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H. W. RICHARDSONReviews Evangelist A. Martin's
Lecture Delivered at East
Aurora Sept. 25.

What I may say in relation to the lecture recently delivered by Evangelist Martin at the East Aurora Opera House will be in the most kindly spirit, for such only are the feelings I entertain toward him. I trust his intentions are good and that he is in his way trying to make the world better, but some of his statements need correction, and since he does not feel to hold a joint debate, declaring he is too busy, I take this opportunity to publicly review some of his statements.

With some of his statements we do not take issue. For instance, he said: "Spiritualism is not modern" "for almost three millenniums Spiritualism has had its disciples in the world, and both the old and the new testaments are filled with references to it." This is true. Spiritualism is as old as the history of mankind. When we speak of modern Spiritualism we simply mean the revival of spiritual manifestations 54 years ago at Hydesville, N. Y., in the home of the Fox sisters.

Spirit communion has ever been distasteful to those who desired to keep the people in ignorance.

Kings and rulers have endeavored to suppress mediumship and close the avenues of communications between the two worlds, and King Saul was one of that class of rulers.

According to Mr. Martin, King Saul was a wicked man and his conduct in putting away (putting to death) those with familiar spirits (mediums) only goes to show to what straits he was willing to go in his efforts to keep the world in ignorance. As a rule the several religious movements have been inaugurated through spirit communion and have been spiritual in their nature at the start only to grow aristocratic and materialistic as they suppressed the spirit and put away mediumship.

The primitive Christian movement inaugurated by the Man of Nazareth was a Spiritualistic movement. Jesus was a powerful medium, as were his disciples, and because of the inspiration that came from his lips contradicting the old Jewish dogmas he was persecuted and crucified.

John Wesley the founder of Methodism was a medium and the records of conversations between him and disembodied spirits, and the manifestations of mediumship that took place in his home in Epworth, can be found in the earlier editions of his biography, but were suppressed in the later editions.

Should you care to investigate the truthfulness of this statement I can advise you in what library, what book and what page it can be found.

Methodism was born of the spirit but as it grew strong the materialistic tendencies of its followers crowded out its mediumship and it became more formal and less spiritual.

Perhaps every religious movement came in answer to a need or demand. We are inclined to think so, and trust that all have been useful to their followers, and have done good in the world in their way.

Modern Spiritualism came in answer to a demand and has thus far withstood all attempts to suppress it. Mediumship had been suppressed, mediums had been persecuted and put to death all along up to modern times, and even the witchcraft crusade in our own America, had its origin in a religious bigotry that could inspire men to put to death mediums and others suspected of possessing Psychic influences under the belief that they were doing the will of God.

And when mediumship was again revived at Hydesville, our eminent scholars and deepest thinkers were many of them becoming agnostic and materialists. The churches had asked them to believe so much that was inconsistent with science that they refused to believe anything. The drift of religious thoughts was then away from the church and Spiritualism was ushered in to stay this tendency by supplying proof of continuity of life. Modern Spiritualism was born of the spirit and has an important mission. It is doing its work of demonstrating that man continues to live after the change called death, and teaching us loftier religious conceptions.

Rev. Mr. Martin erroneously charges that Spiritualism requires a denial of the inspiration of the Bible. The fact is, it teaches that the Bible is an inspired book containing many grandly inspired writings; not that God wrought a miracle by suspending the laws of nature in its inspiration, but that all inspiration comes under natural laws that never change and are never suspended. God has never left a people without his witnesses.

Mr. Martin says, "We read about the witch of Endor."

We ask him to reread his Bible, and he can learn that it is the woman of Endor. The opponents of Spiritualism substitute the word witch for the word woman, in their eagerness to discredit and cast a slur upon the manifestations of spirit intercourse recorded in that chapter, (1st Samuel 28th) wherein is recorded the conversation between the (so-called) dead Samuel, and the living King Saul, through the mediumship of this woman.

If Mr. Martin's theory that only Devils can converse across the border line of the worlds is correct, then the spirit Samuel must have been a devil.

He says, "The proof that they (the Spiritualists) try to get from the Bible comes from two ways, in the assumption that the dead people become angels, and then they show how God and the angels spake to Abraham, and prove in this spirit communion. But you cannot put your finger on a passage that speaks of a dead man becoming an angel. It is an assumption that has no foundation." Yes, we do assume and the Bible clearly proves that God and the angels spake to Abraham and to many others. It also proves with equal clearness and we can put our fingers on many passages that show it, that angels are called men, and men are called angels, the two words frequently applied to the same intelligence. And since the angels of the Bible were spirits of man who once lived in physical bodies the proof of spirit communion is so overwhelming as we propose to show, that it cannot be denied or lightly brushed aside.

Be it remembered that we are dealing with this subject from the Bible standpoint, and we state three affirmative propositions which Rev'd Mr. Martin told his audience were not true:

1st. We assert "that dead people (so called) or spirits did, according to the Bible, repeatedly speak to men and women then living on this earth."

2d. We assert "that angels are repeatedly called men, in the Bible."

3d. We assert "that the Bible clearly teaches that good spirits (angels) as well as evil spirits (or devils) did repeatedly speak to persons living on the earth."

These are the basic principles of Bible Spiritualism and on these we must stand or fall as far as relates to Bible proof.

Mark 12th, 20, 25th. Here we find a story of seven brothers, who had each in turn married the same woman and each had in turn died, finally the woman died; and verse 23d, The Pharisees,

(Continued on Last Page.)

**THE IDENTITY OF COSMOS OR
THE LAW OF INDIVIDUALISM.**

BY J. P. COOKE.

Continued from last issue.

In the superior condition of the spirit, this Great Being is perceived as an inner sphere of light, whose rays run straight to the center. This sphere is surrounded by an outer or hollow sphere of light, the rays passing outward. The rays of both spheres blending or wafting together and apart in a regular motion or breathing. This is the living light or the inner life of all things. These majestic vibrations go forward to the confines of immensity, as I believe, and returning, animate the created forms and so become the inner life or souls of all creatures. Demonstrating the fact that "in Him we live and move and have our being."

Several "mediumistic" persons, including the seer, A. J. Davis and the present writer, have seen this cosmic spiritual sun, and so give first hand testimony to a fact. It is not merely a matter of speculation, or theoretic persuasion.

But let us return from the sanctuary of the spirit, to the outer sphere of the senses and see what justice we can do, notwithstanding the epithets of "gross" and "brute" that are so frequently hurled at it.

How could this law of Individuation act and bring into being conscious personalities without the antithesis or the "otherness" of matter, to differentiate the absolute inner life or spirit into the separateness of another or distinct, individualized mind?

Matter may be as "absolute" an existence as mind or as spirit. But I do not think that matter alone could ever create a personal mind. As well could a sliding sand bank by "fortuitous combination of atoms," create an edition of the New York Tribune with its multitude of departments evincing living intelligence, mind and life.

Again to the same purport, Mr. Spencer says: "Whoever remembers that the forms of existence which the uncultivated speak of with so much scorn, are shown by men of science to be the more marvelous in their attributes the more they are investigated, and are also proved to be in their ultimate nature, absolutely incomprehensible—as is sensation or the conscious something (spirit?) which perceives it—whoever clearly recognizes this truth, will see that the course proposed does not imply a degradation of the so-called higher, but an elevation of the so-called lower. Perceiving as he will, that the Materialist and the Spiritualist controversy is a mere war of words, in which the disputants are equally absurd, each thinking that he understands that which it is impossible for any man to understand, he will perceive how utterly groundless is the fear referred to. Being fully convinced that no matter what nomenclature is used, the ultimate mystery must remain the same, he will be as ready to formulate all phenomena in terms of matter, motion, and force as in any other terms, and will rather indeed anticipate, that only in a doctrine which recognizes the unseen, unknown cause as co-extensive with all orders of phenomena, can there be a consistent religion, or a consistent philosophy."

I will close with an extract from an invocation by the great teacher and elder brother.

"When all learn Life is God; Light is God; Love is God; Knowledge is God; and all of the angels bright are but a part of Thee, Thou Almighty Creator and Creative, are but component parts of immensity, held by the law, and nothing else; and let Thy children ask of Thee, Thou Father God, the inner life of all things. Then an answer sure will come, 'as they live, so they will receive from Thy own bounteous gifts, free from hypocrisy and deceit, fresh from eternal distance.' They will receive it, then the glory will be Thine, Creator God, all Thine own, Light Eternal, Light Divine."

"Lead and guide thy children on to a higher, holier clime, and let nothing come between Thee and Thy highest created, that has come forth from the inner life of all things, and may they learn they are of Thee, and they will surely go back again into the bosom of immensity, from whence they came, and may they learn, through the knowledge of the law, that they have existed co-equal with the almighty whole, and not one jot or tittle of mind or matter can be lost or created anew. All things are held by the law of attraction, and the attraction is Thee, my God, that begets all things, but through blending of essences, extracted from other formations. Through thus blending, all things become new, yet nothing is taken from; nothing is added to, the great Almighty whole. Then held as all things are, sustained as all things are, let us breathe but one word, let that be God."

"Then let all understand that nothing can be created but by the law, then you will answer: 'He is my friend and my brother, he is but a man.'"

"Then I should be free; then Holy God, Thy Kingdom will be established on earth, as it is in the brighter worlds beyond."

The Philosophy of Spiritualism.

The philosophy of Spiritualism was never more fully taught in this city than at present by Rev. Marguerite St. Omar Briggs, pastor of Society of Spiritual Unity. She is an eloquent and very pleasant speaker, fearless in denouncing the frauds and fakers, and very courageous in defense of the truth. One of the greatest treats was given us Sunday evening by one of the guides, as she enumerated her conditions under which her spirit passed out of the body, and its advent in the home of the spirit. No one could hear the lecture, and learn its lessons, but would live a truer and more spiritual life.

As far as the phenomena is concerned, her psychic readings are readily recognized, also the spirit messages given through her organism.

"A message came to me for that gentleman, (pointing me out) a friend of your's who has been sick some time past, but who has apparently recovered. I want you to call and see him, for he will soon be called from earth life, and the end will be sudden." The person alluded to was so far recovered that he was attending to his business the day following the message, and returned you read about in Colorado. "It is home about 4 p. m.; about 6 o'clock partook of a hearty supper, spent a pleasant evening with his family, apparently in the best of health and spirits. But about 8:30 commenced coughing and choking, and said he felt bad, but could not lie down. The family physician was called, but before he arrived the spirit had taken its flight. Last Sunday evening I received a message from the spirit to his family at home, which I conveyed to them."

Any one doubting the above can write to me at 1825 Vinewood Ave., Detroit, Mich.

ALONZO ANSCOMB.

No change in circumstances can repair a defect in character. We boast of our emancipation from many superstitions, but if we have broken any idols, it is through the transfer of the idolatry. —Emerson.

Will you help to make "The Sunflower" a weekly? Read the notice on page 6.

Letter from Morris Pratt Institute.

Thinking that perhaps the readers of your valuable paper might wish to hear what the students have to say of the Morris Pratt Institute I take my "mother goose quill" in hand.

First let me say we are delighted with the building; everything has been done to make the students feel at home, happy and contented. Mrs. Stewart certainly is deserving of a great deal of praise for her untiring efforts to have everything in readiness for the students. After leaving our homes—some of us from far away states—the warm greeting she gave us all upon our arrival, perfect strangers as we were to her, the motherly tenderness with which she enters into our lives and hearts, the unswerving energy and devotion to the cause we love and the Institute in particular, makes her fill a place with us all that only a noble and unselfish woman can fill.

Mr. Weaver and Mr. and Mrs. Hull are no strangers to the readers of THE SUNFLOWER; they are always willing, patient and kind never tiring in explaining and making the lessons plain and easy.

We miss the bright and happy face of Mrs. Jahnke whose sickness has been mentioned in former papers. We are happy to say she is on the road to recovery and we hope to have her with us in the near future. Mrs. Florence Hull Johnson, coming all the way from Boston to take her sister's place, is a competent and efficient teacher, and is ever ready to assist us in work or amusement.

