

THE SUNFLOWER.

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THE HIGHER CRITICISM-- WHAT IT MEANS.

By MOSES HULL.

ONCE began a series of articles for THE SUNFLOWER on "The Higher Criticism." Sickness together with numerous duties which could not be put off compelled me for a time to cease writing. About the time that I ceased to write Bro. Bach began a series of articles showing that Moses could by no possibility have written the five books which go by his name. Bro. B. by no means exhausted the subject.

I now feel to bring out a few facts on the authorship of the book of Genesis—facts which few even of the Spiritualists know anything about.

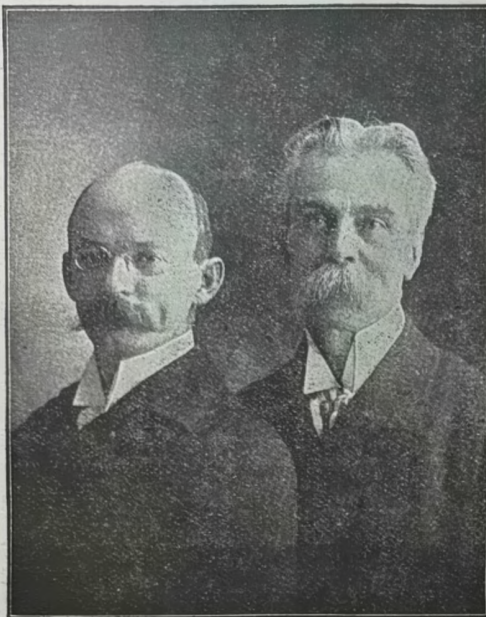
I will premise by saying that the term Higher Criticism, means an *esoteric* criticism; that is a criticism from the inside. Thomas Paine, and a few others undertook something of that kind of criticism, but as the principal facts on which to base such a criticism had not yet been dug out it was impossible that they should have been able to carry the matter out as it can be developed now.

The Higher Criticism shows that the book of Genesis, while not written by Moses is a *Mosaic*; that is, it is a patch work, coming from at least two sources. Men have tried ever since the days of St. Jerome—Jerome himself tried it—to explain the book of Genesis, and have failed. They have killed each other because one party could not accept the explanation offered by the other.

About the year 1750, the thought occurred to a French Physician, by the name of Astruc, that the book of Genesis had at least two authors, and that these authors got their knowledge from two different sources. Since that time original documents, written in soft clay and thoroughly dried long before the supposed author of Genesis was born, have been unearthed, and thus the facts have been placed where all can examine them.

That there are two sets of gods in Genesis, no scholar has ever denied. Men have sought to explain them by making one set of these scriptures refer to the trinity—for no one ever denied that the word Elohim was plural, and the other referred to God as a whole. I think few even of the Trinitarians themselves have ever been fully satisfied with that explanation.

Until since the discoveries made by Dr. Astruc men did not realize that one part of the book originated with the worshippers of one set of these deities and the



CAMPBELL BROTHERS.

other with the other. These gods both created heaven and earth; both made man; but each had his own plan and order of work. It is well known that the first and second chapters of Genesis agree in very few particulars. In the first chapter of Genesis and the first three verses of the second chapter, the word God occurs *thirty-two* times. In every instance it comes from the word *Elohim*. That the word Elohim is plural scholars have always told us; this is one of the reasons why many Christians have believed in the trinity. The word does not simply mean a plurality of persons, but means a plurality of gods. It should always be rendered, the *Gods*. I will give one or two instances. In Genesis i—26, you will read, "And God said let US make man in our OWN image, and after OUR likeness."

Beginning now with Genesis ii—3, and going through the second and third chapters, a god whom we call Yahweh-god (the Lord God,) is introduced. Our Bible in these chapters calls him "the Lord God, *nineteen* times.

That word rendered, Lord here followed by the word God; Yahweh-God, or Jehovah just *eight* times. In all other places it is rendered Lord, thus making it signify an office rather than a name. In our Bible it will always be found in small capital letters. Wherever the word occurs in small caps, the learned tell us the word is Yahweh.

(Continued on page 3.)

Pictures in the Dark.

F. N. FOSTER and the
BOSTON GLOBE.

THE following from *The Boston Globe* illustrates the interest being taken in the phenomena connected with Spiritualism.

"Last Sunday *The Globe* published a long article giving the results of several test sittings made by experts photographers, and other members of its staff, in which they failed to detect fraud on the part of Mr. Foster, who was doing business in this city as a 'Spirit Photographer.'

Marked plates from *The Globe* Art Department and from a wholesale house in this city were taken and never did Mr. Foster fail to produce what he called 'Spirit effects.' Every theory suggested to *The Globe* was tested and exploded.

After the final test, Mr Foster invited two of *The Globe* staff to spend an hour or two with him and talk the matter over during the course of which it was suggested that had the exposure been made in the dark, without the light exposure, and results had been produced, it would have overcome all objections. No photographer has been able to produce such results and it would have covered all the ground gone over in the preceding tests. Mr. Foster immediately agreed to make the test although he did not guarantee results.

Marked plates from *The Globe* Art Department were brought, marked so that there was no possibility of tampering with them. The plates were kept in the possession of *The Globe's* representatives until, after about an hour's conversation, Mr. Foster announced that he was ready to make the experiment.

With *The Globe's* representatives was a third gentleman who is interested in photography and who remained and witnessed the experiment. *The Globe* man took the marked plate, entered the 'dark room' and inserted it in the plate holder. Mr. Foster was unaware of the manner in which the plate was marked and he asked no questions.

This point having been reached Mr. Foster remarked:

'Gentleman, you must thoroughly understand that I do not guarantee success in this experiment—for an experiment it is—and although all conditions are very favorable tonight, I do not feel certain of success.'

'All of you are welcome to remain in the room. This, you know, is against my custom, for at all tests I agree to no

The Higher Criticism-- What it Means.

(Continued from first page.)

Religionists have tried for over a thousand years to harmonize the first and the second chapter of Genesis and have failed. In Genesis i, God, — the gods — made the heaven and the earth, and the firmament, and then had the earth "bring forth grass, fruit and herbs." Next these gods made lights; "the sun, moon and the stars also." Then "the waters brought forth abundantly." The "many creatures," not only whale, but fowl, "and every living creature that moveth." After this the earth brought forth cattle and creeping things. After all this man and woman are made "In our image, and after our likeness." Then the gods gave man and woman everything. These gods did not "plant a garden eastward in Eden." That was a job reserved for the next set of gods to do. These gods then end their work by resting on the Sabbath.

In the next chapter Jehovah, or "the Lord God" takes up the job of creating, but having learned, perhaps by watching the week's work of the Elohim, he goes to work in an entire different manner. He begins by making plants and herbs "before they were in the earth." Though the Elohim had finished their work by making man and woman in their likeness. "There was not a man to till the ground." He goes to work and makes a man — no woman — of the dust of the ground. He afterward made a woman of one of man's ribs. He next planted a garden in the eastern part of Eden for this man. He puts into that garden everything that was good, and one tree that was not good. He caused four rivers to head there and run in four directions. This proved that, that garden was on the highest spot of land there was in all that country.

Next the Lord God formed the beasts of the field, and every fowl, and brought them to Adam to be named. It was here that the discovery was made that the second job was not equal to the first. He had made no helpmeet for his man. So he takes a bone and out of that manufactures a woman.

This man Astruc went to work and separated these documents and thus found that there were two records sadly mixed. The two stories of the flood are mixed as badly as the stories of the Garden of Eden. So are many others.

In Genesis vi-19, the Elohim say, "And of every living thing of all flesh, two of every kind shalt thou bring into the ark." Now turn to Gen. vii and in verse 2, you will hear the other god say: "Of every clean beast thou shalt take to thee by sevens, the male and his female."

In some places these stories very nearly agree, yet in no case are they alike. In vi-5, we read, "And God [Jehovah] saw the wickedness of man, that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Now read verses 11 and 12, and you will find that the other God "looked upon the earth, and behold it was corrupt before God, and the earth was filled with violence." Go back to verse 7, and you will hear Jehovah say, "I will destroy man whom I have created." Even in this Elohim is not to be beaten, so in verse 13 he says: The earth is filled with violence through

them, and, behold, I will destroy them from the earth."

In verse 9 Elohim says, "Noah was a righteous man, and perfect in his generation; Noah walked with God." In vii-1, Jehovah says to Noah, "Come thou and all thy house into the ark. For thee have I seen righteous before me."

If I had time, and THE SUNFLOWER had space I could follow these two books in this way through almost the entire book of Genesis.

BUFFALO NEWS.

Moses and Mattie Hull are engaged by the First Spiritual Church for another year, commencing September 1, 1899.

Mrs. Bartholomew, of Herkimer St., is reported to be a good Trumpet Medium.

Three Societies in Buffalo seem to fill the bill better than one did.

The Buffalo East Side Spiritual Society, under the combined influence of President Chase, and his wife as test medium, is flourishing like a "Green Bay Tree."

The Queen City Society at the corner of Court and Main Sts., is on the gain and is bound to do a good work with Mrs. Jennie Ehle, as President, Miss Gussie Taylor as trance speaker and Mrs. Bellows as test medium.

Miss Gussie Taylor, is truly home talent; she resides in Buffalo.

Union Meetings, to be held once a month by the three Societies, are in prospect and may become a fact in the near future.

Theosophy seems to have died a natural death in Buffalo, for we hear no more of it.

Your itemizer advocates some kind of head quarters or open office, or open house during the six months of the Pan American Exposition; make it a sort of a Bureau of information for Spiritualists.

J. W. Dennis made short addresses at all three of the Buffalo Societies' Halls during convention week.

Many Buffalo people comment upon the improvement in THE SUNFLOWER and the neat and workmanlike manner in which it is gotten up.

