

THE SUNFLOWER

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THE OUTLOOK FOR UNIVERSAL PEACE.

A LECTURE BY W. J. COLVILLE.

(Continued from Last Week.)

We often hear the old saying quoted "In time of peace, prepare for war," but this needs to be reversed into the new saying, "In time of war prepare for peace," and the only effective way to promote peace on a larger scale is to demonstrate it on a smaller scale.

Boards of conciliation and courts of arbitration will be eventually established everywhere to decide international questions, but the place to begin the work of conciliating and arbitrating is certainly the home, for among children, as well as among adults there are many disputes to settle. Let every parent or guardian determine to deal equitably with all the younger people under their direction. Let all those youths and maidens see that perfectly fair play is meted out to them by their overseers, and they will soon begin to realize that not fisticuffs but reason, can settle the weightiest problem. War never settled anything, because at the end of a war the vanquished side is never convinced that right is on the side of the victorious. People may be quite certain that you have the money and the most physical power in your camp, but neither wealth nor muscle can determine rectitude. Tho the Civil war ended nearly forty years ago, the negro question is not settled yet because the South has never been convinced the North was right, tho the Northern troops gained a decisive victory.

The true peace-maker, however, does not always, or even unusually, have to settle such large questions as those of international concern, but the peace-maker has to deal with precisely similar problems in much narrower fields of social and industrial activity. Disputes arise not only in offices and workshops, but in boarding-houses and families, and not only among people who avowedly dislike each other, but often among those professing mutual friendship. The true peace-maker is always non-partisan and a non-disputant.

Nothing can be more self-evident than that the various nations of the earth have their distinctive missions to fulfill, and no true patriot can fail to grasp the idea proclaimed by all lovers of humanity at large that the very fullest service he can render to the cause of general human progress can be rendered in that particular domain which he calls his home.

Some theories of universal confraternity are so nebulous that, tho beautiful in the ideal state, they are incapable of practical realization. Among these theories may be mentioned a seeming desire to do away with natural affection for the place of one's birth and for one's especial kindred on the plea that when we love humanity we love everybody, and therefore have no special regard for anybody. Tho there is something commendable in this view the truth which it contains can better be embodied in a clearer statement of human relationship. When we truly serve our own country we are serving humanity by working in that particular portion of the general field in which our work particularly lies. We are therefore none the less human because we are French or German, and find our field of effort in France or in Germany especially.

When an American citizen realizes that the ployplot population of the United States includes so many nationalities that were different American citizens to trace their ancestry they would find themselves of distinctly mixed breed; their very Americanism becomes cosmopolitanism. Therefore because of per-

fect loyalty to this country they cannot be disloyal to any land or flag. When Abraham Lincoln placed the saving of the Union before even the emancipation of the slave and above all sectional interests, he struck the chord which thrills responsively in every truly patriotic breast. There is neither North or South, East or West, to be considered in a united country, as tho one section of the country was of any more importance than another. But as some people have their homes near the Gulf of Mexico, and others again on the borders of Canada, some on the Atlantic seaboard, and others on the Pacific slope, it is both natural and necessary that some should take a particular interest in a particular section of this broad land which is virtually unknown soil to others.

Between forty and fifty stars, shining out from the folds of the Union flag, represent that number of autonomous states, but the stars and stripes signify the complete Republic. So when we think of the possibility of a still wider representation in a Universal Peace Flag, we can witness with the mind's eye a pure white background of wide extent, large enough to accommodate all the flags of all the nations, when the federations of the world shall have been accomplished.

There is now no good reason, tho there are many causes, why the various nations of Europe should not be united in a federal band, and it is not too much to hope that in comparatively few years from now, by far the greater number of European nations will have so far pooled their interests as to render war between them unthinkable.

Tho to many minds France and Germany seem irreconcilable, and we often hear it said that Germany and England are not friendly at heart, we need only watch the present policy of King Edward to see that three great countries are already very much nearer to each other in active sympathy than they have been for centuries past.

Events move very rapidly in these days, now that we are living in a period of culmination on the very threshold of a new cycle, and while it is disheartening to many to witness continual outbursts of hostility between different nations, we wish to emphasize the reasonableness of the view taken by many far-seeing philanthropists that the very warfare bemoaned may be logically regarded as due to the expulsion of debris the system of nations.

Tho it has frequently been claimed during the past several years, that the dispensation has already begun, we find it far more reasonable to declare that we are now in a period a transition or inter-regnum, between two great periods in this planet's history. Referring to the great pyramid at Giza, which was the subject of comment more than 20 years ago, tho we may agree with Professor Piazzi Smythe and other great astronomers that the miracle in stone as the great pyramid has been termed, contains, in its interior arrangements a perfect history of the cycles; the grand gallery typifying the despotism which has closed and the King's chamber—the new cycle which is soon to commence. We are now in another passage-way between the gallery and the chamber, and this symbolizes a condition of lamplight, but ever-increasing light.

The peace-makers, however, have much more work to do in building up pacific institutions at home than in taking part in agitations abroad. And tho the war question is always an interesting and important one, the question of civil arbitration, which directly concerns industry is still more important.

The two countries today which represent in some respects the highest civilization yet achieved on earth are Switzerland and New Zealand. In the former country the celebrated system known as

(Continued on page 8.)

WHAT IS DEATH?

A Discourse Delivered Through Lydia J. Maul.

All over the world to-day there are those who are mourning and grieving for the one who has passed from their earth home out into the great beyond. Their aching hearts are longing to hold the dear form in their arms, yearning to hear the voice now hushed and silent, to thrill their hearts with tender sympathy and love. They pray for but one word, that word which would answer the old, old question still ever new, "If a man die shall he live again?"

It matters but little whether one's circumstances afford them the magnificence of a palace or the more humble abode of a cottage, Death, the silent messenger is an impartial visitant, and all through life, every day and hour, someone is passing away from your midst. Death brings us to a fuller realization of the well-established fact that all things that live and breathe, not man alone, are born but to decay. It demonstrates conclusively the fact of a Divine Power, of a great underlying principle of life, over which man can hold and exercise no control, consequently man must behold in Nature a power far greater than his own.

What is this Death? this cessation of mortal life? We, from the spirit side of life, who have passed through this change can answer the question, for we have gained the knowledge through experience. Death is but the severing of the tiny cord, which liberates the spirit from its physical body and ushers it into an immortal existence that time and eternity will never eliminate. The physical body is simply an abiding place of the spirit, wherein man is taught the A, B, C, of life. It is a result of Nature's great law of evolution. You place in the ground a tiny seed and soon it becomes the plant, under proper conditions, bearing forth its fruits, performing its own functions of life; when its propagative powers have become exhausted, when it passes its period of usefulness then does it pass into a condition of decay and its life is gone. Even so does man who is born into the world, only, sometime, when the Divine plan of his life is completed, when his physical becomes unfitted for occupancy of his spirit any longer, then the spirit, the life-giving essence, which is the true man is freed from the mortal form and returns to God the Infinite source and Author of all Life, from whence it came.

The question now arises, what proof have you that the soul of man still continuing to live returns to the Great Creative Force? To Spiritualists it seems but rational to believe in immortality and irrational to deny it. Of all the sciences, religions and cults of the entire world, there are none but Spiritualism that satisfactorily answers that question, "If a man die, shall he live again?" It has proven and demonstrated conclusively the immortality of everything, not simply man alone, but the birds, flowers, trees, all things into which has entered the Infinite breath. These have the spark of Divinity within, and therefore, the change termed death cannot place them into entire oblivion. Spiritualism drew aside the curtain of darkness and despair, opened wide the portals of the great beyond, and the loved ones who had passed from earth life into the fair summerland, returned to earth, bringing messages from the higher expression of life, thus establishing proof of the continuity of life—proof of the immortality of every soul. Thanks be to the power of life, our father and mother God, that Spiritualism has robbed the grave of its victory and death of its sting.

The bright ministering angels are ever near, giving to those who will but listen, proof that they are still a

conscious entity, through their messages of truth, love and wisdom, whose love and knowledge increased a thousand fold is ever prompting and assisting them to alleviate and uplift suffering humanity, ever leading them onward and upward to a better understanding of life, to a more perfect condition of peace and spiritual strength, which should be the ultimate attainment of every soul.

To you who have borne the quiet and storms of life, and are nearing the borderland, enteratin no fear of passing away, only rest secure in the Father's tender mercy and love, and some morning the angel hands will guide you across the stream, there to be united with those gone before, there to see and understand better, where sweet peace and rest will come to your weary soul.

THOMAS PAINE.

Concerning an Eminent Father of This Republic
the Maligned Author, Reformer and
Friend of Washington.

The comments of the News-Telegraph of Poughkeepsie, N. Y. on the able, correct and kindly defense of Thomas Paine by the Troy Press, indicates a dense ignorance and uncharitableness. The editor of the News-Telegraph probably got his misinformation from a certain book written by a politician, a reckless and ignorant scribbler who crammed three lies about Thomas Payne in the following: "A filthy little atheist." Paine was of the same faith as Washington, Jefferson, Franklin, Patrick Henry, Lincoln and the Hebrew prophets, whose teachings Jesus declared would save those who kept them. The News-Telegraph scribe is a doubter of the same cult which is as correctly thrashed by the editor of Unity, that able scholar, Rev. Jenkin Lloyd Jones, he says: "There is no room for miracle in a universe crammed with law, there is no damnation more deplorable than the parasite who is willing to eat unearned bread, to shelter in another's strength, and profit by the purity of another's soul; the whole scheme of vicarious atonement belongs to the credulity of ignorance, the evidence of damnation of one who sets convention against science and the ever-expanding vision of the wise.

The parasitic cult is repudiated by Jesus in his dictum, "Let no man deceive you, I will have mercy and not sacrifice for I came not to call the righteous, but the sinners to repentance." The late eminent theological scholar, Prof. Max Muller said: "Those who know but one religion know none." There is a vast crowd of those chaps and they have in "holy" wars, hangings, inquisitions, burnings and other inhuman methods, slain millions of humanity.

The noble dictum of a great prophet, although uttered 2600 years ago, is not abrogated, "Justice, only justice shalt thou pursue that thou mayest live."—Isaiah.

LINCOLN.

Worth Trying.

A word unto you chaps that to the topmost heights would climb;
'Tis not in one grand bound we leap to altitudes sublime,
We do our climbing step by step to rise to heights afar,
Just try to be the fellow that your sweetheart thinks you are.

'Tis well, of course, for every one to strive and to aspire,
But few of us may lead or set the world on fire.
So if you fail to hitch your cart unto the brightest star
'Twill be enough to be the chap your sweetheart thinks you are.
—Minneapolis Tribune.

When an orthodox lady says: Love me, love my God, we draw the line and ask to be excused. There is a limit to love.

DR. FUNK AND HIS CRITICS.

By Hudson Tuttle, Editor-at-Large,
N. S. A.

The impartial thinker, whatever may be his belief, or however he may regard the position taken by Doctor J. K. Funk, cannot otherwise than give him credit for courage in standing by his convictions, and exceptional honesty of purpose.

The recent attack made upon him by the pack of snarling bigots, known as the anti-Spiritualists has been responded to by him in a manner at once notable for its calm dignity, and complete answer to all objections brought up by those who have appointed themselves detectives, with expectation of gaining notoriety by traducing Dr. Funk, and exposure of the manifestations which he has received.

In a reply published in the N. Y. Sun, he calmly says: "It can be of very little advantage to your readers to learn what Mr. Riun and Mr. Davis think of me as an investigator, or I of them, but it is in my judgment of profound importance that psychologists and other scientists trained to accurate observation and thinking, be persuaded to persistent and serious efforts to solve the real psychic problem.

