

THE SUNFLOWER

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

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SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual
Church of Baltimore.

I closed my last paper with reference to some authorities on the legal definition of Monomania and I shall now take up again some cases bearing more directly on Spiritualism. The first case discloses a rather unique defence.

Continental Insurance Co., vs. Delpeuch, 82 Pa. St., 225-235, Decided October 1876.

The action in this case was brought because the insurance company refused to pay the insurance after the death of the insured, on the ground that he was a Spiritualist, had frequently predicted his early death and that he was drowned soon after his prediction; the inference being that these predictions were based upon his intent to commit suicide and that his purpose to suicide was based upon the belief that he would go to a better world.

Extracts from court's opinion:
"We are unable to see that his (decendent's) belief in Spiritualism or the fact that he believed he would enjoy all the pleasures of this life after death, was evidence of suicide. To conclude otherwise is to assume that the expectation of greater enjoyments in a future life than in this, creates a suicidal desire. If this reasoning be correct, it would follow that a devout Christian who believes in a blessed immortality, is more likely to commit suicide than one who believes in no God and in no resurrection. The desire of self-preservation is firmly imbedded in human nature. A legal conclusion of suicide could not be drawn from the mere fact of a belief in Spiritualism."

The case of Thompson vs. Quimby, 2 Bradf., 419; affirmed in 21 Barb. 107, was a New York Will case, Decided 1858.

The testator died at the age of seventy-five, leaving a fortune of \$300,000 to religious and charitable institutions, none of which had any connection with Spiritualism. All sorts of wild and extravagant testimony was produced relative to the decedent's belief; and in referring to that testimony, the court said: "There seems to be sufficient evidence to show that he (the testator) believed in Mesmerism, clairvoyance, divining and mineral rods, dreams and spiritual influences." And further on in his opinion the Surrogate says: "If we apply the present state of knowledge and intelligence to the opinions entertained by the decedent, they appear irrational and absurd. What the human mind admits in one stage of its progress, is rejected in another. While many dreams in the dawn of modern philosophy, which a century or two ago were thot rational, are now regarded as follies,—the discoveries and inventions which have been the fruit of modern science, might very well have been esteemed, had they been predicted at that period, as idle fancies compared with the claims of alchemy and astrology." P. 474. The will was sustained.

In the case of Lewis vs. Ar buckle, 85 Iowa, 335, Decided 1892.

Evidence that the grantor could neither read nor write, nor count money; that she could see fairies, conversed with them, set the table for them and wanted to keep on the good side of them, and that she imagined that she could see departed spirits, and called the attention of people to the spirits of her departed children, which she imagined she could see in the road, was held to be insufficient to show want of capacity in the grantor to convey her property, in view of proof that in her business affairs she was known to exercise judgment and

reason. This was an unsuccessful attempt to set aside a deed on the ground of unsoundness of mind; the same degree of capacity being necessary for the execution of a deed as for a will.

In Re Halbert Will, 15 Misc. (N. Y.) 316, Decided 1895, the court said: "We are not to treat Spiritualism theologically, but legally, in its application to the testamentary capacity of the testatrix. It matters not what our opinion may be as to the facts, formations, or claims of Spiritualism; that has nothing to do with this case. There is no evidence that the decedent did things other than those which are understood to be the result of the teachings of Spiritualism. There was no delusion which was the result of the teachings of Spiritualism. There was no delusion which was the result of her belief which entered into the execution or preparation of the instrument."

A case which is quoted in all of the more recent books is the Will of J. B. Smith, 52 Wis. 543, Decided 1881.

Smith died in Milwaukee in 1879, and because of the "ungrateful usage" of his children and the certainty that they, if left to dispose of his property, would take every advantage of his wife, he left everything to her.

In the language of the court, "He was what is commonly known as a Spiritualist. He had come to believe that thru certain mediums he could communicate with spirits of deceased persons." His first wife had died and he married the second on the advice of spirits, and that advice; was in this case good advice for she made him a faithful wife and he did not fail to recognize her fidelity when he made his will. He followed the advice of mediums in other matters but he always tested what was given him and when he found it wrong, he abandoned it. As one witness said, he came to believe that there was more than one kind of spirits.

He was a man of excellent moral character, with intellectual power of a high order. He was cultivated by reading and his general information was extensive. He was self-reliant, firm and not easily swerved. He was very conceited and self-willed. After certain financial reverses he became quite reserved but no particular change in him was noticed from 1840 to 1879, the year of his death.

I give this rather full description of him that the reader may ponder over the "ungrateful usage" of his children which extended even beyond death. While it does not appear in so many words, yet, reading between the line, the inference is readily drawn that the testator's belief in Spiritualism was the cause of the "ungrateful usage."

In not a few of the cases it will be found that the contestants are relatives whose discourteous and often insolent treatment of the testator caused him to ignore them in his will.

