

THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

VOLUME 2.

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NUMBER 8.

WHO WROTE THE HISTORICAL BOOKS OF THE BIBLE?

By W. H. BACH.

Continued from February number.

EXODUS xvi, 36, reads: "And the children of Israel did eat Manna forty years, until they came to a land inhabited: they did eat Manna, until they came to the borders of the land of Canaan."

As Moses never reached the land of Canaan, he certainly did not write a history of what people ate until they reached there. Joshua v, 12, says: "And the Manna ceased on the morrow after they had eaten of the old corn of the land; neither had the Children of Israel Manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua did not begin his leadership or records until after the death of Moses.

Numbers xii, 3, reads: "Now the man Moses was very meek, above all men which were upon the face of the earth." Is this the statement of a meek man? If I made such a statement concerning myself, would you not consider me a very arrogant, conceited bigot instead of exceedingly meek? Moses therefore was not meek or he did not write this passage.

Deuteronomy iii, 11, says: "For only Og, king of Bashan, remained of the remnants of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length of it and four cubits the breadth of it, after the cubit of a man." This is 1451 B. C. But Rabbath was not a part of the kingdom of Og. It belonged to the Ammonites. In II Samuel xii, 27, we find when the children of Israel took Rabbath and it was not until 1034 B. C. or four hundred and seventeen years after Moses died. This passage therefore, was not written by Moses.

In Deuteronomy xxxiv, 5, 6, we read: "So Moses, the servant of the Lord, died there in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."

Do men usually write the accounts of their own death and burial? The last part of the quotation shows it to be a later writing. "For no man knoweth of his sepulchre unto this day." This proves that some time had elapsed between the event and the record.

Let us now take the Pentateuch as a whole. This much is certain. First: Moses did not write it. Second: The writer or writers are not known. Third: They were exceedingly ignorant people.

(Continued on page 12)



W. H. BACH,
Publisher of The Sunflower.

THE DEVIL IS DEAD.

By WM. DENTON.

Sigh, priests; cry aloud, hang your pulpits with black;

Let sorrow bow down every head;
The good friend who bore all your sins on his back,

Your best friend, the Devil, is dead.
Your church is a corpse; you are guarding its tomb;

The soul of your system has fled.
That death-knell is tolling your terrible doom;

It tells us the Devil is dead.
'Twas knowledge gave Satan a terrible blow;

Poor fellow! he took to his bed.
Alas! idle priests, that such things should be so;

Your master, the Devil, is dead.
You're bid to the funeral, ministers all;
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall

To cover your friend who is dead.
Ay, lower him mournfully into the grave;
Let showers of tear-drops be shed;

Your business is gone; there are no souls to save;
Their tempter, the Devil, is dead.

Woe comes upon woe; you can ne'er get your dues.
Hell's open; the damned souls have fled;
They took to their heels when they heard the good news,—

Their jailer, the Devil, is dead.
Camp-meetings henceforth will be needed no more;

Revivals are knocked on the head;
The orthodox vessel lies stranded on shore,
Her captain, the Devil, is dead.

IMMORTALITY.

By Hon. A. B. Richmond.

"Can it be?
Matter immortal? and shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain on which he feeds?"

Young's Night Thoughts.

Life Here and Hereafter.

The one we know, the other we hope for. It has been the problem of thinking minds during all past ages. It was the theme of prolific thought of saint and savant when civilization was in its infancy, and enlightenment a condition of the distant future. Many of the most ancient works of art are but memorials of the thoughts and conceptions of immortal life, of nations whose history is lost to the world.

Vague and crude as were these ideas of

A Spirit Life,

as they were wrought in marble, or painted on the almost imperishable walls of long buried cities, yet do they show that the instinctive longings for immortality have accompanied the human soul as one of the innate laws of its being.

In the infancy of our race, the Gods of every people whispered to enquiring man—"There is a life beyond the mystery of death,"—and it was this thought that moulded and fashioned the religious theories of all past ages. As knowledge increased men found stronger and yet stronger evidence of a future life, and the faith and hope of the Christian of to-day is being constantly reinforced by

The Light of Science

and the wisdom of learning. As the centuries move on with ceaseless tread, the evidence of immortality becomes stronger and more conclusive, while bigotry, in vain attempts to close the windows that open from earth to an unknown world, and creeds and prejudice fail to smother the echoes of angel feet, silence the rustle of hovering wings, or the whispers of spirit voices from beyond the Infinite Shore.

Standing by the coffins of those dear to us, in the very presence of the solemn majesty of death—as we look for the last time on the marble features of those we loved so well, how inconsolable would be our grief, but for the assurances of faith, and the promises of hope; and yet how feeble would be the consolation they bring to us but for the demonstrations of a spirit life. How vain, indeed, would be all earthly projects and ambitions if the casket was the end, and the grave the last scene in the drama of man's existence;

how feeble the testimony that it is not so, if there is no evidence of a life to come but faith alone, and no promise of a future but the uncertain voice of hope.

As sentient life manifests its presence here by unmistakable signs and symbols, so is its

Continuity Made Apparent

to us by visitations of personal mental identity from beyond the boundaries of earth. If this is not so, if spirit manifestations are not clearly established facts, then there is no proof of a future life. There is some evidence, it is true, but it is not conclusive. The apparent benevolence, omniscience and omnipotence of the creative power, the boundless extent of the universe, the countless suns and planetary systems that throng all stellar space are, it is true, evidence of a greater sphere of life than our little earth, yet all this is not proof clear and conclusive, such as alone can satisfy the longings of the human heart.

The great unsolved

Problem of Death

defies the metaphysical logic of science, as it does the conflicting theories of theology based upon uncertain historical events. The vague traditions of the past, the faint whispers of so-called Christian revelation, reinforced by hope and faith alone, all combined can form no logical syllogism that infidelity cannot successfully confute.

The Philosophy of Spiritualism,

based upon the facts of spirit manifestations, afford the only satisfactory solution; for by positive demonstration they prove that the mental personalities of life survive the ordeal of death.

If there is a spirit world, and if the spirits of those who have "passed away" can and do visit the scenes of their earthly life, they must all be governed by the laws that environ them in their new existence, and although anyone may invoke their presence it is not certain that they will always come at their bidding.

For this reason set investigations by learned and honest committees may fail in obtaining results as satisfactory as those of the private seance or home circle.

The failure of

Securing Occult Phenomena

under certain conditions is no evidence that they will not occur under more favorable surroundings. A multitude of unsuccessful experiments prove nothing in opposition to a successful one. Negative testimony has neither legal nor scientific weight against positive evidence; and all honest investigating bodies will recognize and acknowledge this fact. Science must remember that the realm of thought and spirit is without the boundaries of her laboratories. The blind moles in their earthly habitations may well doubt the existence of the worlds in stellar space while the creed bound vision of decaying theology may fail to see the occult phenomena of spirit life.

There are many honest persons so mentally constructed that they can hear the groans of the doomed in hades, but not the

Welcome Tones of Gladness

with which the parting spirit is greeted in the realm of bliss by those who have gone before. They can see the glittering walls of the "New Jerusalem," but not the flower decked landscapes of the spirit

world. They can hear the anathemas that a wrathful God pronounces against the creatures he has made, but not the motherhood of Nature's unchangeable laws, and when such men sit in judgment on the religious beliefs of their fellows, they are generally blind to reason and the logic of newly revealed facts and phenomena. But let the investigation go on, always remembering that

"In Faith and Hope the World will disagree,
But all mankind's concern is Charity."

Is There A Personal God?

By The Old Philosopher.

"God is not a person, but the vast, Infinite Consciousness" (i. e. Intelligence) "containing the Universe and contained in every particle of the Universe, animating the whole. God cannot be limited, but a portion of this Divine Life descends into each soul and brings to it power and wisdom. In proportion as we are conscious of the voice of this Divinity, do we become wise and good."

The above quotation I take from the February SUNFLOWER, written by Flora Pikes Gates.

She never wrote a truer expression and never uttered truer words; but I would have written it in this wise: "God is not a personality, but is the *One Soul*, the *One Mind*, of the Universe. God cannot be limited by our finite minds, but a portion of this Divine Life or Intelligence, descends into each brain and nervous system and through the spirit vivifies the whole body of man, expresses all intelligence and power that man uses while in earth's existence."

In proportion as each person's brain, nervous system and the Life Giving Spirit is used or uses the great *One Soul* or *Mind* of the Universe, in that same proportion does he possess a soul and no more.

We live, move and have our being within the enfolding presence of that *One Eternal Soul* or *Ever Present Intelligence*, that *One Mind* of the Universe.

The different conditions of intelligence expressed by the human race lays simply in the fact that one person possesses a fine brain, one that is attuned to a state of higher vibration than another. One mind can use one state better than another.

