

# THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

VOLUME I.

LILY DALE, N. Y., DECEMBER 15, 1898.

NUMBER 5.

## CHRISTMAS AND CHRISTMAS LEGENDS.

By W. H. BACH.

CHRISTMAS and Christmas Legends have played an important part in the history of nations. Dating back into the misty past, extending down the ages to the present time, it has become a household word and secured such a hold upon the people, especially the children, that it is a question if all the light that can be thrown upon its origin can break its force and influence.

Ask any child why we celebrate Christmas and it will immediately answer: "Because Jesus was born on that day." Perhaps he or she will begin to sing, "Christ was born on Christmas day, and in a manger lay" never for a moment dreaming that Christmas was celebrated ages before the Christian's messiah was thought of.

The late Dr. John Hall, of the Presbyterian Church, attempted — only a year ago — to prevent the celebration of Christmas in a secular way, saying that "it took away its religious aspects." Dr. Hall, it need not be said, was unsuccessful. We will not be robbed of a single feast day. Moses Hull undertook to stop the observance of Thanksgiving Day in his own home; but one boy and a turkey (he says) beat him. Now he does not believe that as long as there is a boy and turkey left it will be possible to abolish the festivity feature of thanksgiving. The same will apply to Christmas.

Why should we Deceive the Children regarding the origin of Christmas? Would it be any less joyful to them if they knew its origin? Would it cause any more heart aches, or loss of confidence in their parents to be told the truth than it does when the facts are learned accidentally?

Christmas was not celebrated as a Christian holiday until the time of the Bishop Julius, 337—352 A. D. The Eastern Church had celebrated January 6th as the birthday of their messiah until that time but before the close of the fourth century the Eastern and Western Churches had exchanged their dates. The fact of the matter is that

**No One Knows When Jesus was Born** and many of our best scholars do not believe such a person as the "New Testament Christ" ever had an existence. The date of his birth is set, by Christians scholars, at 5 or 4 B. C., March 4 or 5. But in this they are at variance as the sixth edition of the Encyclopedia Britannica says: "Christians count one hundred and thirty three contrary opinions of different authors concerning the date the messiah appeared (Continued on page 12.)"



PROF. W. M. LOCKWOOD.

### PASS IT ON.

Have you had a kindness shown?

Pass it on;

'Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

'Till in heaven the deed appears—

Pass it on.

Did you hear the loving word—

Pass it on;

Like the singing of a bird?

Pass it on;

Let its music live and grow,

Let it cheer another's woe;

You have reaped what others sow—

Pass it on.

'Twas the sunshine of a smile—

Pass it on;

Staying but a little while!

Pass it on;

April beam, the little thing,

Still it wakes the flowers of spring.

Makes the silent birds to sing—

Pass it on.

Have you found the heavenly light?

Pass it on;

Souls are groping in the night,

Daylight gone;

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on.

Be not selfish in thy greed,

Pass it on;

Look upon thy brother's need,

Pass it on;

Live for Self you live in vain,

Live for Truth you live again;

Live for Love with Love you reign—

Pass it on.

—Henry Burton, M. A., in *Two Worlds*.

### REMEMBER

YOU HAVE A STANDING INVITATION TO  
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## THE STRUCTURE OF HUMAN BONES.

By PROF. W. M. LOCKWOOD.

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### INTRODUCTORY.

THE question will undoubtedly arise in the minds of many, What has the structure of human bones to do with the philosophy of Spiritualism? That all of the readers of THE SUNFLOWER may understand the question we will answer.

First, let me say that

### Spirituality and Spiritualism

are so essentially different, from what very many well meaning people think, that we believe the time has come for a thorough understanding of these terms, so that any prevailing superstition or ignorance on the part of the popular mind, shall not be taken for, spirituality, because such superstition and ignorance are the prevailing ideas of religion, and of public opinion. To illustrate. Before the time of Copernicus and Galileo, it was a religious, hence a spiritual platitude, to regard the earth as stationary and the sun and moon as revolving around it. To doubt this ideal, was considered by those claiming to follow spiritual light, as a mortal sin antipodal to the Bible, and meriting the rack. In modern times these old opinions are held to be the antithesis of spirituality, because of gross ignorance.

Before the time of Hypatia of Alexandria, A. D. 400, and for hundreds of years afterwards, it was considered immoral and

### Lacking in Spiritual Perception

to learn mathematics and philosophy, and Cyril, bishop of Alexandria, incited a low order of spiritual (?) monks to murder, after disgracing this spotless maiden, for teaching philosophy. Before the time of Harvey, 1628, it was thought by the popular religious mind, to be wicked and indicative of an unspiritual mentality not to regard the veins and arteries of the human system as channels, through which "the breath of God" (air) circulated. But through Harvey's discoveries and efforts, and those of his followers, the circulation of the blood, as the building up process of physical existence, has taken the place of the Pagan idea of God's breath.

Before the time of Benjamin Franklin, it was

### Considered a Spiritual Tenet

of human piety, to regard the lightnings manifest in any electrical disturbances of the atmosphere, as "God's thunderbolts" which he, "in the majesty of His power,

hurled in awful fury upon the earth." When Franklin sought to catch and bottle some of this electrical wrath of a supposed God, many were the prayers from pulpits, and petitions from the pews, that "the God of the lightning, would strike dead any who sought to tamper or meddle with God's works."

However much we smile and ponder over these senseless superstitions of the past, however much we wonder to-day that any class of people could have ever entertained such ignorance, and could have thought it to be "spiritual discernment," we seem to be both dead and blind to another superstition, equally as degrading and untenable, equally illogical and superstitious as any of these referred to above.

#### This Error of the Past,

represented in our pulpits, draws immense salaries, builds expensive churches, and lives in luxury at the expense of those who blindly hold to an impossible ideal. Not only this, but it pervades, to an alarming extent, the spiritual rostrum, and holds in such sway in many instances that very many people seem to think that to cling to a mystery however illogical and unthinkable, is a higher expression of spiritual perception (?) than to entertain any analysis however rational and self evident.

The name of this modern superstition is, *materialism*. With whatsoever sentiment one senses the spiritual beauty of a flower, the moment your floral physiologist traces its fibrous structure as the skeleton and form upon which nature displays her color motions, and through which flow in connective rhythm, her invisible modes of spiritual motion, up jumps some oracle of the rostrum, and says "this kind of talk may be instructive and interesting in its place, but it is materialistic; it has nothing to do with Spiritualism!"

When some writer says "that man is largely governed by his environment of insensible modes of motion," some one, claiming the authority of a teacher, rushes into print and reiterates that "it is only fair for organized Spiritualists to repudiate any such doctrine if it assumes to be a part of spiritualism." "It is *rank materialism*," (italics are ours) and it is also pessimism." By this we infer that if a man has typhoid fever, small pox, measles or any septic disease, or if inadvertently he drinks water unsuited to the condition of his stomach, or breathes unknowingly malarial atmosphere, or meets with a cyclone or any cosmic condition unfavorable to his existing states, and regards these vicissitudes as those of insensible character, in so far as they are in his environment, that forsooth, Spiritualists must repudiate such thoughts; "as rank materialism." The Spiritualism of the nineteenth century according to this transcendental writer, should be something as metaphysical as Moses Maimonides idea of God in the twelfth century.

Said Moses: "I believe with perfect faith, that the Creator is not a body, and that He is free from all the accidents of matter, and that He has not any form whatsoever." "I believe with perfect faith that

**The Creator is a Perfect Unity,** and that there is no unity in any manner like unto His."

This is the best description of a "hole in the ground," we have ever seen in print; and this kind of a god is fully as intellectual as the metaphysician's hysterical scream "materialism," whenever man's relation

to his environment is spoken of or referred to in terms of physical sense.

