

# THE SUNFLOWER

AN EXPOSER OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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## CHRISTIAN SCIENCE.

### Mrs. Watson Compares its Teachings to Spiritualism.

I listened with much interest to the lecture on Christian Science delivered by Rev. Irvin Tomlinson on Sunday last.

The report says: "It was eloquent and forceful and some of it was clear; no doubt it all was to the devotee of the faith, but to the "uninitiated" some of it was obscure.

The explanation of God as presented seemed enveloped in "mysticism" and it may be kindly said that the way and frequency with which the Christian Scientist uses the word God reminds one of the jugglery of the Indian fakers.

The speaker gave Mrs. Eddy's definition of God which of course all Christian Scientists accept.

Here it is: "The great I am, the all-knowing, all-seeing, all-acting, all wise, all-loving and eternally; principle; mind; soul; spirit; life; truth; love; all substance; intelligence." Now this is all very plain to be sure, but the perplexing point is, Christian Scientists always speak of God as "He." The masculine gender is always used when referring to God, "God is mind." By what process of reasoning then is it determined that mind is masculine?

The speaker claimed Christian Science is based on the Bible, and yet I do not recall that the Bible anywhere teaches that mind is anywhere dominated by sex—and that the male sex.

Again it is said, "God is principle." How is it known that principle is "he, him or his."

Still again, "God is soul, spirit, life, truth, love." By what rule or logic is it demonstrated that these are all masculine? I am quite sure the Bible does not so teach and if it does it is contrary to facts.

And still again, "God is all substance, intelligence." How did Mrs. Eddy come into knowledge that all substance is of the male gender? All nature, or all substance demonstrates that the male and female principle permeates all life; and think of intelligence being called "he."

One statement made by the speaker not recorded in the report was that Mr. Tomlinson said that thru Christian Science he had come into proof of God's existence. But if God is all substance, or in other words, everything that is, intelligence and all, then all intelligent people have the same proof and it seems hardly necessary to renounce anything else and espouse Christian Science to have proof of God.

Mr. Tomlinson's lecture was very largely upon the idea of healing as practiced by Christian Science, which summed up is that prayer must be offered to this "all-inclusive God" and then God does the healing. And here again the uninitiated feels the clouds of mysticism settling over them. Why is this praying necessary? Why must the Science healer carry the care to God? If God is the "all-knowing" then he must know all about the human distresses and have knowledge of all the multitudinous cases of sickness, and if he is "all-acting" he certainly could, and if "all-loving" certainly would, heal all infirmities that prey on humanity without any special prayerful pleading on the part of healers at a stated price per prayer.

If an "all-wise" God would not heal without special pleading and in just the proper way—for it was stated that some asked amiss and then God did not answer—then he was not as wise and loving as human fathers and mothers.

Mr. Tomlinson said, Christian Science recognized the "personality" of God. Personality applies only to a person. Think then of personality being applied to "principle," to "intelligence," to "truth" and "love." This, too, seems mystical. It was asserted that "Christian Sci-

ence was not mesmerism, hypnotism or mental science, but was in fact their very opposite."

Now, mental scientists claim to heal and to keep well thru the power of mind, thru mental action, thru the healthy exercise of the mentality, and if Christian Science is the opposite of that then it would seem its methods were devoid of mental power, and mental action means intelligence.

Mental science heals thru suggestion, and to suggest is to think, regarding the thing or idea suggested; and do not Christian Scientists in their prayers suggest or think good that? "All is good." "All is God." "God is love." "Love is God." "I am a part of God and God cannot ache," etc. If Christian Scientists do not employ that in their healing then it is hard for an outsider to understand and we are again enveloped in the mystical.

Spiritualism heals thru the power of the spirit, or spiritual power; it heals too, just as it is said Jesus did by "laying on of hands." The writer has several times been able to drive away pain and restore health in this manner, and there have been noted healers of this kind in Spiritualism and many marvelous cures. Then if Christian Science has nothing in common with Spiritualism, as was asserted, it must necessarily exclude spiritual and Christ methods.

It was asserted, too, that Christian Science had no relationship to Pantheism. Pantheism is the doctrine that the universe is God. Christian Science says God is principle, mind, soul, spirit, life, truth and love; all substance and intelligence, the great I am, the all-exclusive whole. How far removed from including the universe is this concept of God?

Really to the on-looker it would seem that Christian Science and Pantheism were closely allied. And I am quite sure that in the "revelations from God" that Mrs. Eddy claims were given her as the substratum rock on which to build, were included principles and doctrines inherent in other and older systems, that have been woven into the fabric of Christian Science. Mr. Tomlinson alluded to the position Christian Science allowed woman in its workings and said "it made real to her freedom and equality," and yet God did not reveal to its founder quite so exalted a place for woman as is given her in Spiritualism. Indeed there can hardly be said to be true equality where one woman sets herself as head above all others, both men and women. I am sure that in the Science Mrs. Eddy's word is "law." As self constituted leader, from time to time she issues her "edict" and all her "subjects" obey. She claims that God gave the final "revelation" to her and thus virtually shuts the door in the face of freedom of others to receive revelations from the "all-good."

Again, women, nor even men, are not granted the highest freedom of intellect, when they are prohibited from giving expression to original thought. In the religious meetings of Christian Science all sermons are prepared and sent out from the head center and called "readings." The religious services are ritualistic and ceremonial. It does not require deep thinking on the part of a person to read the printed thoughts of another, and surely those people who confine their reading or study to the productions of just one person in this wide world, think over that person's thoughts, and continually repeat that person's words, cannot have so broad a range of knowledge nor enjoy so large a degree of freedom as those privileged to study all sides, and even go to the great fountain source themselves and draw fresh inspiration therefrom.

I may be at fault but I am of the impression that all the lectures given by Christian Scientists are prepared at headquarters and under the supervision of mother Eddy, or some

one authorized by her and are learned, and consequently, do not represent original thought on the part of those who deliver them. If I am wrong in this then I stand corrected.

In Spiritualism no one assumes authority. Women and men have the fullest intellectual liberty as well as perfect equality in position, emoluments and pay for service rendered. In Spiritualism all are urged to think for themselves, think their own best thoughts. All are urged to use original expression and avoid repetitions; and surely it would be irksome to me if at all the funerals at which I have officiated—forty last year and nine thus far this year

—to have been compelled to always read the service specified by authoritative power, and surely would be uninteresting and tiresome to the listeners. I think I will still hold to Spiritualism for it embodies the "New Thot," the "Higher Thot," the "Advanced Thot," the "Free Thot," and the "Progressive Thot" of the times.

But I am glad that Christian Science is. I am glad for the good it is accomplishing. I am glad for all the lives it blesses, for all the joy and happiness it brings to human lives. I am glad that it can build churches without covering them with heavy mortgages, and while I do not approve of putting millions of money into temples to worship God in, while millions of God's children are starving and suffering in poverty and for want of money, yet I realize some good in the money thus put into circulation and the employment it gives the laborers. I am glad that the Christian Science is helping to rid the mind of fear; glad that it has no angry God sending all manner of disease and misfortune upon humanity; glad that it has no all-powerful devil to tempt people to sin; glad that it raises high the banner of Love.

CLARA WATSON,  
Jamestown, N. Y.

### New York State Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held in the city of Buffalo June 1, 2 and 3.

The Convention will meet at the Spiritualist's Temple, corner of Jersey and Prospect streets. There will be three sessions daily the day sessions on Friday and Saturday will be devoted to business and the election of officers while all evening sessions and the day sessions of Sunday are for lectures, mediumship, music, etc.

The growing interest in Spiritualism and in the important truths for which it stands demands of each individual Spiritualist greater devotion and larger sacrifices for the cause. Changed conditions demand departures from old beaten paths in the presentation of the most important truths.

More people are seeking this light than ever before. The need for the inspiration which higher angelic forces are ever ready to give was never greater than at the present time, hence the need of united energetic action.

The Convention of 1906 will be called upon to deal with important questions which the changing conditions are forcing upon us, and representative workers and Spiritualists from all over the State will be present.

We urge upon all societies the early selection of delegates and that the proper reports and credentials be filed as early as possible with Herbert L. Whitney, Secretary, 35 Irving Place, Brooklyn, N. Y.

A full program will be published later.

Sincerely Yours,

H. W. RICHARDSON, Pres.

Unbelief starves the soul; faith finds food in famine and a table in the wilderness.

## THE SPIRIT OF BIGOTRY.

J. P. COOKE.

an excessive materialism begins to take the place of the excessive theological spiritism of the elder time.

Reasonable religion and spiritual religion merely asks that science will be liberal, comprehensive, and generous, will respect all departments of the human mind, will enroll itself honestly among the constructive powers and will call in to its aid the wealth of sentiment, manward and godward that the race in its progress has thus far accumulated. Let us have no scientific popes in place of the pontiff we are all so anxious to de-throne.

The education of man is a great matter. More than one kind of food is required to satisfy the mental and the soul hunger of the race. Great hopes, great anticipations, great beliefs, are as necessary as great discoveries in chemistry or in bug-ology.