Four of the children of Smith resisted the probate of his will and being defeated, appealed to the circuit court, in which the jury found that the testator was not of "sound, disposing mind and memory," and that he had been unduly influenced in making his will. A motion for a new trial was overruled by the circuit court on the ground that the will was defectively executed and that court revoked the order admitting the will to probate and then an appeal was taken to the supreme court by those who supported the will. That court said, "that the will was properly executed, that there was no evidence of undue influence and that there was overwhelming evidence that the deceased was of sound mind."

The estate was only sufficient for the support of the widow, and testator's children, who were all by the first wife, were grown up and fully capable of taking care of themselves.

In most of the contested wills of Spiritualists, the provisions are sensible, humane and charitable. In a few, which in my judgment were properly set aside, we find the clear evidence of undue influence exercised by unscrupulous mediums so-called, who succeeded in having themselves made beneficiaries.
(To be continued)

AN AMERICAN FAMILY GHOST.

BY MYRTLE HYDE DARLING.

In the county of Dorchester, Maryland, stands an old house, called "Castle Haven." Historic associations with the war of 1812 make it an interesting place, and the different periods of architecture have given it a composite air. Bishop Kemp, who married a daughter of the owner, Colonel Noel, lived there at one time. When the British invaded the Eastern Shore in 1813, a foraging party landed at Castle Haven from one of his majesty's ships. On entering the house, their attention was attracted to two handsome paintings on the wall, of King George III, and his wife, Queen Charlotte, and so impressed were they that the property was left, without injury. These portraits are now in the possession of a descendant of the family living in Baltimore.

There appears to be a family ghost or ghosts connected with the estate. At the time, the house, being vacant, was rented for the summer. The lady occupying it had a singular experience. Her brother, who had been there for some time before her arrival, told her he could get no light to burn later than 1 p. m. No matter how perfect the condition of the illuminating apparatus. The light was invariably quenched. She simply laughed at the idea, but noticed on waking in the early morning that the light was out. The second night her baby was restless, and she was kept awake long after midnight. At the stroke of one, the light went out suddenly. She relit it, but as soon as she was in bed, it was extinguished.

Though the door was locked, a woman's footfall sounded in the room, accompanied by the rustle of silk. The steps approached the bed, and passed, finally moving to the alcove, which had a window looking out on the river. There was a rocking-chair there, and it could be heard in motion, also the jingling of keys, as women wore them suspended from the belt in olden times. Presently other footsteps crossed the room toward the alcove, and a whispered conversation took place, one of the voices being that of a young lady giving the older the history of a visit to the city of Baltimore. The voyage by packet, to and from the city was explained, names of people, prominent in that locality over a century before were mentioned, and purchases of clothing and some obsolete articles for domestic use were talked over, and the exact price in the currency of the olden time given. The talk lasted until nearly daylight, and the lady occupying the room would not occupy it again without some one else with her, but the experience was never repeated.

Additional Sunday Train Service.

Beginning Sunday July 1st and each Sunday thereafter until further notice the D. A. V. & P. R. R., will operate special train service from Dunkirk to Titusville and return. Train will leave Lily Dale at 8:35 A. M. Fare to Titusville and return \$1.50. Corresponding low rates between intermediate stations.

July 7-14.

How many more people there are that can see and hear than can think and talk.—Colley Cibber.

Singleness of purpose, sincerity and simplicity are the necessary forces for the victory of accomplishment, the goal of success.

RELIGION AND SPIRITUALISM.

J. P. COOKE.

Religion without reverence seems impossible, for reverence is one of the signs of strength, irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will surely be foresworn in the day of trial.

While it is undesirable that any man should affect to receive what he has not examined, a far more frequent danger is that of flippant irreverence. The phrenologists claim and demonstrate that on the very summit of the brain is an organ (veneration or reverence) which impels men to look up and adore higher things. Its normal action generates devotion; reverence for religion and sacred things; disposition to pray, to worship, etc. It is adapted to apprehend the existence of a First Great Cause; and the interior or spiritual joy of worship, religious gratitude for the blessings of mind and life. When perverted it produces idolatry, superstition, bigotry and religious intolerance, etc.

For my own part, I am well assured that such an organ or mental faculty exists, but whether or no, there is no doubt that there is such a tendency in the human soul. All the great and little race of religions of the world attest to the fact and the reality of the experience. The nature of man, full of antagonisms or polarities, has with its self-esteem, its self-reliance and self-will, also an opposite disposition: One which leads one to esteem others more than self, to pay homage to superior virtue, a profounder knowledge, or a more indomitable courage and faithfulness. The tendency to reverence is natural to man, woman and child. It is one of the most universal of all human tendencies; it runs upward into the purest piety or sinks to the darkest superstition. It is like a sail filled with the winds of Heaven, to carry us forward to a better land and time, when our labors for the humanity of earth are completed.

