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KRISHNA--OUR

QUEST AND HOME

A Lecture Delivered at the City of
Light Assembly by Baba Pre-
manand Bharati.

LADIES AND GENTLEMEN--

We Orientals have been credited with being great talkers. We talk quicker than we can act. Yes, we can outdo you in that one thing--talking. Our talk flows of itself without inducement or even invitation, it is so natural. I mean we have not been blessed with that still reserve which piles up a wall of ice between two Westerners, who meeting face to face and perhaps dying to speak, must yet hold the gold of silence, until the ice is broken by an introduction. We Hindus need no such thing. All our snow is stored up on the heights of the Himalayas and ice is too dear to our Indian plaindwellers to make a wall of. Besides, it will not keep, our glowing sun will melt any lump of it in a minute. So trying to get the ice for the wall, we talk to each other the moment we meet and plunge into a subject without excuse or provocation.

But talking and speech-making are two very different things. We can talk and talk, but expect us to make a speech and all our warmth vanishes, our mind is ice-cold, our nerves below zero. Speaking before a literary club the other night, I had to inform that brilliant audience who demanded from me a post-prandial speech that the wise Hindus did all the talking before the dinner to whet their hunger and after the dinner--the moping.

No, ladies and gentlemen, I am not equipped enough in the art of speech-making, therefore don't expect a speech from me, for you are to be disappointed.

But if I cannot entertain you with a speech, I may amuse you with a little interesting talk in my Hindoo way. For my subject I will choose one which the moment inspires, which the company suggests. My subject is in the interrogative: "Why are we all here? Now answer that and my talk is done, my subject discussed, my moral pointed, my proposition proven. Why are we here together? What has brought us all here? What has made us gather in such an assembly? What do you expect me to talk to you for?"

I answer for you all, for it is an obvious, an unavoidable answer: We have all met here for pleasure; we have met here to be entertained; body, mind and soul. We have met here for that one object of which we are ever on the quest, which we are every minute trying to realize. It is the one whole, absorbing quest of humanity, nay of all living creatures, of all creation. We are ever striving to find out that one blessing, which ever eludes our grasp, ever misses our ken, ever eludes us, like the will-o'-the-wisp, the one object of all-absorbing interest--unmixed happiness, the fruit of unmixed absolute love.

Not only is this quest for happiness ever present within mankind, but also within the lower animals and even in every phase of Nature, more or less pronounced or discernible. Every manifestation of Nature, man or beast, bird or tree or plant, is ever endeavoring to gain a state of harmony and equilibrium, ever endeavoring to adjust a state of internal disorder and disturbance. I mean ever endeavoring to bring about a sense or instinct of that harmonious

equilibrium, which is termed satisfaction, contentment, happiness.

Now the question may be asked, Why is this universal quest for happiness? How is it that every man or woman or child is every minute seeking some sort of happiness or other? The Hindoo sages have answered the question to the satisfaction of all intelligent human beings. Why is this eternal search for happiness?

The answer is, Because the whole universe of which we are parts has come out of that eternal abode of happiness, called bliss, where it had dwelt before creation like a tree in the soil, and the memory of which dwells still in the inner consciousness of all created beings, though it has dropped from their outer consciousness.

That abode of happiness is called the abode of Absolute Love, which Hindoo calls it *Krishna*. The word *Krishna*, in Sanskrit, comes from the root *Karshati*--to draw. *Krishna* means that which draws us to it; self and what in the world draws us all more powerfully than Love? It is the one source and substance of all magnetism, of all attraction, and when that love is absolutely pure, its power to draw is absolute too.