It has been reported that Mrs. Maggie Waite, and Mrs. Wriedt had been disturbed and interfered with in their work here, but such a report is entirely without a foundation for they are both good and true mediums.

The members of the Queen City Society to the number of seventy-five gathered at the home of the President, Jennie Ehle, on Friday the 5, and held a social that did not close until the "we sma hours" of the morning. Supper, dancing and music took up the whole evening.

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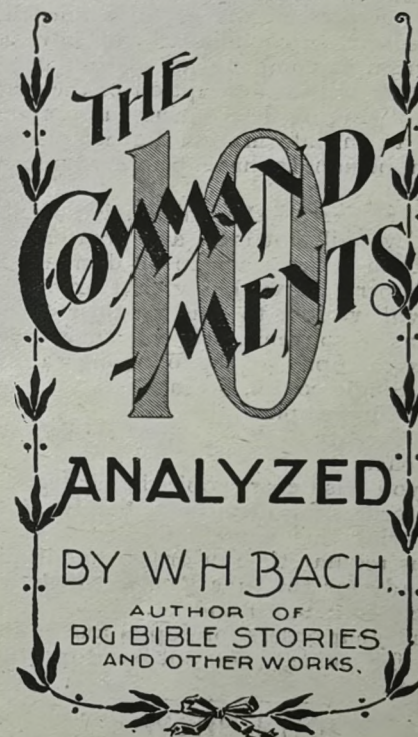
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W. H. BACH, - - - Editor and Publisher.
EVIE P. BACH, - - - Assistant Editor.

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

ILLUSTRATED Cassadaga Camp Edition.

Our June paper will be an illustrated Cassadaga Camp edition. It will contain pictures of the grounds and their immediate surroundings, will have the program as complete as we can get it, together with a description of the place, cost of staying here during camp and, in fact, all the information that is necessary for a person to have before coming to camp.

As the cost of this edition is considerable, we will not issue any greater number than is necessary to fill demands for the paper. As we know that many people will want it to send to their friends and as a souvenir, we will take orders for extra copies at the following rates.

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If you wish extra copies be sure to send your orders for them immediately as we will print this number one week ahead of our regular time in order that it may be ready for the June Picnic, which will be held June 9, 10 and 11.

Send your orders for copies and enclose cash for same. Do not send postage stamps.

JOHN BROWN.

The Medium of the Rockies.

Among the recent transitions of noted personages is that of John Brown, "The Medium of the Rockies." We can do no better than to quote the following editorial from the *Banner of Light*:

"John Brown, the well known and highly-gifted 'medium of the Rockies,' passed to the 'Higher Life' a few days since at the ripe age of eighty-one years. His earth-life was a most eventful one, and his experiences as a medium were very remarkable. He did a good work during his long sojourn on earth, and has gone to his reward. He will be much missed in Spiritualistic circles in California, where he had long made his home. He has builded the best possible monument to his name through the honesty and genuineness of his work as a medium."

FREE THOUGHT.

Only a few years ago, within the memory of many of the younger workers, the advocates of free thought were outcasts and socially ostracised. He who dared be so rash as to question the authenticity of the Bible as the "literal word of God, inspired from beginning to end" was immediately placed among the fallen ones and the clergy cut him or her off from the list of those who were considered really among human beings. All kinds of torture was preached by them and everybody except those who believed as they did were condemned to eternal torment.

What changes a few years have brought about. Ideas of old have passed away to such an extent that the world is now talking upon all topics. Even Christian clergymen are considering the question of whether it is all true or not.

Probably no more notable case has occurred than that of Rev. Mr. Cadman of New York City who openly stated in a meeting of Methodist ministers that he did not believe the stories of "Jonah and the Whale," "The Creation" and a number of other statements that he enumerated. The Rev. gentleman was voted more time than the regular allowance and was roundly applauded by his colleagues.

What is sacrilege! Even a Christian clergyman says he does not believe it all.

What a responsible for this? Nothing in the world but the free thought movement that has made it possible for all of these matters to be considered. The careful investigation that has been given to these matters by the leading Free thought advocates has awakened the world and the Higher Criticism is merely an outgrowth of this movement.

We would all like to have the different branches of the Free thought movement work along more united lines, but even in the disjointed, disconnected way they are now working, they are leavening the whole loaf and in time it will rise above the superstitions of the past, changing so-called dreams into the solidly located fact of the present and in the near future we can expect it to give a scientific demonstration of a basic principle for a religion.

Spiritualism is already giving it in its way and all along the lines it is receiving a new impetus. We can hope for much in that direction. Spiritualists should welcome the scientists and aid them in their investigations. Their brains may not be any better than ours, but they have a standing with the world's people that will make their words bear weight.

"The Structure of the Human Bones" COMPLETED.

With this issue the series of articles by Prof. W. M. Lockwood upon the "Structure of Human Bones" is completed. The readers of THE SUNFLOWER have had a treat in thus being able to secure the knowledge of so prominent a scholar as Prof. Lockwood upon a topic of such importance. We know they have been fully appreciated by our readers and we hope to add another series of articles from the same pen in the fall.

To the Editor and Readers of The Sunflower.

From The

Secretary of the N. S. A.

The N. S. A. is moving along with a cheerful spirit, and with determination to be worthy of its name. Just now we are having special attention from mediums and speakers, upon ordination matters, and I beg to be understood in my statement, that while this Association registers (for one dollar for work and trouble of attending to same,) and adds the names of such registered ordained brothers and sisters to its list in the published reports, yet the N. S. A. does not itself ordain anyone, nor does it authorize its missionaries, or auxiliaries to do so. In order to ordain anyone legally before the law, a society must be incorporated by the State authorities of the commonwealth in which it exists. Simply holding a charter from this Association does not qualify a society to ordain anyone, and the N. S. A. has never given such authority.

The library of this institution has been recently enriched by additional works from the noted authors, Petersilea, Colville, Dr. E. D. Babbitt, Dr. J. M. Peebles, Lilian Whiting, Susie C. Clark and others who have our sincere thanks for their generous donations. Upon the office walls hang handsome life-sized portraits of the Fox sisters. These have been painted by a talented artist at a large expense for our Treasurer Theodore J. Mayer, and that gentleman has placed them in the headquarters of the N. S. A. that all who visit here may gaze upon the pictured features of the girls who brought Spiritualism to the world.

We believe that the next annual convention of the N. S. A. to be held in Chicago in October will be a rousing one. Many will attend who do not yet know from experience what a grand affair a Spiritualistic National Convention can be, while many of the earnest workers who have wanted to attend the yearly convocations, will be to the front when the delegates assemble. It is none too early now for the friends to begin to think of it, and to save up their spare dimes towards defraying their expenses to Chicago. A grand time is expected by those who have planned to go, and they will not be disappointed in their expectations.

MARY T. LONGLEY.

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A TRIP TO JUPITER, By Spirit E. V. WILSON, Through the Mediumship of LIDA B. BROWNE.

THERE are many wonderful things on this side of life unknown to mortals. One of them is the knowledge that we have the ability to wing our way or float at will to other circles of life than those which surround this earth. I myself have been permitted to go off on a tour of investigation. I say permitted advisedly, for there are laws which we have to abide by in going from place to place as much as you are circumscribed in your mode of travel. Ordinarily you can go only as fast as your legs will carry you; but if you comply with certain conditions and have the means to pay for the privilege, you can go as fast as electricity or steam can take you.

Likewise over here, if you do as others higher in authority direct and are actuated by the highest motives, you are put in a condition by the concentration of will of many others to go far beyond the earth's spiritual circles and visit those of other planets.

I was given a commission to carry news and be a messenger, in fact, to one of the spiritual circles of Jupiter; it was an experience long to be remembered. I was always of an inquiring turn of mind and had often wondered if there were inhabitants on any other planet except ours. I always thought that it was reasonable to suppose there was, for I thoroughly believed in evolution, and if this little planet had by process of ages evolved life which had passed through the reptilian, amphibian and mammalian processes to man and had perfected him from the naked wild tribes to the thinking intelligent species such as you behold today, why had not other planets many times larger than ours done the same?

They have, my friends, as I have proven, and I want you to believe me as much as you did Stanley's statements when he returned to Europe after his explorations in darkest Africa where no white man's foot had ever trod before.

When ready for my trip, I was with the assembled multitude in front of our College of Learning in the city I have called my home since being on this side of life. Our Professors had some commission of importance to send, and I was selected as messenger, much to my delight. No one begrudged me my good fortune, as I always wanted to go on such a search, and all minds are not turned in one direction, but each to what their mental capacity calls for.

At first I wondered how I would know when I got there, but trusted earnestly in those higher in knowledge and wisdom than myself. My passports or letters of introduction and instruction were in my hands; with the goodbyes and blessings of my friends, I began to leave them far behind. Their concentrated will power seemed to be the motive force for I traveled much faster than I ever did before or could have done by my own volition alone.

I passed by familiar scenes, such as beautiful cities, great stretches of woodland and meadow, running brooks, etc., but gradually left them behind and was encircled in a fleecy cloud with beautiful

tints. I felt rather than saw myself moving and this condition continued 'till at last the cloud separated and I beheld the immense planet with its four moons far below me. It was a sight long to be remembered and I hope to always hold it in my memory. I also beheld the circles or belts around the planet which were peopled with the disembodied as the circles are which surround the earth.

It was the fourth circle that I was to be at my journey's end, and was to deliver up my package of papers to the head Professor of one of their Astrological observatories. How I really found the place I know not. Some might say by instinct but I believe some master mind had me in view or knew of my every movement and directed me by thought. At any rate I easily found the place designated and was welcomed by a throng.

