

# THE SUNFLOWER

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

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## PROGRESS AND REACTION IN SPIRITUALISM.

J. P. COOKE.

When the "progressives," the forward looking Spiritualists of today, see the younger societies organizing and taking up with "rituals" and static ceremonies, "forms of words" for all the special occasions of life, they are apt to pause thoughtfully, for awhile, and to ask themselves whether the progress that they believe in, really exists. Whether the world of religion is or is not moving forward as fast as they expected. As fast as they fondly hoped.

Thoughtful people, as yet not entirely convinced, look about and they may see, here and there, scholarly and able men, going back to the old churches, to the old bulwarks of authority and priestcraft, and they naturally wonder which party is right. The progressive party, the hold-fasts, or the reactionists.

When we consider the conservative tendencies of age, of weakness and weariness, and many other potent influences, we cannot wonder at this, much as we may regret it.

Then think what a heroic soul is required if a man or woman is to throw away all social and business opportunities for the sake of an untried truth. Think of the inward power of self interest.

Take a man who belongs to one of the old established churches and what does it mean? It means millions of money; social standing; heirship of the past, the prestige of success and of antiquity; it means opportunity for rising and many other things.

In reasonableness, we must expect that the weak-kneed piety of the world will fall back to rest and find support against the old churches of the past, that still endure because apparently needed.

Catholic or Protestant, the passive piety, the piety of affliction, will find refuge in the old churches, more or less.

There is a spirit of babyhood that creeps in the night and looks about for some hand to clasp. The spirit which cannot trust in God or in his own soul as a spark of living truth; the sort of man or woman will slip away from the advance guard and seek rest and oblivion in some old institution.

These institutions are rich and powerful; they have money and influence, organization, a disciplined army of workers, and all going in good working order and without being rushed.

Among the "radicals," the "come-outer," the convinced Spiritualists, one "hero" soul, here or there may say, "One with God is a majority." But suppose it is only one with an enlarging head, or an over-dose of self-confidence. If it is only the one without God, and almost all the world against him, then it is anything but a majority.

A man needs to be very much alive in his spiritual faculties, to stand alone against the intelligent sufferings of his fellow being. He must be quite sure of his truth.

Nine times out of ten, when a man starts out to lecture and teach the waiting world, and he is alone and the world is all the other way, the world is right and he is wrong. The world can not spare time to listen to all of its would-be reformers.

The Spiritual Philosophy stands four square on truth. It stands for belief in the Omnipresent living Intelligence or Power. Power there is everywhere.

We may indeed look at those who avoid the living paths of this truth. We may pity them. We may think of the years it will take them on the "other side," to unlearn all their

theologic misinformation, and to outgrow their prejudices.

### SPIRITUAL POWER.

All things are bathed in a universal ocean of power. In the passage of motion from molecule to molecule there is power, and no such passage in however minute a field can now be made save by the exercise of power. In the growth of the caterpillar within its egg is power.

As Richard A. Armstrong said in his own eloquent and truthful way: "In springing of the grass, in burst of forest into spring-tide bloom, in tidal swaying of the sea, in roll of this ball of earth around its circled path, in upheavals of molten fires athwart the flaming face of the sun, in career of colossal worlds through endless corridors of space, in these all and each is even, perpetual power, never spent, never outworn, but in changing form ever as fresh and strong as it was in the remotest epoch astronomy can conceive.

Now rise for a moment to the mental effort of conceiving this perpetual, eternal, unmeasured, unmeasurable power, always active, with never a moment's rest, always outspread through all imaginable universes, never withdrawing from any speck of space. Exalt your soul to realize it, and what is it you are realizing, conceiving, but the Soul of all Souls, the Eternal Infinite, Living God.

You are told to believe in power without beginning, without end in time or space, told to believe in it by the very men who say you cannot know there is a God. And lo! that power you can only conceive as living conscious will. The human mind is so framed that it cannot conceive of ultimate power, save as living will. You cannot conceive of him who is uttering words to you now save as a living soul.

You cannot conceive of the power that is uttered in all the perpetual rhythm of that universe that extends from the butterfly's egg to the group of a myriad worlds, save as a living God.

It is only in the moments in which you do not realize the perpetual, universal movement of physical nature, that you can leave God out of your mind. The moment you realize the Central Living Light, the all-controlling power which science itself declares, that moment you realize the living God.

Herbert Spencer, the man who gathered up the threads of science and twisted them into a philosophy, has called God whom we know and believe in, "the Unthinkable." But in a sense profound and true, it is not God that is the Unthinkable, but a universe without God. Without a central control.

So that we may boldly defy all men so much as to think of the Almighty Power which is manifested in all the movements of nature save as God, and from science itself, which has pictured to us power on a scale and endowed with a constancy which had never entered the mind of man before, we get a renewed and transcendent idea of God as the only possible interpretation of this august and imperial power.

And when we are thus persuaded that, after all, this condemned "theistic hypothesis" or supposition of a God is the only possible supposition which will tally with the astounding facts of science—that science herself, when her language once is plainly understood, is destined to prove the very demonstrator of God, proclaiming Him with a voice which none shall be able to gainsay; why, then once more the unnatural strain is taken off our minds, and all the sweet experiences which have ever been the assurance of unscientific men, of humble sons of toil and gentle women, reassert their message and re-kindle faith in all its shining beauty.

Then once more we feel the strength that flows into us in prayer, the peace of the Silma, the peace of the past understanding that steals upon the soul, which seeks its proper rest,

the inspiration to noble strife that comes of communion in the lonely chamber. These experiences and such as these, renew their rightful hold upon our minds, as plane manifestations of God as the ever present Being, ever ready to help and bless, enlighten and save.