The man who chooses to be with his inferiors is degraded. He is apt to think it is "better to rule in hell than to serve in heaven." As a poet has sung it.

"Philip has that Of inborn meanness in him that he loves not The company of equals or superiors; Never at ease except he struts the best And crows the loudest of the company." A good picture of morbid conceit and egotism, of one who pushes forward his own notion, and purpose, in season and out of season.

But he who has reverence follows the leading of the higher law which gives order to all things and feels the beauty of that universal harmony which descends from God.

Believers in the Spiritual Philosophy, should consistently obey the spirit of God in promoting order and beauty in all things. Shakespeare calls reverence the "Angel of the world."

"Reverence, That angel of the world, doth make distinction Of peace, twixt high and low."

May the Spiritual Philosophy be held and lived in a way worthy of its high place. Judging by the world's progress in the last two thousand years, the coming religion, the religion of the future will be a prophetic religion. Among prophets, the bright consummate flowers of the human family, Jesus, by common consent stands supreme. His truth will survive though all the errors that have clung to it in the past, shall perish.

Even those students of history

who do not claim to be His disciples readily, admit His human supremacy.

The conditions of His creation were so perfect in love and purity that in Him the organism gained the attributes of an angel as well as of a man. Hence His power and value as an instrument for the angel world. Hence comes His remarkable medial powers; His wonderful spiritual gifts; His great destiny for the good of humanity. Certainly He was one of the holiest of God's creations.

Jesus founded no church, He organized no priest-craft. By His destiny he fell a victim to the hate and the conspiracy of the Jews and the heathen priests and confessors, who later held Him as an idol for the delusion of the people.

But this we may say that from the fullness of life in the spirit of Jesus has proceeded the fullness of life in the religion founded on His work.

If modern Christianity does justice to the many sides of human nature and meets the various needs of the soul, it is because the same all-sided development was in the life of Jesus the Son of Man.

He was able to sympathize with all forms of goodness, and to accept truth from all quarters. His work was not to destroy anything worthy of continuance, but to fulfill everything by seeing and supplying its deficiencies.

He united Love and God, the soul of Goodness, with love to man. He united courage and caution; perfect freedom from forms or mere ceremonies, with a true reverence for the substance in all forms; he united hatred for sin with pity and Love for the deluded sinner. His great spirituality enabled Him to see through temporal forms to the spiritual truth and substance. His controller and guide says:

"If earth's children are willing to receive facts from one that did lay down his life for God's glory on earth, they will be blessed by these facts; but those that are bigoted and not willing to receive truth from this humble origin can never be blessed. Farewell, reader, this is the last testimony I shall ever leave on earth concerning the Hebrew family and their first-born Jesus."

"I am Leah, once king of ancient Arabia, when it was known among the nations of the earth as the finest and noblest of any people that walked the earth. I was Grand Archbishop of the order of God's Brotherhood. Then Arabia was a land of fountains and flowers, ere the ocean of sand was thrown upon its bosom from the upheaving of the ocean bed. Holy Arabia, God's chosen children, were swept away ere they were polluted by the accursed heathen priests and confessors. I held control in my own kingdom, and on a visit to India, being heard to exclaim there is one God and one God only, I was beheaded by the order of the priesthood in my fifty-fifth year, being denounced as a heretic. I have controlled in all countries of the earth, declaring one God, and one God only. Here I am again, declaring how I controlled the boy, Jesus, through a humble female that lives but for God and humanity, hoping ere long to breathe in a more congenial clime where humanity cannot crush her, and where angel brothers and sisters will know her as she is, and hold her in ridicule for believing God's children breathe upon her. God's blessings rest upon all that hear and believe, because it will bring peace and rest to their souls. She must be inscribed as the earth daughter of Leah, King of Arabia, in spirit. Adieu."

The sincerity of true religion is the best armor in the world; but it is the worst cloak. Let our religion be seen.

Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far out

Continued on page 8.



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W. H. BACH, Managing Editor.

PURIFYING MEDIUMSHIP.

For several years the papers have been filled with articles headed in substance, "Purifying Mediumship," but, so far as we can see, there has not been a particle of headway made, nor has all the talk, articles and agitation in the press and from pulpits, made one practical move towards that desired goal.

We are in continual receipt of letters complaining of this and that one, and asking us to publish denunciations of alleged mediums. We are ready always to do so when evidence is presented—but "there's the rub." Actual evidence is lacking in nearly all cases.

It is our humble opinion, after spending about twenty-six years in the Spiritualistic belief, most of that time in the public work, that the indiscriminate methods followed have resulted in attracting more frauds and driving out of our public, professional ranks, more genuine mediums than all other things combined.