The truth and poetry of faith is just as indispensable as the prose of information and while science furnishes the latter, religion supplies the former.

All are parts of one great whole and all are needed for the promotion of amicable relations between the various sorts and conditions of men, in a word we need the strengthening of that spirit of humanity and of kindness which can alone be relied on as a permanent remedy for human woes.

## The Unexplored Regions.

Written Automatically Thru Mrs. F. A. Prosser.

The unexplored regions of the universe are so vast as to appall the unthinking mind. Hence but a brief glimpse of this otherwise unseen world causes the ignorant to quake as if some dire calamity threatened. Yet to study concerning this vast universe is wise. To strive to understand concerning the laws controlling it, to delve deep in all that promises to unfold greater knowledge concerning it, develops and enlarges the mind power of the investigator.

This is a desideratum that all should strive for. Let this study not only embrace the invisible physical world but the spiritual universe as well. This invisible and tangible experience is so simple that it may well be called the kindergarten of life, and the ambitious student will not pause on the threshold of all the greater attainments that may be his if he but lift his perceptions to the finer vibrations that press so closely about him. The wonder that many more do not catch the vibrations and know that to live, to know, to understand, is the mission of life, and all who fail to reach this higher goal while in the mortal, but miss that much of life's unfoldment, and are retarded that much on their journey toward the perfect day.

Would that we had the power to open wide the understanding of each mortal and bring power, peace, knowledge and unlimited happiness.

Tho the troubled waters roll, life could not assume the dread aspect that now dims the lives of so many of earth's children. Did they but understand that all of life in the mortal, with all its pains and vexations was but a troubled dream, and with the awakening the clouds of doubt and fear would roll away, and the true, the beautiful, the real life would unroll as a beautiful scroll showing the glories of everlasting heavens and the true need of life.

Oh, friends, I feel that I could go on forever if by so doing I could purge your lives of so much that is unworthy, so much that is a hindrance to you, and place in its stead the bright banner of hope, yea, of knowledge.

"Banish fear and unfold the beauties that are inherent in all. Strive after this unfoldment, check the downward course, and climb the gleaming heights where peace reigns supreme, and knowledge fills all with understanding of life, aye God."

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W. H. BACH, Managing Editor.

OBNOXIOUS LAWS.

The value of the N. Y. S. S. A. was never more clearly illustrated than at the present time when its president, H. W. Richardson is trying to prevent the passage of a law which will tax mediums in the city of Buffalo.

The SUNFLOWER must admit that it approves of something that will put out of commission the gang of traveling clairvoyants, but it wants it done in a way that will discriminate between the accredited workers of Spiritualism and the traveling fakirs who work under a "bureau" system, and are engaged with the understanding that "experience is not necessary."

Mr. Richardson can be depended upon to present this matter in such a light that there will be a reasonable consideration of it on the part of the city council so that proper discrimination may be made. Such mediums as Mrs. Atcheson, Mrs. Grant, Mrs. Dr. Matteson, Mrs. Staley, Mr. Hulbert, and many others who might be mentioned, are not to be mentioned in the same breath as the crowd that advertise as clairvoyants in the daily papers.

They have no charms to sell, no stolen property to recover, and do not claim the marvelous abilities of that other class. But the great trouble is that the traveling fakirs, with one name here today, and another there tomorrow, can swindle the people out of dollars where our genuine mediums can not honestly get cents, and the Spiritualists themselves, in many cases, assist them by their patronage.

We trust Mr. Richardson will secure such a modification of the ordinance that accredited mediums will have all necessary protection. Then if they do not act the honorable, let them take the same medicine as the others.

THE EARTHQUAKE.

The whole world stands appalled at the terrible events of the past few days in California. To think of a whole city being practically wiped off the face of the earth in a few days time, large buildings being swept into the sea without a moment's warning, and hundreds of lives crushed out under falling walls! It can not be imagined by any but those who were eye-witnesses to the scene.

Will anyone be so uncouth as to call it "a visitation of the hand of God?" or will it be considered as one of the inexorable events in nature that cannot be foreseen or avoided.

What a wonderful thing is the interior of this globe! Vesuvius sending forth lava, scorea and ashes until it breaks down buildings, Kilauea sending red hot lava to such a degree that it reaches out into the sea a red-hot mass extending five miles from shore, and no one knows why it is, or how it happens.

How helpless is man in the face of the cataclysms of nature. He can only look on and stand idly by, when the mighty waves sweep ocean and beach, when the cyclone, with its twisting force, sweeps all before it, when the earthquake exerts its mighty power, razing everything Annual, I am,

Sincerely Yours,  
EMMA J. OWEN.  
Sec'y. M. P. I. A.

## THE SUNFLOWER.

### SPIRITUALISTS FIGHT AGAINST HIGH LICENSE.

President H. W. Richardson of the New York State Association of Spiritualists appeared before Ald. Sullivan's Committee on Ordinances of clairvoyance, Mr. Richardson yesterday afternoon with Edward C. Randall, Reuben H. Coatesworth and William P. Colgan attorneys for various clients opposed to the proposed new ordinance which would grant licenses at the rate of \$300 to persons of good moral character for the practice of clairvoyance, fortunetelling, sooth saying, magic or sorcery.

The Rev. R. B. Adam also appeared before the committee. For one gifted clairvoyant, he claimed, there are 99 persons fraudulently engaged in the business. He admitted, however, that \$300 would amount to prohibition of good and bad alike.

President Richardson presented a brief in behalf of the State Association of Spiritualists. Admitting the proper motive back of the proposed ordinance, Mr. Richardson submitted that it "would reach far beyond the mark at which it was aimed, and would, if enforced, defeat justice to a large number of Spiritualists who are doing conscientious work for the uplifting of the human family."

Consequently, as president of the New York State Association, representing the organized movement of this religion, I ask the privilege of presenting a few thoughts from the standpoint of a Spiritualist."

Mr. Richardson is the well-known Democrat of East Aurora, who ran for Congress against Col. D. S. Alexander. He described clairvoyance as the spiritual sense of sight," and said that with the persons so gifted "it is just as natural to see clairvoyantly as to see with the physical eye, and while the spiritual or clairvoyant sight is a natural gift, it is a finer, more attenuated sense of sight and the person so gifted discerns the more attenuated spiritual body, and spiritual things which cannot be seen or discerned with the physical eye."

According to Mr. Richardson, clairvoyant sight cannot be prevented by legislation any more than physical sight. He argued that source of strength, the basis of con-

tinct from the legitimate practice of clairvoyance, which is an important part of Spiritualism, furnishing "proof of the continued life of the physical body."

To forbid the legitimate practice of clairvoyance, Mr. Richardson tended, would be to interfere with the religious belief of many people and thus infringe upon constitutional rights. It was all very well to put a stop to dishonesty and fraud, but with all due deference to the city fathers he submitted that the proposed ordinance should not be enacted without the addition of the following clause:

"The provisions of this ordinance shall not apply or be binding upon ordained ministers, speakers and mediums holding license heretofore issued by the New York State Association of Spiritualists."

Mr. Randell, who has written a book on Spiritualism, supported the views of Mr. Richardson, and it was pointed out that the license in St. Louis is \$100.

The Rev. Mr. Hulbert of the Harmony Circle Society of this city and Madam Mazepa also appeared in support of a modification of the proposed ordinance.

President Sullivan, after hearing both sides, announced that the matter would be laid over for further investigation. Meantime the authorities at Washington, St. Louis and Toronto will be communicated with to find out their practice in the regulation of this business.

—Buffalo Courier.

### In the Andes Mountains.

Baron Erland Nordenskjold, who has returned to Europe from South America, where he spent about eighteen months in exploring the wilds of the Andes mountains, reports the existence of at least three tribes that two years ago were practically in the state of men of the stone age. One tribe had never been visited by a white man. He passed through another that refused to come into any kind of communication with his party.

"Within one's self must lie the source of strength, the basis of con-

cerning Oranges.

Be What Your Mother Thinks You are. Whilst walking down a crowded city street the other day I heard a little urchin to a comrade turn and say, "Say, Chimmy, lemme tell youse I'd be happy as a clam, If I only was de feller dat me muder t'inks I am."

"She t'inks I am a wonder, an' she knows her little lad Could never mix wit' nuttin' dat was ugly, mean or bad. Oh, lots o' times I sit an' t'ink how nice tw'ould be, gee whiz! If a feller wuz de feller dat his muder t'inks he is."

My friend, be yours a life of toil or undiluted joy, You still can learn a lesson from this small, unlettered boy. Don't aim to be an earthly saint, with eyes fixed on a star, Just try to be the fellow, that your mother thinks you are.

—WILL S. ADKIN.

