

# THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

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## THE LEGEND OF THE SUNFLOWER.

By Hon. A. B. RICHMOND.

IN selecting the title for your bright little paper, it seems as if inspiration had prompted you. For long centuries before the Christian era, the Sunflower was regarded as the emblem of truth and constancy, and in narrating its history, I shall quote briefly from authentic authors, poets and historians.

The religions of ancient Greece and Rome are extinct. The divinities of Olympus have not now a single worshipper among living men, and yet their existence and influence over the earth and its inhabitants, was once the belief of the world, to doubt which was infidelity and to deny, a crime.

The ancients had innumerable gods and ruling Spirits of greater or less degrees of power, all of whom were interested in the fate of mankind and interfered in the conflicts of both men and nations. Only a few of them, however, were "*Dramatis personae*," in our legend. "Phœbus Apollo, the God of archery, prophecy and music, was the son of Jupiter and Latona, and brother of Diana. He was the God of the sun, as Diana, his sister, was the goddess of the moon."

There was a monstrous serpent, Python, that lurked in the dark caves of Mount Parnassus, from whence he crept forth to the terror of the people. Apollo slew it with his arrows. The god was very beautiful in form and feature, and was beloved by many of the goddesses and nymphs that thronged the groves and plains that surrounded the sacred mountain, yet he loved only one to whom he remained ever constant.

Daphne was Apollo's first love. It was not brought about by accident, but by the malice of Cupid. Apollo saw the boy playing with his bow and arrows; and being himself elated with his recent victory over Python, he said to him. "What have you to do with warlike weapons, saucy boy? Leave them for hands worthy of them. Behold the conquest I have won by means of them over the vast serpent who stretched his poisonous body over acres of the plain! Be content with your torch, child, and kindle up your flames as you call them, where you will, but presume not to meddle with my weapons."

Cupid heard these words, and rejoined, "Your arrows may strike all things else, Apollo, but mine shall strike you. So saying, he took his stand on a rock of Parnassus, and drew from his quiver two arrows of different workmanship, one to excite love, the other to repel it. The former was of gold and sharp pointed, the latter blunt

(continued on page 2)



Hon. A. B. RICHMOND.

## THE RIVER OF DEATH.

W. H. BACH.

An angel—grim angel of death—  
Came into our home one day.  
It struck with its blighting breath,  
A loved one it carried away.

We followed the corpse to the grave  
We covered it tenderly o'er;  
But when we came back to our home,  
We searched for our loved one once more.

We searched! Did we search in vain?  
Did only the echoes reply?  
Did we hear not a word? Did our tongues  
Ask in vain?

When we asked for he who had to die?  
They told us a God up in Heaven,  
Would answer the mourners sad call;  
So we asked from that Infinite Power,  
A message to comfort us all.

We asked! did the winds answer back?  
We asked! How our ears we did strain!  
We asked! "Though the echoes were faint,  
We asked for our loved one again.

Then out from the silence and shadow,  
From the darkness that round us did roll,  
Came a voice of most infinite power  
That reached to the depths of each soul:

"Dear mother, dear father," it said,  
"Think not for a moment I'm gone.  
I'm with you as ever before;  
I hear every sigh and each song.

Think not I have left you alone,  
In silence and sadness to mourn,  
But open the door! Open wide!  
And I'll come from that 'mystical bourne'"

Where 'tis said no one ever returned,  
To tell the great story of life;  
I'm living! I tell you! Not dead!  
I'm happy! No torment or strife!

Look upward! Look upward! My dear ones,  
I'll leave you no more 'till the end;  
And when others start over the river,  
They'll find there a brother and friend."

The message came softly from Heaven;  
Our loved one we knew was not lost;  
We knew we would meet him in spirit,  
When the "River of Death" we had crossed.

Let all of us, then, do our duty,  
To give this great light to the world.  
The "Banner of Freedom" is floating;  
By the hand of our loved 'twas unfurled.

And when our time comes for the angel  
To beckon us silently o'er  
We'll remember our brothers and sisters,  
Will welcome us to that bright shore.

## A REPLY TO A CRITICISM OF "BIG BIBLE STORIES."

BY THE AUTHOR.

YOUR criticism was duly received. It is not reasonable to expect that everybody will agree with "Big Bible Stories." People whose education has given them the orthodox idea of the Bible, do not consider any criticism justifiable. The principal reason for this is that, although more Bibles have been circulated than any other book published in this country, there is more ignorance concerning its contents than of other books with a limited circulation.

People do not read it as they do other books. They employ a clergyman who reads certain passages and anathemas and threats of future punishment have kept the people ignorant of its true contents.

Notwithstanding your claims to the contrary, the Bible has suffered from these—not attacks—but critical examinations.

We do not agree upon the subject of ridicule. Many people consider that questioning a Biblical statement is ridiculing it. I do not. It is not ridicule when I show that, in order to name the animals in the time the Bible says was devoted to it, necessitated naming them at the rate of  $4\frac{1}{4}$  each second. If it is, please explain logic.

Facts and mathematical calculations, based upon literal statements of the book, compared with the best statistics obtainable, form the basis for these statements.

Mathematical "stock arguments" are final. If you pack a box full its capacity is exhausted. As the ark could not hold one-fiftieth of the things we are told went into it, that argument is good. If facts tend to controvert the Biblical statement, so much the worse for the statement. *All the theories in the world yield to one fact.*

Now permit me to call your attention to the weak point in your argument:—"You pull down all theories which Christians hold, and leave a great unexplained void. It is obvious that at some time the world and its inhabitants assumed definite form. If you explode the theory of a Creating and Guiding Hand, how shall we account for the marvelous way in which the Universe is ordered?"

Permit me to quote your own words, "This is a stock argument."

First you should understand that people of my stamp do not deny the existence of an Over-Ruling Principle. We are not Atheists. We are Deists. We are Agnostic when it comes to giving shape and form; but as Ingersoll so fittingly said "Concerning God, I know as much as any person that ever lived—absolutely nothing".

A little consideration will show you that  
(continued on page 8)

## THE HIGHER CRITICISM.

By MOSES HULL.

MUCH is said in these days about the Higher Criticism and what it has to do in assisting a correct understanding of the Bible; yet there are thousands of comparatively studious people who, when one speaks of the Higher Criticism, will ask what is meant by that term. I answer it is generally an inside criticism, a criticism from what is known to what is unknown. For many years what is now called the Higher Criticism was called - in this country - German Rationalism. Rev. Washington Gladden, in his, "Who wrote the Bible?" pp. 4, 5, says, "What is the Higher Criticism? It is the attempt to learn from the Scriptures themselves the truth about their origin. It consists in a careful study of the language of the books, of the manners and customs referred to in them, the historical facts mentioned by them. It compares part with part, and book with book, to discover agreements, if they exist, and discrepancies, that they may be reconciled. The Higher Criticism has subjected old writings to such an analysis as no other writings have ever undergone."

It is safe to say that until a recent period of time there has been nothing that could, in the higher sense of the word, be called criticism. What the telescope has been to the discovery of distant worlds, and their environments; and what the microscope has been to the infinitesimal worlds and their inhabitants, that the Higher Criticism is in the world of literature.

On this point I ask permission to make a rather lengthy extract from that great and learned Episcopal clergyman, Rev. R. Heber Newton. On pages 22-23 of his "Right and Wrong Uses of the Bible," he says:

"We can see this as our fathers could not see it because the glasses through which to read literature critically have been ground within the present century. Literary criticism is the study of literature by means of microscopic knowledge of the language in which the book is written; of its growth from various roots, of its stages of development and the factors influencing them, of its condition in the period of this particular composition, of the writer's idiosyncrasies of thought and style in his ripening periods, of the general history and literature of his race, and of the special characteristics of his age and of his cotemporary writers."

"Every educated person knows something of the working of this criticism on other books. You have read Shakespeare with intelligence, and have had some misgivings as to the genuineness of some of the plays, and of passages in many of the plays."

"The Shakespearean scholar is a differentiated species of the genus scholar. You can follow this teacher into Shakespeare's workshop, watch the building of his plays, distinguish the hands which toiled over them and mark the journeyman's work, till quite sure where the master's own inimitable touch caressed them into noble form, and in what period of his life he thus wrought. There is another revelation of Shakespeare to our age. \* \* in the present

immature development of this stage of this science of Biblical criticism there are of course, plenty of speculations and guesses, of hasty generalizations and crude opinions. Time will correct these. Meanwhile there is already so much that may claim to be well established as to constitute a new knowledge of these old books."

The Higher Criticism, as Rev. John Chadwick says, always proceeds from the known to the unknown. His words I abridge as follows:

"We ought to proceed from the known to the unknown. \* \* This is the New Criticism. This is the principle of Kuenen, which has proved a key to mysteries which have baffled the scholarship of half a century, and which revolutionizes the popular conception of the older Old Testament ideas, substituting *evolution* for *revelation* as a sufficient explanation of everything we find from Genesis to Malachi." - Bible of To-Day, p. 11.

I said that until a recent period there has been no real criticism; men have arrayed themselves in teams, if I may be indulged in the vernacular of the sportsman. One company has stationed itself on one side and the other on the other. One has taken the Bible as God's infallible word - a book without errors - the only book he ever gave to man. Others have felt it their duty to find all the fault they could with this book. As the clock pendulum is only in the center while it swings from one side to the other, so these men have swung off as far as possible from each other.

The Higher Criticism has applied scientific methods to the study of the Bible, and has found in it rich mines of truth - mines hitherto undiscovered - truths these people have not discovered although they have fought the ground over and over.

As before indicated, one party has been swallowing the Bible as a whole - in a certain sense, worshiped it; the other has denied it all, called it the work of knaves and imposters. One of these extremes is likely at all times to follow the other.

Within the present generation many of the most able clergymen have studied and become defendants of the Higher Criticism. Among these may be found Rev. Lyman Abbott, who occupies the pulpit once filled by Henry Ward Beecher; Rev. Washington Gladden, an able Congregational Minister of Columbus, Ohio, and Rev. Heber Newton, one of the ablest Episcopal clergymen of New York. Among those who have lived and preached within the memory of the most of those who read this, who stood like a rock on the Higher Criticism, are Rev. Dean Stanley, Bishop Colenso, Rev. Henry Ward Beecher and Bishop Phillips Brooks.

That the Higher Criticism is changing the belief of the whole world on the Bible I may try to show in another article.

