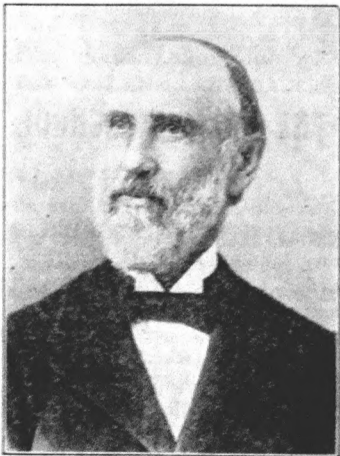
REV. MOSES HULL, President.

had they not retained it in their office until the morning of the 14th. As THE SUNFLOWER had to be mailed on the 15th, we could not possibly hold our forms for the first side open later than the morning of the 14th, and had to go to press without them.—Ed.

WHAT IS RELIGION?

BY B. F. UNDERWOOD.

When people say that they do not believe in religion, they mean that they do not believe in certain doctrines which are taught in the name of religion, as



A. J. WEAVER, Superintendent.

for instance, the doctrine of the fall of man, the atonement through Christ, the resurrection of the body, everlasting punishment, future conscious existence, a personal God, etc. They cannot dispute that religion is a fact, a fact of the world and of human nature. They cannot dispute that the phenomena of religion are just as real, and, of course, just as natural as the phenomena of the inorganic world. Whatever may be held in regard to religion, the fact of its existence is indisputable. It prevails in all quarters of the globe, and it has existed in all ages of human history.

Then, "What is religion?" To answer

(Continued on Page 8.)



MRS. MATTIE E. HULL.

tended summer school, walking two and a half miles every day to the nearest school house. After that age all the schooling he got was about two months in mid-winter, after the corn was husked and shelled, the chopping and other fall and early winter work was done. This was kept up the most of the winters until he was eighteen years old.

In the autumn of 1840 he migrated from the State of New York to Whitewater, Wis. Here for two years he worked by the day, week or month. When with his three brothers, Asaph, Corydon and Benjamin, he went to Lima, and they three formed a co-partnership. They took up new land, clearing and subdividing it; making desirable farms and opening the way for others to



MRS. ALPARATA JAHNKE.



CLARA L. STEWART, Secretary.

LIFE IN THE CELESTIAL REALMS.

Welcome dawning of the greater light! Welcome the lifting of shadows from the hearts of mankind.

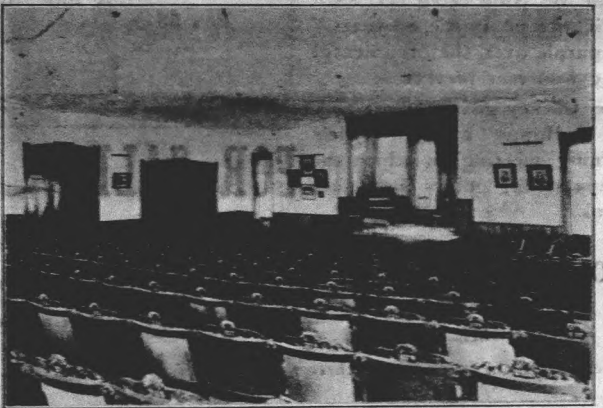
May the good work go on, until throughout the land, and to earth's remotest bounds, all may note the dawning of perpetual day, meaning the light of divine love within, which shall unite all in one grand brotherhood.



Interior of Assembly Hall, Morris Pratt Institute.

time of trouble, aye a very fount of every blessing from which you may ever draw yet find it ever flowing with blessing for all.

Sectarianism must give way and the philosophy of life as given by inspiration from the angel hosts must be disseminated until all shall understand that love of God, hence to mankind, shall be the watchword and guide whereby all may



Interior of Temple Hall, Morris Pratt Institute.

steer their barques into the promised land. By no other gift may ye reap the treasures of peace and joy.

We do not bring you words of reviling that you do not these things which will add blessings to all, neither do we hurl anathemas of future punishment upon you to endure, but we do desire to so lead you that your own life may be bright and your spiritual unfoldment progressive, that life here and hereafter may be more God-like.

Do you know friends, that you should not turn aside from the spiritually dwarfed? Do ye not understand that a mission of love is required of thee? Thou

the heavenly treasure yours to enjoy when you have cheered the disconsolate, lightened the burdens of the weary ones and let in the flood-light of love and spiritual understanding to those walking in darkness, concerning these things.