Twenty—yes, ten years ago, little was heard of the fraud question. Our mediums went to their work with the best thoughts of the people and did it in a manner satisfactory to the majority.

The Sunflower has always advocated honest mediumship, but it has taken a course that it considers a rational one. It has seen very plainly that the insatiable desire for sensation and "show" features, has made the way clear for those very things, and that the very ones who are now condemning the condition of mediumship are the ones who by their call for the marvelous, made the way clear for this fake work.

We believe this must be done by quiet work. A detective does not go out after a criminal with a brass band preceding him. Why should we think we can purge our movement in that manner?

The hour is not wasted that which bruises tranquility of mind and an uplifting of the heart.

in which the shortcomings of the other ministers were shown up? How long would missionary funds come in if the returned missionaries told of every lapse from the strict path of duty of a brother or sister missionary? Not long. We talk of progressing, but we have much to "learn backward" before we can meet all the conditions that confront us.

This applies especially to those among the speakers who attack phenomena, and then claim to be "inspirational" speakers. If they are really inspirational speakers, they have one of the greatest phenomenal gifts vouchsafed to human being. Then why condemn it? If they wish "test conditions" for physical mediums, why not apply it to themselves? In fact, there is less possibility of proving or disproving mental mediumship than any other, as it is harder to test.

Friends, Spiritualism is one of the grandest things on earth. There is no lack of evidence of the fundamental facts. Then let us handle it in a manner that will make it the most respected and respectable on the face of the earth. We can do it by working our home mediumship and our highest intelligence in a quiet manner to disillusion the sensation seeker and dime museum features that have prevailed, and quietly place it on a higher pinnacle.

FEAR.

What a terrible thing fear is! How little we think when we scare a child to make it do something, or not to do something else, what a terrible amount of suffering we are bringing into that child's existence.

Children have been scared with ghosts, bogie men, bears and things until they are afraid of their own shadow, and it follows them in after years, never letting entirely go its hold on them. Punish them if you must, but don't scare them.

Men and women are merely grown up children and they are scared at many shadows. There have been too many scares and don'ts. Teach the children independence. It is the child that is kept off the street who is run over. It is the boy who is not permitted to have a gun only on special occasions who shoots himself, in most cases.

Get rid of the bug-a-boos of the world, open the doors wide and let the light in on to everything. Teach all that there is little or nothing to be scared of, and men and woman will soon grow up from children who are able to assert themselves in whatever walk in life they may be called to fill.

An Ancient Altar.

During excavations at present being undertaken in Scotland at the site of an ancient Roman Camp a perfectly preserved altar, four feet in height and of square foundation, has been discovered at a depth of twelve feet. An inscription upon it in accurately chiselled Roman letter reads:—

To the great and mighty Jupiter, CAROLUS, Centurion of the 20th Legion, The valliant and victorious. Cheerfully, willingly and deservedly Paid his vow.

This discovery has attracted considerable attention among antiquarians. Further discoveries have also been made, notably of a well and water pipe.

THE ORACLE.

By J. C. F. Grumbine. Under this Head Answers to Questions from our Correspondents will be given from time to time.

Question:—What can you say about the condition of things referred to by Editor Bach in his recent editorial on Spiritualism?

Answer:—Mr. Bach is and has been one of the staunchest supporters of a free platform in Spiritualism. A free platform is not necessarily an infidel, atheistic, agnostic platform; while it does not prohibit free speech and discussion it has an ideal and that ideal is Science, in its broadest, deepest sense.

Science is preeminently humanitarian and free of personal prejudice. It is exactly what Spiritualism is when divested of opinions, doctrines and speculations of all kinds. But Spiritualism as a revelation claims to be more than science as exploited by some physicists, for they have placed a material limitation to science as knowledge of the seen and unseen world.

Now this was the platform of Spiritualism. What is it today? It is first and foremost what any denomination of religion is, a sect, with no other purpose or end than to scatter the seeds of differentiation as to what a certain clique thinks Spiritualism is and to prevent outsiders and liberals from being heard on said platform by an auto de fe of organized prosecution, persecution and liberal publicity and privately conducted.

Since Spiritualism has ceased to be the spiritual movement and has degenerated into a sectarian propaganda the platform has in a sense become a chestnut—old workers have been put on the retired lists—new ones have been prohibited from declaring the message by proscription and outside talent (witness campmeetings) had to be secured to keep up some sort of a working interest to hold up and secure the financial end of the proposition or save the cause from bankruptcy.

Now as to the free platform and how to restore it to Spiritualists. The one desperate thing to do is to break away from all sectarian organization and polity and let the spirit lead the people as it did over fifty years ago. When Modern Spiritualism began its eventful career. This is the only way to save Spiritualism from its friends and from utter ruin and annihilation. This is one of the fruitful sources of mischief which many workers recognize and few are strong enough to butt against, without serious or fatal results to their purse.

