

THE SUNFLOWER

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

Volume 17.

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Number 282

INVOCATION.

We lift our Souls to the Source of Light
To the fount of all truth supreme,
To the infinite good which brings day and night
Which yields us the ocean and stream,
We trace out the workings of God's mighty power
In all nature, in each varied dress,
But most of all trace we the infinite love
In the soul which doth wisdom possess.
We acknowledge the power of the infinite good
In the tempests which sweep o'er life's sea
As well as in zephyrs which sweep o'er the plain,
And in wild birds' glad minstrels.
We have faith that all darkness but screeneth the light,
That all sorrow will melt into joy,
That every perplexity will at the last
Prove part of the soul's good employ.
We pray that our natures will simply unfold
As the blossoms bloom forth 'neath the sun;
We pray that our lives may be guided aright
As planets in true courses run.
We pray to be guided by wisdom's own light
To behold and acknowledge the law
Which works through each atom in measurly space
And knoweth no change and no flaw,
We pray for all nations that all may unite
That all may in order agree.
That each land may prosper, that each may bring forth
What will set all the wide earth free.
We pray that all discord, all hatred and strife
May be conquered by love's mighty power,
That all be enlightened to overcome wrong,
That peace bloom on the earth like a flower.
We seek such communion in spiritual life
As will show us the work we should do
Make us faithful and upright in all life's concerns
While all to their standard prove true.
We ask not for riches, for fame or gold.
But for knowledge which driveth away
All fear for the future and what it can hold
We would look toward the beautiful day,
When the now and the here shall grow gloriously bright
With the beauty that only can glow
On the earth, when 'tis lighted by heavenly spheres
In which light every virtue will grow.
We give thanks for our blessings and pray so to use
These blessings for general good
That the truth through our work shall be made widely known
And all error be conquered by good.
May we all in our places in union agree
Rejoicing in each other's weal
Thus may enter our lives the beneficent light
Which sufficeth to guide and to heal.

THE SPIRIT WORLD.

Another View of this Interesting
Subject.

SAMUEL BLODGETT.

I have read what W. F. Peck has to say on this subject in the August 4 issue of the SUNFLOWER, and I do not come to his conclusion. It has always been a subject of conjecture, and I suppose it will continue to be. All that can be known with certainty is in a clairvoyant way, given for the belief, and how an acceptance of it would affect other facts in nature that we have to admit. If this ether substance is as hard as claimed planetary circulation would be impossible. Sun, moon, planet and star would be absolutely immovable except within the very limited boundaries of their own limited atmosphere. Neither gravity nor any other force would be needed to keep them absolutely stationary forever. Planets and suns could have no orbits, and the Newtonian theory would stand in a more absurd light than it does now. (The absurdity of Newton's philosophy is very apparent to me.)

One phase of the spirit world must be here. I believe the spirit world is everywhere that the material world is, and it is very likely it extends much further. I do not believe any who want to hang around the earth will lack for room. As far as my studies have gone spirits do not appear to need room, as we understand the term. The body needs as much room after the spirit has left as it did before. Innumerable spirits may be at a seance, and there appears to be plenty of room for as many more. We can illustrate the situation in some degree by phenomena that is common in life.

There is such a thing as sound. Sometimes it covers an immense space, but it does not seem to need room. It is called a vibration; it is difficult for me to believe that air can vibrate over a wide hundreds of miles in no time. You may fill a room with all the noise possible, but it does not interfere with one going into the room. Light and darkness, heat and emotion, desire and sensation, belong to the same class that matter has to make room for, and I cannot assert that disembodied spirits can be crowded.

Aud further; if spirits must have room the same as bodies, I fail to see how they could find it in a sub-

who can believe it ought to be able to believe any fable that the imagination can construct. The fish stories in the Bibles are babies compared to it. To accept it as true we must reject the idea of gravitation as a myth. Remove one millionth part of that supposed pressure and we should have an immensely greater disposition to fall from the earth than to stay on it, and the earth would burst into particles and scatter into space instantly. All our observations and all our sensations deny that there can be anything in it.

I am not inclined to dogmatically deny the possibility of anything that is not mathematically impossible; but this is as much so as that there are only one.

Scientists assume to tell the amount of pressure per square inch the atmosphere has upon the earth.

It is not unreasonable to presume there is a very little pressure, but it is so light that it is not apparent. What do they adduce as proof of the great pressure? Simply this, and nothing more. Remove the air from between material substances and they adhere. Place your hand on a hard, smooth surface flat down, and if the air is pumped out it will stick or adhere. The assumption is that it is because of atmospheric pressure, but it has never been proved; and the appearances are against the assumption. Try to hold your hand there by external pressure and note the result. To hold it there as firmly the weight would simply be crushing; but the weight of air on the hand does not seem to be held there by pressure, but by attractive adherence.

There are places of quicksand in the Missouri river that you can go on with bare feet, and by working the joints and muscles you will gradually settle into the wet sand, and when you get down some six inches you can no more pull out your feet than if they were encased in iron. The only way to extricate yourself is to remove the sand around them. The atmospheric pressure has not increased, and the weight of sand is but a mere trifle. What is the force that holds? I conclude that air is the medium thru which material substances can move freely upon each other. Remove that medium and they adhere. Not even oil can be a complete substitute.

"But of the abundance of the imagination judgment is perverted."

Equal Rights.

Reason sensitizes the flesh; love qualifies it. That is, one makes it perceptible to sensations or feelings foreign to its own; the other infuses it with health or strength without other aid than natural food. But adulterated by mental or moral impurities it deteriorates in either of these qualities.

Carnal reasoning destroys its per-

ceptivity and consequently its sub-
tler powers of generating or taking in thought vibrations; while self-
loving (implying either deceit or in-
justice) weakens it consistent with
reversal of the love-principle, which
is also the creative force or life-prin-
ciple of Nature.

Reasoning spiritually attunes the

flesh to the touch of all that in-
volves life or motion, and conveys it as an intelligent vibration to the brain.

Loving spiritually or unselfishly

infuses the flesh with health and

vigor and permits its primal influ-

ence—its force as a law—to act

freely in exercise of its rights, plea-

sures, desires and ambitions so far

as conditions and circumstances

as a permit.

Together they constitute the will;

and as this decides, reason or love

may in turn be permitted to act for

a spiritual or material effect, and

the owner becomes master of his

own destiny—such being Nature's

right, truth and duty in all points;

yet all can and do pursue the right

course in some degree, in some par-

ticulars and find this yields satis-

faction and happiness.

Our religion teaches higher un-

foldment, mental, moral, spiritual

growth; self-effort, self-culture, self-

respect; right doing, thinking, liv-

ing and right conceptions, aspira-

tions reaching toward the highest

and best attainments in life. We

will always find more to learn, more

to discover and room for improve-

ment. People of all grades and con-

ditions must practice religion to

fulfill the law of life which is growth

of spirit.

But few words are more compre-

hensive or of wider range than re-

ligion, and we are not confined to

dictionary, creed or Bible for its

definition or expression or applica-

tion. It is right living; devotion to

truth and duty; spiritual exalta-

tion; aspiration of the soul to the

higher good: The unfolding prin-

ciple of divine life.

It is a substance, an active prin-

ciple, innate in the human breast,

developed by the constant practice

of high and noble impulses, and

should control the acts of man's

life. It consists in a due exercise

of the noble talents descended from

the past; a doctrine for a higher

knowledge; a principle of right and

justice in man's thoughts and acts; a

living fountain sending up sweet

water of which every human being

may drink, be refreshed and bene-

fitted. It is a feeling closely re-

lated to every human heart, and

when obeyed will protect man from

corruption, crime and dishonesty;

will purify them and destroy habits

that are degrading.

Man is by nature a religious be-

ing, for every one has the germ

within himself or herself, spring-

ing spontaneously into life and ac-

tion. Pure religion was the high-

est knowledge known to the an-

cient; the true philosophy that un-

folds the sentiments and feeling of

the heart an element in the nature

and constitution of man that should

be carefully cultivated. Every

word spoken that comes from the

mind should be seasoned with pure,

untarnished religion and this will

give man faith in his fellowmen and

his surroundings.

Man has seen the stupendous

scheme of life surging around him.

He has in looking over the universe,

perceived signs and wonders that

have proved to his thinking mind

that there is purpose in existence,

a design, a wondrous manifestation

of order and law. He reaches out

to the unknown, to that which is

infinite and spiritual, feeling that if

he cannot know the whole he may

at least learn a part thru the de-

sire of his soul to comprehend.

Thus there have been awakened

within the human heart religious

impulses and motives. There al-

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pulse urging him to outward ex-

pression—something appealing to

his finer nature, calling him out to

a loftier life. From this seed germ

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peace and harmony, love and hap-

iness such as a knowledge of the

divine laws of harmony and love

can ever give.