Once more we know how right were prophets of the pre-scientific day when they thought that God or His angels, breathed into them the holy thought and bade them declare it to the people.

Our natural converse with our Father Light is restored. The world is no longer the anvil on which clash and clang blind and relentless forces, but shine as beautiful with the sheen of the Divine presence, displaying itself in every rippling breeze and every growing flower. And these, our fellow men, seem no longer piles of molecules, moving and slipping over each other with endless pertinacity, but living souls reflecting the life and the conscious light of the Infinite God, who is their eternal source.

"Our lives are songs;  
God writes the words  
And we set them to music to measure,  
And the song is sad, or the song is glad  
As we choose to fashion the measure."

### Special Notice from The N. S. A. Headquarters.

To societies; delegates and visitors to the convention in Chicago.

The N. S. A. convention will convene in Chicago October 18th, 1906, at the Y. M. C. A. Building—large Auditorium—153 La Salle St. N. S. A. headquarters will be at the Pioneer House, where public reception will be held, free to all, on Monday, October 15th at 8 p. m.

Special notice is hereby given to all travelers by R. R. to this convention. Secure tickets over your special line—if your railroad agent does not have the certificate as you can get them at nearest town or city to your starting point—bring certificates to N. S. A. secretary for signature at convention; this will enable you to secure fare home for one third regular rate, provided you remain till October 19th to have the certificate countersigned by our special R. R. agents for which you must pay 25 cents.

All R. R. lines will grant you an extension of return limit to October 30th, by depositing your certificate with our R. R. agent on October 19th and paying him fifty cents for extension—this will enable you to remain in Chicago over time of convention of the New Theistic Federation.

### SPECIAL TO PACIFIC COAST ELIGIBLES.

Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to N. S. A. Convention can get excursion rates to Chicago and return, limited to October 31st; call for excursion rates from the Pacific Coast.

MARY T. LONGLEY,  
Secretary N. S. A.

### WHAT COLOR ARE YOUR RAYS

The Completion of the N-Rays Said to Betray Character.

The so-called N-rays are said to be emitted by the human body. In a report of them, published in London Lancet, a certain Dr. Harner says, that they vary in color according to the temperament, character and dominant marks of the individual.

A very passionate person gives off rays of a deep red blue. An ambitious man gives off an orange colored ray. The Philosopher, the deep thinker, is surrounded by an aura of deep blue. A person habitually anxious, worried and depressed will send off rays of a grayish tint.

Now is the only bird that lays eggs of gold.

—L. well.

## SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM.

President of the First Spiritual Church of Baltimore.

The next case, like many others, shows to what length contestants will go, even tho they be collateral heirs, to overthrow the wills of respectable and intelligent people who leave their money for a good purpose of a public character, rather than give it to persons between whom and the testator there existed little, if any, sympathy or affection.

The General Convention of the New Jerusalem Church vs. Crocker, 7 Ohio, Circuit Court, 327, decided 1893.

The estate of the testatrix had passed to her by the will of her husband who died about twenty months before her. They had no children. The contestants were collateral heirs. She devised the property to a trustee, directing a portion to be used for the place of a library and school where religious instruction should be given according to the doctrine of Emanuel Swedenborg, and the residue for its support; and if after a fair trial this project was found impracticable, then the property was to go to the convention of the New Jerusalem Church.

In the court below the jury found against the will. Some of the evidence offered by the contestants tended to show that about twenty-five years before her death the testatrix had a delusion that a lady who spent a year in the family had attempted to poison her, and that about five years before her death she had a delusion concerning another person, and that she insanely believed that a poison exuded from her skin.

It was shown on behalf of the contestees, that thru her life she had transacted business with the plaintiffs in the case and other persons and that she was regarded by her neighbors as a person capable of taking care of her own affairs and of sound mind.

To show that the testatrix was a religious monomaniac, the attorney for contestants urged upon the jury the opinion of one who was introduced to them as "the highest authority in the world on mental alienation," and that the leader of her religious faith, in so far as it was peculiar, was himself insane. But the court said:

"The insanity of Swedenborg was not in issue in the case. If it had been introduced by either party. This line of argument was pursued against the protest and objection of counsel for the proponents (contestees) and with the express sanction of the court. Considered in the light of the authorities cited, it was error, for which the judgment should be reversed." Another ground for reversal was found in the instruction given by the court below to the jury, which instruction was as follows:

"Evidence has been offered tending to prove that the testatrix believed that she had communications from the spirit of her deceased husband. Such a belief does not of itself prove that she was of unsound mind, but the fact that she had such belief is an item of evidence, which you can consider, etc."

The Appellate court in commenting upon this instruction, draws a very fine distinction which is worthy of notice. There seems to me to run thru the opinion of the upper court a subdued indignation on account of the judgment of the court below. Says the upper court in its comment:

"It was not proper for the court to assume that that was a fact which the evidence had only tended to establish; but the jury might have supplied the necessary condition,

viz: if the evidence established the fact. But it is fatal to this instruction that there was no such evidence. In this direction the only testimony was that she believed that the spirit of her deceased husband 'was present with her.' The law laid upon the trial judge no such hard duty as rehearsing the testimony which had occupied more than a month in its introduction; but when he undertook to do so, it was indispensable that he should do it with substantial accuracy. Who shall say that in the domain of spiritual belief, a misstatement of this character is not substantial? Those whose interpretation of the scriptures lead them to believe that the spirits of the departed are among the living, are not to be confounded with those who believe in actual communication between the living and the spirits of the dead."

The fine distinction to which I alluded above is contained in the last sentence, and seems to me to force one of two conclusions: either that the court was making fine distinctions in order to correct what it believed to be a fallacious or prejudiced finding of the court and jury below, or it believed that some jurors might consider a person sane who held the opinion that spirits of the dead could come among the living but the same jurors would consider a person insane who believed that it was possible for the living and the spirits of the dead to have intercommunication.