In seeking even material pleasure of happiness through life we are ever seeking this absolute bliss, only most of us do not know it. The man who devotes his heart and soul to acquiring wealth is in fact but striving to attain this blissful state. What does the would-be millionaire work to make the million for, but to secure pleasure, the pleasure of good eating, good drinking, good living, good enjoyment to be happy? He makes the million out the happiness which he secures by securing the means of pleasure and by enjoying the pleasures themselves is not complete. He still feels some void in that happiness, something still wanting in those pleasures to make him fully happy. He therefore piles up more millions, plunges into newer pleasures, in short, he leaves no stone unturned to find out the material objects which will add to his pleasures; and when he has secured all these objects and enjoyed them, he finds himself exactly at the same place where he was before--there is something still wanting to make him completely happy. Finding no new objects which are likely to add to his happiness, he contents himself by enjoying what he has already enjoyed over and over again; that is to say, he goes through the same round of pleasures to delude himself into the belief that that is the best happiness allowed to mortal man.

But the delusion is temporary and far from complete. The hankering, the search for something still wanting is present all through that delusion--something unknown, but which he thinks he might know and recognize if he once found it. But alas! he does not.

Poor man, he does not know the secret of true happiness which is complete in itself, which never fades, which, once secured, never falls short or vanishes, which flows from within his heart through all channels of his body, out through the pores of it in a continual stream of ecstasy. He does not know that this thing, this unending happiness, is not found in material objects, cannot be secured by means of the instincts of the physical senses, which cognize only material objects.

And why? Why is it that material objects fail to give us that true and absolute happiness, fail to satisfy the hunger of the yearning heart, still that unknown something which it feels somehow must exist, but which ever eludes its ken and quest, and

which alas, it does not realize that it once knew, that it once was its right by heritage?

The answer, and ought to be convincing to every thoughtful mind. The answer is, Because material objects are changeful in their nature and principle; because being nothing but a form of changefulness they do not possess this permanent, this unchangeable happiness to give it to those who seek to derive it from them. An object whose very principle is changefulness can afford nothing which is not changeful in its nature. All the pleasures, therefore, that we derive from material objects must necessarily be changeful, which means short-lived, pleasures of short duration, broken pleasure, distinguished by the Hindus from unbroken pleasure, which, because of its unbrokenness, its delicate taste comes to be called pleasure and assumes the name of Bliss.

The question now arises, where is this true happiness to be found, if it cannot be found in material objects? Some modern scientists call this unbroken happiness illusion and a snare of evilish humanity. Modern science has done much, has done wonders in the Western World! None but a fool will deny the glory of its brilliant achievements. But does any man who admires the wonderful progress of modern science, if he be one who fails to find anything in these products of science, which in any way likely to contribute towards the attainment of contentment in the human mind, that person need not necessarily be a fool. Modern science has excited our wonder, but has failed to make us either contented or happy, contentment and happiness, which are our eternal quest, the one object of our life, the one goal to which all creation is running in a blindfolded race. It should rather be claimed for modern science, that it has made its first step outward looking, it has produced conveniences and comforts of life which have made all people hanker after them and many failing to secure them, make themselves both discontented and unhappy. Modern science, in a word, has served only to put obstacles in our attempt to realize that one object of our existence--contentment which affords true happiness.

This leads me to repeat what I have just said, that no true or all-satisfying permanent happiness can be found out of material objects and hence the failure of material scientists to make humanity either contented or happy.

Where is then this happiness to be found? It cannot be found in anything outside of ourselves. This continual stream of happiness is flowing at all times from our heart, it beats all through our body, but we cannot perceive it, or feel it, because our mind has been covered by the clouds formed out of our hankering for material objects. Our desire for material pleasures is the only veil that shows the light of true happiness from our mental ken.

But if our desires for material enjoyments be carefully and intelligently analyzed, we can arrive at only one conclusion and that is that in hankering for material pleasures, we are in fact practically hunting for happiness, which once attained, still ever full, ever satisfying, which once enjoyed, all hankering for material enjoyments are forever at rest. The fact of our material possessions and enjoyments ever leaving within us a wish, more or less pronounced, for something still more enjoyable, still more pleasurable, is the most indirectly direct proof that we are in quest of something which worldly objects cannot supply and the fact of

this quest being present in all human souls in all their thoughts and actions. At all times, forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for, and that, having lost it, we are ever endeavoring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element.