Now to demonstrate immortality is not only to accept certain Spiritualistic phenomena as genuine, but to be spiritual and so fulfil the law of life which is growth in spirit. To be a medium and practice mediumship is necromancy, not Spiritualism. To realize immortality as a fact and yet remain sordid, selfish, sensuous, mean, hateful, jealous, narrow is a miscarriage of the work and purpose of Spiritualism and how any one can be won to Spiritualism as it is popularly exploited is a wonder to one acquainted with facts.

Now to open the platform to men or women who have a financial pull, but are not Spiritualists is a good business proposition and helps camp meetings and local organizations to pay their bill and make money but it is a ruinous policy, so far as the cause of Spiritualism is concerned. The hurrah boys of that sort of Spiritualism soon gives place to a wide-spread reaction, so conspicuous among those who fail, after attending camp meetings, securing tests and getting the "Trilby" to support our spiritual press and stand by those who are loyal pillars of our cause.

PEACE OR WAR.

How Many Scores of Prominent Advocates of Militarism to Make a Statesman Equal to Thomas Jefferson?

Eminent "Churchmen" sharply denounced President Jefferson for not waging war on Great Britain for the Chesapeake outrage.—his policy was to exhaust every expedient known to diplomatist art before entertaining the thought of war. Charles Darwin, the distinguished author, said of Herbert Spencer, that he was twenty times his superior. Mr. Spencer, lamented the evil and demoralizing policies which dominate the nations—the wave of barbarism which is illustrated in the oppressive militarism of Europe whose example is being followed by this republic.

An eminent professor of Harvard University declared that America was realizing Jewish dreams: That dictum was exemplified by Jefferson. A later graduate of that University termed Jefferson "A weakling," it is not necessary to examine the saneness of said chap—a noted Commentator referred to such persons as devoid of those divine attributes termed the "inner light." That distinguished author Rev. Moncure D. Conway was asked if he had ever read in history such a coalition of all powers of darkness? Conway said not; nor has it ever been confronted by such coalition of light. In the nations there is distributed a moral and peaceful class which, if properly organized will ultimately bring righteousness and peace to the world.

One hundred years from Jefferson! what progress have we made? The nation is building battle-ships we're on the retrograde.

QUAKER.

San Francisco is said to contain the largest families in the world. It boasts of having thirty-nine families each having more than fourteen children, and sixty-five families with more than eight children each. Within oneself must be the source of strength, the basis of consolation.

WISE AND OTHERWISE.

There may be a "destiny that shapes our ends, rough hew them as we will," but there are ends which our destiny does not seem to be able to reach. Is it law or chance?

"Where the hen scratches, there she expects to find a bug."

"Don't butt in" may be a good idea, but if there were no "butter-in" this world would be a pretty poor place.

It is said that "a dog turns around three times before he lies down." If man would turn around and look at the outcome before he lies, how much better off the world would be.

There are two kinds of people in the world. One is, the other isn't. To which class do you belong?

There is a small island in Lake Erie that is being continually washed away and, in time, will disappear. There is nothing to build it up. Are you that way? Are you continually washing away with nothing to build up again? If so, take a mixture of one-third pluck, one-third get-up-and-get, one-third of stick-to-it-iveness, mix thoroly and take liberally.

The world is not waiting for you. It does not know you are here, much less expect your coming. Let them know it. "Toot your horn if you don't sell a clam." That will at least let them know you are here and ready for business.

"The early bird catches the worm." Yes, but what about the worm? He must have been out ahead of the worm, wasn't he? But then he may have been a "night-crawler" and was just coming home. That is the only way we can see out of it.

Du Ut Des.

Sunday Excursions. Low Rates, Lake Shore Ry.

Every Sunday the D. A. V. & P. R. R., sells excursion tickets at greatly reduced rates. It will pay you to ask the ticket agent about the rates and train service. A fine opportunity for spending Sunday with your relatives or friends in other cities or in the country.

The Sunflower For the New Year. THE Publisher and assistants in the Sunflower office point with pride to the record of the paper for the past eight years. Beginning small as it did, and gradually having a healthy growth, it is today a peer among papers of its class, standing for the highest and best in Spiritualism and Freethought, as well as for the advancement of Scientific Thought. The Coming Season will be made one of the best yet. In addition to the Spiritualistic and Freethought features, we will include a series of SCIENTIFIC ARTICLES, embodying the latest ideas of leading scientific men on obtuse matters. The Secret of the Pyramids, Ghosts and their Antecedents, Archeology, Discoveries in Ancient Ruins, even a scientific treatise on the "Sea Serpent" is on the list. Do you think it is a myth? Then read what scientific investigation has to say about it. SPIRITUALISM as usual, will have the leading position, and among those whose articles will appear, are the leading writers and thinkers of this and foreign countries. RENEW YOUR SUBSCRIPTIONS at once and get the good news of the summer and not miss any of the good things in store for the winter. Ask Your Friends to Subscribe and aid us to circulate the good news that will benefit the world. Subscription price, \$1.00 for 52 numbers. NEW SUBSCRIBERS who send \$1.00 NOW will have their subscription dated one year from September 1. SEND IT TODAY. The Sunflower Publishing Co., Lily Dale, N. Y.