Our mediums are sensitives whose brains and nervous systems are attuned to a high tension. Whenever the vibrations of a medium's system become high enough for a certain phase of mediumship, that phase is manifested. They can give tests, communicate with the spirit world or give other manifestations upon their plane of vibratory action. Hence the difference in mediumship.

The intense or higher states of vibration can be artificially produced but it is a dangerous experiment. I have proved to my own satisfaction that a man with delirium tremens really sees what he raves about seeing, all because he has raised the vibratory action of his brain to that intense condition by artificial means until he is upon a plane psychically that corresponds with all that he sees while upon that plane — which is not a very desirable one.

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It has a God. The Supreme Mind
Of being, boundless and divine,
Whose changeless attributes we find
In every atom burn and shine;
Eternal System, viewless wrought,
And moved by Omnipresent Thought.

It has religion high as Heaven,
And deep as Sheol's soundless deep,
Unto no soul withheld or given—
A fire it doth inherent keep,
That warms the human soul and mind
To truest love for all mankind.

And more, its vibrant harmony,
With Omnipresent Mind can trace
The laws of immortality,
Not only to the human race,
But where a pulse of love is stir'd,
From mother Eve to mother bird.

We have a church not built by hands,
But by eternal art of Mind—
The architecture of all lands,
And worlds and firmaments combined
Be their ideals more or less,
Subjected still to boundlessness.

We have a creed that's so severe
In definition heaven might fall;
The earth itself might disappear,
Nor change its emphasis at all;
'Tis this: Be unto others true,
As you would have them unto you.

We have a Bible, where the lore
Of all the ages written lies,
And when we seek its sacred store,
Such light illumines our eager eyes,
Our old eternity seems brief
To hold the records of one leaf.

We have a Priesthood; they who dare
Proclaim the truth that in them lies;
Who question earth, and sky, and air
For Nature's grand and sweet replies,
Teaching mankind how it shall win
The peace and joy of Heaven within.

Though no exhorter in the cause
Of truth, and her transcendent light,
Knowing that universal laws
Will regulate Negation's night,
So as to prove unto us all
The grand results of Adam's fall.

Since knowledge unto wisdom leads,
I seek humanity to aid,
And since she still on knowledge feeds,
To touch her thought to light and
So she can relish and digest [shade]
Its apples at their very best.

Nor would I the informer blame,
As the fine poem I review,
Who into Eden's bowers came,
To teach our parents what is true:—
Poetic license must have wrought
The contradiction in the thought

That our Creator, God or Sire,
Should have forbidden us to know
The truth to which we all aspire,
And whence life's richest blessings flow,
The muse of history must have been
Dreaming of justice less than sin.

Be all this as it may, we see,
With healthful and impartial eyes,
The order and the harmony
That in all mind and matter lies;
Hence, Brother Lucifer defend
As evolution's truest friend.

Mrs. F. O. Hyzer.

174 PAPERS FOR \$1.15.

The New York World and The Sunflower.
SEE PAGE 4.

ORGANIZATION IN ENGLAND.

LETTER FROM

The Secretary of the British Lyceum Union.

IN MY former contribution to your excellent magazine, *THE SUNFLOWER*, I promised to describe the principles on which the *British Spiritualists' Lyceum Union* is based, with some of the advantages it offers to its members.

In doing so I find it necessary to give a brief resume of the events that led up to its formation, as it based on, and evolved out of the Children's Progressive Lyceum.

As Lyceums were formed they felt the need of interchange of thoughts and ideas concerning their management, etc., as the mode of teaching, and the entire program of the Lyceum session was quite new to all Lyceum Officers. In order to meet this desire, annual meetings or Conferences were arranged in which Lyceum requirements were discussed. The greatest of these was a *Lyceum Manual*, published at such a price that would enable the Lyceums to place a copy in the hands of each child. This was early in the eighties before our good and esteemed friend, Mrs. Emma R. Tuttle had reprinted her excellent *Lyceum Guide*. A benefactor was ultimately found in Mr. A. Hersey, who kindly consented, assisted by Mrs. Emma Hardinge Britten, and your humble contributor, to publish a *Lyceum Manual* at cost price. An undertaking which he has continued up to the present and it has attained its sixth edition.

With the publication of the *Lyceum Manual* the cause increased by leaps and bounds, so that it was found necessary to unite the rapidly growing forces into an organized body to give cohesion and stability to the movement. The Lyceum felt the importance of such a step, gave instructions for the Constitution which was duly presented, amended and passed at the Annual Conference, held at Oldham in the County of Lancashire, in May, 1890, when the above Union was formed.

The next step was to raise a Publishing Fund for the purpose of providing our own literature as the Lyceums in Conference assembled deemed necessary from time to time. One hundred pounds were raised for this object, and the Union is now in a position to undertake the publication of the *Lyceum Manual* when its publisher hands it over to the Union. He has generously promised to do this, along with the copyright and stereo plates of the *Spiritual Songster* as his *Free Gift* to the Union as soon as sufficient copies of the latter have been sold to recoup him for the money laid out. In the meantime the Union has made arrangements with Mr. H. A. Hersey, whereby it becomes agent for the supply of these two excellent publications to the English Lyceums. This arrangement has enabled the Union to effect a reduction to Lyceums only of 1s (24¢) per copy to members of the S. S. for federated Lyceums; and 1s 6d (36¢) to non-federated.

The management of the Publishing Fund is in the hands of a Publishing Committee of four, besides the President, Treasurer and Secretary, all of which are elected Annually. The Conference reserves

to itself the right to decide what books, etc. are needed. It is the duty of the Publishing Committee to take such steps as are necessary to have the same written and published. So that the power is vested in the Lyceums to say what is, and what is not necessary for their welfare.

The sustentation of the general fund is effected by the annual subscription of 1d (2¢) per name on the Lyceum Register on the last Sunday in each year, and is due the first of January.

We have no entrance fee. The payment of the subscription entitles each Lyceum to a free Chart of membership. And, also, a free copy of The Lyceum Constitution, printed on mill-board furnished with eye-lets and twine, to hang in the hall so as to be of easy access to the officers. This is done on the principle that when a member is called upon to work in conformity to a Constitution they should be supplied with a free copy of the same.

We have, also, a system of District Visitors whose duties are to visit the Lyceums in their districts and render any help or advice that may be needed, and encourage the weak ones to renewed effort. If any Lyceum is about to be opened the friends are recommended to the District Visitors belonging to that particular District who will render them willing service in the same and assist them to become firmly established free of charge. The Union defraying all traveling expenses out of the general fund. Such service is rendered independent of such Lyceum promising to become a member of the Union or not.

When a District becomes sufficiently strong to manage its own affairs, it is encouraged to form itself into a District Council, electing its own Secretary, Treasurer, President and District Visitor. Its objects are identical with those of the B. S. L. U. to be pursued in its own District. It has also, the privilege of sending a representative to the Annual Conference.

The advantages offered by the Union to its members are two-fold—moral and monetary. By moral is giving solidarity to our forces by combination for mutual help, propaganda work and the production of Lyceum requisites and the ever increasing special requirements. Monetary, by supplying them with those requisites at prices below the trade rates. By this means is demonstrated the advantages of Unity Federated, the Lyceums are able to become self-supporting and supply their own requirements and hold out the helping hand to the weak and helpless.

We hope to ultimately win all Societies to recognize their duty to their members' children by forming Lyceums for their due education and physical, moral and spiritual unfoldment.

ALFRED KITSON,
Yorkshire, England.

BY W. H. BACH.
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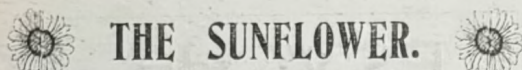
M. V. THOMPSON, Arkadelphia, Ark.

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.



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

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

The Peace Conference and the Pope.

Spiritualists and Freethinkers, as a class, are opposed to war. If the Czar made a proposition, with a real desire for disarmament and the appointment of an International Board of Arbitration, these classes of people should be the first to welcome it.

Much comment has been caused by a desire, expressed by the Pope, that the Vatican be represented at that conference. Italy opposes the representation and demands that the Pope be denied representation, threatening to have nothing to do with it unless her demands are complied with.

Religious orders have always secretly or openly advocated war. The Catholic Church has caused more wars, bloodshed and suffering than any dozen nations that have existed since history began.

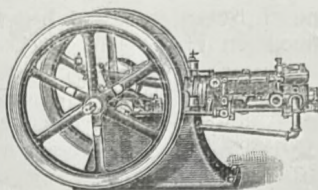
Rome is not a nation. It has no right to representation among nations. It has no citizens, controls no class of people except as a religious body.

Let nations rule. If Rome desires to aid a peace conference, desires to aid in the disarmament of the powers, let her do it through her legitimate channel and not join or attempt to join in conferences, the true object of which is to express the will of nations.