Saturday evening, Oct. 18th was the opening of our "Mutual Improvement Club," Mrs. Johnson presiding. One object of the club is that we may learn to express our best thoughts in speaking extemporaneously. We elect a president each evening so that the students may become familiar with parliamentary laws. Judging from the interest that was manifested in our first meeting, there will be some interesting articles written for the SUNFLOWER by the members of the Club. After spending an hour and one-half in reading, singing and exchanging thoughts we adjourned to the lower hall, where we threw off all the duties of the week and entered into the spirit of mirth in the keeping time to the music furnished by our instructor of oratory. Another hour passed all too quickly and with happy faces we bade each other good night. This closed our week's work.

Whitewater is a beautiful city deserving of its name, for only those who have been in the habit of drinking such muddy river water as is found in Alliance and Pittsburg can appreciate the clear, bright water which we have here.

The weather is fine. The air is such as you read about in Colorado. "It is bread." The dwellings are in good condition, and kept well painted; beautiful lawns are spread out, where the squirrels play hide-and-seek and chatter and skip from trees to porches, busy filling their storehouses for the winter. No one thinks of killing them. To me this is a beautiful sight and shows the humanitarian spirit of the citizens of Whitewater.

EMMA R. ABBOTT.

A TONGUE TWISTER.

Betty Botter bought some butter;
"But," she said, "this butter's bitter;
If I put it in my batter
It will make the batter bitter;
But a bit of better butter
Will make my batter better."
So she bought a bit of better butter
Better than the bitter butter,
And made her bitter batter better.
So 'twas better Betty Botter
Bought a bit of better butter.

—Carolyn Weekly.

All things exist in the man tinged with the manners of his soul.—Emerson.

THE TENTH ANNUAL CONVENTION MY FRIEND, THE PSYCHIC, IN SPIRIT.

Of The National Spiritualists Association
at Boston, Mass.

OCTOBER 21, 22, 23 AND 24, 1902.

Not having a special correspondent at the convention, we cull the following from the excellent report given by M. C. B. in the *Banner of Light* of November 1st:

At 10 o'clock Tuesday morning the Convention was formally opened by the President, H. D. Barrett. After singing "America" and an invocation by Moses Hull, J. B. Hatch, Jr., in the name of the Massachusetts State Association, welcomed the delegates to Boston.

The following were the officers of the Convention: Walter P. Williams, D. C., stenographer; W. J. Colville, Mass., reading clerk; E. Warren Hatch, Mass., musical director; L. C. I. Evans, D. C., assistant secretary; James M. Foster, Mass., sergeant-at-arms, assisted by Mr. Elmer Packard of Boston; C. D. Pruden, ticket seller; Fred J. Taylor, doorkeeper. The formal address of welcome was made by President Barrett, and responded to by Hon. C. R. Fish of Keokuk, Ia.

H. W. Richardson moved that the chairman at once appoint the Committee of Credentials. The following persons were appointed: H. W. Richardson, New York; J. B. Hatch, Jr. Mass., L. P. Wheelock, Ill. On rules, Hon. C. R. Fiske moved the appointment of a committee. C. R. Fiske, Ia.; I. P. Symonds, Mass.; Mrs. C. D. Pruden, Minn., were selected. These committees retired to prepare their reports and the convention was thrown open to a conference.

TUESDAY AFTERNOON.

At the opening of the afternoon meeting the Committee on Credentials made a partial report, and the delegates appointed secured their badges and were seated.

The report of the Committee on Rules was read and accepted.

The President's report was next received, being read in a clear, distinct voice by the Reading Clerk, W. J. Colville. This was placed in the hands of the Committee on President's Report, appointed by the Chairman as follows: Dr. Geo. A. Fuller, Mass., Mrs. Clara L. Stewart, Wis.; Dr. A. B. Spinney, Mich.; Mrs. M. C. Hartmann, Del.; Thos. K. Galloway, Md.

The reading of the Secretary's report followed and was referred to committee appointed consisting of: Mr. Samuel Wheeler, Pa.; Dr. Alexander Caird, Mass.; Mr. W. W. Kelsey, N. Y.; Mrs. Sadie Jordan, Clifford, Me.; Mrs. C. D. Pruden, Minn.

Other committees were also appointed by the chair.

Auditing Accounts: Mrs. A. A. Averill, Mass.; W. J. Hicks, Ia.; E. R. Whiting, Conn.; Ida P. A. Whitlock, Mass.; W. E. Bradish, Me.

Delegates' Reports: Mrs. M. E. Cadwallader, Pa.; J. O. Perkins, R. I.; Mrs. E. J. Knowles, Ia.; P. H. Coggeshall, Mass.; Mrs. G. A. Dorn, N. J.

Amendments: Dr. A. A. Kimball, Me.; Mrs. T. U. Reynolds, N. Y.; Miss M. J. Fitzmaurice, N. Y.; S. S. Woodman, Me.; E. Brewer, Conn.

Finance, Ways and Means: Mrs. Carrie E. S. Twing, N. Y.; Mrs. May S. Pepper, R. I.; Mrs. Tillie U. Reynolds, N. Y.; Mrs. Margaret Gaule, Md.; Mrs. Julia R. Locke, Pa.

Resolutions: F. A. Wiggin, Mass.; Mrs. Stella A. Fiske, Ia.; Moses Hull, Wis.; Dr. Dean Clarke, Ind.; Freeman W. Smith, Me.

Correspondence: Miss Susie C. Clark, Mass.; W. J. Hicks, Ia.; Mrs. C. D. Pruden, Minn.; W. W. Kelsey, N. Y.; L. P. Wheelock, Ill.

Telegrams: J. Q. Perkins, R. I.; Mrs. Elisabeth F. Kurth, N. Y.; Mrs. Margaret C. Hicks, Ia.

History and Education: Mr. Moses Hull, Wis.; Charlotte A. Dodge, Cal.; Dr. Alex. Caird, Mass.; Georgia G. Cooley, Ill.; C. Payson Longley, Cal.

WEDNESDAY MORNING, OCT. 22

The reading of the reports of the missionaries, Geo. W. Kates and wife and E. W. Sprague and wife, was the first order of business. They were enthusiastically received and referred to a special committee.

The feature of the morning was the entrance of Hudson and Emma Rood Tuttle of Berlin Heights, O. President

Barrett suspended the business of the Convention to bid them welcome. The delegates arose to their feet and gave the well known and honored workers a rousing reception as they came forward.

The remainder of the forenoon was devoted to the introduction of business and assignment of orders.

The report of the Committee on Secretary's report was read and considered seriatim. Referring to the section that announced the suspension of meetings of 93 chartered societies, it was recommended that every effort possible be made to resuscitate the same. The adoption of the Secretary's report carried with it the dissolution of the National Lyceum Association, and it was agreed by the N. S. A. to accept the charters of the local lyceums, that were affiliated with the N. S. L. A. without further expense to the lyceums for charter, provided they complied with the other requirements. The Secretary's report was highly commended and adopted as a whole.

The report of the Committee on President's report was next considered. The adoption of Section 2 directed the preparation of two tracts for missionary work by a committee of three to be appointed by the President. Section 4 caused considerable discussion. It recommended that the case of Alexander Proctor be carried to the Supreme Court, if necessary, as a test to prove the unconstitutionality of the persecution of our magnetic and clairvoyant physicians. In view of an explanation the section was adopted which pledged the support of the N. S. A. if needed and deserved.

Section 5 referred to wills: the action of the Board in the Case of Wm. Erspenmueller's will and those of Horace Butterfield and Wm. Case, and instructed the incoming board to assist in the McIlroy will case of Philadelphia, which is still pending.

Section 7 was adopted and recommended that the missionary work in the states which have state organizations should be under the charge of those organizations and in their hands, and that their work and plans should be submitted to the N. S. A. Board which should be empowered to render assistance when needed.

Section 8 provided that states having no state organizations should be particularly under the supervision of the N. S. A.

Local societies and settled speakers, uniform system of song books, came in for their share of attention. The paragraphs on ordination and marriage precipitated quite a discussion. In some states ordination papers carry with them no privileges whatever, notably Massachusetts. Indiscriminate ordination by local societies has brought the title "Reverend" into great disrepute as applied to Spiritualists. A ministry is needed that will correctly represent the Spiritualism that is spiritual.

Mr. Wiggins moved that a committee be appointed to examine as, for instance, the modus operandi of ordination as adopted and practised by the Unitarians, and formulate a system that would lead to a uniformity of ordination in societies under the jurisdiction of the National Association.

Dr. Fuller seconded this motion and the Vice-President appointed F. A. Wiggin, Geo. A. Fuller and H. D. Barrett. It was to be the further duty of the committee to formulate a service for the marriage and funeral service for the convenience of those who care to use it.

The President's report recommended that a general Lyceum Superintendent be elected who should act under direction of the Board of Trustees. This was referred to the Lyceum Committee and resulted in the matter being referred to the Board of Trustees.

The paragraph on the young people brought forth a request from the President of the Young People's Union that the N. S. A. extend an invitation to the societies chartered with the Union to transfer said charter to the N. S. A., as in the case of the National Lyceum Association, provided the Union disbanded for the time being. The request was granted.

(Continued on Page 3.)

A SEQUEL TO "MY FRIEND, THE PSYCHIC."

BY ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

Every self-denial or abnegation of material pleasure, is rewarded with a spiritual substitute—truth for the sensual and happiness for the selfish. To become wise and happy, forget self. In other words, be temperate and just. Religion is an aid, but with perfect self-control, it is needless. As a universal principle among mankind, police regulations, too, would become unnecessary. Patriarchal governments could be instituted and gun factories closed. But envy and jealousy, avarice and contention must cease to disturb the human breast, must be stamped out of existence, ere this can take place, and England and America are the law-centers of the spirit world to enforce it.

Much wrong has been attributed to the English, but they have planted the seeds of civilization the world over and have broken the power that would keep humanity in darkness. England, America and Germany are the triple alliance in spirit that is clearing the way for truth, peace and happiness on earth.

As in the foregoing I enjoyed the scenes of every sphere in modification down to the lowest. I wandered why I had not seen the dark events that history portrays.

"You will find that below," replied George in quick response to this emotion. "Give to Caesar that which is his. Heaven is for the purified effects of man's struggles. Earth is for the dross. The tower of London will depict its past scenes to you as on canvas, if you go there and wish it. Its influences, however, have died out—fortunately for the race—though in some such centers they do not. In the French Bastille, for example, they held fast and proved baneful, until destroyed. The people were impressed to raise it for that reason. It was a dangerous relic to exist among a sensitive people. London's solid forces could counteract the influences of their Tower and thus downed them. But its history is intact and may be read at will. Even some of its cruel contemporaries may still be met with, who have not yet been released themselves from their self-imprisonment as a consequence of imprisoning others in it. A man cannot stab another in malice without finding a wound in his own spirit body, with like pain occasioned the other, when released from the mortal coil. That accounts for the fear of death among the criminals as a rule. They intuitively feel the cause on them for what is coming. 'We reap what we sow.'"

Nature is consistent. She has no salutary measures. We cannot escape our destiny. We must take what we give. Even mortals cannot escape this, if they live long enough. If they don't all the worse for them.

There is always a chance for reparation while in the body, but circumstances are lacking in spirit to restore a stolen heritage, for example, or repair an injustice or heal a broken heart. Regret cannot do it. That does not heal the wound in itself. Remorse is not a disease that can be cured by a physician. A new trial on earth becomes the manifest desire of many. Obsession is sometimes an opening—going through the vicissitudes and trials of life with a mortal. This needs conditions—a similitude of forces, characteristics, aims, that make obsession possible. A new life with the determination to overcome the same temptations would be preferable—the predetermination for certain ends being the intuitive guide. But a wish is only potent that acts in conjunction with nature's law.

