

THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

VOLUME I.

LILY DALE, N. Y., JANUARY 15, 1899.

NUMBER 6.

OUR BIBLES AND OTHERS: HOW THEY WERE MADE. By MOSES HULL.

MANY good people think that our Bible is a single book and that it is the only Bible in the world. Nothing could be farther from the truth.

There were what we call two of the Old Testament, in the days of Jesus and the Apostles. One called the *Palastinian*, in the Hebrew language; another called the *Alexandrian*, in the Greek language. Nearly always called the *Septuagint*, translated from the Hebrew into Greek by the Alexandrian Jews. This was done under Ptolemy Philadelphus about 280 years before our era.

It is not generally known, I think, that Hebrew was a dead language three centuries before Jesus was born.

When Hebrew was spoken of in Jesus' day, it did not refer to the original Hebrew, but to the *Aramaic* language.

Jesus and the Apostles, when they quoted from any Bible, quoted from the *Septuagint*, which contained all the Apocryphal Old Testament.

Our Bible contains Sixty-Six little books. The one Jesus quoted from with the New Testament added, would contain eighty books and would be identical with the Bible used by the Catholics.

People have generally received the Bible as a miraculously produced book. Rev. Washington Gladding says:

"Some good people seem inclined to imagine that the Bible must have originated in a manner purely miraculous and though they know very little about its origin, they conceive of it as a book that was written in heaven in the English tongue, divided there into chapters and verses, with head lines and reference marks, printed in small pica, bound in calf, and sent down to earth by angels, in its present form. What I desire to show is, that the work of putting the Bible into its present form was

Not Done in Heaven, But on Earth; that it was not done by angels, but by men; that it was not done all at once, but a little at a time; the work of preparing and perfecting it extended over several centuries and employing the labors of many men in different lands and long-divided generations."

The Bible was never called the Bible until way down late in the Christian era. In the days of Jesus and the Apostles, the Old Testament was simply called "The Scriptures." When we get down a few centuries it was called "*Ta Biblia*," that is, The Library, or The Literature.

(Continued on page 12)



MOSES HULL.

THE OLD AND THE NEW.

By W. H. BACH.

One day when the summer was ending
And the sun was sinking low,
There walked beside a green meadow
A man, whose steps were slow;
For the frosts of many winters
And the dews and summer rain
Had driven youth from his body old,
Which was bent and racked with pain.

He looked across the meadow,
And he looked down over the hill;
He followed the wondering of the stream
'Till it passed beneath the mill;
And there, as he gazed around him,
From the green to the sky so blue,
His memory called him backward
To his boyhood, good and true.

Once more he looked around him,
And coming over the hill,
Was a band of merry youngsters
(And they were far from still)
Their shouts and merry laughter
Echoed from hill to vale,
And to the old man standing there,
It told a cheerful tale.

And then his eyes grew misty,
As he thought of the old and the new;
Of the dear ones who had passed away,
Of the life he had passed through,
And as he listened to them,
From their throats the merry sound,
He leaned against the meadow fence,
And rested his cane on the ground.

Then came his recollections;
The new and then the old;
The stream of life as it passed along;
His youth which was so bold.
And as he paused to consider
How things had changed since then;
How life had been made much brighter
Then it seemed it could have been.

(Continued on page three.)

THE STRUCTURE OF HUMAN BONES.

By PROF. W. M. LOCKWOOD.

GREAT discoveries along new lines of thought and research may be anticipated when the scientific mind investigates more closely the junction of inherent and diversified power, expression of the invisible attributes of elemental substances, manifest in their combining proportions. Recent investigations have discovered already sufficient data to challenge the attention of every physicist and investigator to the fact, that heretofore we have made too great effort to harmonize the known attributes of nature to man's religious bias.

The Picturing Power of Human Mentality, and have thus lost sight of the sublime principles operative in all formula of cosmic or human evolution.

That this effort should have culminated in the development of superstitions, and that these should be perpetuated under the ideal of religion, is not so much a wonder, when we fully comprehend that mysticism and miracle, the occult and impossible, are the fruitage of ignorance and a cheap and fashionable way to account for the unknown attributes of elementary substances in process of evolution. Hence there has grown into the fabric of human consciousness two

Gross and Demoralizing Fetichisms of "materialism," and "super-materialism," neither of which can find a basis in the laboratory of fact.

The materialistic view of matter inculcates that as science has given names to the discovered elements of nature, that this fact establishes a fixity to the character of matter; hence, the deluded reasoner forgetting for the time that the *real* substance involved is known to science only as an invisible mode of motion of formative character, and for this reason

Science does not Assume to know what any of the elements of cosmos really are, jumps to the conclusion that matter is, in its last analysis, a corpuscular fixity, instead of a spiritual molecule.

Thus, oxygen is one of these elements. We witness its function as expressed in the process of breathing by virtue of which, all types of bio-plasmatic life are sustained. It attacks the capillaries of mammal and man, aids in the oxydization of the blood, seeks out the inner medullary membrane of the cavities of bone and lends its assistance in healthful functioning of existence.

Yet no one Knows What it is.

Your infidel ecclesiastic in the pulpit calls it "gross and dead and inert matter,"

and your ignorant transcendentalist, not wishing to be outdone in spiritual conceptions, calls it a "mere materialistic substance" promoting "mechanical action." That these "lions of religion" and the popular press, are veritable jackals in logic, will be seen when it is pointed out that if the God they worship inaugurated this order of chemical combination, if he functioned the visible world to this process of "gross and crude matter" and "mere chemical action" as the formula of evolution, then he is the source of all infidelity outside of the pulpit, and the originator of materialism, and the materialists are his chosen people.

It is an

Accepted Postulate of Science.

that protoplasm is the basis of all forms of organic life, while bioplasm is an evolution of protoplasm through the laboratory of assimilation in the process of animal evolution. That is to say that a potato or an ear of corn is of protoplasmic character, while a piece of beef steak is composed largely of bioplasm.

The sponge of the ocean is one of the lowest forms of plasmatic life. Its body is composed of siliceous, a mineral substance, while the living life within is composed of oxygen and hydrogen. The coral, living in very similar conditions is found to possess the function of sensation. Its external covering is composed of carbonate of lime which exists in the ocean in the form of calcium held in solution by the water of the ocean.

That this additional element has to do with the sensation noted in the coral, there can be no doubt.

Whenever nature evolves a life, she is particular (when she is not thwarted) to lay her foundation in accord with the necessities of the structure to be evolved. Hence, we find in the bone formation of man, a plentiful supply of phosphate of lime, and carbonate of lime to aid in the support of the most sensitive existence known in the realm of animal life.

A critical analysis of the

Composition of Human Bones,

discovers the following compounds:

Gelatine,	33.30 parts,
Phosphate of lime	53.04 "
Carbonate of lime	11.30 "
Phosphate of Magnesia	1.16 "
Common Salt	1.20 "

The proportions of these compounds will vary somewhat with age; the older we grow, the more densely packed, with earth matter becomes the cells of the bones, producing a brittle state and more liable to break with comparatively slight accidents. Very many mothers are induced during the period of gestation to live largely upon fruit and spiritual truck, with the idea that this kind of ascetic life evokes in the developing child a spiritual nature. And sometimes even after the child is born with rickets, or with bones so soft and flexible as to be unable to support the body, the deluded mother does not know that her utopian sentiment and foolishness lies at the base of, and are fundamental to, her child's misfortunes. Spiritual wings wished for the child, by the sentimental mother, and boneless legs realized, have a larger fruitage in the records of midwifery, than is generally known.

The careless instruction of "The higher up spiritual astral cultist" has much to account for, when the extent of those

pernicious sophisms are realized. Thousands of children are born without sufficient phosphate and carbonate of lime in their osseous anatomy, to qualify them to stand on their feet at suitable age, without the assistance of artificial support. Now there are three known causes for these imperfect bone structures. One is poverty of food during the gestative period. Second weakness in glands promoting assimilation expressed in both mother and child, and third, a sentimental vagary that spirituality is the result of eating a *spirituelle* fruit, a *spirituelle* nut, sipping the dew brushed from the crest of rosy morn, and quaffing love at the fountain of the gods.