There is another statement in the opinion of the upper court which contains a sensible suggestion, it is as follows:

"The testimony shows affirmatively that the will in question was the natural product of the opinions, associations and affections of the testatrix. It was the result of a purpose long entertained by her and her husband."

Nothing seems more reasonable than that people should dispose of their property by will in conformity with their "opinions, associations and affections." And I might say right here that the great surprise is, that people who for many years have been the rich possessors of the knowledge of spirit communion, who have been comforted and guided by the loved ones who have gone before, should feel content to die without leaving something of this world's goods for the support of the movement whose aim and purpose is to put that knowledge and guidance and comfort within the reach of every human being.

There is a species of self gratification in the attitude of many Spiritualists; they pay liberally to convince themselves and there their liberality ends. A little of the missionary spirit among us would work wonders. If there be mistrust of local conditions, the National Spiritualists Association can be trusted to make a proper application of every dollar left to it for missionary purposes. "Where your heart is, there will your treasure be also."

(To Be Continued.)

The feeling of despair or distress oftentimes arising from the central consciousness without apparent cause, and to many unaccountable, may be the soul struggling for release or freedom as the unborn of this world does upon its near approach to freedom. But, like the latter, it must abide its natural birth for perfect results.—A. F. M.

As a universal centre implies limitation; and being unable to conceive of any limit to space or the invisible, we must infer that the latter is all centre or the cause of the visible effects existing within this cause.—A. F. M.

Excessive apology often betrays just what we don't want known.

Some may fear God and shame the Devil, but those who fear truth should shame themselves.





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Ninety-ninth, ninety-nine insertions, .01  
One hundred, one hundred insertions, .01

**REMITTANCES.**  
All direct all communications and make all money orders payable to The Sunflower Publishing Co. Don't forget to sign your full name and address plainly in every communication. Don't send your personal check and don't send it to collect it, and we must deduct it from the amount you send.

W. H. BACH, Managing Editor.

### CONFLICTING STATEMENTS.

A reader wants to know how we harmonize two conflicting statements he read in the SUNFLOWER. Why, bless your soul, we don't attempt to harmonize them. This world would not be any kind of a place if we were all agreed. Did you ever think of that? Friction generates heat, light, electricity, in fact, many things we need and need badly.

But this particular conflicting statement is an easy matter. It was written by two different people whose ideas were expressed—not ours at all. Even had the same author written both, it would have been all right as we believe a person should have the opportunity of changing his mind as many times as he wants to. If we did not, there would be no progression in this world. It would stagnate. That is what we advocate. Change—eternal change until we shall reach the highest possible goal of development. Then we may be absorbed into one eternal—but we do not know, and it is so far in the future that individually we do not care. What those who have preceded us have passed thru we can also pass thru. This is a great world and but very few get out of it alive. What happens afterwards happens to each one, so if others have stood it, we can and must.

Now we want to say a word that should apply to every article that appears. We do not necessarily endorse any article that appears in this paper. We publish the diverse views of the people for the purpose of telling you what your neighbor in an adjoining town, or one a thousand miles away, thinks on a certain subject. It would be a case of supreme egotism to decline to publish an article because someone else thinks differently from what we do.

Open the flood-gates of thought, ask the world to turn in and give us their best endeavors, thoughts and aspirations, and thus spread a symposium of thought that will give the world a higher ideal. That is the thing that is needed. We trust the publishers of the SUNFLOWER are big enough and wide enough to do this, without regard to personal ideas or prejudices.

### OUR READING MATTER.

Statistics have been taken recently in a number of public libraries to see what class of reading matter makes the largest percentage of books taken by the people. It indicates that the greater number of readers read light fiction, and that the heavier class of books are left to themselves on the shelves.

This is a bad indication for the intellectual development of the coming people. It means that the solid information upon topics of great interest to the world and its people are being relegated to the rear, while the minds of the people are continually going to that state where they are not interested in the real things of life.

It is true that there are a few writers who make a book of fiction that is calculated to build up the minds of the people and set them to thinking on instructive topics, but such is not the case with the

majority of the works of popular fiction. Jules Verne, Tolstoy, Dickens, Scott and others wrote in a vein that induced thought among the people. Jules Verne particularly made his books instructive, and put them in popular novel form, but he was one among the thousands. The average popular novel of today is only calculated to stimulate the nervous system to a high degree and the only point is to wait for some happy climax. Not a word that would aid humanity in their struggle with the vicissitudes of life.

Parents owe it to their children to put them in touch with a good class of reading matter. "As the twig is bent the tree is inclined." As the little minds are turned while they are in a plastic state, so they are likely to go after they become more mature. The novel with its sensational features is not calculated to put a good stable brain into a head or develop what is there.

But a good class of novels have their place in the world. They can be used to illustrate a point that might never be reached by the slower processes of heavy reading. Religions have been made and unmade by such books, while many scientific facts have been brought home to the people by the aid of the scientifically written novel. Let us try to use, not abuse them.

### A Letter From One of Uncle Sam's Sailor Boys.

Dear Brother Phelps, your note in the July 14th SUNFLOWER struck a sympathetic chord in my heart, coming as it does from a working-man.

I am not occupied on shore, but still belong to the class who must use brains and brawn in combination. I am a sailorman, for the present a gunner's mate in Uncle Sam's Navy. The trade of a sailorman was the only trade I ever learned, to the credit of my father, who decreed it was my only place in the world. That was twenty-five years ago.