This criticism is all the more true, when it is recalled that there can be no form-of life evolved, no blade of grass or flower grown no expression of life plasmatic or sentient that is not the

#### Result of Chemical Process,

of chemical action and reaction, no matter what terms the savant employs to designate the energies, elements and forces, that continuously play through structures in molecular and invisible rhythm. It is time that mental *materialistic hysteria*, gave way to calm investigation, and the rant of an infidel pulpit and the echo of effete and metaphysical speculation supplemented by the inductions of demonstrative philosophy.

That the readers of THE SUNFLOWER, may have an opportunity of tracing with us the functioning process of human existence during the evolution of the formative conscious ego of man, we have thought to call attention to the structure of the bones comprising the human skeleton, so suggestive that man is a spiritual evolution from a spiritual laboratory, of a spiritual universe, when invisible modes of motion built up during earth existence an invisible entity which is capable of, and qualified to continue a progressive unfoldment throughout the ceaseless changes of an immortal life.

(To be continued.)

### ISA WILSON KAYNER.

NOTES BY THE WAYSIDE.

SOON after assisting THE SUNFLOWER to get started on the great sea of journalism, Mrs. Kayner and myself bade farewell to beautiful Lily Dale for awhile, taking our way to the North Collins annual three days meeting. We were given pleasant quarters in a building that had stood nearly a hundred years, and still looked as though it would do service many years more.

We made the acquaintance of some very fine people who seemed to have the good of our cause at heart. We found brother Walker there ready and willing to take hold anywhere to make the meetings a success. There we met the earnest workers, sisters Lillie and Twing, and our friend and brother, ye Editor of this paper.

At the close of the session a number of friends took the same train for Buffalo, and it being Sunday evening we went in a body to the Temple to hear sister Mattie E. Hull. We then bade adieu to each other; at midnight Mrs. Kayner and I were being borne toward Valparaiso, Ind., where we made a short call upon mother Wilson, finding her fairly well. We then hastened on to Chicago, where we were only able to stop at home one day, as we had to leave to fill a three weeks engagement at the South West Missouri Camp, held at Lakeside Park, midway between Joplin and Carthage.

Although the weather was very much against us for the first week, yet there was considerable good done, although it was hard work and against adverse circumstances. Mrs. Kayner, D. W. Hull and Mrs. Josie Folsom were the principal workers, although Mrs. Scovell, Mr. and Mrs. Cooper and brother W. J. Black assisted.

While there we had the pleasure of meet-

ing the famous spirit artist of many years ago, Wella A. Anderson, formerly of New York City, but now a resident of Carthage, Mo. We have a number of drawings, with ordinary lead pencil, and among them is one of "Ashka," the guide who controls to handle fire and for the purpose of healing.

At the close of camp we went to Galena, Kansas, and held a very satisfactory circle, giving many positive tests that the friends of those present still lived and were able to manifest.

We then took our way to Springfield, Mo., where we were told we would have a fine field in which to labor, and were the guests of brother and sister Folsom, who tried to make our stay pleasant and profitable. But there did not seem to be any life among the people, and like many other cities which we have visited, there had been some work done shortly before our arrival that was not strictly correct, and they were apparently afraid of a person who called herself a medium. As the encouragement was very slow, after some two weeks we thought best to try St. Louis. We took rooms there and then made ourselves known to the two leading societies, Howard's Hall and the church of Spiritual Unity, where Mrs. Kayner worked for the Ladies Aid, doing good work for them both. The last meeting given at Howard's Hall, she gave platform tests closing with the "Fire Test," and she had remarkable success; so much so that she converted a number, some of them being ready to give their names in to join the society, of which brother Grimshaw is pastor.

We then received a letter from home stating that my mother was very sick and liable to pass away, and we hastened home to find her very low.

We left home last May, to be gone ten days, and our absence extended over five months. Last Sunday evening we attended the meeting held by our able sister, Mrs. Cooley, and received a kindly welcome. Mrs. Kayner gave some readings, and all were correct.

T. D. KAYNER.

8736 S. Wood St., Chicago.

### BIBLE LESSONS.

AT THE request of friends who cannot attend our Mantua, Ohio, School, but who wish Bible lessons, I am now teaching a class of over one hundred by mail. My students are scattered over all the states of the Union. By the aid of the type writer and mimeograph I am succeeding.

The Lessons come in sets. There are to be six sets, five lessons per set, making thirty lessons in all. In order to reach the poorest of the poor I have put the price down to \$1.00 per set, or the whole six sets for \$5.00. This is less than one tenth of what they would cost by any other method, and less than one hundredth of what they have cost me.

These lessons, if properly studied, will impart more knowledge of the Bible; its origin; its history; its exegesis; than can be obtained elsewhere at any price.

The Bible is a factor in Modern Civilization; it will not do to ignore it; above all people in the world Spiritualists should acquaint themselves with its contents. If Spiritualists will learn the proper method of interpreting the Bible they can drive all other methods of exegesis out of the field.

These lessons will embrace the Higher Criticism, without which it is as impossible to understand the Bible as it is to investigate bacteriology without a microscope.

Having devoted over forty years to an almost continual study of this subject, and having over and over again demonstrated the correctness of the exegesis I give, I feel anxious that my last work on earth shall be to fit a few students to carry this work forward after I shall have gone to where these disputes are settled.

For your own sake please take and study these Lessons.

MOSES HULL.

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## National Young Peoples Spiritualist Union.

### WORK PROPOSED.

*Letter from the President.*

SHORT time ago, while talking with one of our prominent Spiritualists, I stated that "one of the greatest mistakes made by Spiritualists is they don't encourage the young people." "Oh, you are mistaken," she replied, "we do encourage them to come and join with us. We invite them to be present and participate in our discussions and to take an active interest in our work." "Yes," I stated, "in so far you do encourage them, but the young people do not and cannot enter into active interest in your line of work—they do not, as a rule, take very great interest in scientific lectures, not having yet reached that standpoint. They want something more suited to their years, and unless they are encouraged in a manner suitable to them they will join other organizations."

Look into our societies to-day. The question is asked, "Where are the young people?" The general reply is: "we have no young people." Why? Because the young people go to the orthodox churches where they have young people's societies, and where affairs in general are brought down more to their standpoint. You cannot put old heads on young shoulders; they don't fit, and if you want to interest the young people and get them to take an active interest in your society, they must be provided for in a manner suited to their years. To provide for this, and fill a long felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of many, and the work is intended to be carried along suitable lines.

In brief, we want to bring our young people into closer business and social relationship—to form an organization by which the views of our leading young people can always be promptly had relative to matters involving our general interests, and, by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually and of Spiritualism and humanity generally.

We want to get the young people acquainted with each other, as at the ages of sixteen to forty they seek each other's company more than at other times, and therefore, in the model constitution proposed for local Unions, weekly meetings have been provided for, during which time we hope not only to extend their acquaintanceship, but also to have these meetings prove interesting and educative.

The first meeting of each month will be devoted to business, especially in providing for the course of meetings for that month. And in order that they may always be conducted along lines of strictly business principles, one meeting each month is devoted to the study and practice of parliamentary procedure, and this practice being extended to the conduct of the business meeting we have practically

two parliamentary meetings a month. This is an age of conventions, clubs and general organizations, and we need to be educated regarding the manner of presenting, and disposing of questions brought before deliberative bodies.

Young people must have festivities, and amusements, and one meeting each month is devoted entirely to social affairs, which will give the members a chance to become better acquainted, and bring them into closer harmony with each other.

In order to enlighten our members in the cause of Spiritualism, one meeting each month is devoted to "literature," at which meeting it is proposed that each member will present some paper, or make a few remarks relative to some of our authors, or special workers in Spiritualism, by the introduction of some speaker or medium, remarks concerning any particular phase of mediumship or principle of Spiritualism, discussions upon the general literature of Spiritualism, etc., etc.

The outlines of this series of meetings being provided for by the various committees appointed during the monthly business meeting.