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Suggestions for the improvement of the paper are invited.

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

Will J. Erwood has been lecturing in Indiana to good audiences. His earnestness makes him welcome wherever he goes.

The New Era, Oregon camp presents a good program and invites all to visit them. Camp opens July 8 and closes the 28th.

Dr. John C. Wyman writes very laudably of Miss M. B. Hedrick, who is holding circles at her home, 55 Herkimer street, Brooklyn.

Moses and Mattie Hull are open for engagements for the summer and part of the winter months. Address them at Whitewater, Wis.

People are beginning to flock into Lily Dale, and to all of the other camp meetings. There is every prospect that all of them will have good attendances this summer.

Dr. A. J. Weaver writes us that the Morris Pratt Institute never had better prospects than at present. It is progressing as well as could be expected, and they have strong hopes of the future.

John W. Ring has been called to Indiana on account of the severe illness of a very close friend. He reports an improvement, and that he will soon return to his duties at Crystal, Colo., the new colony in which he is interested.

Don't forget that the Central Passenger Association will sell round trip excursion tickets to Lily Dale on July 17 and 31 at one fare for the round trip, limited to return in thirty days.

Prof. W. M. Lockwood is expected at Lily Dale very soon. His year has been very profitably occupied, and his summer classes are of great promise.

Seattle, Wash., has been in the throes of a crusade against mediums and has had to defend them. Several have been arrested for practicing mediumship.

A letter from Evelyn Matthews informs us that her father, M. C. Matthews a well-known correspondent of the SUNFLOWER in Pittsburg, Pa., who has been an indefatigable worker in the field for many years, was lying in bed, hovering between the two shores of mortal and immortal existence.

Secretary writes from Niagara Falls, N. Y.: The First Spiritual church of Niagara Falls, has had a

very successful year under the leadership of their pastor, Mrs. A. G. Atcheson of 274 North Division St., Buffalo, N. Y., and realizing that Mrs. Atcheson is in need of a rest, we have decided to close our meetings until the first Sunday of September, when she will return to us to complete her fifth year, and it is with great pleasure we look forward to that day.

Mary J. Scott writes. An alien, but not forgetful of the light that the SUNFLOWER is shedding around the thousands who are reading it. I promised Mr. O. H. Smith of Little Valley when he visited me Saturday before the Convention at Buffalo, that I would go there Sunday evening. A voice whispered to me to go in the afternoon. I did and met him in the aisle. I merely said, "I had to come." He said, "I know why. Brother Howe is going to speak. Your mother impressed you to come. I don't forget these old hands helped to lay her away forty-five years ago and brother Howe was the speaker."

OBITUARY.

JOHN L. BATCHELOR Passed to spirit life from his home in Ashland, Ore., in his 89th year, in June. He was a life-long Spiritualist. He was preceded by his daughter Nora Batchelor Hensley, last December, who was a well known writer on Spiritualistic and Freethought subjects.

MRS. MARY JONES.

A Vegetarian Laboring Man.

I was glad to see you trying to stir up the Vegetarian laboring man. I run wood working machines in a furniture factory. In 1898 I was eating meat three times a day, but I made up my mind that I did not want to eat it any longer, so quit gradually.

I did not see that I lost strength by leaving off, nor did I gain. I could see no difference in strength or health. I continued that way, eating light graham bread instead of white. Eighteen months ago I concluded that there was no reason why my health should not be better, as I have no bad habits, (outside of eating and being a bachelor) so I commenced to study a little and experiment more.

Results: I have gained in weight since November 1st, 10 pounds, and have never had better health, while working in a dusty factory. I eat fruit, nuts, vegetables, beans, eggs, graham bread, whole wheat biscuit, olive-oil. I drink nothing while eating, but considerable water between meals. I eat no pie or cake.

C. H. PHELPS.

HOPES.

'Hopes! what are they? beads of morning, Strung on slender blades of grass; Or a spider's web adorning, In a strait and treacherous pass.'

Aye, the grass flowers, in sweetness rare, Reflect the influence of the dew; And the spider-web spun with care, May teach a marvelous lesson, too.

In kind words and deeds of love, The vanished hopes may be reflected, In the life on earth or above, With beauty that we ne'er expected. The spider-webs all across the way, We spun when we were hope incited, May prove the web of a plan some day, To make the pass safe, and joy-lighted. So the light of the life today, May be sparks of the long ago; Fanned by hope, in her magic way, And fed, mayhap, by joy and woe.