As the race advances the spirit

throws off its old false ideas and

conceptions and takes up grander,

more liberal that for itself; so that

it feels more keenly the cramping

chains of superstition, error and

ignorance that have bound it down;

and by and by it will burst these

chains and fling them off, because

it must step out to broader fields of

freedom.

Spiritualism is religion. In appeal-

ing to the highest and finest sensa-

tion of humanity it calls out the best

aspirations of the soul; it calls to

man to look onward for something

more pure and holy than merely

material things can afford; it directs

us to the importance of a strictly

good and righteous life, curbing

the evil and wrong that are in the

world, and making the world a better

place for all to live in.

Arthur B. Miller

IS SPIRITUALISM

A RELIGION?

right, truth and duty in all points; yet all can and do pursue the right course in some degree, in some particulars and find this yields satisfaction and happiness.

Our religion teaches higher un-
foldment, mental, moral, spiritual
growth; self-effort, self-culture, self-
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and right conceptions, aspirations
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attainments in life. We will always find more to learn, more
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People of all grades and conditions
must practice religion to fulfill the law which is growth of spirit.

But few words are more comprehensive or of wider range than religion, and we are not confined to dictionary, creed or Bible for its definition or expression or application. It is right living; devotion to truth and duty; spiritual exaltation; aspiration of the soul to the higher good: The unfolding principle of divine life.

It is a substance, an active principle, innate in the human breast, developed by the constant practice of high and noble impulses, and should control the acts of man's life. It consists in a due exercise of the noble talents descended from the past; a doctrine for a higher knowledge; a principle of right and justice in man's thoughts and acts; a living fountain sending up sweet water of which every human being may drink, be refreshed and benefited. It is a feeling closely related to every human heart, and when obeyed will protect man from corruption, crime and dishonesty; will purify them and destroy habits that are degrading.

Man is by nature a religious being, for every one has the germ within himself or herself, springing spontaneously into life and action. Pure religion was the highest knowledge known to the ancients; the true philosophy that unfolds the sentiments and feeling of the heart an element in the nature and constitution of man that should be carefully cultivated. Every word spoken that comes from the mind should be seasoned with pure, untailed religion and this will give man faith in his fellowmen and his surroundings.

Man has seen the stupendous scheme of life surging around him. He has in looking over the universe, perceived signs and wonders that have proved to his thinking mind that there is purpose in existence, a design, a wondrous manifestation of order and law. He reaches out to the unknown, to that which is infinite and spiritual, feeling that if he cannot know the whole he may at least learn a part thru the desire of his soul to comprehend. Thus there have been awakened within the human heart religious impulses and motives. There always has been within man an impulse urging him to outward expression—something appealing to his finer nature, calling him out to a loftier life. From this seed germ will be unfolded aspirations for peace and harmony, love and happiness such as a knowledge of the divine laws of harmony and love can ever give.

As the race advances the spirit throws off its old false ideas and conceptions and takes up grander, more liberal that for itself; so that it feels more keenly the cramping chains of superstition, error and ignorance that have bound it down; and by and by it will burst these chains and fling them off, because it must step out to broader fields of freedom.

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Continued on page 8



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THE PAPAL BIBLICAL COMMISSION.

Again a marvelous commission has reported. This time it is a commission appointed by Pope Pius shortly after his accession to the papal dignity, to learn if Moses wrote the books of the Pentateuch, and if he did, were they inspired.

Humanity may now rest easy. Moses wrote the books known by his name, but it is just barely possible that he "used some traditions, history, etc., which he was divinely inspired to use" to complete his account. Also that in the long ages that have elapsed since the Pentateuch was written, "additions have been made that have been added by inspired authors or by copyists, or as glossaries or explanations."

These items leave a wide loophole for explainer. Suppose a Paine or a Voltaire or Ingersoll, or a Hull has been the one to add a glossary, it would have made an entirely different meaning to it. Had Moses Hull added that glossary, he would have made out that Jehovah (Yahweh) was not a god at all, but merely the spirit or presiding influences over the hills or high places who manifested himself. Had John Maddock written that glossary, he would have eliminated the "Lord God" idea entirely and he would have had a "Thus saith Great Dynamis." Had Paine written it, he would have done away with the plurality of gods and we would have had "One god, and no more," and in place of the Pentateuchal doctrine of death and destruction, we would have "hoped for happiness after this life." Voltaire would have looked at it from his rational point of view, and many Free-thinkers of today would make it still different, while Dante would have seen more horrors, John Bunyan would have had a different kind of "Pilgrim's Progress," and Luther might not have been able to consistently protest against the Catholic indulgences. Calvin might have been too busy to advocate "Infant Damnation." Bruno might not have had to suffer at the stake.

Would the "Holy Inquisition" have been possible had not these perverted explanations prevailed? Without them would the Crusades have been possible? What was more inconsistent than the "Children's Crusade?" Imagine the fanaticism that would permit many thousands of children to start out on a mission to subdue the "desecrators of the Holy Land!" Thousands never were heard of again—as might have been expected.

But Moses wrote the books of the Pentateuch—please remember that! He wrote about the "City of Dan," that was "called Laish" until Moses had been deader than an Egyptian mummy many years. He wrote about his own death and burial.

A poet wrote:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
But no man built that sepulchre,
And no man made it there—
But the Angel of God upturned
the sod,
And laid the dead man there."

If an "Angel of God" could bury Moses, why not bury some of

the other people? When Jesus wanted the man for his disciple and he said, "Suffer me first to go and bury my father," instead of saying, "Let the dead bury their dead," why did he not call up some of that "Myriad of angels" and have the job done properly?

But perhaps we had better stop. If we keep on it may require another commission to answer some of these obtuse questions we might ask. If we had the "pull" that Pius is supposed to have, we would locate that "lonely grave" and put it on exhibition at so much per what a bonanza it would be. Standard oil, Amalgamated steel, even the presidency of a Life Insurance company would be a beggar's portion compared to it. If Pius does not take it up (of course he has the prior right) how would it be for us to organize the "Moses Grave Exploration Company, Unlimited," to give the matter proper attention? In the meantime, Pius and his followers are giving full sway to their commission and are raking in the shekels for masses and prayers at so much per, to get the souls out of Purgatory. Truly Puck has wisely spoken: "What fools these mortals be!"

AN EDITORIAL FROM OUR FORMER ASSOCIATE EDITOR.

An editorial in SUNFLOWER of August 11, on subject of "Question Answered," says "one of the potent reasons for empty pews is the fact that Spiritualists are continually harping on the faults in our ranks."

Bad policy, it must be admitted. But while Christians are willing to overlook the faults of their brethren on business principles, Spiritualists are yet too new in the field of spiritual unfoldment to make policy an antecedent to principle.

Empty pews are a silent and often very eloquent form of resentment.

Against what? Wrongs? No, they can be readily enough eliminated. It is rather against personal inconsistencies, egotism and conceit—tho, perhaps, all innocently committed. But innocence is a form of ignorance that sometimes invites ridicule; and a cultured class of people as the large majority of Spiritualists are, rather combat direct opposition than ridicule.

Truth is their weapon against opposition, but truth, sad to relate, is often too, the weapon of those who ridicule.

When we see a teacher of spiritual truth sublimely criticizing others while committing the same error in his philosophising, we mark an inconsistency what one article of faith puts up against another in the system behind us—the ranks we have left on account of its inconsistencies.

Egotism or conceit, innocently applied, may be the cause, but it is also a cause for resentment by an intelligent people.

Within this cause is also embodied so-called spirit messages, which exemplify a greater innocence of the spirit world than the average Spiritualists possess. Newspapers must be held responsible for those expositions. Whether due to the publisher's innocence of the subject matter or their lack of time to peruse them before publishing, must be inferred. When outsiders tell us the spirit world states "nothing new," we find it difficult to meet their arguments.

And most especially aggravating to intelligent Spiritualists are some of the poetical congections imposed upon them—not to mention the ridiculously extended ones that take away ones breath in the endeavor to find merit in them. To the latter we frequently see the word "Inspirational" appended. That generally settles it, and we feel an uncontrollable blush of shame arising within, which makes us entirely vanquished.

There are a few similars to find fault with, but they are too well-known to need repetition, and Spiritualism as a cause in the present, may be often pitied. It certainly needs regenerating, either by a revolution thru its intelligent impulse or a revolution in mediumship.

A. F. MELCHERS.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be the best—George Eliot.

THOUGHTS.

BY MRS. E. R. DOWNER.

"In your patience possess ye your souls."