This lost object, this once enjoyed state of the human soul, now absent but ever longed for, is *Krishna*. It is *Krishna* (perfect state of Love or Bliss) that is ever drawing us to itself. This *Krishna* was once our home, when this creation of which we form but tiny atoms, slept for eons unnumbered in the bosom of *Krishna*, forming but a part of his will. When those unnumbered aeons were numbered, after these atoms of creation had slept for enough time to rest themselves in the bosom of absolute Bliss, they were thrust out of that realm into space, to form a universe.

They first manifested themselves as universal consciousness, which, wanting to become conscious of something, developed into the Ego, and Ego developed into the Mind as no Ego is possible without the faculty of thought, which is the Mind's function, and as thoughts are not possible without objects to think upon, the five fine objects, namely: Sound, Touch, Form, Fluidity and Smell, came into existence, along with the grosser counterparts and compounds, I mean the five elements, namely: Ether, Air, Fire, Water and Earth, while the mind's channels of communication with these fine and gross forms of matter were developed simultaneously namely: The five organizing senses, Power of seeing (the eye), Power of hearing (ear), Power of smelling (nose), Power of tasting (tongue), Power of feeling (skin), with the five working senses, Power of expressing (vocal organs), Power of holding (hands), Power of moving (feet), Power of excreting and power of generating.

Thus from *Krishna* to earth, *Krishnas* will take twenty-four steps to assume the forms of the universe and myriad steps more to divide the universe into earth, heaven, stars, planets, sun and moon; man and beast and bird; trees and shrubs and grass; mountains and rivers, which I go to make it up.

But every particle of this cosmos is conscious directly or indirectly in every point, of the home that it has left, the absolute state of Bliss it once had soaked in, the incomparable nectar which it had once tasted. Yes, that memory endures, the memory of that love absolute is the cause of all discontent, of all dissatisfaction, of all strife and effort, of all ambition and achievements. It is the cause as well of every philosophy and transcendental thought, of moral and spiritual uplifting and of the development of the human into the divine.

From *Krishna* have we all come and *Krishna*-ward are we all tending. And all our actions, good, bad or indifferent are all endeavoring to cover the journey back to *Krishna*--our Home--Home, Sweet Home! Ever loved Home, from which we have come away as sorry truants and with which the need of our soul ever trembles, pointing to us the forgotten path, by which we fled from and by which we are again to return to Home--Sree *Krishna*!

Be strong, O heart of mine!
Look toward the light
--Adelaide Proctor.

The possible stands by us fresh,
Fairer than aught which any life hath owned.

A RELIGION OF TODAY

J. P. COOKE.

It is the mystery of existence that reveals to him the nobility and worth of his nature, as it creates for him the words of poetry, art and religion. About the latter in its manifestation today, I have a word to say. It is religion that hints, suggests, and bodies forth what is too transcendent and too wonderful, too near the primal reality of the inner life; too full of life, love, beauty and joy for any detailed and analytical exposition. It transcends the comprehension of the understanding.

It seeks to realize man's longings after the eternal one, and the perfecting of his own finite being. It reveals to man the possibility of "Father and I" being one. Showing the sense of that deep inner mystery of being, it yet voices those longings.

The religious teacher, as such is "One in whom persuasion and belief have ripened into faith and faith become a passionate intuition."

The true teacher is thus inspired and fortified by the nature world in which he lives. While the analytic mind looks at the cosmos as a problem to be solved, the religious spirit discovers it to be the endless outpouring of a beautiful and a beautiful life. To such a spirit, Nature is a poem from God. A lyric of the changeless love. Yes, a symphony whose passion and rapture fill his heart with some queerness joy.

Thus, the thoroughly inspired religious teacher does not speak of what she will--but what she must. Hers is the voice of immeasurable powers which rest above, by specific levity and thence call for utterance. She becomes the medium of their expression--she is the mouthpiece of their thoughts--their knowledge. She is loved of mankind because she reveals the thoughts of many hearts, because she can say in words of living force and luminous beauty, what many hearts experience but cannot utter. She is like a reflection of the voice of humanity.

