

THE SUNFLOWER

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

Volume 16.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., JUNE 2, 1906.

Issued Every Saturday at
One Dollar a Year.

Number 270

THE FATE OF THE WICKED.

SAVED OR DESTROYED?

J. M. PEEBLES M. D.

In several issues of the Detroit News Tribune of the past year and especially in late issues there have been articles in proof of either the eternal torments of the wicked or of their destruction—a word that may be considered the synonym of annihilation.

In the Sunday issue of two weeks ago was a letter from John P. Espie, a Methodist, addressed to Laic under the heading, "The Fate of the Wicked." The article was sensible and very suggestive. Laic grappled with it only lightly. His reply was rather lame and tame considering the momentous subject of the final destiny of the wicked.

My first thought upon reading Espie's article was, where dwell those who are not wicked—those who are not sinful? Where is the man egotistic enough, self-righteous enough, to say "I am sinless?" "I am perfect?" I know of only one such, and he, famous in two continents, is Dr. Dowie. But to the record. Paul writes, "Let no man deceive himself." And in the first Epistle of John, 1st chapter, 8th verse, we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

With great force Espie asks if God "can hold the child of the slums as responsible as that child who is born and reared in a Christian home?" "Certainly," replies Laic, "God will make allowance," and to prove it he quotes five or six passages of Scripture, conforming with the principle of equity. This is comforting, implying compartments in hell; but the evangelical orthodox teach that there are but two places after death and the judgment—hell and heaven. (Matt. 25-46.) But Paul spoke of a third heaven. Would not that imply a third hell, in which are different compartments? Mohammedan theology has seven heavens and seven hells. The lowermost heaven and the topmost hell so interblending, like rainbow hues, that the subject therein consigned, can only say: "This is comfortable if not exquisitely delightful."

But orthodox churchianity gives us not a glimpse of any such comfortable hell. In proof, there before me a portion of "Calvin's Institutes," the longer and shorter catechism of the Presbyterians, and the "constitution" of the Presbyterian church, published in Philadelphia. Here are extracts:

I. "God by an eternal and immutable decree hath chosen some men to eternal life, and also, according to his sovereign power, he hath passed by and foreordained the rest to dishonor and wrath." (Page 165.)

II. "At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever." (The larger catechism, page 210.)

III. "The end of God's appointing this judgment day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and punished with everlasting destruction from the presence of the Lord and the glory of his power." (Page 152.)

IV. "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous torments, in soul and body, without intermission, in hellfire forever." (Page 175.)

Here are extracts from some of the straight-forward pulpit preachings of Rev. Jonathan Edwards,

Rev. Emmons, and other preachers of 69, 70 and 75 years ago, which I used to hear. (I am now 85 years young.) Listen to these sermons:

I. "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah! at the passing of the sentence of their ungodly child. And the godly child shall from the heart approve the damnation of his wicked parents who begot him and the mother who bore him."—Rev. Thomas Boston's Four-fold State, page 336.

II. The saints in glory shall be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see the sight, it will occasion rejoicing and excite them to joyful praises."—Rev. Jonathan Edwards's Practical Sermons.

III. When they (the saints) shall see how great the misery is from which God has saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them—Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so different. The sight of hell's torments will exalt the happiness of the saints forever."—Rev. Emmons's Sermons. (No. XVI.)

It is true that preachers do not preach such sermons in the morning-time of this twentieth century, and yet if their sermons were gospel sermons then, they would be gospel sermons today; but if they did preach thus, their churches would soon be empty or occupied by lecturers upon education, science, philosophy and the various reforms that are brightening and liberalizing and making the world better. Gladly do I say that ministers, unless backwoods exhorters, do not now generally preach the dogma of eternal damnation nor punishment in hellfire forever; but they

"Smooth down the rugged text to ears polite,
And snugly keep damnation out of sight."