If thou meetest with cruel rebuffs, quail not, stand calmly, steadfast though the troubled waters surge at thy feet, and thy words and men may bring conviction, though thou knowest it not.

Tis not so much aye, aye, or yea, yea, as that all should love their neighbor in the light of divine truth, recognizing the oneness of all mankind.

Seeing the faults and frailties of thy neighbors and conjuring concerning them then do ye place stumbling blocks in thy own pathway, over which thy brother may also wreck his hopes or ideals, for thy neighbor is thy brother, and thy act

spreads not its fury on him but rebounds to thine own detriment.

Thou shouldst weigh well thy controlling thought, ere thou givest to another as one who speaketh wisdom.

If thou canst perceive whereby thou hast been lifted up, speak to thine brethren concerning it, that perchance some other may climb by the same route.

So many, are the helpful words and deeds thou mayst do even without ostentation, that none may fail to perceive wherein their duty lieth.

Not alone to those who pose as teachers shall the award be given, but to all

those who do good for the love of truth and right.

These heavenly blessings may be the common blessings to all. Why then debar thyself by unworthy thought or deed.

'Tis better far to walk in the path of light and love than to haunt the dens of vice and quaff the waters of Lethe.

Waves of divine inspiration roll like a mighty avalanche over the receptive minds in earth life, filling them with wisdom and love, and the desire to give of their added wisdom to the world that others too, may quaff at the nectar of the gods.

Many heed not these lessons, and

ing each of the other. "Are these things true?" and can we today receive direct inspiration as in the olden times? Can our loved ones tell us of the life they are experiencing since they left us and what is heaven like? Let us counsel together and seek some solution of these problems, and anon unto them will come incontrovertible evidence concerning these things.

No longer is it necessary to travel far to find some wise man to hand out solutions of difficult problems, for many are so far advanced in development of the receptive faculties as to be able to catch the vibrations from the realms of soul and prove that telepathic communication between the seen and unseen or the material and the spiritual world is an established fact. Grasp and utilize this thought and prepare the world for greater revelations yet to be made when the mass of humanity is advanced sufficiently to make use of the knowledge.

There are many exalted ones, waiting for the proper development of the human family to give of their knowledge yet deeper truths concerning life in all its phases.

Through the ages past from time to time have greater lessons been given than could be understood, in the time in which it was given. In many instances exposing the medium to vituperation and often death, while many times the truths given were lost to the world, or so perverted that they were well nigh lost and sometimes led to grievous blunders hence the reserve in unfolding more than can be comprehended.

But we can tell you of many experiences and will gladly lead you into the paths of peace and love wherein flows the pure waters of wisdom and truth.

MRS. F. A. PROSSER.

N. S. A. Secretary's Statement.

Dear Mr. Editor and Friends:

April 18th has arrived, and we wish to give yourself and readers, an idea how the matter of the Medium's Home now stands. At last report we announced that since the offer of two true hearted Spiritualists to give each seven hundred and fifty dollars to the Mediums' Home, thereby making fifteen hundred dollars for repairs and equipment, if the Spiritualists of the country would raise among them \$500 for opening and getting some of our mediums housed there, the amount to be gathered by May 1st, we had secured the sum of \$204.25. Now, since that report we have to mention the sum of \$77 as follows: G. W. Beesley, \$5; M. E. Arnold, \$1; Mr. and Mrs. George Vauhauer, \$5; H. C. Hermesmyer, \$2; Alfred Joslin, \$1; Mrs. S. Merrill, \$1; "Dick," \$25; J. Guivitt, \$1; Cleveland receipts of anniversary entertainment, per J. C. Henneter, \$27.16; J. F. Bassett, \$2; Mrs. England, \$2; Mrs. A. M. Morrill, \$2. We have not yet counted in the two Columbian half dollars before mentioned. We are thankful to all these friends who have contributed to the fund, and we appreciate their good work. We also have pledges from those who we know are reliable to contribute in sums sufficient to make up perhaps two hundred more, including the receipts of the splendid benefit given by the Illinois State Association.

But time is passing and the first of May is at hand, the prospect seems to be, that we shall be handicapped and that the Home will not be opened as we had hoped, and yet Spiritualists have been always asking why we have no mediums' homes, and the world at large has scoffed at Spiritualism because it has no public beneficiary institution.