### Concerning Oranges.

An eminent Japanese bacteriologist has shown that the acids of lemons, apples and other fruits—citric acid, malic acid—are capable of destroying all kinds of disease germs. Cholera germs are killed in fifteen minutes by lemon juice or apple juice, and typhoid fever germs are killed in half an hour by these acids, even when considerably diluted. If you squeeze lemon into a glass of water containing cholera germs, and let it stand fifteen or twenty minutes, you may drink the water with impunity, as the germs will be dead; these juices will kill other disease germs. Instead of telling a man to have his stomach washed out, we can now tell him to drink orange juice, which will cleanse the stomach as thoroughly as a stomach tube, provided it be not a case of gastric catarrh. If we have to deal with gastric catarrh, in which there is a large amount of tenacious mucus adhering to the walls of the stomach, a stomach tube is required, but in ordinary cases of biliousness, foul tongue, bad breath, sick headache, and nervous headache, a fruit diet is a wonderful purifier.

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The Sunflower Publishing Co.,

Lily Dale, N. Y.



## LILY DALE NEWS.

## Buffalo Notes

N. H. EDDY, Correspondent.

Spiritualists and New Thought journals were published at San Francisco, and if they had printing plants of their own they are totally destroyed.

Mrs. Golden is visiting her daughter, Mrs. J. H. Turner.

Mr. Starr's son-in-law Mr. Hawks of Warren, Pa., spent Sunday on the grounds.

Mr. and Mrs. E. Richards arrived Saturday evening. Mrs. Richards will remain in their cottage on Second street, but he has returned to Hornell, where he is settling up the business of a tannery for the U. S. Leather Co.

Mr. and Mrs. Frank Smith are moving into Fuller's bakery building, on South street, for the summer. Mr. Smith is a good baker and within a week Mr. Fuller will be supplied with a full line of baked goods.

## CONFERENCE.

Altho the weather was bad, there was a very good attendance at Miss Huntington's Sunday evening.

The subject, "Is suffering necessary to Spiritual progression," led to discussions upon many other subjects and the meeting was held until a late hour.

We are invited to meet at Miss Huntington's next Sunday eve, 7.30. Subject, "What constitutes Spiritual growth?"

## World Making at Lily Dale.

Among the new men with great ideas, who will be at Lily Dale this summer is Dr. Samuel Phelps Land.

Ph. D., L. L. D., a scientific and literary lecturer and writer, who has been a favorite on the rostrum for over twenty years. The Doctor will deliver two lectures on

World Making on July 25th and 28th, explaining the birth of worlds, their growth, geological period and changes, the forces that have

wrought them, the production of life in its varied forms, the chemistry of petrification, the story told by the fossils, earth and hills and the translation of the wonderful gospel of the skies. The lecturer is not only a close student and a strong thinker, but an able orator, giving his audiences art, science and eloquence combined.

LAURA G. FIXEN.

## Low Rates to California.

Tickets at very low rates will be sold to Los Angeles and San Francisco, April 24th to May 4th, inclusive, by agents of the D. A. V. & P. R. R., good returning until July 31st.

Stop-overs allowed on both going and return trip. For full particulars about rates, routes, etc., apply to ticket agents, or write to A. J. Smith, G. P. A., Cleveland, O.

## Anniversary at San Jose, Cal.

The First Spiritual Union of San Jose, very successfully celebrated the 58th Anniversary of Modern Spiritualism, April 8th, with an all-day meeting. Commencing at 10 a. m. with the Sunset Lyceum, Miss Merle Muntz, conductor. Then followed the usual conference.

A delicious banquet was served in the dining room at twelve-thirty, and tables being decorated with yellow California poppies.

The afternoon program opened at 2:30. Mrs. Nettie P. Fox, giving the address of welcome. Good music followed.

Mr. A. S. Howe, state president, and his wife, Mrs. M. E. G. Howe of San Francisco, then followed with lecture and tests.

At 7:30 p. m. Mrs. Bock and Mr. Howe sang a beautiful selection; Mrs. Fox giving an invocation. Mr. Howe then addressed the people for nearly an hour. Mrs. Howe gave spirit messages, from flowers, at each meeting. Many who received messages, recognized them in tears and trembling voice. So pleasing were some of the communications, that they brought forth cheers from the entire audience.

April 15th the annual election of officers will be held.

MRS. DR. DOBSON-BARKER.

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Persons desiring concessions at Lily Dale will please make applications to Laura G. Fixen, General Manager, 1047 Carmen Ave., Chicago, Ill.

## Buffalo Notes

N. H. EDDY, Correspondent.

The First Spiritual Church of Buffalo meets at the Temple corner Jersey street and Prospect Avenue, 1045 a. m. and 7:45 p. m. Wednesday evening Sunday 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE, 101 Keweenaw Hall, 251 Main Street, Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE, meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

THE SUNFLOWER.

## METAPHYSICAL.

Conducted by EVIE P. BACH.

## ETERNITY IS ALL.

If thou hast sealed those walls sub-  
lime,Tell me, oh! tell me friend,  
What is there just beyond this time?

Tell me, what is the end?

No answer comes, but all is still;  
Beyond this great, broad sea  
The way is dark, the water chill,  
No answer comes to me.In silence now I wait to hear  
This message beauteous, fair—  
The message comes in notes so  
clear;

"There is no over there.

For all is now and all is here,  
Thou'ret in the crystal sea;  
Time, space is not. Be of good  
cheer—

'Tis all eternity.

Trust all the way thy inner light,  
And be thou always true,  
And all thy pathway shall be bright;  
Just live in love and do.No wish of thine shall go unfilled,  
No joy thou shalt not share,  
Thy conscious life shall be so thrill-  
ed

With love so beauteous rare."

—Lena Kyle.

## NON-RESISTANCE.

It is one of the most encouraging signs of modern progress in philosophical and educational matters that, in theory at least, there is a return to nature. In medicine there has long been this belief, and wise physicians make no attempt, save to assist nature in her efforts to restore normal conditions.

"God knows best!" is often expressed. But too often human reasoning limited and finite, is placed before the instincts and intuitions, which are the voice of God.

In all our education, in all our experiments, there is a necessity for us at all times to keep before us that love of truth which will cause us to drop, without a moment's hesitation, any opinion that a new perception of truth shows us to be erroneous. Truth, for its own sake, should be our aim. Truth does not need us, but we need it, and it will care for us and itself, for truth is but God in one form of manifestation.

Ready perception of truth is one of the characteristics of children. It is, therefore, one of the characteristics of those who have found the "Kingdom of Heaven" whose other names are Peace and Happiness.

A common condition of disease thru unrest is this of contending for truth. Arguments, discussions, contradictions and rejections are all destructive methods. Behind them lies not a love of truth, but a love of one's personal opinion. They are born in egotism, in a belief of superior wisdom.

There is much that passes under name of desire to help others, and in the excuse, "I want others to see the truth," that is but a desire to make others sense our own smartness. This is right; do we always recognize that others have the same right? The moment one contradicts another there is a forgetfulness of that other's right to hold and express an opinion. To force an opinion upon another by contradiction, by force of reasoning, is as bad as to force it on to him by force of a club or the law.

A true love of truth, a true sense of the rights of others will not allow a person to contradict or antagonize or attempt to refute another's statement. Equality will ever be courteous. A shot of superiority always makes dogmatism and tyranny.

Out of this error arise other mental attitudes that give rise to repressive laws, and that divide politicians into antagonistic parties, and make the bitter enemies among theologists and sectarians.

"I am right," and "You are wrong!" arise in the false idea that one person can think and decide truth for another. They belong to the dark ages of civilization when priest and king were the source of truth and power. Times have changed. Since then we have learned that the men

who changed the world with the world have disagreed."

For this reason there is a growing recognition of the value of constructive thought.

It is the custom to seek truth thru discussion and argument; to deny and to refute. Two sides to each question, and men divided and contended for that side which they thought was right. The old "lycenum" method of our school days was the only way men knew of finding truth. It was a way; but the benefit came not from the denials, but from the affirmations there made.

"The world moves" said Galileo. This affirmation changed in human thought the front of the universe. The denials of ignorance had no weight. Truth alone is. Error is the absence of truth. Error is nothing. Why pay any attention to it? Has nothing any power? Do you trust truth when you contend with what is to you error? No; you fear that truth will not work its way and so you think to help truth—help that which is infinite to convict a weak reasoner, that it really is "Poor God," says Emerson, "with no one to help him!" Truth does prevail! It is all that does prevail, for it is all there is. Why not let it—simply let it prevail? Get into its current and trust it!

The only rule I lay down in all my classes and it is the only necessity for all the affairs of life, is—never contend. Never resist. This is but a paraphrase of the law as laid down by Jesus: "Resist not evil . . . overcome evil with good!" Overcome error with truth! How? By affirming it. It is not only every man's privilege, but it is his duty to himself, to his fellows and to truth, that he affirm truth as he sees it. But there his right and duty ends. No author, no speaker, no friend has the moral right to say of any statement of another, "It is not true!"

To write a book or to preach a sermon, to refute another, is an encroachment upon the liberties of another, which no one will do when once the full meaning of liberty of that is understood.