Nevertheless, if the doctrine of eternal torments be true—if the evangelical creeds of the church be true—if faith in the atoning blood of Jesus Christ be necessary for salvation—then hell has, and will have most excellent society, for such great, brilliant and brainy souls as Baron Von Humboldt, Huxley, Tyndall, Victor Hugo, Garibaldi, Dickens, Thomas Jefferson, John Quincy Adams, Benjamin Franklin and Lincoln and others constituting a galaxy of great souls—are lost—eternally lost!

In this article of Laic, replying to Espie, he indulges in a rather sarcastic fling at Methodists, in these words:

"But are not all Methodists, at least more than two-thirds, Universalists? Do they not all believe in universal redemption and universal grace? I think they do. If so, universal salvation but logically completes the case."

Upon the whole, this is an excellent paragraph. I really think that two-thirds of the more intellectual and cultured Methodists are at heart Universalists; that is, believing in "universal grace" they naturally hope for and believe in the final restoration of all mankind, considering divine punishment to be disciplinary rather than retaliatory.

It is reported that when an over-zealous evangelist was told that

Universalists believed that all men will be finally saved, he exclaimed in horror: "I hope for better things!"

The doctrine of Universalism, that is of the final holiness, and happiness of all mankind, is a beautiful faith, and just what might be expected from a god of infinite goodness, wisdom and power. There is only one cult superior to this, and that is Spiritualism—not Spiritism or any form of Japanese or Chinese necromancy.

Spiritualism, as the antithesis of Materialism, gives to investigators the most irrefragable proofs of a future conscious existence in all worlds upon right thinking and right living.

A Review of "A Plea for Pork."

JESSIE S. PETTIT FLINT.

It always seems a little unjust to both writer and reader when extracts are taken from an article. The writer feels his that is imperfectly presented and the reader gets a false impression of the subject treated, for a part, sometimes in appearance, denies the whole. But, as the article in question was too lengthy for the columns of the SUNFLOWER, kindly allow us a short space for review. Necessarily, we must gather up the important points:

From page 612 McClure's Magazine for April, "we are literally what we have eaten." Page 615, "The pig is an unclean feeder." Page 615, "Instinct far superior to reason." Let us analyze the latter quotation:—Instinct certainly is far superior to reason, because instinct is a part of the soul-self, and that has its inception within the instinctive, or intuitive faculty. Instinct can therefore be used without reasoning, but all reason must be worked out thru the brain.

Matter is the governor of our expression and "we are literally what we have eaten." Now, if the physical brain, as well as the whole body, is tinged with unclean food, and if the pig is an "unclean feeder" he must be unclean as food,—what sort of reasoning can you expect?

It is said that as a man thinketh so is he. It does not mean that a man is what he thinks he is, but the quality of that passed thru that man's brain determines the character of the instrument—clean or unclean—clear or clouded—consistent or inconsistent—spiritual or carnal. Dr. Hutchinson has made this so clear in his article taken as a whole, shown how inconsistent one can be in upholding pork,—that it is a delight to read it,—a delicate bit of sarcasm to a thinking person.

And then, if you do not consider my review too long,—that fine allusion to cannibalism. We might carry this figure to pork. The mother hog sometimes eats her babies. Just think of eating a hog and having our finer sensibilities dulled and deadened by cannibalism!!

By all means, get the April number of McClure's Magazine and read the entire article, as the extract in the SUNFLOWER of May 12 gives but a slight idea of the beauty of the whole.

Excursions to Boston.

From May 31st to June 9th inclusive the D. A. V. & P. R. R. will sell tickets to Boston, Mass., and return at practically half rates. Tickets will be good returning until July 15th. Full particulars from agents or write to A. J. Smith, P. A., Cleveland, O. 19-26

A man with an idea is stronger than a thousand with bayonets. In the arena of Progress the idea always wins—it is God's weapon.—David Pugh Griffiths.

A heart congested by ill-feeling cannot enjoy the sweet influence of sympathy.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,
President of the First Spiritual
Church of Baltimore.