There are about 2,200 Daily papers and 15,000 weekly papers published in the United States. Twenty four languages are represented.

### WHICH IS THE SABBATH DAY?

Every day in the week is the Sabbath of some nation. "Sunday is observed by the Christians; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and Saturday, by the Jews."

### THE LEGEND of the SUNFLOWER.

and tipped with lead. With the leaden shaft he struck the nymph Daphne, the daughter of the river god Peneus, and with the golden one, Apollo, through the heart. Forthwith the god was seized with love for the maiden, and she abhorred the thought of loving. Her delight was in woodland sports and in the spoils of the chase. Many lovers sought her, but she spurned them all, ranging the woods, taking no thought of Cupid nor of Hymen.

Apollo loved her and longed to obtain her; and he who gave oracles to all the world was not wise enough to look into his own fortunes. He saw her hair flung loose over her shoulders, and said, "if so charming in disorder, what would it be if arranged?" He saw her eyes as bright as stars; he saw her and lips was not satisfied with only seeing them. He followed her; she fled swifter than the wind, and delayed not a moment at his entreaties. "Stay," said he "daughter of Peneus; I am not a foe. Do not fly me as a lamb flies the wolf, or a dove the hawk. It is for love I pursue you. I am no clown, no rude peasant. Jupiter is my father, and I am Lord of Delphos and Tenedos, and know all things, present and future. I am the God of song and the Lyre. My arrows fly true to the mark; but alas! an arrow more fatal than mine has pierced my heart! I am the God of medicine, and know the virtues of healing plants. Alas! I suffer a malady that no balm can cure."

The nymph continued her flight, and left his plea half uttered. And even as she fled she charmed him. The wind blew her garments loose behind her. The god grew impatient to find his wooing thrown away, and, sped by cupid, gained upon her in the race. So flew the god and the virgin - he on the wings of love, and she on those of fear. The pursuer is the more rapid, however, and gains upon her, his panting breath blows upon her hair. Her strength begins to fail, and, ready to sink, she calls upon her father, the river god: "Help me, Peneus! open the earth to inclose me, or change my form, which has brought me into this danger!" Scarcely had she spoken when a stiffness seized all her limbs; her bosom began to be enclosed in a tender bark; her hair became leaves; her arms became branches; her foot stuck fast in the ground, as a root; her face became a tree top, retaining nothing of its former self but its beauty. Apollo stood amazed. He touched the stem, and felt the flesh tremble under the new bark. He embraced the branches, and lavished kisses on the wood. The branches shrank from his lips. "Since you cannot become my wife," said he "You shall assuredly be my tree. I will wear you for my crown; I will decorate with you my harp and my quiver; and when the great Roman conquerors lead up in triumphal pomp to the Capitol, you shall be woven into wreaths for their brows. And, as eternal youth is mine, you shall be always green, and your leaf know no decay." The nymph, now changed into a Laurel tree, bowed its head in grateful acknowledgement.

By the ancient Greeks the Laurel was called Daphne after the goddess and was sacred to Apollo. Berry bearing twigs of it were worn about the forehead of victorious heroes and poets. It was an emblem of honor as the Sunflower was of truth



and constancy. A crown of laurels today means fame, distinction, honor and renown to the wearer.

## CLYTIE

was a water-nymph and in love with Apollo, the god of the Sun, who made her no return. So she pined away, sitting all day long upon the cold ground, with her unbound tresses streaming over her shoulders. Nine days she sat and tasted neither food nor drink, her own tears and the chilly dew her only food. She gazed on the sun when he rose; and as he passed through his daily course to his setting; she saw no other object, her face turned constantly on him. At last, they say, her limbs rooted in the ground, her face became a flower, which turns on its stem so as always to face the sun through its daily course; for it retains to that extent the feeling of the nymph from whom it sprang.

Since the days of mythological fables, the sunflower has been a favorite emblem of constancy. Thus the poet Moore uses it:

"The heart that truly loves never forgets,  
But as truly loves on to the close;  
As the sunflower turns on her god when he sets  
The same look that she turned when he rose."

From the sunflower the color "yellow" also became among the ancients the symbol of truth and constancy; for this reason it has been adopted by the woman reformers of the world as their emblematic color, and while the constancy of Clytie has rendered the sunflower immortal, the color of the flower has been itself honored in its adoption by the women of to-day, to whom the world owes so much in the cause of social and political reform.

And now Mr. Editor, of the SUNFLOWER, I predict a prosperous future for your bright little paper, so long as it is governed by the Spirit that originated its name, and so long as it shall prove true and constant to the phenomena and philosophy of our beautiful religion.

## THE CHILDREN'S LYCEUM.

## A PROPOSITION.

THE publisher had more in view in establishing a

## Lyceum Department

than merely conducting a department.

As was so ably stated in the September number by Mrs. Mattie E. Hull, the children's movement merits more than passing attention. For some reason, it has not received general attention during the past few years.

We believe there are a number of causes for this. People, freed from the bonds superstition had forged around them, felt their newly found freedom and did not desire to be burdened by any further cares. They felt the necessity for some place where children might receive moral education, but concluded that the public school was the proper place for it.

While this resulted in many beneficial changes in our public school system, the children had playmates who attended Sunday Schools and these playmates frequently induced the children to accompany them. This brought the children of Spiritualists and Liberals into the power of orthodoxy - many times with results that were detrimental to the peace and comfort of said parents.

Yet our Lyceum system did not improve. Why?

For practical work there are several essentials. Among them is a plan of work. Without it, no lasting success can be attained. Our orthodox friends understood this fully when they began publishing the "lesson sheets." No one thing, except the well known enthusiasm of the orthodox workers, did so much towards concentrating and encouraging the work of the Sunday School as did that one movement.

Spasmodic efforts have been made to secure some such method in connection with our Lyceum work. It has, however, generally taken the form of publishing "Lyceum Guides" the cost of which and the fact that much of the language was polysyllables that ordinary grown up people could not understand - to say nothing of children - has prevented general use.

THE SUNFLOWER was started principally in the interest of

## The Younger Generation

and to carry out its plan, we ask the assistance of the

## Children's Friends

in making our plans successful.

We have not asked anyone to give us one cent; but we do ask you to aid us by helping us to come into close rapport with the children and the Lyceum Workers of the country in hopes that we may be enabled to

## Publish a Lesson Sheet.

A little co-operation on the part of those who are interested in Lyceum work will enable us to do so.

The plan proposed is as follows:

We do not believe that any one or two people can produce a series of diversified lessons that will meet the requirements of our Lyceums. We therefore propose to invite our Lyceum Workers to prepare lessons and we will publish them in sheet form, one month's lessons on each sheet, and furnish them at the following rates. If 1,000 copies are subscribed for we will furnish them in lots of 20 to 100 at 1½ cents each; if 2,000 copies are subscribed for, we will furnish them at 1 cent each.

This is not a money making scheme on our part. The price quoted simply allows the cost of labor, wear and tear on machinery, type, etc., cost of paper, mailing and editing. We will publish them in connection with the National Children's Progressive Lyceum if desired.

If you think that Lyceum Lesson Sheets would be beneficial, let us know how many your Lyceum (or yourself individually) will take each month, and we will publish them if a circulation of not less than 1,000 is assured us.

Now, friends, will you aid us to make this department a complete success and a great benefit to our movement? Will all Lyceum workers aid us by sending in reports of their work? Let us stop talking about what ought to be done and go to work to do it. We will do our part if you will do yours.

## WORKS ON MEDIUMSHIP.

Mediumship and its Development, Bach, 25  
Essay on Mediumship, Loveland, 25  
Guide to Spiritualism, Walrond, 15  
Book on Mediums, Allan Kardec, 1.00  
Mediumship, its Laws and Conditions, 10  
PSYCHE, to aid Development, 1.20

FOR SALE AT THIS OFFICE.

SUBSCRIBE FOR THE SUNFLOWER, 50c

## TORONTO TWINKLES.

LYMAN C. HOWE.

I ARRIVED here Saturday the 2nd of October and am pleasantly domiciled with brother and sister Henderson, 30 Melbourne Avenue. They are genial, social and spiritual and are very kind to me. Mrs. H. is a fine medium and for many years her gifts have served as family physician and counsellor, to the chagrin of the regulars who thus lose their fat fees.

Last week Mrs. Maggie Waite surprised the Torontonians by dropping down among them and announcing that she was going to start independent meetings at once, to continue indefinitely.

Not wishing to divide our strength the society arranged to have the meetings held under their auspices, they paying all expenses and paying a regular salary for her services, and her private sittings will probably more than double the amount.

Last Sunday night St. George's Hall was packed, above and below, and all the standing room occupied and many turned away unable to get even standing room. Of course the phenomenalists will assume that the tests were the only drawing quality. Perhaps they were; but there was the most rapt attention during the lecture. It lets me off easy, since the lecture is only 30 to 35 minutes, and if it be weak and uninteresting the tests make up the deficiency.

Dr. Hicks, I understand is here, though I have not yet met him. He is healing the sick and teaching the occult, which is another name for Spiritual. I can vouch for the Dr.'s rare qualifications as a healer. Few can do as much with the tips of their fingers as Dr. Hicks. He is thoroughly versed in Dr. Buchanan's Sarcognomy, and knows just what to do and how to do it, and is endowed with remarkable psychophysical energy for the "Healing of the Nations." Just now Toronto is very much alive in Spiritual things, notwithstanding the solid wall of conservatism, and religious darkness that imprisons the great majority.

Under all the clouds, in spite of all the mental miasma there is a hunger and thirst after that knowledge that unbars the gates of death, and opens the way to the rosy dawn of liberty and immortality, and love will pierce the cold black veil in quest of its own.

## DALLAS, TEXAS, MEETINGS.

We are in receipt of a neat little announcement from the First Spiritualist Church of Dallas, Texas. Sunday evening at 8 o'clock the exercises consist of vocal voluntary by the choir, invocation, hymn, Scripture lesson, sermon, hymn, invocation and materializing seance. Wednesday evening, song service, invocation, materializing seance. It is announced that "this is the only Church of Spiritualists in America in which lectures, tests and materializing and physical seances are open to the public without price or favoritism." R. C. Travers, Secretary and Treasurer of The Southwest Spiritualist Conference, is pastor.

