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

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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 minstrelsy.
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, and it is not likely that a perfect seer has ever existed.

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; I believe it is much more. It is difficult for me to believe that air can vibrate over a wire hundreds of miles in no time. You may fill a place with all the noise possible, but it does not interfere with one going into the room. Light and darkness, thot and emotion, desire and sensation, belong to the same class that matter has to make room for, and I would not assert that disembodied spirits can be crowded.

And further; if spirits must have room the same as bodies, I fail to see how they could find it. A seer would be a seer who palp. Any one

stance "infinitely harder and more elastic than steel." Mysteries that I do not hope to solve, and I think it is better to let them go as mysteries than to attempt to explain in a way that does not explain.

I find lots of things claimed by scientists that I do not accept. When such stupendous statements are made concerning that substance which fills all the space between all the starry hosts of heaven, I have to stop and do a little criticizing; I want to know what reasons are 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.)

Nothing is better demonstrated than that the planets have orbits, approaching each other at points millions of miles nearer and then receding, also that they move very fast; therefore, they cannot be passing thru adamantine substance. But little is known concerning it except it is a good medium for the passage of light and heat. I have never seen the slightest reason for believing that the ether presses on the Earth in the slightest degree. I believe it is a matter of belief without reason. It is singular what imagination will do for scientific students. It carries them as far as it does religious students.

Put on us one millionth part of the pressure that is claimed and it is how they could find it. A seer would be a seer who palp. Any one

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 perceptency and consequently its subtler powers of generating or taking in thought vibrations; while selfish loving (implying either deceit or injustice) weakens it consistent with reversal of the love-principle, which is also the creative force or life-principle of Nature.

Reasoning spiritually attunes the flesh to the touch of all that involves 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 influence—its force as a law—to act freely in exercise of its rights, pleasures, desires and ambitions so far as conditions and circumstances 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 law of "equal rights."

ARTHUR M. MASON.

IS SPIRITUALISM A RELIGION?

All along the line of my twenty years experience as a Spiritualist I have observed that wise spirit teachers, thru the best mediums, retain and defend religion, tho by a new construction of the word—by new definitions, interpretations, applications of the word and firmly declare that Spiritualism is religion, in part. This construction has no reference to the old definitions and understanding of religion, nor faith in fables, creeds, dogmas. Religion is a practice and living principle in the conduct, character and actions of all rational individuals.

When speakers and writers affirm "Spiritualism is not a religion," they have in mind the commonly accepted meanings and usages of religion in all Christendom. Their arguments against the old systems of the past are sound, true and logical; and I have often joined in this warfare. Nevertheless, a few writers have made a great mistake in affirming that "Religions of all kinds are frauds," and "Spiritualism is not a religion and has no use for the word in any way." Modern Spiritualism is science, philosophy and religion—it aims to destroy all the old systems, fundamentally false—it meets them with denial and proves them false.

Our answer to the question, "Is Spiritualism a religion?" depends upon what the inquirer means by religion. If you mean a system or set of rules and principles embodied in an authoritative creed of theology," we answer, No; it is not religion in that sense. If you mean a church or ecclesiastical body—No. If one looks upon religion as the inculcation of superstitious ideas, the advancement of creeds, formulas and assumptions, theocratic and dogmatic in their nature, we answer, No. If you mean going to church, saying prayers, taking sacrament—No. If you mean professions, sermons, rituals, baptisms, observances, ceremonials and customs of the past—No. If you mean faith, awe, fear, solemnity, sanctity, reverence, worship, consecration, pity, sacredness, devotion—No. If you mean total depravity, predestination, election, salvation by blood atonement, by a crucified savior, by faith and baptism, and damnation in hell for unbelief of religious creeds—No; the religion of Spiritualism contains none of these old doctrines. If the inquirer means by the word religion, a universal system of ethics and moral principles which incline and lead us to the cultivation of all things that are good, true, useful and beautiful, Spiritualism is a religion. If you look on religion as a system that stands before the world with no Bible to sustain it, no creed to protect it; which embodies science, law, nature, morality, ethics; which requires the friction of use to prove its value, with truth, utility and knowledge for a foundation, Spiritualism is religion. It is doing right from love of the right without fear of punishment or terrors of church and man-made laws.

Here are some of the component parts of this New Religion. Ethics, morality, goodness, purity, virtue, honor, honesty, rectitude, reform; harmony, peace, patience, hope, cheer, courage, happiness; aspiration, spirituality, progression; philanthropy, friendship, sympathy, kindness, generosity, benevolence, love, integrity, fidelity, industry, discretion, energy, prudence, wisdom, conscientiousness.