While feeling, in its unutterable lights and shades, is awakened in man by the clouds and sunshine of life, with all its joys and sorrows, the ardors of love and the cold, dark forebodings of fate, religion will ever continue to attract men and women since it answers to a deep need of their lives.

Among the many phases of religion which the outpourings of the spirit, in our own day, has brought about, there is one of more than passing interest.

In a suburb of Chicago, called Austin, is located the "Home Centre" of a small but growing society--a spiritual nucleus. It was founded on faith, it lives on faith, is supported by faith--and yet it is supported. It is known as the "Circle of Light."

One inspired soul is the spiritual magnet that draws together this little group of the faithful. It is here care by day, her tender charge by night.

When twilight sinks tonight in the far west, in spirit, her loving arms are still about the little flock, so dear to her heart and to her faith. She is seeking ever to be about her "Father's Business." Ever striving in their open confidences to get some nearer and deeper insights into that great spiritual eternity to which so many things are passing evermore from our mortal sight.

With her, we would feel how little we know, how shortsighted is our vision if we lack faith. We would

(Continued on Last Page.)



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PRESIDENCY OF THE N. S. A.

THE SUNFLOWER has been requested to endorse the candidacy of different people for the presidency of the N. S. A. which is to be filled with a new incumbent on account of the declination of H. D. Barrett to reelection. We take upon ourselves the duty of saying that at present we will not take any part in the matter. The friends of all candidates are at liberty to use the columns of this paper to announce their preference, but as to taking any active part in the matter, we are not prepared to do so. We are not prepared to endorse any special candidate, we do not feel that it is a part of our duty to do so. Certainly we can have our choice, but the matter of the selection of officers of the N. S. A. is one of importance to all of it is expected that the election is to be conducted on a basis of benefit to the cause of Spiritualism.

It is not a question of personal friendship or preference. It is, who, in the estimation of the whole people of Spiritualism, is the one who will do the greatest benefit to the Association, and what it should be a place where Spiritualism can be taken care of, where legitimate movements connected with Spiritualism have attention and not be put down with a "shoo, fly, don't bother me," air that will mean even the strongest advocates of the idea from any participation in it as a representative organization.

We believe that President Barrett has done his best to build up the N. S. A. on the basis it should be conducted upon, and we also believe he is wise at the present time in declining re-election. In fact, the best advice we can give is to permit his name to go before it again. The writer was one of the first to take hold of the movement to establish the Association and was an officer of the first Convention, held in Chicago in 1892, and was one of the movement with voice and pen as long as he could endorse its actions. Now the columns of this paper are open to anything that is sent to us in behalf of the Association, but personally I can no longer endorse things as I see them. Yet most of the officers of the N. S. A. are my personal friends—but personal friendship and official actions should not be considered as connections in any form. I may condemn, officially, my best personal friend.

A change in the officers of the N. S. A. is of vital importance. That is, if it is considered desirable by the Spiritualists to make a change. I neither ask for it nor object to it if it is wanted, although it will be a difficult matter to improve on your present secretary.

But the point to be considered now is that a change in the position of president is not necessary by the voluntary act of the present incumbent and extreme care should be exercised in the selection of a successor. Personalities should be left entirely out of the question. Personal friendships should not be considered. We are not conducting this on a personal friendship basis, but on business basis. That, and that alone should be the criterion. Not is the individual my personal choice, but, if he is selected will he do for the Association and its constituents as a whole what is best, right and best, regardless of what he will do for each of us individually. This is the prime feature.

A number of desirable candidates

have been suggested. All of them have their good and bad points. They should be considered. Then at the convention let all unite on a basis free from political pulls and low down tactics. We do for a Tammany campaign but is entirely out of place in the Convention of Spiritualists.

A NATIONAL PERIL.