## SOUVENIR ALBUMS.

CAMP CASSADAGA ALBUM,  
12 Photos of the Camp Ground, 1.00  
Light of Truth Album, 200 half tones, 1.25  
Our Noted Workers, 78 half tones, 50 - 75  
FOR SALE AT THIS OFFICE.





# CONSTITUTION AND BY-LAWS OF THE National Young People's Spiritualist Union. CONSTITUTION.

## PREAMBLE.

We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and co-operation for the promotion of the general welfare of the cause of Spiritualism, and the necessity of advancing its truths among our young people, hereby establish this constitution for the guidance of the National Young People's Spiritualist Union.

## ARTICLE I.

### Name.

This Association shall be known as the National Young People's Spiritualist Union.

## ARTICLE II.

### Object.

The object of this Union is to unite various societies and individual members throughout the United States and Canada into one harmonious body for the purpose of Spiritual growth, knowledge and unfoldment.

## ARTICLE III.

### Seal.

The seal of this Union shall be a circle two inches in diameter, with a sunflower design, the title and date of organization appearing in large letters around the outer edge.

## ARTICLE IV.

### Membership.

Section 1. The membership or primary units of this Union shall consist of the charter members enrolled previous to June 1, 1898, individual memberships, and of all societies chartered by it, and such societies shall be entitled to representation in the annual conventions upon the following basis, *viz.*: One delegate on behalf of its charter, and an additional delegate for every fifteen members or major fraction thereof, provided that no one who holds an individual membership in the National body and desires personal representation therein shall be considered in this enumeration. A society shall be considered in good standing only when it has remitted to the National Union the annual dues at least four weeks before the annual convention.

Sec. 2. *Society Membership.* The active membership of all chartered societies shall consist of persons between the ages of sixteen and forty years, who have, besides conforming to such other requirements as are or may be rightfully prescribed, declared themselves to be in accord or sympathy with the teachings of Modern Spiritualism.

Sec. 3. *Individual Membership.* The active individual members of the National Union shall be between the ages above specified, and shall also declare themselves in sympathy with the teachings of Modern Spiritualism, besides otherwise conforming to such requirements as are or may be rightfully prescribed.

Sec. 4. *Honorary Membership.* All heretofore active members who have reached the age of forty years, and who wish to retain connection with the Union may, upon application to their local Union, or, if individual members, to the National Union, become honorary members. Such honorary members may not vote or hold office, but may aid by their advice or otherwise.

Sec. 5. *Contributing Membership.* All members of local Unions not eligible to active membership in the National Union, shall be received as contributing members, upon the payment of the annual dues. Such members may not vote or hold office, but may aid by their advice and otherwise.

## ARTICLE V.

### Requirements of Local Unions.

Section 1. No modification of the form of organization or manner of conducting business

on the part of existing societies and organizations shall be required to qualify them for membership in this Union, except so far as may be necessary to select delegates and otherwise retain its relationship to this Union; but they shall be entitled to a charter by making application and paying the fee therefor, and complying with all other requirements of the Constitution, By-laws and Rules of this Union.

Sec. 2. The secretaries of all chartered societies shall prepare, and transmit to the secretary of the National Union, an annual report, in writing, giving the number of members enrolled and amount contributed to the National Union during the year, and such other information regarding their respective societies as may be required by the Board of Trustees of the National Union.

## ARTICLE VI.

### Officers.

The officers of this Union shall be a President, Vice-President, Secretary and Treasurer, who shall be Trustees, and with three others shall constitute a board of seven Trustees, who shall be elected by ballot at the regular annual convention by the delegates assembled.

## ARTICLE VII.

### Disposition of Funds.

Section 1. All moneys received shall be payable to the Secretary of the National Union, and those received from dues and charters shall constitute the general fund, which shall be used to meet the general expenses of the Union, and the same shall not be appropriated to any of the special funds by less than a two-thirds vote of the Trustees.

Sec. 2. All donations, contributions and bequests to any special fund shall be held and used only for the special purposes of such fund.

## ARTICLE VIII.

### Duties of Officers.

Section 1. *President.* It shall be the duty of the President to preside at all meetings, both of the Union and the Board of Trustees.

Sec. 2. The President shall have general supervision of the officers of the Union, the transaction of its business (subject, however, to the approval of a majority of the Board of Trustees); shall approve of all bills before their payment by the Treasurer, and shall submit a yearly report of the progress of the affairs of the Union at its annual convention.

Sec. 3. *Vice-President.* It shall be the duty of the Vice-President to perform the duties of the President in the absence of that officer, always subject, however, to the approval of a majority of the Board of Trustees.

Sec. 4. *Secretary.* It shall be the duty of the Secretary, under the direction of the President, to prepare and keep a record of the Union and to attend to its correspondence.

Sec. 5. The Secretary shall also perform such other duties as the President may direct; shall make a quarterly report through the official organ, and a yearly report to the Union at its annual convention, containing a full statement of the membership of all chartered societies, the number of enrolled members of the National Union, and such other items and statements as the Board of Trustees shall deem necessary, and shall give such bond as required by the Board for the faithful performance of the duties of the office.

Sec. 6. *Treasurer.* It shall be the duty of the Treasurer to receive all moneys through the hands of the Secretary, and to properly account for the same. He shall pay all bills against the Union, upon order duly signed by the Secretary, and countersigned by the President, shall deposit all surplus funds in such bank as the Trustees may designate, and shall give a suitable bond for the safe keeping of all funds of the Union that may come into his hands, and the disbursement of the same.

Sec. 7. The Treasurer shall furnish a statement of his account when called for by the President or the Board of Trustees; shall keep such books of account as they shall direct; shall make a quarterly report through the official organ of the National Union, of all the funds

received, disbursed and remaining on hand, and at the close of the year a full report of the same nature, to the Union at its annual convention, the statement of disbursement to be accompanied by an exhibit of vouchers therefor, for the approval of the proper auditing committee.

Sec. 8. *Bonds.* The amount and sureties of the Secretary's and Treasurer's bonds shall be fixed by the Board of Trustees.

Sec. 9. *Board of Trustees.* It shall be the duty of the Board of Trustees to fill, by appointment, all vacancies that may occur in said Board, such appointees to hold office until the next annual convention, or until their successors are duly elected and qualified.

## ARTICLE IX.

### Means of Raising Revenue.

The Board of Trustees of the National Union shall be authorized and empowered to raise funds by the following methods: By collecting two dollars (\$2.00) for each charter issued to each society of lay members, and twenty-five (25) cents per capita, as annual dues for the same; fifty (50) cents for each individual member, and by such other methods as may be deemed advisable.

## ARTICLE X.

### Annual Convention.

The annual convention of this Union shall be held during the month of August, time and place to be arranged by the Board of Trustees, and awarded prior to April 1st preceeding the convention.

## ARTICLE XI.

### Authorized Voters.

Section 1. The authorized voters shall be the individual members present, the certified representatives of the various chartered associations or the proxies selected by the committee on credentials to represent such societies.

Sec. 2. Chartered societies who are unable to send a delegate, or their quota of delegates, to the annual convention, must send sealed instructions to the committee on credentials for the use of the proxy, or proxies, acting for such society.

Sec. 3. All individual members of the National Union shall be accorded the privileges of the convention but shall not be entitled to proxy representation.

## ARTICLE XII.

### Committee on Credentials.

At the first business meeting of the annual convention the duly authorized representatives of each of the States, Territories, Provinces and District of Columbia, shall assemble and select from their number one person, who shall serve on a committee to select the committee on credentials, to consist of three persons; said committee to have supervision over the assignment of proxy representation of such societies as desire to be represented but have not selected their representatives or whose representative or representatives may not be present. Provided, however, that none of the officers of this Union shall participate in this selection, or be entitled to act upon such committee.

## ARTICLE XIII.

### Amendments.

Amendments to this constitution may be made at any annual convention of this Union, provided that a notice thereof, in writing, shall have been filed with the Secretary of this Union at least thirty days prior to the time of holding such convention, by the member desiring such change, whereupon the Secretary of this Union shall give notice of proposed amendments to the Secretaries of all chartered societies and the direct, or individual members of this Union. All amendments shall require for adoption a two-thirds affirmative vote of the members and members represented by delegates present at the annual convention.

(continued on page 4.)

SUBSCRIBE FOR THE SUNFLOWER, 50c.

# A HISTORY OF THE NATIONAL YOUNG PEOPLE'S SPIRIT- UALIST UNION.

IT might be stated that the National Young People's Spiritualist Union had its birth at the fifth annual convention of the National Spiritualist Association, held at Washington, D. C., October 19, 20 and 21, 1897, although it was but little comprehended at that time that the child then introduced to the Spiritualist world would, in less than a year, reach such a growth as it has at the present attained.

The question of forming such an organization was brought before the convention in the form of a joint communication and resolution prepared by Mr. W. H. and Mrs. Evie P. Bach, in behalf of the Young People's Spiritualist Union, of Lily Dale, N. Y. and presented and fostered before the convention by Mr. Frank Walker, of Hamburg, N. Y. In this communication, (which may be seen on page 81 of the report of the N. S. A. convention of 1897,) the writers urged that a young people's department should be formed in connection with the Jubilee of Modern Spiritualism to be held in Rochester, N. Y., during the summer of 1898, and the young people between the ages of 16 and 40 cordially invited to be present on that auspicious occasion to organize a National Young People's Department. The question was favorably acquiesced in by the convention, and the incoming Board of Trustees directed to act favorably upon the suggestion (as per adoption of the report of the committee to whom was referred the question of the Young People's Association, see page 101.)

Mr. Frank Walker, who was chosen Manager of the Jubilee, consulted with the Young People's Spiritualist Union of Lily Dale, and requested that Union to recommend some one to take charge of the Young People's department. The name of Mr. I. C. I. Evans, of Washington, D. C. was proposed. Acting upon the suggestion of the Union referred to, under date of November 10th, 1897, Mr. Walker tendered the position to Mr. Evans, who was finally induced to assume the responsibility and take charge of the work. These preliminaries being concluded articles were, from time to time, printed in the Spiritualistic press, announcing the efforts being made towards the formation of such an organization, and requesting suggestions regarding plans to be formulated and soliciting the hearty co-operation and aid of the young people and requesting them to become charter members. From January to May Mr. Evans sent out about one thousand letters to individuals and societies to which in the vicinity of two hundred replies were received. As a final result of his personal appeals and from various articles in the Spiritualistic press, his report, which was submitted to the young people at their meeting in Rochester, May 27th, 1898,

showed a total enrollment of 120 charter members, 26 of whom were present to actively assist in the organization, representing the following named States: California 1; District of Columbia 5; Georgia 2; Illinois 1; Massachusetts 2; Michigan 1; New York 9; Ohio 2; Pennsylvania 1; Rhode Island 1; Texas 1.