NUMBER THREE.

This paper is prepared after the fashion of a lawyer's brief and is almost entirely made up of short extracts of court decisions. In my second paper I treated the Keeler case at some length, but it is unnecessary for the purpose for which these papers were designed, to dwell upon the details of each case.

The expression, or something like it, is frequently made by thoughtless and unformed persons, "that Spiritualists are crazy," but a consideration of the opinions of men learned in law, is here shown to be at variance with the curbstone and barber-shop law which is dealt out gratis by people whose prejudice far exceeds their prudence and breeding, while their opinions are those which have been funneled into them by the tireless devotees of the old thought, misinterpreted.

CASES.

I. In the Chafin Will Case, the Court refused to set aside the will, although the testator had faith in the statements of professed clairvoyants and spiritual mediums and believed in dreams. This is a very interesting case and discloses a character somewhat similar to that of Morris Keeler referred to in my last paper. The testator had a strong belief in all things pertaining to Spiritualism and even went on long trips to hunt for gold under the direction of professed mediums; and yet, he was an excellent business man, positive in his opinions, tolerant of other people's opinions, not very generous, somewhat suspicious, but withal, his honesty and integrity were unbending.

32 Wis. 560, Decided 1873.

2. "Evidence was introduced," says the Court, in the next case below cited, "that the testator was a Spiritualist, and entertained many, if not all, of the views peculiar to that sect. We see no other evidence of insanity; Spiritualism, so far as we are aware, has never been held to be insanity."

Otto vs Doty, 23, Decided April 1883.

3. Where the testator before his death was perfectly competent to, and did, transact business, to a very large extent for himself and as trustee for others, and as a director of several incorporated institutions, his will was held valid, notwithstanding, he exhibited many eccentricities and claimed to be more or less influenced by spiritual manifestations. In this case the Court said "His peculiarities of opinions never disturbed his reason."

Thompson vs. Thompson, 21 Barb. (N. Y.) 112, Decided 1855.

4. "The question of sanity is one of the direct issues upon trial, and it is a fact to be determined and decided by the jury upon all the circumstances and proof in the case. The Court can not say, as matter of law, that a person is insane because he holds the belief that he can communicate with spirits and can be advised, and directed by them, in his business transactions, and in the disposal of his property * * *. Other circumstances and facts are to be looked to in connection with them before a satisfactory conclusion can be reached in regard to the soundness of the mind which entertains them."

Brown vs. Ward, 53 Md., 376, Decided March 1880.

5 "Evidence as to one's religious belief or opinions regarding the existence of rewards and punishments

in a future state, is not admissible to prove insanity."

16 Amer & Eng. Ency. of Law, (2nd ed.) 611, and cases cited.

6. In the matter of the Contested Will of Helen C. Bush, 35 Misc. (N. Y.) 688, 696, the Court said:

"The truth or falsity of a religious belief, is beyond the scope of a judicial inquiry * * * * *"

Thus the Court has often been asked to pass on the falsity of Spiritualism, and to hold that a follower of this faith, which, like Christian Science, is contrary to the convictions of most men, was of necessity laboring under an insane delusion; but it has uniformly refused so to declare or hold."

7. Matters of faith are not the subject of investigation by a civil Court. Watson vs. Jones, 13 Wallace, 679.

8. The High Chancery of New Jersey, composed of the Chancellor and three vice-Chancellors, in the case of Middiechance vs. Williams, 45 N. J., Eq. 726, said:

"The testator was a believer in Spiritualism, that is, he believed that the spirits of the dead can communicate with the living, through the agency of persons called mediums, who possessed qualities and gifts not possessed by mankind in general * * * * * (p. 585). The testator's belief was not a morbid fancy, rising spontaneously in his mind, but a conviction produced by evidence * * *. Belief in Spiritualism is not insanity, nor an insane delusion."

It will be observed that in this case, an attempt was made to give a partial definition of Spiritualism.