There are thousands of still births every year, and very many of them are induced by some utopian sentiment of one parent or both. Nature's principles of evolving bone, fiber and brain, are inexorable. (TO BE CONTINUED.)

OUR ENGLISH FRIENDS, A LETTER FROM THE Secretary of the British Lyceum Union.

YOUR fraternal favor of the 26 of November came duly to hand. I beg to most cordially reciprocate the good wishes contained therein for the future prosperity of the Lyceum work both here and in America.

I feel impressed to say that THE SUNFLOWER is destined to play a most important part in establishing the Lyceum Movement on a firm and abiding foundation in America, also to help draw the American and English forces into stronger bonds of unity. This may not be apparent just now, but it will ultimately become the representative of the Lyceum movement, as it is already the Official Organ of the National Young People's Spiritualist Union. I clearly sense this in the spiritual forces that are surrounding and inspiring those who are responsible for its management.

I was very pleased to find a report of the National Spiritualist Lyceum Association, in your last issue, from its Secretary, Mrs. Mattie E. Hull, who is so deeply interested in, and devoted to the Children's Progressive Lyceum. I do sincerely hope that the N. S. L. A. will become a power for great good in our midst.

The cause is making steady headway here. Societies are beginning to realize that Spiritualism stands for something more than phenomena. That back of its phenomena there lies a philosophy, whose rich veins of spiritual knowledge are scarcely being tapped. That permeating the teachings and communications is manifest a religion of daily right doing, not for fear of punishment, but because it is right. That it is every one's duty to be good, and do good. And that theological doctrines are not conducive to the inculcation of our principles of right, but the reverse. And they are beginning to inquire into the Lyceum methods, and their relationship to the Society. I have received several letters of inquiry on the latter point. I am sorry to say many of the societies' committees have manifested a callous indifference to the needs and requirements of their members' children, declining to take any active part in the formation of the C. P. L. and in many

cases refusing to allow others, who felt the call of the angels, to feed the little ones with spiritual food.

In those cases where permission has been given to hold a C. P. L. but all financial help, or personal assistance on the part of the committee has been withheld, the officers have been forced by stress of circumstances to create a separate fund to meet the inevitable expenses. And this in course of time has become better sustained than the funds of the societies. This fact has frequently given rise to jealousy, and those who refused to help the Lyceum in its infancy have become strong in their demand to have but one fund, which in every instance has meant, that the Lyceum's funds should be appropriated by the societies. The injustice of such selfish demands, and the folly of such stupid indifference are beginning to have their effect in societies taking the initiation in the matter of opening Lyceums, and working them. This is as it should be. I hope the American societies will be wiser, and resolve to form C. P. L. for their members' children. I shall watch the progress of events with deep interest on this one point.

Yorkshire and Lancashire are the two counties here in which the Lyceum movement has taken firm hold, yet we have them established in the north, at Glasgow, Scotland; in the west at Cardiff, Wales; in the east at Hull, and at Wisbeck and London in the south.

An effort is being made to bring the Midlands into touch with Yorkshire and Lancaster by joint committees holding propaganda meetings there, on special Sundays, and devoting Saturday evenings to executive business. The committee will visit Leicester in Jan. 1899, and Belper, in Derbyshire in April. It will hold its Annual Conference at Nottingham on the 14th of May, all three places being in the Midlands. This plan of uniting business with propaganda work much good is done at a nominal cost of traveling expenses. To assist in defraying these, the societies visited donate the collections to the Union funds.

In my next letter, with your kind permission, I will describe the principles on which the British Spiritualists' Lyceum Union is based, and how it is sustained, with some of the advantages occurring to members, not at all in the hope that your Union will adopt the same, but as showing what might be done; and in the hope that some portion of our methods may be suggestive of superior ones which may be adapted to the Lyceum work in America.

ALFRED KITSON.

THE BUILDER

THE mind is a creator and a builder, and it is building every moment of time either wisely or ignorantly. Whatever virtue or vice the mind ascribes to a thing, that is what that thing represents to the individual who thus endows it.

As men build their houses of clay and wood and stone and iron, and the finished structure represents the plan after which it has been built, and contains all the elements that have been put into it, so men's minds build their Gods and Devils out of the thoughts and attributes that they ascribe to them.

THE WORLDS ADVANCE THOUGHT.

THE OLD AND THE NEW.

(Continued from first page.)

And how the work of old time
Had changed until today
The things that caused their hardships
Were done an easier way.
Then he looked again at the meadow
Where the mower's merry hum
Told a modern tale of a better plan
To get life's burdens done;
When, instead of swinging a cradle,
Or pulling a reaping hook,
The farmer sat in his easy seat
And cut it "like a hook."
Just then the silence was broken!
"Oh! Grandpa!" cried the boys,
"Tell us a good old story!"
We'll not make a bit of noise!"

"Well children," the old man answered,
"Jest set ye down in the grass
And I'll tell ye an old, old story;
And I think ye'll say 'twill pass.
I've been sittin' here an' watchin'
Yer pa, for 'bout an hour;
An' the thoughts that came to me to-day,
Is a ter'bl' sight o' power;

"Fer ye see, I'm gettin' old children,
And soon there'll come a day
When the light o' life will go out o' these eyes
And these locks, so tangled and gray,
Will be laid with the rest of your grandpa,
In the ground, so dark and cold,
Fer that's what they do with ev'rything
When it gets to be worn and old.

"Now don't ye look so sober
Fer I'm ready fer that day,
And I don't want to put ye down
But to help ye in yer play.
But listen! The old, old story
I'm a goin' to tell to you,
You'll find when yer old as grandpa,
Will only be too true.

"When I was as young as you are
You youngsters, bright and gay,
Things looked a trifle diffrunt
From what they do today.
Why, everything's a changin'!
Not one thing's as it was!
The old things is a'goin' away
But not without a cause.

"Each day sees new things comin'!
Each night see new things here!
Each new thing that has reached us
Has give us better cheer.
When I was young, my children,
We did'n't do things so!
I never see a steamboat!
I never see a show.

"I walked each week to meetin'
Through sunshine and through rain,
And sometimes now, I'd like to go
And hear them preach again."
And as the old man paused a bit
To think of days gone by,
The children looked up at him;
A tear was in his eye.

"Well, did'n't we just do it!
Those days were very dear,
It sca'cely seems as though they could
Be back there seventy year!
We joined them in their singin',
We listened 'til 'twas through,
Then done as other boys has done;
Just as I think you'd do.

"We went out in the forest,
Far from the ha'nts of men
We felled the trees, we built our homes,
And brought our families then.
We fought with injuns, bears and wolves;
An ox team plowed the ground;
But not a happier family could
In all the world be found,

"Than when I took yer Grandma
Upon my ox-team sleigh
Ahd took her to my cabin home
Not very far away.

Then when your father came to us—
"Bout sixty years ago—
'Twas in the early winter,
The ground was free from snow—

"We called the neighbors all around,
From far as well as near,
And welcomed every one of them
To see our baby dear.
Today ye'r sitting on the spot
Where, sixty years ago,
We tapped the maples in the spring,
And "sugared off" you know.

"Then people brought their ox and cart
From twenty miles around
And a happier, jollier gathering
Ye never yet have found.
I've walked this meadow many times
That ye'r father's mowin' now,
I've walked it with a scythe in hand
And sweat upon my brow.

"But my! What awful changes
Has come to us right here!
Ye'r father's ridin' o'er the road
I've walked for many a year!
And down the way's a railroad!
And over there's a boat!
And down the creek's a sawmill
Where steam is made to tote

"The things we used to tote by hand
Or almost any way
To get them where we wanted them,
Back in that early day!
Ye've steamboats, railroads, horseless cabs!
Ye've mills to make ye coats!
Ye've electric lights, ye've trolley cars!
Ye've even naphtha boats!

"But mind ye children what I say:
No matter what ye've got,
Some day 'twill all be changed about—
By wondrous power — by thought.
Religion goin' that same way!
It's changed since I've been here!
It aint the preachin' any more
We heard back fifty year!