The world cares not for what you do not think, believe or know. It does care for what you do think, believe and know.

Constructive thought is now the world's perception of its needs. Builders and not iconoclasts are now demanded. What can you do?

The question, "He that doeth the will of my Father!" was Jesus' standard of kinship. Any antagonism destroys the only bond of kinship—love.

We have passed from barbarism to present conditions by some one individual gaining a larger perception of truth and proclaiming it by word or deed. A better stone hammer, a better bow, a better knife, a better vehicle, a better mode of transportation; each came as an affirmation; no denial by another of the perception thus given ever stopped the ongoing of truth.

Constructive thought is new thought. It is new thought because they who live it never antagonize. There is no tearing down of the old, for it served and is serving those who need it. There are no denials, for it has no place in it for the battling with nothing. It deals alone with that which is—and truth alone is.

It recognizes that each person, from his point of view, will have a different perception of truth from every other, and being true to himself he must so affirm.

It is of no importance, the road we have passed. It is of no importance to my life of today what it was yesterday. No importance to my shot of today is the thought of the past.

The liberty of each to be himself or herself is a fundamental principle of living; guard it sacredly. Where there is what to us is error over come it with good. Affirm the truth and trust it. It does prevail.

Antagonisms breed contentions, and uneasy conditions which are disease, truth for another. They belong to All resistance is pain. No matter how false or how wrong, do not antagonize. If your friends have truth and power. Times have changed. Since then we have learned that the men

## THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

## SLEEP.

Iamblichus has said that the night time of the body is the day time of the soul.

All sleep, but few realize why they sleep. It is the mystery of self-consciousness, the natural trance of existence, in which we spend, as John Bigelow put it, "one hour of every three, eight hours out of every twenty-four, three months out of every year, and twenty-three years out of every three score and ten."

What do we do when asleep? Is the soul or spirit awake and conscious, thinking, feeling and doing something which is a part of its integral life, tho it is unaware of it when it returns from sleep to time and space, the sphere of self-consciousness? This is an important question and can only be answered by indirection. A certain refreshment and recuperation a lucidity of mind, an activity of brain and rest.

Fullness of body follows a deep sleep as tho each derived help from apparent inactivity or passivity. There is no doubt but that the organism is repaired of waste by sleep and that the brain, the loadstone of our human world and center of all activities is bathed as with a magnetic energy which befits it for daily use. But the mind the senses and the faculties the suspended for a time by sleep, are in no sense idle. They are made deductive to subjective and spiritual realities and experiences, even tho the ego is never aware of them in the normal waking consciousness.

And here is where sleep enters so largely in the life of the soul and compells it to action inspired by the self, liberated by sleep. In sleep the soul not only dreams, that is, blends the conscious with the subconscious, the objective with the subjective life, so as to form a composite thing, called a dream, a retrospective, rather than a prospect, or introspection of life, but it lives as a supernatural being, and so enriches its total life with the inheritance borrowed as capital from the external. In fact, by sleep the mind is led to be and do much which qualifies its waking life. To this day time of the soul, to use the language of Iamblichus, the ego touches another hemisphere of its integral life—perhaps, as the soul itself is dual, both male and female who knows but that the supernatural world answers to that which the soul lacks in the normal and that man and woman in the supernatural hemisphere enjoy their spiritual counterparts or complements which often makes inharmony and incongruity, so unbearable is the natural world.

It is certainly worth thinking about because sleep is to the self-consciousness what God is to mankind, the source of hidden fountains of power and inspiration.

In the greatest danger faith says, "I have a great God—a very pleasant help in time of need."

THE GREAT RESTORER OF DISEASE OF ANY KIND.

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**N. S. A. Missionaries' Quarterly Report.**  
CHESANING, MICH.

At Chesaning, Michigan, we found the society that we organized in that place three years ago, in a flourishing condition. Mrs. Waldon who is its president is a live one. The other officers are good workers and are supported by a small membership of earnest souls. They have a fine choir which was an inspiration and great help to us in our work with them. Miss Mattie Sheriff who has had charge of the music at Haslett Park Camp for many years in the past, is the leader. She is also the efficient conductor of their little lyceum and teaches the children to President of the Michigan State Spiritualists Association. Mrs. E. T. Clockner who is the President of the association, presided in her usual dignified and pleasing manner. All of the speakers and mediums were at their best. The dining tables were "heavy laden" and every one sought Sunday March 26th we held an all day Anniversary service in which we were assisted by three veteran workers, viz: Dr. Peebles, and Dr. Johnson of Battle Creek, and Dr. Julia M. Walton of Jackson, Mich. President of the Michigan State Spiritualists Association. Mrs. E. T.

This society is studying Spiritualism, it formed a reading class when first it was organized and appointed Mr. H. J. Hopkins, who is one of the veteran workers, as reader. Regular meetings have been held to "give them rest." Everything was as "free as the grace of God" and everybody was indeed happy. Earnest souls pledged themselves to labor more faithfully than ever before to advance the cause and build up the society during the coming year. During our two weeks labors here we added twenty seven names to the membership roll, and went on our way rejoicing.

## DECATUR, ILL.

At Decatur, Ill. we found the little society that we organized two years ago still at work. It has kept up parlor meetings during the entire time and has employed speakers occasionally for a month or more at a time. This society is small, but it is composed of earnest souls who are doing the best they can under the circumstances. What they need most is the funds to employ first class talent to hold public meetings.

The society not being able to employ sufficient talent, it is trying to develop its members to fill the need is for the Reading Course of the N. S. A.

We closed the month of March in Decatur and went to St. Louis Mo. to assist brother Grimshaw in the Anniversary services April 1st, 2nd and 3d. Of this we will have more to say in our next report.

In Michigan and Illinois there is a tendency to lukewarmness on the sea! Then it was the kites changed part of many Spiritualists. Some of them have lost their enthusiasm waves. He had been deceived on account of the agitation of his great elevation "which had fraud question. It seem strange, yet it is true. It would seem that sea and sky. Had he not been deceived, he would ever after, he says, believed that he had seen kites, and not ships.

This is a pretty story, but the application made of it is remarkable. All ghosts are seen in the same way. There is always a blunder somewhere. It is an illusion of the senses. If "Prof." Garrett P. Serviss can be fooled into thinking a fleet coming into harbor is a lot of kites, what hope is there for the rest of mankind? If it is possible for him to be deceived, does it not follow an axiom that everybody may be deceived, and the senses are wholly unreliable?

True, if such a common man as John Smith, had made such a feat of transformation of ships into kites, we would ask right off, how much brandy did he carry in his canteen? Snakes sometimes come instead of kites, and old sailors with a bit of gray, have seen sea serpents a mile long and had the "sky line" so high they saw the head and tail of the monster in the clouds!

No scientist before this era of "Prof." Serviss ever shot of applying such facts to ghosts. If they had how much ahead the world would now be! There is no doubt that "Prof." Serviss' theory will explain many ghostly appearances that have been seen by those like himself, when their "sky line" go too high, but the "sky line" by no means covers all phenomena of this kind. The voluminous facts gathered by the Psychical Research Society, and endorsed by its members who surely are, in scientific attainment, the equal of "Prof." Serviss, he ignores or has no knowledge of. To him such stories are child's prattle. He has cast them to the limbo of outgrown things.

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.

The Spiritualists of Saginaw refused to work under the old charter, and demanded a new organization and a new charter. So we organized a new society. We hope this one will live and thrive. If it does not we shall be obliged to organize another, and keep on organizing until we get one that will live. There are a great many Spiritualists in Saginaw some of whom—what a pity—have 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.

WE STILL HAVE A FEW. They are well bound, most of them have gilt tops, and they are gone over to the Theosophists and Christian Scientists where they appear to be working well and lending their moral support and financial aid.

How can Theosophy or Christian Science with their impossible theories, become attractive to one who has learned the practical truths of Spiritualism and the blessed demonstration of Spirit communion.

BATTLE CREEK, MICH.

Our next place of labor was at Battle Creek, Mich. where three or

## Prof. Garrett P. Serviss on Ghosts.

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

What would the New York Journal be if not sensational? and what would "Prof." Serviss do if there were not yellow journals to write for? "Prof." he writes before his name, meaning a little less in his case than plebeian Mr., not because he is professor of anything in particular but a sort of professor-at-large, of anything and everything that he can write about that is sensational.

He has written about all he does not know of Spiritualism, and it is voluminous, and in a late number of the New York Journal attacks the belief in ghosts, the lucid understanding being — no ghosts, no spirits! It will be a brave ghost that henceforth visits earth by the light of the moon, and should one venture, it will find not a soul who has read the Serviss creed, will believe it more than a fancy.

"Prof." Serviss claims to be a scientist, a profound thinker, an extraordinary keen observer, and as a writer there is no subject in heaven or on earth he shies at or feels incompetent to make plain to ordinary understanding. His great difficulty seems to be, not in writing up subjects, but in getting subjects difficult enough to exercise his comprehension, and of interest enough to be accepted and—paid for!