9. We now turn to a case which is one of the earliest involving Spiritualism. It will be observed in the closing sentence of the Court, herein quoted, that the testator, like Keeler in 20 N. Y., and Chafin in 30 Wis., was a man with excellent business ability and not easily duped in financial transactions.

Says the Court: "Many a man has some hobby, and may ride it very much to the annoyance of others, and yet be perfectly capable of managing his own affairs, and disposing of his property by deed or will. He may believe in Spiritualism, the book of Mormon, Fourierism, or any other of the absurdities of the day which infest the brains of fanatics. He may talk very much like a fool, as you or I may think, on these subjects, and unduly magnify their importance. He may profess an absurd fondness for music, and play the Pandean pipes, behave like a fool occasionally; may tell his dreams and call them visions and may believe in them; he may be addicted to telling lies about his will; yet, gentlemen, we could not on these accounts pronounce him unfit to manage his affairs, or dispose of his property in his life time; and could not avoid his deeds, nor condemn him to a lunatic hospital, as a fit tenant for such an institution. So all that is proved makes it no reason for regarding him as not of disposing mind and memory, and to set aside his will."

"He appears to have been shrewd enough not to lend his money or sell his property on doubtful security, notwithstanding the arts of Hoyt to prevail upon him to do so."

Turner vs. Hand, 2 Wallace Jr., 122, Decided October 1855.

The reference by the court to Spiritualism as an absurdity of the day which infests the brain of fanatics, is one that should not have been made; but, in the later cases, the Courts seem to have avoided such offensive characterizations. And even here an attempt seems to have been made to soften the harshness by the phrase, "as you or I may think on these subjects."

(To be continued.)



PUBLISHED EVERY SATURDAY BY THE SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

Entered at Lily Dale, N. Y., as second-class matter. If you do not receive your paper promptly, please notify this office immediately in writing that the debt may be located and the cause removed.

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Advertising Rates: 1/4 inch, one insertion, 40c; three insertions, \$1.00; one month, 75c; six months, 4.50; one year, 8.00. Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

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W. H. BACH, Managing Editor.

SPIRITUALISM AND THE LAW.

We call the attention of our readers to the series of articles from the pen of Hon. Chas. R. Shirm, an ex-congressman from Maryland and president of the First Spiritual Church of Baltimore.

These articles are not intended to call attention to any particular case, but to the principles involved. For example: The Keeler case referred to by him in his last article, shows how the will made by him was set aside. It was clearly stated that a belief in any or no religion, could not invalidate a will.

But it was shown that he had an idea that all of his people were opposed to him, had done him injuries, that idea not being proven, and it was looked upon as prejudicing them in his eyes, and influenced him unduly in making his last will and testament.

There is no attempt to deny the fact that Spiritualists have been discriminated against in the eyes of the people, as well as in the courts. It is too clearly proven, but the actual law is what counts when it goes into a higher court. Prejudice rules more or less in lesser courts.

Take the case of Alice Gehring Patterson vs. the city of Denver. The city sent a woman to get a sitting with her, then arrested her for violating its ordinance on the subject. In the lower court she was beaten. In a higher court it was stated that even had she violated a just ordinance, the city could not carry out against her, as by sending a woman there as they did, they had become a party to the offense, and the city was guilty of a violation of its own ordinance.

It was criminis participis, and she was vindicated. We once heard an attorney say that "Common law is common sense." That appears to us to be good sense. The object of the law should be to dispense justice to all, regardless of personal prejudices or beliefs.

court will put on the word medium before answering a question regarding it. In the meantime, read these articles. They are worth a dozen years subscription price to all of the Spiritualist papers. If you want extra copies they will be sent for 2 cents each.

The Spiritualists owe Mr. Shirm a debt of gratitude for giving them gratis the result of his years of study.

DENATURIZED ALCOHOL.