Spirits make laws for specific effects quite as much as legislators do. A wish seconded and acted upon by a number institutes a law—potent in degree to the power of the spirits desiring it. This law-making extends from the mere protection of a seance room against unwelcome guests to the protection of a planet from foreign invasions that are dangerous to the life of such a body. And wiser provisions made in these laws than mortals are prone to do in their legislation. Spirits either know or they do not know. They do not speculate. So in action. They do or they don't do—nothing at hap hazard. When they make a law it stands for all time and is always applicable when circumstances invite it. Mortals are more largely governed by spirit-

made laws than nature's. Under these laws guides are permitted to operate in behalf of their mortal charges. They can go no further than these laws permit. Not that they do not wish to do so, but they cannot. The influences of these laws are upon them in the moment they try to evade them or wish to aid mortal beyond their permission. A spirit guide with whom you are in daily communion could very well tell you what to do in certain cases or events, but that would interfere with your development—be contrary to law in this sphere. The attempt would fail.

England is a great center for this kind of law-making. Its influence permeates the entire spirit world on the earth plane. When spirits, therefore refer to things being "unlawful" to repeat or tell, it belongs to this category of laws. What these do not forbid, they are at liberty to tell, though some are as cautious as to believe laws exist for everything in the way of foretelling events. But those who have risen superior to these laws often obtain inspirations from nature direct, that give them prerogatives not enjoyed by either mortal or spirit on the earth plane. Of course nature does not interfere with the lower laws any more than a state would do with a municipal ordinance, because a part of the law—made by the consent of the other through a harmonious vibration with the same. The vibration sensed by nature then inclines it to desist or act in accordance with the wishes of those who created it. Consistency in such legislation makes it consistent that one should act in harmony with the other.

It is also consistent with spirits to teach in accordance with their understanding of these laws. What they don't know about them is not for them to know. That is also a law, or a principle inherent in all laws. And many are foolish enough

to believe what they do not understand, does not exist or cannot be true. Almost everything is true to some extent for which you can find a *raison d'être*. The only wrong about it is the way we apply it. Every theory has a basic fact, otherwise there would be no theory. Nothing creates nothing. Seek the truth of a thing through the soul's mirror (intuition) and you will always have less to say about it than before. Truth requires but little discussion and often makes us very silent, comparatively speaking. Intuition not only knows but also whispers caution how to throw pearls before swine. A truth intuitively purchased becomes too valuable for promiscuous handling.

Consequent, upon the flow of this last inspiration I asked whether such a revelation sent forth would not tend to make the conceited believe themselves right in their conclusions and act in accordance with it. The reply was, "It is better that they keep silent than misguide others."

But how are they to know that they are wrong? "Experience."

It made me reflect—wondering whether I might not be wrong myself in being the victim of a perverted inspiration.

"Faith," was whispered in my soul, accompanied by a sweet sense of sympathy that brought before my mental vision the picture, "Near-er My God to Thee."

But what is faith? "Love."

Yes, I have sensed that when in doubt. Perhaps it was a hint to indicate a rapport with the absolute or that truth and love were one. Could I ask for a better guide for matters inspirational?

To be continued.

Will you help to make "The Sunflower" a weekly? Read the notice on page 6.

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It has been repeatedly pronounced, both by press and public, to be "regardless of price, the most complete work on the subject ever put into print."

The Liberal and Spiritualist Press, in noticing the fourth edition, said in substance: "We are in receipt of the fourth edition of 'Mediumship,' by W. N. Bach. The fact that it is in its fourth edition is sufficient proof of its value. Every person who is interested in these topics should have a copy, and we believe it is destined to pass through many more editions." Two more editions have been sold since this was written.

It contains a fine half-tone portrait of the author and is sent, post paid, paper cover, 25 cents; cloth 50 cents.

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LILY DALE, N. Y.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Ada Davis has gone to Jamestown.

Mrs. Fahenstock has gone to Cleveland.

Mrs. Nan Wilson has gone to her home.

Mrs. Purple is spending a few days at Dunkirk.

T. J. Skidmore has gone to Washington, D. C.

Mrs. Enches has gone to her home in Columbus, O.

Mrs. Phillips of Little Valley is visiting Mrs. Fuller.

Geo. Van Slyke has gone to his home, Cuba, N. Y.

Mrs. Grenemyer has gone to her home in Cleveland.

Mrs. Brookings of Chicago spent a few days at the Dale.

Mrs. Lynn Nutting spent the day with her mother recently.

Mrs. Binney's sister, Mrs. Deihl, of Bradford, has been her guest.

Mr. and Mrs. Withal expect to start a dancing school at Laona.

Mrs. E. H. Thompson has gone to Lake Helen, Florida for the winter.

Among recent visitors were: Mr. and Mrs. Pemberton, and A. Gaston.

Mrs. Maggie Turner and daughter Essie visited Mrs. Scott of Hamlet.

Earl and Roy Turner visited their uncle, in the grape country recently.

Raphael's Almanac for 1903 have arrived, price 35 cents, address this office.

Mrs. E. Densmore and grand-daughter Elizabeth Vignier, have gone to California.

Miss Beebe has gone to Pennsylvania and expects to spend the winter in Florida.

Mrs. Baillet has returned from her eastern trip. Judge and Mrs. Baillet expect spend the winter in Lily Dale.

THE SUNFLOWER office got out 2000 of Mattie Hull's Songsters last week, this makes the twenty-eighth edition.

The new house on the old Wadsworth lot which was bought by Mrs. Robertson is about ready to plaster.

Mr. and Mrs. Jacob Wright and their daughter, Mrs. Bigden have gone to Cleveland, their address is 241 Harkness Ave.

Dr. Hyde is home. He reports that Mrs. Hyde is making rapid progress with her studies at the Alfred College, at Alfred, N. Y.

Mr. and Mrs. Albert S. Cooper and Mrs. Miller-Wilcox have gone to Philadelphia where they expect to spend the winter. Their address is 239 Columbia.

Get all of your friends to subscribe for THE SUNFLOWER now while they can get the weekly paper for a year for fifty cents. This offer is good only until Christmas.

Mrs. Maggie Turner has had a visit recently by three of her sisters: Miss Cranston, of Jamestown, Mrs. Wilson and husband, of Lakewood, and Mrs. Cardot and family. Also Mr. E. Kelly, daughter and grand-daughter of Little Valley.

Mr. Fuller has purchased the lease of the lot west of THE SUNFLOWER office and has fitted up the little building on it to be used as a store. He has also moved his store building up next to it and proposes to build a new store where the old one stood.

W. H. Bach has been to New York City and is new in Philadelphia. He is purchasing machinery to increase the facilities of turning work out of the office. Making the SUNFLOWER a weekly and the increased patronage in book and magazine work necessitates the facilities to turn out two or three times as rapidly.

"EDELWALD ON THE LAKE."

Albert S. Cooper has purchased the place known as the Fern Island House, on the road to Cassadaga, formerly owned by D. T. Harris. It comprises about 10 acres, all the land on the south side of the road after you turn the corner past the Leolyn until you come to the lake that Cassadaga village is on, except the lot occupied by Mr. Carver's residence. Mr. Cooper is well known in business circles in Philadelphia being the member of the firm of Cooper Bros., wholesale jewelers, of that city.

They have re-christened the place,

"Edelwald on the Lake," Edelwald being a German name meaning "noble woods."

Many improvements will be made in the place, among the first being the setting out of shrubs and fruit trees and enlarging the wharf. They have bought the place simply for a summer home and intend to build a new house in the course of time.

Mr. and Mrs. Cooper have made many friends during the summers spent here who will be glad to learn of this new departure. Mrs. Cooper will be known among her former friends as Lillie B. Miller, the only daughter of Mrs. Miller-Wilcox, who is well and favorably known as a materializing medium. Mrs. Miller-Wilcox will make her home with them so her many friends and patrons may know that we will have her here during the summer sessions.

Mr. Harris will remain in the home and have charge of the place during the winters.

CAMP ANNOUNCEMENTS AND IMPROVEMENTS.

The work of grading the streets has continued as rapidly as the weather would permit. Most all of the side streets have been graded and many more trees taken out. Among the places that they are most conspicuous by their absence is the corner of Second avenue and Cleveland and on Third avenue near the Jackson cottage, it seems good to find at least a few places on the grounds where the sun can shine in, and we hope before the clearing is stopped to see many more. The streets appear much wider on account of the trees being removed. The roads on Third avenue and South street were made quite a little wider in grading them as they were not as wide as they were surveyed before.

George H. Brooks has been engaged as chairman for the Summer session. Mr. Brooks is popular, he is always pleasant and has a kind greeting for everyone and will be welcomed back on our rostrum by his many friends.

Mrs. Tillie U. Reynolds of Troy, N. Y., has been engaged as one of the speakers. Mrs. Reynolds has never appeared on this platform before. She is a brilliant and soulful speaker and we predict that she will find a warm spot in the hearts of our Lily Dale audiences.

F. A. Wiggin who made his first appearance here last summer and gave such excellent satisfaction with his lectures and ballot readings has been re-engaged.

Library hall has been papered and varnished, and presents quite a different appearance. Will Evans and Lee Morse kindly donated their services for some of the work.

Letter from Estella F. H. Baillet.

I for another am on a visit to my old home and as I write this in the home of my friend with a music box by my side on the chair, and a dear little fat, white pug dog who is called Sniff, on the other, I could not but feel the old time inspiration and felt I could well understand the pleasure of meeting old friends and schoolmates "ye Editor" writes of, but not like him, the nearer ties have been broken on earth, therefore, I can only visit the resting places of the mortal frames of my mother and sisters and gaze as in a dream on the marble monument dedicated to my father's memory, his body resting on the battle field in an unknown grave, while the spirit of all near and dear, after thirty-five years still accompany me here and join me in thought and often in expression as I greet the old friends and neighbors.

The great cry here at the present time is coal at any price which cannot be had at \$17 a ton, or wood at \$4 a cord the last that was sold. About 150 Italians are working on the electric road which is being extended on to Little Falls and Albany. Herkimer is one of the busiest towns of Central New York and growing rapidly and your correspondent hopes while mortal life lasts to be able to wonder back down the beautiful Mohawk valley once every year at least, and while old friends of my childhood are growing less each year to mortal view, new ones spring up in their places and thus the world moves on just the same.

A long letter from Mrs. J. E. Hyde tells me of their entire satisfaction in their new home in Alfred College where Mrs. Hyde is studying several languages. The Dr. is resting up from years of devotion to his professional duties.

I find several new subscribers in my travels and hope to swell the list of my return home.

ESTELLA F. H. BAILLET.

Herkimer, N. Y.

TENTH ANNUAL CONVENTION.

(Continued From Page 2.)

The editors of the various Spiritualist papers were appointed to look into the subject of "Bogus Phenomena," and report at the next convention.

THURSDAY MORNING.

At the opening of his meeting a letter was read from B. B. Hill of Philadelphia.

The report of the Committee on President's report was resumed. Finance, mass meetings, camp meetings, fraternal delegates, necrology, Spiritualist press, Theodore J. Mayer, board of trustees, work in home office, President's work, were all dealt with.

The report of the Committee on Missionaries' Reports, brought out some very interesting points concerning that work. The salary of fifty dollars per month was considered and the consensus of opinion seemed that we ought to be thankful able men and women would do the work for that sum. It was voted that not more than six missionaries should be appointed for the next year.

THURSDAY AFTERNOON.

The Committee's report on Missionaries was continued. An attempt was made to change the plan of missionary work to some extent, so that more time could be spent in one place and more lasting work accomplished. Explanations showing the difficulties of this plan which might offset its advantages were made. The cities and towns visited by the missionaries feel that aid, both financial and spiritual should be given them, while the N. S. A. rather expect missionaries to make enough to cover their own expenses. The committee felt that a magnificent showing had been made during the past year and the convention coincided with the opinion.