Passing over the thousand varieties of experiences in that length of time gone by, I have but six years to my credit for the effort I have made in living a better life, not referring in any way to any particular cult or religion. I am, like Brother Phelps, a total abstainer from all kinds of meat diet in any form whatever, as well as tea and coffee, and of course, whiskey and tobacco. I am getting along a thousand times better without any of the above. I would not for the world touch meat again. I can do any amount of physical labor and any athletic stunt without living on these heavy articles. Any day when I do not work hard a few bananas and a drink of water is all I need. I am 5 feet 5 inches, and weigh 145 pounds and that is all the weight I care to carry. I am as young looking as the boys of twenty around me (I am now forty-two) and a good deal happier than many of them as I am in no wise bound to indulge in vices of that youthful age.

I love the SUNFLOWER very much, as it is an impartial paper, all sides of a question are discussed and every point of view is shown in its pages. It is a light but the blind cannot see it.

With sincere congratulations, I am,  
MARTIN HOLMES,  
U. S. S. Paducah.

### Resolution in Memory of Carrie Firth Carran.

At a special meeting of officers and trustees of the O. S. A. called by the president, F. D. Dunakin, and held at his home in Coel, O., August 25, the following resolution was adopted:

Whereas, our sister, co-worker and ex-president of the O. S. A., Mrs. Carrie F. Carran, recently ascended to a higher sphere of activity;

Be it therefore resolved, that the Ohio Spiritualists Association, through its officers and trustees, do herewith express sincere appreciation of her excellent work in and for the cause of Spiritualism and the general welfare of humanity.

That a copy of this resolution be sent to her family and to the Spiritualist Press for publication.

F. D. DUNAKIN, President.  
D. A. HERRICK, Trustee.  
ELIZABETH SCHAUSS, Sec. Pro Tem.

An ad in the SUNFLOWER brings good returns.

### HELEN KELLER.

Helen Keller is noted for her attainments, though deaf and blind from childhood. She is a marvel of contentment in her manifold privations, a wonder to her friends. She is an example of the fruits of patient persistence, for notwithstanding her afflictions, she is highly educated, having been taught to speak and read and write through methods of instruction of the deaf-blind. She has written many beautiful things, expressed beautiful sentiments. She has said, "We may not realize our ideal, but we may idealize our realities; and our ideal must be made practical if we are to make a religion of them, and live by them." She has set about to do good to her fellow unfortunates, to make practical as far as may be, her ideals of life. Let no one say because of some privation, that he has reached the limit of usefulness. It is sadly true that hundreds of the hands of people fail to improve golden opportunities, while others, handicapped by some serious infirmity, are exerting their remaining power for good. There is little real excuse or failure in lines of personal development. Where the will and desire are strong enough there is the possibility of achievement.—Flaming Sword.

**The Quality of Sleep.**  
There are good sleepers, and bad sleepers—light sleepers, disturbed by the least light or sound; heavy sleepers, who pass calmly through thunder-storms. Some fortunate people fall asleep almost as soon as the head rests on the pillow every night; others, less fortunate, must woo sleep patiently. The quality of sleep also varies. The neurotic wakes tired after a long night's sleep; the after-dinner sleep of undisturbed repose is unrefreshing and sometimes stupefying. On the other hand, a brief nap may dispel at once the fatigue and languor of a busy man. The greatest foe of sleep is perhaps terror; suspense and anxiety come next. Speaking generally, emotional excitement relating to the future and to action is a greater cause of wakefulness than grief and regret for the past. Grief, however, often gives rise to protracted sleeplessness indirectly; it affects the digestion, and then dyspepsia interferes with sleep. When we feel that we are not getting enough sleep, it is by no means necessary to the enjoyment of life.

**The Hunter's Moon.**  
The Hunter's moon is the full moon next following the harvest moon, which is itself the full moon nearest the autumnal equinox. At the period of the Hunter's moon the full moon (which is necessarily opposite the sun) is at that point in the ecliptic near enough to Aries to make a very small angle with the earth when rising. On that account there are several successive nights during the October full moon when the rising is nearly at the same hour. In some cases the difference is only a half hour in our nights. In old times the harvest moon was supposed to be a special provision of the Almighty to allow the husbandman to care for his grain, and when it was noticed that the October moon also gave more than the normal amount of light some one named it the hunter's moon, arguing that it was a special provision of Providence to prolong the day in order that the hunter could better execute his task.

**Bird Friendship.**  
A curious case of friendship between birds was strangely associated in a report from Rosenberg, in Prussia. A hen had just hatched a single chicken, when one morning, nobody knows how, there appeared in the nest a young sparrow, just beginning to wear its first buff feathers. The chick and the sparrow became fast friends at once, and the parent hen, taking kindly to the change, gave equal care to both alike, the sparrow showing about the nest at first and then never going far away and disappearing both her young at night, until, as the sparrow's wings grew stronger, he at first indulged in little flights, returning to the sheltering wings at night, and finally disappeared altogether into the sparrow world.

**The refusal of President Roosevelt to accept foreign aid in the San Francisco disaster, may be a hint to stop the begging petitions that are constantly coming from Europe to this country—many of which would make the old world's people blush if they took the interest in their people that our President does.**

Having more luck than sense in their love than in their principle, the latter is the principle which substitutes nature for common sense.

### WHAT IS LAW?

ARTHUR P. MILTON.

Law with most people is that which they conceive to be right.

Might is right under circumstances—whether of the sword, acquired or conceded authority, or money.

Yet neither of these is law in the absolute, because not spiritual.

Love is the only law acknowledged in spirit. Without love in the cause, no moral enterprise or undertaking can succeed.

Self-love, self-laudation, or the "rule or ruin" policy weakens the foundation of every cause.

Selfishness is not love, and autocracy is a mode of selfishness which disintegrates more than it consolidates.

There is selfishness in religion as well as in business—the only difference being that the more true religion one begets the less selfish he becomes, while in business it is the reverse.