Meetings were held in the assembly room of the New Osborn House, at Rochester, May 26th to 31st, of which Mr. Evans was elected chairman pro tem, during which time action was taken upon the various suggestions which had been offered, and a constitution adopted. The question of by-laws was referred to the incoming Board of Trustees, and the matter of a model constitution and by-laws for local societies referred to a special committee, consisting of Mr. I. C. I. Evans, Washington, D. C., chairman, Mrs. Lou Porter-Moore, Buffalo, N. Y., Miss Jessie R. Hoagland, Indianapolis, Ind., Mrs. Evie P. Bach, Lily Dale, N. Y., and Mrs. M. E. Cadwallader, Philadelphia, Pa.

In order that time might be given for careful consideration and more extensive consultation relative to the organization, a formal call was made by the assembly for a first annual convention of the organization to be held at Lily Dale, N. Y. commencing August 9th 1898. The following officers were elected to serve until the second annual convention: President, I. C. I. Evans, Washington, D. C., vice-president, Mrs. Lou Porter-Moore, Buffalo, N. Y., secretary, Miss Anna M. Steinberg, Washington, D. C., treasurer, Alfred B. Van Dyke, Chicago, Ill.; trustees, Mrs. Rozella Lanferty, Van Wert, Ohio, Mrs. Evie P. Bach, Lily Dale, N. Y. and Walter I. Prentiss, Worcester, Mass.

Mr Evans' financial report showed that the total receipts from all sources were \$40.22 and the disbursements \$26.69, leaving a net balance in the treasury of \$13.53. On May 31st, 1898, the meetings were adjourned without date.

During the interim pending the first annual convention, subsequent to the submission of Mr. Evans' report, 14 persons joined as charter members, making the total number 134, and before the termination of that convention 24 persons joined as society members and one as an individual member, making in all 159 active members, enrolled August 13th, 1898.

51 members were present at the convention which was held in the Library Hall, August 8, 9, 11 and 12, during which time the previously adopted constitution was amended and by-laws adopted, together with a model constitution and by-laws proposed for local Unions. The treasurer's and secretary's financial reports showed the entire receipts since the starting of the Union to have been \$57.72 and the disbursements \$40.72 leaving a net balance in the treasury of \$17.00. Debts outstanding \$11.25 leaving net cash in treasury \$5.75.

The constitution and by-laws of the National Union as adopted by this convention, together with a model constitution and by-laws proposed for local Unions, are published in this supplement to THE SUNFLOWER.

**Subscribe for  
The Sunflower. 50c.**

W. H. BACH, LILY DALE, N. Y.

## National Young Peoples Spiritualist Union.

### OFFICERS FOR 1898-9.

President, I. C. I. EVANS,  
1352 1/2 B St., S. W., WASHINGTON, D. C.  
Vice-President, Mrs. LOU PORTER-MOORE,  
162 East Perry St., BUFFALO, N. Y.  
Secretary, Miss ANNA M. STEINBERG,  
506 Twelfth St., N. W., WASHINGTON, D. C.  
Treasurer, ALFRED B. VAN DYKE,  
84 N. 52d Ave., CHICAGO, ILLS.

### TRUSTEES.

MRS. ROZELLA LAUFERTY,  
320 E. Main St., VAN WERT, OHIO.  
MRS. EVIE P. BACH,  
LILY DALE, N. Y.  
WALTER I. PRENTISS,  
314 Park Ave., WORCESTER, MASS.

### OFFICIAL PAPER.

THE SUNFLOWER, LILY DALE, N. Y.

## MODEL CONSTITUTION AND BY-LAWS FOR YOUNG PEOPLE'S SPIRIT- UALIST UNIONS.

### SPECIAL NOTICE.

This constitution and by-laws has been prepared with great care, and was carefully considered by the delegates to the first annual convention of the National Young People's Spiritualist Union, held at Lily Dale, N. Y., August 9 - 13, 1898, who gave to it their unanimous approval. It is offered as a model for local societies to pattern after, especially so to such societies as are about to be organized. All such societies are requested to adopt it as a whole, if it is possible to do so, in order that there may be a general uniformity among all the Young People's Spiritualist Unions. This would tend to unite all the Unions in a more universal co-operation, and the scope of work accomplished would have greater effectiveness. If any changes are deemed advisable for adaptation to local circumstances or conditions, they should be inserted in the by-laws.

Should any changes be made in this model, the Secretary of the National Union should be advised of them in order that they may be properly recorded, and that more general information can be gained of local requirements.

No society can properly adopt the name "Young People's Spiritualist Union" unless it is a member of the National Young People's Spiritualist Union, and has complied with its constitution and by-laws.

### CONSTITUTION.

#### PREAMBLE.

We, believers of Spiritualism, appreciating the importance of education and co-operation for the promotion of the general welfare of the cause of Spiritualism, and the necessity of banding together for the better dissemination and promulgation of its truths among our young people, do hereby establish this constitution for our guidance.

#### ARTICLE I.

##### Name.

The name of this society shall be the Young



People's Spiritualist Union of.....

## ARTICLE II.

### Object.

The object of this Union is to unite the various individuals who are in sympathy with the cause of Spiritualism into a harmonious working body for the purpose of social, intellectual and spiritual development, and that we, as a Union, may be better enabled to join with other Unions in universal co-operation.

## ARTICLE III.

### Seal.

The seal of this Union shall be a circle two inches in diameter, with a sunflower design, the title and date of organization appearing in large letters around the outer edge.

## ARTICLE IV.

### Emblem.

The emblem of this Union shall be the one adopted by the National Young People's Spiritualist Union.

## ARTICLE V.

### Colors.

Purple and White shall be adopted as the colors of this Union.

## ARTICLE VI.

### Membership.

Section 1. *Active Membership.* Applicants for active membership must be between the ages of sixteen and forty and in sympathy with the teachings of Modern Spiritualism, and must be recommended by at least two members in good standing. Their names shall be referred to the Committee on Membership who, after due consideration, shall submit its recommendations concerning such application. A three-fourths affirmative vote of the members present at any regular business meeting shall be necessary to entitle the applicant to membership.

Sec. 2. *Honorary Membership.* All heretofore active members who have reached the age of forty years, and who wish to retain connection with the Union, may, upon application, become honorary members. Such honorary members shall not vote or hold office, but may aid by their advice and otherwise.

## ARTICLE VII.

### Officers.

The officers of this Union shall be a President, Vice-President, Secretary and Treasurer, who shall be elected annually, by ballot, at the first business meeting of the Union in October.

## ARTICLE VIII.

### Duties of Officers.

Section 1. It shall be the duty of the president to preside at all meetings of the Union; approve all bills before their payment by the treasurer; make a yearly report of the progress of affairs of the Union at its annual meeting and otherwise perform the necessary duties of that office.

Sec. 2. It shall be incumbent upon the vice-president to assist the president, and, in the absence of that officer, to perform the duties necessarily devolving upon such position.

Sec. 3. The secretary shall keep a record of the members of the Union, obtain their signatures to the constitution, receive their initiation and regular dues and all other moneys payable to the Union, shall transmit all such funds to the treasurer and receive his receipt therefor; shall keep a record of all its transactions, and make a quarterly report of its affairs to the local Union and an annual report to the National Union.

Sec. 4. The treasurer shall receive, from the secretary, all the finances of the Union; pay all bills which are properly certified to by the secretary and president; keep a detailed account of all moneys received and disbursed, and whenever called upon to do so shall submit a report to such Union of its financial condition.

## ARTICLE IX.

### Committees.

Section 1. At the regular monthly business

meetings the President shall appoint members to serve on the following named committees: membership, literary and social.

Sec. 2. To the Committee on Membership shall be referred the names of proposed members; it shall recommend such action be taken regarding such application for membership as may be deemed advisable; shall supervise the initiation ceremonies, and secure as large an attendance of the members as possible.

Sec. 3. The Committee on Literary programs shall arrange the order of entertainment at its monthly literary meetings, assign topics to the members and make general arrangements concerning same.

Sec. 4. The Committee on Social affairs shall have charge of the monthly social meetings, arrange the program, devise means of entertainment, may appoint such subcommittees as are necessary, and arrange for the entertainment of visitors.

Sec. 5. The chairmen of all committees should act with the officers of the Union as an Executive Committee.

Sec. 6. The Executive Committee shall have charge of, arrange and prepare for the special mass or social meeting occurring on the fifth Tuesday of certain months, as hereinafter specified; and shall act as an advisory committee relative to the general affairs of the Union.

## ARTICLE X.

### Meetings.

Section 1. Meetings shall be held each Tuesday, under the following monthly assignment: 1st Tuesday, business meeting; 2nd Tuesday, literary meeting; 3rd Tuesday, social meeting; 4th Tuesday, parliamentary meeting, and during such months as there are five Tuesdays, the 5th Tuesday shall be devoted to a general mass or social meeting, and efforts made to make such meetings noteworthy events to arouse general interest in the Union.

Sec. 2. During the business meetings all official business for the month shall be transacted, monthly committees appointed, and reports of committees for the previous month submitted and acted upon.

Sec. 3. At the literary meetings, papers, prepared by the members or others assigned to such duty, shall be read, topics of general interest relating to Spiritualism discussed or debated, and efforts made to enlighten the members upon the principles of Modern Spiritualism.

Sec. 4. During the parliamentary meetings, the study of parliamentary procedure, as set forth in Robert's "Rules of Order," shall be taken up. The lesson for each meeting shall be given out at the previous parliamentary meeting, by the president, who shall assign one of the members of the Union to prepare the questions and act as chairman of the meeting. After the study of the lesson is concluded, at least one half hour shall be devoted to parliamentary practice.

Sec. 5. At the social meetings, whether monthly or special, every effort shall be made to provide for the entertainment of the members, to promote a more general interest in the Union by its adherents and to arouse a feeling of co-operation and affiliation among those persons who may not be members of the Union.