Dr. Fuller asked if H. D. Barrett was not a missionary also, and if a report had been made of his work. The convention voted to receive a verbal statement from Mr. Barrett.

This report was referred to the committee which brought in comment and commendation later.

Report of Committee on Ammendments was next in order. The striking change made in the constitution and by-laws by the adoption of this report as amended, abolished state agents, gave state associations having exclusive jurisdiction on the floor of the annual convention at the rate of one for its own charter and one delegate for each charter granted by it to subordinate societies in good standing, provided each local association pays annual dues of \$2.

The President and Secretary, instead of publishing prior to the convention their reports, are required to furnish each local society in good standing an outline of the probable business that will come up in convention so far as possible.

FRIDAY MORNING, OCT. 24.

The first order of business was the reception of the report of Committee on Resolutions. It was amended and adopted.

The report of the Committee on History and Education resulted in Lyman C. Howe being retained as historian with one assistant to be chosen by the Board of Trustees. The educational part of the report referred particularly to the Morris Pratt Institute, our new Spiritualist College at Whitewater, Wis. When ever the matter came up on the floor of the Convention, it was received most cordially, and a disposition shown to do everything possible to assist in its work.

Mrs. M. E. Cadwallader, Committee on Delegate's Report, was considered next.

FRIDAY AFTERNOON.

The report of special committees was the first order of business. Dr. A. B. Spinney reported progress of the Reed Sanitarium. Mrs. Zadia B. Kates gave account of her work as one of a committee appointed to collect funds for the purpose of assisting Belle Bush, that worthy woman who has made such heroic efforts in the direction of education for our children.

The two most important sections of the report of the Committee on Correspondence were as follows:

First a cordial letter of fraternal greeting from B. B. Hill, of Philadelphia. Second, a copy of the unanimous resolutions adopted by the New York State Association.

The place in which the next Convention should be held was chosen by roll call vote. Buffalo sent an attractive invitation, also Whitewater, Wis. Mr. Mayer urged that the delegates vote for Washington, where he felt the convention should be held every other year for the good of the association. He said it cost the N. S. A. from four to six hundred dollars to move the convention outside of the home city. Mr. Pruden and others presented the claims of Minneapolis as being half across the continent, thus affording equal opportunity to east and west, besides being an ideal city for the convention. Minneapolis received a large vote, but Washington won, and the convention will meet there in 1903.

The election of officers, of course, was the last item of business and the entire old Board of Trustee were re-elected.

Lake Helen, Florida Campmeeting.

Open February 1, 1903.

Never since the beautiful location was selected for a Spiritualist Camp have so many people been interested to go there.

The calls for excursions by water are rapidly coming in. My second excursion leaves New York City, Nov. 21, send for information enclosing stamps. There will be a fine party.

At Lake Helen Mrs. Sage is preparing the hotel for the guests.

Mrs. Clark of Lily Dale has taken a room in the Badington Cottage.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER,

Box 132, San Jose, Cal.

BANGS SISTERS,

Phenomenal Mediums.

Independent Slate and Paper Writing Spirit Portrait Work a Specialty Readings by Mail. Send 4c Stamps for Booklet.

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MEXICAN MINES CO.

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Fifty Cents a Share.

Mill Returns as high as \$1700 Per Ton.

GOLD and SILVER.

New mill and machinery, fully equipped. Cost \$70,000. Former owners expended over

Half Million Dollars.

SURROUNDED BY BONANZA MINES.

Very rich camp. (Total acreage 25,157) operating. Mines in Guanacaci, Durango, Mexico.

One mine in Durango each Share worth \$10,000

A continuance of Ancient Aztec and Spanish works operated and controlled by Massachusetts and Maine Capital.

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81-87

PSYCHE

Aids Development of Mediumship...

This is what PSYCHE has Done for Others.

Why can it not do the same for You?
Read what People say.

Mrs. Stewart, 4516 Champlain Street, Chicago, purchased one Thursday afternoon; between that time and Sunday, several members of the family had good results from its use, and a daughter, 13 years of age, got messages, names, and even drew pictures by its aid; she has developed automatic writing, is progressing finely and will doubtless unfold into a first class medium.

Harry Dalton, 5955 State Street, Chicago, said, after having Psyche one week: "I would not take \$25 for my Cabinet if I could not get another."

"Psyche arrived ten days ago. It has helped me wonderfully in development. I more than appreciate the instrument and its aid."—Chas. J. Britz, Jacksonville, Fla.

"The little cabinet arrived and gives complete satisfaction."—Carrie Swenson, publisher "Scandinavian Spiritualist," Minneapolis, Minn.

"Psyche arrived two weeks ago and to say I was pleased does not express my appreciation. My boy, twelve years old, is developing most all the physical phenomena of Spiritualism with it. Independent writing came first sitting. We now get rapping, ringing of bells, trumpet speaking, moving of bodies without contact, etc. He has also developed Clairvoyance and Clairaudience."—M. Y. Thompson, Annapolis, Md.

"We have one of your Psyches which we purchased in December. In about two weeks our little daughter developed as a musical medium by the use of it. She played as ordinarily children do, but now plays very difficult music and composes new pieces (entirely new) and words also, sings Spanish and plays the accompaniment to it.

"There is but money enough on this Globe to buy the gift she has received if it were transferable."—Mrs. Annie Godley, Chicago, Ill.

"I thought I must write and tell you of the success I have had since I received your Cabinet, Psyche, a short time ago. The first evening I used it I got a beautiful message and name of a dear relative who was lost at sea a number of years ago. I received this through automatic writing. I have tried for independent writing once. The slate was moved very rapidly but no writing. I would be pleased to recommend the Cabinet to anyone who wishes to test it."—Ernest C. Smith, Nashua, N. H.

"I take great pleasure in recommending your Developing Cabinet. I feel it has been a great help to me. I did not take my slates out of it for two months; then the pencil was moved about inside of the slates with such force as to be plainly heard. I am now getting independent slate writing right along. You are at liberty to use this as suits you best."—Mrs. F. A. Nelson, Minneapolis, Minn.

DIRECTIONS FOR USE.

The Cabinet can be placed on a table or held in the lap as most convenient. One or more people can sit with it as desired.

TO GET THE BEST RESULTS: Sit at a regular specified time twice or three times a week, from one half to one hour at a time.

FOR SPELLING MESSAGES: Place the pointer on the Cabinet with the finger pointing toward the Alphabet; rest the tips of the fingers of the right hand lightly on the body of the pointer and place the left hand inside the Cabinet. After a few trials the pointer will move and spell out messages and names by pointing to the letters.

FOR TABLE TIPPING: Place the two V-shaped posts under the Cabinet in the slots prepared for them, and rest the hands lightly on top; soon it will commence to vibrate and rock from side to side, and by using the signals ONE TIP for NO, TWO TIPS for DUBIOUS, or DON'T KNOW, and THREE for YES, communication is established.

FOR AUTOMATIC WRITING: Place slate or paper on top of the Cabinet, take pencil and sit prepared to write; if you are sensitive, the hand will begin to tremble and vibrate more and more rapidly, finally moving across the paper in an irregular way. Continue, and letters will be formed spelling names and messages.

FOR INDEPENDENT WRITING: Take a wooden frame school slate and scrape pencil dust over the face of it; break off a small piece of pencil and put it on the slate, after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate, throw a piece of black sateen over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appear dimly in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

FOR CLAIRVOYANCE, CLAIRAUDIENCE, TRANCE, IMPRESSIONAL, INSPIRATIONAL, and other developments of a similar character, sit in "twilight" light, cover the cabinet with the sateen and centralize your mind (quietude being one of the essentials), resting your hands lightly upon the Cabinet until the desired result is attained.

The Cabinet in each case acts as a storage house for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena.

A NEW CHURCH ORGANIZED.

At a meeting in the temple of the Morris Pratt Institute building on Thursday night, October 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meeting. Mrs. Clara L. Stewart, was chosen temporary chairman, H. A. Beckman temporary secretary. Moses Hull, A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary papers. When Mr. Hull made his report after due deliberation it was adopted. Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution seriatim, Mr. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vice-president, H. A. Beckman secretary and Miss Agnes Chaffee treasurer. A board of trustees was chosen, and the church was ready to apply for a charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admission to its congregation, every Sunday at 2:30, and 7:30 p.m. The following constitution and by-laws, which were adopted, may be of interest to the public.

PREAMBLE.

We whose names are hereunto attached, in order to promulgate and strengthen by word and example, the facts and truths of modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a body, to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules:

1. To try to walk in unison with each other.
2. To assist those who are in misfortune.
3. To pity those who are in trouble.
4. To enlighten those who are in darkness.
5. To visit and administer to those who are sick.
6. To make efforts to reclaim those who are erring, and
7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen Loved Ones, and of each other.

ARTICLE I. NAME.

This organization shall be known as the Spiritualist Church of Whitewater, Wisconsin.

ARTICLE II. EXPLANATION OF THE WORD CHURCH.

While Spiritualism is a science, because based on demonstrated facts, and a philosophy, because "it contains the knowledge of phenomena as explained by laws," it is also a religion, because it is a revelation from the spirit world, which inspires feeling of reverence and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, under whatever name and in whatever clime. The word church is used in this connection, mainly to stand for, and make emphatic the religious side of Spiritualism.

ARTICLE III. OBJECTS.

The objects of this church are:
1st. To form a more thorough acquaintance with each other in order that we may more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives.
2d. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

ARTICLE IV. MEMBERSHIP.

Any person of good moral character who is in sympathy with our work, and who will industriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitution and complying with the terms stated in our by-laws.

ARTICLE V. OFFICERS.

The officers of this church shall consist of a president, vice-president, secretary and treasurer and board of six trustees, who shall transact all the business of the church, excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

ARTICLE VI. DUTIES OF OFFICERS.

Sec. 1. It shall be the duty of the president to call all meetings, to preside and maintain order at all business meetings, to sign all orders drawn on the treasury, and to have general oversight of all business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vice

president to perform all the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church, and shall with the president sign all orders on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out money only on orders signed by the president and secretary.

Sec. 5. The board of trustees shall, in connection with other officers have general charge of the business and property of the church; shall do with it as the church in open meeting shall direct, and shall make a report as often as once in six months.

ARTICLE VIII. ELECTION.

The officers of this church shall be elected by ballot, on the first Friday in October, and shall hold their offices for one year, or until their successors are chosen, except the board of trustees, two of whom shall after the first year be elected annually to serve for a term of three years. At the first election two trustees shall be elected to serve one year, two for two years and two for three years.

ARTICLE VIII. QUORUM.

Sec. 1. In the board of officers five of its members shall constitute a quorum for the transaction of business.

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of business.

ARTICLE IX. AMENDMENTS.

Any article of this constitution can be amended by a two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

BY-LAWS. ARTICLE I.

Any person desiring to become a member shall be provided with a blank application for membership, which must be filled by such a person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicant on receiving a two-thirds vote of those present shall be declared elected, and notified of such election by the secretary, after which they can if they so desire, be taken publicly into the church. After this public recognition they shall have all the rights and privileges of other members.

ARTICLE II.

Those who are six months in arrears of the payment of their dues, who having been twice notified by the secretary, shall, if the church so decides, be suspended from the church.

ARTICLE III.

The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

ARTICLE IV.

If for any good reason a member cannot pay his dues, the church can if it sees fit, cancel a portion or all of such dues.

ARTICLE V.

No member who is six months in arrears of his dues is eligible to any office in the church, nor to vote on any of its business transactions.

ARTICLE VI.

No dues shall be required of any student in the Morris Pratt Institute.

ARTICLE VII.

Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessary business.

ARTICLE VIII.

The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month, and the joint meetings of the members of the church and officers shall take place on the first Friday night of each quarter.

ARTICLE IX.

The business meetings of this church shall be governed by Robert's Rules of Order.

ARTICLE X.

The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previous meeting.
2. Report of committees.
3. Reading of communications and bills.
4. Unfinished business.
5. New business.
6. Remarks for the good and welfare of the church.