The whole human race (beyond infancy) are religions—that is all, think right and do right in some respects, in some degree, which is religion, pure and simple, altho wrong doing, the opposite, may preponderate in some people. There is not one rational person who can live up to his or her conceptions of

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 unfoldment, mental, moral, spiritual growth; self-effort, self-culture, self-respect; right doing, thinking, living and right conceptions, aspirations reaching toward the highest and best attainments in life. We will always find more to learn, more to discover and room for improvement. People of all grades and conditions must practice religion to fulfill the law of life 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 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 thots 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, unadorned 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 a 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 thot 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 appealing to the highest and finest senses 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, outlining

Continued on Page 9

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 woman, bright of intellect and broad of thot. Visitors there may always find something uplifting and ennobling, grand and beautiful sentiments and an interchange of thot 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. Kingsly 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 that 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. Brookings of Chicago, as a slight token of her appreciation of the

fight 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.

No person can have lost his liberty but by his not knowing how to defend it. There are two methods of losing it. The one is when the weak have been subdued by the strong, and the other is when fools have been deceived by designing men. People tell of certain conquerors who, having overcome another nation, caused everyone to put out an eye; there are people whose eyes are both put out like the old horses that turn in a mill. I wish to keep my eyes.—Voltaire.

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And, if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.—Metastasio.

Spend Labor Day, Sept. 3rd, at Niagara Falls or Buffalo. Low rate excursion over the D. A. V. & P. R. R.

Excursions Every Sunday Lake Shore R.R.

The new Sunday train service inaugurated over the D. A. V. & P. affords every opportunity for Sunday excursions to points covered by such service at a very small cost; rates being extremely low and time of trains afford very convenient service. For particulars see hand bills or inquire of local ticket

agent, Dunkirk 42 cents. Fredonia 32 cents.

Go on Niagara Falls excursion over the D. A. V. & P. R. R., July 19th. Tickets at very low rates. Ask agents for particulars or 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, Poprietors.
S. J. RICHARDSON, Manager.

YOU MAKE NO MISTAKE
if you go to the

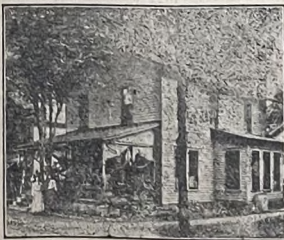
Jackson Cottage
FOR YOUR MEALS.

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.



THE SUNFLOWER.

THE LUNACY OF LOVE.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

Table with columns: No. 1, No. 2, IN EFFECT MAY 27, 1906, No. 3, No. 4, a. m., p. m., Ar.

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

To Miss Louise Devey, the former friend and the ex-citrix of Lady Lytton, had been executed a packet of 298 letters, representing the correspondence of Bulwer Lytton with Miss Wheeler in the days of their early courtship.

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;

You may bid me kneel and serve; I will keep my course in the strife.

You may envy and frown and grudge; But the world forbids you to slay.

You may met me praise or blame; If I may not fly—I will climb.

You may bid me kneel and serve; I will keep my course in the strife.

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You may met me praise or blame; If I may not fly—I will climb.

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.

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

The good a man does or is, other people know more about after he is gone than he will ever perhaps know thruout all eternity.

Jacob dug a well, we read, a good many thousands of years ago. He dug a good well for us read: "Now Jacob's well was there."

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."

What care I for costs or creed? It is the deed; it is the deed. What for class or what for clan?

What care I for robe or stole? It is the soul; it is the soul; What for crown or what for crest?

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What care I for robe or stole? It is the soul; it is the soul; What for crown or what for crest?

What care I for costs or creed? It is the deed; it is the deed. What for class or what for clan?

What care I for robe or stole? It is the soul; it is the soul; What for crown or what for crest?

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 thruout all eternity.

Jacob dug a well, we read, a good many thousands of years ago. He dug a good well for us read: "Now Jacob's well was there."

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."

What care I for costs or creed? It is the deed; it is the deed. What for class or what for clan?

What care I for robe or stole? It is the soul; it is the soul; What for crown or what for crest?

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—H. W. LONGFELLOW.

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evening I had the accident I put on my hat and took it off three times before I left the house.

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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,

HOLMES.

The great spiritual poets are indeed the seers of mankind. Their gleams and insights come from the mountain heights of the intuitional nature.

They are like the birds that rest upon the high twig of some tall mountain pine towering above the forest.

Sing us, sweet fragments of the songs above; Till morning's joy shall end the night of weeping,

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.

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 yield the Faith and Love that can bear all and overcome all.

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.

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.

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.

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.

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.

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.

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.

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

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Education is only like good culture; it changes the size, but not the sort.—Beecher.

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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 commended him for his labor of love.

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