Now these spirits look very much as we do, only larger in stature and on a grander scale of development. They are an older race than we are and have the sciences more exact. I was conducted to the place where I delivered the important document in my charge.

I was not at all fatigued from my trip but was taken by the throng to one of their pleasure gardens where I was invited to rest on one of their divans under the shade of magnificent trees where the strains of sweet music and the singing of birds filled my soul with melody. A feast was prepared to which I was an honored guest and I was welcomed by all present as you would greet a foreign ambassador to your shores. This fete was as real and substantial as any entertainment I ever took part in while in the form and I enjoyed the novelty of new scenes and surroundings.

Very little conversation was indulged in; thought transference seemed to be the way of conveying meaning to each other and, strange to say, I could understand them. I was loath to leave, but felt the imperative call to return, which was done without incident. I may tell you later on of other experiences since coming to spirit life.

Church of the Soul, Chicago.

Erwin A. Rice, President, writes from Chicago: On and after Easter Sunday, April 2, 1899, The Church of the Soul will hold regular services in Kimball Hall, 243 Wabash Ave., at 11 a. m. Sunday School in the same place at 9.45 a. m.

We have secured the return of our regular pastor, Mrs. Cora L. V. Richmond and expect to retain her with us permanently hereafter.

Our new location is a fine commodious hall containing 400 comfortable opera chairs, a fine pipe organ, large room for Sunday School and other desirable conveniences. We begin these meetings under Mrs. Richmond's ministrations, entirely free from debt and with a small balance in our treasury. We have a spiritual teacher of whom we are justly proud, a philosophy which will bear critical analysis and a Church that is worthy of intelligent and liberal support. Under these auspicious circumstances we feel that The Church of the Soul should and will receive that generous support which will soon place it in the front rank among the down-town liberal Churches of Chicago.

Cover Them Over With Flowers.

A Decoration Day Poem.

By W. H. BACH.

"Cover them over with beautiful flowers,"
So sang the bard of our loved ones gone;
"Cover them over with beautiful flowers,"
Give them a thought with our evening's song.
Had you a friend who went forth to do battle?
To fight for his country? To live or to die?
Did he live to come home? Did he die in a prison?
Does he out in the cemetery peacefully lie?

Oh! What a history lies under the sod!
Hopes sadly blasted and lives torn apart;
Life's blood so precious, has been rudely wasted,
Spilled by a bullet sent straight to the heart.
Know ye the hopes and the fears of the loved one,
As from his home for his country he sped
Away to do battle for freedom and justice—
But to be numbered as "one of the dead?"

Turn back your thoughts to the scene of the carnage;
Hear the fierce shriek of the shot and the shell!
Hear your commanders as loudly they order;
Hear the fierce shriek! hear the rebel hordes yell!
Then, as the battle's fierce notes are declining,
And the calm which e'er follows the battle has come,
We hear a low moan—'tis the voice of a comrade,
Singing that sweet song, "There's no place like home."

Home? Yes—his spirit its flight is now taking;
Home? Yes—the home of his hopes and his fears;
Home? 'Tis the home of eternity's ending—
Check now your sorrows—don't break in tears.

Home? 'Tis the last spot his earth-thoughts still cling to;
Home—and his father, his mother, his wife;
Home—and his sisters, his brothers, his children;
Home? But our comrade has reached Spirit-life.

Raise him up tenderly; he's softly sleeping—
Sleeping Death's sleep. Will he wake nevermore?
Yes! In the light of the Spirit-land teaching,
He is not dead; he has just "gone before."
Did the trench deeper—cover him softly;
Wrap 'round his body the Stars and the Stars;
He has done battle for freedom most nobly—
He will not face now the Stars and the Bars.

Place the sod gently over his resting-place,
Right o'er the head place a beautiful flower.
'Tis an ideal spot for a soldier's last resting place;
Here in this beautiful, green, sylvan bower.
Here the old body will rest free and peacefully,
Careless of battle, strife, bloodshed or storm;
The soul has gone onward to land over vernal—
Its eyes have beheld the Spirit-land morn

Now the wild war, with its death-dealing missiles
Has left our fair country—we trust 'tis for good—
It swept from the face of the earth a foul blemish.
By the African slave, its now understood
That a friend he has got, in this great Yankee Nation;

A friend who will treat him as real friends should;
A friend who will give him a kind, friendly greeting;
A friend who will greet him as his brothers would.

When we fought that great battle for freedom and right,
One had a blue coat, and one had a gray;
But as we do honor to dead soldiers' memory,
Think of them jointly—each one in his way.
Flowers for blue coats, flowers for gray;
Sympathy dear, for those left behind;
We can do justice to each soldier's colors;
We can do honor to each, if inclined.

Ah! but the cost of this strife was most fearful—
Thousands went forward who failed to return;
Then, as you meet on memorial occasions,
Place beautiful flowers in each soldier's urn.
"Cover them over with beautiful flowers!"
Cover them over, these heroes of ours;
Chant your songs softly—think of them fondly,
And cover them over with beautiful flowers.

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SPIRIT MESSAGES

—Given in Automatic Writing—

By Spirit SUSAN B. FALES

Through the Mediumship

of LIDA B. BROWNE.

Archibald Burgess.

There is a gentleman now present who wishes to send his love back to his grandchild. She is a Spiritualist and one used to receiving messages, but she has not yet heard from the old man who thought her the apple of his eye, so to speak for he brought her up from a little girl, as parents both died when she was young. She amply repaid the loving care he gave her, by the many acts of kindness she bestowed on him when he was old and feeble and his locks were white. He gives the name of Archibald Burgess, and says his granddaughter is now Mrs. Elizabeth Humphrey of Glens Falls, N. Y.

George Heffron.

A little boy wishes to send word of greeting to his parents and brother and sister both older than he is. Until he took the scarlet fever he was a strong robust child, but that left him afflicted in many ways and he was glad to leave his earthly home for rest, as he thought eternal rest. The pain in his left side caused him such agony at times that rest was all he cared for or sought. His relatives and friends did all they could for him and he wishes to thank them all for this loving care. He is now free from pain and busily engaged in learning all he can and is especially interested in making drawings and fine artistic work of various kinds. His whole soul was given up to admiring the beautiful, and he would often spend hours gazing at pictures when he was not able to run and play. Now he can give all his attention to developing his tastes in this line and is happy. He used to live in Wayport, Ind. and his name is George Heffron.

Clara Watson Baker.

wishes to give her name and says she hopes she will be recognized by her earth friends. She was an ardent Spiritualist and wishes her friends to know that she found the spirit life very much as she expected to. Loving friends were on hand to greet her and take her to the beautiful home they had prepared for her. When she was fully recuperated—that is had thrown off the languor that had encased her soul while robed in the flesh—she began her work in Happy Valley among the little children whom she dearly loves. She likes to have them about her and tries to give them the care and instruction that she wishes earth friends to give to the two little ones she left behind. Her home was in Waukegan, Ill. and she says that she has attended various mass meetings in the west in past years.

Tom Callaghan

says that although an Irishman he was not a Catholic but early in his life knew of Spiritualism by working on a farm belonging to a progressive man. On winter evenings when the chores were done he would get hold of liberal books and papers and read them with delight. The lady of the house used to explain things to him and it is to this worthy couple he wishes to send back his respects and deep regard. He was with them near Yankton, Dakota.



Sunflower Pagoda

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Full line of Spiritualistic Books.
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Daily Papers.

FINE CIGARS.

SUMMER DRINKS.

Fresh Cream Candies.

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Special Notice.

We call especial attention to the fact that in order to secure the benefits of any SPECIAL OFFERS we may make the conditions must be complied with *exactly as stated in the offer*. We cannot change for one without doing the same for all, and that is impossible.

When you send an order, be sure to write your name and address PLAINLY. We now have orders on file that cannot be filled as the names and addresses are not legible.

Please do not send postage stamps unless it is absolutely necessary. Then send only 1 and 2 cent. Postage stamps are not legal tender. We cannot even pay postage on THE SUNFLOWER with them. Small sums of money can be safely sent by cutting holes in pasteboard the size of our silver and sticking paper on both sides. Express and Post Office money orders are safest and most desirable.

Man is as old as God, how? because his body is of the earth, which is eternal, his soul and spirit is as old as the eternal spirit and is a part of that eternal spirit and can never die.

Onset Bay Campmeeting.

Arrangements for the Campmeeting at Onset Bay have been going steadily forward. The season will open Sunday, July 9, and continue until Sunday, August 27.

Onset is one of Nature's most favored and beautiful spots. Here we have a most picturesque bay, dotted with charming islands, surrounded with gracefully curving shores. No other seashore resort can compare with it in size, accessibility and natural attractions.

The shores descend so gradually to the bay that facilities for bathing, boating and fishing are not excelled in New England. The elegant summer villas, beautiful parks and fragrant gardens add not a little to the enjoyment of the visitor.

Onset is in close proximity to other summer resorts and, by means of the boats, Monument Beach, Gray Gables, (the home of ex-president Cleveland) Marion, Mattapoisett and a number of other resorts can be readily reached, while in a few minutes, Crow's Nest, the summer home of the veteran actor, Joseph Jefferson, can be reached.

Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y., N. H. & H. R. R. Excursion tickets are sold from all principal offices in the country. Street cars connect with the trains at Onset Junction for the camp grounds. The steamers make regular trips to Gay Head, Cottage City, Nantucket and Martha's Vineyard, affording a delightful sail on the waters. The shell roads are magnificent for driving and bicycle riding.