There is no problem before the public that has in it so great potentialities for good as has this one. When a man of clear, hard scientific sense, like Sir Oliver Lodge, after much investigation, is led to say as he did in the the Pall Mall Magazine, January, 1904:

"Some of us have proofs that the individuality persists after death, which are as certain as proof can be. * * * The laborious documents of the society for Psychical research are there for all the world to see, and while we have exposed much fraud and discredited much Spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration."

When eminent scientific men of tried skill, like Alfred Russel Wallace, and other exceedingly keen investigators who have made much study of the tricks of conjurers, and have deeply studied psychology, like Richard Hodgson and James H. Hyslop, tell us that when they began their psychic investigations they were materialistic in their belief, but came out of their investigations convinced of the continuity of human existence—then flippant assertion and mere pooh-poohing are out of place.

He shows how wilfully the "antis" have mistated his position, and garbled facts, and placed these vilifiers in a not enviable position.

When they make merry over the advice of Dr. Funk, to become "as a little child," when we begin investigations, not only of the mysteries of Spiritualism but of any great problem nature furnishes, he replies:

"Let me once more quote Thomas Huxley, with special emphasis upon the words, 'every preconceived notion.'"

"Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."—The Life and Letters of Huxley, by his son, Volume I., page 235.

"And Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A B C. Humility is ever the entrance way to the temple of truth. But it is well to remember the profound distinction between being childlike and childish, and I think I for one effectively so remember."

We believe that persecution will be not only a blessing to Doctor Funk, but to the Cause. It has forced him to take up the defensive, and he proves himself already an invincible champion.



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W. H. BACH, - - - - - Managing Editor.

MIND YOUR OWN BUSINESS.

What a beautiful world this would be if everybody would mind their own business instead of trying to run that of their neighbors. How many scandals, misunderstandings, heart-aches, quarrels, family and neighborhood feuds, and a thousand other things would be saved if people only had sense enough to mind their own business and let other people's alone.

To our mind, one of the most meddlesome institutions of the day, is the Woman's Christian Temperance Union. As a society it seems to be eternally sticking its nose into affairs that do not concern it. Within the past week it has started a movement to stop smoking cars running on the railroads, and to prevent the use of wine at the wedding of Alice Roosevelt.

Neither one of them is any of their business. The writer does not use tobacco and does not like to ride in the smoking car. But that is no reason why he should object to his brother man who does use tobacco, smoking while on a trip, so long as the railroad provides a car in which he can indulge in his smoke without disturbing the peace and comfort of the non-smoker. It looks to us like an unwarranted interference with something which is no more their business than what he is to have for his breakfast tomorrow morning. In fact, it is a veritable "dog in the manger" affair.

It is the same thing as applied to the wedding breakfast. Probably none of these agitators will be invited to the wedding, much less to the feast of good things that will be spread for the delectation of the favored friends, and if they happen to be classed among that number, they can stay away if they are shocked by the sight of wine, and it is certain they will not be forced to drink it if they do not want to. If they lack force of character enough to say no, they better have a little glass cage made for them and lock themselves in, thus avoiding temptation.

As most of these agitators are old maids, (excuse me, bachelorette women) or grass widows, their husbands will not be interfered with. In fact, if they were home-makers they would not have time or inclination to run other people's business for them. They would be kept busy making their home an earthly heaven.

MEDIUMS AND SITTERS.

The Light of Truth is advising physical mediums to take a new stand, and the position may have more than the minimum amount of good sense to it.

It has been the custom to require mediums to go under test conditions, but no tests have been required of the sitters. Anyone, regardless of their honesty of purpose or personality, has been permitted to sit in the seances of mediums, and the results have been sometimes different from what has been expected.

There is no reason why a medium should go under test conditions any more than the sitter should. One is as likely to be dishonest as the other and if the medium is willing to ac-

cept test conditions the sitter should be. Sitters for independent slate writing frequently desire to bring their own slates and sit with them without opening them after entering the presence of the medium. Many mediums permit this—some do not. We know of a case where it was done, a scurrilous message, vulgar in the extreme, was written on the slate. Now the question is, was this message on the slate when the sitter brought it to the medium, or was the slate clean? The question can never be settled. The sitter says it was not on there, the medium says his guides did not write it. Who did? In the public eye the medium is guilty and the sitter innocent notwithstanding each one's word should be equally reliable.

We do not believe that Spiritualism and mediumship will ever take its true place in the world until the same safeguards are thrown around it, and the same rules applied to anything else. A person whose word is accepted in any business transaction is impeached when it comes to things spiritual. We believe the people will tell the truth as quickly about a spiritual as a mundane affair. We wish it was a fact that everyone was considered innocent until proven guilty. How much better it would be for the world.

SUBSCRIBERS TO THE SUNFLOWER.

The First of January THE SUNFLOWER started an aggressive campaign for subscribers and it met with success. In fact, its success was greater than at any time since it became a weekly.

We thank those who interested themselves in the paper and wish them to continue, taking some of our premiums for doing a little work for us. How long will it take you to get two new subscribers and receive a first class Self Filling Fountain Pen, gold pen, hard rubber holder, guaranteed equal in every respect to pens that sell at from \$2.50 to \$5 for doing so?

Send us a list of people who are interested in Spiritualism, Free-Thought or New Thought, so we can send them sample copies of the paper. You can write ten to twenty names on a postal card. We will send them sample copies, and then, if you wish to, you can call on them a week later and get their subscriptions and receive one of the premiums. Two new subscribers or four renewals or one new and two renewals, will give you any one of the premiums described on page 6. We guarantee every one to be as represented, and to give you full value for the little time you will have to put in to secure them.

About seventy-five people sent in clubs last month. How many will we hear from this month? Will you push along our subscription campaign? You get your money's worth or you would not continue your subscription. If you get it others will.

PUSH IT ALONG.

THE SUNFLOWER'S POSITION.

C. W. S., Ohio, writes: "I have been a subscriber to THE SUNFLOWER for three years and like the paper very much. I have never had any experience with mediums, but would like to correspond with some good, reliable medium and would be pleased to have you tell me who is the best."

We have received many such letters. We reply to them all: "THE SUNFLOWER does not feel that it can constantly reply to any such request. From the beginning of its publication THE SUNFLOWER took the position that it neither endorsed nor condemned any medium. Our reasons for taking the stand were these: It is impossible to tell what the result of a sitting with any medium will be. The medium cannot tell you. One person may go a medium and get everything, the next person will get nothing. The first person will go to another and get nothing, while the second will go to the same medium and get everything. The results just turned around.

These things take place every day during the summer season, and places us in a peculiar position both toward the public and the mediums.

Another thing, if we recommended a medium it would be only our judgment, and might possibly do injustice towards other first-class mediums, and perhaps no one else would agree with us. Spir-

itualist papers as a rule do not accept advertisements from mediums who do not bear a reasonably good reputation. Of course, the medium does not exist who has not got two reputations: One as being the best that ever was, the other as being a fake. If you can find one who has not been alternately lauded and condemned, we would like to exhibit that medium as a curiosity.

We believe that every seance must stand upon its own basis. It depends upon the condition of the circle, the sitters, the condition of the medium, and whether the medium can assimilate the magnetic conditions that are presented by the sitters.

YOU are responsible, to a great extent, for the success or the non-success of your sitting. You may put up a barrier that will prevent any medium from penetrating your aura. Therefore go to a medium with an open, receptive feeling, praying for the best, and you will be more likely of success.

CLACKAMAS OREGON CAMP.

It is my earnest desire to keep the minds of the people, as far as possible, upon the First Spiritual Religious Association of Clackamas Co., Oregon, and realizing the fact to do this I must keep in touch with your valuable paper. The Board of Officers are a unit in trying to make the camp of 1906 a grand success.

The grounds are beautiful situated upon the banks of the Willamette River and can be reached from the north and south by the daily trains each way, also by boat once a day.

The grounds are shaded by the mighty trees of Oregon, known as the Fir, and it is surprising the difference in the temperature inside the grounds and just outside the gate.

For the Easterner it is a grand relief from the scorching sun and hot nights to drop in among those cooling trees. The heat is not excessive in Oregon and the nights must be spent with one or more blankets on the bed.

We have had many far-Easterners visit our camp and they were all of the same opinion in regard to the beauties that nature has provided for us.

Easterners, get yourself in readiness the coming month, to join with us this year and view the beauties of the grounds and enjoy the cool and refreshing air of the Oregon nights.

L. I. IRWIN, Sec'y.

Barlow, Ore.

To help the young soul add energy, inspire hope, and blow the coals into a useful flame.—Ralph Waldo Emerson.

Pointed Paragraphs.

Even a little man can accomplish some big things.

It's easier to borrow trouble than it is to pay debts.

The poorest of all men is the one who has no use for the poor.

It is easier for the average man to keep a dairy than a diary.

Any man who would laugh at your mistakes would get angry if you should laugh at his.

Wise men occasionally say things that indicate a temporary suspension of their usual wisdom.

Misfortunes never come singly. It is the little things that makes An Ohio man was recently married our lives.

by a widow and broke his arm all in the same day.

Women seldom mean it when they kiss each other. The average woman had rather bite a piece out of the other's complexion.

Cincinnati has a soap factory adjoining a church, yet there are people in that town who do not know that cleanliness is next to godliness.—Chicago News.

If your greatness depends upon your ancestry, you are near to bankruptcy.

That Vegetarian Edition.

We have arranged to have that Vegetarian Edition of THE SUNFLOWER under date of March 3, 1906. That will give plenty of time to get up a fine edition. We already have one article from England for it, and more are coming all the time. Mrs. Jessie Pettit Flint has sent us some recipes and tells us how to make our own peanut butter at a cost of from 12 to 15 cents a pound, right at home. Then we have many others.

Dr. Peebles will give us an article. We hope D. W. Hull will tell us in as few words as possible how he lived on 88 cents a week, and "there are others."

THE GREENBACKER

seems to have got converted to the idea if the Editor has not, and will have a word to say.

THE WHOLE PAPER

will be devoted to the Vegetarian Question, and we want its ADVOCATES and its OPPONENTS to have their say. These are a few of the questions:

Is a Vegetarian diet cheaper than a meat diet?

Is it more humanitarian to live on Vegetarian than a mixed diet?

Is it healthier to live on a Vegetarian diet than on a mixed diet?

Were we intended to live on a Vegetarian diet or a mixed diet?

Does diet affect our natures? If so, what evidence can be presented?

SEND US RECIPES FOR VEGETARIAN DISHES.

This ought to be the most popular edition of THE SUNFLOWER ever published, and we ought to circulate 100,000 copies. We will furnish them to you, ten or more copies, at the rate of ONE CENT A COPY, either mailing them to you or direct to the friends you wish to receive them.

Make your articles short and to the point, so we can get as many different ones as possible. If anyone thinks they can live cheaper on a mixed diet, tell us how to do so. Let us have a thorough exposition of the question and make the greatest paper on this important subject ever presented.

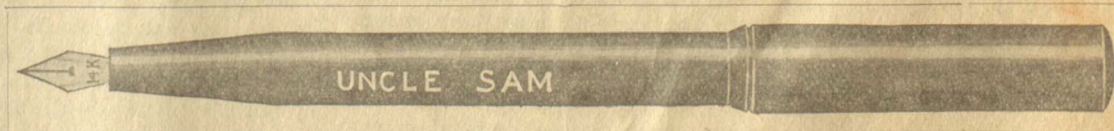
Remember the date, March 3, and have your articles here not later than February 20th.

FOUNTAIN PEN PREMIUM OFFER.

THE SUNFLOWER ONE YEAR, AND THE
 Uncle Sam Self-Filling Fountain Pen.....

\$1.60

This unparalleled offer will continue during February. After March 1st it will be withdrawn and the Uncle Sam Fountain Pen can be had only at the regular retail price.