ARTICLE XI.

Any article of these by-laws may be changed or amended on the same conditions and in the same way as is laid down in Article VIII of the constitution.

Impure men consider life as it is reflected in opinions, events and persons. They cannot see the action until it is done. Yet its moral element pre-existed in the actor, and its quality as right and wrong, it was easy to predict.—Emerson.

Letter from Emira, N. Y.

It has been some time since I have written anything for the columns of your most excellent messenger of truth and its progressive manifestation.

Our Cause in Emira is fast gaining vantage ground among all classes. The First Spiritualist Church is attracting large and attentive audiences; more so as the season advances, and railroad excursions and parl entertainments are at an end.

Last evening at Brother and Sister Rhodes, 807 W. First Street, the society of the First Spiritualist Church held a unique social and entertainment; speaking and tests, recitations and singing with the kindly spirit prevalent of harmony, made the event one to be remembered by all present. Besides a snug little sum was deposited in the hands of the treasurer of the society.

The coal miner's strike is at an end, and a spirit of contentment where unrest prevailed is now spreading an influence of peace in the hearts of the people.

There are so many interests that crowd upon my mind that I would like to present in behalf of our Cause; my mind is strongly concentrated upon the importance of organization, local, state and national, whereas I believe in missionaries and their work I think that we should do away with paying out so much money for traveling on the railroads as in the past. Let the state be divided into districts; let a settled speaker have supervision over the work after proper decision of the State Board of Trustees of the organization. Work in all home talent, encouraging all people to do all in their power by efforts one way and another, to sustain circles and meetings until all territory is active for the good of our Cause which I believe can rightfully be entitled the Cause of Humanity.

Let our state and national conventions be the places where all speakers and interested workers can give out their best thoughts as best methods of success to conduct the propaganda of our philosophy and its manifestation through our ever essential phenomenon in proof of immortality and success will follow.

I am glad to learn that THE SUNFLOW-

ER is to become a weekly visitor. You have my best thoughts, Mr. Editor, for its success. I hear many commentary remarks in favor of THE SUNFLOWER and especially since you have published your intentions of making the same a weekly.

MRS. MARY VAN KANTZLER.

804 W. First Street.

The Importance of Grammar.

Wanted—Experienced nurse for bottled baby.

Will you help to make "The Sunflower" a weekly? Read the notice on page 6.

The New Life.

BY LEROY BEAVER.

Author of "Cultivation of Personal Magnetism."

The New Life is an expression of the New Thought, which is so rapidly making its way in thousands of minds.

We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

Address This Office.

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The Touch of an Angel Mother.

A PSYCHIC STORY.

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CARRIE E. S. TWING.

Full of Good Thoughts; Intensely Interesting and full of Psychic Experiences. You want to read it.

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Order a Copy Today.

Mrs. Twing is Also the Author of

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and if you have not read it, you have missed a treat. You will miss a bigger one if you do not read Jim.

Either of the above books sent by mail, postpaid, for \$1.00. They are nicely cloth bound, with gold title on side and back, and Jim contains the latest portrait of the author, made especially for this book.

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The Greatest Production of Modern Times.

The Big Stories of the Bible in the Crucible!

Grand in their Absurdity, but True to "HOLY WRIT!"

Not Ridiculed, But Calculated Mathematically.

NOTHING LIKE IT!

As Unanswerable as the "Age of Reason."

You have often wondered how big these stories were!

Now you can know!

There were 468,039,800 car loads, of 600 bushels each, of QUAILS that fell during the "Rain of Quails!" The animals were made, brought before Adam and named at the rate of 15,270 5-6 per hour, or 4¼ each second! Noah had 885,000 animals, with food for 382 days, in the ark! They were fed, watered and cleaned after by the 8 people who were in the ark! Do you want to know whom and what the Bible says the inhabitants of heaven were? They were beasts, birds, dragons, human and deific monstrosities, etc.

This book tells these things and many more, with references showing where each passage can be found. Nicely bound in cloth, with portrait of the author, mailed postpaid for 50 cents.

YOU WANT THIS BOOK TO SHOW TO YOUR ORTHODOX FRIENDS! ORDER A COPY TODAY!

SUNFLOWER PUBLISHING CO., LILY DALE, N. Y.

A few extracts from reviews made by prominent people and papers:

ROBERT G. INGERSOLL.

"Thanks for the quails and Jonah and the Whale. Your treatment of these old stories is splendid. You ought to publish these things in book form. You make the absurdities plain. Go ahead. I wish you success. The best I ever read."

Yours always, R. G. INGERSOLL.

LATER.

"I have received and read 'Big Bible Stories.' The book will do great good. No sensible person, having reasonable courage, can read your book and still believe the big Bible stories."

R. G. INGERSOLL.

"'Big Bible Stories' is the title of a book just issued from the masterly pen of W. H. Bach. He has completed the work of the Nicene Council. It must be read to be fully appreciated."—THE CASADAGAN, Seaford, Ont.

From the NEW YORK WORLD.

"Another and apparently obscure writer has attacked the truth of various Old Testament stories in 'Big Bible Stories' published and perpetrated by W. H. Bach, of Lily Dale, N. Y. Assuming all sorts of premises in his so-called argument Mr. Bach has careened through some 134 pages, valorously assailing the stories of Samson, Noah, Joshua and the Tower of Babel; and even taking a fall out of poor old Jonah and his nausea stricken Whale."

"Then he put a likeness of himself at the beginning, bound the book neatly, inserted an advertisement of the patent-medicine order between its leaves, and, looking upon his work, saw that it was good."

"It is fortunate that a belief in Holy Writ was firmly implanted into the minds of mankind before this idol-destroying tome was launched upon a waiting world."

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"The facts and figures are unanswerable; the arguments are thoroughly logical and absolutely irrefutable."—BANNER OF LIGHT, Boston.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

AN EFFORT AT PHILOSOPHY.

I'm not hanging 'round with a word of complaint,
'Cause maybe things might have been worse.
I'm not finding fault with what is and what ain't,
'Cause maybe things might have been worse.
There's fever, an' ague, an' rheumatiz, too,
An' there's bunco, an' greengoods' an' swindles more new,
An' I've gone right ahead, learnt 'em all through an' through;
But maybe things might have been worse.
The climate's a misfit, how'er it may change,
But maybe it might have been worse;
And luck always strikes a bit out of my range,
But maybe it might have been worse.
An' sometimes I look at the stars shinin' fair,
An' wish I had lit on a planet up there;
But, on second reflection, I don't so much care,
'Cause maybe it might have been worse.

PERFECTION.

If a person were absolutely healthy, he would not know it. We speak of health merely because we compare it with sickness, or that which is not healthy.

If a man were perfect, he would have no more sense of health than he would have of disease. Both would go at the same time. Harmony alone would prevail. But not by contrast, but by virtue of the fact that it would be the Alpha and the Omega of itself. There would not be anything else.

Comparative estimates are all imperfect, for comparison admits of no perfection; but "when that which is perfect is come, that which is in part is done away." Relative conditions cease, and a positive state is gained to remain the same yesterday, to-day and forever.

Perfection is a fact and will yet be gained by all, for the mind of man demands it, and his mind cannot deceive him, nor play him false, for the body is bound to ultimately express the mind of the individual.

We think of perfection now, but we do not demonstrate it because the thought of perfection is modified by other imperfect thoughts we entertain in our minds. There must be a unity of thought upon the side of any definite thing ere it can manifest itself. Every thought must tend to perfection in its own definite line ere perfection can become the sum total of the body. Isolated thoughts do not count in a very large degree; merely in the ratio that the isolated thought bears to the sum total of our thoughts.

We are to-day as perfect as we can be with the thought we each entertain. Our highest thoughts are ever modified by the lower ones we unwittingly express.

When we reach the perfect state of consciousness, we shall no more remember nor even recall the imperfect conditions through which we have passed. The dead will bury its dead in our minds, and we shall be alive only to the activities of the present, for the present will utterly engross our attention. To the perfect all things will be perfect.

The individual will never reach the point where he can exclaim: "I am perfect!" for when he becomes perfect, the imperfect, by which the perfect is compared, will cease to be, and there can be no comparison.

The only way this sublime fact of being can be reached is to persistently pursue the good and the perfect, heeding Paul's injunction: "Be ye transformed by the renewing of your mind." When the individual gets a new conception of himself, the previous one is bound to disappear from his mind, for it could not obtain when the new one was dominant.

The body is bound to respond to the mind when the mind becomes sufficiently intelligent to make it do so.

Most all diseases and chronic complaints are mere habits. Some of you will not like this, but it is true, just the same, and if we would look this matter squarely in the face, we would soon learn to correct our bad habits, and we would express more of health and happiness.

Jesus touched upon a scientific law when he metaphorically said, "A man's foes are they of his own household," meaning that a man's foes were his own thoughts that he entertains in the house-

hold of his mentality, for man actually dwells where his mind is. It is false, perverted and erroneous thoughts we entertain that complete our downfall and degrade both the mind and the body. The Kingdom of the harmonious is within, and when we have a care as to the nature of the thoughts we entertain, we shall find ourselves with more perfect bodies.

In the gaining of the perfect the mind will simply awaken to a sense of satisfaction, and where there is satisfaction there is no discord, nor can there be, for if one is satisfied this is the end of the proposition. And there can be no stagnation to perfection. Mind being infinite would externalize a universal perfection where monotony would be unknown.

When we gain this perfect state of consciousness the mind brings forth after its kind, hence perfection alone would become externalized; revealing, but variant perfection in nature.—Dominion

MENTAL ATMOSPHERES.

BY THE REV. HENRY FRANK.

Guard the atmosphere that envelops you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive we control the currents and suffer such only to enter into our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air, carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound trummed upon the great Harp of life—the jangling voices of the street, the whirl of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of earth emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that converse. Avoid the growler and the grumbler as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whosoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path.

Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee from what litters and de-motivates you as you would the fangs of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of your nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day vibrating with electric energy.—Metaphysical Magazine.

HEALTH IN THE MIND.

One of the major elements in the physical life in which vitality shall increase and not decrease is the habit of one's mind. It is the point of view that one takes with reference to the happenings of daily life and particularly the way in which one takes his ill feelings to which we are all more or less subject. A man may have an uneasy sensation in the locality of his heart due to over-eating or gas in his stomach. He begins to think that he has heart disease, and reads advertisements in the daily press to discover symptoms corresponding to his own. Here he readily finds—a sense of constriction about the chest, slight pain on deep breathing, palpitation of the heart on vigorous exercise. As he begins to worry he will not sleep as well. Worry interferes with digestion so that he does not get as well nourished. This combination of poorer sleep and poorer digestion makes him worse and worse; each one exaggerates the other. He keeps thinking about his heart. This vicious circle constantly aggravates itself until very likely he fastens upon himself a physical condition which is more or less serious and permanent, but is really all traceable back to the crooked thinking about the little pain in his chest.—Dr. Gulick, in Los Angeles Sunday Times.

THE MAYER PROPOSITION.

Kindly give me space in your valuable paper to call attention to the noble proposition of Mr. T. J. Mayer, the philanthropic Treasurer of the N. S. A., also to explain certain points connected with the same. I refer to the latest benevolent offer of Mr. Mayer, to give in fee simple, the spacious and handsome house next to the N. S. A. Headquarters, to this National Association, for use as offices for its work, and for residential purposes, from which a fine revenue for the general fund of the N. S. A. can be derived, provided the Spiritualists at large will donate the sum of fifteen thousand dollars to the N. S. A. treasury to be used in opening and conducting a Medium's Home. Please understand this proposition; Mr. Mayer does not propose to have that Medium's Home in Washington, but at some other point—a Home for Mediums in the middle west that will be accessible from all sections of the country. But he asks the Spiritualists of the United States to provide the means of maintaining such a home, where our destitute mediums from different parts of the land, can go to find a home with all its comforts and be free from the care and worry of the world.