Truly, a whole sermon in a few words. It means—if you are patient you will retain your power, and if we retain our power, we will attract to us the Good we desire, it can not be otherwise. I believe our mental power can be so cultivated and developed as to enable us to attract whatever we desire.

It requires great effort and concentration—steadfastness of purpose—but it is sure, if we are true, concentration is the greater means of progress and growth and of massing force, success and power. Power is of the Spirit, therefore the stronger we center our thoughts in our own Spirit, the more we recognize the Universal Spirit. The noon-day hour for concentration is a good practice for drawing the forces of perfect harmony to the center of Being.

Our aspiration and devotion should infuse the body with Peace, Harmony and Repose, steadily affirm that we are thinking these attributes into our Being—and our body and environment will surely respond, if we concentrate with an even thought and purpose. We should relax and wait.

Be still—do not antagonize this stillness by feeling haste or worry, be very patient—calm and trusting, hold in mind that which is most desired—be willing to serve, or to wait thus concentration will lead us to know and realize that the "Wholeness of the Law is our Inheritance,"—that we may draw direct from the fountain within. "So may the sunshine enter in, to banish fear and pain and sin, and make life full of truth and rest—and all our ways and days be blest."

To affirm, is to hold a thought repetition, so as to draw into manifestation the object of the thought held;—the thought may be a truthful thought or an error thought—whatever it may be, it attracts of its kind, to enrich or impoverish the mind—so we should carefully guard our thinking, for we reap the kind that we sow.

"Everyone is sowing—Both by word and deed,
All mankind are growing. Either wheat or weed.
Even as the sowing—Shall the harvest be.
Words and deeds are growing—For Eternity,
Ye that would be bringing, Sheaves of golden grain,
Mind what ye are flinging—Both from heart and brain."

We constantly come in contact with persons and things—visible and invisible which produce in us emotion, for good or ill, this is suggestion—and suggestion causes us to think and act—whether we are conscious or not of the fact—So it is well to be awake and know—what force is impelling us to action.

It is difficult to understand the law of victory over environment, and put it to practical use," we should put ourselves in harmony with environment, and we will be strengthened and have nothing to fear. He who fears—gets hurt—He who grasps boldly the invisible—gets strong.

All have talent of some order. When we find it, there may also be found a way to use it, to our advantage. When we fail to recognize these gifts—this wholeness of the Law—we miss our inheritance here and pass on through pain and sorrow.

"He who knows the truth and keeps it, keeps what not to him belongs,

But performs a selfish action—And his fellow mortal wrongs."

Be thou, then like the great Apostle,

Like heroic Paul—

When a great thought seeks expression—Speak it boldly—Speak it all.

Always on the Watch

Children have ears like the very spies of nature itself—eyes that penetrate all subterfuge and pretense. It is good to set before them the loftiest ideals that have lived in human reality, but the best ideal of all has to be portrayed by parents in the realities of home life at home. When you are not watching and the children are—that is when the lessons are learned for life.

An ad in the SUNFLOWER brings good returns.

Kindness Which Cost Little

Helpfulness is not always costly.

A cheery "good morning, a direction plainly given, an air of interest in another's pleasures or

heart and make it joyful. Do not have your thoughts so full of sacrificing that you overlook the chance to do kindnesses which cost little.

Give according to your means, or troubles, may be all that is necessary to lift the load from another's to your giving.—John Hall.

Spiritualist Badge

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 the golden leaves around. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of the pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The white is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

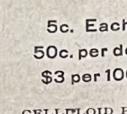
As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



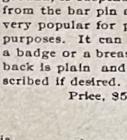
LAPEL BUTTON, \$1.50



CELLULOID PIN, \$3 per 100.



MALTESE PENDANT.



SUNFLOWER BROOCH.



MALTESE WATCH CHARM.

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

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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.

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LILY DALE NEWS.

Notice of Meeting of The City of Light Assembly.

A special meeting of the Stockholders of the City of Light Assembly will be held in Library Hall, on the Assembly Grounds, Lily Dale, N. Y., at 10 a. m., Friday, August 31st, 1906, for the election of officers, consideration of the advisability of amending our certificate of incorporation and the transaction of such other business as may come before the meeting.

ALEX CAIRD, Secretary.

Aug. 25—Sep. 1.

NOTES.

Each week grows in interest and attendance. This is "Woman's Week," and naturally they have full sway. They make a lively week of it, too.

Sunday ushered in Mrs. Helen P. Ressegue, who is a new star in our firmament, altho well known to the Spiritualists of the U. S. and especially of New England. Her lectures of Sunday and Tuesday were to a full Auditorium, and were replete with good things. Her delivery is good and her voice is such as to carry to every part of the Auditorium clearly so that all can hear every word.

Dr. Lockwood's lectures continue in the Auditorium each morning and attract a goodly audience. The coming week he will deliver a series of lectures on the Scientific Truth of Spirit Photography and Materialization to which he invites the attention of the thinkers on the grounds. As these lectures are illustrated by practical experiments showing how nature acts in her cosmic processes, they are very instructive and merit the attention of everybody.

Miss. Marie C. Brehm was the speaker for Woman's Day. She is Associate Superintendent of the Franchise Department of the National W. C. T. U. and her address was replete with ideas of woman's standing, position and mission in the world.

Helen C. Gougar gave her introductory lecture on Thursday, "The Story of New Zealand has been the center of the eyes of the world for some time. This story was told in an interesting manner, and while many of us may think that "Distance lends enchantment to the view," there is still much for us to learn from the experiments made at this experimental station. In the afternoon Miss Brehm again discoursed on the "Little Swiss Republic," while the evening was devoted to Dr. Swift's stereopticon in which he gave a number of interesting views of the world's greatest paintings.

Friday was devoted to the Children's Lyceum in the morning and Mrs. Gougar's lecture in the afternoon. There are two sides to the Municipal Ownership question, but she presented her side with great ability, and caused a great deal of comment.

Dr. W. O. Knowles was introduced to the audience as message bearer for the first time this day. He gave a number of very satisfactory tests of spirit presence and met with a hearty reception. He gives tests nearly every day until the close of the season.

Saturday was Temperance Day. The morning session was devoted to short remarks by our visitors, and in the afternoon was Miss Brehm's address "The World's Outlook." During the day the discussions ran to the improper use of not only alcoholic liquors, but of intemperance in all ways.

Sunday was devoted to Mrs. Helen M. Gougar in the morning and Miss Brehm in the afternoon, while the Ladies Schubert Quartette gave a musical recital in the evening.

WOMAN'S DAY.

Woman's Day at Lily Dale was ushered in by crowds from both North and South and people from the surrounding country found their way to this most beautiful spot.

The day was lovely, the little lake serene and lovely with its sun-kissed ripples and the tiny waves, the wind toned to a gentle zephyr, made music among the trees and all nature seemed smiling a benediction on this most beautiful spot.

All day something of interest filled the passing hours. First Forest Temple, where gather men and women, bright of intellect and broad of thought. Visitors there may always find something uplifting and ennobling, grand and beautiful sentiments and an interchange of thought that can but be beneficial to all seekers after truth.

At 10:30 after most inspiring music by the band and a delightful selection from the Schubert Quartette, the speakers of the day were introduced, Mrs. Kingsley Carpenter of Jamestown, N. Y. making the opening address and in her most pleasing style gave to woman the tribute due her as a factor in the affairs of State, on the platform and in the home. Mrs. Carpenter was followed by Mrs. Laura G. Fixen, in a most masterly address on the rights of woman and their proper place in matters pertaining to the welfare of the American people. Miss Alice Bennett gave a short, but very interesting talk on physical culture, followed by eloquent and gifted woman Mrs. Helen M. Gougar with words of courage and good cheer.

At 2:30, after fine selections by both band and quartette, Miss Marie Brehm, president of the Illinois W. C. T. U., the speaker of the afternoon, paid her tribute to women in her pleasing manner.

In the evening merry feet kept time to inspiring music from the band and the dance went merrily on until all too soon home sweet home rang out on the evening air. "Woman's Day" was done, but must ever remain a pleasant memory, the banner day for Lily Dale for 1906.

A movement is on foot to raise money to buy the interest of Mrs. A. L. Pettengill in the Association and two meetings have been held in the interests of the plan. Mrs. Pettengill has not been in good health for the past two years, and it is considered best that she does not have the care of this place on her hands, and in the furtherance of this move, negotiations have been conducted between Messrs. Everett and Clark, her sons-in-law, and the people, tending towards a sale of her stock and other obligations held by her.