We Guarantee the Uncle Sam Fountain Pen

to be a 14 karat Solid Gold Pen with Iridium points, Self-filling, (no dropper used) hard rubber holder, and that it is equal to any pen in the market that is sold at from \$2.00 to \$3.00 each. We are making this offer to help to introduce them to the people.

E. L. Griswold, P. M., at Lily Dale, says: "I have used a number of high priced fountain pens, but the Uncle Sam gives me as good satisfaction as any I ever used."

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies."

It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you, and if it is not exactly as represented, we will return your money. Would we make this proposition if we did not know the quality of the goods? After March 1 they will be put on the market at \$1.25 each, so take advantage of this offer this month.

It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire.

If you wish it sent by registered mail, send 8 cents extra for registered fee.

Send your order today, then you will be sure of it.

The Sunflower Publishing Co., Lily Dale, N. Y.

N. H. EDDY, Correspondent.

Dr. Lily Dale, N. Y.

NOTED ATHEIST, PASSES AWAY

Editor Moore of the "Blue Grass Blade,"
Prohibition-Infidels Paper.

Lexington, Ky., Feb. 8.—Charles Chilton Moore, editor of the Prohibition-infidel paper, the Blue Grass Blade, and a noted atheist—died here late yesterday after a long illness of asthma and heart trouble.

Charles C. Moore was one of the most remarkable characters in the state and was probably the most picture-que editor in the world. He was born of wealthy and influential parents, and early turned his attention to the ministry. He was a grandson of the late Barton Stone, who was the co-worker of Alexander Campbell in the establishment of the religious sect so numerous throughout the middle west and commonly referred to as the "Campbellite religion." After receiving a thorough education which would fit him for the ministry, young Moore was ordained and became the pastor of the Christian church. Believing that a tour of foreign countries would be of much benefit to him in his chosen profession he crossed the Atlantic and made a tour of England, Ireland and Scotland on foot, and later did the continent in the primitive manner.

BECAME AN INFIDEL.

Returning to this state he again took charge of a church, but the civil war caused him to abandon his calling for a time and he joined the Confederate army. After the war he again engaged in preaching for several years. About this time he was visited by a former college class mate, who called himself a non-believer, and after services one Sunday night he took up the task of converting his companion. The two discussed religion the entire night, Rev. Moore meeting every objection of the doubtful one and finally convinced him that he was wrong and that the Bible was true and that Christianity was founded on truth, righteousness and love. In convincing his friend, however, Moore opened up a new line of thought for himself, and the more he thought the more convinced did he become that he was wrong, and it was not long after this that he startled his congregation by the announcement that he had come to disbelieve the truth of the Bible and could not therefore continue longer as their pastor and guide.

FOUNDED "BLUE GRASS BLADE."

Shortly after this Moore founded the Blue Grass Blade, which he had edited since as a prohibition-infidel paper. His writings in this weekly publication have been the cause of getting him into more trouble than has ever befallen the lot of any other editor in the United States.

He had been arrested on numerous occasions, and had served time in the Fayette county jail, and was once convicted and sentenced to two years in the Ohio penitentiary at Columbus, O., for sending obscene matter through the mails, but after serving several months, he was pardoned by President McKinley.—Columbus Press-Post.

In the Realms of the Unknown.

During the summer of 1902 I was stationed with my regiment, the 69th Royal Bengal Lancers at Solma, some 20 or thirty miles to the north of Bombay. It had been a miserable season, the heat intolerable, and to make matters worse, I had been confined in the hospital suffering from a tropical fever. Finally the climax in my condition arrived, and I lapsed off into a state of unconsciousness.

Strange to say, I was perfectly aware of all going on about me. I remember distinctly Dr. Ricord, the attending physician, being called to my bedside, and after a careful examination, hearing him exclaim that the heart action had stopped, and that to all appearances, I was dead. His words filled me with horror—a strange sensation seized me. Suddenly the room seemed to whirl about the bed and I felt myself being drawn upward. The whirling finally stopped, and as I looked down upon the room I was leaving, my vision rested upon a sight that I shall never forget. There upon the couch lay my lifeless corpse, the eyes closed, the face pale unto death—it was terrible. Dr. Ricord stood by making some notes in a book which he held in

his hand, and the nurse who had attended me was looking sadly in the direction of the bed.

I turned away. All the while I—or that part of me, which I knew not, was floating upward through space—the room was now but a memory. The old earth was being left far behind in my upward journey; worlds innumerable surrounded me on all sides—the view was sublime. The entire riddle of the universe seemed revealed to me.

Never before had I realized the stupendousness, the grandeur of God's work. My poor brain, subconscious self, soul—call it what you may, was unable to comprehend it all. On and on I journeyed until before me appeared a great pathway of light, resembling a rainbow in its marvelous coloring. I have seen since, many beautiful effects of sunset and of artificial lights, but nothing have I seen or ever expect to see again, which would compare to the beauty of the sight before me—colors not meant for mortal eye to behold were there. A strange and weird feeling came over me. I felt a sharp pain and then I knew no more.

I awoke with the feeling of one coming out of a delightful sleep, my fever had left and I felt perfectly normal. I stared about the room; there was no one visible. Presently the door opened and Dr. Ricord entered. I raised my head, my eyes rested upon him. He gave a start. "My God, what is this," he exclaimed. The poor man seemed to have aged twenty years in that second. "Is it possible—no, it cannot be." I tried to explain but the good man only staggered a bit, then fell to the floor. He had gone to complete the journey—to reach the goal that I had failed to reach.

R. E. DUDLEY.

TRANSITION.

MARY EVERTINA DYER.

Passed to the higher life, Jan. 29, 1906 at Daren, N. Y., Mary Evertina Dyer of 5737 Indiana Avenue, Chicago, Ill., formerly of Alden, N. Y. She was the wife of B. S. Fisk, and mother of Mrs. Alfred C. Clark of Chicago. The remains were taken to the crematory at Buffalo, N. Y., where the services were conducted by Mrs. A. G. Atcheson of Buffalo. Mrs. Fisk had been for many years a firm believer and consistent advocate of the cause she held so dear. She was 69 years old at the time of her transition. No more fitting epitaph could be given than in the remembrance of those beautiful lines, "Only remembered by what I have done."

MRS. MALINDA WITHEY, seventy-two years of age—mother of Mrs. D. A. Morrill and Mr. W. J. Withey of Grand Rapids, Mich., passed into spirit life Sunday morning, January 28th. A large number of friends and neighbors met at the home of Mrs. D. A. Morrill to commemorate the event and to pay to her memory a fitting tribute of respect.

Mrs. Withey, many years ago, anchored her soul in the truths of Spiritualism. Mrs. D. A. Morrill, the widely known medium and trance speaker and her brother, W. J. Withey, have the psychic sympathy of all who knew them. Services were conducted by the writer, W. M. Lockwood.

Don't hurry is quite as important as "don't worry." It should be placed at the head of the list of "don'ts." Perpetual hurry induces perpetual waste of the raw nerve material. It is criminal to prodigally waste the vitality; it shortens life and destroys the finer forces of the body. Nature works deliberately. There is no real accomplishment in hurry.—Lida Hood Talbot.

A great many people have the notion that every ancient Greek was an Apollo or a Venus or Aphrodite, whereas the truth probable is that most of the men were clowns and most of the women slouches. There never were more beautiful human beings than to-day, beautiful in mind and body, and while the Greek ideal of the human form is still regarded as the highest model of Nature, it was not found in the Garden of Eden or in the streets of Athens, but rather in the dream of some great worshipper of physical loveliness.

The hero is not fed on sweets;
Daily his own heart he eats.

—Emerson.

ANOTHER VOLUME OF

BIG BIBLE STORIES.

BY W. H. BACH.

I have received a number of letters asking for Volume II of Big Bible Stories. It appears that those who have the first volume want more.

I have the matter nearly ready for another volume about the same size as Volume I, but thru the expense we have been to on account of sickness and the fact that a Monotype type-casting machine I bought failed to do the work causing a loss of between \$1000 and \$1200, I have not felt that I could take the financial responsibility of getting out the new volume and taking the chances on its sales to pay the bills.

Recently I have had a number of letters asking for the volume. I will make this proposition: I have the matter ready so I can get the book out within the next two months. It will cost nearly if not quite, \$300 to publish it, as the bill for the first volume was \$302.50. If enough people want this volume to subscribe for sufficient copies at 50 cents a copy, or five copies for \$2, postpaid, to pay the bill I will get it out.

From present indications it will make a volume of about 150 pages. Now if it is wanted send on your pledges. Do not send any money, but merely say how many copies you will take, and I will get the book out if I get a sufficient number of subscriptions to warrant me against financial loss.

The stories are as good as in Volume I. Some of the titles are as follows: "David and Goliath," "The Impossible Duties of the Priests," showing that each priest must have attended 79 funerals each day, made sacrifices for 827 births, or kill 827 lambs and 827 pigeons, and eat certain portions of them and carry the rest out of the camp. To do this alone, which was only a small part of the work they had to do, they would have had to kill, dress and complete the sacrifice of one animal every 27 seconds, besides carrying the offal outside the camp of about five miles diameter. The total number of sacrifices daily for each priest was not less than 765.

"Gideon's Army and the Fleece" comes in for a consideration, "The Fall of Man," and a number of others, while the book will be concluded by an article written by my father, E. Bach, now in the spirit life, in which he pictured Adam and Eve inviting their descendants to a Thanksgiving dinner, showing what would have been the condition had not death entered into the world, showing the millions of tons of turkeys, barrels of cranberry sauce, etc., that would be required for the feast, the whole compelling Eve to give up the plan.

I present the matter to those who want the book. If you want it send in your pledge to take a certain number. I will not attempt it unless 600 copies are ordered.

Address, W. H. Bach, Lily Dale, N. Y.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

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EAST

WEST



NORTH

SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, and us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent," "subscriber," gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Mrs. Ripley of Toronto, is filling an engagement at Toledo, O., during February.

Mail your paper to a friend after you have read it. It will do them and us good, as well as yourself.

Mrs. Elizabeth Harlow seems to be doing a good work in Columbus, O. She has been there for some months.

Will our readers please send us the names and addresses of those who are interested in Spiritualism, Free Thought and New Thought, so we can send them sample copies? We thank you in advance for the favor conferred, by so doing.

If you are compelled to send postage stamps, kindly send only ones and twos. We will take them in small sums as an accommodation, but we advise all to be on the safe side and send postoffice money orders. For any sums up to \$2.50 the fee is only 3 cents, and then your remittance is absolutely safe and we do not have to bother to soak a lot of postage stamps from the letter or from each other.

A. F. M. writes: London papers are making a hullabaloo about ghosts and ghost stories being out of date. So much the better for the ghosts and our cause. Silence on that subject will give Spiritualism a better chance to offer its more practical truths to searchers after the same. The secular press has been "stealing the livery of heaven" long enough with which to flannet itself.

Again we ask our patrons not to send their personal checks for subscriptions. Banks charge 15 cents for collecting them and we will leave it to your sense of justice if you think it fair to compel us to pay 15 cents out of the dollar we ask you for THE SUNFLOWER to collect the check for a year's subscription. We certainly cannot afford to do it.

Secretary writes from Evansville, Ind.: Thinking a few lines from the Evansville Society of Spiritualists would find space in your valuable paper, I will say we are having very interesting meetings in our Temple at present. We have with us Mrs. Dr. S. E. Pierce from Camp Chesterfield. She, assisted by local talent, is doing good work. Our temple is crowded each meeting with those seeking truth and messages from loved ones. Mrs. Dr. Pierce is an excellent test medium. When she gives a test she does not stop until the test is fully recognized.

The trouble between the Methodist Book Concern and its printers led to some strange revelations about the business of the concern. At a conference between the executive of the typographical union and some ministers appointed to arbitrate the matter, one of the printers declared that the Methodists Book Concern did printing for wholesale liquor dealers and also printed Bernard Shaw's apology for "Mrs. Warren's Profession." It appears that the concern does business under another name when filling irreligious contracts. The printers admit that this does not touch the question of eight hours and a closed shop, but they think it debars the concern from asking for favors on religious and charitable grounds.—Truthseeker.