We know that the pocket books of the young people are generally rather empty, there being more demands made upon its contents than the supply warrants, or can keep pace with; therefore the dues have been placed at the lowest limits, ten cents per month, for the local Unions and the annual dues to the National only twenty-five cents.

The question has been asked many times, "In what way will the local Unions be benefitted by the National?" The advantages are many, although I have space here to recount but a few. Primarily, the work of the National is to foster locals, and get them started, and in every instance where a local Union is organized through the efforts, influence, and encouragement of the National, directly or indirectly, it is a great work accomplished, and in a considerable degree benefits all alike. Then when these Unions are formed its members feel they are "somebody" when they belong to the "National" and have its charter framed and hung upon the wall of their club rooms. It acts as a constant impetus to further their work. And, by having this central organization, the ideas and principles carried out by the various locals can be gathered together and each Union receive the benefit of the experience of the others. Each member of a Union should have a printed copy of the constitution and bylaws of their Union. This would be too expensive for the local to have printed, but if all the Unions are carried out along the same lines, the National organization can afford to have a lot of these printed and furnished free to the members of its local Unions.

The National has adopted an official paper, the subscription price of which is placed exceedingly low, (50 cents annually,) by means of which the workings of the different Unions may be communicated to one another. In this paper the officers of the National Union will, each quarter, report what they have done during the preceding quarter and will also announce, so far as possible, the work to be carried out during the coming quarter. We hope also to publish in each issue of this paper a list of all the Unions enrolled, date of their meetings, names of the presidents, and secretaries, and place of meetings.

This will enable members of the different Unions to know where the various Unions are, and thus stimulate and encourage exchange of visits from members of the various Unions.

We also hope, by having annual conventions, to induce the young people of the various Unions, or, individual members, where there are no Unions, to gather together and exchange thoughts and promulgate ideas which will be to our mutual advantage and benefit. These conventions will be carried along the broadest lines possible, and to which only young people between the ages of sixteen and forty will be eligible to enter into its formalities and entitled to its privileges. The reports of its officers will be published in advance, in its official paper, together with a general presentation of the work to be done. This will give the delegates an opportunity to discuss the more important problems with their Union, and thus come prepared to act, without having important issues sprung upon them on the spur of the moment. Of course, some questions may arise during the convention which are unforeseen, but, as far as possible, the general features to be presented will be previously announced.

We believe that our work carried along these broad lines will prove most valuable, and ask the encouragement of all in starting these Unions in connection with your societies, and we feel assured the venture will prove an exceedingly profitable one. Encourage the Young People's Union and they will bring new life into your societies, and give them an impetus that nothing else will.

Copies of the Constitution of the National Union, or of the model proposed for the locals, will be sent by the Secretary, Miss Anna M. Steinberg, 506 12, St., N. W., Washington, D. C., upon receipt of application, and to those contemplating the organization of a local Union a liberal supply will be forwarded.

Any information required regarding this Union will be cheerfully furnished, and all efforts made to start and foster local Young People's Spiritualist Unions in every place where sufficient young people can be gathered together.

I. C. I. EVANS,

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Contributing membership in the N. S. A. can be individually secured by sending \$1.00 with address to the undersigned. The payment of said dollar will entitle the sender to one year of membership in the N. S. A. with a handsome certificate for the same, and one copy each of the reports for 97 and 98.

MARY T. LONGLEY, Sec'y.

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## The Sunflower.

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W. H. BACH, - - - Editor and Publisher.  
EVIE P. BACH, - - - Assistant Editor.

LILY DALE, N. Y., - - - DECEMBER 15, 1898.

**HOLIDAY GREETING.** Before another issue of THE SUNFLOWER reaches our readers, the two greatest holidays of the year will have passed. Christmas and New Years have charms that no pen can write, no tongue can tell. Stripped of all their religious features they are warm seasons of the greatest benefit to humanity.

No matter how cold hearted, how obtuse, how crude may be the individual, no matter what may be his or her condition of life, something will be found to light up the soul and gladden the heart. If it is nothing else, it will recall the pleasures of the past and by so doing, a brighter spot will be left.

The holiday season is one of pleasure. The little gifts are tokens of the appreciation of someone. The exchange of "A Merry Christmas" or "A Happy New Year" sometimes lightens the heart and causes a smile to take the place of a frown or a shadow to be replaced with sunshine.

### THE SUNFLOWER

wishes its readers, one and all, a Merry Christmas and a Happy New Year. May the year that is to dawn be one of brightness, bringing as much joy and as little sorrow as possible to each one, is our fervent wish.

### CONGRESSMAN GASTON.

When we went to press with the November number, the report had been received that A. Gaston, president of the C. L. F. A. had been elected congressman from his district but that a contest was likely.

Since that time we are pleased to state that the returns have been accepted by the committee and no contest will be made. It will therefore be Congressman Gaston for the coming term at least after which we have no doubt that his well known business ability will make him a desirable candidate for re-election.

Mr. Gaston has been president of this Campmeeting for several years, is an outspoken Spiritualist everywhere, and it is a triumph for Spiritualism as well as for him personally.

We are pleased to extend to him our congratulations.

### LYMAN C. HOWE

Has returned to his home in Fredonia, N. Y. and announces that he has no engagements for the rest of the winter. Mr. Howe is one of our foremost speakers and mediums and his time should all be taken.

### IF YOU ADVERTISE READ THIS.

Don't say that you haven't the time to attend to your advertising properly. Really, you haven't time to do anything else. Advertising is the most important thing about your business. It is the vital spark. What good does it do you to have the very best thing or the very greatest bargain on earth if people do not know it? In running a newspaper, James Gordon Bennett, Sr., said the important thing was to "get the news and make a dom fuss about it." First get the right sort of goods in the right location, at the right prices, and "then make a dom fuss about it" in the best paper you can find. The trade will follow.

From Charles Austin Bates' Short Talks on Advertising.

The moral of the above is, to

### ADVERTISE IN THE SUNFLOWER.

This is the report our advertisers give:

"I received forty-seven (47) responses to my advertisement in the October SUNFLOWER. Since the November issue I have continued to receive responses from Maine to California. Continue my old ad. and run this new one three months."

Yours truly, W. M. KEELER.

Prices, 1 inch, one insertion, 75¢; Each additional inch, 60¢ per inch; three or more insertions, 60¢ per inch; ½ inch, 35¢; 3 or more inches, 50¢ per inch each insertion.

### Spiritualistic and Liberal Literature.

Every day there comes to our table a variety of Spiritualistic and Liberal literature that would surprise those who do not understand the extent to which this line of thought has grown.

The *Progressive Thinker*, filled with good thoughts, makes its weekly visits and is always a welcome visitor. Brother Francis knows what makes a good paper.

The *Banner of Light*, under the able editorship of H. D. Barrett, is filled with news of a cosmopolitan character. Its scope and influence have been greatly extended. A number of interesting articles from the pens of some of the leading scholars of the day have had much to do with making it what it is.

The *Light of Truth*, in its green tinted paper, is not only a novelty, but is restful to the eyes, especially when reading in the evening. It touches upon a variety of subjects, does not hesitate to say what its editors think, and is a lively wide-awake paper.

From the "Sunny South" comes *The Dawning Light*, published weekly by Brother Chas. E. Newman, at San Antonio, Texas. It is in pamphlet form, 20 pages, issued weekly. It is the organ of the State Association of Texas, but finds room for many good thoughts outside of the Cause in the South.

The *Religio-Philosophical Journal*, greets us regularly. It is always filled with something interesting. Another California paper is *The Medium*, it too, gives food for thought.

Among the Liberal papers are *The Free Thought Magazine*, *The Torch of Reason*, *New Time*, *Independent Pulpit* and *20th Century Astrologer*.

Our German friends are pleased to receive *Lichtstrahlen* and our Scandinavian friends, *Nya Tiden*. Both are valuable in their line.