The speakers engaged are, Dr. George A. Fuller, Juliette Yeaw, Kate R. Stiles, C. Fannie Allyn, A. P. Blinn, Rev. T. E. Allen, A. E. Tisdale, Sarah E. Byrnes, W. F. Peck, Carrie Twing, J. C. F. Grumbine, Mrs. Resseque, F. A. Wiggin, W. W. Hicks, Mrs. Lease, Susie C. Clark, H. D. Barrett, W. J. Colville and others. J. Homer Altemus, Mr. Wiggin and Mrs. Loring will be the tests mediums while A. J. Maxham will have charge of the vocal music. Instrumental music for dances and concerts will be furnished by the celebrated Middleboro Orchestra. Dances will begin July 1 and continue every Saturday evening until September.

The Woman's Congress will be held August 10, 11 and 12, at which Mrs. Carrie Pratt, of Boston, will preside and the National Young People's Spiritualists Union will hold a convention August 25 and 26, I. C. I. Evans, of Washington, D. C., presiding.

The Headquarters Book Store will be charge of J. B. Hatch, Jr., of Boston. He will carry a complete stock of Liberal and Spiritualistic books and take subscriptions for the Spiritualist papers.

George A. Fuller will be chairman.

If you want an outing, near the seashore, come to Onset. Its eight hotels can accommodate all who will come and the sea air, baths, boating, fishing, etc., will afford an outing and the lectures and mediums in attendance will give you the best kind of an opportunity to investigate the Spiritualistic philosophy and phenomena.

READ THE HISTORY OF CASSADAGA CAMP.

Lake Pleasant Campmeeting.

Mr. Samuel B. Harvey, who has leased the hotel, visited the grounds during the past week to examine the Hotel with a view of making some important alterations which will much improve it. The association has made arrangements with the veteran photographer, Frank Crozier of Readsboro, Vt., to give a series of lectures in August about photography. The Lake and the charming mountain scenery in the vicinity each year attracts scores of amateur photographers, and these lectures will be of much benefit to them, as Mr. Crozier will tell how to make all kinds of photographs; in fact, it will be a veritable school of photography.

Arrangements for summer rates on the railroads are being rapidly pushed, and the \$3.75 rate on the Fitchburg Railroad, from Boston, will be on sale June 1. Excursion rates from other points on that road will go into effect June 15. Two trains a day, each way, are now stopping at the Lake, and cottages are receiving their summer occupants each day. Mr. A. P. Bixby and family, Dr. C. H. Harding and Mr. R. F. Churchill, Mrs. Sabelia Jackson, Mrs. M. J. Stewart and about fifteen more families are already on the grounds.

Calls are being received for tents and cottages. Circulars will not be ready for circulation until the middle of May. Mrs. Mary Lease is to be on the grounds during the last week in August, and arrangements are pending to have the Second Regiment Band there during the same period. Bids are being received for the baggage, grocery and dry goods privileges, and also for the boats. Mrs. May S. Pepper is engaged from August 15 to the close of camp August 28, and Mr. John Slater will be on the grounds the whole season.

A new speaker and a powerful and interesting orator on our program this season is Rev. Frank E. Mason of Brooklyn, N. Y., who comes to us splendidly recommended as a logical, clear-headed thinker.

Any one desiring circulars can address, with stamp,

ALBERT P. BLINN, Clerk
603 Tremont Street, Boston.

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Proprietor.

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Rate \$1.50 per day and upward.

Opposite R. R. Sta., Lily Dale, N. Y. 10-12

New York State Convention.

The State Spiritualists Association held a most enjoyable three days Convention at the Spiritual Temple, Buffalo, April 19-20-21. Each session was participated in by prominent workers and the speeches were interspersed with good music.

The meeting was in charge of Frank Walker, President and Carrie E. S. Twing, Vice-President of the State Association. The speakers were Mrs. A. L. Gillespie, Mrs. Twing, Moses and Mattie Hull, Mrs. Ellis and Mrs. Brewer of Toronto, Can.

All had a good word to say of matters pertaining to our work and the music was touchingly rendered, especially the song "Beckoning Hands" which was sung by three little girls. Miss Paxton, of Hamburg, rendered an excellent violin solo and Miss Regina Adams and Miss Porter rendered excellent solos.

All of the sessions were of more than usual interest and were well attended by appreciative audiences.

N. H. EDDY.

The Sunflower, twice a month 50c.

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.

Dr. F. L. H. Willis is now at his home at Glenora, N. Y.

B. C. Hill writes: "I received PSYCHE and got a message the third sitting. I am well pleased with it."

The next issue of THE SUNFLOWER will be an illustrated Cassadaga Camp edition. See notice on page 4.

Mrs. S. Augusta Armstrong was the principal speaker at the Buffalo Spiritual Society's anniversary celebration.

J. C. F. Grumbine has removed to 1, 718½ West Genesee Street, Syracuse, N. Y. He will conduct a series of classes at Cassadaga Camp in August.

Beginning in September THE SUNFLOWER will be issued twice a month. See announcement on page 5. If each one of our subscribers would send us an additional yearly subscriber we could make it a weekly.

Among the innovations that THE SUNFLOWER will introduce for the benefit of attendants at camp, is a card rack in which spaces for medium's cards will be arranged. Cards must not be over 2¼ by 3¼ to fit the compartments. Mediums can have their cards printed at THE SUNFLOWER office after they arrive at camp and have their cottage addresses on them.

A personal letter from Miss Abby A. Judson informs us that her eye sight is still so poor that it bothers her greatly and sometimes makes it impossible for her to read or write. Friends should remember that she has produced several good books for missionary work and buy them to circulate among their orthodox friends. Her address is Arlington, N. J.

N. H. Eddy has removed to 142 Prospect Avenue, Buffalo, N. Y. Mr. Eddy has the papers and books at the Spiritual Temple and is agent for THE SUNFLOWER. Either subscriptions or advertisements can be left with him and will receive our prompt attention. He is a very successful Astrologer and the readings given by him through the columns of this paper have in every instance brought responses stating that they were wonderfully accurate.

The following quotation from a letter received from Bradford, Penn. speaks for itself: "I went to Houghton's church last night. His text was: 'The good I see in all Religious Denominations.' He went on with each and told the good they were doing and when he had gotten all through except with the Spiritualists he made a long pause, got up more steam and I cannot begin to tell you how he

held it up. He said: 'Not more than a week ago a gentleman, F. Corden White, who stood where I now stand, under the influence of his guide, gave some most remarkable evidences of immortality. 'Friends,' he said, 'there is no use of us closing our eyes and ears to this fact. The sooner we become acquainted, throw off superstition and face facts as they are, the sooner we will become noble men and women.' I cannot begin to tell you all that he said but it was all very favorable."

The following from the *Buffalo Courier* is a token of appreciation of two prominent workers of that city:

"A ceremony as unique as it was beautiful was the celebration last Wednesday evening of the silver wedding of Mr. and Mrs. E. J. Chase of East Eagle St. About forty friends of the family were present. Mr. and Mrs. Chase were married on April 26, 1874, by the Rev. Dr. Ayre of St. John's Episcopal Church. Since that time Mr. and Mrs. Chase have become members of the Buffalo Spiritual Society and they made their silver anniversary doubly interesting by being remarried after the form prescribed by the Spiritual ritual. Mr. Chase, with his daughter-in-law on his arm was the first to enter the presence of the assembled guests. He was followed by his wife, on the arm of their son, L. E. Chase. Behind the two couples came the Rev. S. Augusta Armstrong, the Spiritual minister, who, in a few words, most beautiful in their simplicity and sincerity, rejoined Mr. and Mrs. Chase in the bonds of matrimony. After the couple received the congratulations of their friends, supper was served in the parlors. Mr. and Mrs. Chase were the recipients of many handsome gifts in token of the anniversary."

JUNE PICNIC.

A letter received from Mr. A. Gaston, just as we go to press, announces that the June picnic will be held the 9, 10, and 11. Lyman C. Howe and probably another speaker will be in attendance. There will be the usual Saturday evening dance with the Northwestern Band and Orchestra to furnish music.

Official Program of the
CASSADAGA CAMP
FOR 1899.

JULY.	
Friday, 14,	Moses Hull.
Saturday, 15,	Mrs. Clara Watson.
Sunday, 16,	Moses Hull and Mrs. Clara Watson.
Monday, 17,	Conference.
Tuesday, 18,	Moses Hull.
Wednesday, 19,	Mrs. Carrie E. S. Twing.
Thursday, 20,	Dr. W. W. Hicks.
Friday, 21,	Mrs. Carrie E. S. Twing.
Saturday, 22,	Moses Hull.
Sunday, 23,	Mrs. Carrie E. S. Twing, Dr. W. W. Hicks.
Monday, 24,	Conference.
Tuesday, 25,	J. Clegg Wright.
Wednesday, 26,	Woman's Day, Mary Ellen Lease.
Thursday, 27,	Dr. W. W. Hicks.
Friday, 28,	Mrs. Harnett.
Saturday, 29,	J. Clegg Wright.
Sunday, 30,	Lyman C. Howe, Mary E. Lease.
Monday, 31,	Conference.
AUGUST.	
Tuesday, 1,	Charles Whedon.
Wednesday, 2,	Mary Ellen Lease, Rev. Morgan Wood.