With apologies, etc.

"Let us then be up and doing; Success comes to those who strive.

For the bee that gets the honey Doesn't loaf about the hive."

A Letter From Cuba That is Worth Reading.

W. H. Bach, Dear Sir:—

Yours of January 3d, and papers at hand. Many thanks for your kind thoughts, and were the people here able to read English I would be sure to send you a list of subscribers, but they are not. Mr. Prieto and myself are all there are that do read it. I wish there were more of our papers printed in Spanish, for these people lack reading matter of that kind. Mr. Prieto and myself take about all the States Spiritualist papers.

We are very busy building and clearing, so have not much to report as to work in the Spiritual line.

The great healer of Cuba was here for two days, Juan Manso. He is a noted and strong healer here in Cuba, (a Spaniard by birth) and the guide of Miss Suz Yglesias presented violets so strong to her that she smelled them and told what they were. I had seen the hand and flowers, and told one of the circle before she knew it; so her smelling them proved my sight, and my sight her guide's work. I think this will develop into a beautiful phase of mediumship. A materialized hand bearing flowers with no cabinet and in full light. Miss Yglesias is a teacher in the public school of Sagua la Grande. Her sister is advancing as a trance medium.

We hope to have a true Spiritualist town here in Amaro in the near future, for we have a high elevation, pure air and pure water, as good mineral springs as there is in Cuba—Iron and Magnesia. With this combination, true searchers after truth, I think, will find an ideal spot to come in search of truth and health. Again with thanks for your kind remembrance, I remain,

J. H. BICKFORD,
Amaro, Rodrigo, Cuba.

J. Clegg Wright Will be at Lily Dale.

Those who have listened to this remarkable genius will be pleased again to hear him. He is more brilliant than ever; those who never heard him will have a rich treat in store. He will deliver his opening address on Saturday, July 14, and for three weeks will conduct classes daily at 10:30 a. m. at the Auditorium.

Among the subjects he will discuss will be:

"The formative principle of all life."

"The unfoldment of the physical ego."

"The projection of the soul into physical expression."

"The faculties of consciousness."

"Nature of instinct."

"The chemical properties of mind."

"The new form of coming spirit."

"The absolute cause."

"Spiritualism and its relations to human improvements and needs."

"The eternal unit of being."

"Woman as wife, mother, preacher, carrying the social burden and the educator of the world."

"Mediumship and how best developed."

Questions sent to the chairman will be answered, and subjects proposed will be discussed.

Rev. Cora L. V. Richmond will follow with her very superior class instructions.

LAURA G. FIXEN.

Annual Mid-Winter Mass Meeting.

The Minnesota State Spiritualists Association will hold the annual mid-winter mass meeting in St. Paul, Minn., on February 23, 24 and 25, at Odd Fellows Hall, corner Washington and Fifth streets, with an all-day session each day, beginning at 10:30 a. m.

Friday and Saturday afternoons, February 23 and 24, will be devoted to open discussion. All the local talent in the twin cities will be present and take part in the exercises. On Thursday evening at 8 o'clock, February 22d, there will be a reception at the above hall to the visitors and friends, followed by a literary and musical entertainment and dance, and a general good time. Programs will be mailed to any one on receipt of address.

F. E. IRVINE,
Secretary.
904 Hastings Ave., St. Paul.

Do not put off till another life what you can do in this life. There may not be another life, and if there should be one it will have its own duties and its own obligations.

STRANGE DOINGS IN DUNKIRK HOME.

Mr. and Mrs. Salisbury Insist That Spirits Were Angry at Skeptics and Wrought Confusion.

Dunkirk, Feb. 9.—Much excitement was created in a Dunkirk home this evening by strange manifestations in the residence of Mr. and Mrs. David Salisbury, 191 Railroad Avenue. The family believes that the manifestations were made by the spirits of the dead returning to express their dissatisfaction at remarks made by a skeptic who attended a spiritualist meeting at the Salisbury home a few nights ago, who said that he did not believe disembodied spirits could return to earth.

Mrs. Salisbury is a well-known local trance medium. This evening, while the family was seated in the sitting room, reading the evening papers, singular noises were heard in a room upstairs. Mr. and Mrs. Salisbury went up to ascertain the cause and confusion met their sight.

Beds were torn open, mattresses were ripped apart, chairs were upside down and ashes from a stove were scattered promiscuously on the floor. In the midst of it all, a table was dancing about, apparently propelled by ghostly hands.

Neighbors were called in and saw the disorder which had been wrought, and some even claimed they heard strange noises while passing the house. The affair caused a furor of excitement in the neighborhood, especially on the part of unbelievers in spiritualist phenomena.

Both Mr. and Mrs. Salisbury declare that no one could have reached the apartments upstairs without their knowledge, and it seems too much to think that either of them would destroy their own property, as the beds and bed clothing were destroyed since they are only in moderate circumstances.—Jamestown Morning Post.

Mr. Salisbury is a reader of THE SUNFLOWER and we will ask him to give us a detailed account of the incident for publication.

DOWIE FAILS.

(By Associated Press.)

Chicago, Feb. 5.—Followers of John Alexander Dowie were amazed yesterday to hear from the platform of Shiloh cathedral in Zion City a frank admission that the work of their leader had failed. The statement came from Elder W. H. Cosum in a sermon.

The elder declared that his conception of Dr. Dowie was that of a man who had been permitted to look forward into the future and grasp the great principles which will govern the millenium, and had attempted to apply them to present conditions.

"He has not succeeded," said the elder, "I hesitate to say it, yet I say it with love; realizing something of the fullness of what my statement means, he may not have measured up to the great vision which forced him to seek to establish some of the idealistic principles of the kingdom of Zion City, in the church and in the ideals which he thrust into business life, but he has not succeeded."

"Why, is not for me to say, but I know one reason why he has failed. It is because the men and women whom he had had in the church did not acknowledge the vision with him. Instead of giving him their money they put it into their pockets; instead of fulfilling promises which they gave to him in black and white, they lied to him, turned away from him, and left him with only a few millions whereas they promised him many."

"We may be able to discover personal reasons, for he is a man of like passions with us. If he has failed it is because he stepped out into environment so strange, and the whole experience was so new that he did not know how to carry it on fully."

A Strange Coincidence.

Memphis, Tenn., January 29th. A peculiar coincidence is noticed in the report just made to the steamboat inspectors here, of the sinking of the Joseph H. Wheeler, a handsome passenger packet. The boat went to the bottom of White river, Arkansas, at the exact hour when the general after whom it was named sank to his last sleep.

An Agnostic is not a soft-shelled Atheist, as some have hinted, but just a person willing to confess what he and everybody else does not know.

Easy Enough.

"From time immemorial," said Judge Asher Carruth, of Louisville, "Southern people have been lavish in bestowing titles. I think there is something in the Southern temperament which explains this. I didn't start out on this for a philosophical disquisition, but rather to tell how a certain Kentucky gentleman established valid title to the rank of colonel. He went to Cincinnati once with a friend, who enjoyed many acquaintances in the Buckeye metropolis, and who introduced him to every one as Col. Brown. Everything went along smooth until finally one Cincinnati asked of the introducer:

"I suppose your friend Colonel Brown was in the Confederate Army?"

"No sir, he was not."

"Well, then, he fought on the Union side?"

"You are wrong there, too."

"Oh, I see now; he has got his title in serving in the State militia."

"No, he never entered the militia."

"Then how in thunder did he get to be colonel?"

"He drew a sword, sir, at a church fair."—Washington Post.

Are not too many New Thought, Free Thought and Spiritualistic titles conferred for no better reason.

The Devil Explains.

A neighboring newspaper man's gasoline engine busted the other day. The paper was somewhat delayed. The editor being away, the devil explained the accident as follows:

"When we started to run this edition off the engine gave way, allowing the guilderfluke to fall and break as it struck the punkerflopper. This, of course, as anyone who knows anything about a benzine choochoo will readily understand, left the gangplank with only the flip-flap to support it, which also dropped and broke off the wapperchoke. This loosened the fluking between the ramrod and the fibre snatcher, which also caused trouble. The report that the trouble was caused by over-indulgence in liquor by ourselves is a tissue of falsehoods, the peeled appearance of our right eye being caused by our going into the hatchway of the ashpans in our anxiety to start it and pulling the coupling pin after the slap-bung was broken, which caused the dingus to rise up and welt us in the optic."—Okmulgee, I. T., Democrat.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and it is a matter of character.—Maltbie D. Babcock.

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage, I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

Address all communications to the

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129 South 11th Street, Lincoln, Nebraska.

THE OUTLOOK FOR UNIVERSAL PEACE.

(Continued From Page 1.)

Initiative and Referendum works extremely well, and in the latter country the plan of arbitration, which has been in vogue for many years, serves to prevent strikes and to generally improve the condition of all the working people.

Whenever called upon to arbitrate between two contending forces it is absolutely necessary to take an entirely independent and outside view of the situation. The true arbitrator cannot take sides because no arbitration is possible unless it be admitted that there is a third wiser course than either of the two courses which the disputants have already perceived. The outside arbitrator must be a friend to both parties and sympathize truly with their vital interests. But being unprejudiced and dispassionate and not involved in the controversy as an active participant, he must stand for simple equality, with no possible belief that one party is dearer to him than the other. Philanthropy, which simply means the love of human nature, must be both individualistic and socialistic, and being both, it is mutualistic.

The great English philosopher, Herbert Spencer, stood for the highest and purest form of individualism known to the 19th century, and his famous sayings that he has a right to buy in any honest market cannot be successfully disputed. But the socialistic may object that many a market called honest is not honest in reality. Therefore, without disputing Spencer's fundamental proposition, he denies that the honest market exists under the competitive system. Broadly speaking, the individualist or egoist, who need not be an egotist, affirms the sacredness of individual life. He attaches like Emerson, enormous importance to the single man, while the socialist may lose sight of the value of the individual because he sees humanity only in the bulk. The mutualist, who stands between the two parties, sees the value of the individual in the mass and also regards his value to the whole. He is, therefore, not blind to inequalities, tho he stands for the solidarity of the human race. This doctrine, carried out in all its fulness, must result in universal peace, and must put an end to those bitter hostilities which yet prevail among those who consider that people must either be crushed or radically changed in order that civilization may prevail over the entire earth.

It is, however, self-evident that racial characteristics cannot be obliterated, but by gradual processes they may be combined, but it is not always desirable to combine them, because different nations and peoples have distinctive missions to fulfil, and are adapted, by constitution and temperament, to a specific place of abode and particular kinds of effort. James Freeman Clarke, in his famous book, "The Great Religions," divides the religious systems of the world under two heads—ethic and catholic. Those under the first heading seem indigenous to certain lands and will bear transportation. Those under the second heading like Judaism, Buddhism, Christianity and Mohammedanism, can travel over the globe and adapt themselves to varying circumstances. Brahminism particularly is stationary, and seems ill adapted to other people than the Hindoos, and to no other land than India, while that essential Vedantic philosophy which is often called Hinduism is quite universal in its essential application.

The same remark may apply to certain races of people, some of which seem so thoroly adapted to an exclusive home environment that, like certain types of vegetables, they cannot grow and thrive outside of a certain domain, while other people, particularly the Anglo-Saxon and the Hebrew, can live all over the world and do not depend upon special local environment. While it is possible that all people can mitigate, and the day may come when there will be a complete fusion of races on the planet, that period is yet remote, and it is an important question with us how to harmonize the various nationalities which are already living side by side, and to fraternize those differ-

ing nations thru commercial relationships.