True religion is spirituality. But some only have religion enough to hate and not enough to love.

In Spiritualism some only have Spirituality enough to be selfish, and not enough to be temperate or just in soul. They want all their own way and sublimely imagine they are right. Such may attract a few sycophants, but repel the

bone and sinew of a cause.

Leniency with reason, intuition or a little perspicuity in spiritual matters, is superior to autocracy or too much worldly wisdom.

Our life's trials are the reflections of the causes within us, and who takes himself to task in consequence of these reflections needs no club to govern his neighbors. Self-study places a causal weapon in his hands which is more effective than selfishness or arrogance.

But a heart congested by selfishness cannot sense the influence of love, and therefore does not see beyond his own conception of right or law.

Love—by which is meant spiritual love or humanity—is soul-action. It sees, feels or operates thru the heart—as conscious of things as the brain or the mind, so-called. Mind operates thru the brain and only sees effects. Soul or love operates thru the heart and sees causes.

Spiritualism is a cause in its true meaning. We create the effects; and these are good or bad, right or wrong, as we view them, handle them or perpetuate them. Seen thru the brain exclusively we weaken the cause. Seen thru the heart we strengthen it. For love is the law that gave birth to Spiritualism, and by its own law it must be governed.

## To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole occupant of the eastern field. While a monthly paper, such as the Banner now becomes, and Reason has been since it started, has its field, it can not, nor does it attempt to enter the field of news, but opens its columns more to the ethical points of the subject than to the live news items.

That being the case, we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the "Mecca of Spiritualism." Here all the eyes of the world are turned yearly to its annual convolve. Here meet people of all races and climes. Here is formed a psychic center from which should and can radiate all the best in our movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete. We own the office building, type, presses, stereotyping outfit—even a repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraph service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help, to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. F. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, "It's up to you." WHAT WILL YOU DO?

W. H. BACH,  
Editor and Publisher  
Lily Dale, N. Y.



## LILY DALE NEWS.

## WORK AND WORKERS AT LILY DALE.

The program has been very full the past week—changes were few from that printed. The rights of women has been most completely presented for the past week or more. We all believe in woman's rights and the power of her influence, not only in the home, but in all the avenues in life, where the womanly character influences the lives of men. The opening of the paths that bring woman into prominence in all the political, religious, business or social life has been broadened into all fields of that which we as Spiritualists hail with delight. It was one of the first moves in Spiritualism to enthrone woman upon the pedestal of honor or fame on an equality with her brother man.

The pioneers in Spiritualism over half a century ago urged the better birth right of the child. From the Spiritualist rostrum first came the voice demanding the rights of woman, the right to control her person at all times and upon all occasions, radical these thots seemed to be then, but they hewed their way thru the forests of ignorance, superstition and bigotry, and paved the way for the advancement of such representative women as Miss Marie C. Brehm and Mrs. Helen M. Gougar who represented the W. C. T. U. upon the Spiritualists platform of Lily Dale.

Spiritualism is, and has ever been in the fore-front of every reform, it bring the foundation of the science of life as it relates to man in all social and economic relations on earth. It demonstrates and proves the continuity of this expression of life into a spiritual and higher unfoldment. Yet not a word of commendation for the work and obliquity of the earnest pioneers of Spiritualism, nor the liberal platform of Lily Dale to which these representative women have been invited to speak. Yet we are glad they came as their brilliant minds and earnest souls must have caught a glimpse of a broader and fuller view of life's unfolding processes, and in their eloquent manner extend the influences broadcast into new and undeveloped fields of that, which leads to a broader humanity. We hope so and are content.

J. CLEGG WRIGHT.

The scientific class lectures of J. Clegg Wright leads his class into the realm of the unseen causes, with all the force that the mortal mind of man can conceive or understand. His language plain, but forceful and earnest, at times with great eloquence, than with the loving pathos of a mother to her own children, carrying the conviction to the minds of his hearers of the truth of the thots expressed.

DR. W. M. LOCKWOOD.

To this class work then comes that peerless philosopher and man, Dr. W. M. Lockwood, who takes up the word pictures of Wright and demonstrates the forces in nature with his Crookes tubes, magnetic bars and numerous electrical and dynamic mechanisms, showing the power and potency of these universal forces. He demonstrates the power of the selective forces that build from the cosmic atoms (whatever they may be) into protoplasm, on and on up to plant, insect, animal, man, mortal and immortal, worlds and systems of worlds, all coming into objective or visible form, by and thru the correlation of the dynamic and cosmic forces of the universe. These are so fully presented and scientifically explained that all who listen and think can catch a glimpse (if no more) of the most wonderful creative forces, which in all time have been as active as now and will ever be pressing forward toward a higher unfoldment of human consciousness.

Dr. Lockwood seeks to untrammel and free the minds of men from all bigotry and superstition and proves beyond question the fallacy of the story of world and man building as portrayed by Moses. To our mind the philosophy of Lockwood far exceeds in reason, logic and beauty that of Moses. Lockwood's Genesis of creation, far exceeds it in sublimity of thot and reason, judging from the constant increasing interest in his very

interesting and instructive lectures. The Exodus of the people held in bondage of past superstitions in numbers will far exceed that of Moses in leading the children of Israel from the bondage of the Egyptians. Lockwood's creative history will never record turning canes into snakes, nor will it record an edict that all male children born to the tribes in ignorance and superstition shall be put to death, that he and his followers may have the female children for their future wives. Nor will he cause murrain to kill all the cattle of those who vilify and traduce him.

These stories are too foolish and absurd to allude to, but similar ones have been believed in for many centuries, and should be presented and compared with the teachings of our Lockwood (our modern Moses) in his electro and cosmic creative forces. He is liberating the children of the world from the bondage of bigotry and superstition thru and by education and knowledge of the creative forces in nature. All hail to Lockwood and may he live long to extend his good work.