The first meeting was called for Friday, August 10th at Library Hall, but was so largely attended and the weather so warm that it was adjourned to the Auditorium the next afternoon. An informal discussion was the order, and a committee consisting of Dr. Warne, Mrs. D. W. Henderson, Mr. Joseph Slater, Dr. Caird and W. H. Bach was appointed to consider the plans and report at a meeting to be held Monday afternoon. This committee reported that under the conditions it was advisable to purchase the Pettengill interests if possible, and advised a popular subscription for stock in the Assembly to raise the money.

The indebtedness of the Association to the Pettengill interests is about as follows: Notes and interest held by Mrs. Pettengill, \$8,300 Stock, par value, about \$10,000 Bonds, held by Mr. Everett, \$8,000 and some accrued interest. We understand that the notes and stock can be purchased for about \$10,000 and there should be little trouble to raise that amount by a popular subscription. At the meeting held Monday afternoon about \$1400 was subscribed and it is hoped that the balance can be provided for within the next two weeks when the annual election of officers will be held.

If you are interested in Lily Dale and its perpetuation as a Spiritualist camp ground, write at once to Dr. Alex. Caird, Secretary of the City of Light Assembly, tell him how much stock you will take, and do it now.

The annual meeting of the Lily Dale Fire Department was held at the Sunflower Office Tuesday evening, August 14th. Business of a general nature was attended to, but detailed reports were not given, they being laid over till the next regular meeting.

The report showed about \$135 in the treasury, with all bills paid. It was decided to buy a two wheeled hose cart, capable of holding from 400 to 500 feet of hose, and the order was sent to the American-LaFrance Fire Engine Co., Elmira, N. Y., and it is expected in a short time. The money for this purpose was donated by Mrs. M. B. Brookins of Chicago, as a slight token of her appreciation of the

work of the Department made to save her house during the fire in July. The election of officers was postponed until the Second Tuesday in September, when the Charter Membership registration will be closed and we will be in complete running order. The Board of Directors was instructed to purchase two intermediate connections to connect the Fire Department hose to the Association fire plugs, there now being but one, only enabling us to use two streams of water. Any donations to this fund to provide Lily Dale with adequate fire protection will be thankfully received.

An "Ohio Social" was held at Mrs. Lamon's cottage on South street Monday evening last, at which a very enjoyable time was had. A "Chicago Social" is being arranged for which will also include a psychic entertainment.

A reception was tendered Miss Marie C. Brehm and Mrs. Helen M. Gougar, at the Auditorium, Friday evening which proved to be a very enjoyable affair. The exercises opened with a selection by the Ladies Schubert Quartette, following which Mrs. Laura G. Fixen, presented the different speakers of the evening consisting of Dr. Warne, who, in the absence of Mrs. Humphrey, represented the Assembly. He prefaced his remarks by stating that on Woman's Day, at the expressed wish of the people assembled, a telegram had been sent to Mrs. A. L. Pettengill, expressive of good-will, and that the "Woman's Day" audience overflowed the Auditorium.

He then read her reply, expressing her love for Lily Dale, and pleasure that there was so good an attendance. This was received with a hearty round of applause.

Dr. Warne then welcomed the guests of the evening on behalf of the Board of Directors, Mrs. M. E. Carpenter in behalf of the Woman's Auxiliary, Mrs. D. W. Henderson in behalf of the Cottagers, after which Miss Alice E. Bennett gave a humorous recitation, "How an Old Maid changed her mind," followed by a solo by Miss Brehm. W. H. Bach responded to "The Press; the Moulders of Public Opinion," Miss Frances Ensign, Organizer for the National W. C. T. U. and state secretary for Ohio, gave a very interesting talk. She was followed by Mrs. Gougar and Miss Brehm, and another selection by the Schuberts closed the formal program. Then an informal reception was given, the reception committees being Mrs. Annette J. Pettengill and John T. Lillie, guards of honor, Mrs. Minnie McKeever, Mrs. Maggie Turner and Mrs. Amelia Peterson, committee on introductions.

Mrs. J. Chapin Bristol of Allegheny, Pa., has bought Mrs. Swift's cottage on Third street.

Be Loving and Cheery

Like the song of the lark in the first days of spring
Is the word from your heart, with
love in its ring.
Like the scent of a rose in the sweet
month of June
Is your cheer-giving thought put in
words opportune.
Like a cup of cold water, clear,
sparkling and fresh,
Are your words of good cheer or of
comfort and rest.
The world is weary,
Be loving and cheery.
Send forth the good words that will
Strengthen and bless.

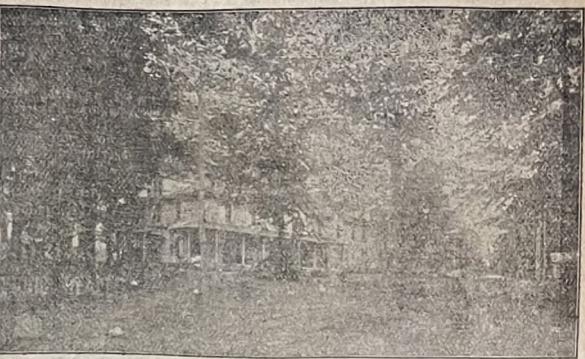
HELEN VAN-ANDERSON.

Excursions Every Sunday Lake Shore R.R. agent, Dunkirk 42 cents. Fredonia 32 cents.

The new Sunday train service inaugurated over the D. A. V. & P. affords every opportunity for Sunday excursions to points covered by over the D. A. V. & P. R. R., July such service at a very small cost; 19th. Tickets at very low rates. rates being extremely low and the Ask agents for particulars or see time of trains afford very convenient service. For particulars see hand bills. 275-276.

The SUNFLOWER, \$1.00 per year.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

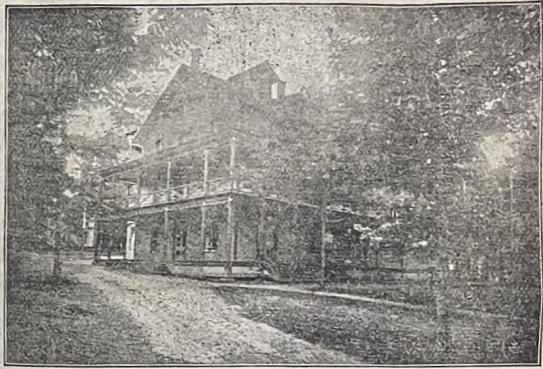
Write for illustrated booklet.

Rates \$2.00 to \$2.50 per day. Special rates by the week.

F. E. EUSTAPHIEVE, Manager,

Lily Dale, N. Y.

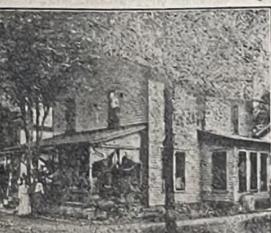
THE MAPLEWOOD.



The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. Special attention will be given to serving delicious home cooking. Table supplied with fresh fruits and vegetables by the farmers, daily.

For rates, reservation of rooms, and other information, address,
DAYTON & HALL, Proprietors.
S. J. RICHARDSON, Manager.



YOU MAKE NO MISTAKE
if you go to the
Jackson Cottage
FOR YOUR MEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied.

Plates at the kitchen door, 5 cents and up, as usual.

Thankful for past favors, we are ready to again give everybody a cordial welcome.

Send stamp for program and particulars.

The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

J. H. CHAMPLIN, Prop.

Near the Auditorium.

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room.

RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



METAPHYSICAL.

Conducted by EVIE P. BACH.

ASSERTION

I will be—what I will to be;
You may say to me "Yea" or
"Nay";

You may offer me praise or blame,
But I shall not stop nor stay;
Till the light goes out of the sun,
Till the salt goes out of the sea,
And the savor out of the salt—
I will be—what I will to be.

I will be—what I will to be;
You may mete me praise or blame;
If I may not fly—I will climb,
And the net result is the same!
Till the light goes out of the sun,
Till the salt goes out of the sea,
And the savor out of the salt—
I will be—what I will to be!

I will be—what I will to be;
You may bid me kneel and serve;
I will keep my course in the strife,
And I will not halt nor swerve,
Till the light goes out of the sun,
Till the salt goes out of the sea,
And the savor out of the salt—
I will be—what I will to be!

I will be—what I will to be;
I will be it here and now;
Ye shall not vex me with "when"
And ye shall not bid me "how";
Till the light goes out of the sun,
Till the salt goes out of the sea,
And the savor out of the salt—
I will be—what I will to be!

I will be—what I will to be;
You may envy and frown and
grudge;
But the law forbids you to slay,
And the world forbids you to judge;
Therefore, till the sun is dead,
And the salt goes out of the sea,
And the savor out of the salt—
I will be—what I will to be!

ARTHUR H. GOODNAUGHT.
—Boston Idea.

THE CONQUEST OF SELF.

BY ELIZABETH TOWNE.