Peace does not mean uniformity, but it does mean unity. Monotony and harmony must not be confounded. You are no less an Englishman because you are on terms of intimate friendship with an Italian; and you are no less an Oriental because you hold delightful fellowship with Americans. The true road of the ultimatum of perfect peace is the preservation, not the obliteration of all rights and individualities. Cooperation is the one watchword of the new age, the motto of which may well and truly become: We agree to differ, we never disagree.

HOW WITNESSES ERR.

Experiments in Observation of Sham Crimes Reveal Interesting Results.

Prof. Cesare Lombroso, the famous expert on crime and criminals, has this to say on the errors that are apt to be found in the testimony of witnesses in court: "A part from the frequency of the pathological lie (the lie told by those who are inclined to falsehood without reason) it is necessary to remember that many have been led into error thru inaccurate observation. It is a well known fact that a square divided horizontally appears greater in breadth. Similarly, a man dressed in black seems smaller and thinner than when clad in white. We know too, that when objects suddenly loom upon us on a dark night we see them magnified extraordinarily. The causes of psychological error are numerous. Fear and sorrow intercept sensations and falsify them. An ordinarily courageous man, unnerved by a railway smash, declared that he had seen 100 bodies wedged between the carriages. As a matter of fact, there was only one. On another occasion another man fled away, imagining that he could hear the derailed engine behind him for three-quarters of an hour.

A criminal named Gusio threw himself on his warder and the warder took to his heels in the belief that he saw a knife in the prisoner's hand; in reality it was a fish.

"The image of a moving object is the sum total of a series of images of partial movement. Some of these images are perceived only by one set of persons; others by another set. Grassi records in his "Criminal Psychology" how, assisting at an execution where the hangman wore gloves, he ask four others present of what color the gloves were. One said they were white; another disposed they were black; a third was sure they were gray, while the fourth swore that the hangman wore no gloves at all. In a game of dominoes the player does not count the spots one by one, but having before his eyes a focused image, decides that there is seven or nine, as the case may be. But, supposing these images did not conform to a type, the player would have to ascertain carefully each time before making his total, and he would still be liable to make mistakes. Something like this happens in all our perceptions.

"Prof. Lutz, who has applied to jurisprudence so many of the conclusions reached by criminal anthropology, one day had a homicide with dagger thrusts enacted unexpectedly in school by two students. Immediately afterward he assembled all his pupils who had witnessed this sham tragedy and made them give evidence as if in court. Of 60 eye witnesses of the same age, and all of them were educated, scarcely 10 gave really accurate more or less important errors of detail. More recently Weber has related his experience with the members of the Society of Legal Psychology at Gothenburg. Weber requested from each of them a written statement of a sham crime perpetuated under their very eyes. Over half their number gave incorrect information, while many of evidence. All the rest fell into them gave imaginary details and agreed about the affair only on general lines."

A Leaflet.

Who can say,
That the blue one sees in the star-gemmed sky,
Is more beautiful, tho up so high,
Than others see in the violet sweet,
That is brightly blooming at his feet,
Tho one is gazing skyward,
The other gazing earthward.

—LESLIE.

WHAT IS PRAYER?

O. L. HARVEY.

"Can we by searching find out God?" I think we can. Prayer is the highest effort of the soul to reach and find God.

Reason, conscience, religion, revelation, science, common-sense, and experience all teach us that the kingdom of God is within us or for us it is nowhere. This is the kingdom for which we pray. If we have any love, adoration, or reverence for a beneficent and Infinite Power, an Infinite Intelligence, we cannot help expressing it in some form. A public prayer answers the same purpose and produces the same effect as a public speech, lecture, or sermon. It only changes, uplifts, and inspires the person praying and those, who hear him, and comprehends and harmonizes with what is said. It is folly to suppose we can change the natural order of events by any petitions. It is folly to pray for any special thing, for any special particular class. We cannot have any private and particular relations with Deity. Suppose one good man prays for rain. Another, equally good a man prays for it not to rain. The prayers of neither can the natural order of Nature. When we pray we should not beg and cringe like abject cowards. We should stand up and avow ourselves like men, fearlessly giving, not begging. The more we give, the more we have left.

Very often when we pray rightly, we only express what is highest and best in ourselves. Often, too, when religious people think they are communing with God, they are communing with angelic intelligences. The "Communion of Saints" means as much to Spiritualists as it does to orthodox church people. If the "departed spirits of the mighty dead" have conscious existence, and can think, and there is such a thing as the communion of saints, then they must send us their thoughts by telepathy, no difference where they are. In our societies we often repeat what we call the Lord's Prayer. This is a misnomer. The real Lord's Prayer is found in the 17th chapter of John.

As we look back through nineteen hundred years of blood and carnage to that sublime spectacle witnessed in the garden of Gethsemane on the night preceding the Crucifixion, it would seem that if all could understand and appreciate the eloquence, the pathos, the uplifting love of that matchless and incomparable prayer, there would be no more wars or bloodshed; but that humanity would work together, one in spirit, one in purpose. In the language of Tennyson: "We only trust that good may fall At last, far off—at last—on all." "Our wills are ours to make them thine."

A Soulful Letter From a Universalist Minister.

I presume you will not remember me, but I was for a time a subscriber to your paper, and I received much profit from the reading thereof.

I am not a stranger to the larger, higher thought for which THE SUNFLOWER stands, for it has been in my soul from childhood and it has been and is more and more the inspiration of my public work.

During the winter I have had in my congregation one of your faithful ones, a lady who is spending the winter with one of our families. She has been a great help to me and I have been more and more assured of the many wonderful experiences which have come into my life during the last few years. The vanishing of fear, and worry, the gradual unfolding consciousness of immortality, the feeling of a great sustaining love and power that never fails me. All this has been the accomplishment of some great beneficent law that while I cannot wholly understand, yet I no longer question.

I believe that the great Father surrounds us with evidences of the greater life and that we may here and now open our eyes and our ears, to see and to hear those things which are of the spiritual universe in which even now we live and move and have our being.

If the Lord God of the Israelites were to say to the intelligent people of this twentieth century: "Thou shalt have no other gods before me," they would say to him: "We can get along without you and all the other gods."

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THE OUTLOOK FOR UNIVERSAL PEACE.

LECTURE BY W. J. COLVILLE.

(Continued from Last Week.)

We often hear the old saying quoted "In time of peace, prepare for war," but this needs to be reversed into the new saying, "In time of war prepare for peace," and the only effective way to promote peace on a larger scale is to demonstrate it on a smaller scale.

Methods of conciliation and courts of arbitration will be eventually established everywhere to decide international questions, but the place to begin the work of conciliating and arbitrating is certainly the home, for among children, as well as among adults there are many disputes to settle. Let every parent and guardian determine to deal justly with all the younger people under their direction. Let all those mothers and maidens see that their fair play is meted out to them by their overseers, and they will begin to realize that not strength but reason, can settle the most vexatious problem. War never settles anything, because at the end of a war the vanquished side is never convinced that right is on the side of the victorious. People may be quite certain that you have the money and the most physical power in your camp, but neither wealth nor muscle can determine rectitude. The Civil war ended nearly forty years ago, the negro question is not settled yet because the South has never been convinced the North was right, tho the Northern troops came to a decisive victory.

The true peace-maker, however, does not always, or even unusually, have to settle such large questions as those of international concern, but the peace-maker has to deal with precisely similar problems in much narrower fields of social and industrial activity. Disputes arise not only in offices and workshops, but in boarding-houses and families, and not only among people who avowedly dislike each other, but often among those professing mutual friendship. The true peace-maker is always non-partisan and a non-dissident.

Nothing can be more self-evident than that the various nations of the earth have their distinctive missions to fulfill, and no true patriot can fail to grasp the idea proclaimed by all lovers of humanity at large that the very fullest service he can render to the cause of general human progress can be rendered in that particular domain which he calls his home.

Some theories of universal confraternity are so nebulous that, tho beautiful in the ideal state, they are incapable of practical realization. Among these theories may be mentioned a seeming desire to do away with national affection for the place of one's birth and for one's especial kindred on the plea that when we love humanity we love everybody, and therefore have no special regard for anybody. Tho there is something commendable in this view the truth which it contains can better be embodied in a clearer statement of human relationship. When we truly serve our own country we are serving humanity by working in that particular portion of the general field in which our work particularly lies. We are therefore none the less human because we are French or German, and find our field of effort in France or in Germany especially.

When an American citizen realizes that the playplot population of the United States includes so many nationalities that were different American citizens to trace their ancestry they would find themselves of distinctly mixed breed; their very Americanism becomes cosmopolitanism. Therefore because of per-

fect loyalty to this country they cannot be disloyal to any land or flag. When Abraham Lincoln placed the saving of the Union before even the emancipation of the slave and above all sectional interests, he struck the chord which thrills responsively in every truly patriotic breast. There is neither North or South, East or West, to be considered in a united country, as tho one section of the country was of any more importance than another. But as some people have their homes near the Gulf of Mexico, and others again on the borders of Canada, some on the Atlantic seaboard, and others on the Pacific slope, it is both natural and necessary that some should take a particular interest in a particular section of this broad land which is virtually unknown soil to others.

Between forty and fifty stars, shining out from the folds of the Union flag, represent that number of autonomous states, but the stars and stripes signify the complete Republic. So when we think of the possibility of a still wider representation in a Universal Peace Flag, we can witness with the mind's eye a pure white background of wide extent, large enough to accommodate all the flags of all the nations when the federations of the world shall have been accomplished.

There is now no good reason, tho there are many causes, why the various nations of Europe should not be united in a federal band, and it is not too much to hope that in comparatively few years from now, by far the greater number of European nations will have so far pooled their interests as to render war between them unthinkable.

Tho to many minds France and Germany seem irreconcilable, and we often hear it said that Germany and England are not friendly at heart, we need only watch the present policy of King Edward to see that three great countries are already very much nearer to each other in active sympathy than they have been for centuries past.

Events move very rapidly in these days, now that we are living in a period of culmination on the very threshold of a new cycle, and while it is disheartening to many to witness continual outbursts of hostility between different nations, we wish to emphasize the reasonableness of the view taken by many far-seeing philanthropists that the very warfare bemoaned may be logically regarded as due to the expulsion of debris the system of nations.

Tho it has frequently been claimed during the past several years, that the dispensation has already begun, we find it far more reasonable to declare that we are now in a period a transition or inter-regnum, between two great periods in this planet's history. Referring to the great pyramid at Giza, which was the subject of comment more than 20 years ago, tho we may agree with Professor Piazzi Smythe and other great astronomers that the miracle in stone as the great pyramid has been termed, contains, in its interior arrangements a perfect history of the cycles; the grand gallery typifying the despotism which has closed and the King's chamber—the new cycle which is soon to commence. We are now in another passage-way between the gallery and the chamber, and this symbolizes a condition of lambent, but ever-increasing light.

The peace-makers, however, have much more work to do in building up pacific institutions at home than in taking part in agitations abroad. And tho the war question is always an interesting and important one, the question of civil arbitration, which directly concerns industry is still more important.

The two countries today which represent in some respects the highest civilization yet achieved on earth are Switzerland and New Zealand. In the former country the celebrated system known as

WHAT IS DEATH?

A Discourse Delivered Through L. da
J. Maul.

All over the world to-day there are those who are mourning and grieving for the one who has passed from their earth home into the great beyond. Their aching hearts are longing to hold the dear form in their arms, yearning to hear the voice now hushed and silent to their mortal hearing, that once thrilled their hearts with tender sympathy and love. They pray for but one word, that word which would answer the old, old question still ever new, "If a man die shall he live again?"

It matters but little whether one's circumstances afford them the magnificence of a palace or the more humble abode of a cottage, Death, the silent messenger is an impartial visitant, and all through life, every day and hour, someone is passing away from your midst. Death brings us to a fuller realization of the well-established fact that all things that live and breathe, not man alone, are born but to decay. It demonstrates conclusively the act of a Divine Power, of a great underlying principle of life, over which man can hold and exercise no control, consequently man must be old in Nature a power far greater than his own.