"But higher things will come instead
And brighter than the sun
We'll see the works of God's own hand
In everything that's done.
No matter what the preachers teach—
No matter what is said—
Jest pint yer arer at the mark
And push right straight ahead.

"Remember that in God's own time
All things will righted be;
And those who live a noble life
Will enter pure and free.
Just pint yer arer at the mark—
Keep steadfast, good, and true
And bright will be yer life while here
And bright yer future too.

"Yer Grandpa'll watch you from above,
His blessing always given,
He'll wait fer you when earth life's done
And welcome you in heaven.
Be just and right! Be good and true!
Be honest to the last!
Fer that's the kind of people
Who fear not for their past.

"And when you see the storm and strife
That round you's bound to roll,
Just reach out to the higher powers
And purify your soul.
Then life and light and joy to you
Will evermore be given,
And you will have a happy home,
With Grandpa, then, in heaven."

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for 1899 has arrived. Send us your
orders. Price complete, 35c.

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SPIRITUALIST BADGE.

Reading of the Emblem.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the center of the pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.

As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



Sunflower Bar Pin.



Maltese Charm.



Sunflower Charm.



Stick or Scarf Pin.



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As there are some who do not feel that they can buy gold badges, we have made a fine Celluloid Sunflower Pin, richly colored, well made, durable and useful, that we will send postpaid for 10c., 3 for 25c., 12 for 75c.

The Sunflower.

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

LILY DALE, N. Y., - - - JANUARY 15, 1899.

LET US BE PRACTICAL.

Probably no year in the history of Spiritualism has been more productive than the one just past. It was the "Jubilee Year" the fiftieth anniversary of the modern movement and it marked many important changes in the history of Spiritualism.

Prominent among them is the determined stand that has been taken against fraud on the part of professed mediums. Never before in the history of the movement has such a wide spread feeling existed that all fraudulent phenomena must be relegated to the rear, and genuine mediumship and character must rule.

There have been many additions to the Spiritualistic and Liberal Press, among which THE SUNFLOWER is destined to play no unimportant part. Many new publications and new workers have appeared and we have reason to feel gratified at the results in that direction.

The most deplorable part of the year's history is the loss of some of our Temples through inability to meet the mortgages against them and the discontinuance of active work in a number of places. Neither of these should be. If each one would do a little it need not be.

For the coming year the prospects should brighten. Business appears to be better and hope springs into the heart as steady employment is promised. It is not the lack of influential people or men and women of wealth that is causing our meetings to discontinue; but it is lack of interest and generosity on the part of those who are able and should be willing to aid the public movement.

Each one of us could do something if we really wished to. We have seen people who said they could not afford a few cents to aid Spiritualism, who spent dollars for tobacco and other things in that line; who said they could not attend a Spiritualist meeting if ten-cents was taken at the door, who could rake up half dollars enough to take the whole family every time a minstrel show came to town. If our orthodox friends acted in the same manner, every church in the country would be closed before January 1, 1900.

Let us start the new year with a firm resolve to do our share towards keeping up our end of the procession.

EXIT VOL. I. ENTER VOL. 2.

This number completes the first volume of THE SUNFLOWER.

Six months ago we sent our first blossom out into the world. It had been budding for several months and it was a question what kind of blossoms would burst forth. The results have been more than satisfactory.

Beginning with a four page issue in August, it increased to eight pages in September, eight pages and a four page supplement in October, twelve pages regular in November and now we anticipate either increasing the number of pages or the number of issues in the near future.

We flatter ourselves that the subject matter of

THE SUNFLOWER

has not been excelled by any paper. Liberal or Spiritualistic, that is published in this country. Not only that, the letters of commendation received from friends and strangers alike prove to us that our patrons are of the same opinion. Surely no able corps of writers could be found than those who have contributed to our columns. Moses and Mattie Hull, Lida B. Browne, Prof. Lockwood, Lyman C. Howe, Abbie E. Gould, Dr. Peebles, A. B. Richmond, E. W. Gould, N. H. Eddy, I. C. I. Evans (and many others could be mentioned) are names that have no superiors in the Liberal Thought ranks.

We are satisfied that CASSADAGA CAMP GROUNDS is the place for a popular Spiritualist paper to be published. Several thousand people come here every summer and they are interested in the news from this point. We are right on the grounds and can give it.

We are directly interested in this camp. While THE SUNFLOWER is not the official organ of the C. L. F. A., it represents the interests of the camp and will do all that it can to subserve the interests of the

Spiritualist Mecca of America.

With this we bid good bye to volume 1 and invite you to inspect and criticize volume 2.

MRS. B. B. HILL.

It is with deep regret that we chronicle the transition of Mrs. B. B. Hill of Philadelphia. Mrs. Hill had been troubled with heart disease for some time but her transition was entirely unexpected. She had made her preparations for Christmas, stating that she "was going to have a jolly day Monday." She finished baking a couple of pies as part of the celebration and feeling wearied lay down upon a lounge, went to sleep and awoke in the new life.

Last summer she had an attack at the Auditorium and informed us afterwards that she did not wish to be sick but wished to go out like "snuffing out a candle." Her wish was therefore gratified.

We counted her one of our staunchest friends and know that she will be missed by many who attend the camps as well as by friends in Philadelphia. Our sympathies are extended to Mr. Hill and those who have been left in earth life.

WITCHCRAFT!

That a person should be accused of witchcraft, sorcery, necromancy, etc., on the American Continent, in the year 1899, seems so much beyond all the ideas of the age as to be incredible. Yet such is the case. In our neighboring city of Toronto, Canada, nine people have been accused of this heinous offense and have been cited to appear before the legal tribunals to answer to the charge.

This illustrates the great power priestcraft has even under the very liberal religious laws of England and her Provinces. The chief of police expressed surprise "That such offenses were common in that city" and took vigorous steps to prevent their repetition. The result of the trials will be watched with interest.

It is but justice to our Toronto friends to say that there are many visitors to this camp from there and they are a well educated, intellectual class of people who would doubtless stand much higher in a competitive examination for intelligence than these bigoted officials.

TO OUR CORRESPONDENTS.

This paper is issued monthly, mailed the 15th of each month and the last form goes to press the 14th. Correspondence to be published in the current issue should arrive not later than the 12th and if of any length should be received earlier than that date. We make this announcement as we have been receiving notices anywhere from the 15 to 20 asking insertion in this month's issue. Remember that with us the date of the paper is the date it is mailed and, barring accidents, it will be sent on that date. If your paper does not come regularly, please notify this office.

THE CENSUS OF 1900.

We wish to call the attention of the Spiritualists to the fact that in one year from now another census of the U. S. will be taken. In 1890 Spiritualists reported the enormous number of 45,050 communicants. The reason for this was that no effort was made to secure their enumeration, excepting by the *Banner of Light*, and their attention was not called to the matter by the Census Bureau until too late to secure anything like a complete report. We ask our co-laborers of the Spiritualistic and Liberal Press to consider the matter at once and let us arrange to show the number of Spiritualists, Free Thinkers, etc., in the census of 1900.

OUR ENGLISH CORRESPONDENCE.

The attention of our readers is called to the series of letters from Mr. Alfred Kitson, secretary of the British Lyceum Union. They should be read by everyone. The Spiritualistic movement has attained greater prominence in England than it has in this country and we verily believe that it is caused by the different methods adopted by our English Cousins. Especially is this improvement noticeable among the younger generation. The Junior Spiritualist Club and the Lyceum Union are prominent features in their work and propaganda movement is flourishing. Good Brother Kitson announces that in his next letter he will give us an outline of the plans of their Lyceum Work. We await it with interest.

A HISTORY OF CASSADAGA CAMP MEETING.

NEW movements or lines of thought are not conceived and carried to a successful culmination by any one individual. Every great movement is the result of a series of circumstances, trivial in themselves, but collectively making a great change in the thoughts and lives of humanity, be this movement intellectual, spiritual or mechanical.

Such was the case with

CASSADAGA CAMP MEETING.