Every human being attracts the
thots that mate with his thots,
whether such thots are definitely directed toward him or not.

The fault or the success is altogether in the quality of thot which you generate, not in any lack of right thot to draw upon. Your depressed, unhealthy, doubting thots attract their kind, and together they increase and multiply and replenish your aura and body. To displace them you must generate enough of the right sort of thot to make your mind and body attractive to pleasant ones.

I should say that one trouble in your case, if you are not satisfied with your progress, is this: For years you have invited a certain kind of mental settlers to make themselves a home within you. Now you don't want these settlers, and you begin to generate a new kind. You devote a very small fraction of every day to generating desirable thots; the rest of the time is given over to the old thots. And because the new thots you generate in a few weeks or months are not yet able to make conquest of mind and aura which have for years been possessed by the old savages, you are discouraged!

The sturdy Puritans kept pegging away until they increased and multiplied and subdued the savages; but you would give it up and sail back home—if you could find a ship to take you.

Within you history is repeating itself. What is happening among the people of the earth in all ages is happening among the thot people of the individual. You are discouraged because it takes time and effort to make history or to repeat it.

And this brings me to the chief cause of all slow progress, the only cause of any discouragement—lack of faith. Because you look always at your feelings and the outward appearances you are faint hearted and your efforts lack power.

Where do you suppose America would be now if the Puritans had seen nothing but woods and savages? Why, they were so entranced with the farms and cities they saw by faith that the woods and savages were as nothing. So, when you are entranced with the things you observe by faith, you see thru physical conditions; and you glory

in working out your ideal. And the first thing you know the savages that once possessed you are mere indolents confined to small reservations to be civilized or die out altogether. Then you will find feelings matching in goodly measure your desires.

All progress is self-conquest, and the measure of progress is the measure of faith and perseverance.

And the only way to grow faith and perseverance is to keep adoring your ideals. We grow like that which we mentally picture. And the more we love and adore our mental pictures the faster do we grow.

A HAPPY PILGRIM.

The good a man does or is, other people know more about after he is gone than he will ever perhaps know throughout all eternity. The good lies in the deed; in the being, not in the self-consciousness of the individual.

Jacob dug a well, we read, a good many thousands of years ago. He dug a good well for we read: "Now Jacob's well was there." It gives water to this day. Thousands upon thousands of men and animals have drunk therefrom and are still drinking at this fountain of refreshment as they come in from over the desert wastes. But who knows that Jacob is not aware of this sweet and laborious act of service of his. Have you ever thought that perhaps one of the compensations of having lived on this planet and experienced its travail and weariness, is in looking down or out into this world from some invisible "Upper Chamber," and seeing the ripened harvest of your efforts, and the joy of those who reap what you have sown!

I like to think that the lovers of men who have sown good wheat on the brown earth and died, are looking down on the ample harvest and saying to themselves, "There is where I toiled and sweat." I like to think that the men of the Revolution see the new stars on the flag," said Myron Read. Their works rise up and bless those who serve for service' sake. This causes the Lord to joy with exceeding great joy and shine with brilliancy upon him who gives himself in the service he renders.

"What care I for costs or creed? It is the deed; it is the deed. What for class or what for clan? It is the man; it is the man. Heirs of love, and joy, and woe, Who is high and who is low? Mountain, valley, sky and sea Are for all humanity."

ROBERT LOVEMAN.

BE OF GOOD CHEER.

Let any man be of good cheer about his soul who has ruled his body and delighted in knowledge in life; who has adorned the soul in her own proper jewels, which are temperance, justice, courage, nobility and truth. In these arrayed, the soul is ready for the journey even to another world, when the time comes. For, if death be the journey to another place, and there all the dead are, what good can be greater than this? Be of good cheer about death, and know this of a truth, that no evil can happen to a good man either in life or after death. God orders and holds together the whole universe, in which are all things beautiful and good. He keeps it always unimpaired, unconfused, undecaying, obeying his law swifter than thot and in perfect order.—SOCRATES.

The heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night.

—H. W. LONGFELLOW.

THE SUNFLOWER.

THE LUNACY OF LOVE.

Bulwer Lytton's Letters to His Own "Adored Poodle."

To Miss Louise Devey, the former friend and the executrix of Lady Lytton, had been confided a packet of 298 letters, representing the correspondence of Bulwer Lytton with Miss Wheeler in the days of their early courtship. Miss Devey published these with a preface, stating that she took this action in order to vindicate the memory of her dead friend. In what manner the letters could be regarded as a vindication it is difficult to see, though they serve as a remarkable contribution to the literature of epistolary love-making. The extravagant absurdity of some of them is almost beyond belief, and two passages may be quoted as illustrative of many others. In the letters Bulwer Lytton addresses Miss Wheeler as "Poodle" and signs himself "Puppy" or "Puppo."

"My Adored Poodle: Many, many thanks for so darling letter. Me is so happy, me is wagging my tail and putting my ears down. Me is to meet oo tomorrow. O day of days! I cannot tell you how very, very happy you have made me! No, my own love, don't come before 12; but really I shall meet you! Oh, darling of darlings • • • O zoa love of loves, me is ready to leap out of my skin for joy! Adieu. Twenty million kisses."

"And so they dressed my poodle in white and black? O zoa darling! How like a poodle! And had oo' boofiful ears curled nicely, and did oo' look too pretty, and did not all' the puppy dogs run after oo and tell oo what a darling oo was? Ah! Me sends oo 9,000,000 kisses to be distributed as follows: 500,000 for oo boofiful mouth, 250,000 to oo right eye, 250,000 to oo left eye, 1,000,000 to oo dear neck and the rest to be equally divided between oo arms and hands."

"Ten million more kisses, my own darling, for your letter which is just arrived. It is read, and now before it is answered take the following (marks of kisses). Pray, darling, shall we not kiss prettily tomorrow, darling (d) (a) (r) (l) (n) (g)?

"Adieu, my own Rose, my life of life, very poodle of very poodles, adieu!

"Adieu, oo own idolatrous puppy."

"Even my dearest, dearest, dearest, fondest, kindest, boofiful, darlingest, angelest poodle. Oo own puppy!"—Lyndon Orr in Bookman.

POINTED PARAGRAPHS.

Experience is a great teacher. So is a real estate boom.

The more a man knows the less he admits to knowing.

All of us can't be in the same boat.

If we were, we'd sink it.

Let the other fellow have his way as long as he only wants to talk.

Elections and marriages are just alike. There is nothing the candidate will not promise beforehand.

If you are going to give both barrels, do it like a man—give them to the victim's face and not behind his back.

Nothing makes a man quite so ill natured as to be expected to be grateful for something that does not please him.

There is a great deal said about love at first sight; not much said about the hatred at first offense, which is more sure.—Atchison Globe.

An ad in the SUNFLOWER brings good returns.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen.

14k gold pen, Iridium point, hard rubber holder

chain in price only; fully warranted, \$1.25.

Uncle Sam Stamp Box.

Holds 25 postage stamps; one movement of the thumb delivers or receives a stamp without disturbing the rest; can't stick together or be destroyed, 25¢.

Uncle Sam Vest Pocket Tablet.

Aluminum back to write on; ten a leaf out anywhere without disturbing the rest; put new paper in yourself, 15¢.

ALL THREE POSTPAID \$1.50.

AGENTS WANTED.

Uncle Sam Novelty Co., Dr. Lily Dale, N. Y.

The Uncle Sam Stamp Box.

The Stamps are carried in a neat metal box, wound on a cylinder, between two sides they can not stick to each other to prevent the stamp from getting lost, and a simple movement of the thumb feels them in or out without handling.

AGENTS WANTED. PRICE 25¢.

Uncle Sam Novelty Co., Dr. Lily Dale, N. Y.

50 YEARS' EXPERIENCE

PATENTS

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Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is patentable or not. Patent application is strictly confidential. HANDBOOK on Patent Law free. Oldest agency for securing patents.

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A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$1.00 per year; four months, \$1. Sold by all newsdealers.

MUNN & CO., 361 Broadway, New York
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D. A. V. & P. R. R.