In writing of the class work of Dr. Lockwood which has been one of the most important features of the season, so interesting and instructive to all, I must add a few words of commendation to the management of Lily Dale for the most excellent talent they have presented to the people from their rostrum. The latest and best thot from the most liberal minds from college, pulpit, extensive travelers, as well as the most advanced thinking Spiritualists, students and cultivated mediums.

Frank Caldwell with his 200 stereopticon views gave us a glimpse of the country 2000 miles beyond the Klondike and back. We saw pictures of the midnight sun and the ice bound fields of gold.

Prof. Samuel P. Leland in his lecture on world building, gave us a wonderful description of the thousands of suns and worlds. The old Mosaic account of creation fades away in the bright light of the knowledge of today. Again comes Wilson Fitch Ph. D., a very advanced thinker, speaker and writer for whom I predict a very remarkable future as he is yet a young man.

Then comes the only Frederick A. Wiggins of Unity Church Boston, Mass., whose lectures are among the finest, and his ballot tests the best from the Lily Dale platform. His tests will convince the most skeptical of the truth of conscious life beyond the grave and he should be heard and seen by all the world.

Then comes that brilliant thinker, Henry Frank of whom Dr. R. Heber Newton writes, "Go forward my brother, in your unique work in building an independent church. The new your work now appears, yet so well are you building character and conduct, its success must be assured in future time." No past history environs his mind and he hails all progress toward a more perfect life here; the blessings of the future to be attained by improving the present, "Glorious philosophy."

Then comes that unequalled Schubert quartette of Boston whose beautiful songs have captured the camp at Lily Dale. They are ladies of refinement and culture as well as finished artists in music. It is no wonder they drew a large following of admirers. The sweet melody of their voices will linger with us forever, and they will carry the blessings of their Western friends back to their homes as they go hence to sing to other appreciative audiences.

The portrayal of the thought of Longfellow in his word pictures of the lives of "Hiawatha," and "Evangeline" by the Rev. A. T. Kempton with his 500 stereopticon views, throwing upon canvas the living thought of Longfellow, was a wonderfully interesting study and should be seen by all interested in poetry, history and art.

Dr. E. B. Swift gave us two very wonderful and interesting lectures with his telescope and microscope. The smallest insect life, the finest plant fiber of different character from these on and up to worlds. One view of a photo by Bernard showing sixty thousand suns with their planets swinging around them. We learn by the use of the greatest telescopes of today our astronomers have lately discovered a sun four billion miles away from this earth, we are learning the infinity of what

was once thought to be a space is filled with millions of suns and worlds, what a wonderful period of time we live in, and the end is not yet. I find this article much too long and much left unsaid of the management, and especially should there pages written of the Lillies in their indefatigable work. Oscar A. Egerly, who has forged to the head as a trance lecturer as well as a psychic reader, Mrs. Annette Pettengill, a fine lecturer and psychic reader, Mrs. Eliza Stumpf, our little German lecturer and psychic, Mrs. Tyler Moulton, in psychic and astrological science, Miss Alice Ethel Bennett, teacher in physical culture, Miss Frances Carter, a finished artist in dramatic circles, Mr. and Mrs. Blaney, teachers of the dancing class, Mrs. Amelia Peterson superintendent of the Lyceum Work, with her assistant Mrs. Cadwallader, and others, Miss Bernice Baldwin, our pianist, Miss Lucy A. Green, the librarian, and among our most efficient workers are Mrs. Devreux, conductor of Forest Temple Meetings.

The Northwestern band of Meadville, Pa. has rendered the finest of music the entire season. It has enlivened the thousands of listeners upon the grounds, in the auditorium, and at the dances it has quickened the light fantastic to where joy reigned supreme. Of the ladies auxiliary consisting of Mrs. M. A. Carpenter is Pres., Mrs. M. E. Clark, Sec'y, Mrs. E. Aker, and their corps of assistants, so much could not be said of their efficient work, but time prevents.

Of the workers yet to come I trust there will be written a more comprehensive and better record of the noble workers consisting of Mrs. R. S. Lillie, Mrs. Cora L. V. Richmond, Lyman C. Howe, H. W. Richardson, Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds. The success of these eminent workers is assured.

Mrs. I. W. POPE.

The dance Monday evening September 3, will be held in the Auditorium, and the electric lights will be on. Everybody come.

## ANNUAL MEETING.

The adjourned annual meeting of the City of Light Assembly, and also a special meeting, was held in Liberty Hall, Friday, August 31, Mrs. Essie C. Humphrey, acting president, in the chair.

Business pertaining to the season's work, including reports of the president, and of the financial standing of the Assembly were presented and approved. These reports will be published next week. Matters of a general nature were discussed, and it was decided to change the name of the assembly from City of Light Assembly to LILY DALE ASSEMBLY.

The contract between H. A. Clark, representing the interests of Mrs. Pettengill, and the City of Light Assembly was read in order that all might know its exact construction, and was approved.

The election of officers resulted as follows: Mrs. Essie C. Humphrey, New York City, Dr. George B. Warne, Chicago, Harvey V. Richardson, East Aurora, N. Y., J. W. Stearns, Buffalo, R. W. Savage, Hamburg, N. Y., Lee Morse, Lily Dale, Mrs. Laura G. Fixer, Chicago.

The Board of directors met and organized with Mrs. Essie C. Humphrey, president, Harvey V. Richardson, vice president, Dr. Geo. B. Warne, treasurer, and Mrs. Laura G. Fixer, recording secretary. They also appointed committees into whose hands the arrangements of next year's session was placed, each committee to be held responsible for the proper carrying out of its respective work.