Some of the leading editorial writers of this country have paid their respects to Lynching under the above title, recently. How strange it is that the great body of people who comprise this "land of the free" do not take some action that will tend to make the position of those who take part in lynching such that they will refrain from such an act in the future. But nothing practical is done to prevent its constant repetition.

A few years ago, within the memory of the middle age, such a thing as a lynching created a future that was enough to fill the papers with headlines, and when, not over twelve years ago a negro was burned at the stake at Texarkana, Texas, for an outrage, it caused the greatest of excitement, while now such an event does not even require a special dark headline—common notice of from four to six lines with a small heading is sufficient to make all the mention that is considered necessary by the editors of the largest papers—unless the parties connected with it are of more than passing importance. The act itself is not considered worth much.

This is why lynching is a national issue and a peril. The continual occurrence of such events brings the minds of the people into such a condition that they take it as a matter of course and nothing is thought of it or no effort made to secure the conviction of those connected with the mob.

Of course, there is the excuse that the persons are all acting under the excitement of the moment and are not responsible for their actions. This is also a peril to the community. If we are not responsible for our actions while under one kind of excitement, we are not responsible under any kind of excitement. If an attorney can do a precedent where a ruling of that kind was made, it will be a long step towards securing another and after a few rulings of the kind have been made it is an established custom. A lawyer's work and the Supreme Court alone will undo the precedent, and that is an event years in the future.

The greatest question concerning lynching has not been usually touched upon. It is the moral situation of the lyncher. How do they know, in the majority of cases, whether the person is guilty or not? Is it not too often on the frontier style where they announced the killing of a woman's husband by the vigilantes by going and asking if "the widow is still lived there?" It is reported that on one occasion the informer was met with the reply, "I am Mrs. —, but I am not a widow." "But you are here," was the answer, "but you have got to laugh on us for we hung you and then they will lynch for less cause than they do now—ultimately they will lose that high regard for life and property that has presaged a return to barbarism. Might making right, and power creating the might, will be the downfall from the local civilization.

We must speak in no uncertain tones of the crime of lynching. It must go. Its fruits are too detrimental to humanity at large to permit of its continuance. We talk of a protest to Russia, but what about our lynching? Is it more inhuman to kill in Russia than in America? Is it different to shoot down in the street

and outrage that it is to have "race wars" and burn at the stake? No wonder Russia informed us "unofficially" that a protest from us would not be received. What would our lynchings say if Russia should send a protest to us on account of our burning a negro at the stake every few days and hanging someone because they do something we think they should not do.

It is certainly a national peril to our citizens. No matter if they are guilty of a crime, we should not be guilty of a greater one. Let us face the fact if the states cannot handle the subject, let us handle it through the national government, using the entire military force of the country to prevent it if possible or necessary.

In this connection another item should be mentioned. It is the difficulty in securing troops when a riot is imminent. When it is necessary for a lot of red tape to be thrown before it is possible to get assistance it is totally out of place. The life of even the hardest criminal in the world is of more importance than all the real tape ever known. The criminal should be given the benefit of the doubt until the courts get through with him and pronounce him guilty of a crime. Then if the death penalty was abolished and the system of reformatory penitents instituted it would be an incentive to criminals to reform instead of pushing them farther into crime and making of them abandoned outcasts.

THE SUNFLOWER VOLUME XI.

With this number THE SUNFLOWER enters upon its sixth year, it being five years old on the 30th of this month. August 15th being the date of changing its volume number.

What a change has taken place in these few years. Starting with a little monthly sheet, printed on paper only 12 1/2 by 19 inches, made into four pages, it gradually grew and scope until it today stands on a par with any of the papers if we are to accept the standard of our readers. It was said that it would lose many subscribers if we were changing it to a weekly and increasing the price. The month of July past has resulted in bringing 11 more subscriptions than we received last year, so that probably is not fulfilled. We have little to say concerning the paper and its work. We have proved to our patrons who have always loved the best advertisement the paper has had. To thank all for their patronage and trust that a future will be as satisfactory to you as the past.