Thursday, 3,	Swami Abhendanda.
Friday, 4,	W. M. Lockwood.
Saturday, 5,	Charles Whedon.
Sunday, 6,	J. Clegg Wright, Cora L. V. Richmond.
Monday, 7,	Conference.
Tuesday, 8,	Cora L. V. Richmond.
Wednesday, 9,	W. M. Lockwood.
Thursday, 10,	Cora L. V. Richmond.
Friday, 11,	W. M. Lockwood.
Saturday, 12,	J. C. F. Grumbine.
Sunday, 13,	Anna L. Robinson-Gillespie and J. C. F. Grumbine.
Monday, 14,	Conference.
Tuesday, 15,	Anna L. Robinson-Gillespie.
Wednesday, 16,	Young People's Day.
Thursday, 17,	Anna L. Robinson-Gillespie.
Friday, 18,	J. C. F. Grumbine.
Saturday, 19,	Hon. E. D. Stark.
Sunday, 20,	Hon. A. B. Richmond.
Monday, 21,	Conference.
Tuesday, 22,	Hon. E. D. Stark.
Wednesday, 23,	Rev. Morgan Wood.
Thursday, 24,	Hon. A. B. Richmond.
Friday, 25,	Lyman C. Howe.
Saturday, 26,	Lyman C. Howe.
Sunday, 27,	Rev. Morgan Wood.

George H. Brooks, Chairman.

The above is copied from *The Cassadagan*, the official paper of the C. L. F. A.

THE
GRAND
HOTEL

Lily Dale, N. Y

The Only Large Hotel

On The Association Grounds.

Open Day and Night.

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The Grand is on the Cassadaga Lake Free Association Camp Grounds. Nowhere are the Surroundings more conducive to Healthful Rest than here; everything invites to give Freedom from Care and all the arrangements lead to the

Attainment of Complete Mental And Physical Repose.

The Grand is a Delightful Home for Those Seeking Health and Recreation.

The Bath And Billard Rooms Are in Close Connection; The Auditorium For Speaking And Dancing

a distance of only two hundred feet, one hundred feet.

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Reserve Your Rooms in Advance.

Rates According to Location. ALWAYS REASONABLE.

Address all Communications to the Manager,

Mr. F. E. Cooke,
Lily Dale, N. Y.

NEWS AT LILY DALE.

The warm spring rains and bright sunshine have brought about a great change in the appearance of the camp grounds since our last issue. The trees are all leaved out, flowering shrubs in bloom, while the woods in the vicinity are full of wild flowers of many different varieties.

Every day has brought its additions to the residents while a number of visitors have enjoyed a short stay on the grounds.

VISITORS.

Are H. L. Raynor and family, Miss Nellie Northrop, Mr. Mather, Mr. and Mrs. Truman Allen, Mr. Wright, Mrs. and Miss Bartlett of Dunkirk, The Misses Allen, of Fredonia, Mr. Beebe, of Hornellsville, William Allen, of Kingsville, O., Mrs. Conant, of Jamestown, Mr. Chittenden of Bedford, Conn. Dan Read called on his way to Jamestown from Buffalo where he has been attending Dental college and W. H. Thompson spent a few days with friends and a number of others have been here for short visits.

ARRIVALS.

F. Corden White and wife and the Campbell Brothers have arrived and opened up their homes for the season. Both parties report successful winter's work. Ion Carroll returned from his winter's tour with his theatrical troupe.

Mrs. Todd returned from her winter's visit, Mr. Baleel and family have moved into one Dr. Hyde's cottages temporarily and will soon build a home here; Miss Keenan and Mr. and Mrs. Brewer are occupying Miss Keenan's cottage which is being remodeled, a nice veranda being built and internal improvements made. Mrs. Woods has returned and opened her cottage on Third Ave. Mrs. Renner and granddaughter have come for the summer.

OUT OF TOWN.

Mrs. Smith and Mr. Green returned from a business trip. Mr. Green is quite sick at his home. Mr. Bowers and Miss Nettie, Kimmy have returned from visiting friends in Ohio. Mrs. Pettengill made a short trip to Cleveland, combining business with pleasure.

Mrs. A. E. Read was called to Ohio by the serious illness of her mother. She writes that a change for the better has taken place and that she will return soon.

IMPROVEMENTS.

Many improvements in the way of painting, papering, additions to cottages and some sales of cottages are in progress. Among the first are Mrs. Sage, Judge Baillet, Nellie Warren, the Campbell brothers, F. Corden White, and doubtless many others to whom our attention has not been called.

Among the great improvements in the way of beautifying the grounds in the immediate vicinity is the removal of the old toboggan slide at the south end of the Leolyn Grounds. It was taken apart and moved to Chautauqua Point. By this purchase Mrs. Pettingill secures a clear view of the Lake south of the hotel. Miss Ford, of Dunkirk, made a business trip and as a result the Leolyn will be furnished with a complete new service of dishes. The Leolyn Hotel announcement has been issued. It comprises a neat booklet of sixteen pages and cover and has some exceedingly handsome views of

the hotel and its surroundings as well as a description of the immediate vicinity. Copies can be had upon application. The Leolyn is certainly an up-to-date hotel and Mrs. Pettingill deserves great credit for the extensive improvements she is making in providing such an addition to the surroundings of the Camp Grounds.

The Iroquois has also issued a neat announcement and bill of fare.

MISCELLANEOUS.

The fishing has been unusually good this spring and many people are out every evening.

The sides of the Auditorium have been taken down and the roof repaired. The grocers are laying in a supply of goods in anticipation of the increased trade coming in the near future. Water has been pumped into the tank so that a plentiful supply is at hand for all purposes. Many plants are being put out and much beautifying it that direction is anticipated.

There will be a May Dance and entertainment in the Auditorium Thursday evening May 18. Damon's Orchestra, of Dunkirk, will furnish music and a May Pole Dance will be a feature.

Mrs. Blanche Foot left for Buffalo and expected to go on to St. Louis, Mo.

The trains have changed to the summer schedule arriving from the North at 9:28 a. m. and 6:38 p. m., from the south at 10:45 a. m. and 6:33 p. m., leaving Dunkirk and Jamestown about 40 minutes earlier. Sunday trains arrive from the south at 10:45 a. m., from the north at 5:32 p. m. Later two special trains will be run in each direction.

F. E. Cooke visited Camp Sunday May 14. He announces that the Grand Hotel will be opened ready for the reception of summer guests before the June Picnic.

Through Death to Life.

Since our last issue several Lily Dale attendants have passed to the Great Beyond. Mrs. Olive Lewis Grassie known to the literary world as "Lewise Oliver" who passed to higher life April 24. She had been a regular attendant at camp for a number of years, and for the past three had made it her home. She has been in ill health for several years but her nature was such that she bore it with great fortitude and even while quite sick wrote some beautiful poems. We will all miss her at the coming camp.

Another old resident passed away April 23 at Corry, Penn. Mr. J. H. Rathburn, whose home has been on First Avenue for a number of years, answered the call to come up higher. Old age, with its consequent weakness was the principal cause. He was "only waiting" for the summons and was anxious for the time to come when he might join his companion who passed away four years ago.

Mrs. Flora S. Jackson, wife of Cap't Mason Jackson, passed away at Milwaukee, Wis., May 6. She had been a great sufferer, especially during the past year. The services were conducted by Mrs. Cora L. V. Richmond.

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Furnished Cottages for Rent

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two Five Roomed Unfurnished Summer Cottages on 2nd Ave., Lily Dale, N. Y. For Particulars Address. Ellen J. Gay, Linden, N. Y. 10-12

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A. C. White, Manager.

Lily Dale is a Summer Resort, beautifully situated on the shores of two of the

CASSADAGA LAKES,

half way between Jamestown and Dunkirk, on the Dunkirk, Allegheny Valley and Pittsburg Railway and is the R. R. Station of the

Cassadaga Camp Meeting.

The Leolyn Hotel is situated within one block of the station, about half a block from the entrance to the Camp Ground and is surrounded by a beautiful grove of 23 acres with the Middle Lake to the West and South of it, the boat landing being less than one hundred feet from one of the Hotel entrances.

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CLASS
HOTEL**

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**The Leolyn
Is a Hotel
With All The
Comforts of a Home.**

National Young Peoples Spiritualist Union.

Third Quarterly Report of The President of the N. Y. P. S. U.

As will be observed by the report of the Secretary, arrangements have been made to hold our Second Annual Convention at Onset Bay Camp, August 25 and 26 next; arranging for this has been the principal work of your officers during the past quarter, as relative correspondence has been conducted with various parties. As this convention will be of vast importance to our movement, and questions of vital interest to our work are to be acted upon at that time, my present report will briefly outline that work so that we may carefully consider the various issues prior to our assembling.

The question of lowering the age of membership has been urged, and this is an important matter. In our last report we brought this question forward and requested that it be lowered to fourteen or even to twelve years. There are several divergent views on this question and it should be argued without delay.

Another most important matter, which has been discussed pro and con by the National Spiritualists Association for several years, is a "Declaration of Principles," but which that Association has deferred from time to time, although recognizing its importance to the Spiritualistic movement. Shall we make a stand for ourselves and place our fundamental principles on record, or is such a radical position inadvisable at the present status of our organization?

The question of providing music for the weekly gatherings of our local Unions is to be considered. A special committee was appointed by the last convention, of which Miss Susie B. Hayes, 114 N. Franklin St., Titusville, Pa., is chairman. All persons interested in the subject of adopting some selection of music which may be universally used at all of our meetings should at once correspond with her, so that she may be enabled to intelligently report upon the wishes of the members.

The adoption of an emblem (or button) will be considered. We need an appropriate emblem by which our members and sympathizers may be known, wherever they may be. This work is under the supervision of Mrs. Rozella Lauferty, one of the members of the Board of Trustees, whose address is 320 E. Main St., Van Wert, Ohio. We know that our young people have the ability to draft appropriate designs for an emblem, and we earnestly ask that they do so and forward such drafts to Mrs. Lauferty. These designs will be numbered as soon as received and presented to the convention for further consideration and the adoption of that deemed most acceptable. In all probability one or two will be selected and copies printed in THE SUNFLOWER prior to the convention, that is in the issue of August 15, if not before.