Ghosts! it is ridiculous that intelligent people can believe in them and henceforth to have seen one will bring the blush of shame for the imbecility and childishness of the thing.

Perhaps the "Professor's" evidence is one of the neatest personalities ever brought before a court. It is an instance where he, the leading popular scientific writer of the world, fell into one of "nature's" traps" and was caught in his foolishness. The trap was not set in this country. That would be too commonplace. For dramatic effect it was in Sicily, he was one morning on Mount Etna. He looked over the beautiful Mediterranean held for this purpose, but the crying sea toward Catania, and saw a number of kites flying at an immense elevation. They were at

great distance and must have been of vast size to be seen. He was pondering over the problem, and they could be floated as high as the top of the mountains, when his guide, as the sun dispelled the vapors, called out, "The sea! the sea!" Then it was the kites changed part of many Spiritualists. Some of them have lost their enthusiasm waves. He had been deceived on account of the agitation of his great elevation "which had fraud question. It seem strange, yet it is true. It would seem that sea and sky. Had he not been deceived, he would ever after, he says, believed that he had seen kites, and not ships.

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IF THERE IS NO SUNSHINE IN THE HEAVENS, MAKE IT IN YOUR HEART—AND KEEP IT THERE.—Mrs. Edgar M. Hayes.

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By Moses Hull. (Only a few left and not to be reprinted.) A compound of two pamphlets, "The Irrational" and "The Spiritualist Answer." Your 50 cents with important additions making a book of 169 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, postpaid, \$1.00.

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The Spiritual Ideal of Death, Heaven and Hell. By Moses Hull. This pamphlet is giving the spiritual interpretations of many things in the Bible never before given, explains the heavens and the hell believed in by Spiritualists. Price, 10 cents.

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A sermon by Moses Hull on some of the sins of our makers, for which the refuge of "Lies" has been used as reasons for sinful legislation has been "swept away." This pamphlet should be read by every one interested in the condition of the country and how to improve it. 10 cents. Only a few left and not to be reprinted. Price reduced to 5 cents.

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## Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most interesting books that ever

came from the pen of Moses Hull. It refers to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. It is a brief history and sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, politicians, and others, have found it useful in their study of the Bible. An Encyclopedia will be published over this book. This Encyclopedia will be a new revelation in Bible interpretation. Price, post-paid, \$1.00.

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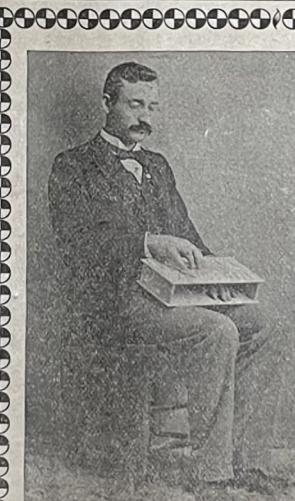
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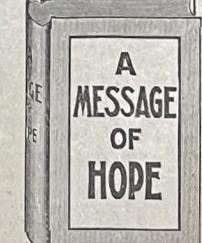
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## MANUFACTURED AND FOR SALE BY

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

## GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

The wide whisper of this new paradise came faintly after a while to the ears of Gottlieb's wife and child. They did not notice it at first, but more and more the beautiful mystery was talked about—more and more they caught glimpses of the wondrous change and felt a desire to see the inscrutable glory. Perhaps they might meet Gottlieb, for they felt that he was somewhere in that mysterious region. Most eager was the longing in their heavenly bosoms to meet him; they had not forgotten him, the ages had flown by. True love is immortal; it is stronger than fate. The fate may separate in outward form, it cannot disperse the spirit. The yearning for each other is unquenchable; even the Almighty's thunder cannot destroy it.

This deathless yearning made them daring, and so they found their way to the mystic realms of love. They were dazzled by its wonderful beauty; a new bliss enchanted them. The heaven they had left behind seemed a dreary place. They saw no thrones, no ranks, no archangels; each was as lofty and as lowly as the other. There was no worship except the eternal reverence for one another, which found no pompous expression. Over all there brooded a thrilling energy that bounded not, but made more free. Sweet liberty in perpetual sacrifice was the law of that bright abode, which law was not a fixed form but the delightful outflowing of the untrammelled nature. They wandered thru interminable beauties; gardens, groves, hills and streams glowed in soft effulgence. There was infinite variety. It was not like the stately monotony of heaven—an unchanging magnificence. Every moment there was a new brilliance; some new truth, some new feeling, was flashing into vivid expression; the vision was ever enlarging. There was unity but not sameness. Nothing is so infinite as love; it rejects no faculty; it kills no thot; it limits no feeling; it makes use of the largest and the least; it is manifold in its possibilities and seeks to actualize them in endless forms and modes.

They found Gottlieb. How happy the meeting, and how swiftly the hours of the days flew! They were never tired of listening to Gottlieb's varied history. He was the same Gottlieb as of old, yet wonderfully "rich and strange," for he had indeed passed thru a mighty life; deep things had dawned upon him. They, too, were changed—amplified somewhat by their pure and beautiful life in heaven. They had gathered radiance thru the sweetly gliding centuries; but they felt that Gottlieb had experienced greater marvels than they, that grander visions had answered to his simple toil. They felt that in this free world there was a bliss such as heaven had not granted. They longed to stay; the eternities seemed so bright, so manifold, so ever new. It was like the dear home-life on earth, yet immeasurably more radiant. In heaven they worshipped; these seas roll again in molten growth of love. I do not think he can; it comes from the very heart of things and is woven with a power that he does not possess. Perhaps, by sheer force, he can scatter these temples and palaces, and desolate these hills and valleys, and make them fall again in molten horror—perhaps he can do this, tho I doubt it; perhaps he can imprison and torment us, tho I doubt it; but I defy him in the inward principle of the soul. He cannot touch that; my thot is free in spite of all his thunders. I do not think he can injure us outwardly even if he would, for pure, simple love is stronger than a thousand thrones such as he sits upon. But I do not think he would injure us even if he could. He is not essentially bad; a mere tyrant. He does what he thinks best; obeys his own inward vision. He believes in authority. He means to be kind, and I do not think he would willfully destroy this fair creation. He would not have the heart to do it. Could Christ do it, who lived so sweetly and mildly on earth and died to save so many? I think not. Justice does not demand it, and mercy pleads against it. Farewell. I have within me a dim wondrous hope that this deep discord of things will finally pass away. How, I cannot tell. It does seem that love must sometime triumph. Dear child, I know that what is the truth? Is love the sovereign force? O mother, what shall I do? Shall I revolt against heaven's king?

"O Gottlieb," said his wife, "I wish I could stay with you forever. How happy I should be! But I must go back; it is my duty; my place is in heaven, it is God's command."

"O mother," said Gottlieb's child, "I do not want to go back! My heart tells me to stay here. I never was so happy. Heaven seems a dreary place, the Great White Throne a shadow. I shall be homesick there forever. I can never worship again, never pour forth any more glad songs; they will seem a mockery. O mother, mother! forgive me for thinking so, but I cannot help it! O mother, must I be false to my deepest soul? Must I say what I do not really believe? What is this mystery of life? What is the truth? Is love the sovereign force? O mother, what shall I do? Shall I revolt against heaven's king?"

I am no longer his; I cannot bear his service. Yet I am afraid of him; he is an awful terror to me. Can we not stay here and never see him again or his courts? Will he not let us stay and be simply loving and true? Will he flame after us in vengeance? Why does love seem so beautiful if it is not true? It must be the mightiest, for it is the sweetest and the gentlest. It is not the law of the universe, and can God destroy us if we obey it? What is the way, the truth and the life?"

"My dear child," said her mother, "I cannot tell. But I must obey God. His plan must be the best; for they felt that he was somewhere in that mysterious region. Most eager was the longing in their heavenly bosoms to meet him; they had not forgotten him, the ages had flown by. True love is immortal; it is stronger than fate. The fate may separate in outward form, it cannot disperse the spirit. The yearning for each other is unquenchable; even the Almighty's thunder cannot destroy it.

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of years bind you together. Good-bye. Revolt not against the Almighty until, in your innermost thot and purest aspiration, you know that it is right to do so; and then do it, no matter how dark the way."

They went back to heaven, yet they could not sing so sweetly, so gladly, as they had once done. Heaven did not look so splendid as formerly; the fulgence of the Great White Throne seemed at times a ghastly glare; still, in all sincerity, they tried to worship God and be his true servants.

So the ages rolled by. Hell became more beautiful and heaven more dreary and thin, and earth became completely heretical. When after the lapse of a thousand years, not a single human being applied for admission at the gates of heaven, St. Peter said, "Confound it!" He wanted to say "Damn it," but didn't dare to. He stretched his orthodoxy to the utmost and expressed the biggest oath he could. If he did not express the bitterest, his heart was not to blame; it was the narrowness of his creed.