During the winter of 1844-5 Dr. Moran of Vermont, gave a series of lectures upon Animal Magnetism and Mesmerism, in Laona, N. Y., creating a great deal of interest. Jeremiah F. Carter, better known to the Spiritualists as Dr. Carter, conceived the idea that mesmeric treatment would improve his health; but Dr. Moran did not stay long enough to make the experiment. However, while a number of people were gathered in a store, kept by William Graham, the conversation turned upon this topic and Mr. William Johnson, Mrs. Marion Skidmore's father, suggested making some experiments in emulation of Dr. Moran.

The gathering agreed to this and Dr. Carter was selected as the subject to be experimented upon. After a few moments work he passed under control of Mr. Johnson and soon he was able to go into the mesmeric state without the aid of a magnetizer. While in this mesmeric or magnetic sleep he claimed to be a different individual giving the name of Dr. Hedges. Through him and a number of others who were developed in a similar manner, the people became interested in Spiritualism and a society of Spiritualists and Liberals was organized in 1850.

Their meetings continued with more or less regularity, until 1875, when the first Spiritualist society of Laona was formed.

From the early sixties until 1877 occasional grove meetings, picnics and similar gatherings were held under the auspices of this society and through individual efforts. Many of the more prominent speakers of that day were engaged and great interest was manifested.

Among those who became interested was Mr. Willard Alden who owned what now is the Leolyn Hotel Grounds, better known as the "Old Alden Place." This grove was used for general picnic purposes and had been utilized by the Spiritualists and Liberals, as well as by others, for a number of years. Mr. Alden finally invited the people to a picnic on these grounds Sunday, June 15, 1873, for the purpose of dedicating the grove to the use of Spiritualists and engaged Lyman C. Howe as speaker on that important occasion. This constituted the first real meeting held on the grounds.

From 1873 to 1877 a one day meeting was held each year which has been lengthened to three days and is still retained as the "June Picnic."

In 1877 Dr. Carter was requested by

spirit voices to go to Alden's at Cassadaga Lake and start a camp meeting there. For some time he paid no attention to the requests but as they became more urgent even preventing his sleeping he finally acceded to the request and walked to Cassadaga from Laona, six miles, for that purpose. Mr. Alden was immediately interested and agreed to donate the use of the grove.

At the June meeting arrangements were completed and the following committee was appointed to take charge of the arrangements: Milton H. Goodrich, O. G. Chase, David Ramsdall, A. A. Straight, J. F. Carter, A. S. Cobb and Willard Alden. Mrs. Joan Carter was selected secretary for the committee and Milton H. Goodrich, chairman. This committee decided to hold a meeting from September 11 to 16 inclusive and the following speakers were engaged: Lyman C. Howe, Mrs. L. A. Pearsall, J. H. Harter, Mrs. E. L. Watson, R. S. McCormick and G. W. Taylor. The expenses were met by a fee of ten cents, which was collected by Dr. Carter, who stood in the road and requested each one to aid that much towards defraying the expenses. The shortage was about thirty dollars which the committee paid from their own pocket. The next year Mr. T. J. Skidmore and Sylvanus Ward were added to the committee, several cottages were built and the meetings were continued successfully and harmoniously until the season of 1879. This was called the Lily Dale Camp Meeting.

Mr. Willard Alden having passed to spirit life, it was necessary to make new arrangements with his heirs. First one-third of the gross receipts was demanded for the use of the grounds. This not meeting with the approval of the committee, twenty-five percent was accepted as a compromise; but this did not satisfy all the members and Mr. Cobb declined to act with the committee for that year. Mr. Alden finally conducted the meeting. There was a good attendance.

Several incidents, not of a pleasant character, caused a meeting to be held in Dr. Carter's Cottage; as they were unable to make satisfactory arrangements for the use of the old grounds, they decided to secure new ones and hold a meeting upon them.

This meeting adjourned and later the same day again convened and organized a society which was to be incorporated under the laws of the state of New York, authorized to conduct meetings, buy and sell real estate and transact such other business as legitimately belonged to it. This meeting was held August 23, 1879.

The first board of trustees consisted of A. S. Cobb, Dunkirk, President, O. G. Chase, Jamestown, Vice President, Thomas J. Skidmore, Laona, Treasurer, Joe W. Rood, Fredonia, Secretary, Linus Sage, M. R. Rouse, Geo. C. Rood and David Ramsdall. The committee to draft constitution and by-laws consisted of J. W. Rood, A. S. Cobb and H. H. Thayer. Their work was so well done that but a few trivial changes have been necessary. Mrs. Amelia H. Colby, (better known to the later converts to Spiritualism as Mrs. Colby Luther) was requested to name the new association which she did calling it "The Cassadaga Lake Free Association." The necessary papers were signed

and the meeting adjourned one week.

This meeting convened August 30th. The committee had been industrious, having investigated several locations and secured options on several pieces of land on both Cassadaga and Chautauqua Lakes. After a complete discussion of the subject the present location was selected and instructions given the Board of Trustees to purchase them.

(To be continued.)

THE SUNFLOWER

IS PUBLISHED ON THE
CASSADAGA CAMP GROUND

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Whom you sometimes wish to see?"

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IN THE NEGATIVE.

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best thing would be to

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M. Y. THOMPSON, Arkadelphia, Ark.

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

There is not money enough on this Globe to buy the gift she has received if it were transferable."

MRS. ANNIE GODLEY, Chicago, Ill.

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.

LIGHT FROM EVERYWHERE.

NORTH



EAST

SOUTH

WEST

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.

How do you like our Sunflower Border?

Mrs. Lyman C. Howe is quite sick with La Grippe.

A Christmas verse from A. D. Haines arrived to late for publication in the December issue.

F. Corden White is located at the Hotel Washburn, Bradford, Pa. He had a successful engagement in Pittsburgh.

A review of Dr. Peebles' new book "The Christ Question Settled," will appear in the February issue. It is for sale at this office \$1.25.

Prof. Lockwood's lectures at Berkeley Hall, Boston, are attracting great attention. The daily press speaks very highly of his work.

A letter from Dr. A. M. G. Wheeler, Beaufort, S. C. will appear in our next issue. He reports good work being done in that section.

Mrs. R. S. Lillie is conducting meetings regularly in San Francisco and Oakland. They are well attended and the interest continues unabated.

Dr. J. M. Peebles is spending the winter at San Diego, Cal. The Doctor gives attention to his medical practice no matter where he is located.

The Children's Lyceum of San Jose, Cal. reports a fine time Christmas. A Christmas Tree, gifts and literary program were the order of the day. Mrs. H. Bigelow is the Conductor.

Edwin A. Nash has our thanks for courtesies extended to us. If friends will interest themselves in doing a little to aid THE SUNFLOWER it will enable us to make extensive improvements in each issue.

Mrs. M. E. Aldrich who has been working in the west and has made her home in Santa Cruz, Cal. for some time past, entered spirit life December 17th. She was an active and able worker and will be greatly missed.

Among the additions to our population is Harry Dalton and wife. Mr. Dalton is the manufacturer of a line of remedies for rheumatism, asthma, dyspepsia, etc., and his testimonials indicate that he has some excellent remedies.

The bazaar supper, and entertainment given December 14, 1898, by the Woman's Spiritual Aid, of Newport, Ky., at the residence of Edwin Crawley, Sr., 120 E. 3rd St. of that city was a grand success both socially and financially.

Rowland J. Brown announces a new journal devoted to the Occult. It will be called the "Advance Thought Review

and Psychic Record." It will be published at 559 59th Street, Chicago, at 50¢ per year and the first number is announced for February. We welcome our brother to our ranks and wish him success.

The many friends of Mrs. Liddicoat will be pleased to know that she has recovered from her sickness and is now as active as ever. She writes: "We elected Gaston and Washburn. That shows what we can do in electing Spiritualists in our county." We are informed that there are many Spiritualists holding office there.

A letter from Mrs. Dr. Dobson-Barker informs us that both she and the Dr. are well and busily engaged. They have roses instead of snow storms and talk of picking oranges in a manner calculated to make one's mouth water. When the inventors proceed a little farther, we may be able to change the climate of N. Y. so as to grow oranges here.