Religious orders have their places but it is not in the conferences of nations. Have a peace conference. Do away with the expensive armaments and return the thousands of people, who are working to make war terrible, to the peaceful pursuits of life. But let it be done by the nations.

If you receive a copy of THE SUNFLOWER and are not a subscriber, it is an invitation for you to become one. If you receive the paper regularly and have not subscribed for it, some friend has paid for it for your benefit. Read our special and clubbing offers.

The impeaching of Gen. Maximo Gomez is the latest event in the series of farces enacted by the Cuban Assembly. The soldiers will doubtless uphold him in preference to the Assembly. The sooner Cubans settle their differences and establish a stable government, the better.



Racine Gas Engine.

IT TURNS THE WHEELS

THAT PRINT

THE SUNFLOWER.

The increased patronage that **The Sunflower** has received made it impossible for the work to be properly attended to with the facilities we had. To do so, we have added **A Gas Engine** to our outfit as well as some additions in the way of type and materials for doing **Pamphlet and Cloth Binding.**

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Thus The Sunflower Moves On.



OUR BOOK LIST.

THE SUNFLOWER carries in stock an extensive assortment of Spiritual, Liberal and Occult Books and will furnish any book that is in print at short notice and at publisher's price. We will soon issue our book catalogue which will be extensively circulated at the coming camp and through the mails and solicit correspondence from all publishers of such literature.

We have had several letters recently asking us if we review books. We are pleased to review books when press copies are sent to us for that purpose. If they are found desirable, we will advertise them for sale. Always send retail and wholesale prices with works sent for review.

N. Y. P. S. U. Convention.

The Second Annual Convention of the Young Peoples Spiritualist Union will be held in August. The board have called for correspondence from people who would be pleased to have it meet at their places. Up to the present time not a single response has been received, yet the constitution provides that the place of holding the convention shall be decided by April 1st. This is not right and justifies the statement, so frequently made, that the Spiritualists do not take sufficient interest in the young people.

The convention was held here last year and we think it should go to some other points this year. Lake Pleasant has been suggested and we believe it would be acceptable to the Union. We would be pleased to see the management of Lake Pleasant Camp take the matter up.

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The Sunflower, Lily Dale, N. Y.

"Spiritualism is having a revival among clergymen. Rev. Dr. Abbott's views that the dead are able to communicate to the living causes no surprise to many ministers in New York. But Rev. Dr. Heber Newton, however, declares that material Spiritualism should not be treated with contempt, but should be carefully investigated. All are against charlatanism and manifestations of so-called scientists and tricksters, which only tend to demoralization and evil doings. There must be a line drawn between reckless Spiritualism and the calm consideration of mysteries spoken of in the Bible."

The above from the editorial columns of the *Buffalo News*, shows the tendency of the times towards a candid investigation of all topics. Not only are clergymen making concessions towards the Spiritualistic ideas, but even great papers, for the *News* has a very extended circulation, are admitting their views and the right to a candid hearing.

It seems to remain for the Freethought papers to throw the most stones at these modern innovations although to their credit it should be said that it is not done editorially.

In our clipping from the *Torch of Reason*, on page 10 will be found these words: "Now that Astrology is gone." We call the attention of the writer of that article to the fact that there are almost as many Astrological papers published in the U. S. as there are strictly Freethought papers, and the interest in the subject is increasing daily. They are very nicely gotten up, magazine form and well edited and printed.

The tendency of the times is towards investigating everything. While THE SUNFLOWER is nominally a Spiritualistic paper, it is really what it says: "Devoted to Progressive, Religious and Scientific Thought." We welcome all to our columns. No matter what our personal views are, some one wants to read every thing that comes to the front. We will publish it.

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SEND your own and your neighbor's subscriptions. Send 5 and get the paper free for yourself.

SURPRISE NUMBER ONE!

THE SUNFLOWER
Has put in a new
GAS ENGINE.

Cassadaga Camp for 1899.

AS SOON as the snow begins to melt and the smoke comes from the sugar houses, the summer visitors to Cassadaga camp begin to ask questions. This year it will be the aim of THE SUNFLOWER to answer those questions as fully as possible.

The summer program is usually arranged at the March Meeting of the Board of Directors which will be held about a week after this issue goes to press and in the next issue we will be able to give a more complete account of the summer gathering.

Of course, we will have our usual "June Picnic." It would not be Cassadaga Camp without it as it has been held every year since 1880. It will doubtless be held about the same time as it was last year, the second Sunday in June, or extending over June 9, 10, 11.

The summer season will probably begin Friday, July 14 and close Sunday, August 27, although these dates have not yet been officially ratified.

In extent and quality, it is intended to make this a "banner year." Of course, our old favorites cannot be neglected and we will have many familiar faces upon our platform. But "Dame Rumor" hath it that many new faces will also appear and some of National repute. Among those already selected are Mrs. Anna L. Robinson-Gillespie, Dr. Hicks, Prof. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Lyman C. Howe, Cora L. V. Richmond, Moses Hull, and we understand that Gov. Roosevelt, Col. Ingersoll and Mrs. Lease are probabilities.

Many improvements are contemplated. Additions are being planned by a number of cottage owners, extensive improvements are being carried on around the Leolyn Hotel and the swamp between the bridge and the north end of the hotel will soon be a thing of the past.

THE SUNFLOWER will add a number of features that will aid the campers and mediums. At the Pagoda a bulletin board will be arranged upon which a daily

program will be posted. This will consist of the platform program also places where mediums can announce their public circles. A board will be arranged with compartments in which mediums can leave their cards. This will accommodate both mediums and visitors.

A number of communications have reached this office enquiring about cottages for this season. Prices range from \$15.00 to \$150.00 according to the way they are furnished, size, number of rooms and location. The average six to eight room cottage, furnished comfortably for summer, with dishes, cook stove, lamps, etc., is about \$50.00 for the season. That means from June to September in most cases.

There are two grocery stores, hardware, meat market, bakeries, four hotels, besides private families who keep boarders and serve meals. Prices of rooms in cottages range from \$1.50 per week to \$1.00 per day. Board and room in cottages, \$3.50 per week and upwards. Hotels, 1.00 to \$2.00 per day with reduction by the week. 10 cents per day is collected by the Association and all public meetings are free.

Many people bring an oil stove and get breakfast and supper in their rooms and dinner at the hotels or restaurants. Milk is brought on the grounds morning and evening at four cents per quart.

The association has nothing to do with the seances. They are conducted by the mediums who charge different prices, ranging from 10 cents to \$1.00. The materialization and light physical seances, are 50 cents and \$1.00. The public meetings consist of conference in the morning, lecture afternoons, thought exchange in the evening with Forest Temple meetings at 9 a. m. and 6 p. m. Every evening there are many seances for all kinds of phenomena.

If an outing is desired, there is boating, fishing — muscalonge and black bass, as well as smaller fish — bathing and Bowling Alley, thick woods within five minutes walk of the Auditorium, wild flowers in profusion and plenty of good company to make life agreeable. Twice a week there is a dance in the Auditorium Hall. Dress is secondary; comfort and pleasure being the prime consideration.

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BY

EX-GOV. JOHN P. ALTGELD.

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The New York World and The Sunflower.
SEE PAGE FOUR.

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The British Spiritualists Lyceum Union.

We call particular attention to the communication from Brother Alfred Kitson, Secretary of the Union, regarding the work among the children of England. Our English Spiritualists, realizing that the children of to-day will be the parents, teachers and lawmakers of coming years, have taken an active interest in making them familiar with the requirements of citizenship from a Spiritualistic point of view and are teaching them religion as understood by their parents.

It will be seen by a careful reading that there are some who are willing to give their time and services to the cause without recompense other than the desire to see the movement progress and there are those who are willing and do aid them in it.

We wish it was so in this country. Children are growing up without knowledge of their parents' religious convictions, they are educated in orthodox schools, sent to Sunday Schools and make sport of their parents' religion.

If you want the world to know your convictions, teach the children and they will carry your teachings to posterity.

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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.

F. Corden White is at Bradford, Penn.

W. J. Colville is speaking in Casino Hall, Philadelphia.

Mrs. Inez Huntington Agnew is the mother of a baby boy.

Mrs. Mary E. Lease will speak for the Berkley Hall Society, Boston.

Mrs. Adeline Glading is seriously sick at her home in Doyleston, Penn.

D. W. Hull and Elder G. W. Myers held a six nights discussion at Norton, Kans.

Campbell Brothers report increasing business in St. Louis and more calls than they can fill.

Mrs. S. M. Lowell is speaking for the St. Paul Spiritual Alliance. Good attendance is reported.

Mrs. A. E. Sheets, who has been sick at the Homeopathic Hospital in Chicago, is recovering.

Mrs. May S. Pepper will give tests for the First Spiritual Society, New York City, this month.