In the meantime we are still doing business at the old stand and are taking in subscriptions at the uniform price of \$1.00 per year for 52 issues.

There is a possibility that a new department of the Sunflower may be added to the paper with in the next few weeks which will increase the value of the paper greatly. We thank you all for your patronage, and express our appreciation to our contributors and hope for a continuance for the best of the future.

THE SUNFLOWER PUBLISHING CO.

What They Say About Us When They Get Home.

It has been my happy lot to spend four full days at the Spiritualists' camp at Lily Dale, and this period makes a bright little chapter in my life experience.

To learn to live that we may help, not hinder, must be the true philosophy.

The fullest freedom, with the most complete control is the pathway to the higher life.

No act too small, no sacrifice too great—this we must experience before we enter the celestial city. The site for Lily Dale was well selected; enclosed by several small lakes so connected, I believe, as to practically make the camp grounds an island. The little island is very picturesque, composed of hill and valley, with an abundance of shade trees and shrubbery including a genuine bit of old forest with its stately trees standing like faithful sentinels watching the marchings of progress through the ages. The man who can march amongst them and not be troubled by the whappings of the angels requires to be walked by the angels at the Forest Temple, where the embodied and dis-

embodied spirits shake hands across the boundary line which divides the physical from the spiritual.

The camp marks prosperity everywhere. The cottages, mostly two to two and one-half story, are of substantial and pleasing design and are well painted. The gate through which the earth-bound pilgrim approaches the city is made of metal and is bright as silver.

This gate stands open day and night and I observe that through some potent force working at the foundation of things, it has become impossible to shut this gate. Thank God and the angels, it is a fitting symbol of the gateway to Glory and the "Book of Life" which "no man can shut."

The Auditorium is a structure marvelous for simplicity and convenience. As you sit and listen to the soul-stirring messages from the angel world, you feel that you are in direct touch with the depths of nature. Nothing stilled nor cramped troubles you, while the balmy breeze of a higher life touch your cheek and the angel fingers push their fingers through your hair, you hear the song of birds and the fluttering of the wings of the angels in the beautiful soft melody of nature, you lose all desire for the stilled old heaven of your childhood and to you is fulfilled the promise of "a new heaven and a new earth for former things have passed away."

The organ of the lady president, Mrs. Pettengill, lends becoming dignity to the divine message which is destined to mould the thought of the nations.

Mr. George H. Brooks who so ably fills the chair, embodies in due proportion, strength and lung power which are necessary to control the vast congregations that assemble that they may come in touch with the higher vibrations.

The people whom I had the honor of meeting in this city of Light Assembly are the most genuinely happy of any I have ever seen.

Not a cloud doth arise, To darken the skies, Nor hide for a moment Their loved from their eyes.

The phenomena and philosophy of Spiritualism is the double-acting pump which brings to the soul the living water of which if a man drink there is in him a well springing up everlastingly.

This truly was Isaiah's vision when he said, "Ho, every one that thirsteth, come ye to the waters." The Sunflower one year, 52 numbers, contains a constant attendant at Lily Dale for containing 486 pages, for \$1.25.

the Fountain of Knowledge was touched. Cooling and fresh draughts were taken from the river, the streams whereof made glad the city of our God, the holy place of the tabernacle of the Most High.

I can truly say "They brought me to the banqueting house and their banner over me was love."

The reader will observe that I make a slight change in the old text, but have I not as good a right to revise the old book as any man?

A very halo of glory seemed to encircle the test mediums. To me this was quite visible in the case of one particular medium. While listening to the invocation of another medium I saw for the first time in my experience as a test medium.

The control of the lady medium stood at some distance, the form was of a stately elderly man with glasses; I saw the figure very distinctly and there and then I was enabled to behold another leaf turned in my unfolding and fresh life was infused into the old form of expression so familiar.

"As it was in the beginning, is now, and ever shall be, world without end, Amen."