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

No. 1, No. 2 IN EFFECT MAY 27, 1906. No. 3, No. 4

8.00 a. m. 9.00 a. m. 10.00 a. m. 11.00 a. m. 12.00 m. 1.00 p. m. 2.00 p. m. 3.00 p. m. 4.00 p. m. 5.00 p. m. 6.00 p. m. 7.00 p. m. 8.00 p. m. 9.00 p. m. 10.00 p. m. 11.00 p. m. 12.00 m. 1.00 a. m. 2.00 a. m. 3.00 a. m. 4.00 a. m. 5.00 a. m. 6.00 a. m. 7.00 a. m. 8.00 a. m. 9.00 a. m. 10.00 a. m. 11.00 a. m. 12.00 m. 1.00 p. m. 2.00 p. m. 3.00 p. m. 4.00 p. m. 5.00 p. m. 6.00 p. m. 7.00 p. m. 8.00 p. m. 9.00 p. m. 10.00 p. m. 11.00 p. m. 12.00 m. 1.00 a. m. 2.00 a. m. 3.00 a. m. 4.00 a. m. 5.00 a. m. 6.00 a. m. 7.00 a. m. 8.00 a. m. 9.00 a. m. 10.00 a. m. 11.00 a. m. 12.00 m. 1.00 p. m. 2.00 p. m. 3.00 p. m. 4.00 p. m. 5.00 p. m. 6.00 p. m. 7.00 p. m. 8.00 p. m. 9.00 p. m. 10.00 p. m. 11.00 p. m. 12.00 m. 1.00 a. m. 2.00 a. m. 3.00 a. m. 4.00 a. m. 5.00 a. m. 6.00 a. m. 7.00 a. m. 8.00 a. m. 9.00 a. m. 10.00 a. m. 11.00 a. m. 12.00 m. 1.00 p. m. 2.00 p. m. 3.00 p. m. 4.00 p. m. 5.00 p. m. 6.00 p. m. 7.00 p. m. 8.00 p. m. 9.00 p. m. 10.00 p. m. 11.00 p. m. 12.00 m. 1.00 a. m. 2.00 a. m. 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MISCELLANEOUS.

THE "MARVELS" OF SCIENCE.

SUSANNA DRAKE BISHOP.

An item has been going the rounds of the papers, describing an alleged scientific discovery. It necessitated the six months abuse and death of a number of dogs which of course made it intensely interesting and scientific. The press immediately heralded the news from one end of the world to the other, and the public dutifully applauded.

The dogs were made ill by alternate starving and reviving on unnatural food and meat until most of them failed to revive, and thus a fact was proved that all the world knew before—that carnivorous animals thrive better on raw meat (their natural food) than on soups and cereals. Dr. Richet learned from the experiment that "not only the quantity of aliment received but the quality of it also must be taken into consideration" "A Daniel come to judgment!" This weighty conclusion cost a number of dogs their lives and several months of torment, and yet any American schoolboy could have told him the same thing.

The final conclusion arrived at last that raw flesh must be used to build up depleted nerves. This is undoubtedly true as far as dogs are concerned. Their diet, however, furnishes no criterion for that of human beings. Even though we grant that raw meat is better for invalids than cooked meat (which has not been proven,) the great difficulty would be to get any one to eat it. Most people would consider the cure worse than the disease. They would rather have depleted nerves. The drinking of raw blood, which amounts to the same thing, has been tried time and again. But either because the results were not recorded by a medical man, or because there was no death or special suffering of animals entailed it was not considered scientific.

Another enterprising Scientist recently caused a dog to have Bright's disease by artificially compressing the kidneys, and the public was overcome with admiration. "A second Daniel!" O Science, how wonderful are thy works! Here was a man who could not cure the disease, but he could do that was far more awe-inspiring—he could bring it on, and in a fashion never before conceived of by man or beast. Not only this, but he generously gave his knowledge to the world. So that now, anyone who wishes can have this popular disease simply by ordering his surgeon to comply with the directions of the learned doctor.

We shall probably hear next that he is forcing tacks into the lungs of dogs to induce tuberculosis by a new method; or that he is feeding glass and studying the various stages of indigestion, or perhaps sticking pins in their livers to see what kind of liver complaint will ensue.

Last week a plain, ordinary citizen was fined \$50.00 for hurting his neighbor's dog and people said, "Good! It serves him right!" But Scientists are permitted to play with life unmolested. They should at least be compelled to prove, (since they are fond of proving) that each sickening and cold blooded experiment is a direct benefit to mankind. It would be the most difficult operation they ever performed.

"Fools Rush In."

One fool sailed westward till he found a world; One found new worlds within the mind of man; The cynics called Columbus charlatan And burned Giordano Bruno!—Who unfurled The heavens like a scroll, that men might know But foolish Galileo? Who began Our new free art and thought and social plan, But that poor, outcast, crazy fool, Rousseau?

There is one toast the future ages drink Standing! To those who dare rush in and die!

Those who defy all rights and break all rules,

Who fight impossible battles, and who think True thoughts—at whom with one accord we cry,

"The fool, the fools, the fools!"

God bless the fools!—CURTIS HIDDEN PAGE in Harper's Magazine.

FOURTEENTH ANNUAL CONVENTION.

Of The National Spiritualists Association of the United States.

Will be held in the large auditorium of the Y. M. C. A., Building 153 La Salle street, Chicago Ill., October 16, 17, 18, and 19, 1906.

Business Sessions during the day. Special hours devoted to the Lyceum Cause.

Many of the foremost and brightest workers in our ranks will be delegates, it will be a rare treat to hear them. Evening Meetings will be devoted to Lectures, Spirit Messages, Music, and Song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Ressegue, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs. E. W. Sprague, and a galaxy of others.

COME ONE AND ALL TO THIS GREAT CONVENTION.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Convention and wish to engage rooms early, by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual Reception to delegates and visitors will be held Monday, October 15, at The Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate ticket to the National Spiritualists Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets viced by our railroad agent at Convention the last day, October 19, and pay 25 cents each for such vicing.

MARY T. LONGLEY, Secretary

HARRISON D. BARRETT, President.

LAKE HELEN, FLORIDA.

Mrs. McGarvey is spending a couple of weeks at De Leon Springs.

Mr. and Mrs. Hodgkins and friends visited the camp last Sunday.

A number of the mediums that were here last season, have already secured cottages and rooms for the coming season.

Mrs. Huff is receiving letters inquiring about rooms and board from parties intending to come early. People are just finding out that by coming early they secure the best places and get rid of the cold and dampness of early fall in the north. We understand a party expects to arrive in early September, which is the ideal month in this section.

The Hotel Cassadaga is having a fine flush closet arranged for the convenience of guests, and ought to be followed by other parties owning property on the grounds.

The White cottage has been raised from where it fell off the wooden piers and brick piers put under.

The Buchanan cottage fell to the ground last Sunday. The wooden piers rotted away.

Our record last season was 63 widows and 19 widowers, but understand it is to be reversed this season. Those on the ground hope so.

Mrs. Baker has worked very faithfully in cutting grass in Auditorium park, and cleaned it up as good and neat as can be done.

Mrs. Morrison has got back to the camp and is stopping with her mother, Mrs. E. E. Spencer.

All the ladies of the camp had a sand-spur pulling contest last Friday. We hear Mary Stewart holds the flag.

J. F. NORMAN.

Labor Day Excursion to Niagara Falls,

Over the D. A. V. & P. R. R., Sept. 3rd. Special train leaves Lily Dale at 8:17 A. M. Rate for round trip \$1.50. Tickets good returning on special train Sept. 3, or on regular trains until Sept. 4. Ask agents or see hand bills.

THE SUNFLOWER.

THE TOOTH OF BUDDHA.

One will discern how much more practical the Christian mind is than that of the followers of Buddha by a story that in India they have a tooth of Buddha, the only one in existence, for which the king of Siam has offered the sum of \$250,000.

Now, if it should transpire that a tooth of Jesus was worth that amount I dare say a bushel of them would soon be forthcoming.

I suppose there is as much as a keg of nails from the cross on which Jesus was crucified, scattered about over Christendom. Of the cross itself, which was so small that Jesus was expected to carry it on his shoulder, which he did for a while, there are fragments, enough to load a cart. Of the one coat that Jesus had on we have two well preserved and well authenticated, each being the one identical seamless vesture over which the Roman soldiers cast lots to decide who it should afterwards belong to.

If the Buddhists will give due attention to our Christian missionaries they can soon reduce the price of Buddha's teeth by simply increasing the supply on the market.—The Searchlight.

FORGET-ME-NOTS.

The sweet personality of our sister Curran was one known to me, I could not have been the frequent visitor to the camp that I am and not known her, but I do not suppose she knew me.

This afternoon I stood up in the Auditorium as they carried in the garment which her soul had left behind; and the low deep music of the Dead March cast its pall on the hushed air. Then as a sister in the name of the camp laid blue forget-me-nots upon the bier, these lines came to me, and I send them, signed with the name my hand signed as it wrote.

Dear sister, on this somber case Enshrinings the rent garment pale, Thy soul did drop last night and leave,

We lay these flowers of Lily Dale.

Forget-me-nots, as heaven blue, Love-called from out our sun-warmed ground,

We lay them on thy coffin lid, Thou who at last hath full life found.