So orthodoxy does some good; it cuts off an immense deal of virtue in many directions; but it clips a bit of evil now and then. Tho it does not prevent a man from "shaving" his note, it will persuade him to pay it rather than stand before the world a confessed cheat; tho it seldom induces one to lend a helping hand, it does keep him from murdering outright. In this case it kept St. Peter from swearing, tho it didn't keep him from the bitter feeling that makes one swear. Well, if orthodoxy influences one to black his boots and preserve a decent outward appearance, it is better than nothing. It ought certainly to take rank with the curry-comb; and so far as the Thirty-nine Articles are a curry-comb, perhaps we had better keep them until the beasts of burden become men.

(To Be Continued.)

### THE BOOK OF LIFE.

For each and every entity this voluminous tome is being inscribed, each thot, inspiring an action and leaving its impress upon the sealed book. Not deigning introspection but fearlessly entering into the turmoil and strife, periphrastic of a ship without a rudder,

An entity upon the earth plane must come to God thru ordinances and arrangements; we must obey him and not ourselves. Good-bye. My heart is with you but my creed tells me that this is all wrong."

"Farewell," said Gottlieb, "I do not ask you to stay, to do one single thing that seems wrong, for if you did even this sweet world, as well as heaven itself, would be a roaring hell. We must do what we think to be right, and it will be right sometime. Our honest mistakes will not ruin, but out of bitter-sweet fruitage give us laurel crowns. I do not think that heaven's king will destroy this beautiful outgrowth of love. I do not think he can; it comes from the very heart of things and is woven with a power that he does not possess. Perhaps, by sheer force, he can scatter these temples and palaces, and desolate these hills and valleys, and make them fall again in molten horror—perhaps he can do this, tho I doubt it; perhaps he can imprison and torment us, tho I doubt it; but I defy him in the inward principle of the soul. He cannot touch that; my thot is free in spite of all his thunders. I do not think he can injure us outwardly even if he would, for pure, simple love is stronger than a thousand thrones such as he sits upon. But I do not think he would injure us even if he could. He is not essentially bad; a mere tyrant. He does what he thinks best; obeys his own inward vision. He believes in authority. He means to be kind, and I do not think he would willfully destroy this fair creation. He would not have the heart to do it. Could Christ do it, who lived so sweetly and mildly on earth and died to save so many? I think not. Justice does not demand it, and mercy pleads against it. Farewell. I have within me a dim wondrous hope that this deep discord of things will finally pass away. How, I cannot tell. It does seem that love must sometime triumph. Dear child, I know that what is the truth? Is love the sovereign force? O mother, what shall I do? Shall I revolt against heaven's king?"

The subconscious powers with which the omniscient creator has endowed us, are capable of vigorous activity, submitting themselves to the omnipotent; perihelion of the soul.

To keep pace with this magnificent constellation which we inhabit during our mortal period, requires not only the specified delineations by which we are sustained. Far more preferable is the magnetic attraction existing between the conscious and subconscious power, elucidating new thots preparatory to an infinite number of knowledge inebriating the soul to drink freely from the fountain of life, thus being brought into rapport with the invisible forces.

The music of the spheres is as valuable to those who are attuned, as the whirr of the work shops in our midst. This may seem improbable. I would ask you to retire to a secluded spot of a summer evening with the broad canopy of the heavens, the magnanimity of which no man can conceive, lighted by innumerable orbs of incandescent constellations, sparkling with jewel-hues which can not be surpassed by the luminosity of the earth's buried treasures. Can you not see inscribed in symbolic characters, burning with intensity, the magnanimity of the omnipotent powers.

Do we realize that we belong in space, that we also are journeying with great rapidity towards the infinite; that time as we specify it can never be reproduced, our yesterdays are forever gone, we exist to eternity in the present; retrospective, only as it serves as a mentor to better understand the lessons of life, takes its place in the fundamental principles of the book of life.

Transition as has been taught is not the means by which soul growth is attained, it is only the casting off of the husk, as the seed dropped at maturity from the plant, we need the lessons of life also the maturity as nature teaches, while in the physical environment, to promulgate the soul forces with susceptibilities of the higher forces of life, this is the opportune moment, let us not be laggards in the work.

We are not yet capable of understanding and using the most familiar forces about us, the invisible to us, they are giants in strength. The nature of these forces will be promulgated as man's subconscious powers advance which are already proven by the stupendous advancement in scientific circles. This growth will continue as it is in embryo yet, only waiting for the unfolding of the chrysalis. Let us cultivate these powers, there is no dogmatic theory by which these subconscious powers are strengthened, simply a withdrawal into oneself, cultivating the attitude of humility and harvesting the incoming flow of harmony, as Thomas Huxley has said, "Make yourself as a little child, and receive the inspiration from the angelic messengers." Make of yourself what you will, attuning yourself to the vibrations of the great sculptor. Scale the heights, invulnerable fortresses shall be surmounted; the planet upon which you exist shall be a field of glory and the book of life luminous with the radiations permeating the auro in which you peregrinate.

ROSE B. HELEN.

### What Was He to Do?

Human inconsistency is seen in many ways. 'Twas ever so, and long ago And also now-a-days.

'Tis told of one—a union man, It was a curious case. Nothing without a union stamp Would suit his mighty grace.

So, once to him a brat was born. His wife said, 'twas a boy. He gazed, but saw no label, cried: "I can't accept that toy!"

At last he died and was interred. And was labeled: "Union mate." But found that neither at heaven or hell Was a label on the gate.

NEMO.

God has the best place for the best men, altho men cannot always see this until the work is all finished.—H. J. Steward.

### An Interesting Document.

A New York lawyer who had just returned from Guadalajara brought with him a document which, if authentic, is valuable beyond price. It was secured from a man in the Thiever Market, in Guadalajara, who was ignorant of its value and had no information to give concerning its history beyond the fact that he bought it from a woman about a year ago. It is a parchment showing evidences of extreme age and bears in Latin the sentence which was pronounced upon Jesus Christ by Pontius Pilate which translated reads:

"I, Pontius Pilate, here in Jerusalem, regent of the Roman Empire, judge and condemn to death Jesus, known as the poor Nazarene, and of the nation of Galilee, a seditious man, opposed to the law and to our Senate and the great Emperor Tiberius Cesar. And I determine that his death shall be upon the cross, fastened with nails, as is the custom with criminals. Because here join and congregate each day many men, rich and poor, who have not desisted to provoke tumult through Judea, proclaiming this man the Son of God and King of Israel, and threatening ruin to this noted city of Jerusalem and its temple and its sacred Empire. And because he had refused tribute to Cesar and had the boldness to enter with palms of triumph and a great multitude into the city of Jerusalem and into the sacred temple of Solomon.

"I therefore condemn the first centurion, named Quinto Cornelio, to remove from the city of Jerusalem this offender, putting upon him such robes as shall make him known to all, and the same cross on which he is to be crucified and conducted thru the streets between two robbers who also have been condemned to death for thefts and murders, in this manner making an example which all people and all criminals shall heed. And I further command that the public crier shall proclaim his offences as here expressed, and that after having traversed the public streets he shall be taken by the port of Perga, now known as Antonio, to the mountain of Calvary, where it is the custom to execute all criminals. There he shall be crucified on the same cross that he was carried, and his body shall be left hanging between those of the two robbers. And above the cross, in the three languages which are now generally known—Hebrew, Greek and Latin—shall be placed the inscription, 'This is Jesus of Nazareth, King of the Jews' so that all may understand and that he shall be known to all. And let no one, of whatsoever state or condition, under penalty of losing rights and life, dare to interfere with the execution of this sentence with full vigor as I have commanded, according to the Roman and Jewish laws. 'Year of the creation of the world 5232, the 25th of March.'

### 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 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 installation plan, but in no case less than 100 shares. Maps and expert's report on application.

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

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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 articles as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

Watson's Magazine for May has a number of interesting articles for those who are investigating along that line of thought. Politics, religion, railroads, bucket shops, etc., are all considered from the standpoint of the different authors, in addition to a number of cartoons.

One of the most interesting publications that comes to our table is the Literary Digest. It is what its name implies, a digest of the literary matter of the day. It is published by Funk & Wagnalls of New York and can be had at all news stands.

Mrs. K. E. Easton, way up at Athabasca Landing, Alberta, Canada, is doing some quiet missionary work for Spiritualism.

G. W. Brooks is filling an engagement at Milwaukee, Wis.

Mrs. A. E. Kirby has been filling an engagement with the First Spiritualist Society of Newport, Ky., where they held very interesting anniversary exercises Sunday, March 25th. Her address during April will be 110 E. Third street, Lexington, Ky.

Mrs. A. E. Sheets can be addressed for engagements at her home, Grand Ledge, Mich.

Dr. E. H. Denslow has been giving a series of parlor lectures at Elkhart, Ind. The Dr. is an earnest worker as well as a very intelligent one.

Chicago friends of Mrs. Kiser formerly Mrs. DeWolf can call upon her for a short time at 251 S. Hermitage Ave.

We have great reports from our friends at Pittsburg regarding the success of the work there. Dr. Lockwood always attracts the best class of people in any city in which he fills an engagement.