Our English exchanges are represented by the *Lyceum Banner* and *Two Worlds*. The *Lyceum*, *Evolutionist*, *Realm*, *Soul* and *Liberator* are also exchanges. We welcome them all.

### OUR CLUBBING LIST.

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### A HISTORY OF

### CASSADAGA CAMPMEETING.

In our January number we will begin the publication of a history of Cassadaga Campmeeting

### FROM ITS INCEPTION

to the present time.

The subject matter will be gathered from the very best of sources. The campers, many of whom have attended every meeting that has been held on either this or the "old Alden Grounds," will furnish us the subject matter which will be properly compiled and

PUBLISHED IN THE SUNFLOWER running through several papers.

We request all who attended the earlier meetings to write us particulars as they see fit. We must remember that the pioneers are rapidly passing away. Two of our regular attendants have passed to the higher life since the last issue of this paper and before many years have passed, none of the pioneers will be left to tell the tale of early struggles and triumphs.

This history will make a record that can be retained for the benefit of the coming generations and should be made as complete as possible. We therefore again ask you to aid us in this matter. Do not wait but send the items you recall to this office at once.



✂ Fraternal letters from brothers Francis, of the *Progressive Thinker*, Barrett, of the *Banner of Light* and Newman of the *Dawning Light* have been bright spots during the last month. We regret to learn that brother Barrett was confined to his bed with LaGrippe but are pleased to state that he has recovered and is now able to attend to his duties.

✂ We wish to impress upon our correspondents the necessity of care in sending names and addresses. Many people write their letters plainly enough but when it comes to the name, the most important part, write it so carelessly that it can scarcely be deciphered. Remember to write your full name and address *plainly* in every communication. If you want your paper changed, send the old as well as the new address. By observing these simple rules it will save much annoyance to all concerned.

## READ WHAT PEOPLE SAY ABOUT THE SUNFLOWER.

"THE SUNFLOWER is nicely gotten up and for its future I see success." URIEL BUCHANAN.

"THE SUNFLOWER for November comes out with twelve pages and greatly improved." LIGHT OF TRUTH.

"THE SUNFLOWER is a bright, newsy sheet and I will do all I can to increase its circulation." DR. A. M. G. WHEELER.

"I am very much pleased with your bright little paper. I like it typographically, artistically and in subject matter. It is abreast of the times and will rank among the foremost papers of the day." MRS. M. R. CRILLY.

"I think we have great reason to be proud of THE SUNFLOWER. It is improving constantly and is a clean little sheet. I distributed some among our young people Sunday and hope to have returns by next week." ANNA M. STEINBERG.

"I am very much pleased with THE SUNFLOWER and am proud that the N. Y. P. S. U. should adopt it as their Official Paper. Send me some copies of each issue for sale and I will do all I can to get it before the people." WALTER I. PRENTISS.

"We have received several copies of THE SUNFLOWER. It certainly is well deserving the title as it is a clean, nice little sheet. Long may it live. May success crown the efforts of its Editors. We hope to secure some subscribers." MRS. DR. DOBSON-BARKER.

"The October number of THE SUNFLOWER has reached me, and its smiling face and clean bright appearance, more than pleases me. The first two numbers I admired, but the third issue is a decided improvement on its predecessors. I want to predict that your young venture is destined to become, in the near future, a triumphant success. Why do I say this? Because, I can see that you are fitted, in a remarkable degree, to carry forward the noble work you have ably begun. The mechanical execution of THE SUNFLOWER, to my eye, is faultless. Your taste and skill in devising embellishments, or forms of associated beauty, declare that you are an up-to-date genius." SIDNEY KELSEY.

[Mr. Kelsey has been editor of several prominent daily papers. Ed.]

## New York State Association Mass Meeting at Brooklyn.

The New York State Association in connection with the various Spiritualist Societies and meetings (also Liberalists) in Brooklyn, will hold a grand Mass Convention in the Criterion Theatre, Tuesday

and Wednesday January 17 and 18, 1899.

There will be two sessions held daily, afternoon and evening; tickets of admission, afternoon 15 cents, evening 25 cents, and to all the sessions 60 cents.

It is earnestly requested that all Spiritualists will co-operate to make this occasion a grand success in every sense of the word.

We will have some of the best talent in our ranks in oratory, mediumship and music.

The program will be announced later. Let us all unite to make this occasion one that will be remembered as the commencement of a new era of Spiritualism in the Greater New York.

HERBERT L. WHITNEY.  
Sec'y. N. Y. S. A. S.

## THE TIME FOR REJOICING.

### Cannot You Make a Heart Glad?

At this time, the glad holiday season, we wish to call the attention of our readers to a few facts concerning Frank Walker, general manager of the Jubilee held at Rochester and to the debt he incurred thereby.

We know that it has been called a failure, that mistakes were made, etc. Well suppose it was. Who among us never made a mistake?

We know some of the difficulties under which the work was done. But there is no use of going over dead issues. The N. S. A. convention, without a dissenting voice, at two different conventions voted to hold this Jubilee, instructed the Board of Trustees to select a manager and it was held and a heavy debt hangs over the head of one of our most earnest workers.

By the *Banner of Light* we learn that less than \$1,200 has been subscribed. Mr. Walker gave \$100, his sister, \$25, F. L. H. Willis, superintendent of the Foreign correspondence department, \$25, and the writer, who was sup't of the Spirit Art Department, has donated the shortage, over \$100. There is still a balance of about \$2,000 that Mr. Walker is responsible for, to say nothing of any salary for a year and a half of his time.

When at the first meeting, the N. S. A., through its representative, accepted the Jubilee without any restrictions, leaving Mr. Walker without any authority, he could have justly said that it released him from any further responsibility.

Being a staunch friend of the N. S. A. however, he took the other course and stated that he did not turn over the financial responsibility. How many of his critics would have done so? He believed that the great mass of Spiritualists would sustain him in it. President Barrett realized the situation and at the convention made a strong plea for action on the Jubilee deficit, stating that he believed the N. S. A. "morally, if not legally responsible." In spite of this the delegates decided such was not the case.

Can we not, as a Christmas present, give Mr. Walker a substantial lift on this debt? Suppose each reader of this paper sends but 10 to 25 cents (the majority would not miss much more) it would be a substantial gift. As soon as you read this, send your mite to Frank Walker, Hamburg, N. Y.

## SPECIAL NOTICE

### To the Members of the Lily Dale Y. P. S. U.

In order that the members of our Union may understand the change in the annual dues from twenty-five to fifty cents, I will explain. In May 1898 a National Y. P. S. U. was organized and in order to become an auxiliary, it was found necessary to increase the dues, which was done at the annual meeting. Twenty-five cents

goes to the support of the National Union, the balance to our own.

We hope that members of the Lily Dale Union will endeavor to increase the membership by adding a new name at every opportunity, that we may become a more substantial and powerful aid to Spiritualism.

MISS ETTA PRETTYMAN,  
Sec'y. Lily Dale Y. P. S. U.

Miss Cora Rambo informs us that we were mistaken in stating she had organized a Y. P. S. U. with forty members. That number of people were present at the meeting called for the purpose of organizing but the organization has not been completed.

## AMONG THE BOOKS,

### The Devil and The Adventists.

By MOSES HULL.

The above book has just been issued from THE SUNFLOWER press. It will be of the greatest interest to those who have watched the discussions that have been going on in the field of religious thought, especially between the Adventists and other denominations.

The great cry of the Adventists is the "devil" and no matter what religious idea is promulgated, if it does not agree with their interpretation of a series of Biblical texts, they condemn it. If driven into a corner, they take refuge behind the statement, "The devil is the cause of it."

This book is a complete refutation of the charges against Spiritualism and incidentally against some other religious beliefs.

For many years they have accused the devil of being the cause of the phenomena of Modern Spiritualism. To prove their case, they quote fragments of the Bible. In this book Mr. Hull takes up these fragments, thoroughly analyzes them and shows their absurdity so completely that the argument falls to the ground with its own weight.