The house he proposes to give to the N. S. A. is very large, containing thirteen fine rooms, and a spacious bath room, with every modern convenience; it is now rented for nearly fifty dollars a month. The rental will bring a revenue to the N. S. A. to help it do more good work. When the time comes for more offices for the N. S. A., the house can be thrown into one with the present Headquarters and make an immense building for the work of Spiritualism, and as this is the Capital of the Nation, it seems fitting that here should ultimately be the largest edifice erected to our cause, in the world. Mr. Mayer is anxious to have Spiritualism show to its best advantage in every respect, he is a philanthropist, and desires our poor mediums to have a comfortable home in their old age. He has already given seven hundred and fifty dollars towards a mediums home, he asks all to do what they can in this line, and to inspire them, and also to add to his good works while he lives, he proposes to give,—not to sell this house, to the N. S. A. Some seem to think he intends to sell it. He does not; he will not receive one penny of the money raised, that is to go to a Mediums Home, and to be used for that purpose alone by the N. S. A. The house that he will give is for the general purposes of the N. S. A., and Spiritualism and not as an institution of any kind.

The two thousand raised previous to this offer will not count in the fifteen thousand now asked for, that money is being used to pay for poor mediums who are now being supported by the N. S. A.—see annual report of the Secretary. We ask the aid of every philanthropic Spiritualist who has not already contributed to our Medium's relief or Home funds. Friends do not allow this occasion for doing good—and helping to provide a home for our mediums, to pass without aid, we need every cent you can send to this office. It will be faithfully used for the needs of poor and destitute mediums.

MARY T. LONGLEY.

600 Penna. Ave. S. E., Washington, D. C.

I healthy soul stand united with the just and true, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object twist them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the higher influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.

HINDOO MAGIC.

I wish to announce through the courtesy of the editor that I have spent four years in India amongst the Masters and Adepts (Yoghis) and I have some very valuable illustrated literature which I am going to give to "The Sunflower" readers free; this literature consists of "Hypnotism," "Occult Mysteries of Hindoo Magic," "Adeptship," "Witchcraft," "Black Art," "Magic and Sorcery," "Necromancy," "Pneumatology," "Astral Influence," "Diabolical and Ceremonial Magic," "Invocations," "Conjuration of Spirits," "Madiaveal Theosophy," "Philosophy of Disease and Medicine," also "Clairvoyance," "Propelling Astral Body," "Occult Influence," "Mediumship and Occult or Thaumaturgic Powers." I want every reader interested to write me at once, address

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Spiritualist Badge

The Sunflower Jewelry.

Several years ago I designed, patented and began the manufacture of a Spiritualist Badge which met with considerable favor. For the past three years the demand has been so limited that I had decided to discontinue the manufacture. During the past year so many prominent workers expressed their regret at the discontinuance and an increased inquiry proving that the Spiritualists were still interested in and pleased with their emblem, I have decided to again place them on sale. The Jewelry will be made in gold but I will get out a neat celluloid Badge Pin to meet the demand of those who do not wish to invest the price of the gold badge.

The metal is beautifully engraved by hand and is relieved by a square of white and a circular band of black of the best French Enamel, the combination having been declared by emblem manufacturers to be one of the finest ever produced. They should be worn by Spiritualists everywhere, as a means of recognition, and I trust the demand will be sufficient to warrant continuing the manufacture. They will be for sale by the Spiritualist papers, and all society officers are requested to act as agents.

W. H. BACH, Patentee and Manufacturer.



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The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sun-light of Truth and Progression.

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NOVEMBER 1, 1902.

TO OUR PATRONS.

We are more than pleased with the way our patrons have taken hold to assist us in carrying on our work. They have responded to our call and have sent in subscriptions from every direction. One person sent in 12 at one time and 8 at another, and others have sent in from one to four at a time. We wish particularly to thank, N. H. Eddy, Mrs. Emma Abbott, Carl Wulff, T. C. Saunders, Jacob H. Lintz, John B. Chrisney, Mary J. Scott, M. B. Welcher, C. Thompson, A. E. Spencer, J. M. White, S. E. Latta, S. Burd, Addie Cooper,

This is very encouraging and gives us great courage to carry on the plans which are rapidly being completed to make THE SUNFLOWER a weekly.

We want to establish an agency and also have a correspondent in all cities where meetings are held and are going to ask you if you are not in a position to act as our agent or correspondent, to send us the name of some one in your city whom you think could act as such, that we may correspond with them in regard to the matter.

The opportunity to get the paper for 50 cents should not be missed by anyone so tell your friends about it and interest every one you can to send in their subscriptions at once.

A. GREENBACKER.

Well, here I am again. The editor said there was no room for me last time, so I went "away back and sit down." I didn't care for I needed a rest, and I had lots of pleasant things to think about.

I was glad when I saw them make the type say that he found everything all right upon his return home, and that "A. Greenbacker had evidently handled everything all right, and so it was safe for him to leave things with him again." And he did. He was only home nine days when he went to New York City.

Everything seems to come our way. Mr. Fuller has moved that little building up next to our lot, on the west side, put in windows and doors, shingled it, and it looks quite nice; then he moved the large part of his store up next to that, then the small part, and they feel quite neighborly. He intends building a new store where the old one was.

Then the hill up South street came our way, and has been graded down and filled in in front of THE SUNFLOWER office, so it is a nice grade up from the gate, it shows clear from the depot platform.

Then the subscriptions have come our way. They never came so fast by mail. That Dr. Eddy in Buffalo, sent 12 at one time, I just jumped up and down, and said, "Eddy's all right." Then he sent some more and then another bunch of eight. I don't know how many all together, but those eight overcome me and I have hardly recovered yet. Lots of people have sent us extra subscriptions; everybody seems to want THE SUNFLOWER, and especially when they can get the weekly for a year for 50 cents.

Mattie Hull had to have some more Songsters. I don't see what she does with all of them. Every little while a rush order comes, "Get out 2000 Songsters, we are all out."

Moses will send us the copy for the first issue of "The Curriculum" pretty soon. This is to be the Morris Pratt Institute paper and you should send him your subscription. This is the first Spiritual College that ever was, you know.

We have had some nice weather this fall, but it rains so easily it can't help it. It reminds me of those verses in the old almanac:

"Dirty days has September,
April, June and November.
All the rest have thirty-one
Without a blessed ray of sun.
From January up to May,
The rain it raineth every day,
From May again up to July
There's not a dry cloud in the sky,
And if any of them had two and thirty,
They'd be just as wet and twice as dirty."

But never mind, we are going to have snow pretty soon for a change, and when you come our way next summer we will try and have some nice weather.

They had a big time at the National Convention in Boston. Those Boston people are great workers when they take hold of anything. I was glad to take a back seat for Mr. Barrett's report last week, and I hope every one of you read it; it tells what the N. S. A. is doing and just what you need to know about the condition of Spiritualism.

We have "coal to burn," but it is soft coal, and if I am not busy, some one says, "Greenbacker, will you please see to the fire?" So I have to go to the basement and tend the furnace. I have to help about everything that comes along or they never could get along.

Lots of people have gone from here lately, but there are lots to go yet. There will be a few more here than usual this winter, I think. Mrs. Pettin-gill has had Library Hall cleaned nicely and says the people here can have the use of it all winter. Isn't that nice?

A. GREENBACKER.

Will you help to make "The Sunflower" a weekly? Read the notice on this page.



The Sunflower
A WEEKLY!
Will You Help to Make It So?

We want every reader of the Paper to send One New Subscriber to aid the project. Will you?

We want to make THE SUNFLOWER a weekly, beginning January 1, 1903. To do this requires a great deal of additional machinery, necessitating expending a large sum of money. We want our Readers to aid us to do this by sending us 1000 NEW SUBSCRIBERS before that time.

After it is issued weekly the subscription will be \$1.00 per year. All New Subscribers and all whose subscriptions expire before No. 92 will receive the paper one year for 50 cents, Provided the money is in this office before Christmas, 1902.

After that it will be \$1.00 per year.

We want every one of the Sunflower Readers to consider the effort we are making and send at least one new name. If you can not get it among your neighbors, why not make some friend a Christmas present of it? Your friend would have reason to bless you fifty-two times in the next year. Don't wait till Christmas, send the half-dollars now as we need the money now to make necessary changes in the office and to pay for machinery. When Christmas comes we will send the paper to your friend saying it is a Christmas present from you.

Remember that in giving you a weekly paper we are giving you twice what we agreed to and this will be liberal pay for securing a new subscriber; then think what a position it would place us in if each of our present patrons would send an additional subscriber, and how small an effort would be required to get one new subscriber.

Now, friends, all take hold. You are interested in this Camp and THE SUNFLOWER is an important part of it. Give a long pull, a strong pull, and a pull altogether and let us have the Best Spiritualist Paper in the World located right on the Lily Dale Camp Grounds.

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What Subscribers Say.

I consider it high order of reading matter and a great deal of valuable information can be gleaned from any one studying the cult. I never felt that I used 50 cents any greater advantage for it is a feast to the hungry mind. Mrs. Addie Coer.

I received your paper and like it. I will subscribe for it. This paper is worth the money. I will try my best to get subscribers for it. I send 50 cents for one year. Charles Hoffman.

I sincerely hope you will succeed in making THE SUNFLOWER a weekly. H. L. Hanson.

I like THE SUNFLOWER the best of any of the Spiritual papers. Mrs. J. H. Emery.

Success to THE SUNFLOWER and to you all. Where is A. Greenbacker. Can't you give him a corner all his own so he will always be here, we miss him. M. A. Reed.

I take great interest in reading your valuable paper. J. Beanlein.

Please find enclosed express order for 50 cents for renewal of your most excellent paper. Ms. A. B. Gunnison.

Good old SUNFLOWER, keep blooming. Fred Walker.

I trust all is going along fine and that you will make a big success of THE SUNFLOWER. More so than ever before for you have the talent and should succeed beyond any doubt. F. Corden White.

LETTER FROM SYRACUSE, N. Y.

Not having seen anything from Syracuse recently, I will try and tell you of the work being done here. After camp-meetings were over, it seemed hard to get to work, but as a starter, Mr. and Mrs. Noyes from San Francisco drifted in here, and in that way we were called to order. They stayed with us for two Sundays, and we listened to very interesting lectures by Mr. and Mrs. Noyes. Also some very fine tests from Mrs. Noyes. They were followed by Mr. and Mrs. Sprague. They were with us for

four evenings, and we were sorry to say good bye to them. Then we kept on with Mrs. Mary Clark, a very good speaker and an excellent test medium, assisted by Mrs. John Binning, a young medium, hardly a year in the work. She speaks inspirationally and right to the point, therefore we feel blessed by having such good home talent.

We are moving toward having a Lyceum, also the Ladies' Aid with Mrs. Riley for president, expect to begin a series of progressive euchar parties.

The meetings of the First Spiritual Society have moved, thinking it cheaper to move than to clean house, and at present are so fortunate as to secure a hall in the Snow building, on South Warren street, next to the post office. A meeting was held last Sunday evening in our new quarters which are more commodious than the old were. After listening to a soul-inspiring lecture delivered by our pastor, Mrs. Nellie Binning, we were treated to a few tests

given by the following mediums: Mrs. Underhill, a medium in the work for about 25 years; Mrs. Hunt who has been in the work a number of years, also a Mrs. Dansman, young in years, also in development.

Mrs. ADDIE R. COOPER.

OBITUARY.

Mrs. Julia Fogles, aged 66, born and lived in Kinzua all her life, passed away Sunday morning, Oct. 5th, of cancer of the liver. She was a firm believer in Spiritualism for years. She has father, mother, three brothers, two sisters and two children in the spirit world, and she asked her spirit friends many times during her long sickness to take her to them, as she was ready and willing to go. She leaves a husband and two sons and many friends who will miss her, but feel that she has been released from trouble and care and is happy with her loved ones.