Of course there will be the selection of officers to guide our course of procedure during the coming year, and as these officers are our standard bearers great care and deliberation in their selection is essential. They should be workers and representatives as to their choice. The services of the present officers all terminate with the coming convention.

Notices of all amendments to the Constitution must be submitted to the Secretary, in writing, at least thirty days prior to the assembling of the convention, therefore during the present year must be in the hands of the Secretary on or before July 25. This fact should be borne in mind if any one has any amendments they care to submit, for consideration at the coming convention.

Various other matters than those mentioned will doubtless be brought forward for discussion, and we ask that as far as practicable they receive pre-consideration.

We wish to make the convention memorable and it is desired that each person interested should become an individual member and also endeavor to obtain others. The present members should see to it that their dues are paid in proper time so that their names will not, under any circumstances, be dropped from the roll. Those who may have reached the age limit should still keep their names on the roll of honor, even though they may be disbarred from active participation in the convention. The dues are only fifty cents a year.

We wish all to remember and to mention the fact to others, that our next convention will be held at Onset Bay Camp, Onset, Mass., August 25 and 26.

I. C. I. EVANS,
1352½ B. St., S. W., Washington, D. C.

Third Quarterly Report of the Secretary of the N. Y. P. S. U.

Progress may be reported for the past quarter along the several lines of work of this Union. Correspondence has been somewhat less than in previous similar periods of time but on the whole of an encouraging nature.

The Indiana State Agent, Mr. Lester Teegarden, sends report of good work accomplished in that section and we hope to hear from others ere long to the same effect.

The Constitution of the Union requires that the Board of Trustees decide upon the meeting place of each convention by the 1 of April of each year. Onset, Massachusetts, one of our large camp meetings, has been selected for the next convention. Two days will be devoted to this work, Friday and Saturday August 25 and 26. We wish our second annual convention to be a large and representative one and hope every member will make an effort to be there. The management of the camp has been most courteous to us, making concessions in our favor wherever possible, thus rendering us much aid. Mr. Walter I. Prentiss, a trustee of this Union, has been appointed local manager for the convention. Communications in regard to local matters may be addressed to him for the present at 314 Park Ave, Worcester, Mass.

Notifications of dues and convention will be sent in due time to the members. Dues are payable and acceptable now as well as later. Receipts for the same will be promptly forwarded to the remitter.

Let us hear from you within the next few months in regard to the cause in your locality and its needs especially, that action may be taken in the coming convention for the advancement of the Cause and humanity.

FINANCIAL REPORT.

February 1 to May 1, 1899.

Balance on hand Feb. 1	- - -	\$2.21
—RECEIPTS.—		
Mar. 6 I. C. I. Evans,	- .50	
" " Miss A. M. Steinberg,	.50	
" 13 W. I. Prentiss,	.50	
dues to August 1899.		
" " Leola M. Prior, Commission on		
Subscription to Sunflower,	.10	
		1.60
	Total	3.81

EXPENDITURES.		
Mar. 7 Paper seals	- .20	
" " Printing charters	4.50	
Apr. 28 Stamps Sec'y office	.50	
		5.20

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The Czar, The Peace Conference and Arbitration.

IN one of the crowded conferences of Casadaga Camp in 1893, the question for discussion was: "What can Spiritualists do to make their philosophy practical?"

The writer, in a few words, stated that she believed a better education would come to all to promote and support arbitration for settling disputes between nations and people, in all things, and if the chairman would permit, would present a resolution.

The resolution was presented as follows: "Resolved that we, as Spiritualists, do commend and will support all agencies that will tend to promote the use of arbitration, instead of war to settle difficulties. That we most heartily approve the Act of Congress at its last session in favor of arbitration, and request the Board of Trustees of the C. L. F. A. to set aside one day of its session as a Peace Day during which peace principles and arbitration shall be the theme; and further resolve that we request them to approve the sending of one or more delegates to the Peace Congress in Chicago."

With one accord the assembly voted these resolutions and the Chairman was requested to present the matter to the Board for action; but no day has been set aside as a Peace Day.

About that time, at a meeting held in Library Hall, the writer prophetically stated that the various nations would come into some agreement for arbitration before this century closed. The Czar of Russia, representing the material and spiritual forces of his Empire, has made the call. It did not come from this Republic, neither did it come from the so-called Progressive Element or from the Christians. It comes from the Greek Church. By it that church proves itself to be in the ascendancy and the Czar of Russia represents the leading Nation in the World's progress.

MRS. H. T. STEARNS.

The following statistics from India will be a revelation to the people who are sending money to convert the "heathen."

Reports, recently issued, show that the proportion of criminals, according to nationality and religion is as follows:

European Christians,	1 to every 274.
Euro-Asiatics,	1 " " 509.
Native Christians,	1 " " 709.
Hindu Brahmins,	1 " " 1,361.
Buddhists,	1 " " 3,787.

The Euro-Asiatics are the children of European fathers and Native mothers. It will be seen by examining the above that as we go back towards the primitive religions of the people, the proportion of criminals decreases. In other words, there are 14 times as many criminals, in proportion to their number, among the European Christians as there are among the Native Buddhists and five times as many among the Native Christians. This is a sad commentary on the missionary efforts of the Christian world.

It has been suggested that we let "heathen abroad" alone for a while and attempt to convert the "heathen at home;" but if this is to be the effect, it would be better to let matters rest as they are.

AMONG THE BOOKS.

THE SUNFLOWER will be pleased to review books where "press copies" are sent for that purpose; if found desirable, we will advertise them for sale.

APPENDIX TO HEBREW AND CHRISTIAN Mythology.

Judge Ladd takes the ground that the Christ of the New Testament can be treated as a real being only in the face of history and the Higher Criticism. From the point of view of history, he holds, the personality of Jesus fails to appear, and our author believes him to have been a compound of the various older myths and messianic characters. Judge Ladd examines the points upon which the church relies to prove the existence of Christ, and repels them on legal and rational grounds. Price 20 cents.

LIVE QUESTIONS

is the title of a book of over 1,000 pages by John P. Altgeld, ex-governor of Illinois. It contains the author's speeches upon the live questions of the day and refers to matters of general moment from his point of view. Strikes, panics, labor organizations, in fact, all the matters that have attracted the attention of the people during the past few years.

People who wish to see the stand taken by all sides to this great controversy will be able to learn the stand taken by this party by reading Live Questions. Price, cloth bound, \$2.50.

All the above books are for sale at this office.

The Aetna Publishing Company has recently issued several books among them being "Seven Lessons in Astrology" "White's Heliocentric Ephemeris," "Echoes from the Spirit World" and "Medical Astrology" by Frederick White and R. Hollingsworth. The first consists of seven lessons in the principles of Astrology and sells at 10 cents. It answers a number of questions that beginners in the study of Astrology are continually asking.

The second is a Heliocentric ephemeris of the position of the Planets, calculated from the meridian of Greenwich at noon. It also contains general information concerning the moon and the probable effect upon the stock markets. Price, 25 cents.

The third is a series of communications principally from a spirit purporting to be James G. Blaine, received through a device resembling the Ouija Board, and having reference to our finances and general matters pertaining to the people and government.

Whatever may be the opinion of any of the readers it makes interesting reading Price 10c.

RUBAIYAT OF OMAR KHAYYAM.

Of this the Publishers, The Truthseeker Co., say: "Heretofore Omar Khayyam has been known only to a few who cultivated him as a literary fad and recognized FitzGerald's interpretation as a marvel of felicitous translation. But he should be known to and read and circulated by Freethinkers, for the old Persian poet is preeminently one of us. His protest and satire against the dogmatic religion of his time and country is equally applicable to our time and country, for superstition is the same in all races and climes and the Christian superstition is borrowed from Omar's day and generation and from other queer religious developments of the human mind. Our little edition has the introduction necessary to present him to the non-oriental student, and the notes which make the verses plain. All Liberals should have this poem, and they will find it will bear reading and rereading. Price 10 cents.

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If a Man Die, Shall he live Again, 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
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The Religion of Spiritualism, Watson,	1.00
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The Truths of Spiritualism, E. V. Wilson,	1.00
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A Christian Preacher tells what he does not know about Spiritualism.

NOT long since, Rev. E. P. Herbruck, pastor Trinity Reformed Church of this city, announced through the Canton papers that he had something special to say to his congregation touching Spiritualism and that he would on the following Sunday evening take for his subject "A friendly word on Spiritualism." The writer having read this announcement decided to attend that service and to, if possible, learn what Rev. Herbruck had to say; therefore, at the appointed hour he put on his Sunday-go-to-meeting clothes and hired himself to a Christian Church, the first time for many a day, in fact, since he attended the funeral services of a brother Knight of Pythias who passed to the beyond several years ago and whose funeral was preached by Rev. Herbruck in the same church and from the same pulpit he at the present fills.

Being pleased with his funeral oration (he being quite liberal) the writer expected the same degree of liberality to be shown upon this occasion, but, is sorry to say, his expectations were not realized. After a few preliminaries Rev. Herbruck launched out on the tricks of the fakir and judging from the ease and celerity in which he explained the fakir and magician tricks, he is well versed in legerdemain. After consuming fully a half hour in an attempt to explain the manner in which the phenomena of Modern Spiritualism are produced, such as table-tipping, slate writing, materialization, etc., and making a sad failure of the whole, he then said to his hearers that a small percent of phenomena claimed to be produced by the spirits of the so-called dead might be genuine and, immediately after making that admission, he turned to his congregation and advised them to keep out of the seance room if they did not want to be humbugged nine-tenths of the time, since Moses Hull, he claims, made the remark that nine-tenths of the so-called spirit phenomena was obtained fraudulently or, in other words, were spurious.