The program for the week was carried out practically as the program planned for, with the exception that the conferences were made double meetings for the purpose of fitting up plans for the future of Lily Dale.

Wednesday afternoon was devoted to a special meeting and nearly \$500 was raised.

Monday marked the close of the season of the Schubert Quartette. They are missed by all, as the harmony of their sweet music was an incentive to us to get to meeting on time and the rendered spiritualistic music that was appreciated by everybody.

(Continued on Page 7.)

Dark thoughts sometimes lead to dark deeds, but dark deeds always lead to a lowered vibration of the interior forces with compatible effects upon the illumination of the spirit—i. e., a dark mentality.

Envy is a mirror of distorted reflection.

People often imagine they have been misjudged because they attribute feelings in response to those which they are hiding.

Who can remain the same in defeat as in victory, in adversity as in prosperity—is individualized.

## Spiritualist Badges

## The Sunflower Jewelry.

## READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50

5c. Each.  
50c. per doz.  
\$3 per 100.

CELLULOID PIN.



MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired.

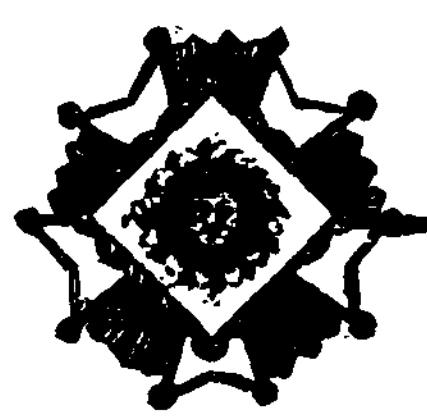
Price, \$5.00



MALTESE WATCH CHARM.

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

Price, \$5.00



SUNFLOWER BROOCH.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.

Price, \$4.00

FOR SALE BY

The Sunflower Publishing Co.,

Lily Dale, N. Y.

## 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.







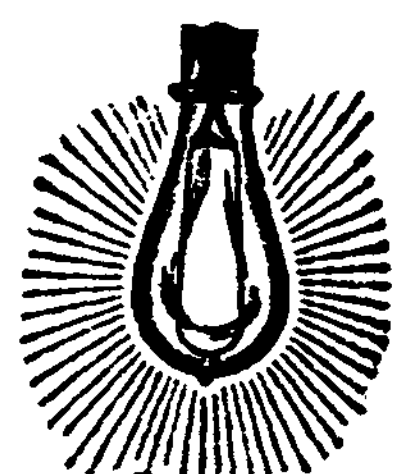








## LIGHT FROM EVERYWHERE

EAST  
WESTNORTH  
SOUTH

This department is conducted to enable Spiritualists to keep in touch with each other. Send us notices of your engagements, reports of your meetings, entertainments, what you have, your electronic reports, or anything else you wish to share with your friends. We will be glad to do so.

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

Make your letters short and to the point. We will adjust them to the space we have to use. A weekly notice of your meetings written on a postal card would be most desirable.

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## QUEEN CITY PARK.

The week ending August 26th, was filled with good things, as has been the case with every week. Mrs. Carrie S. Thomas gave an address, followed by spirit messages. Tuesday afternoon, which was very satisfactory. Her personality and manner on the platform cannot fail to increase the favorable impression created by her words. Wednesday evening, Mrs. Resegue gave a psychometric reading—needless to say it was enjoyed and appreciated by the audience. Thursday evening, Rev. J. J. Lewis gave his stereopticon lecture in the pavilion. Friday, Mrs. Effie Chapman returned from Temple Heights, Maine, holding service that afternoon. Saturday afternoon, the ladies' aid society held their fair in the pavilion. It was well attended and, altho the exact receipts are not known to the writer at present, it is certain the event was a success. The fair was continued during the evening, when there was singing and a brief comic scene acted, followed by the auctioning off of such articles as were not previously sold. Mr. Lucius Colburn actively assisted in canvassing for articles to be drawn as prizes, and might well be elected an honorary member of the aid society.

Monday, August 27th, Mrs. M. A. Clark of Syracuse arrives and delivers an afternoon address and messages. She will take the place of Mrs. Thomas during the last week of campmeeting, as Mrs. Thomas leaves for home. Sunday August 26th the forenoon address was given by A. F. Hubbard; that of the afternoon by Mrs. Resegue, who was followed by Mrs. Thomas with messages. Sunday evening, Rev. J. J. Lewis gave the last of his course of lectures on "The Passion Play," illustrated with stereopticon views.

During the closing week the addresses and messages will be given by Mrs. Effie Chapman, Mrs. Clark, and Mrs. Resegue—the latter giving the final one. It is not fair to single out some of the workers as more praise-worthy than others, for all have done nobly, but surely no one will object to honorable mention of Mrs. Crossett and Mrs. Chapman as leaders in the association work. All the mediums and speakers have done a good work throughout the season. The music for the meetings is furnished by Mrs. Lula Allen of Randolph, Vt. and Mrs. Minnie Wood, of Springfield, Mass., assisted by others and is as good as could be wished. As always in camps, there are many transients too numerous to mention individually. Mrs. A. F. Hubbard and Mrs. I. W. Hatch have been called home by illness in their families. Mr. and Mrs. Arthur Clarkson and daughter left camp last week to spend a few days at Lake Pleasant before returning to Montreal.

## DISCIPLINE.

MRS. FRANCES F. SPANGLER.

O'er life's dreary high-road I passed  
on my way,  
Beside it fair, sweet flowers grew,  
I would joyfully pluck them but  
Duty said "Nay;  
Keep straight in the path-way  
and true."