What is this Death? this cessation of mortal life? We, from the spirit side of life, who have passed through this change can answer the question, for we have gained the knowledge through experience. Death is but the severing of the tiny cord, which liberates the spirit from its physical body and ushers it into an immortal existence that time and eternity will never eliminate. The physical body is simply an abiding place of the spirit, wherein man is taught the A, B, C, of life. It is a result of Nature's great law of evolution. You place in the ground a tiny seed and soon it becomes the plant, under proper conditions, bearing forth its fruits, performing its own functions of life; when its propagative powers have become exhausted, when it passes its period of usefulness, then does it pass into a condition of decay and its life is gone. Even so does man who is born into the world, only, sometime, when the Divine plan of his life is completed, when his physical becomes unfitted for occupancy of his spirit any longer, then the spirit, the life-giving essence, which is the true man is freed from the mortal form and returns to God the Infinite source and Author of all Life, from whence it came.

The question now arises, what proof have you that the soul of man still continuing to live returns to the Great Creative Force? To Spiritualists it seems but rational to believe in immortality and irrational to deny it. Of all the sciences, religion and cults of the entire world, there are none but Spiritualism that satisfactorily answers that question. "If a man die, shall he live again?" It has proven and demonstrated conclusively the immortality of everything, not simply man alone, but the birds, flowers, trees, all things into which has entered the Infinite breath. These have the spark of Divinity within, and therefore the change termed death cannot place them into entire oblivion. Spiritualism drew aside the curtain of darkness and despair, opened wide the portals of the great beyond and the loved ones who had passed from earth life into the fair summer land, returned to earth, bringing messages from the higher expression of life, thus establishing proof of the continuity of life—proof of the immortality of every soul. Thanks be to the power of life, our father and mother God, that Spiritualism has robbed the grave of its victory and death of its sting.

The bright ministering angels are ever near, giving to those who but listen, proof that they are

conscious entity, through their messages of truth, love and wisdom, whose love and knowledge increased a thousand fold is ever prompting and assisting them to alleviate and uplift suffering humanity, ever leading them onward and upward to a better understanding of life, to a more perfect condition of peace and spiritual strength, which should be the ultimate attainment of every soul.

To you who have borne the quiet and storms of life, and are nearing the borderland, enteratin no fear of passing away, only rest secure in the Father's tender mercy and love, and some morning the angel hands will guide you across the stream, there to be united with those gone before, there to see and understand better, where sweet peace and rest will come to your weary soul.

THOMAS PAINE.

Concerning an Eminent Father of This Republic
the Malignant Author, Reformer and
Friend of Washington.

The comments of the News-Telegraph of Poughkeepsie, N. Y. on the able, correct and kindly defense of Thomas Paine by the Troy Press, indicates a dense ignorance and uncharitableness. The editor of the News-Telegraph probably got his misinformation from a certain book written by a politician, a reckless and ignorant scribbler who crammed three lies about Thomas Payne in the following: "A filthy little atheist." Paine was of the same faith as Washington, Jefferson, Franklin, Patrick Henry, Lincoln and the Hebrew prophets, whose teachings Jesus declared would save those who kept them. The News-Telegraph scribe is a doubter of the same cult which is as correctly thrashed by the editor of Unity, that able scholar, Rev. Jenkin Lloyd Jones, he says: "There is no room for miracle in a universe crammed with law, there is no damnation more deplorable than the parasite who is willing to eat unearned bread, to shelter in another's strength, and profit by the purity of another's soul; the whole scheme of vicarious atonement belongs to the credulity of ignorance, the evidence of damnation of one who sets convention against science and the ever-expanding vision of the wise.

The parasitic cult is repudiated by Jesus in his dictum, "Let no man deceive you, I will have mercy and not sacrifice for I came not to call the righteous, but the sinners to repentance." The late eminent theological scholar, Prof. Max Muller said: "Those who know but one religion know none." There is a vast crowd of those chaps and they have in "holy" wars, hangings, inquisitions, burnings and other inhuman methods, slain millions of humanity.

The noble dictum of a great prophet, although uttered 2600 years ago, is not abrogated, "Justice only justice shalt thou pursue that thou mayest live."—Isaiah.

LINCOLN.

Worth Trying.

A word unto you chaps that to the topmost heights would climb; 'Tis not in one grand bound we leap to altitudes sublime, We do our climbing step by step to rise to heights afar, Just try to be the fellow that your sweetheart thinks you are.

'Tis well, of course, for every one to strive and to aspire, But few of us may lead or set the world on fire.

So if you fail to hitch your cart unto the brightest star 'Twill be enough to be the chap your sweetheart thinks you are. —Minneapolis Tribune.

When an orthodox lady says: Love me, love my God, we draw the line and ask to be excused. There is a limit to love.

DR. FUNK AND HIS CRITICS.

By Hudson Tuttle, Editor-at-Large,
N. S. A.

The impartial thinker, whatever may be his belief, or however he may regard the position taken by Doctor J. K. Funk, cannot otherwise than give him credit for courage in standing by his convictions, and exceptional honesty of purpose.

The recent attack made upon him by the pack of snarling bigots, known as the anti-Spiritualists has been responded to by him in a manner at once notable for its calm dignity, and complete answer to all objections brought up by those who have appointed themselves detectives, with expectation of gaining notoriety by traducing Dr. Funk, and exposure of the manifestations which he has received.

In a reply published in the N. Y. Sun, he calmly says: "It can be of very little advantage to your readers to learn what Mr. Riun and Mr. Davis think of me as an investigator, or I of them, but it is in my judgment of profound importance that psychologists and other scientists trained to accurate observation and thinking, be persuaded to persistent and serious efforts to solve the real psychic problem.

There is no problem before the public that has in it so great potentialities for good as has this one. When a man of clear, hard scientific sense, like Sir Oliver Lodge, after much investigation, is led to say as he did in the Pall Mall Magazine, January, 1904:

"Some of us have proofs that the individuality persists after death, which are as certain as proof can be. * * * The laborious documents of the society for Psychical research are there for all the world to see, and while we have exposed much fraud and discredited much Spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration."

When eminent scientific men of tried skill, like Alfred Russel Wallace, and other exceedingly keen investigators who have made much study of the tricks of conjurers, and have deeply studied psychology, like Richard Hodgson and James H. Hyslop, tell us that when they began their psychic investigations they were materialistic in their belief, but came out of their investigations convinced of the continuity of human existence—then flippant assertion and mere pooh-poohing are out of place.

He shows how wilfully the "antis" have mistated his position, and garbled facts, and placed these vilifiers in a not enviable position.

When they make merry over the advice of Dr. Funk, to become "as a little child," when we begin investigations, not only of the mysteries of Spiritualism but of any great problem nature furnishes, he replies:

"Let me once more quote Thomas Huxley, with special emphasis upon the words, 'every preconceived notion.'"

"Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."—The Life and Letters of Huxley, by his son, Volume I., page 235.

"And Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A B C. Humility is ever the entrance way to the temple of truth. But it is well to remember the profound distinction between being childlike and childish, and I think I for one effectively so remember."

We believe that persecution will be not only a blessing to Doctor Funk, but to the Cause. It has forced him to take up the defensive, and he proves himself already an invincible champion.

(Continued on page 8.)



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Reading notices, 15c a line, 20 lines, 10c a line. Discount for time and space.

REMITTANCES.
Address all communications and make all money orders payable to The Sunflower Publishing Co., Lily Dale, N. Y. To sign your bill name and address plainly in communication. Don't send your personal check or money order, but to collect it, and we must deduct it from the amount you send.

W. H. BACH, Managing Editor.

AND YOUR OWN BUSINESS.

What a beautiful world this would be if everybody would mind their own business instead of trying to run that of their neighbors. How many scandals, misunderstandings, heart-aches, quarrels, family and neighborhood feuds, and a thousand other things would be saved if people only had sense enough to mind their own business and let other people's alone.

To our mind, one of the most middle-class institutions of the day, is the Woman's Christian Temperance Union. As a society it seems to be eternally sticking its nose into affairs that do not concern it. Within the past week it has started a movement to stop smoking cars running on the railroads, and to prevent the use of wine at the wedding of Alice Roosevelt.

Neither one of them is any of their business. The writer does not use tobacco and does not like to ride in the smoking car. But that is no reason why he should object to his brother man who does use tobacco, smoking while on a trip, so long as the railroad provides a car in which he can indulge in his smoke without disturbing the peace and comfort of the non-smoker. It looks to us like an unwarranted interference with something which is no more their business than what he is to have for his breakfast tomorrow morning. In fact, it is a veritable "dog in the manger" affair.

It is the same thing as applied to the wedding breakfast. Probably one of these agitators will be invited to the wedding, much less to the feast of good things that will be spread for the delectation of the honored friends, and if they happen to be chafed among that number, they can stay away if they are troubled by the sight of wine, and be certain they will not be forced to drink it if they do not want to. They lack force of character enough to say no, they better have a little glass cage made for them and lock themselves in, thus avoiding temptation.

As most of these agitators are old maids, (excuse me, bachelor women) or widows, their husbands or former husbands will not be interfered with. In fact, if they were home-makers they could not have time or inclination to run other people's business for them. They would be kept busy making their home an earthly heaven.

MEDIUMS AND SITTERS.

The Light of Truth is advising physical mediums to take a new stand, and the position may have more than the minimum amount of good sense to it.

It has been the custom to require mediums to go under test conditions, but no tests have been required of the sitters. Anyone, regardless of their honesty of purpose or personality, has been permitted to sit in the seances of mediums, and the results have been sometimes different from what has been expected.

There is no reason why a medium should go under test conditions any more than the sitter should. One is as likely to be dishonest as the other and if the medium is willing to ac-

cept test conditions the sitter should be. Sitters for independent slate writing frequently desire to bring their own slates and sit with them without opening them after entering the presence of the medium. Many mediums permit this—some do not. We know of a case where it was done, a scurrilous message was written on the slate, and the medium was brought to the medium. The question is: was this message on the slate when the sitter brought it to the medium, or was the slate clean? The question can never be settled. The sitter says it was not on there, the medium says his guides told him to write it. Who did? In the public mind, that are present, the eye the medium is guilty and the sitter innocent notwithstanding each one's word should be equally reliable.

We do not believe that Spiritualism and mediumship will ever take its true place in the world until the same safeguards are thrown around it, and the same rules applied to anything else. A person whose word is accepted in any business transaction is impeached when it comes to things spiritual. We believe the people will tell the truth as quickly about a spiritual as a mundane affair. We wish it was a fact that everyone was considered innocent until proven guilty. How much better it would be for the world.

SUBSCRIBERS TO THE SUNFLOWER.

The First of January The Sunflower started an aggressive campaign for subscribers and it met with success. In fact, its success was greater than at any time since it became a weekly.

We thank those who interested themselves in the paper and wish them to continue, taking some of our premiums for doing a little work for us. How long will it take you to get two new subscribers and receive a first class Self-Filling Fountain Pen, gold pen, hard rubber pen, or a pen holder, guaranteed equal to any in the market.

Send us a list of people who are interested in Spiritualism, Free Thought or New Thought, and we will send them sample copies of the paper. You can write to any of the names on a postal card. We will send them sample copies, and then a week later and get their subscriptions and receive one of the premiums. Two new subscribers or four renewals or one new and two renewals, will give you any one of the premiums described on page 6.

We guarantee every one to be represented, and to give you full value for the little time you will have to put in to secure them. About seventy-five people sent in clubs last month. How many will we hear from this month? Will you push along our subscription campaign? You get your money's worth or you would not continue your subscription. If you get it others will.