Mrs. Cora L. V. Richmond has been engaged by her old society and will return to Chicago in the fall.

If you want to purchase, rent or sell a house on Cassadaga Camp Grounds write to G. W. Baillet, Lily Dale, N. Y.

Mr. and Mrs. Pettibone have been in Austin, Texas and met with complete success; they went to Houston and Galveston.

G. W. Kates reports successful meetings at Titusville, Penn. There is great interest manifested and a prospective building of their own.

Copies of *The Angell Prize Recitations* and *Heresy*; or *Led to the Light* have just been received from Hudson and Emma Rood Tuttle.

The XX Century Astrologer announces a temporary suspension, stating that the form is to be changed and that it will reappear under a new management.

Thomas Locke, President of the Philadelphia society of Spiritualists speaks very highly of the lectures of Prof. Lockwood also of Mrs. Pepper's tests. Both were engaged for February.

Mrs. Jennie K. D. Conant, message medium for the *Banner of Light*, gave public tests at Berkley Hall, Boston. It has been some time since she has done such work and she met with an enthusiastic reception by the audience.

The Spiritualists of South Bend, Ind. are starting a chain letter, soliciting 10

cent contributions to aid them in securing a lot and erecting a Temple thereon. Contributions should be sent to J. C. Knoblock, Treasurer, South Bend, Ind.

Mrs. Lora Holton has been engaged by the Englewood Society as pastor for the coming year. She will make an eastern trip this summer visiting Cassadaga campmeeting and Boston. Will fill a few engagements on the way. Address 3310½ Rhodes Ave., Chicago, Ills. Care Medium's Home.

John H. Knight reports a successful engagement with George H. Brooks at Pittsburg, Penn. Brother Brooks puts lots of energy and vim into his work and also interests the children. He will be chairman of Cassadaga Camp again this season.

Among the recent transitions is that of Frederick Fickey, Jr., of Baltimore. Mr. Fickey has been a prominent worker in many progressive movements. He was a staunch supporter of the local work, the N. S. A. and was one of its trustees in 1896-7.

"Live Questions" by Ex-Gov. Altgeld, of Illinois, has just reached us. Review will be given next issue. It is a book of over 1,000 pages, neatly bound and contains the author's speeches and ideas upon general topics of interest. Price \$2.50. For sale at this office.

Dr. Peebles had an interesting letter to Rev. D. L. Moody in the San Diego, Calif. papers. The Dr. invited Mr. Moody to take a trip around the world with him and each work in his own way in order to see who would do the most good. We will publish part of it in the April paper.

Oscar A. Edgerley finished a successful engagement at Berkley Hall, Boston, March 1st. Dr. George A. Fuller occupies the platform this month. Walter Raye will give phenomena. These meetings have been successfully conducted for a number of years and are of a high order.

The Medium's Home, 3310½ Rhodes Avenue, Chicago is said to be a pleasant home for mediums who pass through Chicago. Both sexes are accommodated and the home is meeting with success financially as well as in other ways while, best of all, it is reported as being exceedingly harmonious. Regular rates are \$3.00 per week.

The Spiritualists of Norwich, Conn. are loud in their praises of Mrs. Carrie Twing who occupied their rostrum during February. She is one of the few public workers who take an active interest in the Lyceum and has done good work for *The Lyceum*, Brother Clifford's bright little paper for little folks which is published at 61 Willowdale Street, Cleveland, O.

Mrs. Jennie Hagan Jackson and Mrs. Mary A. Wilson will make a tour of the Northern states the coming summer. They can be engaged by camps and others desiring their services. Mrs. Jackson is well known among all of the people and Mrs. Arnold should be. Address them at 716 Florence Street, Fort Worth, Texas. The Spiritual Temple at Fort Worth is progressing.

Mrs. Anna L. Robinson was married to Mr. J. S. Gillespie at Port Huron, Mich., February 16, Hon. D. P. Dewey officiating. A letter from her informs us that she

will make her home in Pittsburg, Penn. but will continue her public work. Both Mr. and Mrs. Gillespie have the best wishes of THE SUNFLOWER for their future happiness and prosperity. Address Station A, South Lang Street, Pittsburg, Pa.

The following from Lyman C. Howe will appeal to all: "Mrs. Howe, after several relapses and much suffering, seems to be on the mend very slowly. She will probably never have much use of her hand again. If she can be comfortable I shall be glad. She sits up a little now. The doctor visits her every second day." Healing thoughts have done much good in the past. Let all throw out a kindly thought to Brother and Sister Howe for speedy recovery of health. Calls for the balance of this season and for the fall and winter of 1899 and 1900 can be sent to him at Fredonia, N. Y.

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MINE.

By MARY E. LEASE.

What though the days no more are bland
And birds of song have fled the bower,
Mine own is waiting for my hand
The fullness of God's hour.

Oh Hate and Envy, Wrong and Strife,
How vain thy warring efforts be,
A Guiding Hand directs my life,
Mine own shall come to me.

No hand can grasp it but mine own,
No heart but mine the triumph know;
For we shall "reap as we have sown"—
The "Mills of God" grind slow.

Back! Brow of hate, that fain would wear
The laurels never won by thee,
The hand of fate thou canst not dare,
Mine own shall come to me.

Seek not to turn the wheels apace,
Nor change God's Infinite Design,
Heed not the swiftest in the race,
God's gift to me is mine.

Fear not the carping critics rail,
Lo over land and over sea,
The sweet winds blow, the fair ships sail,
That bring mine own to me.

ANNIVERSARY REFLECTIONS.

LYMAN C. HOWE.

IT IS nearly fifty-one years since the "Rochester Knockings" attracted the attention of the world. They were called "Rochester Knockings" because the Fox Sisters were taken to Rochester, a few weeks after the excitement culminated at Hydesville, where they began. Public interest became intense, and prejudice very bitter, the mediums were cared for and guarded by Isaac and Amy Post, for a long time, while the howling mob sought to vent their spleen upon the timid and helpless girls, who had been selected by the spirit world to inaugurate a new era in science and religion.

The import of their mission was scarcely dreamed of by any who shared the experience of that time. It was a wonder, an innovation, a mystery, and curiosity was at white heat; but who suspected the cosmopolitan effects that have made the echo of those "knockings" a universal solvent of all problems of human life?

This remarkable epoch inaugurated a new era in the world's history. Within these fifty-one years the entire character of religion, philosophy and science has been revolutionized, and the leading influence in such changes has been Modern Spiritualism. Even those who ignore and spurn it, are moved by its all embracing light; their ideas are colored and habits of thought moulded by its far reaching suggestions and the constant impress of its facts and revelations.

But even now the great body of believers have no adequate idea of the genius and scope and the limitless possibilities it holds, or the demands it makes upon this world for effect and the application of its lessons.

In these fifty-one years it has shaken all the dogmas of science and religion, lifted the black veil from the face of death and

made new translations of its character and lessons, forced the whole world to higher ideals of life, the character of God and duty of man to man, given a higher impetus to all reforms, a better and truer estimate of the relations of man to woman, of parents to children, of the weak to the strong, of the people to the State and made great advancement in the solution of the problem of evil, the proper treatment of the vicious and criminal classes, the duty of education in the training of the young and the relations of the laborer to the giants of capitalization.

But its work is yet in its infancy. There is still great need of improving. Our knowledge of mediumship and the laws that limit and regulate the interchanges of mind between the two worlds. More mediums and the better conditions for the work they can do are still in demand, more evidence by which to settle many questions in materialization and the extent to which spirit represent themselves and their thoughts in the messages received through mediums; More knowledge of our past in the production of phenomena and determining the character and truthfulness of communications.

But the accomplishments of the last fifty-one years are such as to justify a world's jubilee. By the influence of Spiritualism the outlook for mankind has been transformed from a picture of gloom and infinite failure to one of glory and eternal fulfillment.

Millions have been made glad by the knowledge it has brought to the world. The path of duty has been illumined, the struggles of the toiler and the oppressed have been softened by the glad assurances of this gospel of progress and realization. No fate so hard, no life so dark, that this heavenly light does not offer a balm of sweet relief and a comforter in the sorest trials. Well may we celebrate the anniversary of the advent of this world redeeming revelation.

That the hungry millions, who ask for bread and are given a stone may realize in value of this immortal manna and come to this feast of the gods, let us work, talk and pray.

VETERAN SPIRITUALIST UNION.

The Spiritualists of New England, under the auspices of the Union, will celebrate the fifty-first Anniversary of Modern Spiritualism in Horticultural Hall, Boston, Friday, March 31st, next. Eloquent speakers, Mr. F. A. Wiggin and Edgar W. Emerson for mediums have already been engaged. Prof. W. F. Milligan, pianist, J. J. Watson and daughter for music, with other first class talent, will be present. The celebration will occur in the upper hall, while in the lower hall a grand social reunion will be held from 12 to 2 and 5 to 7 p. m.