Once more, we ask the friends who have not contributed to this good work, to do so at once, and to help make the sick and homeless mediums of the cause, glad that they have a home for their declining days. This is all we ask, and it is surely among the best of works. Already we have one of the best of platform mediums and speakers—one well known in the west at least, in the Sanitarium of Dr. Spinney at Reed City, where she is having the best of care; her case is hopeless, though she may live some months. The N. S. A. is paying her expense at the Sanitarium, and Dr. Spinney is showing his humanitarianism by giving us terms nearly a third less than the regular price for such a case. This shows the good work that can be done, and for which we ask your aid.

MARY T. LONGLEY.

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Announcement - - - Extraordinary. The Management of this School is now connected with the Morris Pratt Institute. a College located at Whitewater, Wis. and which opens a THIRTY-SIX WEEKS COURSE of Study, September 2, 1902. The Management will try to secure platform work for all worthy and efficient persons who graduate at this Institute. For further particulars send for our annual announcement, to be ready in July, 1902. COURSE OF INSTRUCTION. BIBLE SPIRITUALISM and Higher Criticism, MOSES HULL. ORATORY, Voice and Physical Culture, Exercises in Expression, MRS. ALFARATA JAHNKE. PHILOLOGY, Rhetoric, Composition and Logic, A. J. WEAVER. PSYCHIC LESSONS and Class Sittings for Development, under Direction of Spirit Guides, MATTIE E. HULL. WEEKLY or semi-weekly Meetings will be held by the students for practice in Oral Discussion, Preparing Papers and Exercises in Parliamentary Law. EXPENSES. Tuition for the term of eight weeks \$6.00. For any part of term, where whole term can not be taken, per week 1.00. Board and Lodging on the Grounds, per week, \$3.00 to \$4.00. Cottages or Rooms for self-boarding at small expense. Cost of Books, from \$1.50 to \$4.00. Books can be had on the grounds. OBJECT OF THE SCHOOL. To train its Students for Thinking, Writing, Public Speaking and Mediumship. For further information address the Secretary or Treasurer as above.

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Alonzo Thompson, Trustee, N. S. A. C. L. Stevens, Trustee, N. S. A. And Trustees of The Morris Pratt Institute College. must visit the weak and lowly with thy greater intelligence, and kindly strive with gentle words, and loving ministry to banish ignorance, sin and vice, and lift those weaker ones on to better ground, and plant the light of hope within, that by its rays they may perceive wherein they have erred and turn into the brighter path of well doing and thus gain the greater inheritance in the life to come. My friends the accumulation of earthly treasure is as rubbish, compared with



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ADVERTISING RATES.

1/4 inch, One Insertion, 40c. Three Insertions, \$1.00 1/2 inch, " " " 75c. " " " 1.50

MAY 1, 1902.

THE WILL QUESTION.

The N. S. A. has made a series of defenses of wills during the last year that redound greatly to its credit.

The majority of cases of which we have any knowledge have been decided against Spiritualism on the grounds that a person who believes in it is necessarily of unsound mind.

We throw this out in hopes that it may gather moss and result in something substantial. The N. S. A. has made a gallant fight and should be sustained in all its works.

IN RE FORCED VEGETARIANISM.

I was not a little amused to read your remarks in the last SUNFLOWER headed "Forced Vegetarianism," in which you claim that a great hindrance to people adopting the vegetarian diet was its extra cost over and above that of a meat diet.

Mr. Bernard McFadden has started a restaurant in New York and furnishes meals at a penny a meal, two meals a day, (which is enough for any one) and the cost of food for a year is but seven dollars and thirty cents (\$7.30).

The actual cost of vegetarian meals would not pay for one ounce of the best beef steak. How much work can a man do on an ounce of meat which is composed of 72 per cent. of water, besides more or less of wormout tissue?

You speak of the meat diet being the strong diet whereas it is the reverse. Wheat, corn, oats, barley, beans, peas, lentils and rice all have over three times the nutriment of flesh meats.

I have lived strictly on a vegetarian diet for twenty-eight years. The cost of proper food is so insignificant that it is hardly worth mentioning. Give me a small piece of land and if I can't produce sufficient food from it by working ten minutes a day, I will consent to starve.

lazy to work ten minutes a day ought to starve.