## ARTICLE XI.

### Revenue, Dues, Etc.

Section 1. The initiation fee of the members shall be twenty-five cents, and a monthly due of ten cents, payable on the first Tuesday of each month, twenty-five cents of which shall be annually paid from the Treasury of the local Union to the National Union.

Sec. 2. An admission fee of ten cents shall be required of all visitors to the social meetings.

Sec. 3. Special measures may be drafted for the raising of other funds, if desired.

Sec. 4. Any member over six months in default of payment of dues shall be debarred the rights and privileges of the Union.

## ARTICLE XII.

### Quorum.

Five members shall constitute a quorum for the transaction of business.

## ARTICLE XIII.

### Elections.

The election of officers shall take place on the first Tuesday of October of each year, at which time reports shall be rendered, in writing, by the president, secretary and treasurer, read before the Union, and finally filed in the archives of such Union.

## ARTICLE XIV.

### Amendments.

Amendments to this constitution may be made at any business meeting of this Union, provided, however, that such amendment shall be submitted in writing, to the Secretary, at least four weeks prior to such meeting, and provided, further, that such amendments shall receive a two-thirds affirmative vote of all members present and voting at such meeting.

## BY-LAWS.

## ARTICLE I.

### Rules of Order.

Robert's "Rules of Order" shall be authority, and govern this Union in all matters not conflicting with its Constitution and By-Laws.

## ARTICLE II.

### Business Meetings.

The order of procedure at the business meetings shall be as follows: Reading of minutes, unfinished business, reports of committees, initiation of members, new business, appointment of monthly committees.

## ARTICLE III.

### Installation of Officers.

The formal installation of officers shall take place at the first meeting following their election; the ceremonies shall be made as impressive as possible, and shall be arranged, devised and executed under the direction of the Executive Committee, in charge of the Annual meeting.

## ARTICLE IV.

### Special Officers.

After the formal installation ceremonies following each annual meeting the newly elected president shall appoint a sergeant-at-arms, door-keeper, librarian, historian, and such other special officers as may be necessary, their terms of appointment to be one year, but who shall serve until their successors are duly appointed and installed.

## ARTICLE V.

### Duties of Historian.

The Historian of the Union shall keep a brief, concise history of the Union, recording changes of membership, election of officers, preserving copies of press clippings regarding such Union, and such other matters of importance as shall be deemed advisable.

## ARTICLE VI.

### Form of Application for Membership.

I, ——— of ——— believing that the unfoldment of true lives, and a nobler civilization can be better attained by association and co-operation than by individual efforts, also believing in the ethical principles of Modern Spiritualism, and desiring to become a member of the Young People's Spiritualist Union, of ——— and to aid, as much as possible, the general uplifting of humanity, hereby apply for active membership in the Union, and, if accepted, agree to abide by its Constitution, and By-Laws, and to promote to the utmost of my power, the interests of this Union, and the social, moral and spiritual welfare of its associates.

## ARTICLE VII.

### Amendments.

Amendments to these by-laws may be made at any business meeting, provided such amendments are concurred in by three-fourths of the members present at such meeting.

**BY-LAWS.****ARTICLE I.***Rules of Order.*

Robert's "Rules of Order" shall be authority, and govern this Union in all matters not conflicting with its Constitution and By-Laws.

**ARTICLE II.***Annual Conventions.*

Section 1. The standing committees of the annual conventions shall be appointed by the President, subject to the approval of the convention, as occasion requires, and shall be as follows: On Rules, Resolutions, President's Report, Secretary's Report, Treasurer's Report and Auditing, Delegates' Reports, Amendments and on Finance, Ways and Means. These committees shall consist of not less than three nor more than five persons.

Sec. 2. The President shall appoint the following officers for each convention: A Sergeant-at-Arms, a Stenographer, an Assistant Secretary, a Reading Clerk, a Musical Director, a Doorkeeper, and such other special officers as occasion may require.

Sec. 3. No delegate shall speak on any question before the convention longer than ten minutes, nor more than once until all have spoken who desire to do so, except by unanimous consent.

Sec. 4. All delegate's reports shall be rendered in writing, be referred to appropriate committees and, when deemed advisable, read before the convention.

Sec. 5. All reports of officers and committees shall be rendered in writing and read before the convention, unless it be deemed advisable to refer such reports to proper committees.

Sec. 6. The reports of the annual conventions of this Union, when deemed advisable, shall be compiled, edited, arranged and published under the supervision of the Board of Trustees.

Sec. 7. The election of officers shall take place after all other business of the convention has been transacted. A Committee on Nominations shall be appointed, composed of one delegate, chosen from their number by the members of each State, Territory, Province and the District of Columbia delegations who are present; provided, no officer of the National Union be entitled to a voice in this selection or be eligible to serve upon this committee, and provided, further, that no one shall serve on such committee who is not a resident of the State, Territory, Province or District which he or she represents.

Sec. 8. The Board of Trustees shall supervise the preparation of a general program for each convention in advance of the assembling of the same.

Sec. 9. As the presence of the President and Secretary of this Union at its annual conventions, is absolutely necessary, their expenses to and from the place of meeting shall be paid from the treasury of this Union.

**ARTICLE III.***Duties of the Secretary.*

Section 1. The Secretary shall procure all necessary supplies and render an account therefor from time to time.

Sec. 2. The Secretary shall, when called upon to do so by a member in good standing, submit any or all accounts, records, or other books, memoranda, or documents in his possession for their inspection at the office of the Secretary.

**ARTICLE IV.***Board of Trustees.*

The Board of Trustees, or a majority thereof, shall have power to make all rules and regulations for the conduct of the business and affairs of the National Union, not provided for at the Annual Convention, or in the Constitution or By-Laws, and not in conflict therewith.

**ARTICLE V.***Membership.*

Section 1. Any association known as a Young People's Society of Spiritualists, having

a membership of seven or more persons, between the ages of sixteen and forty, may apply for a charter by filing an application therefor and paying the proper fee, and setting forth the following particulars: The full name and residence of the applicants; the purpose or purposes of their society; the name by which it is to be known and chartered, and its domicile.

Sec. 2. The Board of Trustees shall, at its earliest convenience, pass upon said application, either by full Board or Committee, and if said application is approved by a majority of the entire Board, a charter shall issue accordingly.

Sec. 3. Said charter shall set forth all of the particulars enumerated in Section 1, and shall entitle the applicants, their associates and successors to membership in the National Union, and to all the rights and privileges accorded them as said body to perform all the conditions of said constitution and by-laws, and observe all proper rules and regulations of said Union.

Sec. 4. All societies joining this National Union are requested to adopt as the name of their society the "Young People's Spiritualist Union of —" (naming city or locality where located.)

**ARTICLE VI.***Certificates of Contribution.*

The Board of Trustees shall have power to issue, at its discretion, certificates to such persons as shall have been of special service in the young people's work, and also to such persons as have contributed to the general fund of this Union, such certificates to show the amount of funds contributed or nature of the services rendered.

**ARTICLE VII.***Payment of Dues.*

Section 1. The annual dues of chartered societies or individual members shall be payable on or before the 1st day of August, of each year.

Sec. 2. In the event of failure to pay such dues, such defaulting society or individual member shall not be entitled to representation in the convention of this Union.

Sec. 3. The Secretary shall notify each society by proper letter of the payment of its annual dues, and making of annual reports, at least thirty days before each become due.

**ARTICLE VIII.***Delegates.*

Section 1. The delegates to the annual convention of this Union shall be elected by their respective societies, at least two weeks prior to the assembling of said convention.

Sec. 2. The Secretary shall, at least thirty, and not more than ninety days prior to the time of the general convention of this Union, transmit to the Secretary of each chartered society blank credentials in duplicate and blank reports, together with a copy of this article of the By-Laws.

Sec. 3. Any delegate may appoint a proxy in event of inability to serve, and any society entitled to representation may supplement or substitute its credentials of delegates by sealed instructions to the Committee on Credentials, directing said Committee concerning the appointment and instructions of proxies to represent said society.

Sec. 4. The secretary of each chartered society shall make and forward to the Secretary of this Union an annual report, which report shall be forwarded at least fifteen days prior to the annual convention of the same, and shall contain the following information: The number of enrolled members, list of officers, and addresses of the same, and such other information as may be specially requested by the Board of Trustees.

**ARTICLE IX.***Grievances.*

Section 1. In the event that any society becomes two years in arrears on its dues, it shall, at the expiration of thirty days from the last default, become the duty of the Secretary to cite the defaulting society before the Board of Trustees to show cause why its charter shall not be revoked.

Sec. 2. Such notice shall set forth the fact of

such default and set a suitable and convenient time, and place of hearing, allowing not less than thirty days from the date of notice to the time of the hearing.

Sec. 3. Any person having any grievance or complaint, for any gross misconduct, against any officer, chartered society, state agent, missionary, or special agent, may file a bill of complaint with the Secretary setting forth such grievance, together with a copy of said bill, and the payment of such fees as may be fixed by the Board of Trustees. The Board may also at its discretion require security for costs, to be filed by the complainant.

Sec. 4. Upon such filing of complaint, the Secretary shall cause the said copy of the complaint, together with a notice to answer, to be mailed by registered letter, or otherwise served upon the party complained against, and said notice shall require the filing of an answer within thirty days from the date thereof.

Sec. 5. Appearances shall be entered and the case proceed, according to the rules of equity practiced in the courts of the place of trial, and a final hearing and argument had before the Board, or a commission appointed by the Board to find the facts.

Sec. 6. Upon the finding of the facts, the Board shall rule and enter judgement as equity and justice may require, fining, impeaching, suspending, revoking or cancelling the charter, as seems to it just and equitable.

Sec. 7. Said Board may also assess such reasonable costs upon the parties as may appear to be just and equitable.

**ARTICLE X.***Form for Application of Membership.*

I, — of — believing that the unfoldment of true lives, and a nobler civilization can be better attained by association and co-operation than by individual efforts, and believing in the ethic principles of Modern Spiritualism also desiring to become a member of the National Young People's Spiritualist Union, and to aid, as much as possible, the general uplifting of humanity, do hereby apply for active membership in the Union, and, if accepted, agree to abide by the Constitution, By-Laws and Rules of such Union, and to promote to the utmost of my power, its interest, and the social, moral and spiritual welfare of its associates.