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It has historical fact for a foundation, around which is woven the details of

A Psychic Story.

The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and numbers of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

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

Readers of The Sunflower.
READ THESE OFFERS!
SPECIAL OFFER NO. 3.

The Nemesis of Chautauqua Lake,	price, \$1.00
THE SUNFLOWER, one year,	50

Total value, 1.50

OFFER NUMBER 3 WILL BE SENT POSTPAID FOR \$1.00

LIGHT FROM EVERYWHERE.



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 and with 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.

L. H. Freedman will locate in Los Angeles, Cal.

Capt. Jackson and wife are in Washington, D. C.

Mrs. Georgia Gladys Cooley is lecturing in Philadelphia.

J. M. White is our representative at Ft. Scott, Kan.

You can get Raphael's Almanac for 1903 at this office. Price 35¢.

Mrs. Addie Cooper will act as our agent and correspondent at Syracuse, N. Y.

Harlow Davis is in England. His address is 11 New Cavendish Street, Portland Place, London.

George P. Colby has been lecturing in Louisville, Ky., and Nashville, Tenn. He is now in Montgomery, Ala.

The ninth annual Convention of the Nebraska State Spiritualist Association was held in Lincoln, October 4th and 5th.

The Independent Association of Spiritualists of Toledo, O., have purchased ground with the intention of erecting a temple.

Mrs. Jennie Hagen Brown will make engagements to lecture in Illinois, Iowa, and Nebraska. Her address is 40 Loomis Street, Chicago, Ill., at present.

F. Corden White is in Bradford, Pa., at 4 Sanford Street. He has been in Washington the past month and reports a good attendance at the meetings there.

Mrs. Loie E. Prior goes to Toledo, O., for November and December then to Toronto, Ont., for January. Her permanent address is 516 E. St., S. E., Washington, D. C. and she would like to hear from camp associations for engagements for next summer.

N. H. Eddy, our faithful agent at Buffalo has kindly consented to act as our special correspondent for that city and in each issue will be found a good report from him. We have many subscribers in Buffalo a large proportion of whom we are indebted to Mr. Eddy for. We appreciate his efforts on our behalf.

Lida Briggs Brown, writes from Utica, N. Y.: "G. W. Kates and wife stopped off here on their way to Boston to attend the N. S. A. Convention and held three very successful evening meetings in K. O. T. M. hall October 15, 16 and 17. Standing room was at a premium, and the door way even was filled with eager throng anxious to get a few words from their spirit friends. Many were investigators who came out of curiosity, but the words of wisdom dropped from the lips of Mr. Kates and the excellent tests given by his wife set many to thinking. They were entertained by Mr. David Williams who also presided at the meetings, while the writer officiated at the piano. We trust they will come this way again."

J. M. White, writes from Ft. Scott, Kan.: "On Sunday night October 12th the Boston Co. Occult Association held their first meeting at G. A. R. Hall in this city. A select audience was present; the representative people of the city were there and the lecture and tests were well received. The voluntary collection paid for the hall and a little over. Sunday night, Oct. 19th the lecture was given by Edgar Allen Poe through the mediumship of the writer. We are depending on voluntary offerings, believing that the people will have a greater respect for the cause if no door fee is charged. We wish to say that any one desiring to distribute any copies of Spiritualist papers can do so by sending them either to Geo. B. Moore, sec'y of Boston Co. Occult Association, or J. W. White, room 8, Huntington House, Ft. Scott, Kan. Any Spiritualist literature, gratefully received."

Mrs. J. D. Palmer, cor. sec'y. of the Lake Helen Camp writes as follows: "As winter approaches many people are getting ready to go south where they will escape the snow and sleet of the frozen north. I hear of a good many that are going to the Southern Cassadaga Camp. The coal famine will not affect them there. Wood is \$1.50 to \$2.00 per cord. There are some cottages being built at the present time, Dr. and Mrs. Hilligoss are having a cottage built. It will be finished by the first of December. I have a letter from Mrs. de Bar-

tholomew, she informs me that she, go to Lake Helen the first of December will build a cottage. There prospect to that leased lots last year there be a build this fall. There supply the deep well drilled which at cost. I expect with water at the 20th of next to go south and be sent to Lake Nov., all letters at that date."

Helen, Florida, sent Aid Society of the Women's Benevolent Aid Society of the first Spiritist at the Temple, 3015

will hold Dec 3, 4, 5, 6, and send Pine Street greeting:

The men's Benevolent Aid Society are to hold high carnival in a Fancy Work Bazar—

is not an original idea yet we wish to surprise

Our patrons with something new in aprons and ties,

Kerchiefs, cushions, pillows, a shawl or head rest,

Whichever or whatever can be fashioned the best;

And for which we solicit your fraternal aid

Of an article of use for bachelor or maid, Tho' of those for family use there is no bar,

Unless we except that famous family jar. Be assured whatever you kindly contribute

We will gratefully receive and proudly exhibit,

And then, if all the truth must be told, Gaily tagged, shall be gladly and generously sold.

Send all donations to the above address.

MY BABES.

Can you tell me Angel children, If in the realms above,

There wanders two dear little ones, Without their mother's love?

Or have they found, in your fair realm, In homes beyond earth's skies,

Angelic care a mother's love, As sweet as Paradise?

Does a dear angelic guardian, Show a mother's love to them,

Or are they only wanderers, Without a mother's ken?

Do their little baby fingers, Ever touch my face and hair,

Or is it idle fancy, That I feel them straying there.

Will they know me as their Mother, When I close earth's tired eyes,

Will they be my dear Companions— In the land beyond earth's sighs?

I believe you dearest children, That from their homes of bliss,

They come to their mortal mother, With many a good-night kiss.

And when earth's journey's over, And I wake beyond earth's skies,

The gladdest ones that welcome me, Are my babes in Paradise.

Ellen Thomas Richey.

St Louis, Mo.

What Theodore Roosevelt Says.

An article on "The Presidency," by Theodore Roosevelt, to be published in the November 6th issue of the *Youth's Companion*, will be of great public interest. When the article was written Mr. Roosevelt had not even been nominated for the vice-presidency.

Nothing was then further from his thoughts than that he would so soon exercise the great powers which are entrusted to the President of the United States.

In view of the circumstances the article possesses an importance more than ordinary, and it will be eagerly looked for. The number of the *Youth's Companion* containing it, and all the subsequent issues of 1902, will be sent free to new subscribers from the time their subscription of \$1.75 is received for the 1903 volume. The new subscriber will also receive the *Companion* calendar for 1903, lithographed in twelve colors and gold. Full illustrated announcement of the new volume and sample copies of the *Companion* will be sent to any address free. The *Youth's Companion*, 144 Berkeley Street, Boston, Mass.

The November "Arena."

The *Arena* for November is pre-eminently a "reform" number. Eltwed Pomeroy, M. A., contributes the first of a series of three articles on "Needed Political Reform;" Duane Mowry, LL. B., presents "Some Thoughts on Public Reforms," and Alice Rollins Crane discusses "Desirable Reform in Motherhood" and proves herself a close student of her sex.

Mr. Pomeroy's paper is admirably supplemented by George H. Shibley in a "conversation" on "The Optional Referendum and Initiative." The opening article is by Prof. Frank Parsons, who discusses "The President and the Trusts;" and this is followed by "Personal Power of the President"—a brief paper by the Ven. A. Kingsley Glover, archdeacon of Oregon. Booker T. Washington considers "The Agricultural Negro," and B. O. Flower contributes the third paper of his series on "The Divine Quest."

Twenty-five cents a copy, or \$2.50 a year. The Alliance Pub. Co., 569 Fifth Ave., New York.

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Buffalo News.

Victor Wylds conducted the seance at the Temple Wednesday evening, October 22.

Mrs. Tillie U. Reynolds closed her two month's engagement with a seance at the Temple.

Mrs. Carrie E. S. Twing will serve the First Spiritual Society at the Temple during November.

W. H. Bach was in Buffalo Oct. 15, on his way to New York City to purchase more machinery for THE SUNFLOWER office.

Mrs. E. J. Chase, 241 E. Eagle St., one of our local mediums, is kept very busy giving to the searcher after truth the knowledge of spirit return.

Mrs. J. de Bartholomew, the trumpet medium of 437 Normal Avenue, has gone to Toronto and Hamilton where she will hold seances during November.

Quite an interest has been manifested in the article in the Sept. 15th issue of THE SUNFLOWER by Flammarion upon the year that was 10455 days long, Jupiter the new world, etc.

Wednesday evening, Oct. 8 and 22, at the Temple, Victor Wylds gave a very interesting and instructive lecture on Psychometry, followed by descriptive readings through his psychic powers. They were well attended.

F. O. Mathews is holding very interesting meetings every Sunday, at 3 and 7:30 p. m. Very good audiences are in attendance. Mr. Mathews is kept quite busy with his private readings and circle work, at his office, 879 Main.

Tuesday the 28th a party of 28 accepted the invitation of H. W. Richardson, of East Aurora, to visit the society in that place, and at the same time the Roy Croft shops they were highly entertained and all said they had a fine time.

Mr. L. P. Wheelock, of Moline, Ill., formerly Secretary of the Clinton, Iowa Camp stopped a few days in Buffalo en route to Boston to attend the N. S. A. Convention; he gave your scribe a very pleasant call. Mr. Wheelock is a very consistent Spiritualist and a great worker in the Cause.

Mrs. A. Atcheson, one of our local mediums is lecturing and giving descriptive readings in the interest of the First Society of Spiritualists, of Niagara Falls. Mrs. Atcheson holds a circle at her home 274 North Division St., Buffalo, every Monday evening. Her circles are well attended.

Mrs. Tillie U. Reynolds, of Troy, N. Y., has served the First Society during September and October very acceptably. Her whole heart and soul is in the interest of truth and good will to humanity. She has left a feeling of respect and sincerity in the hearts of those she has ministered to during her stay in Buffalo.

The Lyceum connected with the First Spiritual Church, that was organized and so ably conducted by Mrs. Mattie Hull, is now conducted by Miss Bessie Starr, who is putting forth her best efforts in behalf of this auxiliary to the church. Each session is growing in interest. The Lyceum of the 26th was the recipient of a beautiful letter every expression from the soul of Mattie Hull. The Lyceum responded very appropriately at the close of the reading by the conductor.

The N. Y. State Association Convention and Mass meeting held in the Spiritual Temple, on Jersey St., October 17, 18, 19, was a grand success both from a spiritual and a financial standpoint. Prof. Lockwood and Carrie Twing lectured and Tillie U. Reynolds and Victor Wylds gave fine and accurate tests. The audiences were large at all the meetings and expressed themselves as well pleased both by their attention and applause. On Sunday evening the Temple was crowded. Prof. Lockwood was the speaker and Mr. Wylds giving tests. H. W. Richardson, President of the State Association presided at the meetings.

N. H. EDDY, COR.

The Twenty-Sixth Annual Congress

Of the American Secular Union and Free Thought Federation

Will be held Nov. 15 and 16, in Brooklyn, N. Y. The objects of this Union and Federation are to protest against the union of church and state in this country, and to endeavor to remedy the evil by influencing legislators and legislation whenever and wherever possible. It is the business of this organization to oppose legislation in the interest of Christianity or any other religion. The principle of this Union and Federation is that every religion and religious worshiper must pay its and his own bills, and also refrain

from encroaching upon the rights of others in religious matters, as is now done by our Sunday laws, the reading of the Bible and religious books in our public schools, the exemption of churches from taxation, and in various other ways indicated in the Nine Demands of Liberalism. E. E. MACDONALD, Pres. E. C. REICHWALD, Sec'y.