The SUNFLOWER does not aim to mix much in politics, but it does want to say a word in favor of the movement to put denaturized alcohol on the market free from tax, thus aiding everybody, from the farmer who raises the corn back to the same farmer when he burns the alcohol as fuel or for light.

It has been charged, justly or unjustly, that we are in the hands of a gigantic oil monopoly. Then others claim that that is not for the Standard Oil Company, we would have to pay a much higher price for our oil than we do now. Be that as it may, every available inch of land in the sections where it is warm enough, could be utilized to raise corn, and at 40 cents a bushel, corn can be made into alcohol at a cost of less than ten cents a gallon. Allow it to double in price from freights, profits, etc., and we have a commodity that can be raised by our own people, made into a fuel or lighting gas, and burned at a cost equaling kerosene at 10 cents a gallon.

With the increased cost of gasoline, caused by the enormous consumption for power purposes, the price will continually advance, until it will be prohibitory.

Our only resource lays in alcohol. The only legitimate objection is that it might be used as a beverage, and be detrimental to the people. The plan of "denaturing" it solves the only question. It is mixed with something that will make it impossible to drink it, and there you are. There are many such ingredients. Wood alcohol will do it. We have bought alcohol for burning in notice places, and had sugar-of-lead mixed with it so that the druggist would sell it to us. Camphor, even, would answer for some purposes, while a small proportion of benzene or gasoline would unfit it for drinking and make it more valuable for burning.

We believe in fostering all mechanical arts. It is what makes the people happy and progressive. No satisfaction in a house without fuel and food, and the more we can open the doors between the producer and consumer the better for all concerned.

Double the tax on alcohol for a beverage if necessary, but let us have denaturized alcohol, and every thing else we can produce at home, free of tax, for use in the arts and manufactures, and let us fix it so that the poorest man in the U. S. can have a vapor engine to do some of his hard work for him. He can not afford to bend his back over a saw-buck, when he can run a little engine for three cents an hour that will do ten times as much work as he can possibly do.

THE DECADENCE OF PENMANSHIP.

What are we going to do for penmen and women? is a question that we often ask ourselves when we look over our mail and arrange manuscript copy for the SUNFLOWER.

Two causes seem to work against the practice of good handwriting, and today, nearly everybody is a Horace Greely in that direction. The typewriter is one thing that has injured the practice of writing, and the general hurry and bustle of life does not give time to write even half-way carefully.

It must be that very little attention is now paid to teaching penmanship in our schools, or if such is not the case, carelessness prevails to such an extent afterwards that the writing deteriorates very rapidly.

This is unfortunate. It puts both writer and receiver in a bad light. Before me as I write is a letter on which I have spent about two hours in trying to read. It is an important business letter, but I have to give it up. Some words are but crooked marks, and the sense might be made by several words, but they give different meanings.

Let us turn over a new leaf and try to improve our hand writing so we can read it ourselves after it gets cold.

Another thing we should avoid is the habit of making letters different from the regular style. We had a package all addressed to New Zealand, once, when happening to glance at the envelope we saw it had a U. S. postage stamp on it. Looking over the correspondence we saw that the writer made Y exactly like a Z, and wrote to see if the article was to go to N. Y. or to N. Z. The reply was, I want that article to go to New York. With letters received since then we know the writing and act accordingly.

We want our writings to be correctly published. But if we make the word "we" in a crooked mark that is a perfect "m", fail to cross t, make d so it looks like ct, make e, a, and o, so they can not be told apart, we must expect to be misunderstood.

Again we enter a plea for improvement in handwriting. Mental improvement, understanding of self, control of that, all are good, but with our handwriting we come in contact with the people, and we want that to be of the best. Years ago the writing of many people was like copper plate. We boast of our "progress." Let us not "progress backward" in our writing.

Death Seen in a Dream.