**ARTICLE XI.***Historian.*

The Board of Trustees shall designate a Historian of the Union who shall be appointed by the President, whose duties shall be to keep a brief, concise, history of the Union, recording change of officers the enrollment of societies, preserving copies of press clippings regarding the Union, and such other matters of importance as shall be deemed advisable by the Board.

**ARTICLE XII.***Colors.*

Purple and white shall be the colors of this Union.

**ARTICLE XIII.***Duties of State Agents.*

It shall be the duty of the State Agents to look after the special interests of the States to which they are assigned; to correspond with the several societies of such State and endeavor to secure their co-operation and affiliation with the National Union; to make all possible efforts to have local Unions organized where there are none at present; to report concerning certain societies that desire to affiliate with the National, whenever so requested by the Board of Trustees, and to perform such other duties as may be requested by the President or the Board of Trustees. Said Agents shall not be granted any general favors to make contracts or to transact business binding the Union.

**ARTICLE XIV.***Amendments.*

The By-Laws may be repealed, suspended or amended at any annual convention of this Union by a two-thirds affirmative vote of the delegates present and voting.



letters, writings and short journeys; fourth, the father and inheritance; fifth, children, pleasures and speculations; sixth, concerns native's servants, and also relates to sickness; seventh, relates to marriage and domestic relations, law and legal transactions; eighth, death, wills, legacies, etc.; ninth, long journeys, science and religion; tenth, concerns native's mother, also honor, trade or profession; eleventh, the native's friends, hopes and wishes; twelfth, concerns private or secret enemies.

These twelve divisions represent the environment of the native. Each of the signs of the Zodiac have what are termed "lords or rulers."

The planets of our solar system, with their symbols and the houses over which they rule are as follows:

The ☉ Sun rules ♈ Leo; ☾ Moon, ♋ Cancer; ♂ Mars, ♈ Aries and ♏ Scorpio; ♀ Venus, ♉ Taurus and ♎ Libra; ☿ Mercury, ♊ Gemini and ♍ Virgo; ♃ Jupiter, ♐ Sagittarius and ♛ Pisces; ♄ Saturn, ♑ Capricorn; ♅ Uranus, ♒ Aquarius; while ♆ Neptune is quite at home in ♒ Aquarius and ♓ Pisces.

Other points in regard to planetary and Zodiacal influences will be mentioned in later issues.

### READING.

#### A Lady Born March 18th 1833.

♄ Saturn and ☿ Mercury are the life ruling stars. She is reserved, sensitive, thoughtful and kind hearted; strong feelings, emotions, intuitions and power of discernment but somewhat analytical and skeptical.

While she is generous, she is at times outspoken, mentally very firm and determined, likes to know and understand. Fond of science, has strong mental force and is ever reaching out to attain something.

The years that mark important changes are, 1861-62-84-91 and 92. This year is, in the main, very good but there is danger to health in December -99.

Our readers will doubtless note that this article is in smaller type than the rest of the reading matter. The reason is this: We use nine point type for general matter. In order to make the Astrological Lessons clear and complete, it is necessary to use the symbols. They are made in eight and ten point but not in nine. To have them cast specially on nine point body would have been quite an expense and we therefore bought eight point necessitating the use of our eight point type, which makes the face of the letter a trifle smaller. [Ed.]

☞ We desire to express our thanks to the Spiritualistic and Liberal press for the kind notices given THE SUNFLOWER and its publisher. We believe such fellowship should exist, but did not know whether it did or not. The older and established papers do not need especial mention by us, although we will say that we think the quality of all of them is kept fully up to the standard.

We do, however, want to call the attention of our readers to the papers published in foreign languages.

*Nya Tiden*, is published at 248 Cedar Avenue, Minneapolis, Minn., by Miss Carrie Swensen, a young lady possessed of sufficient force to carry on an enterprise for the education of the Scandinavians of the country. It is published monthly at 50 cents per year.

For some time there has been a demand for a German Spiritualist paper, which has now been met by the publication of *Lichtstrahlen* by Max Gentzke, at West Point, Neb. It is published weekly at \$1.00 per year and will doubtless prove a literal translation of its name, "Rays of Light," to its readers.

☞ Organization seems to be the order of the day. The opposers of organized effort seem to succeed in calling attention to the results of our disorganized condition and as a result the states are falling into line with organizations.

## LILY DALE NOTES.

No doubt the readers of THE SUNFLOWER would be pleased to hear from Lily Dale and we will endeavor to give a brief outline of the general news. The beauty of the camp ground itself is beyond description. The delicately tinted leaves are falling, while others cling to the great trees that furnish so much attractive scenery. The great excitement at present is chestnuts; both large and small participate in roaming through the woodland in search of them.

Many of the campers have left us since last month while others have returned if only to make a short stop. Among the latter are Mr. A. Gaston, the President of the Camp Association, Mr. Milford Wheaton, of Medina, Miss Kate Peet and Mr. D. C. Lippincott.

Mr. and Mrs. Clarence Ramsdell formerly of Lily Dale who have been the past two years in Jersey Shore, Pa., have returned to make this their future home. We are always glad to welcome old friends and greet new ones.

Mrs. Purple has been visiting friends in Dunkirk, and all were, as usual glad to see her return; Mrs. J. E. Hyde has returned home from a several days trip to Jamestown; Mr. Martin Champlin has returned from Buffalo after a short visit with his sister and her husband Mr. and Mrs. Wildrick; Mrs. E. L. Griswold made a short visit at Mr. John Smith's of Brockton, and reported a pleasant time in the grape country; Miss Nettie Kinney and Mrs. Dedrick made a flying trip to Buffalo September 28th. Our school has re-opened with an increased number of scholars enrolled, the same competent teacher of last season Miss Margaret Keough has been engaged. Mrs. Emma Spencer has returned after a several weeks visit with her parents in Ripley, N. Y. Mr. H. S. Bennett our competent postmaster, made a flying trip to Buffalo, Oct. 7th.

### FERN ISLAND TEA.

Magnetized and Ozonized.

#### POSITIVE RELIEF & CURE.

☞ FOR ☞

☉ Constipation, Biliousness, Jaundice, ☉  
☉ Liver Complaint, Flatulency, Sour Stomach, ☉  
☉ Loss of Appetite, Foul Taste in the ☉  
☉ Mouth, Foul Breath, Indigestion, Ner- ☉  
☉ vous Dyspepsia, Insomnia, Headache ar- ☉  
☉ ising from Deranged Condition of the ☉  
☉ Stomach or from Constipation, Inconti- ☉  
☉ nency of Urine, La Grippe, All Bladder ☉  
☉ and Kidney Troubles, Nervousness and ☉  
☉ All Irregularities arising from an Impov- ☉  
☉ erished or impure State of the Blood. ☉

☉ One of the Best Blood Purifiers, known. ☉  
☉ We do not claim it to be a cure-all but one ☉  
☉ of the best all-around remedies on the ☉  
☉ market. Small doses, pleasant to take ☉  
☉ and harmless. ☉

☉ Trial size, 25cts. Large size, \$1.00, ☉  
☉ one month's treatment. ☉

☉ Write for Agent's terms and wholesale ☉  
☉ prices to ☉

☉ F. W. FOOTE, Distributing Agent, ☉  
☉ LILY DALE, N. Y. ☉

Among the number who have left for the winter are: Mrs. R. S. Lillie who is at present enjoying the beauties of California. P. L. O. A. Keeler and family departed for Brooklyn where he expects to remain for a week, then to his former home in Washington, D. C. F. Corden White and wife are at present located at 283 7th Street, Buffalo. Mrs. Maggie Waite who was the platform test medium the past two seasons is at present in Toronto, Can. Mrs. A. E. Read, who heretofore has been located here winters as well as summers, has gone to New Baltimore, Ohio for the winter. Our friend Sidney Kelsey has returned to his winter home at Erie, Pa. Mrs. E. D. Smith has returned to her home in Indianapolis, Ind. Mrs. Myra Paine, one of our workers and writers has left for Syracuse, N. Y., where she expects to remain throughout the winter. She was accompanied by Mrs. Wilkinson with whom she expects to remain. Lee Green of Boston has returned home after a two weeks visit with his mother. He and his wife are located in Philadelphia. Mrs. Woods has gone to Sinclairville to spend the winter. Clifford Shaw, one of the active winter workers of the Y. P. S. U., has gone to Buffalo, where he expects to spend the winter. Mrs. Toles has returned from a visit to Hornellsville. Mrs. Maggie Turner is at present practicing her mediumship in Ohio. Mrs. C. N. Wilcox has been quite ill but is convalescent, we hope she may soon recover her general health. A. H. Jackson has bought the Franklin cottage on Second Avenue; he intends to improve and arrange the lower part for a cabinet shop. Miss Nellie Keenan is looking for a desirable location to start a fancy goods store; that she may succeed in her efforts is the wish of all. Richard Harris, of the Fern Island House, took a party of eight for a drive to Sinclairville, October 9th; all proclaimed having a good time. Elias Richards has been here twice since camp to visit his sister Mrs. Mary Todd. An excursion to Pensacola, Fla., is contemplated for this winter. Mr. and Mrs. Frank Fuller expect to spend the winter on their farm near Jamestown. Mrs. Mary Webb Baker has returned to her home at Spartanburg, Pa. Mrs. Estelle Howes Baillet left on the 14th for Hornellsville, Belmont, Friendship, Boliver, Hinsdale, and Olean, where she will give private sittings and parlor talks. Mrs. A. B. Gunnison and Mrs. Lou Eustaphie are making short visits with friends at the Dale.

Mr. Amos Sage, who has been a prominent resident of the camp for many years passed to the Higher life a short time ago after a long and painful illness. Mrs. Critchfield, daughter of Mrs. C. H. Henderson passed to Spirit life the latter part of August. Mrs. R. S. Lillie officiated at both services.

Already there have been a few of the many arrangements made for the season of 1899.

The North Western Orchestra who furnish such delightful and sweet music to the many listeners has been engaged.

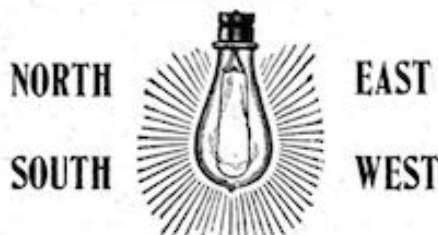
Many will be pleased to hear that Mr. Cooke and wife will be located at the Hotel Grand again next summer ready to receive all who may come their way.