I do not know, nor do I believe, that Brother Hull made such a remark and even if he did it would be pretty hard for him to prove it. Rev. Herbruck closed his remarks by again cautioning his congregation to let Spiritualism alone, claiming that it had never done anything for the betterment of the World. He also said to them, "Why should you want to know a thing that you should not know; a thing that is forbidden?"

It is a well known fact to me, and it may be to him, that some of his congregation have been attending seances held in Canton and have received loving and consoling messages from their so-called dead friends whom, they thought, had gone to some foreign clime never to return. These facts and this knowledge is an eye-opener to the Christian and invariably puts him or her to thinking. After the services were over Mrs. Lottie R. Lyon a lady of this city and a good Spiritualist, as well, and whose husband is a trance medium, stepped up to Rev. Herbruck while yet in the church saying to him that she was a Spiritualist, giving him her name, telling him she lived in

Canton and then put some questions to him he could not answer and as a result of which that Rev. gentleman turned red in the face, was somewhat angry, and, no doubt, felt keenly this lady's ability to defend the cause of Spiritualism.

"They may kick it, they may cuff it
And abuse it day by day,
But this truth they cannot kill
Since 'tis here and here to stay."
E. R. KIDD.

Canton, Ohio.

THE LITTLE WANDERER.

By ALICE A. GIBBS.

A little wanderer came one day
Up to my door and said:
"Please miss will you give to me
A little piece of bread?
I did not like to ask for it,
But if I may from you
Just have a tiny little piece,
I'll stand my journey through."

My heart was touched; I turned
And looked into those pleading eyes,
And asked where he was going to
For surely God so wise—
Would never lead this little lamb
Away from home and mother,
Unless his foot-prints in the sand
Some sorrow told another.

His weak and trembling little voice
Broke forth with greater gladness,
A smile at once lit up his brow
And swept away the sadness.
He cried: "Oh lady! is it far,
The place that they call heaven
And can I go and back again
Before the hour of seven?"

"No one has asked me that before;
I feared this road was wrong;
But now I think I'm nearing it
And you will help me on.
My mamma is awaiting there
For me and papa too.
I thought if I could find the way
I then could help him through."

"Mamma she rode in a big hack
But that came back you see
And now she cannot walk so far
To tell papa and me.
But I can rest and then come back
'Twill make papa so glad;
I do not think he knows the way,
He seems so very sad."

"And when he went to work today
And came and said good bye,
I felt his tears but did not say
What I was going to try."
I took his little hand in mine,
Placed on his cheek a kiss,
And said: "The bread you must have first;
And then we'll talk of this."

When I returned he calmly slept;
I waited 'till he woke;
And o'er his little body wept.
'Till all at once he spoke:
"I dreamed mamma came home again
And said that I must wait
For by and by she'd come to us
And open wide the gate."

"And then the way I'd see so clear—
I guess it all is true,
I'm sure it was my mamma dear,
And she will tell you too.
And now I guess I'll say good bye
And home again I'll run
And wait to tell papa my dream,
When he from work does come."

"And he will cry no more I know
As he has every day,
But hold me close, and feel its true,
And then we both will pray
The time will not be very long
Before mamma will be,
So she can come and show the way
To papa and to me."

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THE STRUCTURE OF HUMAN BONES.

By PROF. W. M. LOCKWOOD

THE development of the human embryo, through the successive changes from the filamental or spermatozoon articulation, until it acquires the human form or type, is one of the most complex and obscure processes known to the careful and scientific investigator of the principles of natural evolution. The formative principle of the human, when functioned with normal vitality, promotes changes in the anatomical structure of man that are unknown to chemical reactions outside of the laboratory of animal life.

Under the influence of abnormal function equally obscure changes occur, transforming the system of natural development, into the discord of malformation and unrythmic structure. It is not our purpose to indicate the successive stages of change and growth as is witnessed in the investigation of human embryology, but rather to trace the gradual development of the osseous anatomy in its relation to bone organization.

As soon as the embryo has reached the realm of the human, in type, the organic matter outlines a bed or basis for future evolution of the bones.

It appears at first as a mere primitive stripe or outline, as though the artist had merely sketched in the matrix the track which in coming time would contain the skeleton. This embryonic skeleton or tract, evolves within its structure what is known to the anatomists as hyaline cartilage, a peculiar substance, transparent and glassy in appearance and exceedingly flexible.

Bone making begins by depositing bone granules at certain and regular points; each point being a center for ossification there being a definite number of these centers in each bone process.

The work of bone making commences in the clavicle (collar bone) about the second month of fetal life, and shortly after it appears at various points in the general anatomy. The centers of ossification in the long bones appear in that part of the shaft known as the diaphysis. This word is of Greek root and means "I rise between" meaning that ossification is taking place between the articular ends of the bone. After this process is well under way, ossification appears in the secondary centers, called "The Epiphysis." This word also is of Greek root and means "I grow." At a still later period other centers promote tuberosity, and all of the many mechanical forms belonging to, and qualifying the osseous skeleton.

It is claimed that the first epiphyses to appear is that of lower end of the femur, (thigh bone) and it is the only one obtaining at birth. Eventually the articular ends of the bone and the main shaft are separated by a thin disc of cartilage, called, Epiphyseal Cartilage, and they do not unite by ossification until the human has reached the age of twenty-five years.

A strange freak is observed in the epiphyses first to appear as it is the last one to unite in bone structure.

An artery known as the "nutrient artery" arises in the epiphyses and contri-

butes most to the growth, length and general formation of the bone. So it will be seen, that the growth in length in the arm arises from the centers in the shoulder and wrist, while those of the leg are promoted by the epiphyses located in the knee. Hence it will follow that growth in length will be arrested, if the epiphyseal cartilage be changed by inflammation or suppuration, or if the inflammation becomes acute enough to promote premature ossification. The degree of shortening of the leg or arm will depend upon which cartilage is involved, and whether it is fully destroyed or not. The widened part of the shaft called the juxta-epiphyseal portion is a very important part of the bone since it is the seat of the greatest physiological activity, and the zone for all diseased processes.

In the presence of these great reactions in the laboratory of human development, it seems strangely gross and inconsistent to hear people talk about over-ruling power and intelligence that is supposed to lie behind and promote all the changes incident to man's evolution. As though a God that men like to worship, had a disposition or caprice to shorten one limb of an unborn child by establishing abnormal centers of growth in bone formation and took pleasure in inducing hump backed deformities and brainless idiots, worshipful tokens of "his handiwork." When will the human be educated away from these pagan ideals—when will he learn the truth? When will he pay the tribute of attention to that which promotes his normal welfare and evokes his anatomical perfection, and cease to worship at the shrine of the supernatural and harvest pain and humiliation at the altar of the gods of ignorance?

A more widely diffused knowledge of human anatomy and physiology, would go far to liberate the intellect, discovering to man that his environment is one of Spiritual reactions, which as invisible modes of motion promote the changes incident to human existence. If an omnipotent God inaugurated this order of chemical forces as the means by which he operates nature, then he is the author of it and the original cause of all that is; and it is a question of paramount importance as to the extent the human has a right to set aside or controvert the abnormal expression of God's order of things. But if, on the other hand, nature is discovered to be automatic in her expressions, that she exists through the continuous principle of action and reaction of invisible forces of spiritual character and substance and that the welfare and happiness of the human increases as he is able to live in accord with what these rhythmic principles promote when understood in their integrity, if this fact be a cosmic truth, let us turn our attention to the honoring of humanity by analyzing and extending these truths upon which human progression depends. Let us cease to honor pagan ideals and commence to honor man by an analysis of all that enters into, and promotes human pain and suffering and the demonstration of all that leads to a broader and clearer conception of man's environment and extends the boundaries of human knowledge.



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HISTORY OF CASSADAGA CAMPMEEETING.

The June Picnic for 1883 was held on the 9 and 10. The speakers were O. P. Kellogg and Cephas B. Lynn. The camp session opened August 4, and continued until September 2. The speakers were Lyman C. Howe, Clara Watson, George W. Taylor, A. B. French, W. W. King, J. Frank Baxter, Mrs. R. S. Lillie, Anna Kimball, O. P. Kellogg, Mrs. A. H. Colby-Luther, Hudson Tuttle and Mrs. Nellie J. T. Brigham.

At the stockholders' meeting the following Board of Trustees was elected: Thomas J. Skidmore, Mrs. Marion H. Skidmore, J. B. F. Champlin, C. B. Turner, E. W. Bond, Linus Sage and M. R. Rouse. Mr. Skidmore was elected as President and treasurer and Mrs. Skidmore Vice-President. Ida M. Lang acted as secretary. C. B. Turner was selected as Superintendent of the Grounds. Miss Hattie Myers conducted the Lyceum. The receipts of the meeting were \$4,491.43; Expenses, \$4,766.41.

The June Picnic of 1884 was held June 7-8, the speakers were O. P. Kellogg and Mrs. R. S. Lillie. The camp opened July 26, and closed August 31. The speakers were Edgar W. Emerson, George Chainey, R. S. McCormick, Dr. J. H. Randall, George W. Taylor, Mrs. R. S. Lillie, Mrs. Clara Watson, Mrs. E. C. Woodruff, Mrs. Nellie J. T. Brigham, Mrs. Anna Kimball, J. Frank Baxter, Lyman C. Howe and A. B. French, while the Lyceum was conducted by Miss Hattie Myers.

The annual meeting was held August 30 and resulted as follows: Thomas J. Skidmore, President and Treasurer, E. W. Bond, Vice President, Mrs. Marion H. Skidmore, M. R. Rouse, C. B. Turner, A. Gaston and A. H. Frank. Ida M. Lang continued to act as Secretary.

The receipts were \$4,095.32; expenses, \$4,190.25.