Forget us not, though God's good light Hath filled this day thy opened eyes,

Because thou hast, and still doth live,

May God be clearer to our eyes,

Forget us not, a link be thou Between the Love enthroned above,

And we who strive to follow here God who Life is, and Light and Love.

—LEO.

Brides of Hindoo Gods.

Leading members of Poona native society have memorialized the Bombay Government, complaining of the prevalence of the custom of marrying young girls to Hindoo gods. The temple authorities, in permitting the ceremony, are accessories to crime, and punishable as such.—Allahabad (India) Pioneer.

Men are tattooed with their special beliefs like so many South Sea Islands; but a real human heart, with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes.—O. W. Holmes.

Low Rates to New York City

Over the D. A. V. & P. R. R., August 28 and 29, good returning to New York until Sept. 4th, inclusive.

SEERSHIP.

Clairvoyant reading from handwriting. Give full name and date of birth. Five questions answered. Satisfaction guaranteed. Fee only \$1.00. Address, IIDA A. COOMBS, 44 Rutland Sq., Boston, Mass.

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ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla. who holds Spiritualistic meetings at his beautiful home Tranquillidad, and poses holding meetings, classes, and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake, Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

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MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To remedy this have your name and address listed in this directory under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Chas Harding, 623 Dundas St., Woodstock, Ont.

Mrs. B. W. Belcher, 239 Pleasant St., Marlboro, Mass.

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Mrs. O. W. Grant, 185 Prospect Ave., Buffalo, N. Y.

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Trumpets.

LIGHT FROM EVERYWHERE



EAST

NORTH

WEST

SOUTH

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

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

Make items short and to the point. We will adjust size to suit the space we have to use. A weekly notice of 100 words written on a postal card would look well in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as a guarantee of your faith, "correspondent" or "secretary" versus "ghost writer." The printer can sign that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless you are enclosing postage. Most of them will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them. Suggestions for the improvement of the paper are invited.

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

Mary C. VonKanzler is at Budd Lake camp, N. J. She would be pleased to hear from societies or individuals desiring a settled speaker and medium for the coming season. Home address, R. D. 2, Fulton, N. Y.

The officers of the Montana State Spiritualist Association are desirous of getting the names of all Spiritualists or honest investigators of Spiritualism in the state, as we hope to send out missionaries during the winter months. Send in your names at once, and join us in this glorious work of making Montana one of the banner states in the cause of Spiritualism. Address Mrs. W. C. Selbrey, 303 North 27th street, Billings, Mont.

Haslett Park, Mich. reports a good camp with active workers and much interest. Mrs. Helen Stuart-Richings was our opening speaker, who gave us some interesting talks on her travels and also on Spiritualism following some of them with psychometric readings of a very satisfactory nature. Emma Gibbs, Mr. and Mrs. E. W. Sprague, Mrs. Marion Carpenter, Harry J. Moore and Eugene V. Debs are our speakers for the season. Miss Grace Baldwin has pleased all as a soloist, and Miss Spaulding has proven herself a good advertisement for the Morris Pratt Institute in the readings she has given.

Grand Ledge Camp reports continued good meetings with a good attendance, and much interest shown. Mrs. Sheets, concluded her engagement July 9th and Oscar A. Edgerly began his the 26th. Mrs. Lillie arrived and received a cordial welcome, giving us some very inspiring lectures, and we were more than pleased to have her on our platform. August 11th Marion Carpenter came to us and Mrs. Russell and Mrs. Oswald are all here and doing good work. Mrs. Oswald is a fine platform test medium and will be heard from later. Mrs. Palmer is a whole host in the bazaar and is doing much in all ways to conduct to our financial success. We have a fine vocalist in the person of Mrs. Kruger of Chicago. Our grounds are well kept and managed, and we have every reason to feel pleased with the season.

Vicksburg, Mich. camp opens its new week with good prospects, and everything in ship-shape. August 5th Dr. J. M. Peebles addressed us in his usual style, a lecture filled to overflowing with good thoughts, and there was that all-pervading element of harmony all thru it made it seem that heaven was open to us all thru the day. We have fine Spiritualistic music from our platform, ably rendered by Miss Axtell. We also have the best of mediums, among them A. A. Finney, Mrs. Sharer, Mattie Woodbury, and our platform has been graced by Mrs. Lichtig, Mr. Erwood and Mr. Letford, as well as by Mr. Comstock, a fire medium. Mr. Erwood came to us for a first visit, and has given us the best of satisfaction.

Aila A. McHenry writes: "I have fully recovered from my injuries of the spring, when I was hurt in a street car accident. I was cured by and thru spirit power. Some of my New Thought friends whose faculties, if developed, will have taken the credit for the cure, yield the Faith and Love that can and while I fully recognized their help, I know that my main help came thru my spirit friends. Had organized can overcome more than I listened to spirit warning, I would be the humbler creations which 'must not have been hurt. To be born again."

evening I had the accident I put on my hat and took it off three times before I left the house. In the future I shall listen to the warnings."

We receive letters every little while saying, "You did not send receipt for my subscription. Did you receive it?" We do not send receipts for subscriptions. On the little green address slip on your paper you will find a date to which your subscription is paid. The subscription list is changed every three weeks, and you will find the date changed as your receipt. If the date is not changed within three weeks after sending your remittance, we would appreciate it if you would notify us we can look the matter up.

Don't forget when you send us instructions to transfer your subscription back to your home address after your summer vacation that we do not know where you spent the summer, and we can not learn without perhaps an hour or two of searching thru our subscription list and records, and then we are not certain that it is you or someone else of the same name. Send both the old and the new addresses, or where you are now receiving your paper and where you want it to go in the future.

THE LOVE THAT LIVES.

BY J. P. COOKE.

We call those poets who are first to mark

Through earth's dull mist the coming of the dawn,
Who see in twilight's gloom the first pale spark

While others only note that the day is gone.

HOLMES.

The great spiritual poets are indeed the seers of mankind. Their gleams and insights come from the mountain heights of the intuitional nature, bearing truths for humanity, bringing throns from the Great Heart of all to the hearts of each. Bringing the waters of Life to the thirsting ones of earth.

They are like the birds that rest upon the high twig of some tall mountain pine towering above the forest, where they catch the earliest and the latest shafts of light. Their very position prolongs the day for them. They penetrate the upper currents of the airs of thought.

Angels, sing on! your faithful watches keeping;

Sing us, sweet fragments of the songs above;

Till morning's joy shall end the night of weeping.

And life's long shadows break in cloudless Love.

All the glories of nature are the works of God and they are wonderfully calculated to impress His being and suggest His Power and Love upon our souls.

They evoke the spiritual emotions, bringing us near to God, they assimilate us to Him, and by frequently throwing us into a spiritual, holy frame of mind, induce a permanency and development of these soul faculties.

Men who are commonly called "wordly wise" are only half wise. Their vision has no deep roots in the principle of life; it only grows from the shifting sands of expediency.

Yet on all sides we see men who see not alone the outward facts, but also the inner ideas and truths. They see justice, goodness, and integrity as great working realities. Their religion and virtue have roots. They would do right, even though the custom of mankind was to do wrong.

The pen is incapable of describing the ineffable joys of a human soul when wrought up by the exercise of moral and spiritual sentiments and faculties.

We have innate powers within us which could and should be trained and exercised till they transformed earth into very heaven, and feasted our souls with rich foretastes of joys which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," but which are laid up for the spiritually minded.

In the breast of every true man and woman there is a spiritual organism whose faculties, if developed, will have taken the credit for the cure, yield the Faith and Love that can bear all and overcome all. This or help, I know that my main help comes thru my spirit friends. Had organized can overcome more than I listened to spirit warning, I would be the humbler creations which "must not have been hurt. To be born again."

Every spiritual life answers a definite purpose of controlling Goodness; on the side of man this means his calling, his true vocation.

From the very humblest order, all vitality includes the combination of powers and forces for definite ends and their incessant adjustment thereto. With every true soul-felt prayer every devout thought, every devout thought, every helpful action that wells up within, every earnest endeavor at self-sacrifice, every unselfish service to God and man, our entire spiritual nature is rearranged and elevated. There is constant readjustment. It is a repeated higher birth and soaring continuity of life.

Amid all the sons of men the great Hero of Heroes was the man Jesus of Nazareth, who, in blending the spheres of earth and heaven by his life and death, blazed the way for us who strive, however humbly, to follow. Let us give Him the love and obedience which are his due; not mere confession of Him and lip service, but a consecrated life—a life devoted to some form of Truth.

But this deep homage need not blind us or confuse our thought. There is ever a deep distinction between the unutterable graciousness of God's angel-creations to earth's weary ones and the blessings and possibilities of blessings, which God showers upon us daily and hourly. Supporting us with the breath of life from babyhood to age. He wreathes our soul with clusters of blessed possibilities, if we will only use and develop those soul-powers. But we must use or lose them.