LISLE E. SAXTON.

SOME POTENT THOUGHTS.

DR. J. C. BARNES.

I wish I could make it as clear to others as it is to my own mind, that in an ideal society of mutualism, crime as we know it, would not exist for want of incentive to it, by each individual living the ideal life. I am confident that in less than a generation would bring such a condition of society, if all who have faith in such an ultimatum would live it and teach it by precept as example. Many who have an optimistic faith in a millennium or kingdom of heaven on earth, seeing the necessity for coercive force now, think, as a patriotic sentiment, they should take part in it. As well say, because others eat too much and are sick, or others sin and suffer, therefore I should do as they do. True, we do suffer in degree through sympathy for the sickness and suffering of others for eating and sinning, but we if innocent do not produce it. So long as men eat too much and sin, there will be enough to suffer without my participation in it. Sin and suffering are bound together inseparably. The suffering is in the sinning. So long as there is crime there will be criminals enough to punish criminals, without my participation in it. Crime and forceful resistance to crime are of the same piece and bound together. Crime grows by what it feeds upon—resistance to crime by force, feeds it.

The anti-war sentiment of America and England is about equal, and if half of each country were opposed to war and would not enlist, the relative military strength of each would be the same, for as long as both countries have any war spirit, there will be enough men who want to die for their country. But when the peace sentiment grows much longer as it is now growing, war will cease. So of coercive force generally. As society is constituted, "it must be that offense come—but woe be to him by whom it cometh." It is not necessary that peace men go to war to defend a country or support war, for there will always be soldiers as long as people want it so. And the way to stop war is for people to stay at home and discourage war by precept and example. The way to stop war, "the sum of all villainies," is to stop it. And the only way to stop it is to stay at home and attend to our own business. So the only way to bring the millennium or kingdom of heaven is to go right into the kingdom and live a nonresistant, noncoercive, noninvasive life without offense to any man.

It would be useless folly to deplore war and then volunteer in the army or encourage it in any way. It is useless folly to deplore the violence and invasion of men's rights and then sanction violence by action or vote.

Many who sanction and pray for my ideal society say we must have violent penalties to deter criminals from perpetration till men are made perfect enough for such society and neglect the only means of bringing society to mutualism, which is to live a nonresistant life and teach men so. They expect God to bring it about, they know not how, when the experience of the race teaches that violent penalties never did make men better, but worse, and the only progress the world has ever made is through the example of Jesus Christ, Howard, Penn and Leo Tolstoy. The silent influence of such men is enduring and more than counteracts the influence of many evil men. The number of such men is much more numerous now than ever before, to which is added many great and good women now since women are partially enfranchised.

Though from a partial viewpoint, the future may look dark, if we take a more universal view we may see that the world of mankind is more sympathetic, and that there is a much stronger sentiment against war and coercive force than ever before, and a less disposition to control men's actions and tastes. Formerly, the cut of clothing, and the prices of some goods was prescribed by law. People outgrow laws and they are not enforced and become dead letters, which is a good sign. Penalties for crimes are being mitigated and judges are more lenient in pronouncing judgments. Many of our best lawyers will not prosecute, but defend culprits against the laws—all of which is a good omen for our future. The time will come when government of

man by man will be dissolved in society and courts as we know them now will be useless.

Along with the dissolution of authoritarian government there goes an independence of authority of churches, and every person will finally be his own governor and his own church. The increase of sects in religion and the increase of membership of churches least dominated by a hierarchy, is a good sign. The moral and intellectual struggle will be between the strongly organized authoritarian and the free churches, in religion and between free society and state socialism in politics. Much as the strong churches disclaim and discourage state socialism, they will take sides with it in politics and free church with free society. A strong, authoritarian church logically supports a strong government. And vice versa.

Formerly, it was not thought possible that a man could do good, or be a good citizen without the terrors of man's law or the terrors of the church—but now it is dawning into the minds of men that the greatest, and nearly all the good done is voluntarily without fear of punishment or hope of reward. The late seismic disturbance and holocaust of San Francisco illustrates the universal sympathy and sentiment of the solidarity of the race by the generous contributions to sufferers without any compulsion but conscience. Yes, all the good done in the world is voluntary, and nearly all the evil can be traced directly or indirectly to the restraint of freedom.

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When Adam Was a Boy.

The women didn't wear high hats When Adam was a boy. Nor babies weren't allowed in flats When Adam was a boy. The cable very seldom broke, Dudes didn't cigarette then smoke, The papers didn't print a joke When Adam was a boy. There were no patent cure-all ads When Adam was a boy. The youngsters didn't "sass" their dads When Adam was a boy. The mothers-in-law were kind and good, And loved their sons as now they should; They built the fires and sawed the wood When Adam was a boy. But things have slipped a cog or two Since Adam was a boy. Life wasn't such a chronic "blue" When Adam was a boy. And in the past, when we were tried, We've often thought and wildly cried, Why didn't Adam suicide When yet he was a boy?