I have experimented by eating different kinds of food. When grains were much lower prices than they are now, I have eaten many meals at a cost of 1/4 of a cent a meal and felt no lack of strength to perform a good day's hard physical labor.

When I eat eggs it costs me between fifty and sixty cents a week; leaving out the eggs I can get along comfortably on an expense of twenty-five cents a week.

Any vegetarian who wishes to get out of the city and raise his own food, I will sell him land enough to raise it on for one week's labor. If anyone wishes to get further information in regard to land here, its conditions, healthfulness, etc., I am ready to answer any questions.

A. H. FRANK. Red House, N. Y.

REPLY.

We are always pleased to have one of our patrons call in question any editorial statement we have made. It shows that the editorials are considered worth reading - and that pampers our vanity.

We have always taken the stand that people would practice vegetarianism more if they could do so consistently. We still maintain that position. With most of us the greatest question of life is the financial one. Deny it as we may, the financial question is the one that is always facing us, no matter if we are paupers or a lineal descendant of Cæsus.

We have been accustomed to the quantity of food required under the flesh diet. As 72 per cent. of water is the amount estimated to be in beef, it naturally requires quite a little in quantity to build up our systems.

As man is now constituted, he requires this supply of food. So far as we know of him and his antecedents, he has always required it. It is true that some people claim to live on a very small quantity of food daily, but the majority of people and especially those who are in active life could not exist on it.

The fact that an occasional vegetarian lives to an extreme old age does not prove anything. Some of the oldest people who have ever lived have been subject to habits of life that are now considered as causing early death. Only a short time ago we read of a man who died at an exceedingly old age who drank and used tobacco ever since he was a small boy.

But the question of expense is the object of brother Frank's friendly criticism. If no reply was made, there would not be much adverse comment on the previous editorial, as the idea of \$7.30 per year as a suitable allowance for food for a hearty person would be considered rather limited by the average reader.

Now we do not question the statement that he has eaten meals that 1/4 cent's worth of food provided. But the writer is free to say that he would not care to live if he had to live on that kind of meals. There is too much German in him and everybody knows, "A German never dies in debt to his stomach."

But nuts, nut butter, health biscuit, fruits, etc., which would go to make up the average meal, would be much more expensive than the ordinary meat diet. Vegetarian restaurants, where the writer has attempted to get meals on different occasions, have usually charged him from two to three times what a similar meal would cost at meat restaurants.

Now we know brother Frank personally and we know him to be honest and

conscientious in his advocacy of vegetarianism. We therefore make him this proposition: Many people are interested in vegetable diet. If he will send us a bill of fare, with approximate prices for materials for a family of three or four, we will give it a prominent place in THE SUNFLOWER and will promise not to make any comments on it.

There is no more certain fact than that most meat that we eat is diseased. The evidence of the butchers is proof for that. Probably not one piece of meat in one hundred is suitable for food if we knew all of the facts connected with it.

THE PASSING OF MARCH.

Old winter now is passing by And balmy spring is near; With all her buds and blossoms gay, And crystal brooks so clear.

Rough March has gone. Lo, we see Standing in his place; Shy April with the teardrops, And smiles upon her face.

The flowers beneath their covering Of soft white ermine snow, Are thinking it is time to wake, Unfold their leaves and grow.

Soon the sweet pale pink arbutus, Shy darling of the spring, Will open wide her blossoms, And snowdrop bells will swing.

The milk-white starry blood-root, Their golden hearts will show; And anemones the "wind flower," Will sway when breezes blow.

Then the air will be filled with music, For the birds will be back again, From their home in the sunny southland Singing a glad refrain.

Our hearts will be filled with gladness, And hope will come again; And drive away all sadness, As the sun does the April rain.

MARY A. GREENE.

A GOOD PROPERTY FOR SALE.

We own one of the most desirable properties there is in Lily Dale. It has cost us just about eight hundred dollars, and is cheap at that price. We will be compelled, on account of our business to leave the Dale. For this we are sorry; and on this account we offer our cottage for sale.

MOSES AND MATTIE E. HULL.

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It consists of a series of AUTOMATIC WRITINGS filled with good thoughts and information that makes intensely interesting reading. This book is out of print (excepting a few copies in our possession) and, as it will not be reprinted, it can only be gotten with a year's subscription to THE SUNFLOWER.

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We have secured a number of these books and while they last we will make special offers to

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