It is the intention of the Committee to make this the most important celebration held in Boston for many years. A list of speakers, and other musical talent will be announced later.

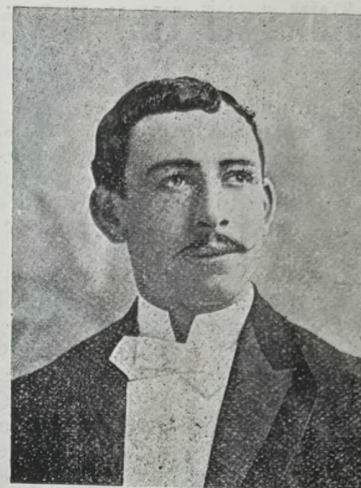
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F. D. EDWARDS.

(Banner of Light.)

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SEE PAGE 4.



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THE SUNFLOWER.

Mr. and Mrs. G. W. Kates

At HINSDALE, N. Y.

The question, "Can any good thing come out of Nazareth," was asked centuries ago, when perhaps the best medium that ever lived left the place. The initiatory Spiritualist meeting held at Hinsdale, N. Y. March 3rd in the Opera House suggests and gives rise to the above question, and with aptness I feel that the character somewhat finds a parallel in our latter day mediums, Rev. G. W. Kates and wife, who have come and gone out of Hinsdale. Mr. Kates and wife are pastors of the First Spiritualist Church of Rochester, N. Y.

The meeting above referred to was the first public Spiritualist meeting ever held in Hinsdale. The Rev. Kates lectured upon the religion of Spiritualism, proving immortality and demonstrating soul in all things; after which Mrs. Kates gave spirit descriptions and psychic delineations.

There was a good audience of representative citizens, who were delighted by hearing Mr. Kate's lecture, which was brim full of logic, philosophy, wisdom and undisputable evidence of the continued life. His lecture has set the people to thinking, and asking me to try and have those people come again, and they say that the hall will not hold the crowd.

Mrs. Kates tests were simply grand. She gave about thirty recognized tests in spirit descriptions and psychic delineations of ten representative citizens in about forty minutes. But few people present had ever attended a Spiritualist meeting, and of course had built up in their minds fanciful conjectures of Spiritualism. Now that the ice is broken and a religion of rationalism based upon knowledge has been brought to the minds of our people, they are hungry for more of it. I am making arrangements for monthly meetings of a high grade character of Spiritualism, to be held in the Opera House. Permit me to say through your paper that any lecturers or mediums, who are not of national repute and cannot come with unquestionable endorsement, need not write me for dates.

JOHN H. TITUS.

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THE NEWS AT LILY DALE.

The past month has been the most active of the entire winter. We had our siege of LaGrippe the early part of the winter and for the past two months there has been scarcely any sickness upon the grounds and for the past month, none at all. Dr. Hyde, our resident physician, reports the health of the people excellent.

That being the case, all were ready for the social gatherings that have been inaugurated. The most important one was the masquerade ball. It was the largest gathering held on the grounds, outside of the camp season, for a long time. About two hundred people were in attendance and about one hundred masked. Reynold's Orchestra furnished music, the ladies served refreshments and few were ready for the final dance. While most of the costumes were home made they were above the average for a masquerade and as for financial returns, after all expenses were paid there was over \$16.00 left which is to be devoted to an Anniversary Celebration.

Circles, card parties and several socials have made life one round of activity. A number of houses have been rented and in addition to the usual number of residents the winter has added a number of families to our population. Miss Keough announces that her school has been larger than usual while our postmaster, H. S. Bennett, speaks encouragingly of the large increase in the mail handled here in comparison to other winters.

The backbone of winter seems to be broken and many signs of spring are to be seen. Carpenters are scurrying around, this one with a roll of drawings under his arm, another with a bundle of boards on his back, while the sound of hammer and saw have been heard mingled with the exhaust of THE SUNFLOWER's new engine.

Our business people seem to be quite busy. Mr. Dalton continues to deal out his preparations to aid suffering humanity and makes daily trips through the country. Judge Baillet has had a number of cases appear before him and is receiving inquiries for the purchasing, selling and renting of cottages.

Mrs. Pettingill is making extensive improvements around and in the Leolyn and intends to make it more beautiful than ever this summer. The woods east of that hotel have been cleared up to quite an extent, the logs and refuse being dumped into the swamp between the bridge and the hotel and the willows cut out. If the association would do the same on both sides of the outlet, it would be a great improvement and the expense would be very light compared to benefits derived.

Among the great improvements in the immediate vicinity is that of the south end of the Leolyn grounds. It has been occupied by a rough frame building that did duty for a bath house and toboggan slide. Mrs. Pettingill has purchased the ground and the building will be removed. This will give a clear view between the two lakes. A rustic summer house is in course of construction and a new barn will soon be erected.

Mrs. A. E. Read has returned from Jamestown and opened her home next to the Auditorium. Mrs. Mary Sherman is living with her.

A. Gaston has returned from Washington. We understand that his opponent has finally conceded his election and withdrawn the contest.

Mr. Willard Follet of Ovid, Penn. visited the Dale and called at THE SUNFLOWER office. Mr. Batchelor of Hydetown was a guest at the Iroquois recently. Col. Borthwick has gone to Erie, Penn. where he has been very ill but has recovered. He and his wife expect to sail for Japan in about ten days.

A G. A. R. Post will be established here. At a meeting held for the purpose of organization, G. W. Baillet was appointed to correspond with the Adjutant of the state to complete the arrangements.

Mr. E. D. Carver, who was spending the winter in Florida, has gone to the Bahama Islands to superintend the construction of a large hotel.

H. L. Rayner and family have gone to Hartfield, N. Y. to their farm.

A movement is on foot to plant 100,000 Muscalonge and Black Bass in the upper lake this spring. Cassadaga people will plant 50,000 in the lower lake.

A letter from Mr. D. B. Merritt informs us that Mrs. Merritt's health remains practically the same. He speaks a good word for "The Ten Commandments Analyzed." By the way, it is the first book that was ever produced complete on these grounds. It was written, printed and bound in THE SUNFLOWER office.

Mr. and Mrs. Northrup are at Tampa, Florida. Mrs. N. is improving in health and Mr. N. is raising radishes, onions, etc., for his own amusement and consumption.

Mrs. Mary J. Ramsdall will return early and occupy her cottage. Mrs. E. H. Thompson is on the way, making a few visits and will be here by April 1st.

Mrs. Maria Ramsdall has returned to her home in Fredonia after a visit to Titusville, Penn. She has been a worker in our ranks for about fifty years. We hope her health will be such that she can occupy her cottage on North St. this summer.

A Hard Times Party will be held in Library Hall Friday Evening March 17. The proceeds will be devoted to the Anniversary expenses. The Association have donated the use of the hall for all such purposes. Fines will be collected and a prize offered to the poorest dressed gentleman and lady.

Mrs. S. S. Lutes enjoyed a visit from her son and daughter-in-law, of Buffalo. F. W. Foote comes up from Jamestown every two weeks to spend Sunday with his family.

Mrs. O. W. Skidmore is visiting with T. J. Skidmore and family.

Mr. W. H. Thompson of Dunkirk, called upon his friends upon the grounds and took in the Masquerade ball.

Col. Walter Savory, publisher of the *Grape Belt*, the official paper of the Fruit Grower's Association, delivered a lecture upon "How a great paper is made," in Library Hall March 6. It was made interesting by exhibiting a line of material used in newspaper work and by relating a number of amusing incidents connected with his twenty-one years experience. It was a most interesting and instructive address.

Mr. T. J. Skidmore received a telegram from Thornton, Ills., announcing the death of his brother, Oscar W. Skidmore.

Mr. Skidmore was well known in this section of the country. His remains were brought to Fredonia for burial.

Mrs. Sarah Eastwood, one of our old campers, passed away at the home of her niece, Mrs. J. D. Stafford, at Forestville, N. Y., February 22, at the age of 80. Cancer was the immediate cause of her death. She had been a regular attendant of Cassadaga Camp and was highly respected by all who knew her.

Extensive arrangements are being made for anniversary exercises. Speakers will be engaged, and a dance and social gathering will be included. Four committees are at work; speakers, entertainment, music and dance. The exercises will continue over three days.

"THE SUNFLOWER edited by W. H. and Evie P. Bach of Lily Dale, N. Y., has added a Spirit Message Department, conducted by Lida Briggs Browne. THE SUNFLOWER has a neat appearance, and is steadily pushing its way to the front."

—Banner of Light.

"The increased patronage received by the publisher of *The Sunflower* has compelled him to add to his outfit. Among the first additions is a gas engine which has just been placed on its foundation and works to perfection. The success of the paper has been phenomenal as its subscription list extends all over this and foreign countries after but eight months of life. Mr. Bach is to be congratulated in all his efforts for the interests of the Dale."