PUSH IT ALONG.
THE SUNFLOWER'S POSITION.
C. W. S., Ohio, writes: "I have been a subscriber to The Sunflower for three years and like the paper very much. I have never had any experience with mediums, but would like to correspond with some good, reliable medium and would be pleased to have you tell me who is the best."

We have received many such letters. We reply to them all. "The Sunflower does not feel that it can consistently reply to any such request. From the beginning of its publication The Sunflower took the position that it neither endorsed nor condemned any medium. Our reasons for taking the stand were these: It is impossible to tell what the result of a sitting with a medium will be. The medium cannot tell you. One person may get a medium and get everything, the next person will get nothing. The first person will go to another, and get nothing, while the second will go to the same medium and get everything. The results just turn around.

These things take place every day during the summer season, and places us in a peculiar position toward the public and the mediums.

Another thing, if we recommended a medium it would be only our judgment, and we might possibly do injustice toward other first-class mediums, and perhaps one else would agree with us. So we do not recommend any medium.

It is our earnest desire to keep the success of your sitting. You may prevent your medium from feeling your feeling, and you will be to a great extent responsible for the success of the sitting. Therefore go to it, and the same rules applied to anything else. A person whose word is accepted in any business transaction is impeached when it comes to things spiritual. We believe the people will tell the truth as quickly about a spiritual as a mundane affair. We wish it was a fact that everyone was considered innocent until proven guilty. How much better it would be for the world.

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Women seldom mean it when they kiss each other. The average woman had rather bite a piece out of the other's complexion. Cincinnati has a soap factory adjoining a church, yet there are people in that town who do not know that cleanliness is next to godliness.—Chicago News.

If your greatness depends upon your ancestry, you are near to bankruptcy.

It is the little things that makes a difference.

Pointed Paragraphs.

Even a little man can accomplish some big things.

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Dr. Lockwood opens his class
course of lectures Friday evening,
February 16th.

ADDITIONAL BUFFALO NOTES.

Dr. City Date, N. Y.

LAKE HELEN CAMP.

Some time has elapsed since my last letter was written about the happenings of our little city among the pine. There have been many new arrivals and several departures, some not to return because of business interests, some have gone to Cuba for a time, others to the automobile races, now in full force at Daytona, but when the curtain rises on the real beginning of the camp season, all who can return will be here.

Among those whom business called away was Dr. Charles Hains of Ohio, who had just begun his work here as a physician, and would have made the South his home. He has promised to return as soon as his business matters are settled.

Dr. Bodfield was also called home because of patients who needed his services and were unable to come South.

The last Budington excursion brought an addition of fourteen to the camp.

The cottages are nearly all rented on the grounds but Mr. Emerson Bodell, just outside the gate, has a tenement building yet unoccupied as it is but lately completed.

There are still some good rooms in cottages, and Hotel Cassadaga, Bingham Hall and the Spencer House still have rooms that are desirable.

We have had beautiful weather, rather too warm some days but the evenings are delightful. Imagine us with our doors wide open looking at the moonlit landscape and listening to Vice-President Kellogg's Edison Horn Phonograph with records that make you stand up to the Star Spangled Banner sit gently while we listen to "Pass Me Not By" and "Saved by Grace" and shout with laughter as we hear the story of "The Preacher and the Bear."

George VanSlyke of Lily Dale is a most efficient superintendent of the grounds and has mastered the mysteries of the "spark engine" so the tank is kept well filled with water.

Mrs. Laura G. Fixen is occupied in the interests of The City of Light Assembly, therefore we see but little of her but she assures us her strenuous labor will not continue the whole season.

J. Clegg Wright began his classes Monday January 29th and will continue them thru the season. There is promise of a large attendance. His wife and adopted daughter will spend the winter with him.

The Ladies' Aid are hard at work and desire to thank those who have already remembered us with things for the Bazaar for which we will receive more means with which we can have our grounds beautified.

Pres. Hillgoss has been working hard to make this "A City Beautiful" and with his assistants have placed some trees and over a hundred rose bushes in the Ladies' Rose Garden. There was the beginning of a fund for it three years ago which has been added to. The three Miss Hedricks with their cousin George VonDerheide gave a benefit for the rose garden fund which netted a nice sum. They furnished the music and also beautiful programs. Mr. V. was obliged to return to college in Cincinnati the next day.

There are meetings held every Sunday. January 7th Mrs. Laura Cummings of Springfield, Mass., spoke upon "The Majesty of Silence." It was like a poem in itself—but the shots given brought us face to face with our own natures and called out strong resolves to end what the silence has in store for us.

Sunday the 14th, 21st and 28th Mrs. Wheeler's guides addressed the audiences and on the 21st and 28th Miss May Hedrick of Brooklyn, N. Y. followed Mrs. Wheeler with descriptions of the "pictures," she saw which were all recognized. The testimony of the guides came in so much in names as in real facts that cannot be disputed. She is a young girl who has a great future before her unless the circumstances of life interfere.

On last Sunday afternoon Pres. Hillgoss introduced to the audience H. A. Hubbard of Vermont, Mrs. Fannie Spalding a speaker from Norwich, Conn., Mrs. Stumpf a minister of the New York State Association also one of its missionaries, particularly among the Germans, Mrs. Laura Fixen, Vice-President of the Illinois State Association and manager of the City of

Light Assembly. J. Clegg Wright was also welcomed by the audience. Miss Elton E. Hedrick, a well-known astrologer of New York, will give forecasts of the future from knowledge gained from a scientific study of the subject.

On Wednesday afternoon, January 24th, Mrs. Carrie Pratt of Boston, a well-known psychometrist and medium, favored the Ladies' Aid with a seance which was greatly enjoyed by all present. Mrs. Pratt has rare talent both in psychometry and clairvoyance and is always helpful with her gifts.

February 4th the regular camp season opens.

CARRIE E. S. TWING.

DOES THE ELECTRIC CHAIR REALLY KILL?

A revival of the discussion of the possibility that criminals electrocuted by New York State may not really die until they reach the dissecting table has brought out a really vehement letter from Dr. Augustin H. Goelet of this city on this gruesome subject. Dr. Goelet, who served on the commission appointed by Gov. Flower, to investigate this very question of where the execution of the law ends when electricity is the lethal agent, declares that there has never been the slightest excuse for doubt since his commission made its investigation and report. He insists that the "electrocuted" criminal dies, and dies instantly, in the chair, through the destruction of the blood-vessels of the brain, and he denies that the occasional resuscitation of victims of accidental electric shocks supposedly greater than those applied by the State is a sufficient excuse for imagining a horrible uncertainty. "It is all very well and proper," he says, "to attempt resuscitation of those accidentally shocked by electricity, for in many instances they may be revived if the effort is made promptly and judiciously; but in these cases of accidental shock the condition is very different. The total energy of the current actually directed against the body is indefinite and uncertain, and may be, insufficient to cause death, but in the case of electrocution the strength of the current employed is definitely known, and it is applied in a manner to bring the whole body under its influence. Death is, therefore, both positive and instantaneous, beyond a question of possible doubt."—New York Correspondence of Philadelphia Public Ledger.

The Golden Rule.

A dairyman who occasionally watered his milk, and who was also a deacon of a country church, laid great stress upon the Golden Rule whenever the preacher's absence demanded his services.

One day a doctor's prescription called for an ounce of pure brandy, which was to be obtained of the druggist.

Being for the dairyman, the druggist watered the brandy about fifty per cent. Not having the desired effect on the patient, the prescription was renewed. Failing again, it was repeated at twenty-five cents an ounce, much to the chagrin of the dairyman.

Upon the fourth day the physician determined to administer the "drug" himself. When handed the phial containing the brandy, he held it to the light and then tasted it.

"Why," said he, "this is watered brandy; you have been swindled. Take it back and demand the pure article."

Highly indignant, the dairyman sought the druggist, and gave him a piece of his mind, adding that, as a member of his church he was not practicing the Golden Rule.

"But I am," replied the druggist calmly. "Didn't you say the Golden Rule, was to do unto others as you would have others do unto you?"

"Yes—of course—why don't you?"

"I do," returned the druggist. "You have been giving me watered milk for the past two years; which I have proved by chemical analysis, and I am only doing as you have done by me—I have given you water for water."

A compromise was thereupon made which does not concern the public.

The wise man says in his heart: There is just as much evidence of a devil in the universe as there is of a God.

Why We Say Bandbox. "The coarseness worn by the English in the seventeenth century," said an old hat dealer, "were big, starched things, a good deal like a ruff. Some indeed they were bigger than the biggest ruff. They required a box of a good size to be carried about in."

"These collars were called bands," Ben Jonson in "Volpone" says. "This band shows not my neck enough." Steele says, "The next that mounted the stage was an under citizen of the bath, a person remarkable among the people of that place for his great wisdom and his broad band."

Bands, you see, were collars, and by the same token bandboxes were collar boxes. They were big and round, just big enough to carry a collar, and well attached bands—just as big, in fact, as they are today.

Whenever, therefore, you talk of bandboxes you are unconsciously referring to the collars as huge as the English of the seventeenth century wore."

Chosen by an Emperor. Emperor Frederick William of Prussia sometimes would signify his rejection of what he considered an absurd petition by drawing on the emperor's head and ears. One day an ancient peasant having complained of another baron taking precedence of him, the king wrote on the petition: "Here folly. Whether a man is above or below me, my birth remains the same." Oftentimes he would ask people in the streets who they were, a peculiarity which made nervous people evade the royal presence. One day when a man saw the king approaching, he took to his heels and ran, but Frederick William pursued him, and when he overtook him asked, "Why did you run away from me?" "From fear," answered the man, whereupon his majesty gave him a heavy thwack with his cane and said that he "wished himself to be loved and not to be feared."

Nice Little Love Story. A dreamer and a man of action loved a woman.

The dreamer said: "I shall write verses in her praise. They will touch her vanity, and she will love me for them."

But the man of action said: "How old-fashioned! I shall corner the stock market, and that will bring her to me."

So the dreamer wrote verses, and he induced a friend of his who ran a magazine to print them. And the man of action cornered something or other and became a millionaire.

In the meantime the girl married a man who inherited his money and was happy ever after.

But the dreamer was so proud of his verses that he didn't care, and the man of action was so busy that he didn't care.

The only one to suffer was the man who married—Smart Set.

A Nile Village.

A traveler of the upper Nile thus describes a typical native village: "The houses are built of Nile mud, each house accommodating a family of no matter what size, the inhabitants of each village almost all related to each other, comprising sometime several hundreds of people."

Their streets are littered with filth, animals of every kind obstruct one's path, dogs growl and snarl at the appearance and intrusion of a stranger, and women, see, hiding their faces in their handkerchiefs, a white man should believe their features. Flies in swarms settle on the children and lay their eggs on their eyelids, unwashed, because they believe it to be contrary to their religion to wash or remove the flies from their eyes."—Chicago Record-Herald.

Fighters in London Streets. The reign of George II. was a great fighting time. Every man who went abroad knew that he might have to fight to defend himself against an enemy. Most men carried a stout stick. When Dr. Johnson heard that a man had threatened to horse-whip him he ordered a thick cudgel and was easy in his mind. There were no police, and therefore a man had to fight. It cannot be doubted that the martial spirit of the country, which was extraordinary, was greatly sustained by the practice of fighting, which prevailed in all ranks.

The Real Thing. "What a horse!" she said as she drove along the country road dropping into a rut. "Isn't that your ideal girl?" "Yes," he said fervently. "You're my real girl!"

Whereupon the horse, finding himself totally neglected, stooped and began to browse.—Chicago Tribune.

A Critical Moment. "You were arrested for striking your wife?"