The visible things of the world and the invisible things of the mind, the figures and deeds of divine men, the signs of the times, when shorn of their grossness, slowly unveil God in the sight of devout thought. There is the One all investing Life, the one perceptible Influence, one felt Presence, an awful likeness which thrills through and illuminates all the senses and powers in flashes of sudden insight, as the mind grows into rapport with this One. This life everywhere is a marvelous Presence.

A HEART-RENDING TRAGEDY.

Causing the Death of Dr. E. H. Denslow, a Moted Magnetic Healer and Lecturer, and His Wife and Sister.

We are pained to chronicle this heart-rending tragedy, as detailed in the Elkhart Daily Review of August 7, as follows:

One of the most horrible tragedies in the history of northern Indiana occurred in South Bend about 2 p.m. Monday, wherein Mrs. (Dr.) E. H. Denslow, while suffering from dementia, caused the horrible death of herself, her husband, and her sister, Miss Eugenia Balfour.

The Denslows had many personal friends in Elkhart, and Dr. Denslow, who was a Spiritualist and magnetic healer, frequently gave lectures on Spiritualism up to fifteen years ago. Since then he had been here at times, and only as late as last Sunday delivered a lecture in the home of Mr. and Mrs. J. A. Grant, No. 704 Marion street. George Denslow of Riverside is a nephew.

The tragedy occurred at the Denslow home, on North Main street. The doctor was alone in the room with his wife, and was writing at a desk, with his back toward her.

The first he knew he felt the liquid gasoline which Mrs. Denslow threw, showering over his head and shoulders, and almost simultaneously he was enveloped in flames. Miss Balfour and Mrs. Hunt, who were in another part of the house, responded to the call for help, and thus received their injuries. Mrs. Denslow was dead before the fire department or ambulance arrived;

Dr. Denslow was able to walk to the ambulance, but died in the hospital at 11 p.m., and Miss Balfour died in the hospital just after being taken from the ambulance. Mrs. Grant says published reports were greatly exaggerated as to the details, which were bad enough at best.

Dr. Denslow was an ordained minister of Spiritualism, and was also a Mason of high degree. The funeral will be held Thursday afternoon.

The damage to the residence was comparatively small

—Progressive Thinker.

Don't hang a dismal picture on the wall, and don't daub with sable gloom your conversation.—Emerson.

Did you ever think that if you called your neighbor's attention to it, it changes the size, but not the SUNFLOWER it would extend its sort.—Beecher.

EDUCATION is only like good culture; it changes the size, but not the SUNFLOWER it would extend its sort.—Beecher.

ALEX CAIRD, M. D.

Healer.

Mrs. Dr. Caird

Clairvoyant and Automatic Writing Medium.

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

TESTIMONIAL.

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

OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

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

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of your grammar and command for his labor of love. Hoping it may appear in book form and receive a large patronage.

HENRY P. ARCHER,
Supt. City Public Schools.

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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 25 cents a stamp. Send sex, time, place, and if possible hour of birth.

These will be of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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IS SPIRITUALISM A RELIGION?

Continued from Page 1.

plans of right living which in every essential point and attribute mean religion. Therefore we have a religion different from all other religions in that we have with us the facts of verification, while the old religions have only the sanction of a misty, confused, questionable antiquity, founded upon faith, fable, mythical philosophy and fabulous history. It is entirely distinct and independent of all other religious systems in the world today; and as such there is no need to vie with them nor recline to any of them. It leads the van of religious thought and freedom of opinion, it antagonizes preconceived orthodox notions; it is in perfect agreement with science and nature.

No other religion or philosophy has demonstrated to us the grand truth of the soul's immortality and its return after death. It has removed the dread of death and shown us that death is as natural and full of hope as birth. It asks of those who seek it that they shall prove it—it offers proof that man lives hereafter by a system of communication in which mortals and spirits can and do speak across the dark gulf, and furnishes evidence of individual identity in manifold ways according to the necessity and condition of the seeker.

Spiritualism annihilates the doctrine of eternal punishment and substitutes the cheering assurance of progression for all. It sweeps away the idea of a personal devil and locates the source of evil in man's own imperfections. It denies the doctrine of vicarious atonement, and on the testimony of millions of spirits affirms that every guilty soul must arise and be his or her own savior; and teaches that sin must be abandoned and atoned for by personal suffering and expiation before one can attain complete happiness. It maintains that man is injured morally, socially, physically, mentally and spiritually by his evil deeds and must suffer until all injury is repaired.

That Spiritualism is to be the religion of the future is the confident belief of many who have studied its philosophy. It is adapted to all; it proclaims the brotherhood of man; it is the death blow to superstition, and it harmonizes religion with science and philosophy into one concordant whole. It gives proof that truth is stronger than falsehood and gives confidence in the ultimate triumph of truth. It gives hope to the fallen and degraded, the vicious and ignorant. When wisely interpreted it is a helper in all that is good. Its mission is to redeem the world from selfishness, poverty and crime—to emancipate from the bondage of soul-cramping creeds and fear of death.

Spiritualism means the truest social order, purity of life, a broad and generous humanity and the importance of spiritual and intellectual growth. It seeks man's highest welfare in this world and in the next—fills the hearts of the mourning with joy—tells of sweet fields of perennial verdure, rivers of delight and a home of verities beyond the sunset of our earthly day. It teaches by the thousand lessons of nature, inspiration, intuition and by every incentive of time and eternity, the importance of right living here as the proper preparation for a good life hereafter.

In the sense of mythology or theism or creedology or theology Spiritualism is not a religion; but in another sense, as above set forth, it is the highest religious law that has ever been given to humanity on this planet.

A. H. NICHOLAS.

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 Mary Place, Minneapolis, Minn. September 7-8-9-1906.

Annual 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. Fixen, Miss Elizabeth Harlow, Mr. Will J. Erwood, Message bearers, Mrs. Emma A. Sauer, Mrs. Frances Wheeler, Mrs. Paul Beufer, Mrs. Emma Peake, Mrs. Asa Talcott 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 Hastings Ave. St. Paul, will mail Programs 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. IRVINE, Secretary.

Little Helen's View of the Matter.

We've a new little baby right here at our house;

Last night when t'was quiet and still as a mouse—

When the cat was asleep and the pretty chee-wee

Had crept to its perch on the limb of a tree,

The angels they brought her a very long way

And gave her to mamma—that's what they say.

But I don't see why people should make such a stir

O'er a wee little wrinkled up creature like her.

She's not a bit pretty. Her face is so red,

And her hair—there's the leastest wee bit on her head,

And she squints up her eyes such a queer funny way;

But the angels, they brought her—that's what they say.

And grandma she thinks her so handsome and new—

She came with the nurse and the doctor came too,

And the doctor, he said as he held up the light,

"She's a plump little damsel! She'll do! She's all right!"

And papa, he smiled and looked happy and said,

He was glad it was over and no one was dead;

And I guess she's my sister or will be some day,

For the angels, they brought her—that's what they say.

MARY KINNEAR GRUTE.

REST.

I know that my Father loves me. For, at night, as I knelt at His feet,

I felt His touch of pity—

His touch divinely sweet.

The day had been full of failure, Its burden too heavy to bear, And the hurrying world too busy

For my little strife to care.

I know that my Father loves me. For I heard as I rested there— Rested alone in the silence, My heart too weary for prayer —

A sweet voice softly saying, "Come close to me and rest."

Like a child, I nestled closer

And slept on the Father's breast.

I know that my Father loves me. For that touch so tender, strong, Has lifted the heavy burden And left, in its place a song.

MARY LOEVEY.

Lazy (?) Children.

What is termed idleness in children is often due to a lack of nerve fluid or stimulant, with like effect on the brain that loss of blood would produce on the limbs. Enforce yourself to labor immediately after a serious loss of blood and you can imagine the difficulty required to labor with a child's brain, which lacks stimulation. Laziness in children is generally caused by some leak in the vital force through an inherited defective organ—often containing the germ for some disease of that order. The first named should be tempted with anything that will interest the mind without wearying it. The latter should be inspired with kindness or sympathy rather than censure. The assumption that these two evils in children are punishable has been of greater injury than benefit to them. They are not causes but effect. It is not in the nature of a healthy life-condition to be inactive, but it must be fitted to circumstances on the principles of reason and justice.

ARTHUR F. MILTON.

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
Dr. Warne, Carrie E. S. Twing

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 Tillie U. Reynolds

31—Rev. Cora L. V. Richmond
SEPTEMBER

1—PIONEER DAY—Carrie E. 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

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