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I have taken a glass of water, sifted a few particles of dirt in it, and then watched their movements...

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All life that becomes associated with earth does so thru law, and will be aided in evolution by what it received in connection with it...

A USEFUL LIFE ENDED.

DR. LEROY D. MCWAYNE, of Hoosick Falls, N. Y., a physician well known in this section, died May 11th, 1906...

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RELIGION AND SPIRITUALISM.

Continued from page 1.

over the raging waters its friendly light is seen by the mariner. If our belief is not true, we are bound to change it...

Let us be faithful in carrying out the great principles of religion in conduct, and we shall find our practice confirming our faith.

"The tissue of the life to be we weave with colors all our own, And in the field of destiny We reap as we have sown."

Bound to Grow Something.

"Dirt is bound to grow something" or other," said an old farmer. "It's the nature of it. If 'tain't trees or corn, its briars or weeds...

JOHN FRANKLIN.

The Inevitable.

"I like the man who faces what he must With steps triumphant, and a heart of cheer; Who fights the daily battles without fear...

LISLE E. SAXTON.

Sunbeam.

If we look for sunbeams We can find them everywhere: Nestled midst the silken tresses Of an infant's sunny hair.

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PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y. July 13 to September 2, 1906.

JOHN T. LILLIE, Chairman.

JULY.

- 13—Mrs. A. J. Pettengill
14—J. Clegg Wright
15—Dr. Geo. B. Warne
16—Conference
17—Dr. Geo. B. Warne
18—Dr. S. L. Krebs
19—Dr. Geo. B. Warne
20—Dr. S. L. Krebs
21—NAT'L SPIRITUALIST ASS'N DAY
22—Mrs. R. S. Lillie
23—Conference
24—Rev. Wilson Fritch
25—Prof. S. P. Leland, Ph. D. L. L. D
26—Wilson Fritch
27—J. Clegg Wright
28—Wilson Fritch
29—Rev. Frederick A. Wiggin
30—Conference
31—Rev. Frederick A. Wiggin

AUGUST.

- 1—Rev. C. L. Herald, Ph. D
2—Rev. Frederick A. Wiggin
3—Rev. Chas. Laying Herald, Ph. D
4—Rev. Thos. P. Byrnes
5—J. Clegg Wright
6—Conference
7—Miss Susie C. Clark
8—Mrs. Annette J. Pettengill
9—Miss Susie C. Clark
10—Mrs. Annette J. Pettengill
11—Miss Susie C. Clark
12—Mrs. Helen L. P. Russegue
13—Conference
14—Mrs. Helen L. P. Russegue
15—WOMAN'S DAY—Miss Marie C. Brehm
16—Marie C. Brehm
17—Mrs. Helen M. Gougar
18—TEMPERANCE DAY—Marie C. Brehm
19—PEACE DAY—Marie C. Brehm, Helen M. Gougar
20—Conference
21—Hon. Noah Webster Cooper
22—Oscar A. Edgerly
23—Hon. N. W. Cooper
24—Oscar A. Edgerly
25—Mrs. R. S. Lillie
26—Oscar A. Edgerly
27—Conference
28—Mrs. R. S. Lillie
29—Rev. Cora L. V. Richmond
30—N. Y. STATE SPIR. ASS'N DAY—H. W. Richardson, Carrie Twing, and Thillie U. Reynolds
31—Rev. Cora L. V. Richmond

SEPTEMBER.
1—PIONEER DAY—Carrie E. S. Twing, Lyman C. Howe
2—Rev. Cora L. V. Richmond
SPECIAL CLASSES AT 10:30 A. M.
July 13 to Aug. 5, J. Clegg Wright
Aug. 6 to 27, Prof. W. M. Lockwood
Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

SPECIAL EVENING ENTERTAINMENTS

JULY

- 20-22—Frank Caldwell—2000 Miles on the Yukon. Stereopticon Views.
24—Wilson Fritch—Reading, Ulysses.
27—Prof. W. M. Lockwood, Lecture illustrated with Crookes vacuum tubes.
31—Aug. 3—Frances Carter—Shakespearean Readings

AUGUST

- 5—Ladies Schubert Quartette—Concert
7-9—A. T. Kempton—Hiawatha and Evangeline, Illst.
12-23—Miss Alice Ethel Bennett—Book Recitals
14-16—Prof. E. B. Swift—Microscope and Telescope Ent.
10-31—Ladies Schubert Quartette—Concert, Miss Bennett, Recitals
28—The Lillies—Entertainment

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