G. W. Kates and wife have decided to accept calls to lecture and give tests in the west after April 1, 1899. They will serve the cause at the lowest possible prices that will meet expenses. Mr. Kates is one of the National Lyceum workers; will give special attention to organizing and helping local Lyceums. Address them 156 Meigs St., Rochester, N. Y.

Mess. Bacon & Scott of Philadelphia, writing of "Big Bible Stories" say: "Everyone is delighted with them. We are now seeing how many want them and will send in our order. Send us a copy of Mediumship." Friends in Philadelphia can leave orders for THE SUNFLOWER, or any of our goods, with these gentlemen at 1617 Columbia Ave.

The N. S. A. has a number of Mrs. Dr. Matteson's medical work, "The Occult Physician," which were donated to them by the author. The price of the book is \$2.00. The author has given the N. S. A. permission to sell those on hand for \$1.00 each. It should be in every home. Send your order to Mrs. M. T. Longley, Sec'y, 600 Penn'a Ave., S. E. Washington, D.C.

The Rochester, N. Y. Lyceum enjoyed a Christmas tree and entertainment, Thursday evening December 29. Presents of books were given to each scholar who had been a member the previous two months. Candies, etc. were bountifully distributed to each child in attendance. Some of the members were also favored by their leaders. It was a much enjoyed occasion. G. W. Kates, Conductor.

R. E. Webster writes: "Oscar A. Edgerly, who has been with the society of Spiritual Science for the last four months, has gone to fill an engagement in Boston, and the platform is occupied by Mrs. Loe F. Prior, who is the regular resident lecturer for the Society. We have a nicely fitted up hall and parlor, which is dedicated to the cause of Spiritualism alone, and we hope after a while to build a Temple."

Mrs. C. B. Bliss was arrested in Philadelphia for holding materializing seances, the charge being, "keeping a disorderly house." Not being able to sustain so absurd a charge, the case was dismissed and a charge of obtaining money under false pretenses was instituted. This will doubtless meet the same fate as the other.

"How long, Oh! Lord! How long" will the Spiritualists and Liberals allow these things to continue?

The Campbell Brothers write: "We are now located at 3430 Franklin Avenue, St. Louis, Mo., where we are giving seances, sittings for independent slate writing and life size spirit portraits. From all indications, we gave complete satisfaction during our visit to Pittsburgh, Pa. and Columbus, O. We will remain here two months but have not decided where we will go from here. We have a great many calls from all over the country."

The Rochester, N. Y. Post Express gives a long account of a birthday party in honor of Mrs. Sarah Anthony Burtis, one of our oldest Spiritualists, celebrating her 88th birthday. Mrs. Burtis, attended the earliest meetings held in Rochester, entertained the Fox Girls in her home and in other ways became a prominent mover in the cause. She was one of the attendants at the first Woman's Suffrage Convention and has been an active worker ever since. She attends Cassadaga Camp each year.

The Watseka Democrat of December 23, gives a very fine account of the work done in that place by Mrs. Isa Wilson Kayner, under the auspices of the Watseka Spiritualist Society.

Meetings were held consisting of lectures, psychometric readings and tests, which gave splendid satisfaction. Mrs. Kayner was an entire stranger in the city and very remarkable instances were given, which were very convincing. The fire test was given at the close of one of the lectures. After the committee washed the medium's face and hands to see that she did not use any chemicals, she handled lamp chimneys so hot that they blistered the hands of the Committee by the slightest touch; she also passed bills, celluloid collar and handkerchiefs through the flame without the slightest injury.

Second Annual Convention of the N. Y. P. S. U. Where Shall It Be Held?

The Constitution of the N. Y. P. S. U. requires that the members of the Board of Trustees of that Union should decide, prior to April 1st. when and where the annual convention shall be held. This convention is to convene sometime during the month of August. We would like to hear from the management of the different Camp Meeting Associations, as to what arrangements they would make for such a convention, which will in all probability be for three days. We would also like to hear from Associations in the different cities which would like to have the convention held at their respective cities. All communications in this connection should be promptly forwarded to the Secretary, Miss Anna M. Steinberg, 506 12th St., N. W., Washington, D. C.

LILY DALE Y. P. S. U. NOTICE TO MEMBERS.

The members of the Lily Dale Y. P. S. U. are requested to meet at the residence of the President, Mrs. Carrie Griswold, Thursday evening, January 19. A large attendance is desired as matters of importance are to come up.

ETTA M. PRETTYMAN, Sec'y.

THE LILY DALE NEWS.

Snow storms, filling every cranny and nook, then the snow-plow to clear the way, a strong wind to undo Mr. Champin's work and then a thaw to take away the snow and leave the ground bare has been the experience of the past month.

The ice harvest is quite an item, but so far there has not been enough continuous cold weather to make ice and the result is that men are here waiting for Old Boreas to do his work in a more dignified manner.

A number of new arrivals have marked the past month. T. J. Gile has come to spend the winter here and is located at the South Park House. Jack Ramsdell and family have returned to make their home with us again, having spent the past two years at Jersey Shore, Pa. Alfred Winchester and wife have returned from their farm near Fredonia and now occupy their cottage on Marion Street. Will Spencer and wife and two children have also returned. Mrs. F. W. Foote arrived from St. Paul and will make her home at the Todd house. A number of the Ice Company's employees have engaged temporary quarters and taking it all in all, there has been quite an influx the past month.

Mrs. Starr of Warren, Pa. has been visiting Harry Dalton and wife. Dr. Hicks, Mrs. Harnett and Dr. Rankin have been visiting at Dr. Hyde's. Our excellent Postmaster, H. S. Bennett, has been enjoying a visit from his mother and Grandmother. Mrs. Carter of Jamestown made a business visit. Mrs. Woods, who is spending the winter at Sinclairville with her sister, was here to see if things were all snug in her cottage. Mrs. Lucy Carroll has returned to her home after several months absence caring for her invalid father. F. E. Cooke, wife and son spent Sunday with Mr. Skidmore. Mrs. Pettigill spends part of her time at the Leolyn Hotel and takes occasional trips to Cleveland. She has just returned from one of them. We think she likes Lily Dale the best. Mr. Powell of Pittsburg is visiting J. B. Green. Mrs. H. T. Stearns has returned from Colorado and again taken up her residence with us.

School closed for two weeks during the Holidays giving the teacher, Miss Keough an opportunity to visit her home in Dunkirk.

Mrs. Emma Spencer is visiting her parents at Ripley.

The sick people have almost entirely recovered and we hope our seige of La Grippe is over.

The victims of the acetylene gas explosion at the Iroquois Hotel were not so seriously injured as was feared when our last report was issued. Miss Scheu has almost entirely recovered her eyesight and the others are convalescent. It was a narrow escape and we congratulate them that the injury was not greater both to property and person.

Most of the male population of Lily Dale are engaged in chopping wood. The weather has been fine for it with the exception of a few days.

Mrs. Champlin and Harry have been making a visit to Titusville.

M. R. Rouse, who was one of the first directors of Cassadaga Camp meeting



Mrs. Estelle Howes-Baillet.

Mrs. Baillet has been a constant attendant at Cassadaga Camp for the past ten years and has exercised mediumship six of them.

She has made a specialty of holding parlor talks the past three years, which, with her readings by mail, have kept her busily engaged. She is permanently located at 16 North Street, Lily Dale, N. Y., where she can be consulted personally or by mail.

and has held that office continually for the past nineteen years has recently been appointed Postmaster of Titusville, Pa. It is a salaried office. We congratulate him. By the way, with two directors as postmasters, our President a Congressman, another director, postmaster and custom officer in Canada, another an M. D. and one a Judge, it seems to me as though we were not far behind the times.

Judge Baillet has opened an office as Justice of the Peace and is prepared to execute all kinds of legal documents. He will attend to the purchase, sale or leasing of cottages or property in this section.

Mrs. Eliza Page has just returned from a visit to Jamestown.

The arrangements for campmeeting are going steadily on and we hope soon to give an outline of the summer program. We are informed that several new speakers will be added to the list this summer. Inquiries are already coming in and a large camp is anticipated.

SPIRITUALISTS TRAINING SCHOOL.