—Grape Belt, Dunkirk, N. Y.

THE TEN COMMANDMENTS ANALYZED, BY W. H. BACH.

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

Address THE SUNFLOWER.

A HISTORY OF CASSADAGA CAMPMEETING.

THE first cottage upon the Cassadaga Camp Ground was built by May and Inez Huntington. It was built upon the "flat iron" where Campbell Brothers new cottage now stands, before the grounds were bought. They, however, were not satisfied with the lease and it was removed to the Alden grounds.

Several cottages claim the distinction of being the first one built after the grounds were purchased. The Sage Cottage appears to have been the first cottage that was built, painted and made in the form of a regular house, although several others were put up at about the same time and only partially finished.

A ticket office was built at the entrance which has since been enlarged, moved across the street and is now used as the association office, summer post office and sleeping rooms for speakers engaged by the association.

The hotel opened August 7, 1880 and was in charge of C. B. Turner. The first arrivals were W. D. Bugbee, Titusville, Pa; A. Kendall, Erie, Penn.; O. P. Kellogg, who acted as chairman for the season, and W. J. Colville.

The speakers for the season were, O. P. Kellogg, who delivered the opening address, Mrs. A. H. Colby, J. Frank Baxter, W. J. Colville, A. B. Spinney, Giles B. Stebbins and Mrs. H. Morse. Mrs. Flora Gorton, of Friendship N. Y., Miss Gleason, Geneva, Ohio and Mrs. Olive K. Smith, of St. Louis, Mo. furnished the vocal music. Many good mediums were in attendance.

The total cash received by the Association, including the money borrowed, was \$1,958.78; the total expenses were \$1,983.65.

The board meeting convened Saturday, August 28. The business was transacted, new arrangements made and the old board re-elected, with the addition of Mrs. Marion Skidmore as Vice-President.

December 24, 1880 a meeting was called for the purpose of attending to business pertaining to payments on the land and in February 1881 another was called to attend to matters that required attention. Mrs. Joan Carter, Mrs. Elizabeth Purple and O. G. Chase were selected to engage speakers for the following season. The Board meetings of the winter of 1880-81 transacted merely routine business, although several of them were held.

The second story of the hotel was finished and furnished by private subscription. The ladies met at the residences of various ones and made bedding while the funds for same were furnished by T. J. Skidmore, A. S. Cobb, Linus Sage, G. C. Rood and others.

The camp of 1881 was held from August 6 to 28. The speakers were Hon. Warren Chase, J. Frank Baxter, Mrs. Sterling, Nellie T. J. Brigham, George W. Taylor, Thomas Lees, Cora L. V. Richmond, O. P. Kellogg, Mrs. Pearsall, A.

B. French, and Mrs. R. S. Lillie. Music was furnished by the Grattan Smith family, of Painesville, Ohio and Miss Nora Purple.

Mrs. Marion Skidmore became intensely interested in the success of the camp during this season and this interest culminated in the success of the camp and the title "Mother of Cassadaga" was conferred upon her in grateful consideration of her labors in its interest. Her heart, muscle and pocket book were continually at the call of the management. All honor to her for the unselfish devotion that did so much to make Cassadaga what it is.

The meeting of the stockholders, held August 27, resulted as follows: A. S. Cobb, President, Mrs. Marion H. Skidmore, Vice-President, T. J. Skidmore, Treasurer, J. W. Rood, Secretary, and Linus Sage, G. C. Rood, M. R. Rouse, O. G. Chase, D. S. Ramsdall, O. P. Kellogg, James L. Lott, C. B. Turner, William Fleming, Daniel E. Bailey and Caleb Todd as trustees. As will be seen, this re-elected the old board and included six additional members.

The Children's Lyceum was added to the list of attractions this year and was in charge of Thomas and Tillie Lees of Cleveland, Ohio. O. P. Kellogg was selected to arrange with speakers for the following season but as he was unable to attend to it, the arrangements were mostly made by Mrs. Skidmore who was assisted by A. S. Cobb and W. T. Rood.

The receipts of the camp of 1881 were \$1,440.20; expenses \$1,448.26.

The hotel had been in charge of C. B. Turner for two years, he not desiring to take it another season, arrangements were made with Alonzo Edwards, who continued its management until 1887.

LILY DALE BEATS.

The local papers have been boasting of an egg measuring $5\frac{1}{2}$ by $6\frac{1}{4}$ in circumference which is said to be the largest recorded in this section. Not to be beaten, Lily Dale has produced an egg measuring $6\frac{1}{4}$ by 8 inches. It was laid by one of Harry Dalton's hens and helped to make a Sunday supper for ye editor. The shell is on exhibition.

SIXTEEN PAGES.

We call the attention of our readers to the fact that our present issue contains sixteen pages. This is the largest paper yet published by us. They say there are three hundred columns of matter on the editorial table of the New York City dailies every day that has to be cut down to twenty-five columns; this is somewhat the condition of THE SUNFLOWER's editorial table this month, but with the improved methods of running the press with gasoline engine we are glad to give our readers the benefit of so much valuable reading. We wish to extend our thanks to the many contributors for the interest shown by giving us so much good thought.

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The Flood.
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Jonah and the Whale.
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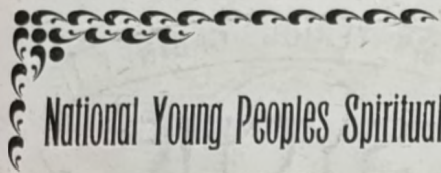
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ASTROLOGY.

A READER.

The Buffalo Spiritual Society on the East side have elected E. J. Chase, President, Mrs. E. J. Chase, test medium, and Mrs. Arthur Brown, speaker.



National Young Peoples Spiritualist Union.

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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.

CHARTER NUMBER ONE.

The Secretary of the Lily Dale Union has received Charter No. 1 from the National Young Peoples' Spiritualist Union. It is a very neat production of the printers art. The center is printed in a delicate green tint, upon which the reading matter is printed in black, while the whole is surrounded by a border of brown lathe work with ornamental corners and head.

The seal of the National is circular, has a Sunflower center and inscription around the outer edge.

The young people should take an interest in the Union and let it be pushed until its power will be felt among other similar organizations.

—ALL THE BOOKS—

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INDIANA STATE AGENT OF THE N. Y. P. S. U.

SEVERAL times I have intended writing to THE SUNFLOWER but one thing and another has prevented up to this time, and as I very much like to hear from others interested in our work, so I judge that it may be somewhat interesting to know something of what little we have been able to do in Indiana.

The "Now" the Local Union at Indianapolis, was one of the first to become interested in the national movement, and as I take a somewhat active part in its work, I was appointed State Agent of the N. Y. P. S. U. I have had some little correspondence with the young folks of Anderson and Muncy, this state, and I feel that my efforts will meet, eventually, with some success. On Sunday, February 19th, several of our people went to Muncy to help celebrate the fourth anniversary of their Lyceum. While there, I learned that the young people were organizing and their prospects are bright. A recent letter from their Secretary says they have seventeen members and two or three others will probably join shortly.

Something is the matter with Anderson. They have but few young people and those few seem unable to do anything, to speak of. However, two of their people were in Indianapolis this week and I talked with them some and I hope before our next national convention that I can report a local union there also; a small one, if nothing better.

The season opened favorably for the "Now" last fall and quite a good deal was accomplished up to the first of the year. Since then, sickness has almost compelled us to disband. Our attendance has been small and those who have been able to attend quite regularly have felt somewhat discouraged. However, in case we cannot do anything between now and next September, we fully intend to open up our third year's work full of vigor. I have found it difficult to do all I should have liked in the state work from the fact that I have not known to whom to write. Those with whom I have been in correspondence, I knew or had heard of previously, but their members are very few because it seems that our people over the state are unacquainted with each other.

If anyone reading this can inform me of any way to overcome this obstacle, the information will be very gratefully received.

I hope that members of the national union, particularly the State Agents, will often have a word to say through the columns of our paper for our mutual benefit, as well as to lend additional interest to the work.

LESTER TEAGUARDEN,
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To the Editor and Readers of The Sunflower.

From The

Secretary of the N. S. A.

OUR bright little paper — like the flower from which it derives its name — turns its face to the morning light and shows its sunny heart of gold to cheer and comfort the souls of those to whom it comes. We are glad to greet it, and to know that such a Sunflower can continue to bloom amid the frost and gloom of winter, and the adverse conditions of "hard times." To you, one and all, the N. S. A. sends its word of good cheer, for we feel the spirit of fraternal fellowship reaching out to our brothers and sisters in the Cause of Truth. We are all engaged in the same work, and our efforts to spread the glad tidings of immortal life, — while they may differ here and there as to methods, are yet along the same lines of good will to man and of kindness to all the world.