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 3 No. 1	STATIONS.	No. 2 No. 4
Ex. un. Sun.		Daily. Sun.
GOING SOUTH.		
p. m. a. m.		a. m. p. m.
3 10 7 00	Lv.....Dunkirk.....Ar	10 10 6 00
3 19 7 09	Ar.....Fredonia.....Lv	10 03 5 53
3 23 7 13	.....Laona.....Lv	9 59 5 49
3 43 7 33	.....Lily Dale.....Lv	9 43 5 34
3 47 7 38	.....Cassadaga.....Lv	9 40 5 31
3 54 7 45	.....Moons.....Lv	9 32 5 23
4 02 7 53	.....Sinclairville.....Lv	9 25 5 16
4 11 8 02	.....Gerry.....Lv	9 16 5 07
4 21 8 13	.....Electric Cars.....Lv	9 06 4 56
4 26 8 18	Ar.....Falconer Jct.....Lv	8 59 4 49
5 14 9 10	.....Warren.....Lv	8 10 4 40
5 28 9 25	.....Irvinton.....Lv	7 55 4 35
6 30 10 25	Ar.....Titusville.....Lv	6 55 2 45

Chautauqua Lake Special will run each Sunday from July 6 to September 24, inclusive. Leave Dunkirk, 8 10 a. m.; Fredonia, 8 20; Lily Dale, 8 45; Falconer, 9 25. Leave Falconer, 5 05; Lily Dale, 5 44; Fredonia, 6 03; arrive at Dunkirk, 6 10.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvinton. 71-92*

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-BY-

John K. Wilson.

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It has already had an extensive sale which will grow as it becomes known.

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Besides the publications here mentioned, we furnish any Liberal or Spiritualistic Books or Pamphlets at publisher's prices.

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, postpaid, \$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, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Biblical interpretation. Price, postpaid, \$1.00.

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Or a few thoughts on how to reach that altitude where the spirit is supreme and all things are subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

The Christs of the Past and Present.

Or a Comparison of the Christ Work or Mediumship of Biblical Christs, and the Conditions Required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualist and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Joan, The Medium.

Or, the Inspired Heroine of Orleans. 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. Victor 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 general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25c, paper 15c.

All About Devils;

or, an Inquiry as to whether Modern Spiritualism and Other Great Reforms came from His Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Biases.

A review of Rev. T. De Witt and Rev. Frank D. W. Talmage's 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 everyone 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 the hells believed in by Spiritualists. Price, 10 cents.

(Continued From Page 1.)

who were conversing with Jesus propounded this question. "In the resurrection therefore, when they shall rise whose wife shall she be to then, for the seven had her to wife, and Jesus answering said unto them. Do ye not therefore err, because you know not the scriptures, neither the power of God. For when they shall rise from the dead, they shall neither marry nor are given in marriage, but are as the angels in heaven."

These seven brothers were certainly men, as we are men, and after death they became angels, according to this statement of Jesus; hence our proposition No. 2 is sustained.

Again Rev. 22. 8-6 verses. Here we find a conversation between the Revelator John and an angel (8) "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then sayeth he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book. worship God."

The angel would not be worshipped by John as some superior being, but claimed to be John's fellow servant, and of the Prophets. Prophets were men like unto John, hence, the angel was unquestionably a man who once lived in a physical body like unto ourselves.

This angel being man (a spirit man) stands as another proof of our proposition No 3. This spirit man speaking to John proves our proposition No. 1 also; and unless this angel who has been the inspirer of John in his marvelous writings was an evil spirit, or devil, which contention will hardly be made by a Christian clergyman. It also proves our proposition No 3. Lest there still be doubts we call attention to the two stories of the same occurrence related in John and in Luke. John 20th. 11th verse. "But Mary stood without the sepulcher weeping, and as she wept she stood and looked into the sepulcher, and seeth two angels in white, sitting the one at the head, the other at the feet where the body of Jesus had lain." Take note that the beings which Mary saw were angels. Compare this with Luke 24th, 3d, and 4th, verses and they entered in and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabouts, behold two men stood by them in shining garments."

John calls them angels while Luke calls them men. Here is an incident related by two of the apostles as nearly alike as two persons usually tell the same story, the one applying the word angels to the same beings as the other calls men, thus showing that it was customary to use the words interchangeably when referring to the same beings or persons. Here is absolute proof that according to the Bible the apostles called angels men.

Furthermore here is proof that men in shining garments or angels who were spiritual beings conversed with the two women, proves spirit communion and substantiates our proposition No. 1, nor do we believe our Rev. friend would claim that these two angels or men in shining garments were evil spirits or devils.

This would seem to be sufficient proof, but lest there still be a lingering doubt we quote from the old testament Judges 19: 3, 6, 10, 11th verses. This is a story of Manoah and his wife, (3) and the angel of the lord appeared unto the woman and said unto her, Behold now, Etc. Etc.

An angel spake to this woman the wife of Manoah 6. The woman told her husband of it "saying a man of God came unto me and his countenance was like unto the countenance of an angel of God." Manoah entreated God to let the man of God come again. The woman made haste and ran unto her husband and said "Behold the man hath appeared unto me that came unto me the other day." Verse 3, says the angel, verses 6 and 10 repeatedly calls the same intelligence a man.

This is certainly ample evidence that the Bible writers called angels men repeatedly. It also controverts the claim that only evil spirits or devils spoke to men.

There is an abundance of evidence that in the Bible, spirits and angels are used interchangeably as applied to these same intelligences, and in the old testament especially the words God and spirit are repeatedly interchanged as relating to the same personality.

Our reverend friend says, "There is no



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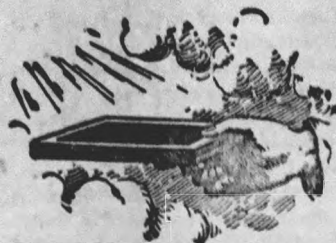
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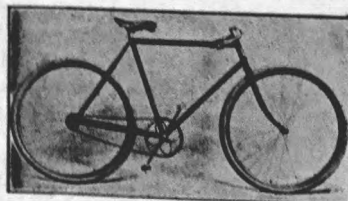
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N. W. Richardson Reviews Evangelist Martin's Lecture.

(Continued From Page 1.)

who were conversing with Jesus propounded this question. "In the resurrection therefore, when they shall rise whose wife shall she be to then, for the seven had her to wife, and Jesus answering said unto them. Do ye not therefore err, because you know not the scriptures, neither the power of God. For when they shall rise from the dead, they shall neither marry nor are given in marriage, but are as the angels in heaven."

These seven brothers were certainly men, as we are men, and after death they became angels, according to this statement of Jesus; hence our proposition No. 2 is sustained.

Again Rev. 22. 8-6 verses. Here we find a conversation between the Revelator John and an angel (8) "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then sayeth he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book, worship God."

The angel would not be worshipped by John as some superior being, but claimed to be John's fellow servant, and of the Prophets. Prophets were men like unto John, hence, the angel was unquestionably a man who once lived in a physical body like unto ourselves.

This angel being man (a spirit man) stands as another proof of our proposition No. 3. This spirit man speaking to John proves our proposition No. 1 also; and unless this angel who has been the inspirer of John in his marvelous writings was an evil spirit, or devil, which contention will hardly be made by a Christian clergyman. It also proves our proposition No. 3. Lest there still be doubts we call attention to the two stories of the same occurrence related in John and in Luke. John 20th. 11th verse. "But Mary stood without the sepulcher weeping, and as she wept she stood and looked into the sepulcher, and seeth two angels in white, sitting the one at the head, the other at the feet where the body of Jesus had lain." Take note that the beings which Mary saw were angels. Compare this with Luke 24th. 3d, and 4th, verses and they entered in and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabouts, behold two men stood by them in shining garments."

John calls them angels while Luke calls them men. Here is an incident related by two of the apostles as nearly alike as two persons usually tell the same story, the one applying the word angels to the same beings as the other calls men, thus showing that it was customary to use the words interchangeably when referring to the same beings or persons. Here is absolute proof that according to the Bible the apostles called angels men.

Furthermore here is proof that men in shining garments or angels who were spiritual beings conversed with the two women, proves spirit communion and substantiates our proposition No. 1, nor do we believe our Rev. friend would claim that these two angels or men in shining garments were evil spirits or devils.

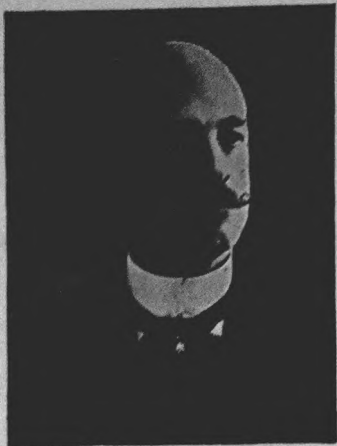
This would seem to be sufficient proof, but lest there still be a lingering doubt we quote from the old testament Judges 19: 3, 6, 10, 11th verses. This is a story of Manoah and his wife, (3) and the angel of the lord appeared unto the woman and said unto her, Behold now, Etc. Etc.

An angel spake to this woman the wife of Manoah 6, The woman told her husband of it "saying a man of God came unto me and his countenance was like unto the countenance of an angel of God." Manoah entreated God to let the man of God come again. The woman made haste and ran unto her husband and said "Behold the man hath appeared unto me that came unto me the other day." Verse 3, says the angel, verses 6 and 10 repeatedly calls the same intelligence a man.

This is certainly ample evidence that the Bible writers called angels men repeatedly. It also controverts the claim that only evil spirits or devils spoke to men.

There is an abundance of evidence that in the Bible, spirits and angels are used interchangeably as applied to these same intelligences, and in the old testament especially the words God and spirit are repeatedly interchanged as relating to the same personality.

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place in all Gods Book where you can find that a man ever came back and talked to a man living on the earth." The passages already quoted furnish cumulative evidence on this point. Saul conversed with Samuel through the mediumship of the woman of Endor—not the witch of Endor. First Samuel, 29th chapter.

The spirit of Moses and Elias who had been dead for hundreds of years, talked with Jesus and John and James on the Mount of Transfiguration or else the Bible falsifies. See Matthew, chapt. 17th. Even our reverend friend will not deny that James and John were men and that Moses and Elias were spirits. If spirits were men of which facts we have already furnished abundant proof, then read Acts Chapter 3, 29th verse. "Then the spirit said unto Phillip 'Go near and join thyself to the chariot.'" The spirit or man spoke to Phillip. Again Acts 10th. 19th. "While Peter thought on the vision, the spirit said unto him behold three men seek thee. If further evidence on this point is wanted it can be found in the Bible, to which we refer our reverend friend. And if he is an earnest searcher after truths relating to inspiration we again invite his attention to the quotation from Rev. 22d. 8-9. What ever may have been the original source of John's inspiration this angel was the direct source—whatever influences were impressing the angel, it was the angel who showed John the things he heard and saw and found in his writings. That the angels inspire men in the past, and also now, in the claim of Spiritualism.

"Spiritualism denies the divinity of Christ." Here again our reverend friend is mistaken. Better attend a few Spiritualist meetings and learn what it does teach.

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The man of Nazareth was more divine because his nature and life were more largely the embodiment of good we deny this charge and affirm that our conception of divinity is sustained by the Bible as well as by reason. When Peter told Jesus that he was the son of the ever-living God, Jesus answering said to him, "And so art thou, Peter, and on this rock I build my church. So art thou, Peter" (the son of the ever-living God) and on this fundamental principle Jesus evidently hoped to establish his church. All sons of one father. All brothers. "Universal Brotherhood." The foundation of primitive Christianity and is the corner stone of Modern Spiritualism.

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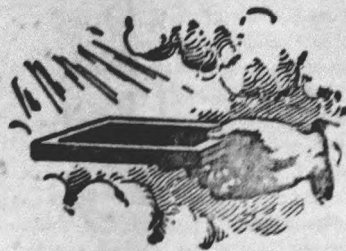
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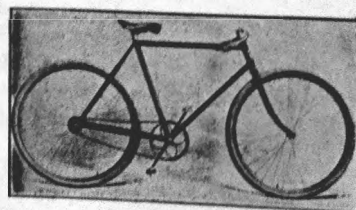
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