S. S. King writes from Hamilton, Ont.: As President of the First Spiritual Society of Hamilton, I advise our Board to engage mediums of moral character and ability that will command respect. I am pleased to say that we have a very prosperous society of intelligent people. It is our aim to place Spiritualism here on a plane that will compare favorably with any church. It is unfortunate that there are intemperate and immoral mediums that will force their way before the public even if they have to bury their way from professed Spiritualists, thereby causing the public to denounce Spiritualism in general as a fraud. The truth of Spiritualism is proven at our hall to a large congregation every Sunday this month by Mrs. Ripley of Toronto who has the respect of every one that knows her as no doubt you will remember the impression she made while on the rostrum at Lily Dale. We have arranged to have Mrs. Clark of Syracuse, N. Y., for May, and Mrs. Travis of Hornellsville, for June, and Bro. B. F. Austin for the first of July. We are also arranging to have Mrs. Fannie Allyn of Boston, for mid-week meetings.

The Easter exercises at Arlington Hall 31st and Indiana Ave., Chicago, were enjoyed by over 300 people. The decorations were fine. The special Music by Mad. Loy Marie La Nerve, was the finest we have ever had.

All the people were pleased especially with the tests and demonstration. We have the largest meeting in the city and our doors are open for all. Dr. Beverly is surely a great success in managing a meeting, as all have an equal chance. The Doctor will spend some time at the camps this

summer, and will teach and demonstrate mental and magnetic healing.

A subscriber writes: "It is refreshing to read the SUNFLOWER. It goes to the core of Spiritualism—holds to its causes rather than to its effects. Those articles on mediumship and human development touch the right chord after being convinced through the phenomena. The latter we must seek at seances, but their *raison d'être* we must seek in our class papers, and the SUNFLOWER is filling that bill most satisfactorily. Such matter elevates the individual, and only through this means can we hope to elevate the cause itself."

## Good Word From Indianapolis.

I have just picked up an old paper of January 13th, 1906, and so many beautiful things I have read and reread—and each time they seem fresh. I have had many times I would write you of the many good people and things we have in our little village of Indianapolis.

We have heard so much of the beauties of Lily Dale, I long to see it. My first visit was at Camp Chesterfield, last summer, as guest of Mrs. Thomas O'Neil, and it surely was a great pleasure. Their cozy cottage, and lovely surroundings, the water, so pure, so cool and refreshing.

The services in the auditorium, all of which I attended, were a great pleasure, and will linger in my memory for years to come. Sister O'Neil is a good entertainer because it is of the heart.

March 27th, she and her good husband entertained a party of about thirty, in honor of their thirty-fifth anniversary. A royal good time was had, and many good things were received. One gentleman entertained us with some songs finely rendered and accompanied by his wife on the piano. Mr. and Mrs. Briggs of Colorado, were among the guests, and were formerly from this city. It was midnight long before we desired it, and farewells were said and the pleasant reminiscence of the evening will never fade from our memory.

On this occasion brother and sister O'Neil received many beautiful and useful presents and some from friends from other states.

We have many Spiritualists in this city and much interest in this beautiful work. I am only a beginner in the work, but it has brought much of joy and love into my heart, so much of peace and comfort into my home.

Years I was a staunch Episcopalian. I lived as the church taught, as near as I could, but there was a continual longing for something, I knew not what. When we would occasionally attend a Spiritualist meeting I was ashamed to be seen going in. I always enjoyed them tho. One Sunday my husband and myself were walking down the street and said, let's go to the Spiritualist church. We did, and Sister Ropp-Amos was the message bearer and her tests were so fine and she gave my husband and I one, and it convinced me that spirit return was true. I have been delving deeper, deeper, and the more I delve the more beautiful it becomes. I feel as if only a thin veil intervenes that beautiful home of the soul and that of mortals.

I never fail to see some joy in everything. I am happy—truly so, and I try to spread sunshine where ever I go.

We have many good mediums here and many societies all of which I wish prosperity. I am secretary of the Helping Hand Club of Spiritualists. We have a nice club and altho only a few weeks old, have collected over twenty-five dollars, and assisted a sick sister, and made a few sick-room presents by flowers. We meet every Thursday, and are striving to build up our Club until we can start a church where harmony and good-will, will reign supreme.

Oh, may that day soon come when discord shall cease, petty jealousy will be no more, and we can see some spark of good in the most vile.

Let each one do their best to make life worth living, to turn some sorrow to joy, and darkness to sunshine, and lift all clouds that may cross your path with cheering, helpful words and deeds, and our lives will be made brighter thereby.

MARTHA WOOLSEY.

An ad in the SUNFLOWER bring good returns.

## Easter at Conneaut, Ohio.

At the Spiritualist hall Easter was observed yesterday by appropriate services. Rev. and Mrs. G. W. Kates officiated. The decorations of flowers and plants was very excellent and made a beautiful setting for the speakers. A song service was given by Mrs. Kates, Mrs. Bonney, Miss Grant and others, with accompaniment by Mrs. Finney.

The address of the afternoon was given by Mrs. Kates upon "The beauties of death." This was handled from the standpoint of death being natural and the resurrection fully compensatory of life on earth.

The revelation of the spirit has always been that they have gone into a life of progress, where every possibility of the soul is given opportunity to develop out of sin and ignorance. The speaker showed that death is only a means to higher life; and the world spiritual being entirely natural where we meet "the loved ones gone before" and thus causes us to rejoice with a joy, hence death is beautiful. But a life ill-spent, brings its natural result and death does not eliminate us from the cross we have gathered. "As we sow, so shall we reap."

A children's service of much interest followed, interspersed with songs and recitations.

At the evening meeting Mr. Kates spoke upon "The Resurrection Proven by Past and Present Revelations." His text was: "God is not the God of the dead but of the living." Matt. 22: 32. The speaker inferred from this that the apostles realized that there is in reality no such thing as positive death. It is but a change of the state of existence, comparable to the butterfly, but more immediate, for death and the resurrection are similar.

As Paul said, "In the twinkling of an eye, at the last trump, we shall all be changed."

The speaker argued that we must all be resurrected at once, because that is the process of nature, and the law of God and nature is identical. Nature never absolutely destroys. No soul can be eternally lost, for soul is an eternal principle of life. The apostolic doctrine that we are resurrected only thru and by Jesus, is erroneous, and was in no sense claimed by their Messiah, who only demonstrated to their materialistic minds that he had risen. And as other thousands of spirit persons have so demonstrated we can accept with all faith that Jesus did.

When this mediator, medium-messiah, said, "I am the resurrection, the life," it was so said by the spirit controlling the medium, Jesus, as the spirits speak today. Hence it was not that Jesus is the resurrection, but the spirit. It was the spirit who performed the works and said: "If ye have faith, these works shall ye do." It was the words of the spirit that became "The word of God," for the early Christians worshipped the spirit and enjoyed their teachings. Jesus wept as he considered Lazarus to be dead, but the spirit had power to call Lazarus from coma, and said, "I am the resurrection."

The speaker argued against a physical resurrection and claimed that spirit continuity is proven by the scripture and reaffirmed by modern revelations. Indeed, the spirit birth has been discerned by human eyes and hence power to see the spirit is within possibility, if not near being developed. All nature proves the resurrection. The present festival is when the dormant forces are springing into visible expression and give promise of a fructifying power that from the decay and death of last year, will there be renewed life and added fruitage. "That which thou sowest is not quickened except it die." And it is now fully proven that "There is a natural body and there is a spiritual body."

The true Christian dispensation becomes a spiritual one, revealed in the past and the present. All churches must prove the resurrection for mere faith will not suffice. The spiritual kingdom will be established when all know the truth and live righteously under the law of being. "The last enemy that shall be destroyed is death," and that destruction having occurred, we are fully ready and expectant to hear the angel songs of "peace on earth and good will to men."

—Conneaut Daily Post-Herald.

## To the Spiritualists of Wisconsin.

It is with pleasure that we call attention to the fine program we have prepared for the forthcoming Convention of the Wisconsin State Spiritualist Association which is to be held in Milwaukee April 23, 24, 25, at Lincoln hall, 149 6th street. Some of the finest workers in the field will be there and every Spiritualist should aim to attend the meeting.

There is important work for the good of the cause to be considered at the business sessions and it is imperative that the friends of Spiritualism be there to aid. Spiritualists this is your work, your cause and your association; will you be with us and make this the banner Convention in the history of the State Association? We need you, and you need organization.

Look at the array of talent: Cora L. V. Richmond, Geo. H. Brooks, Amanda Coffman, Prof. A. J. Weaver, Mrs. Catherine McFarlane and Mrs. Anna L. Gilliespie. All of

these people. Better write to the hotel and secure rooms.

WILL J. ERWOOD, Pres.

REV. NELLIE K. BAKER, Sec.

Time—it is long and stern and strong,

Relentless and wise and kind,

Hope—it is true, ever bubbling

'Twill some day the answer find.