The above school will begin its third annual session May 30, continuing until July 14, at Mantua Station, Ohio. The object is to prepare students for public platform and mediumistic work. The studies are Philology, Rhetoric, Logic, Psychic Development, Elocution, Physical and Voice Culture, Biblical Exegesis, The Higher Criticism, Parliamentary Practice and special branches. A complete account of the aims and objects will be given in the February issue.

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Yours always, R. G. INGERSOLL.
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R. G. INGERSOLL.

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Author, 50 cents.

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

THE VALUE OF OBJECT LESSONS.

Written for The Sunflower by

—CAPT. E. W. GOULD.—

IT HAS long been a serious and important question with persons who have interested themselves in Lyceum work, how best to

Interest and Instruct the Children committed to their charge. We have recently added to the Lyceum, another auxiliary to the spiritual school of ethics and religion, under the title of

Young People's Spiritualist Union.

While an independent organization, it is in full sympathy with the

National Lyceum Association, both of which have their homes in the hearts of all sincere Spiritualists.

By a united effort on the part of local societies, and the influence and fostering care of the

National Spiritualist Association, there seems no good reason why every local society in America, composed of fifty or more members, should not have a branch of one or both of these auxiliary societies.

The objects of both are the same and of equal importance, viz:

Education of Children, and the younger generation of adults, in the principles and teachings of Modern Spiritualism.

With this most worthy object in view, and the combined effort and influence of these three organizations, with the talent, genius and experience of those now enlisted, it would be a reflection upon the merits of the cause they represent, to doubt the success of the combined organization.

It has long been evident that

Some Radical Defect has existed in the system of teaching in the Lyceum schools of this country. They have failed to flourish, to a great extent, while in England they have proved entirely satisfactory and successful.

There are many causes of failure that might be enumerated.

But I apprehend the great, the principal cause, to be the lack of interest on the part of Spiritualists and especially the parents of children of a suitable age to attend Lyceum schools.

Failing to appreciate this great benefit, the second cause of failure naturally occurs, viz:

The Lack of Money to provide the necessary attractions to interest and educate the children.

It is not necessary for me to enumerate them. A friendly visit to any well conducted popular Sunday School, will enable any observing mind, to see what is necessary.

While the subject matter of our teachings differ radically from those of Orthodox sects, the manner of attracting and entertaining the children is the same and the failure to provide these attractions is probably the chief cause why our Lyceums have not succeeded.

A visit to the late

Class Meeting at Philadelphia convinced me that the Orthodox societies do not possess all the talent or the genius necessary to write or formulate schemes, plays, musical entertainments,

pantomime exhibitions, etc. adapted to the taste and capacity of children of all ages, including adults.

One evening during the Mass Meeting was especially devoted to the "Young Peoples Union" and the "Band of Mercy."

Mrs. M. E. Cadwallader's genius and ability was preeminent in every act although assisted admirably by a splendidly drilled corps of young ladies in pantomime and songs, in character.

But the crowning glory of the evening was an Allegory, written by sister Cadwallader entitled "Ministering Angels," descriptive of a visit of ministering spirits to earth.

The characters were beautifully and appropriately costumed and represented a mother and child in earth life, visited by spirits in character representing the Spirit of Life, Love, Fame, Sorrow, Duty and Death.

The interview with the mother, by each of these spirits, discussing the welfare of her child, whether it should remain with her or go with them, was audible to the whole house, perfectly natural and pathetic, and as an object lesson could not be excelled.

I refer to this simply to illustrate that there is no lack of practical subjects to attract and interest children, and even adults, to our Lyceum and Young Peoples Union, and that we have in our ranks ample talent to produce them, whenever we manifest a desire to advance our cause by such methods.

PHILADELPHIA Y. P. S. U.

LETTER FROM

MRS. M. E. CADWALLADER.

I have been so busy of late that much of my correspondence has had to be delayed, but this morning on reading the current issue of THE SUNFLOWER, I felt that I must congratulate you. It is indeed a gem and I trust you will succeed in making it all you wish.

I enclose clippings showing how we are doing with our young people in Philadelphia. We have adopted the purple and white as our colors. Have inaugurated the "Band of Mercy" called the "Purple and White Band of Mercy" our charter being 35210. Every member of the Y. P. S. U. ought to be a member of it. All that is necessary is to sign the following pledge: "I will try to be kind to all harmless living creatures, and try to protect them from cruel usage."

We gave an entertainment under the auspices of the Lyceum, and Y. P. S. U. All the members were dressed in white with purple ribbons. The entire decorations were purple and white chrysanthemums and draperies. The members wore badges of purple and white and the effect was excellent, as we have a beautiful hall.

The occasion was a reception tendered to our speakers and guests during the three days mass meeting of the First Association of Spiritualists. First we had a dinner served in the banquet room of the hall. Then the reception and entertainment, followed by a collation. The table was decorated in purple and white. The ice cream was colored with huckleberries to make it tally, while the cake was decorated with violets, and bore the inscrip-

tion on its frosting. It was an overwhelming success in every way, socially and financially.

We are going to have another treat on December 26. A real Kriss, a cake walk and other features, all under the auspices of our young people. They are really interested more than ever before. I have written a number of allegories and dramas which they take much pride in presenting. We have a special one for Christmas, which promises to turn out well.

Don't think I have forgotten the Lily Dale Union. I have been anxious to hear further regarding a purple and white banner for the Camp Union.

My experience with purple and white shows me that it makes a deep impression upon the people, and I hope every effort will be made to keep the colors prominent.

A 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.

Paper, 25c, 5 for \$1.00

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How to Mesmerize To Assist Development.

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This book comprises 103 pages of practical information.

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ASTROLOGY.

N. H. EDDY.

EXPLANATION has been asked regarding the "Seven Creative Principles" from an Astrological point of view.

"Creative" means "having power to create." "Principles" are "laws or forces in nature." It is self-evident that such natural laws or forces must be administered through some agency. Such agencies or instruments obey the attractive and repulsive forces, transmitting their power to fulfill the behest of evolutionary law.

This is done by means of their sympathies and antipathies which we find constituting the basis of all life, growth, death and decay.

There are seven planetary forces known to Astrology. The ☉ Sun, ☾ Moon, ☿ Mercury, ♀ Venus, ♂ Mars, ♃ Saturn and ♃ Jupiter. They represent honor, wisdom, strength, wealth, transmission, discrimination, and sensation.

The seven planets have, through their revolutions and relations, an active force as magnetic centers, expressing the law, harmoniously or otherwise, according to the nature of their combined forces.

All life is but a part of the universal whole and the creative principles are the working forces in nature's great laboratory. They are made manifest in the effect of different combinations and are demonstrated through the science of Astrology, which explains the relative motions and aspects of the planets and the relationship of the creation of new ideas, actions and even animal and vegetable life through the combined actions of these forces working in conjunction or at variance with each other.

The Seven Creative Principles then are the forces of nature, working through natural laws, under natural conditions, for the purpose of producing the various expressions of life in the Universe. Astrologically, they are reduced to a science by investigating the relative effect of their correlations and their influence upon all life from the minutest grade to the highest type.

Astrological Readings.

Gentleman Born October 22, 1873.

The sign cancer rising, ☾ Moon the significator, ♃ Neptune in tenth house, ♃ Saturn in the seventh, ☉ Sun in the fourth show prominent features in life of native. He is fond of travel and changes yet has a love for home; somewhat restless and changeable. ♃ Saturn and ♃ Neptune cause him to be uneasy and continually reaching out for the unattainable. The ☾ Moon in ☿ conjunction with ♃ indicates a quick, active and comprehensive mind. Is quick to act, reserved in expressing ideas, large ideality, naturally proud, sensitive and strong in likes and dislikes. Always kindly disposed unless imposed upon. Has a thoughtful and inventive mind and usually carries his point. ♃ Saturn in ☐ square to the ☉ Sun indicates that he should look well to his health. The section indicated would be the loins and back; losses financially are also indicated through supposed friends.

Lady Born July 7, 1853.

Has a strong sensitive nature, as indicated by ♃ Mercury and the ☾ Moon, together with other vibrations acting upon the nerve centers. She has an active, restless and energetic mind, is ambitious and aspiring, a lover and promoter of learning, a fondness for sciences and literature and delights in novelties.