Your bright little paper, Mr. Editor, is doing its own good work, and bearing with it to the homes it enters an influence that cannot fail to please and bless in its ministrations, and thought. Therefore the N. S. A. is in sympathy with it, and with you, for it recognizes the power and importance of the spiritual press, from the oldest to the youngest type and specimen of Spiritualistic Journalism.

This very spiritual press, has been an important factor in helping the world to move upward and onward; it has brought grand truths home to the conception and the acceptance of thousands of thinking minds, and it has had much to do with freeing the human mind from the fear of death, and of setting the current of thought along liberal lines from which no onslaught of bigotry or of dogmatism can ever again swerve it. Yes, the spiritual literature of the age, has had a place in the progress of man in the Nineteenth Century, and the bright little SUNFLOWER, has found its place, and influence, and will show its part in the great work of the day.

The N. S. A. is doing well, in point of labor, and influence; it is a power too, in helping to shape human thought, and in keeping Spiritualism before the world in the light and aspect, of a movement that deserves and demands respect from courts, tribunals and from the industrial, political and religious worlds. During February President Barrett made a tour to the west, holding grand mass meetings in various places; every where he went he received an ovation and created enthusiasm for the cause that is so dear to his heart and for which he has sacrificed much.

Indeed, if he, and such earnest souls, could be kept in the missionary field, to labor for the cause and to carry the truths of spirit return to hungry hearts, not only would the N. S. A. flourish, because it would be better understood by the people at large, but the general Spiritualistic movement would gain an impetus, that would sweep it on its way — for frauds, and mountebanks would be exposed in the very strongholds of their haunts and the world be neither deceived by such fakes, nor class all Spiritualists with them. When the N. S. A. gets rich enough Mr. Editor, to keep its missionaries exclusive-

ly at such work, the blessings of its existence will be better understood; at present it can not do all it desires in that line, but as it is, those who are doing missionary work in its name, are accomplishing an untold amount of good and they are among the grandest instruments of the spiritual philosophy that we have.

We are looking forward to a period of prosperity for this Association and for the cause at large. We are waiting for the day when this N. S. A. will be an endowed institution, with means at hand to carry on its best works and to amply fulfill all its objects and promises; but in the meantime, while we are waiting with patience for this endowment, we are ready to take any and all contributions that its friends wish to make, to help it along in its work for the Cause of Humanity — whether these donations be dimes or dollars. If any friend of the N. S. A. has a dollar to spare we can make use of it in sending out tracts concerning Spiritualism — or in doing other good and valuable work — we have many calls for our tracts and leaflets, from far and near, and we learn that this Spiritualistic Literature is doing a fine work in an educational way among those who know but little of our cause.

MARY T. LONGLEY,
600 Penn. Ave., S. E., Washington, D. C.

CLEVELAND NOTES,

From LYMAN C. HOWE.

I left home Feb. 11, and landed at Bro. I. W. Fink's 23 Archwood, Ave. Cleveland, that evening when the north pole stood shivering at the door. I found a pleasant home here, refinement and intellectual vigor pervading the air, and books, papers and magazines in plentiful supply. In such a home the soul can feast. The apathy of dull minds, another death of thought, and ignorance that dominates thousands of homes, where books and papers are unknown, make a dismal condition for growing souls.

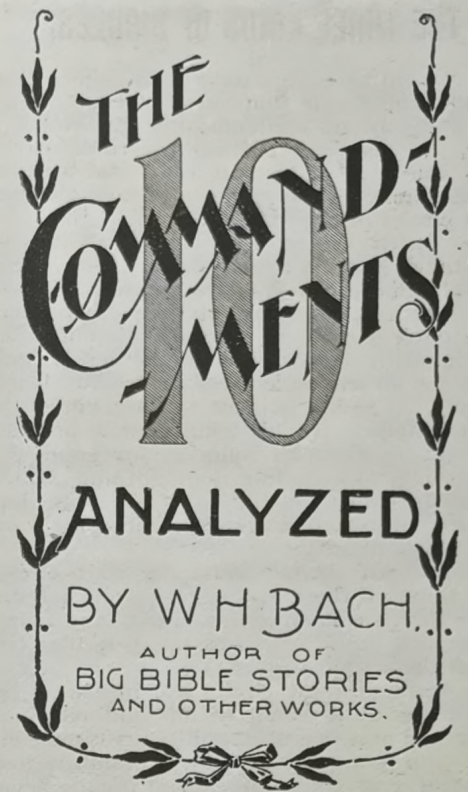
Our meetings at Weber Hall, 438 Pearl St., West Side, are fairly well attended, and for a novelty the day audiences are larger than the evening. C. H. Figuers, co-operates with platform tests, and the attention is good. A Lyceum is kept up, which speaks well for the management. The disposition to ignore the rising generation is lamentable. If children are neglected, what can we expect the future to bring forth? They are the promise of "the good time coming."

I visited at Mrs. Henderson's 59 Vienna St., and enjoyed a mental treat. John is about to graduate as M. D. and Walker is a Civil Engineer, with a good position in the city.

Mr. Figuers and myself spoke in Elyria, one evening to a large audience and best attention.

READ AND ACT.

We understand that Frank Walker is about to lose all that he has, on account of the indebtedness incurred in the Jubilee at Rochester, N. Y. Are there no public spirited Spiritualists who will aid him at this time? Shall he lose his all, because he did this for the benefit of the cause he loved? Whatever is done must be done quickly. His address is Hamburg, N. Y.



Price, Paper Cover, Authors Portrait, 25c.

COMMENTS OF PRESS AND PEOPLE.

I have received "The Ten Commandments" and read it with interest and profit. If such literature could be pushed into the orthodox camp it would be helpful.

MRS. CLARA WATSON.

Mr. Tuttle and I were pleased to receive your "Ten Commandments." Its appearance is attractive and contents most interesting. We were also pleased to note the easy portrait of the author.

EMMA ROOD TUTTLE.

The author presents the matter in a very concise and attractive manner and the reader cannot fail to acknowledge the correctness of his conclusions. Every Bible student should have a copy of this inimitable work.

DAWN LIGHT.

I have received and read your Commandments and the remarks thereon. I have laughed out loud for two or three hours. I am going to send it to a Baptist minister, have just sold one and want another for myself so find 50¢ for two more. It is worth \$1.00 a copy.

J. W. DENNIS.

I received The Ten Commandments Analyzed last night and wish I had 1,000 of them for gratuitous distribution. A Freethinker who has read Big Bible Stories says it is the best book on the Bible he ever read. What will he think of this one?

MRS. WM. LIDDICOAT.

Many of our readers are acquainted with Big Bible Stories by the same author, and can judge by that, Mr. Bach's ability to deal with the Commandments. He takes them one by one and analyzes them as they have never been analyzed before. Every person ought to read this book.

THE TORCH OF REASON.

To-day I received your Ten Commandments, and I hastily read it through, finding it to be of great value. In style it is clear, suggestive and instructive — a sort of an eye-opener to those who worship the Bible. Your own ten commandments on page 86 and 87 are far more sensible and spiritually palatable than the old commandments of Moses who, while an eminent law giver for his period, was also a murderer.

J. M. PEEBLES.

THE THREE KINDS OF CIRCLES.

In the old astrology days each believer had his particular star, but now that astrology and many of its contemporary theories are gone, we discover that right here on earth every one has, instead of a celestial star, a secular circle. These circles may be named secular circles of the first, second and third degrees. In the center of his circle each individual stands and his eternal destiny, that is, his eternal influence for good, is measured by the square of its radius multiplied by his ability. If the circle is so small as to include only himself, in other words, if he is the center and there be no circumference, the radius being nothing, its square will be nothing, and nothing multiplied by his ability will produce nothing; therefore his influence for good will be nothing, or even less than nothing, which is the case when the radius of his circle has zero for an exponent and his ability for good is a minus quantity.

Before man became man, no other circles than those of the third degree were known; but Secularism has been at work, and many people now stand at the center of secular circles of the second degree.

The radii of these circles are measured by the number of personal friends and relations of the one at the center, and many times, his ability for good being a large number, and the number of his relatives and friends being many, his influence for good is very great.

The secular circle of the first degree is one whose diameter is not limited, but reaches beyond self—beyond friends—across this ocean and across that and to the uttermost parts of the earth. Its circumference encircles all men. There are a few who stand at the center of such circles. Some with more and some with less ability, and their eternal influence for good is very great, even when the ability is only medium; but what the world needs today is a band of Free-thought workers, whose exponent of ability is above the average and whose secular circle is of the first degree.

Where are the workers, and where is the Free-thought Moses or Napoleon to lead them to victory? Will they come, or must the world wait for another generation to do this great work? Let us all widen our circles and use our ability to the best of our ability!