Speakers are already being engaged and many new ones are expected.

Many improvements are anticipated and Lily Dale grows more beautiful each year.

LILY DALE.

## 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 or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

Hans Mettke is teaching music in a seminary at Demopolis, Ala. He gave a very successful recital in the Opera House recently.

Mr. Sidney Kelsey brought a bush with the second crop of ripe red raspberries into our office Sept. 26th. Who says Lily Dale is not in the "Banana Belt?"

Fred P. Evans, Independent State Writer, is located at 103 W. 42d St. New York City. In addition to his mediumistic work he conducts an Occult Book Store.

The Religio-Philosophical Journal has opened an "Occult Book Store" at 1429 Market Street, San Francisco. Subscriptions will be taken for all publications.

Mrs. Frances A. Sheldon has resigned her position as president of the Washington State Association. She has been succeeded by Mrs. Lillian S. Nagel, 947 1/2 Tacoma Ave., Tacoma, Wash. Esther Thomas, secretary, 2003 Second Ave., Seattle, Wash.

Mrs. R. S. Lillie is conducting meetings at 305 Larkin Street, San Francisco, Cal., Sunday and Wednesday evenings and in Odd Fellow's Hall, Oakland, Sunday morning. Vocal and instrumental music is furnished by J. T. Lillie and Mrs. S. E. Cooke.

Lyman C. Howe is engaged at Toronto, Canada, for October; November in Pittsburgh, Pa. He has several of the winter months open. As he is one of our oldest and staunchest Spiritualist lecturers, his unengaged time should be taken immediately. Address Fredonia, N. Y.

Mr. Louis Freedman the Australian "Minister of Health" is giving public exhibitions of healing power in Concert Hall, Buffalo. The Buffalo News reports that "those who were treated expressed themselves as believing that they were benefited." He is located at 432 Pearl Street.

Mrs. Sadie E. Cooke will represent THE SUNFLOWER in San Francisco, will have copies for sale at the meetings and take subscriptions. She also handles the Spiritualist Badges and W. H. Bach's specialties for Spiritualists.

People on the Coast should remember this and call upon her at 353 Geary Street.

The Spiritualist Society of Atlanta, Ga., is trying to secure funds to build a Temple. To aid it, they have prepared some souvenirs in the shape of small bales of cotton that sell for 25 cts. to \$1 each. Some of them have a negro sitting on the bale and eating watermelon. This is a good opportunity to aid a worthy object and get a neat souvenir. Address Rowland E. Webster. Atlanta, Ga.

## OUR PUBLIC WORKERS.



F. CORDEN WHITE,  
Trance, Test and Business Medium.

### THE CHICAGO Young People's Spiritualist Union. It Gives Mrs. Richmond a Reception.

IN looking over an ordinary assemblage of Spiritualists, the one thing that strikes the observer, is the lack of young people, and the question is often asked: "Where are your future Spiritualists coming from?" This question was satisfactorily answered so far as the Church of the Soul is concerned, by the organization of a Young People's Spiritualist Union.

On Thursday afternoon and evening of Sept. 15th, in the Handel Hall Building, the Y. P. S. U. tendered a reception and loving welcome home, to their pastor, Mrs. Cora L. V. Richmond. The hall was decorated with flags and bunting and a profusion of flowers, the young ladies, in their dainty white dresses, being the fairest blossoms of all. The entire control of both sessions was in their hands.

The program, which was an excellent one, was conducted within their own ranks, their president, Miss Anna Catlin, presiding with ease and dignity. It would take up to much space to give it entire. An address of welcome to Mrs. Richmond and guides was read by the president; readings by Miss Carrie Richmond and Miss Florence Wild; vocal selections by Miss Cora Scott and sister and Miss G. Dexter; mandolin and piano duet by Miss Pearl Fravel and Miss Clara Griffin. They can all rest assured that they will often be called upon to assist in carrying on the work.

During the afternoon a paper was read by the secretary Miss Rhorbach, which was written by one of the young men (who could not be present) which showed much deep thought and ability. It was a clear summary of the soul teaching, and showed that valuable work had been done by the band of young people.

Two young children of Mr. and Mrs. Fravel were christened; after the simple but beautiful ceremony, the little ones presented Ouina with a beautiful bouquet of flowers. Ouina was quite a central figure taking part in her own sweet way. She gave several name poems to some of the young

folks. Mrs. G. G. Cooley pastor of the First Spiritual Society, of the south side, made a few well chosen remarks.

Supper was served at six o'clock. The tables were lovely in their floral decorations and were loaded down with every thing good to eat, to which nearly one hundred and fifty people did ample justice, each carrying away a little souvenir of "Young People's Day."

To say that the Y. P. S. U. outdone themselves is putting it mildly. It was a day and evening long to be remembered, and in justice to those who labored so earnestly to make it a success, it must be admitted it was the crowning day of the month of home coming to Mrs. Richmond.

We felt that the Spirit world rejoiced with us, that the light of Spiritualism was breaking in upon young lives, bringing out so much enthusiasm and love for the cause.

Mrs. L. LeSieur,  
Corresponding Secretary of  
Band of Harmony.

### Miss Lilia Asks Some Questions.

I READ about the Young People's Spiritualist Union, and I want to know if you will take me as a member? I hope I am not too young. I am ten years and five months old, but I know all about Spirit return as I have seen spirits and talked with them ever since I could talk, and they often give me good tests for people, which I think is real nice of them, but you know they don't all look nice—the spirits I mean.

My mother and I go to hear the lecturers. We went to hear Mrs. Wallis lecture and mother said it was grand. Mr. Lyman C. Howe is coming to Toronto and we shall go to hear him.

We have just returned from the Pacific coast. Last year we were at the Spiritualist camp meeting at New Era, Oregon.

I shall be grateful if you will answer this letter and admit me to the Young People's Union, and please tell me what it will cost to join.

I remain, Yours Respectfully,  
Lilia H. Woods.

We publish a supplement to this number giving complete constitution and by-laws and other information regarding the Union which, not only our young friend, but many others have been asking for.

### BOOKS. BOOKS. WE HAVE A COMPLETE LINE OF SPIRITUALISTIC, OCCULT, Astrological, Theosophical and other BOOKS FOR SALE.

#### MOSES HULL'S BOOKS.

Encyclopedia of Biblical Spiritualism,	\$1.00
Two in One, (The Contrast - Question Settled)	1.00
Wayside Jottings, by Mattie E. Hull,	.75
The Spiritual Alps, Cloth, 35,	Paper, 25
Joan, the medium, Cloth, 40cts.	paper, 25
All about Devils,	paper, 15
Jesus and the Mediums,	paper, 10
The Mediumistic Experiences of John Brown	paper, 35
Swept away,	paper, 15
The Real Issue,	paper, 25
The Spiritual Birth; or Death and its tomorrow,	10
Who was the Hebrew Jehovah? 5c postpaid	6

#### PROF. LOCKWOODS WORKS,

The Molecular Hypothesis of Nature,	25
The Infidelity of Ecclesiasticism,	25
The Dogmas of Re-Incarnation,	25

#### DR. PEEBLES WORKS.

Three Journeys Around the World,	1.50
Seers of the Ages,	1.25
Our Homes and Employments Hereafter,	1.00
Immortality and Employments Hereafter,	1.00
" " " " " " " " " " " "	paper, 50

#### BIBLICAL.

The Apocryphal New Testament,	1.00
The Bible of Bibles, Kersey Graves,	1.75
Sixteen Crucified Saviors,	1.50
Biography of Satan, paper 35c cloth	50
Big Bible Stories, W. H. Bach,	50
Genesis According to Spiritism, Allan Kardec,	1.00

#### SCIENTIFIC.

Unanswerable Logic, Thomas Gales Forster,	1.00
Transcendental Physics, Zollner,	.75
Our Planet; its Past and Future, Denton,	1.50
Radical Discourses,	1.25
Is Darwin Right, " "	1.00
The Soul of Things, " "	1.50
A Case of Partial Dematerialization,	.75
Paper, same as above,	.50



## The Home Circle.

THE most important part of the development of Home Mediumship is to have a proper circle. Two ways are open; you can invite friends or limit it to members of your own family. If friends are invited to participate, impress upon each one the necessity of promptness and regularity as these two factors have much to do with your success.

Arrange your circle so that positives and negatives alternate. Males are usually positive, females negative. When there are more of one sex than the other, place dark complexioned people for positive and light for negative.

Make it a point to have the circles commence at a regular time. Do not vary five minutes if it is possible to avoid it. Remember that you are making an appointment with a person whose time is to be devoted to you at the expense of his or her own comfort and desire (possibly) and keep your appointments with your spirit friends more sacredly than you do with your earth friends.

It is well to have some kind of a concentrator in your circle. The one most commonly used, which also possesses the virtue of being in every home, is a table. Any small table, around which the circle can sit, is suitable but better results can be attained by one that is made properly and not used for any other purpose.

The following directions for making a table were given us by our spirit friends: Make plain or turned legs of pine or any soft wood, making it as strong as possible without putting too much weight in it. Use basswood for the top. Put it together with wooden pegs and glue and if possible have no metal in it. Do not put any oil, varnish or paint on it.

A cheap "deal top kitchen table" answers very nearly this description and they are used more than other kind.

Form your circle around the table, place the hands upon it, bring the tips of the little fingers in contact with your neighbors on both sides but do not connect your own hands and sit quietly waiting the action of the Spirit friends. Do not be discouraged if no results are attained for some time. Remember that much has to be done before the friends can manifest to you. Do not hold your circles oftener than two or three times a week and not over one hour at a time. You will accomplish more than you will by sitting every day for two hours or more.

If you sit alone for development, the same rules will apply excepting where they refer definitely to more than one person. In sitting alone, we do not consider it best to sit longer than twenty to forty minutes.

Do not attempt to dictate to your spirit friends when the phenomena first comes and do not make unreasonable demands while waiting for it to come. Remember it is produced under natural laws and conditions govern them as they do all other matters. Have high aspirations while sitting and do not do anything that will attract spirits of a lower order.

Like attracts like in mediumship and if

you want spirit controls who will be beneficial to you and the world, send out your best and highest thoughts and ask them to come to you bringing the best possible for you to receive.