♃ Mercury shows intellectual force and executive ability. ♀ Venus and ☾ Moon indicate that she is neat and tidy in person and high motives. Has great love of home and friends. Intuition is strong, the desire to attain knowledge is great. She is likely to suffer through the fault of others. She has good business a-

bility and would make a success in business life or where she was called upon to manage affairs.

NOTES BY THE WAYSIDE.

WITH all the best wishes sent in to me at this time to be extended to the Editor of THE SUNFLOWER. I feel it a pleasure to make a personal note of it as a New Years Greeting to himself and wife for the year of 1899.

Mrs. Alice Caughey of Erie, Pa. says: "Remember me to Mr. and Mrs. Bach and say to him I wish him success in his new work."

Dr. W. W. Hicks, of Toronto, Canada, says: "I received THE SUNFLOWER duly, which shed their mellow light anew. I hope that Mr. Bach is realizing deserved success in his work and that his paper will grow in all ways. The opportunities for work multiply and it is at this time as when the Master said 'The Harvest is great but the laborers are few.'"

The young people of Hornellsville, N. Y. are becoming awakened with the true spirit of the day and are talking strongly of building a new Spiritual Temple or Church, organized by the name of the First Spiritual Church of Hornellsville, with Mrs. Clem Stewart and Mr. Geo. Warden as Pastors. We Spiritualists and co-workers of Lily Dale wish them success and hope that the close of the year 1899 may have builded its Temple, and that it may be a success not only spiritually but financially as well.

Weekly circles are held at the home of Mrs. S. D. Coston, the home of the mediums, where willing hands and kind hearts are ever ready to respond whenever occasion demands as many will testify. New mediums are being developed through their earnest sittings and much good done.

ESTELLE HOWES BAILLET.

To the Editor and Readers of The Sunflower.

Greetings of good will and fraternal fellowship are sent out to you from the Headquarters of the N. S. A. The work of this organization is moving slowly but surely onward. We are watching affairs of interest, to the Cause of Spiritualism and it is the aim of the N. S. A. to do all in its power to protect the Spiritualists and especially the mediums.

If we could send missionaries to towns that seldom, if ever, have a medium or speaker appear therein, who could present the teachings and the facts of our Cause in a dignified and proper manner, we feel sure that it would aid the Cause.

If also the N. S. A. could engage speakers to attend the funerals of those who pass away believing in the truths of Spiritualism, but who have made no provision for their obsequies, and who are likely to have the church theological dogmas spoken over their remains, much good might be accomplished.

If we had funds, we could accomplish many things that would redound to the credit of Spiritualism everywhere. Colleges, Schools, Hospitals, Sanitariums and other institutions of a practical and humanitarian character, are needed among the Spiritualists, and it should be the

work of the N. S. A. to provide them.

Shall we not all work together to bring about such a needed blessing to our Cause?

Fraternally.

Mary T. Longley, Sec'y. N. S. A.
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THE Y. P. S. U.

Paper Read at the N. S. A. Convention 1898.

Prepared by

Mrs. Lou Porter-Moore,

Vice President of the N. Y. P. S. U.

Two years ago last August an organization, called the Young People's Spiritual Union was formed at Lily Dale. This was done by a number of young people, students of spiritual philosophy, earnest seekers of divine truth. This organization has grown to the extent of now having one hundred members.

One year ago last August a small seed began to reach out for more truth, that it might enter into and embrace other hearts and lives, that a broad band might encircle our land and attain greater unfoldment. It was striving to burst from the bosom of this Union. It did succeed and in consequence a "National Young People's Spiritual Union," was born in Rochester last June.

This seed was nourished by hard physical and mental labor; long hours spent both day and night, toiling, hoping determined, this should bud and in time blossom.

Our worthy President, Mr. I. C. I. Evans, our trusted Secretary, Miss Anna M. Steinberg, and our always faithful worker, Mr. Frank Walker, were the head nurses of this weak life. But, Oh! friends, in the one grand cause you, and we all, know the possibilities stored within these little gems, and in the hands of such as these just named, it could not well do otherwise than grow.

To-day we are standing erect beside other flowers of a similar growth, looking into the face of the same sun for warmth and light, praying for strength and guidance. In all, one great family, here for one purpose.

Now for our first great lesson, the same motto for all: "Do ye unto others as ye would they should also do unto you." Sacrifice all personal ambition.

We must work with our might to uplift mankind; first by careful, guided thought, as thought is more powerful, then by words and acts. We must not be led or guided by the lives of others to the degree that our own daily life is not carefully studied and weighed.

Remember brothers and sisters, there are many cults, societies and organizations on this globe, probing and groping for the key to unlock the doors to the Natural Law. To some of these I belong; so know something of their aims and purposes and feel more free to speak as I have. I realize no one of these, or we as Spiritualists, have all of the truth, for to us, unfolded to the degree which we now are, it is still a difficult task to walk wisely and well, in the truth and light. This we know that the century just on the wane has been one of great spiritual advancement and growth, and being on the upward trend of the spiritual ladder, also know the greater will be the force of that same wave during the Twentieth Century.

We must stand firm, but upon a pure foundation; for if not, it will be shattered, as truth alone will stand through all. We, under the banner of Spiritualism, must join hands and in so doing, extend

them free from stains of envy, malice, personal pride or gain. Humbling ourselves to a degree, by which we attain spiritual strength and power. Continually striving to blend our own with the lives of others. There is only one lamp to guide all seekers.

In our Union so lately formed, our great desire is to open an avenue through which those of younger years, anxious to unfold in the warmth of this lamp, may come in touch with others of the same desire, finding sympathy, help, strength and knowledge, by exchange of thought, experience and above all, the united effort for growth in self and mankind.

You dear brothers and sisters of the "National Spiritualists Association" have been working for several years past along similar lines. Would that I could be with you in person during this, your annual session, to learn more clearly of your work during the past and your hopes for the future. But I as a life worker, for I shall never do else but work for the advancement of truth and light, earnestly desire, which is my prayer that the N. S. A. and the N. Y. P. S. U. may work harmoniously to aid in the noble cause of true Spiritualism, the spiritual life lived here.

SEATTLE, WASH. Y. P. S. U.

Letter From Its Secretary

On Thanksgiving morning a sample copy of THE SUNFLOWER was received by us. It seemed as though it was sent to encourage us in the work we had been contemplating, namely, that of organizing a Young People's Spiritual Union. Accordingly, on November 30, 1898, the young people of the Children's Progressive Lyceum, under the auspices of Mrs. Esther Thomas, minister of the Church of the Soul, organized a Young People's Spiritual Union.

The following officers were elected: Mr. Roy Rossman, President, Miss Ella Hibner, Vice-President, Miss Leah Whitehead, Secretary, Miss Mabel Rossman, Treasurer.

A committee of three was appointed by the chairman for the purpose of arranging the Christmas program for the Lyceum.

Our intention is to make this Union a social feature which may be of benefit both to the Church and the Lyceum.

The members at the present time number, of course, comparatively few, but we sincerely hope that the young people of Seattle can be interested in this organization and that they will join with us and aid us in our work. We also hope that the Y. P. S. U. of Seattle will, at some time in the future, be a branch of the N. Y. P. S. U.

We intend, as soon as funds are raised, to subscribe for THE SUNFLOWER as we wish to keep ourselves informed of the proceedings of the various Unions in the United States, and of the N. Y. P. S. U. REAH WHITEHEAD, Secretary.

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SKIPPING AND PICKING.

PITTSBURG PROGRESSIVES.

By LYMAN C. HOWE.

From Canada I skipped to Pittsburg, Pa., halting a few days at home *enroute* and gathering the fruits of home-life to busy me on my way. I found the Pittsburgers a little depressed with the apathy of many who are supposed to be Spiritualists, leaving the burdens of the good work to be borne by the few.