Every Spiritualist should have a copy. Postpaid for 10¢; 3 for 25¢.

### MAXHAM'S MELODIES.

Among the late publications that merit the attention of the music loving public is the above book. Mr. A. J. Maxham, the author, is a natural musician and has been singing for the Spiritualists for a number of years and has been engaged by the Onset Bay Campmeeting for several years. He writes his own music and in many cases the words also. The music is arranged with four parts, is of a high order, the sentiment is good and the melody very fine. We recommend it very highly to our readers.

It is bound in flexible cloth, neatly illuminated in gilt, contains thirty-two songs, words and music, and is sent postpaid for 25¢.

### New Books by Dr. Peebles.

We are informed that the *Banner of Light* has three new books in press from the above writer. It is useless to say that they will be of great interest to the public. We will be pleased to notice them more fully as soon as issued and will have them for sale.

### The Ten Commandments Analyzed.

The above new book by W. H. Bach, will issue from the press early in the new year. See notice on page 6.

FOR SALE AT THIS OFFICE.

## 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.

Miss Maggie Gaule is engaged by the First Spiritual Society of Manhattan for December and January.

The First Spiritual Church of Danville, Ills. have a new home and are holding successful meetings. J. F. Lytle, President.

Mrs. M. R. Crilly, test medium, is now located at 3 Grantham Street, Allegheny, Penn. Friends will notice the change of address in visiting or correspondence.

Mrs. Titus, of Lebanon, N. H., a medium, located the body of Bertha M. Huse in Moscoma Lake. The body was found as she described it. Another triumph for genuine mediumship.

F. N. Foster, Spirit Photographer, 305 Tompkins Ave., Brooklyn, N. Y. has our thanks for a series of favors. We have had some fine test sittings with Mr. Foster—very satisfactory results.

If "J. D. S.," and the correspondent who wrote on a Denver and Rio Grande telegraph blank giving neither name or address will send name and address their requests can be complied with.

Mrs. Clem Stewart gave platform tests at a meeting in Hornellsville, N. Y. and gave exceedingly good satisfaction. She is a new aspirant for mediumship. We will doubtless hear more of her.

Muncie, Ind. Spiritualists report successful meetings during November, with Mrs. Eva Pfuntner, Emma M. Nutt for December. The hall, which holds over three hundred people, frequently is too small. J. C. Pressnal, Sec'y.

During the past month we have received several communications without name, date or location, signed only by initials. Correspondents will please bear in mind that name and address is absolutely necessary to secure attention.

The St. Paul Minn. Spiritual Alliance has reopened meetings at Odd Fellows Hall with Mrs. Carrie Tryon as speaker and Mrs. Asa Talcott as test medium. This is the oldest society in the city. P. E. Irvine, 279 Mackubin St., Secretary.

Our friends should remember that we carry in stock a complete line of Spiritualistic, Liberal, Theosophic and Astrological works. Orders can be filled by return mail in most cases. Send us your orders. The profit on them helps us to publish the paper.

Frank and E. J. Walker have taken the state agency for the M. and J. Skirt supporter. After the sacrifices these workers have made to carry on the work of the



J. A. BURROUGHS, M. D.

J. A. Burroughs, M. D., was born in April, 1869. At an early age he entered the Military School at Mansfield, Pa., graduating therefrom at the age of sixteen. Upon leaving school, he was employed by Dr. Peebles, and was later adopted by him. He studied medicine under Dr. Peebles and later entered the Eclectic Medical College at Cincinnati, Ohio, graduating therefrom. Later, he entered the American Medical College at Indianapolis, Ind., and graduated. He is also a graduate of the College of Science, California. His medical studies have been still further pursued in Europe, where he spent some time in 1887. He is a member of the American Association of physicians and Surgeons, the Academy of Medicine, of Indiana, the California Therapeutic Society, of the West Michigan Association of Physicians and Surgeons, and consulting surgeon of St. Luke's Hospital.

He is a natural psychic, having always been clairvoyant, though never having been a public medium, nor earning a livelihood through mediumship. He considers his psychic gifts an invaluable aid in the treatment of disease.

Jubilee, we feel that if the Spiritualists can aid them, they should do so. Address Hamburg, N. Y.

At the request of Spiritualists of the city the *Titusville World* published a long article favorable to the phenomenal part of Spiritualism. A few years ago it was not so liberal which fact illustrates the way the Spiritualist movement is permeating even secular newspaperdom.

The many friends of Walter Howell will be pleased to know that he is busily engaged in the work in England. From reports in the English papers we would consider that he is appreciated. His wife's health has improved greatly. His address is 3 Thyra Grove, Beeston, Notts, England.

L. H. Freedman, the Australian Healer, is located at 3152 Forest Ave., Chicago. He has been giving public exhibitions of healing at Handel Hall, at the meetings conducted by Geo. V. Cordingly. He recently treated a Mrs. Clark who had been a cripple for twenty-three years and she walked after ten minutes manipulation.

Capt. E. W. Gould has returned to Washington, D. C. and is located in the Portner Flats. Capt. Gould is one of the most earnest workers in the U. S. and has spent much time and money in the interests of the movement at large. He is an ardent supporter of both the Lyceum and Young People's movement. He is in his eighty-eighth year.

Dr. A. M. G. Wheeler writes: "I am now filling an engagement in Beaufort, S. C. I like the climate very much. We are only a short steamer ride from the U. S. Naval Station at Port Royal. The "Sandoval" and the "Alvarado" two Spanish gunboats that were captured at Guantanamo and Santiago are there for repairs; they are beautiful boats and well equipped but look very insignificant beside one of our iron clad monitors. I filled a successful engagement in Louisville, Ky., last month."

Corinthian Hall, Rochester, N. Y., the place in which the first public investigation of the rappings occurred, was almost entirely destroyed by fire December 2. The scene of that early investigation, when serious personal injury to the Fox Sisters was narrowly averted, is recalled by the destruction of this historic spot. Had it not been for staunch friends, like Amy Post, they would no doubt have suffered greatly. By the way, Amy Post's son and grandson are now living in Rochester.

## A PROPOSED NEW BOOK

By W. H. BACH.

### The Ten Commandments Analyzed.

THE GREAT DEMAND FOR "BIG BIBLE STORIES" has induced me to offer another book upon a biblical topic.

THE TEN COMMANDMENTS have been considered to be the only true moral guide and to give the exact standing of the Bible upon all moral and religious topics - which is not the case.

#### THE BIBLE

gives them in two different forms and in three different places and it

#### CONTRADICTS EVERY ONE

as positively as it gives it. This book will take up each Commandment, then quote places where

#### THE SAME POWER

that gave the Commandments,

#### Gave Others Exactly the Opposite.

The following examples will illustrate: "Thou shalt not kill." "Cursed is he that keepeth back his sword from blood." "Thou shalt not steal." "When ye go ye shall not go empty; every woman shall borrow of her neighbor \*\*\* jewels of gold \*\*\* and ye shall spoil the Egyptians." "Thou shalt have no other gods before me." "See I have made thee a god to Pharaoh and Aaron, thy brother, shall be thy prophet; and thou shalt be to him instead of God." "Honor thy father and thy mother." "The sons shall eat the fathers in the midst of thee." "A new commandment \* Love one another." "If a man \* hate not his father, his mother, \* he cannot be my disciple." Dozens of similar quotations will be made, giving chapter and verse.

The two forms will be given side by side, examined and critically analyzed; it will be shown that much of our progress would have been impossible had some of them been observed, while those possessing value are older by far than the Bible.

The book will be published as soon as orders to justify it are received. If you would like to see this book published, write me, stating number of copies you will take. Paper, 25c, 5 for \$1.00

W. H. BACH, Lily Dale, N. Y.

Raphael's Almanac and Ephemeris for 1899 has arrived. Send us your orders. Price complete, 35c.