Do not sit for a special phase and decline any other as it makes you positive and may prevent any results. The spirit must be the positive, the sitter the negative pole of a natural battery, when the magnetic current will flow freely, carrying the manifestation with it.

Open the door, ask for the highest and best, avoid light and frivolous talk while sitting and the resulting mediumship will be a benefit to yourself and others.

"J. M. R." You are developing trance mediumship and need not be alarmed at the sinking sensation while sitting. It will soon wear away. Many experience it but we never heard of any ill effects from it.

"E. E. B." The Planchette is a heart shaped board having a hole in the small end through which a pencil passes. Two wheels support the other end. The fingers are rested lightly on the Planchette, which moves and the pencil traces letters.

Ouija Boards are plain boards with the alphabet on them and a little table, one of the legs of which acts as a pointer. The fingers rest lightly upon the table which moves and points to the letters.

Psyche is a cabinet 3x8x13 inches, with alphabet on the top, a pointer that works similar to the Planchette, for messages; V-shaped pieces that fit slots in the bottom for developing table tipping; for slate-writing, materialization, automatic writing, etc., it acts as a cabinet or battery for storing the magnetic energy used in producing these phenomena.

All are constructed to aid development. Psyche was designed by the spirit friends and has developed many mediums. These aids should not be loaned as the mixed magnetism makes them unreliable.

They can be had at this office. Planchette, 60c; Ouija, \$1.00; Psyche, \$1.20.

## CRYSTAL READING.

The secret of crystal reading is harmony and concentration of the mind. Gaze at any thing and it answers just as well as it does to gaze upon a \$15,000 crystal.

Concentration of the mind is the secret of the whole matter. When your mind is a blank—while you gaze at nothing—Spirit pictures fall upon your mentality in a natural manner because there is nothing between you and the world of spirit.

J. W. DENNIS.



IT  
DEVELOPS  
MEDIUMS.

READ THIS!  
SHE DEVELOPED HER MEDIUMSHIP  
IN ONE SITTING!

PSYCHE has arrived and I got writing the first time I sat with it. I am much pleased with the result.

May E. Andrews, Upton, Mass.

By Express, Charges Prepaid, \$1.20.

Address, THE SUNFLOWER, Lily Dale, N. Y.

## BIG BIBLE STORIES.

BY, W. H. BACH.

Cloth, 50c. For Sale at this Office.

Mathematically Calculated.

Have you 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 4 1/4 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! If the 70 people who went to Egypt increased so that they numbered 603,550 "fighting men," some of the women were the mothers of 65 children! During the flood the water fell at the rate of 725 feet, 9 inches, each day, to cover the "highest mountains" in 40 days! John saw beasts, birds, human and delirious monstrosities, in heaven! Are they its inhabitants?

It tells these things, and others, with references showing where each passage can be found.

CONTENTS: - Introduction; The Creation; The Miraculous Rain of Quails; The Exodus; The Story of Samson; The Flood; Noah and the Ark; Joshua Commands the Sun to Stand Still; Jonah and the Whale; Wonderful Increase of the Israelites in Egypt; The Tower of Babel; Feeding the Multitudes; Heaven and its inhabitants; Conclusion.

N. H. EDDY, ASTROLOGER  
LILY DALE, N. Y.

YOUR HOROSCOPE with Ruling Star, and Life Reading, by Astrology, \$1.00 and two 2-cent stamps, and upward. Send Place and Date of Birth (hour if possible) and Sex. Send stamp for circular.

OLEAN, N. Y., February 17, 1898.  
Your reading was satisfactory; the events came as predicted; very correct on most points. Had I heeded your advice, it would have saved me much annoyance.  
MRS. E. H. THOMPSON.

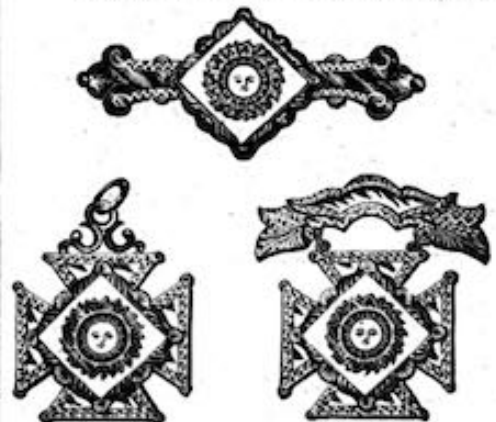
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AND

SUNFLOWER JEWELRY.

YOU SHOULD WEAR ONE.

It makes a Beautiful piece of Jewelry.



Solid Gold. Rolled Plate.

Badge Pin, Stick Pin or		
Lapel Button, each,	\$ 1.50	\$ 1.00
Sunflower Watch Charm,	3.25	2.00
Maltese Watch Charm,	5.00	3.00
Maltese Pendant,	5.00	3.00
Sunflower Bar Pin,	3.50	2.25
Sunflower Brooch,	4.00	2.50
Magi Badge,	1.50	

A fine Celluloid Sunflower Pin, richly colored, sent postpaid for 10c., 3 for 25c., 12 for 75c.

Address, THE SUNFLOWER, Lily Dale, N. Y.

## Reply to a Criticism of Big Bible Stories.

(continued from page 1.)

this statement is true. When the finite can comprehend the Infinite, it loses its infinite attributes and becomes finite.

Many of Nature's phenomena have been venerated because the people did not understand them; Animals were venerated and deified because their powers were mysterious; men were raised to the position of gods because they were smarter or stronger than their fellows, making them marvelous in the eyes of the people.

The Jewish Jehovah was an immense man; he ruled with a man power; he had all the attributes of a king of the days when Biblical writings were produced. He was angry, jealous, revengeful, ordered people robbed and killed and the persons of women and children violated. Yes, even ordered the abominable practices of slavery and cannibalism. Chapter and verse will be given to prove these statements if desired.

This was the Jewish Jehovah, the God of the Bible, the one that a certain class are trying to incorporate in the U. S. Constitution! His human origin is shown by being pleased with bloodshed, sweet odors, especially beef, mutton and fowls cooking. His favor was purchased as was the favor of the Jewish kings—with presents of gold, silver, precious stones and young women, especially virgins.

The producers of the Bible (for there were many of them) had no more idea of the construction of the Universe than a ten years old child of the present day. If you would read your Bible with the same critical eye you used on "Big Bible Stories," you would agree with me. That the god described is the Creator of the Universe, and that the Bible gives a true account of it, and the production and selection of species, we cannot accept.

Does admitting your theory better matters any? A thing created, implies a Creator. The Creator must be greater than the thing created. Men create tables; tables never create men. If you account for the creation of the Universe by presupposing a God, then the task of producing that God becomes greater than the production of the Universe. It is no easier for me to believe that a God possesses self-creative powers than that planets, suns and systems possess them.

But, as I said before, we admit an overruling principle. What it is we do not know. Neither do the Christians, Buddhists or any other class of religionists.

When Ingersoll can lecture to 5,000 people at \$1.50 each and free churches in New York and Brooklyn have only an average attendance of 150, (as the N. Y. Journal informs us) it would seem as though the people thought he was more honest than the average preacher. One thing is certain: His works will live long after his slanderers have been forgotten.

True religion must reach above the sacrifice of "lambs without blemish" and "turtle doves," and raise man away from the idea of an angry and revengeful God. Infidels and Agnostics have tried to educate the people. Priests of Christianity have tried to retard it.

Had Christian authorities had their way, the printing press would never have been produced. No less a person than the Bishop of London opposed its introduction

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PIERRE L. O. A. KEELER,  
Lily Dale, Chautauqua Co., N. Y.

and drove its inventors out of England. Other inventions, to numerous to mention, were treated the same way.

You say the "Ten Commandments" are "the basis of all moral law." They are not even the basis of Biblical law. Every one is nullified by the same power that gave it. "Thou shalt not kill" is good. But how about "Now therefore, put every man his sword by his side, go in and out from gate to gate, kill every man his friend, every man his neighbor and every man his companion."? 3,000 people were killed to carry out that commandment! How about, "cursed is he who holdeth back his sword from blood."? All the commandments that are good are older than the Bible; all that are new are absurd. In the near future I shall issue a pamphlet on the "Ten Commandments" that will cover all these points.

Permit me to close with this remark: Instead of the Bible and Christianity being the cause of our progression, we have progressed in spite of their resistance. Anathemas were hurled at every progressive movement but the world moved steadily on and the Christian's God paid no more attention to their supplications than did the Roman Pantheon to the prayers and curses of their priests.

## ASTONISHING!

## Dr. A. B. DOBSON

STILL HEALS THE SICK

Through the Mediumship of  
Mrs. Dr. DOBSON-BARKER.Do you wish Good Health?  
APPLY TO HER.

AS A SPIRITUAL HEALER

SHE HAS NO EQUAL.

ALL DISEASES FLESH IS HEIR TO ARE CURED BY  
HER MAGNETIZED REMEDIES.

Send three two-cent stamps, age, name, sex, lock of hair, and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

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Box 132. SAN JOSE, CAL.

Drs. PEEBLES & BURROUGHS,  
SUCCESSFUL  
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— AND —

PSYCHIC PHYSICIANS.  
POSITIVELY CURE CHRONIC DISEASES.

Drs. Peebles & Burroughs, Battle Creek, Mich.  
Gentlemen: I am happy to report a wonderful improvement in my wife's condition. I could scarcely believe my eyes yesterday when I stepped into her room. When I left home a few days since the best medical talent in the city told me that her case was absolutely hopeless, that she would never be any better. Imagine my surprise to find her up and dressed and looking as fresh as a daisy, and the general change in her appearance simply wonderful.  
Very truly, W. L. Seelye,  
July 31, 1898. Mankato, Minn.

Drs. Peebles & Burroughs, Battle Creek, Mich.  
Dear Doctors: I am well, have no ache, no pain, no bad feeling whatever or symptom of disease, and I will need no more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am, Your grateful patient,  
J. B. Walker, Caddo, I. T.  
July 13, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.  
Dear Doctors: I have great faith in your psychic treatment. It feels like a battery. I enjoy it and I know that it helps me. Yours truly,  
Frank Vondercau, Perrysville, Pa.  
June 24, 1898.

Send NAME, AGE, SEX and a LEADING SYMPTOM and Receive an Absolutely Correct Diagnosis, Free of Charge.

REMEMBER TO ADDRESS

Drs. Peebles & Burroughs,  
Battle Creek, - Mich.