—Ernest Green Dodge.

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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:

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SUPERINTENDENT  
CITY PUBLIC SCHOOLS.

A. F. MELCHERS: I wish to return your English Grammar, with thanks for privilege of examining it. I am proud of my work and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage.

HENRY P. ARCHER,  
Supt. City Public Schools.

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

## STRAY THOUGHTS.

SAMUEL BLODGETT.

## FROM DARKNESS TO LIGHT.

How Death Affected a Church Member.  
(Concluded.)

For at least seventy-five years the doctors of Europe peddled small pox for the assumed purpose of staying its ravages. This looks ridiculous at this time, but it looks no more so than the present method will in one hundred more years.

They knew they were making many sick with that disease that might permanently escape without this practice, and they also knew it added greatly to the death rate from it, but still it went on, and would most likely be popular now were it not that they have adopted a substitute; and it is a substitute more depleting to the vital force than inoculation was. Doctors know and we all know that vaccination is dangerous, and we all know that it does not prevent small pox; but this knowledge only makes the most of them more intent that all shall be victimized, and victimized often. Not only this, they are flooding the country and the world with other serums to poison the blood of human beings. The same old idea is continually repeated, to discover a way to cheat nature out of her inflexible method of giving suffering to the violators of physical law. And the same old delusion is ever present that if we have not quite accomplished the feat we have moved a step towards it. Little progress can be made until we learn to trust and reverence our bodies and our vital functions.

No brute deliberately forms habits of eating and drinking substances that are injurious. Human beings do; using tea, coffee, tobacco, opium, alcoholic drinks, and even arsenic. And no generation learns from the preceding one to avoid these evils. Animals do not deform their bodies with corsets, or use up their vitality with sexual excesses. They do not turn night into day with any kind of social debauches. They do not poison their blood with an infusion of rotten tissue, in the blind and false hope that it may save them from disease.

They make the most of the present, and do not worry about the future. They conserve the vitality they inherit, and with reasonable environments live a healthful life till old age disqualifies for longer existence. A polluted blood is not conducive to a vigorous inheritance, and the sins of the fathers are visited upon the children. Very few come into the world with the vital stamina that they might have possessed had their ancestors lived normal lives.

People feel a pride in tracing their line of descent thru people of honored and noted renown, and there is no harm in that if it does not make them arrogant and haughty; but the great good to humanity is to come by looking ahead. What is past cannot be changed, but we world will have been conquered by have something to do in shaping the new revelation; death, once a events which are to come. If we look ahead and think what we looked upon as only a release from would like our descendants to be, our descendants in the great unfathomable future as also your immediate children, it will be all the better. Try to make yourself what you would like them to be and it will have its effect, lasting as long as your remotest posterity does. Teach your children to do the same; and do not object to your daughters having men of small means, but gashly and heaven a dim uncertainty, will, when this new science shall have swept the mists away, show us the life beyond with its limitless opportunities for advancement and its new beauties.

It is meet and right that we have faith in science. True some of its achievements are so startling that we look with awe and wonder and each new discovery seems so marvelous we are prone to believe the end has been reached, the zenith of our aspiration attained; but sober that tells us, even greater things shall yet be known, and while we shall accept these marvelous revelations of science, shall we utterly ignore larger and more beautiful truths of spiritual revelations?

It is this disposition that leads the boy to form the habit of using tobacco and alcoholic drinks, against the advice of those who have proved by experience that it is not wise, and the custom of vaccination has its origin here. This is also the foundation of the ever changing fashions. A little more philosophy would count the right way.

ing that burdens will grow lighter, the future a glorious certainty and not a blind belief.

We can then do our work with good cheer, bow with reverence, bear with patience, for voices of loved ones are calling from out the shadows of the great beyond to a life beautiful when we shall have finished the cares of this, the earthly life. When with clear vision we shall have unvailed the mysteries of death.

## SERIES OF LETTERS FROM SPIRITLAND.

Written Automatically Thru the Hand of His Wife

by Judge Ransom M. Payne.

Think you dear reader, we who so longed to know the fate of our loved ones, who had left us, disregarded that still, small voice? rather we hastened to avail ourselves of the services of a most excellent medium, it being our good fortune to obtain a reading on our first application.

Who shall tell our surprise and wonder at the first words that passed the lips of the psychic.

"Mother dear, I am so glad to reach you, so glad to tell you I am not lost. Do not grieve over that that. I am supremely happy, and best of all joys in this new and better life, is the fact that now the mists will be swept from your brain and I can talk to you and comfort your loneliness. You will often seek this medium and thru her I may tell you many grand and beautiful truths."

This and much more came to us on that, our first visit with our first spirit guest. It was as the we were indeed in the presence of angels, and as we went out from that room a new light filled our hearts, a new buoyancy in our step, and as we passed down the streets of that busy city everything seemed changed.

Some may ask could one so soon be convinced of the immortality of the soul? So easily inveigled into believing they could speak with the dead? We can only reply to such that so vivid was the expression of that sublime, the unseen, presence, so true to life every utterance, no that of doubt ever crossed our minds, but rather a deep peace. It was as if we had passed from death into life, from darkness into eternal day. Not dead but alive and forever to revel in the delights of a life unhampered by the retarding hindrances of the life this side.

As we pondered on this, to us most strange and wonderful phenomena, a desire to look deeper into the science, to see if indeed it be a miraculous thing, that we could hold conclave with the spirits of our departed friends or was it a natural law but dimly seen and poorly understood.

Kate Field has said, "I look to see science prove immortality and who shall deny that this is indeed a fact. Is not science proving immortality? Do we not today stand on the threshold of even greater revelations than ever before in the history of the world?" In these wonderful days of research science has crossed the line between body and spirit and a new realm of investigation is slowly but surely being opened up to our wondering minds, and the time is not far distant when we shall be just as sure of the other life as we are of this. Not by faith alone, but by experience much more vivid than has been the privilege of the writer of this sketch of experiences. The old idea of the other past cannot be changed, but we world will have been conquered by have something to do in shaping the new revelation; death, once a events which are to come. If we look ahead and think what we looked upon as only a release from would like our descendants to be, our descendants in the great unfathomable future as also your immediate children, it will be all the better. Try to make yourself what you would like them to be and it will have its effect, lasting as long as your remotest posterity does. Teach your children to do the same; and do not object to your daughters having men of small means, but gashly and heaven a dim uncertainty, will, when this new science shall have swept the mists away, show us the life beyond with its limitless opportunities for advancement and its new beauties.

We believe that in no sense will the thing we call death alter these qualities which constitute our character. The grave which has seemed marrying men of small means, but gashly and heaven a dim uncertainty, will, when this new science shall have swept the mists away, show us the life beyond with its limitless opportunities for advancement and its new beauties.

It is meet and right that we have faith in science. True some of its achievements are so startling that we look with awe and wonder and each new discovery seems so marvelous we are prone to believe the end has been reached, the zenith of our aspiration attained; but sober that tells us, even greater things shall yet be known, and while we shall accept these marvelous revelations of science, shall we utterly ignore larger and more beautiful truths of spiritual revelations?

Shall we not rather accept these grand and beautiful truths as beacon lights to lure us on to the more lofty ideas of life here and closer companionship of the life beautiful for how can we who entertain angels do otherwise than purify our lives that we may be worthy to sit in communion with our unseen guests and as we accept this most inspir-

ing that burdens will grow lighter, the future a glorious certainty and not a blind belief.

We can then do our work with good cheer, bow with reverence, bear with patience, for voices of loved ones are calling from out the shadows of the great beyond to a life beautiful when we shall have finished the cares of this, the earthly life. When with clear vision we shall have unvailed the mysteries of death.

## THE SOLDIER AND THE QUAKER.

BY ASENATH CARVER COOLIDGE.

By the thistly, treeless wayside,  
The peace-born Quaker sat—  
With no other shade from southern  
Than his gray old broad-brimmed  
hat;

And he thot of the time  
In his far away prime  
When he red and rash,  
Bore the mark and the gash  
Of the government giveth and the  
government lash.

From the tented field a soldier  
Strode with a strut of pride,  
His gay cap flashing in the sun  
And a flashing sword by his side;  
But no higher hot  
Was ever wrought  
In the brain or heart  
Of the slim upstart  
Than to sit at the Quaker his ugliest dart.

"Oh!" the soldier said to the  
Quaker

With something worse than a sneer  
"Old Mr. No-fight Broadbrim,  
I marvel you prow around here;  
You preach up the right  
But for it won't fight;  
So hol! see you not  
The breadth of your brim  
Is a measurement mild by the size  
of your whim?"

Then the Quaker said to the soldier  
In a low love-shaken tone.  
"I trust there's a better feeling,  
Than the feelings of revenge."  
"I trust there's a holier calling,  
Than killing our fellow men;  
But young Mr. Talk-fight Smallbrim!  
My heart for them makes moan;  
And I pray to my inner spirit,  
God please to send thee home—  
Safe home from Lepidote camp, well  
named! safe home."

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