## NEWS FROM LILY DALE.

Are we snowed under at Lily Dale? No, not quite, but we have all the snow we need for sleighing. Many people wonder how the residents manage to get around through the deep snow. James Champlin, one of our residents, makes the rounds with a snowplow as often as the weather makes it necessary. His son Harry delivers the daily papers every evening; Homer Todd, has delivered milk daily for many years; Mr. Waite comes from Cassadaga with his meat wagon and the two grocery stores open all the time and four mails a day for our excellent postmaster, H. S. Bennett, to distribute to the anxious waiters, furnishes us with all the necessities and conveniences required for our comfort and happiness.

### VISITORS.

Congressman Gaston made a couple of visits to the camp. He never fails to be on hand to attend to the numerous duties devolving on him as President of the Campmeeting. Mrs. and Mr. Wildrick and Clifton Shaw of Buffalo, are home to spend a short time with their parents who reside here. Miss Robinson also made her parents a visit. Miss Kate Peate has been on the grounds a few days.

### LEFT FOR THE WINTER.

The Campbell Brothers have closed their beautiful home for the winter and gone to Pittsburg. Mrs. Densmore has left for Erie then Cambridge and will spend the balance of the winter with her daughter in New York City. Miss Beebe also has gone to New York City for the winter. Mr. and Mrs. O. F. Gage have gone to Atlantic City, N. J. for the winter. Mrs. Chaney, her mother and grand-daughter, Heloise Hecquenborge, have located in Washington, D. C. for the winter. Mrs. Wyman, who held a number of classes during the camp, has returned to her home in New Jersey. Fred Foote has gone to Jamestown and may remain all winter. Maud Waters expects to spend the winter in Fredonia.

### MISCELLANEOUS.

Mrs. Dedrick, who has had a long illness, is again out among her friends.

Mrs. Lutes' son and his wife have departed, having spent a month with their mother and sister.

Dan Meeker has been working to perfect a kerosene oil heater which he considers superior to anything of the kind made.

Mrs. Mary Todd is making an extended visit among friends; she is now at Perry; her many friends miss her pleasant face.

Mr. Pierson's house, across the lake, caught fire from a grate fire-place on the night of the eighth, doing about fifty dollars worth of damage.

Miss Hattie Danforth, the well known palmist, and her father, have returned and rented the Shults cottage, opposite the South Park Hotel, for the winter.

Dr. E. C. Hyde, our resident physician, has been kept busy of late, owing to the numerous cases of LaGrippe. The doctor is a careful, conscientious physician, a fact which his many patients will testify to.

An explosion of acetylene gas caused quite a serious accident in the Iroquois Hotel, the night of the 12, severely burning Mr. and Mrs. Schen and their daughter Lottie. The latter was burned about the face and from inhaling the flames and



FRED P. EVANS,

Fred P. Evans, better known as the "Independent Slate Writer of J. J. Owen's Psychography," is one of the most successful mediums in the country. He is especially gifted by being able to give the most convincing demonstrations of the ability of decarnated individuals to write upon slates when closed, sealed and held in the hands of a skeptical committee.

One of his latest mediumistic feats was to permit a committee of well known New Yorkers to prepare slates upon which he wrote in chalk the names of two deceased individuals. The slates were then handed to the committee who held them while the writing was done. Forty three messages were found on the slates, the majority of which were recognized.

Mr. Evans follows his mediumship and conducts an Occult Book Store at 103 West 42 Street, New York City.

at present writing it is not known whether she was made blind as her eyes cannot be opened.

### THROUGH DEATH TO LIFE.

Twice this month the Angel of Death has called and each time one of our campers has answered.

Mrs. Mary Elizabeth Green, whose home on Cleveland Avenue, near the Grand Hotel has been quite a center for several years, succumbed to a severe sickness, and answered the summons to "come up higher."

Mrs. Green was born in Stoyestown, Pa. nearly eighty eight years ago. In her early life she was an actress, and while following that profession traveled extensively and was very successful. She was married to Mr. Green in New Mexico in 1849.

During the early days she crossed the plains sixteen times, traveling in stage coaches, meeting with adventures which are customary in new countries where the savages still thrive. When President Johnson visited New Mexico a grand ball was given in his honor and she, with the president, led the grand march.

She came to Lily Dale in 1895 and has resided here ever since. She was a jovial disposition and her merry laugh rang out as clearly as the youngest when at social gatherings. She was a thorough Spiritualist and although she suffered intensely in her last sickness, retained her equanimity to the end and answered a question with her last breath. This shows us how a Spiritualist can die. Mrs. Green leaves six children, of whom J. B. G. and Lee are best known by our campers.

Mrs. E. A. DeLisle, a Spiritualist for the

past forty years and one of our oldest campers passed to the higher life December 2, at the home of her daughter, Mrs. Anna E. Carter of Jamestown and was buried in Lakeview cemetery. Mrs. DeLisle has made her home among us for several years and has taken an active interest in all that has transpired, especially that which was for the interest of the camp. She was seventy two years of age.

So one by one our pioneers are passing away.

### SOME OF THE

## BOOKS

### FOR SALE AT THIS OFFICE.

#### SPIRITUALISM.

Denizens of the Spirit World, Litchfield.	\$1.00
Flashes of Light from the Spirit World, J. H. Conant.	1.00
If a Man Die, Shall he Live Again, Alfred R. Wallace.	.05
Immortality Demonstrated, Conant.	1.00
Leaflets of Thought, Beals E. Litchfield.	.75
Life and Labor in the Spirit World, Shelhamer.	1.00
Ministry of Angels, Mr. and Mrs. Newton.	.15
Man the Microcosm, Giles B. Stebbins.	.10
Philosophy and Phenomena, Ramsey.	1.00
Religious Conflict of the Age, R. S. Lillie.	.50
Spiritual Body Real, Giles B. Stebbins.	.10
The Religion of Spiritualism, Crowell.	.10
The Day After Death, Cora L. V. Richmond.	.05
Mediumistic Experiences of John Brown.	.35
The Religion of Spiritualism, Watson.	1.00
The Spirit's Book, Allen Kardec.	1.00
The Truths of Spiritualism, E. V. Wilson.	1.00
The History of the Origin of all Things, L. M. Arnold.	2.00

#### MUSIC BOOKS.

Spiritual Harp.	\$2.00
Maxham's Melodies.	.25
Melodies of Life, S. W. Tucker.	.50
The Spiritual Wreath, S. W. Tucker.	.20
Spiritual Songster, Mattie E. Hull.	.10
Jubilee Song Book, Mrs. R. S. Lillie.	.10

#### BOOKS FOR CHILDREN.

Davis' Progressive Lyceum Manual.	.50
Easy Lessons in Spiritual Science, Myra F. Payne.	.10

#### THEOSOPHY.

Eon and Eona.	1.00
Purpose of Theosophy, Mrs. A. P. Sinnett.	.15
Simple Theosophy, M. A. Barnett.	.15
Light on the Path.	.25
The Elixir of Life.	.25

#### 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

#### 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, Zellner.	.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, Paper, same as above.	.75

#### 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, paper.	.50

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

## The Buffalo Spiritual Temple. They Give the Poor a Thanksgiving Dinner.

A few weeks before Thanksgiving, Rev. Moses Hull, our regular speaker, proposed a scheme for making the hearts of the worthy poor rejoice and be glad. It was done by issuing, through the proper channels, tickets entitling the holder to a good Thanksgiving dinner at the Spiritual Temple, corner Prospect Ave., and Jersey St.

About 200 people came, enjoyed their dinner, then went their way rejoicing, or stayed in the Temple chatting until time for the evening entertainment. This was done without money and without price.

It was enough to do one's soul good to see the young and old partake of the bounties that were before them. Their faces showed the pleasure this slight sacrifice gave to them.