—Torch of Reason.



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The book treats upon the life, labor and relationship of spirits, mortals, so called gods, and the methods adopted by "tutelary deities" to encourage, instruct and prepare for future development those with whom they come in contact. Evolution, fore-ordination, free will, re-incarnation, Atlantis, the oracles, Jesus, Buddha, Confucius, etc., are considered and combined making a very readable book.

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THE BLUE LAWS

of Connecticut is the title of a recent book issued by the Truthseeker Co.

There have been many alleged copies of these laws published, but in the majority of cases they have been utterly unreliable, having been copied from a book published in England by Rev. Samuel Peters, which was a parody on the real laws, although they represent the sentiment. In this volume, the publisher has taken great pains to go to the records and give a *true copy* of the most celebrated, as well as the most abominable laws ever enacted on the American Continent. After a digest of the laws, the effect produced upon the people is considered, showing what suffering ecclesiastical authorities have been capable of inflicting in the "holy name of Christianity." It is illustrated, showing the pillory, stocks, whipping at the "cart's tail," squeezing to death, banishment, boring the tongue with a hot iron and other "religious duties" of 1638 to 1770. Everyone should read it.

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THERE are many here to-day who wish to send loving messages to their dear ones.

Eddie Hamilton

is the first to give his name and says he left a father, mother and two little sisters when he came to spirit life. He was never robust in health and was an easy prey to typhoid fever, of which disease he passed out. His parents at that time did not know of spirit return and mourned their little boy as lost to them; but a medium passing through Pittsburg, Pa., attracted their attention and they went to the meetings and became convinced through hearing the tests given to others. Now he wishes to send a message to them and says he can run, jump and play with his little comrades as he never dared or felt like doing while on earth; also that he often comes to play with his little sisters and sends his love to all the family.

Margaret Deland

says tell her sister Kate, now Mrs. Pendergast of Toronto, Canada, that she can return to her and is very much pleased that she can do so. She always had her doubts of continued life beyond the grave, and especially the ability to return to friends, but now that she knows she can do so, she is happy and contented to leave earth life. Her mother comes with her, also her brother Tom, sister Susan and uncle Robert. All come to her new home in Canada often, and are glad that she is happily married and settled in life.

Silas Enfield

of Topeka, Kansas, says let me send back a few words to my wife and I shall be content. Tell her I am sorry I left my business affairs in such a bad condition, but am endeavoring to adjust things and influence her what to do in all crises. Tell her not to sell the furniture off, but keep the home for the children. Brighter days will soon come for her and she will be glad if she takes my advice. He sends his love to her and his three children, two boys and his little pet Katie.

Peter Eldredge

wishes to let his son know that he is ever near him trying to assist him in carrying on the old business. That he still is attracted to his old work bench and prefers to return and remain on the earth plane than to progress on, especially until things brighten up for his only son and his loved companion joins him. Then the two will go on together, but until then he will be near to watch and guard over them and assist all he can. He tells them to be brave and that financial prospects will soon be brighter. His home was in Elkhart, Indiana, and the business was carpentering and cabinet making.

Nancy Bogart.

is pleased to get in a word and wishes to tell her daughter not to look upon her as dead but as one ever near her. For her not to wear those habiliments of woe which tie her to the grave of her mother, but to cast them aside and look cheerful and be gay. Death is only a birth into a new life with larger possibilities and it

grieves her to see her child look so sad and dress in crape. She says her occupation on the earth plane was a milliner and her home was in Yonkers, N. Y. where she was well known as Mrs. N. M. Bogart. She is now reunited with her husband and has met in spirit life many old friends and relatives. She sends her love to her only daughter and wishes her to cheer up and get all the enjoyment she can out of life.

Mrs. Kayner Doing Good Work.

TUESDAY Jan. 24, Mrs. Isa Wilson Kayner went to Watseka, Ill., to finish work she commenced in December.

Many of the readers of THE SUNFLOWER will remember reading, some years ago, the story of the "Watsseka Wonder," a verified case of complete obsession, that held the medium for a whole year. It was Mrs. Kayner's good fortune to be taken care of by the family of Mr. Asa Roff and his daughter. They were old friends of her father E. V. Wilson, in the long ago and they have been exceedingly kind to his daughter who has taken up his mantle, and is endeavoring to bring light and comfort to many of the children of earth.

She has held from five to six meetings a week, with great success, getting many of the young people of the city very much interested in her explanation and demonstration of the truth. It seems as though her vision is more clear, and her hearing of the spiritual messages more keen, as she has given such accurate descriptions and messages from the friends of those present, that she has created much comment throughout the city.

She also held meetings at Martinton and Onarga, places where there has never been any work of this kind done before and has had many members of the various churches attend her meetings, as well as some of the ministers, who say that if Spiritualism is as she presents it they wish to know more of it.

Some two weeks ago, through her efforts an application, with twenty two names, was sent to the N. S. A. for a charter, and a society of some of the best people in the city has been organized. It has been officered by energetic and active workers, and bids fair to be one of the organizations of that city that will do much good work in the coming time.

Many of the tests given in that locality were very convincing. She expects to organize another society at Martinton.

Last week she obtained leave of absence and came home for four days so as to attend the N. S. A. mass meeting held here in Chicago. In meeting the many friends and exchanging the warm greeting and handclasp, she has received added strength for the work, and returned last Tuesday to again take up the labor and minister to the people who came to listen to her teachings.

Her meetings are growing in attendance and interest, and a movement is on foot to get a hall that the society may call their own, and she is quite certain that success will attend the efforts in that direction.

At the present time we are in communication with the Boston, Mass. society, who wish her assistance at the 51st An-

niversary exercises next month; should the arrangements be perfected, will try to let your readers know something of the results of that trip. With the hope that THE SUNFLOWER, as well as all our spiritual literature may have a greater reading and that more and better work may be done by all.

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MARY T. LONGLEY, Sec'y.

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Who wrote the Historical Books of the Bible?

(Continued from first page.)

The Encyclopedia Britannica, 9th edition, under the heading Pentateuch says: "It was observed that Moses does not speak of himself in the first person, but some other writer speaks of him in the third person — a writer, too, who lived long after. * * The expression of Genesis xii, 6, 'The Canaanite was then in the land,' is spoken to readers who had long forgotten that a different nation from Israel had once occupied the holy land; the words of Genesis xxxvi, 31, 'these are the kings that reigned in Edom before there reigned any king over the children of Israel,' have no prophetic aspect; they point to an author who wrote under the Hebrew monarchy. Again, the Book of 'Wars of Jehovah' (Numbers xxi, 14), cannot possibly be cited by Moses himself as it contains a record of his own deeds; and when Deuteronomy xxxiv, 10, (comp. Numbers xii,) says that 'there arose not a prophet since in Israel like unto Moses,' the writer is necessarily one who looked back to Moses through a long line of prophets."

Further on it gives the result of Ezra's efforts to introduce this law to the people and, under the name of the "Priestly Code" he, after fourteen years of effort, succeeded in getting it introduced about 444 B. C. or after the return from the Babylonian captivity.

JOSHUA

is the next book of the Bible.

The same evidence that proves that Moses did not write the Pentateuch, proves that Joshua did not write the book that bears his name. It constantly speaks of events that did not and could not have taken place until after his death and it speaks of him continually in the third person.

Joshua xxiv, 31, says: And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." This passage must have been written after not only Joshua was dead, but all of the elders who overlived him must have been dead also.

Joshua x, 14, reads; "And there was no day like it before or after it, that the Lord harkened to the voice of man." This implies a long time after the event took place. If not, there was nothing wonderful in it; certainly nothing making it worthy of record.

Joshua viii, 28, 29 says: "And Joshua burned Ai and made it a heap forever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide; and as soon as the Sun was down, Joshua commanded that they take his carcass down from the tree and cast it at the entrance of the gate of the city, and raise thereon a heap of stones, that remaineth unto this day." For the reasons before quoted, this must have been a later writing.

Joshua xv, 63, says: "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah unto this day." This passage could not have been written until the people had gone to live at Jerusalem.

At the time this passage was supposed to have been written, the name of the

city was Jebus or Jebusi and was the stronghold of the Jebusites. David, feeling the necessity of a stronghold for himself, attacked the city, but could not drive out the inhabitants so the Jebusites and Israelites dwelt side by side.

The Encyclopedia says this was the case and refers to Joshua xv, 63; Judges i, 21; 2 Samuel xxiv, 18 and Zechariah ix, 7, in connection with it. In Judges xix, 10; Chronicles xi, 14, the city is spoken of as Jebus.

This reference to Jerusalem could not have been written until David went to live there and changed its name, which was in 1048 B. C.; the record in Joshua refers to 1444 B. C. or nearly 400 years previous to the capture of the city and its change of name.

(To be continued.)

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