The June Picnic of 1885 was held the 6 and 7 the platform being occupied by O. P. Kellogg and Mrs. Lillie. The camp convened August 1 and closed August 30. The speakers were Elizabeth Lowe Watson, Nellie J. T. Brigham, Rev. Samuel Watson, Jennie B. Hagan, Mrs. H. S. Lake, Mrs. S. E. Bishop, Mrs. R. S. Lillie, J. Frank Baxter, R. S. McCormick, Edgar W. Emerson, O. P. Kellogg, A. B. French, W. J. Colville and Lyman C. Howe. Mr. Howe also acted as chairman. Music was furnished by the A. Grattan Smith Family, John T. Lillie, and Mrs. Ollie Denslow. The Lyceum was in charge of Mrs. M. E. D. Sperra.

The election of officers resulted as follows: President and Treasurer, T. J. Skidmore, Vice-President, E. W. Bond, Trustees, A. Gaston, Mrs. Marion H. Skidmore, H. L. Rowe, C. B. Turner, M. R. Rouse, with Ida M. Lang as Secretary. Damon's Orchestra, of Dunkirk, N. Y. furnished instrumental music.

The receipts were \$4,093.14; expenses, \$4,031.62.

In 1886 the June Picnic was held on the 5 and 6, the speaker being Charles Dawborn. The camp session was from July 31 to August 29. Mrs. S. E. Bishop, Nellie J. T. Brigham, Jennie B. Hagan, Mrs. H. S. Lake, A. B. French, R. S. McCormick, Walter Howell, Lyman C. Howe, J. J. Morse, O. P. Kellogg, G. H. Brooks, J. Frank Baxter. The meetings were presided over by George H. Taylor and R. S. McCormick. Mrs. E. W. Tillinghast had charge of the Lyceum and continued to occupy that position until 1895. Instrumental music was furnished by the Northwestern Band, of Meadville, Pa.

At the annual meeting business pertaining to the management of the ground received attention and the entire board of trustees was re-elected, the same officers being retained with the excepting of the secretary which office had three incumbents this year.

Many improvements were instituted this year. The booths were removed and the stores moved to more suitable locations, the hotel was enlarged and improved and many other changes took place.

The principal addition to the grounds at this time was the Library which was founded through the united efforts of a number of workers headed by Mrs. Skidmore and Walter Howell, which will receive more detailed attention in a separate chapter.

The receipts were \$5,095.35; expenses, \$4,190.25.

The June Picnic of 1887 was held the 11 and 12, Mrs. Lillie occupying the platform. The camp opened July 30 and closed September 4. Lyman C. Howe, J. Frank Baxter, Walter Howell, W. J. Colville, A. B. French, R. S. McCormick, Dr. J. C. Street, Jennie B. Hagan, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie and H. S. Lake were the speakers, Dr. Street and George W. Taylor acted as chairmen. The receipts were \$8,308.81.

At the annual meeting of the stockholders it was decided to purchase the grounds laying to the north of the ground then owned by the association which was done, the sum of \$2,500.00 being paid for eighteen acres.

The election resulted in the choice of T. J. Skidmore, M. R. Rouse, W. J. Innis, C. B. Turner, A. Gaston, H. L. Rowe, and Mrs. Marion Skidmore as members of the Board of Trustees. Mr. Skidmore declined reelection as President and Mr. A. Gaston was selected and has retained the office up to the present time. Mr. Skidmore consented to continue as treasurer which office he still retains. Mr. A. E. Gaston was selected as secretary.

Before the meeting of 1888 convened, H. L. Rowe having passed away J. W. Dennis was selected to fill his unexpired term. He, with J. W. Innis, began the construction of Library Hall in the spring of 1888.

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The Message of Spiritualism.

WHAT is the message of Spiritualism and of the Spiritual Philosophy to the modern world? Should the great body of sincere and convinced Spiritualists hold themselves accountable for the delivery of their message to humanity?

The first message is the assurance of individual continuity of existence. This involves the eternal endurance of the spirit of each and all, for weal or for woe. The conduct of life involves consequences. As free causes we are held to an account for every action of our lives.

As those who apprehend a consistent philosophy of the Universe, it is our duty to proclaim its truths.

First—The unity of that attraction and Central Spirit Sun, which holds control of all Immensity, comprehending in its own inner life, Light, Love, Knowledge and Goodness.

That Light which is the guide for all human souls.

That Love which "suffers long and is kind."

That Knowledge which enables the soul to realize itself. Apperception is by the power of Divine Knowledge; knowledge is by consciousness.

Goodness, the attraction upward to the One All Good, enabling us to overcome our evil with goodness.

We know that Light is God; The Soul of Conscious Being; that matter is the substratum of Nature's seeming. As the Cosmic Philosopher states it in the description of Transfigured Realism. We claim that matter does not exist as *matter*—(but perhaps as darkness)—save in relation to our intelligence, since what we mean by matter is a congeries of qualities, — weight, resistance, extension, color, etc. — which have been severally proved to be merely names for divers ways in which our consciousness is effected by an unknown external agency.

Take away all these qualities and we freely admit, with Idealists, that the matter is gone; for by matter we mean the phenomenal thing which is seen, tasted and felt.

But we nevertheless maintain, in opposition to the Idealist that something is still there — which to some possible mode of impressibility, quite different from conscious intelligence, might manifest itself as darkness, or as something wholly different from and incomparable with conditioned matter, but which to anything that can be called human intelligence must manifest itself as matter.

What we refuse to admit is the legitimacy of the Idealists inference that the unknown reality beyond our sense consciousness does not exist; and equally we refuse the Materialist's inference that intelligence is the accidental creation of unconscious darkness, or matter.

Absolute Intelligence is Luminous. It is the light of life. It is the Divine mind. It is God. It is the Spirit of life is man.
JOHN P. COOKE.

The eternal past, the eternal future and above all the eternal now is all we have and are sure of.

All Members of the
SUNFLOWER FAMILY
Should Read The First Column on Page 5.

Man's Origin and Destiny.

By the "Old Philosopher."

IN WRITING this article, or upon Man's Origin and Destiny, it may be well to write an explanation of the origin of all life, either vegetable or animal life. But we can only go back to the great forces and intelligence of nature is the origin of all things, in the sense that the one great mind of the universe is the soul of the universe, but not the creator of matter any more than the creator of spirit and soul. To begin with no life either vegetable or animal can manifest upon the earth without the life giving touch of spirit and the life force of spirit cannot produce any life without the proper condition.

For instance, if you wish to produce and grow a field of wheat, you first put your land in a proper "chemical" condition with manure, phosphates, etc., then you sow your seed and cover it up in the dark and you have in accord with nature's laws produced a chemical condition whereby the life giving forces of nature can come in contact with it and produce a crop. Do you wish to raise a child or any animal, you must follow the same natural law as far as the chemical conditions goes or you cannot bring forth animal life.

What about the soul or the intelligence? There is in all the universe one universal intelligence or soul force, that permeates and touches all things, and just as soon as the nervous system and the brain become active enough under the power of life giving spirit, which causes all vibratory action in the little animal brain then the one mind or one soul, ever present acts upon the brain and nerve formation, and just so much as we use or they used by this ever present intelligence, or the one soul of the universe, just so much soul we have and no more, and a man can lose his soul. For instance suppose he became a sot in the gutter, so degraded that he could not use his brain, nor could it be used by the universal soul, would he not have lost his soul for the time being? Surely he would. After man has lived 50, 60, 70 or 100 years on earth his material body becomes worn out; at last he lays it down in mother earth and thus his freed spirit or astral body is freed from the earthly habitation, but as his spirit is or has been the active force of the earthly body and of course it can yet be acted upon by the great over soul just as well as it could be when it was in the old body, but at last the spirit body in the eternal ages before it will become worn out and distributed into the spirit realms of the universe and then there is nothing in it of an individualized character for the great over soul to act upon and the body, material body, spirit, and what is called soul has been returned to the great bosom of Mother Nature where he originally came from and he is known no more upon earth or in spirit life either.

Nor annihilated, but distributed, and like the leaves that fall from the trees he will come again upon the earth, but not as the same individual. For as an individual he has departed forever. And this is my idea of an immortal life, which is not immortality.

NEBRASKA CAMPMEEETING.

The State Spiritualist Association of Nebraska will hold a camp meeting in Lincoln, Neb., in Lincoln Park, from July 14 to 25. The expense to each person during the entire season of attendance will be 75c for use of grounds, 75c for tent. Each camper is supposed to pay for their own meals (meals furnished on the grounds) or bring suitable means for preparing them in camp. The association furnishes only the tents. Cots and board floors can be procured if called for, at small expense. Mediums or speakers wanting to attend can correspond with the secretary. Spiritualists of Nebraska, wake up! The state Spiritualists Association is going to have a camp. It wants your moneyed help to place Nebraska at the head in camps. Now let the secretary hear from all the towns and cities of Nebraska. How much will you give to push on the work to a grand success? Send us \$1, \$2, \$5, or what you can. Throw all prejudice aside, put away all the little differences, and let us join the greatest move the history of Spiritualism in Nebraska has known.

PAUL S. GILLETTE.

411 N. 19 Street Omaha, Neb.

SECOND

New York State Convention.

The second annual convention of the New York State Association of Spiritualists has been called to meet at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28.

Election of officers for ensuing year, general business and mass meetings.

Spiritualists of New York, if not members of the State Association, or its local chartered societies, are urged to join and attend the convention. All societies that have not chartered with the State should unite with it, thereby helping to build up a strong organization. Individual membership fee, \$1.00, which send to Herbert L. Whitney, secretary, 953 Madison St., Brooklyn, N. Y., for all other information write to him.

FRANK WALKER, President.
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