A whirlwind of phenomenal excitement for a month or two in any place usually reacts in a dead calm that shows a poor gain from the much boasted of value of platform tests. Let no one suppose from this that I oppose any good work in this line. It has its place and use. But it is greatly overestimated as a means of building up the cause, or promoting the interests of society work, and it is an open question whether the additions of converts made by platform tests, is equal in uses to the cause, to the depressing effects of the reaction, and the tendency to a general apathy among the so called converts, for anything intellectual or spiritual, for it must be admitted that there is not much spirituality in the average phenomena on the platform. But they draw for the hour and the dimes at the door pay the bills, and so the Great Ship Zion drifts upon a sea of spasmodic storms and calms, and makes little headway toward the planes of substantial attainment.

But the First Spiritual Church of Pittsburg has done a faithful work and much good, considering their opportunities. A royal few are at the helm. Among them conspicuously are A. L. Stevens and wife, the latter a rare inspirational speaker.

Mr. Melroy, John Grayburn, Fannie Hughes, John H. Knight, the Secretary, and the names of several have skipped my memory just now; but a noble band of workers are a promise of enduring success for the First Spiritual Church of Pittsburg.

Miss Virginia Wooster, charmed us all with her exquisite music the last two Sundays.

Anna L. Robinson preceded me and her clear spiritual lectures and womanly graces made a fine impression upon her many friends; besides she is a first class test medium, but dislikes to put stress upon that phase, regarding her intellectual work and spiritual constructiveness of greater value. Maggie Gaulle has been much in Pittsburg and is a favorite among the test givers. Maggie Waite, too, stirred a sensation and drew crowded houses. F. Corden White and wife were giving sittings at their rooms 418 Penn Ave. and he served the society in platform work for December; he is popular in Pittsburg. George H. Brooks our Camp Chairman is to be there through Jan. and Feb. thus giving better opportunity to cement the working interests than any single month's work can; but he should be there six months instead of two and at the end of that time every Pittsburger would "subscribe for the *Cassadagan*."

I predict for him and the society a profitable term and good fruits for the cause. Fannie Hughes is giving her attention to sittings at 2012 Forbes Street and her mediumship is regarded excellent and her honesty beyond question. Mrs.

Crilly is also busy in Allegheny, and Dell Herrick, I believe is devoting his time to seances in Allegheny also.

The Pittsburg society is a pleasant one to work for and a sweet spirit of cordiality prevails.

My good friend, Dr. Dodge, went out quite suddenly last spring with pneumonia. He was and is a loyal man and his companion and daughter occupy the home with Dr. Warnell - a son-in-law - at 418 Penn Avenue.

Sweet little Lizzie Grayburn has lost herself in the shadow of a man and is no more Lizzie Grayburn. Matrimony upsets all natural things and changes the whole trend of life. Yet "they all do it" or if they do not they are counted out after the wrinkles and shadows begin to creep over their faces.

I feel especially grateful to C. H. Stevens (President) and John H. Knight (Sec'y) for many pleasant hours and helpful kindnesses.

OUR BUFFALO CORRESPONDENT.

Moses and Mattie Hull at the Temple.

THE cause of truth and Spiritualism is being ably expounded at the first Spiritual Temple, corner Jersey Street, and Prospect Avenue, Rev. Moses Hull officiating. He puts forth unceasing efforts to interest and instruct his audiences in the higher tenets of Spiritualism; his logical reasonings and explanations of the Bible are convincing and make deep impressions, for he has the faculty of sifting out the chaff from the wheat, making so plain and clear the real meaning and significations of the biblical writings, that it interests his listeners and especially those who have never before entered the vale of a Spiritual Temple. Visitors have been heard to remark, "That lecture was grand" while another says to his seat mate, "well if I live until next Sunday I am coming again." Thus the good work goes on.

There are others, worthy of mention, who are doing their share in the line of spiritual work, among whom Mr. and Mrs. Atcheson are efficient workers.

The Young Peoples Institute is progressing finely under the direction of its president, Mr. McQuillon, Miss Alice Coates the Psychic Moderator, and Master Beebe the musical genius.

I also wish to mention the Children's Lyceum, which meets every Sunday, that is under the efficient management of Mattie Hull. She is putting forth great effort in the interest of this branch of labor and is being rewarded by an increasing membership. Her kind words of instruction are being instilled into the minds of these youthful members. They are much interested as their constant attention proves.

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.

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OUR BIBLES AND OTHERS.

(Continued from first page)

The word "Holy," was not attached to "The Scriptures," nor to "Ta Biblia," the Library. In the course of the centuries *Ta Biblia* was changed to "Ton Biblion, The Book."

But our Bible is not a Book, it is a series of tracts written to different men in different ages of the world some of them living as much as 1500 years this side of others. Not one of the writers supposed he was assisting in making a Bible any more than I suppose I am making a Bible while I am writing this paper.

One peculiarity of those who believe in the plenary inspiration of the Bible is that they supposed ours to be the only Bible, or at least, the only heaven sent book. Their idea is that God created all nations, and then abandoned all except a few Jews.

This is not the case; inspiration is as extensive as humanity. Inspiration belongs not to books but to men, women and children. It is impossible to inspire a Bible. It is proper to say our Bible was written by men inspired with such thoughts as they were capable of receiving. This is true of all other Bibles as it is of ours.

As the world advances, inspiration advances. Bibles advance. That being the case

The Real Philosopher Opposes no Bible nor no religion. All are good; all are adapted to the conditions of the people for whom they are made.

A wise reformer hands out such truths and only such as people can grasp. A wise teacher, in teaching Arithmetic, does not begin with one of Euclid's problems. He will first try to get his pupil to comprehend that twice two are four; if he cannot get his student to see the abstract proposition that twice two are four, he will show him that two apples and two apples are four apples, then he will lead the pupil along until he gets him where he can solve the most difficult problem that Euclid could make.

Now, as we were all children once, so the world was once a child; and as in our childish days we needed childish books so the world needed and had books

Adapted to its Undeveloped Condition. It is possible that no great man ever told all the truth he knew; the question with the wise teacher is not how much do I know but how much can my students receive? Jesus said: "I have many things to say but ye cannot bear them now."

Again in Mark iv, 33-34, the writer says: "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto him, and when they were alone he expounded all things to his disciples."

This shows two classes of hearers, and that certain things could be expounded to one class that could not be made plain to others.

Paul says: "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither are ye now able." I Cor. iii, 2.

Thus he did not Feed them all Truth; he only handed them such truths as they

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were able to receive.

This will give us to understand that different revelations can be made to different people, and that, as the ages progress, the world can receive more than in former times. The New Testament, it is supposed was given because the world had outgrown the old.

It is safe to say that no one now believes the older parts of the Old Testament as they stand today. The gods of the early part of the Old Testament were mechanics and nothing more. I say the gods, because every scholar acknowledges that there was more than one god in the earlier parts of the Bible.

All scholars tell us of the *Elohistic* and the *Jehovistic* scriptures.

In Genesis, first Chapter and first three verses of the second Chapter, the word God occurs *thirty-one* times; it always comes from the word *Eloheim*, and is plural; it should always be rendered "the gods." That the word is plural has been acknowledged by all the great scholars of the past.

In Genesis, i, 26, our Bible says: "And God said let us make man in our own image." It would be more correct to read: "And the gods said, let us make man in our own image."

In Gen. iii, 22, another God speaks. *Yahweh* is his name. He says: "Behold man is become as one of us, to know good and evil."

These texts were used by scholars in days of old to prove the doctrine of the Trinity.

They Prove the Plurality of the Gods; nothing more and nothing less.

The word God occurs *thirty-one* times (coming from *Eloheim*) in the first thirty three verses of the Bible.

From this until Chapter v, it will be found that "the Lord, God" figures. Those words occur twenty-three times, and come every time from the word *Yahweh* or a word that is commonly called *Jehovah*.

The word occurs *eight thousand* times in the Bible, and is *eight* times rendered *Jehovah*. In all other places it is printed *LORD* in small capital letters.

The world sought in vain for an explanation of the early parts of the Bible, and especially the book of Genesis, until a Frenchman by the name of Astruc made the discovery that it had two authors. It would be interesting to separate these two books; such separation saves many difficulties.

This, with some thoughts on the Pentateuch must be reserved for another article.

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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 Vondereau, Perrysville, Pa.
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