The hours were so lonely, the bird's  
song so sweet,  
I would list to the music awhile,  
But Duty said "Forward! the way  
to complete,  
No song may thy pathway be-  
guile."

My feet were so weary e're the long  
day was o'er,  
I would rest in the cool leafy  
shade,  
But Duty said "Onward, the goal  
lies before,"  
"Nor rest thee in forest or  
glade."

So, wearily forward did Duty lean  
on,  
Uncheered by sweet bird-song or  
flower.  
No rest by the wayside, no drink  
at the spring,  
No dreaming in glade or in bower.

But ever the steep dusty road up  
the hill,  
Stern Duty still pointed the way.  
But the long journey gave me both  
courage and skill,  
And my soul has grown strong in  
the fray.

The missing-link to spirituality  
may be found in self-knowledge.

## ADDITIONAL LILY DALE NE' S.

Continued from page 3

It also closed the engagement of Oscar A. Edgerly. The class work of Dr. Lockwood closed Monday and Tuesday Mrs. Cora L. V. Richmond took up the work for the balance of the season. Mrs. Richmond, Mrs. Lillie, being the speakers for the closing week, interspersed by New York State Day and Pioneer Day with H. W. Richardson, Carrie E. S. Twing, Tillie U. Reynolds, Lyman G. Howe, and others as syncretism speakers, while Sunday evening was devoted to the annual "Love Feast." There we forgot all the differences and engaged in a friendly rivalry of views of different subjects, patting each other on the back, saying we were all good fellows, and parted for the season in hearty good-will.

The Lily Dale Fire Department is in receipt of the new hose cart presented to us by Mrs. M. B. Brookins. It is a neat car, two wheels made of steel tubing, with high wide running gear, and carries 500 feet of our hose. Everybody is delighted with it, and duly appreciative of Mrs. Brookins liberal-ity.

The sofa pillow that was made by Mrs. D. Pierce, was sold for the benefit of the fire company, also, bringing \$5. The lucky recipient was Mrs. Lois Moulton Jones, daughter of Hon. L. V. Moulton, of Grand Rapids, Mich.

## Ninth Annual Convention of the Minnesota State Spiritualists Association.

The Ninth Annual Convention of the Minnesota State Spiritualists Association will be held in the First Unitarian Church, Eighth street and Main Place, Minneapolis, Minn. September 7-8-9-1906.

August reception and entertainment to delegates and visitors will be held Thursday evening Sept. 6th at the above named church.

All are cordially invited. The following excellent talent has been engaged for the Convention. Mrs. Laura G. Fiken, Miss Elizabeth Harlow, Mr. Will J. Erwood, Messrs. bearing, Mrs. Emma Sauer, Mrs. Frances Wheeler, Mrs. Paul Barker, Mrs. Emma Pease, Mrs. Ann Carrott and others.

It is the aim of the officers of the Association to make the Ninth Convention the best ever held.

Business sessions during the day. Evening meetings will be devoted to lectures, spirit messages, music and song.

Special Minnesota State Fair railroad rates on all roads.

The Secretary 904 Hastig Ave. St. Paul, will mail Program to any one sending their names and address on a postal card.

Come and bring your friends and help make this convention a success.

JOHN S. MAXWELL, President.

FRANK E. IRVING, Secretary.

## California State Association.

The eleventh annual convention of the California State Spiritualist Association will be held at 142 So. Main street, Los Angeles, Burbank Hall, on September 7, 8 and 9th. Much interest is manifested throughout the state, and delegates are coming from all societies. A gain of 25 good societies is the year's report, and many more in embryo, a total of 25 in good standing at present report.

Some of California's best talent is expected, and the various committees are hard at work making arrangements. Entertainment will be furnished, delegates from a distance.

Mrs. M. E. G. Howe,  
Secretary C. S. A.

## The Mountains.

I see the mountains stand  
like wonderful and grand  
Looking out across the land  
When the golden light was falling  
I heard a low voice calling:  
"Come up higher, come up higher,  
From the lowland and the mire,  
From the mist of earth and sea,  
From the vain pursuit of self  
From the attitude of self  
Come up higher, come up higher—  
Think not that we are cold  
Though eternal snows have crowned  
Us with our breast of snow  
Though mountains sing in a flow,  
And the hungry far is.

—James G. Clark.

## Suggestion is not New.

Psalm 2.—Should you be exposed to danger in a storm at sea and your life threatened, then recite this Psalm without delay and with becoming reverence, and think respectfully of the holiest name contained therein, namely, Schaddai (which means Mighty God,) then immediately utter the prayer beginning thereto, after which write everything together on a fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into the foaming waves, and you will see marvelous wonders, for the waves will instantly cease their roaring, and the storm will be lulled.

The prayer is as follows: "Let it be, Oh, Schaddai! (Almighty God.) Thy holy will that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, Oh All-merciful Father, to the place of our destination in safety and in good health, for only with Thee is power and might. Thou alone canst help, and Thou wilt surely help to the honor and glory of Thy name. Amen! Selah!" Translation from the Kabala.

## Passed to Spirit Life.

Miss Livonia Brown of Welling-ton, O., July 23, 1906. Miss Brown's was a beautiful life and character, faithful and devoted to her friends and her daily duties. Truly none knew her but to love her. A firm believer in the spiritual philosophy of life. Though a great sufferer she bore it all with patience and sublime fortitude. Her daily sorrow at going being that she must leave behind her devoted brother-in-law, who attended her in her last hours with words of cheer and comfort. She has spent three or four seasons at Lily Dale, where she made many friends by her sincerity of character. The large majority of her father's family were waiting to receive her beyond the border, and she passed over fully knowing that there is no death. What seems so is transition.

Jas. E. Howey.

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A. F. MELCHERS  
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage.  
HENRY P. ARCHER,  
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Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructive Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.60.