Dinner was served from 1 to 4:30 p. m. Each one had enough and to spare. While waiting for the evening entertainment the younger ones enjoyed themselves with their frolics among their associates while the older ones conversed and passed the time away in a more quiet way.

About 8 p. m. Mr. Hull called the meeting to order and made some interesting remarks about the entertainment of the day and evening, ending by introducing Mr. Eggleston as chairman of the entertainment.

He proved himself equal to the occasion by providing an especially interesting program consisting of vocal and instrumental music, recitations and dialogues. Mrs. Beebe, Master and Miss Beebe, Mr. Albee and others rendered their parts with ability. A whistling solo by Mr. Pinkle was rendered and much appreciated.

The entertainment was highly interesting and judging from the applause and encores gave testimony that the large audience was well repaid. Thus Thanksgiving was made a bright spot in the hearts of some who would otherwise have seen no such enjoyment.

The Spiritualists of Buffalo are all working for the interest of the movement at large and the Temple society is doing, and will continue to do, its share.

N. H. EDDY.

## ESTELLE HOWES BAILLET, She Continues her Trip Giving Parlor Talks.

SINCE my last letter I visited Belmont, where I was entertained in the home of my friends Mr. and Mrs. Uriah Nash. I then returned to Friendship where I was joined by my husband. The parlors of Mr. and Mrs. Samuel Latta's home where thrown open and were well filled by those who wished to listen to the inspiring words of our brother Nash, which entered deep into the hearts of all.

After the lecture his guides extended an invitation to myself and helpers. A poem was given, after which I described a slate writing that I had received through the mediumship of A. Campbell just before leaving home. The recital was listened to with great interest, especially by those who had never witnessed that particular phase of phenomena under such conditions.

Mr. Baillet was then called upon and gave his first experiences in Spiritualism.

He was followed by Mr. J. H. Titus of Hinsdale, who, though a new investigator, is an earnest, liberal man, a reader and thinker and one who greatly enjoys this knowledge. The word picture of his various experiences, since coming into this knowledge, was spiritually beautifully. Mr. Latta then gave some of his experiences; as he recalled them and spoke of the struggles and triumphs, we were ready to join him in the expression that "his heart was filled to overflowing that we were privileged to gather again under 'our own vine and fig tree' to give testimony to the cause we loved so well."

As the meeting came to a close, all too soon for those who were there, many were the words of appreciation and good wishes. A parlor meeting was held during the week with good results.

Mrs. S. A. Armstrong, of Buffalo, lectured for the Spiritualists of Hornellsville and Mrs. Clem Stewart, whom I mentioned in my previous letter, gave tests. I was informed that they were very successful.

This ends my work here for the present. I go to Hinsdale and from there home to Lily Dale.

## MRS. L. K. HARNETT,

She Meets With Success Everywhere.

Mrs L. K. Harnett, the lady who talked so eloquently of India and her people at camp Cassadaga last season, has been reaping a rich harvest of renown in Buffalo, Cleveland, Columbus and other places.

Wherever she goes people are eager to learn of "the beautiful land beyond the sea." Her opportunities for learning of Indian ethics, manners, customs and education have been unusually rare, she having had entre' for many years, to the homes of high caste natives, both Hindoo and Mohammedan, by adoption and being appointed by the English Government to superintend the education of two native Princesses, and assist the Countess of Dufferin in her medical work in India.

Newspapers are extravagant in praise of Mrs. Harnett and her work, and a class of several hundred anxious learners await her return to Buffalo after the holidays.

Dunkirk hopes to secure her for a class soon. Ella Wheeler Wilcox, the well-known poetess, opened her parlors last winter for Mrs. Harnett's public work, and said of her: "Every one is enthusiastic in praise of Mrs. Harnett. Her lectures are full of interest and instruction. I would not have missed them for anything."

People are said to go away from her lectures with renewed faith in humanity and a determination to lead better lives.

Mrs. J. E. HYDE.

## STATE AGENTS of the N. Y. P. S. U.

Alaska. Mr. D. Earnest Lutes, Juneau.  
Canada. Miss Flossie Weir, Seaforth, Ont.  
District of Columbia. Mrs. Gertrude Bangs-Burnes, 1855 9th St., N. W. Washington, D. C.  
Georgia. Mrs. Loe F. Prior, 48 Simpson St., Atlanta.  
Illinois. Miss Amelia J. Rohrback, 3642 Wentworth Ave., Chicago.  
Indiana. Mr. Lester Teeguarden, 708 Huron St., Indianapolis.  
Kentucky. Miss Cora Rambo, 937 York St., Newport.  
Ohio. Mrs. Carrie Fuller Weatherford, 89 Griddle St., Columbus.  
New York. B. Grant Taylor, Lawton Sta.

Pennsylvania. Mrs. M. E. Cadwalader, Box 446, Philadelphia.  
Texas. Mrs. Jennie B. Hagan Jackson, 716 Florence St., Ft. Worth.  
Washington. Mrs. Frances Sheldon, Chehalis.

# 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 ear 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 1/2 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 deific 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.

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**"Have you any friends in heaven,  
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## LYCEUM.

### ONLY ONE MOTHER.

You have only one mother, my boy,  
Whose heart you can gladden with joy,  
Or cause it to ache  
Till ready to break—  
So cherish that mother, my boy.

You have only one mother who will  
Stick to you through good and through ill,  
And love you although  
The world is your foe—  
So care for that love ever still.

You have only one mother to pray  
That in the good path you may stay;  
Who for you won't spare  
Self sacrifice rare—  
So worship that mother alway.

You have only one mother to make  
A home ever sweet for your sake,  
Who toils day and night  
For you with delight—  
To help her all pains ever take.

You have only one mother to miss  
When she has departed from this.  
So love and revere  
That mother while here—  
Sometime you won't have her to kiss.

You have only one mother—just one,  
Remember that always, my son;  
None can or will do  
What she has for you.  
What have you for her ever done?

—B. C. Dodge, in *Agnostic Journal*.

Read the letter from the Secretary of the British Spiritualist Lyceum Union.

Buffalo has a fine Lyceum, under the leadership of Mattie E. Hull. It meets at the Temple, corner Prospect Ave., and Jersey St., each Sunday.

Springfield, Mass., has a very successful Lyceum. It meets in Ladies Aid Hall, cor. State and Main Streets, and is in charge of Mr. Whitney and a corps of able assistants.

Boston has always been quite a Lyceum center. The Hatch family (three generations) and Mrs. Maggie J. Butler have conducted successful Lyceums for a number of years.

Last month we announced that unless more interest was shown in our efforts to publish a Lyceum Lesson Sheet, we would drop the project. Although we sent papers to a number of the prominent Lyceum workers, but three responses were received, only two of which agreed to take any definite number.

We are therefore compelled to conclude that no interest is taken in the matter and we will devote our energies in a direction that will be productive of results. We regret this exceedingly. Lesson Sheets are a necessity if anything is to be done in a practical way for the general interest. While the old Lyceum workers may know what is wanted, the majority of people who are interested in a Lyceum do not know how to go to work at it. To them such sheets would be of inestimable value. But we can not afford to publish them unless the actual cost is guaranteed to us. This could be done by fifty orders for twenty copies each.

## A LETTER FROM

### Secretary of the British Lyceum Union.

I AM in receipt of your issue for October. Allow me to congratulate you on such a bright, cheerful, and thoroughly up to date magazine. What delights me most is to see such prominence given to the children's cause, as manifested in the Lyceum movement, and Young People's Spiritualist Union.

I was told some ten or twelve years ago that my spiritual emblem was the Sunflower; I attached no importance to it at the time, as my favorite flower is the meek and humble daisy, whose petals open and close with the rising and setting of the Sun; who turn to that luminary and follow him in his course through the heavens.