A Devonshire, England, clergyman, who had a brother living with his wife and family in Canada, awoke one morning, hearing, as it seemed, a voice asking: "Have you heard the news?" Involuntarily he answered "No," and the voice went on, "Your brother and sister-in-law have both been taken home—they are dead." Seriously perturbed, he wrote down date and time and words. The next Canadian mail brought him a letter in the hand-writing of his sister-in-law saying that she had just closed the eyes of his brother, who had died. The succeeding mail brought him word announcing that the wife, too, had died—within a few hours of her husband.

His satanic majesty will mistreat any man who is good at making excuses.

DEATHBED VISION.

GIRL DESCRIBES DEATH OF HER MISSING FATHER AND INDICATES WHERE BODY LAY

An unusually interesting instance of "second sight" is reported from Accrington, Lancashire, England. A young woman on her deathbed, not only announced her father's death, but described the spot where his body lay, the fact of his death not being known to anybody at the time.

The man in question was Isaac Marsden, fifty-three years old, who lived in Steveson street, Accrington. His daughter, 25 years old, had been wasting away with consumption for months.

About a week ago Mr. Marsden disappeared from home under mysterious circumstances—that is, no reason was known for his going away, and nothing could be learned of his whereabouts.

Miss Marsden was deeply distressed by this event. On Thursday she told those who were at her bedside that she had seen her father's form.

"You will find his body in the water at Aspen Bridge, Oswaldtwistle," she said.

About an hour later Miss Marsden died. Yesterday Mr. Marsden's body was found in the canal at the spot named by his daughter.

Astrological Forecast for the New Moon.

MADAME MORE.

At the time of the new moon, May 23d, 8 hours, 1 minute in the morning, 18 degrees, 8 minutes of Cancer were rising, the sign of the Zodiac ruling New York. The great, benefic Jupiter, exalted in this sign, will benefit New York State.

Jupiter in square, or evil aspect with Saturn in the 9th division, will cause trouble with the churches and all scientific people will have a hard time. Many planets in the 12th division, and afflicted by Saturn's rays, will let loose many of the sordid and secret vices of mankind, and Venus in this house indicates an unlucky time for women generally.

At the full moon a satellum of planets will be in the 6th house, the house of sickness, with the sun applying to the conjunction and the moon to the opposition of Jupiter,

the good planet. This looks as tho the misfortune will go thru the land with swiftness and the young and old will suffer and there will be a great feeling of despondency. The transit of Uranus, the occult planet, thru Capricorn in opposition to Neptune in the watery sign of Cancer, and Saturn in Pisces, a watery sign, should make people very careful or many will find a watery grave. This will be more evident when Mars enters Cancer near the middle of June.

Financially there will be success for New York.

What Food Economy Means.

Economy in food does not imply prohibition. It is neither vegetarianism, fruitarianism, nutarianism nor any kind of "ism." It means simply temperance in diet, with the application of available scientific knowledge; the use of reason and intelligence, combined with a due appreciation of the dignity of the body and the necessity of meeting the daily wants without imperiling that high degree of efficiency which helps to render man physically and mentally supreme. Practically this implies the avoidance of the large quantities of civilized food so commonly made use of by civilized man, with the substitution of a dietary characterized by a pre-dominance of the lighter vegetable foods. In this respect it leans somewhat toward vegetarianism. The heavier meats of our daily diet can be advantageously replaced in part by lighter articles of diet less rich in protein and with more frequent addition of green vegetables, fruits and corresponding articles of food less prone to yield objectionable decomposition products.—Russell H. Chittenden in Century.

Sunday Excursions.

Beginning Sunday May 27 and each Sunday thereafter until further notice the D. A. V. & P. R. R. will sell excursion tickets to Dunkirk and return at 42 cents. Tickets will be good going on train leaving Lily Dale at 9:55 A. M., and returning on train leaving Dunkirk at 5:00 P. M. Corresponding low rates to intermediate stations. June 4.

Not in the clamor of the crowded street,

Nor in the shouts and plaudits of the throng, But in ourselves are triumph and defeat.

—Longfellow.

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