"No, Judge," answered the unworthy specimen of mankind who was on trial. "I had made a pass at her, and she was just reaching for the stove lid when the officer came and took me in charge. That wasn't an arrest. That was a rescue."—Washington Star.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	No. 3	No. 4
A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.
7:00 8:00 Lv.	Dunkirk	Ar.	8:40 6:00
7:10 8:10	Frederick	Ar.	8:52 6:08
7:20 8:20	Lena	Ar.	9:04 6:20
7:30 8:30	Lily Dale	Ar.	9:16 6:32
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THE OUTLOOK FOR UNIVERSAL PEACE.

(Continued From Page 1.)

Initiative and Referendum works extremely well, and in the latter country the plan of arbitration, which has been in vogue for many years, serves to prevent strikes and to generally improve the condition of all the working people.

Whenever called upon to arbitrate between two contending forces it is absolutely necessary to take an entirely independent and outside view of the situation. The true arbitrator cannot take sides because no arbitration is possible unless it be admitted that there is a third wiser course than either of the two courses which the disputants have already perceived. The outside arbitrator must be a friend to both parties and sympathize truly with their vital interests. But being unprejudiced and dispassionate and not involved in the controversy as an active participant, he must stand for simple equality, with no possible belief that one party is dearer to him than the other. Philanthropy, which simply means the love of human nature, must be both individualistic and socialistic, and being both, it is mutualistic.

The great English philosopher, Herbert Spencer, stood for the highest and purest form of individualism known to the 19th century, and his famous sayings that he has a right to buy in any honest market cannot be successfully disputed. But the socialistic may object that many a market called honest is not honest in reality. Therefore, without disputing Spencer's fundamental proposition, he denies that the honest market exists under the competitive system. Broadly speaking, the individualist or egoist, who need not be an egotist, affirms the sacredness of individual life. He attaches like Emerson, enormous importance to the single man, while the socialist may lose sight of the value of the individual because he sees humanity only in the bulk. The mutualist, who stands between the two parties, sees the value of the individual in the mass and also regards his value to the whole. He is, therefore, not blind to inequalities, tho he stands for the solidarity of the human race. This doctrine, carried out in all its fullness, must result in universal peace, and must put an end to those bitter hostilities which yet prevail among those who consider that people must either be crushed or radically changed in order that civilization may prevail over the entire earth.

It is, however, self-evident that racial characteristics cannot be obliterated, but by gradual processes they may be combined, but it is not always desirable to combine them, because different nations and peoples have distinctive missions to fulfill and are adapted, by constitution and temperament, to a specific place of abode and particular kinds of effort. James Freeman Clarke, in his famous book, "The Great Religions," divides the religious systems of the world under two heads—ethnic and catholic. Those under the first heading seem indigenous to certain lands and will bear transportation. Those under the second heading like Judaism, Buddhism, Christianity and Mohammedanism, can travel over the globe and adapt themselves to varying circumstances. Brahminism particularly is stationary, and seems ill adapted to other people than the Hindoos, and to no other land than India, while that essential Vedantic philosophy which is often called Hinduism is quite universal in its essential application.

The same remark may apply to certain races of people, some of which seem so thoroly adapted to an exclusive home environment that like certain types of vegetables, they cannot grow and thrive outside of a certain domain, while other people, particularly the Anglo-Saxon and the Hebrew, can live all over the world and do not depend upon special local environment. While it is possible that all people can mitigate, and the day may come when there will be a complete fusion of races on the planet, that period is yet remote, and it is an important question with us how to harmonize the various nationalities which are already living side by side, and to fraternize those differ-

ing nations thru commercial relationships.

Peace does not mean uniformity, but it does mean unity. Monotony and harmony must not be confounded. You are no less an Englishman because you are on terms of intimate friendship with an Italian; and you are no less an Oriental because you hold delightful fellowship with Americans. The true road of the ultimatum of perfect peace is the preservation, not the obliteration of all rights and individualities. Cooperation is the one watchword of the new age, the motto of which may well and truly become: We agree to differ, we never disagree.

HOW WITNESSES ERR.

Experiments in Observation of Sham Crimes Reveal Interesting Results.

Prof. Cesare Lombroso, the famous expert on crime and criminals, has this to say on the errors that are apt to be found in the testimony of witnesses in court: "A part from the frequency of the pathological lie (the lie told by those who are inclined to falsehood without reason) it is necessary to remember that many have been led into error thru inaccurate observation. It is a well known fact that a square divided horizontally appears greater in breadth. Similarly, a man dressed in black seems smaller and thinner than when clad in white. We know too, that when objects suddenly loom upon us on a dark night we see them magnified extraordinarily. The causes of psychological error are numerous. Fear and sorrow intercept sensations and falsify them. An ordinarily courageous man, unnerved in a railway smash, declared that he had seen 100 bodies wedged between the carriages. As a matter of fact, there was only one. On another occasion another man fled away, imagining that he could hear the de-railed engine behind him for three-quarters of an hour.

A criminal named Gusio threw himself on his warder and the warder took to his heels in the belief that he saw a knife in the prisoner's hand; in reality it was a fish.

"The image of a moving object is the sum total of a series of images of partial movement. Some of these images are perceived only by one set of persons; others by another set. Grassi records in his "Criminal Psychology" how, assisting at an execution where the hangman wore gloves, he ask four others present of what color the gloves were. One said they were white; another disposed they were black; a third was sure they were gray, while the fourth swore that the hangman wore no gloves at all. In a game of dominoes the player does not count the spots one by one, but having before his eyes a focused image, decides that there is seven or nine, as the case may be. But, supposing these images did not conform to a type, the player would have to ascertain carefully each time before making his total, and he would still be liable to make mistakes. Something like this happens in all our perceptions.

"Prof. Lutz, who has applied to jurisprudence so many of the conclusions reached by criminal anthropology, one day had a homicide with dagger thrusts enacted unexpectedly in school by two students. Immediately afterward he assembled all his pupils who had witnessed this sham tragedy and made them give evidence as if in court. Of 60 eye witnesses of the same age, and all of them were educated, scarcely 10 gave really accurate more or less important errors of detail. More recently Weber has related his experience with the members of the Society of Legal Psychology at Gothingen. Weber requested from each of them a written statement of a sham crime perpetuated under their very eyes. Over half their number gave incorrect information, while many of evidence. All the rest fell into them gave imaginary details and agreed about the affair only on general lines."

A Leaflet.

Who can say,
That the blue one sees in the star-gemmed sky,
Is more beautiful, tho up so high,
Than others see in the violet sweet,
That is brightly blooming at his feet,
Tho one is gazing skyward,
The other gazing earthward.

—LESLIE.

WHAT IS PRAYER?

O. L. HARVEY.

"Can we by searching find out God?" I think we can. Prayer is the highest effort of the soul to reach and find God.

Reason, conscience, religion, revelation, science, common-sense, and experience all teach us that the kingdom of God is within us or for us it is nowhere. This is the kingdom for which we pray. If we have any love, adoration, or reverence for a beneficent and Infinite Power, an Infinite Intelligence we cannot help expressing it in some form. A public prayer answers the same purpose and produces the same effect as a public speech, lecture, or sermon. It only changes, uplifts, and inspires the person praying and those, who hear him, and comprehends and harmonizes with what is said. It is folly to suppose we can change the natural order of events by any petitions. It is folly to pray for any special thing, for any special particular class. We cannot have any private and particular relations with Deity. Suppose a good man prays for rain. Another, equally good a man prays for it not to rain. The prayers of neither in the natural order of Nature. When we pray we should not beg and cringe like abject cowards. We should stand up and acquit ourselves like men, fearlessly giving, not begging. The more we give, the more we have left.

Very often when we pray rightly, we only express what is highest and best in ourselves. Often religious people think they are communing with God, they are communing with angelic intelligences. The "Communion of Saints" means as much to Spiritualists as it does to orthodox church people. If the "departed spirits of the mighty dead" have conscious existence, and can think, and there is such a thing as the communion of saints, then they must send us their thoughts by telepathy, no difference where they are. In our societies we often repeat what we call the Lord's Prayer. This is a misnomer. The real Lord's Prayer is found in the 17th chapter of John.

As we look back thru nineteen hundred years of blood and carnage to that sublime spectacle witnessed in the garden of Gethsemane on the night preceding the Crucifixion, it would seem that if I could understand and appreciate the eloquence, the pathos, the uplifting love of that matchless and incomparable prayer, there would be no more wars or bloodshed; but that humanity would work together, one in spirit, one in purpose. "We only trust that God may fall at last, far off—at last—on all—our wills are ours to make them thine."

A Soulful Letter From a Universalist Minister.

I presume you will not remember me, but I was for a time a subscriber to your paper, and I received much profit from the reading thereof.

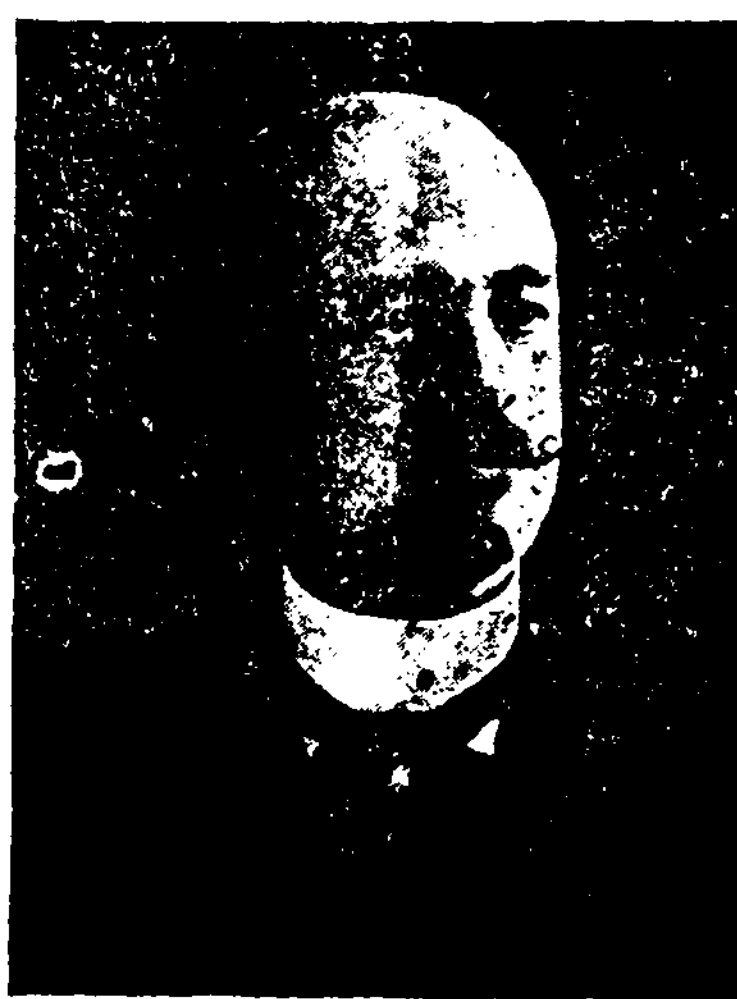
I am not a stranger to the larger, higher thought for which THE SUNFLOWER stands, for it has been in my soul from childhood and it has been and is more and more the inspiration of my public work.

During the winter I have had in my congregation one of our faithful ones, a lady who is spending the winter with one of our families. She has been a great help to me and I have been more and more assured of the many wonderful experiences which have come into my life during the last few years. The vanishing of fear, and worry, the gradual unfolding consciousness of immortality, the feeling of a great sustaining love and power that never fails me. All this has been the accomplishment of some great beneficent law that while I cannot wholly understand, yet I no longer question.

I believe that the great Father surrounds us with evidences of the greater life and that we may here and now open our eyes and our ears, to see and to hear the things which are of the spiritual universe in which even now we live and move and have our being.

If the Lord God of the Israelites were to say to the intelligent people of this twentieth century: "Thou shalt have no other gods before me," they would say to him: "We can get along without you and all the other gods."

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A. J. WEAVER, Principal, Old Orchard, Me.

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