This half-forgotten spiritual emblem of the Sunflower was recalled by being the recipient of the Sunflower Badge, presented by our esteemed sister, Mrs. M. E. Cadwalader, on behalf of the Young People's Union, at the annual conference of the Spiritualists National Federation, held at Keighley, Yorkshire, on July 4, 1898. It is a bright little gem and I shall treasure it in grateful remembrance of the kind young hearts who sent it, and the gentle lady who presented it, as a mark of appreciation of my labors on behalf of the Young People.

And last, but not less important, THE SUNFLOWER magazine comes to hand, pleading for the higher aspects of Spiritualism, also for the Young Peoples Union, and the Lyceum cause. I wish you Dear Brother Bach, every success. The friends in the higher life will inspire and bless your efforts.

I may inform you that the Lyceum cause in England is making steady progress. Our ranks are being gradually recruited by a steady inflowing of intelligent men and women. We have 110 Lyceums 96 of which are affiliated with the British Spiritualists Lyceum Union. The total membership is nearly 10,000 and nearly 1,000 officers.

We mean to continue pleading for the children until every society in the land possesses a Lyceum. I consider all societies which do not are incomplete.

With best wishes for THE SUNFLOWER.

Yours Fraternally,

ALFRED KITSON.

Secretary British Spiritualist Lyceum Union.

## NATIONAL LYCEUM ASSOCIATION.

The officers of the National Lyceum Association are preparing for an active campaign. The Secretary Mrs. Mattie E. Hull 359 Normal Avenue., Buffalo, N. Y. has had a number of inquiries that will doubtless be productive of new Lyceums that will affiliate with the N. S. P. L. and more seem to be coming continually.

Constitution and By-Laws were adopted at the Convention in Washington, in October and they will be printed and ready for distribution within the next month. We expect to print them in the January issue of THE SUNFLOWER in which case copies will be sent free to anyone who is interested in the Lyceum question.

Lyceum officers are requested to send us short items regarding their work for publication.

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## A GOOD SERMON.

The Chairman of the

## PEOPLE'S PARTY STATE COM.

Preaches one to our Readers.

Editor of the Sunflower:

A sample copy of your valuable little paper came to hand a day or two ago. After a careful perusal of it, I could not express my opinion of it in less words than to say, valuable little paper—which covers a good deal of ground. I was drifting into Materialism, notwithstanding I had two brothers who were Methodist Gospel Interpreters and tried to make me believe that the good Lord wanted me as a worker in his Vineyard to save Souls. It seemed ridiculous to me, that an allwise being should be compelled to make an amendment to His fundamental law and only 1900 years ago established a plan of salvation. I said to them: you may preach to keep people out of Hell, but I will continue to preach to keep Hell out of the people; in this life they must build one or the other and take with them the one they have builded.

I do my work because I love humanity. I want to better their condition here for without proper conditions here there is no use of talking about proper conditions in the next life. Systems that rob the laborer of the product of his labor and keep him and his dependents in despair, with starvation staring them in the face, are wrong. Isn't it strange, that the number of Anarchists is not larger? The leaders, teachers of Christs precepts and example, are foremost in perpetuating these conditions and call it religion. Blasphemy would be a more proper name.

How is it with Spiritualists. Are we any better? Are we trying to better the condition of our brothers? Are we broad minded and unselfish? or have our little souls, steeped in selfishness, soaked in hypocrisy, so shrunken that it would be difficult to distinguish them from a gall stone?

Thirty years ago the continuity of life was demonstrated to me as a positive fact. That knowledge obtained, our responsibilities increase, although there are many who seem to think that is all there is of Spiritualism. I think it only the primary department. Spiritualism struggles with every condition of life that creates inharmonious, want, misery and crime. The man who calls himself a Spiritualist and allows these conditions to exist, without protest, is in a more dangerous condition than the Christian who admits that he don't know. Pardon me for the liberty of trespassing upon your time. Enclose please find fifty cents for THE SUNFLOWER one year.

Yours in the Cause,

D. M. S. FERG.

Glens Falls N. Y.

The oldest piece of wrought iron in existence is supposed to be the sickle blade found under the base of a Sphinx near Thebes.

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## Christmas and Christmas Legends.

(Continued from first page.)

on earth — many of them celebrated authorities." He was deified by Constantine, 325 A. D.

**Christmas is Astrological** or astronomical in its origin; it dates far back of the Christian Era.

The ancient world deified everything they could not understand. Sticks and stones of peculiar shape, serpents, the goat and lamb, as well as human beings, entered into their ideas of the deific. Fire early attracted their attention and the sun, moon and stars became living deities.

The Sun was deified in a trinitarian manner. Trinitarian deities far antedated the Christians "father, son and holy ghost;" back in the primitive days of Phallic worship (the worship of sex) trinitarian deities were dominant. At one time Egypt is said to have had 50,000 trinitarian gods.

The sun was one of them. It was the Creator, Savior and Destroyer of life; the Brahma, Vishnu and Siva; the principles of Ormuzd and Ahryman of later Aryan races. The sun withdrew its heat on its southern journey and death and desolation followed in its wake. The trees dropped their leaves, the grass died, cold storms appeared and a season of suffering was in store. Thus

### The Sun became the Destroyer of Life.

As the sun continued on its southern journey it became colder and darker, the days became shorter until on the morning of December 22, it seemed stationary in the heavens. During the 22, 23, 24, it maintained its same relative position, seeming to advance neither to the north or south; but on the morning of December 25th it is apparently rising. Then the natives sang in their tongue the songs of thanksgiving. A savior was born; soon he would bring new life. Eight days after the return trip was begun was the time for the christening. The new year; the new life. As the sun rose higher in the heavens the grass became green, the leaves appeared upon the trees, and all nature sang the songs of life. Easter day was there. A day of joy and pleasure.

### The Sun had become the Creator.

Jesus is represented as being born of a virgin. This is consistent with the ideas above presented. Many deific individuals were supposedly born in the same manner. Alcides was born of the virgin, Alcmene in Greece supposedly about 1280 B. C.; Osiris was born of the virgin Ceres; Sakya was born of Maya; Christna of Yasoda; Zulis of Celestine; Quexalcote of Chimalman; Bacchus, of Egypt, of Semele; Bacchus, of Greece, of Minerva; Yu of Shing-Mon; Hesus of Mayence; Adonnis of Io; while Hercules was the son of Prudence who was "overshadowed" by Jove.

Jesus was the son of the virgin Mary. The birth stories of Buddha and Jesus are almost identical. The inscriptions of one will apply equally as well to the other; The Hindoo Maya or Maia is translated into the Hebrew Mary; the story of the cave is identical with that of Christna.

What do we learn by this? That we must go back to some common origin for all of these stories. Here it is.

The virgin with child is shown in the Hindoo zodiac, which no one disputes is at least three thousand years old, while in "Burrit's Geography of the Heavens" the

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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 Vondereau, Perrysville, Pa.

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old Assyrian Sun-Worshipper is shown and "The God Son" is represented as being born on December 25th, rising out of "Mare" (which is the term translated sea) with the god in its arms. This is heralded by a bright star immediately preceding the constellation of the "Virgin and Child."

Thus we find

**Additional Proof of the Astrological Origin** of the savior idea and virgin birth.

The following gods were born on December 25th. Bacchus of Egypt, Bacchus of Greece, Adonnis, Christna, Chang-ti, Chris, Mithra, Sakia, Jao Wapaul. Why? because they all date their origin from the same astronomical source.

The astrological stories have been added to all along the line. St. Nicholas, the Children's Patron Saint, Kris Kringle, Santa Claus and all the modern paraphernalia have been added but back of it all is the simple story of the sun and its yearly rounds. The word "Christmas" is a corruption of the words "Christ Mass," a service held in the early church, while Christmas Carols were adopted from old "heathen" rites.

We no longer have the same reasons for celebrating Christmas that our early fathers had but let us one and all join in celebrating the fact that we live in a more enlightened age and have more of the comforts of life.

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