W. S. STRONG.
Hamilton, Ont.

Cheap excursions to Atlantic sea coast, August 18th over Lake Shore Ry. See another column in this paper or agent.

A vacation to the Sea Shore—Go on Lake Shore Ry., excursion August 18. Low rates; tickets good 12 days. Inquire of Agent.

FORTY YEARS INTERCOURSE WITH THE DENIZENS OF THE SPIRIT SPHERES.

BY BEALE E. LITCHFIELD.
This book is filled with good and practical thoughts on all branches of the phenomena and philosophy of Spiritualism. The author was a constant attendant at Lily Dale for a number of years, was a first class medium himself, and was wrote as impressed by the spirit as well as from the experience he had while attending the meetings here and at other places. Those who have secured the book in the past have advised their friends to secure one and the edition is neatly executed. We have the entire edition and as both Mr. and Mrs. Litchfield have passed on, it is more than unlikely that another edition will be issued.

While the copies last we will send The Sunflower one year, 52 numbers, and a copy of this book, containing 486 pages, for \$1.25.

Spiritualist Badge
The Sunflower Jewelry.
READING OF THE EMBLEM.
The center of the design represents a home from the highest type of intelligence. The face is encircled by the band of darkness symbolizing the ignorance of the human mind. The rays of light represent the rays of truth and the center of intelligence which pierce the darkness and join the light of the human mind to the light of the universe. The outer circle of the design is a symbol of justice. The whole is encircled by the solid band representing the human mind, which is the foundation of the human race. The Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sun of Truth and Progression.

THIS SPACE IS RESERVED FOR CELLULOID BADGE PIN.
BADGE PIN, \$1.50
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CELLULOID PIN.
The Maltese Pendant is one of the most ornate ornaments ever designed. The Maltese cross is set on the finely chiseled band. Ground is suspended by rings from the base side. 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
MALTSE PENDING CO.
MALTSE CHARM.
This is a very neat charm. The box is plain and any desired emblem may be mounted on the Maltese cross. Many think the Maltese Cross is a very old charm. It is the case, as it is used by many. Price, \$5.00
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METAPHYSICAL.

Conducted by E. P. BULL.

WILL.

You will be what you will to be.
Let failure find its false content
In that poor word, "Environment."

It masters it, it conquers space.
It crows that boastful trickster,
Chance.
And bids the tyrant, Circumstance,
Unarise and fill a servant's place.

The human will, that force unseen,
The offspring of a deathless soul,
Can hew the way to any goal.
Though walls of granite intervene.

The river, seeking for the sea,
Combs others the dam and precipice,
Yet knows it cannot fall or miss;
You will be what you will to be!

THE SECRET OF TRUE OPUL- ENCE.

God and man are one. Man is
God-coming into expression. Whether
we assume that there is but one
Self which is the Self of All, or whether
each man has an individual Self
coming to expression, will not materially
alter our deductions, says Self-
Culture.

If man has an individual ego
which comes to expression, then is this ego
only one of the channels through
which God expresses Himself, and
the Great Universal storehouse of
Wisdom, Power and Love, is man's
process of growth.

All the wisdom
and power which the plant needs to
unfold, properly is already within it.
Should it doubt this it would cease to
grow. But it reaches out into an
unknown universe, like the babe
seeking for food, which nature sup-
plies with its advent.

"Unless ye become as little children,
ye cannot enter the kingdom of
heaven." Never mind if I fail to
quote correctly. I have got the
sense of Christ's utterance. And
unless you come to have faith in
yourself, and the goodness of the Law
that brought you here, you will never
succeed in life.

Have faith then. Do not sit
down and fold your hands in a hope-
less way, saying "Success is not for
me." It will not be so long as
you remain in that attitude of
mind. But rouse yourself and stand
up in the divine dignity of a child
of God that knows its origin and nature.

Inhale the breath of Life, and with
every out-going breath say: "I can
out-grow breath say, "I can and will
succeed!" Say it when you go
to bed at night, and when you rise
in the morning. Say it at every meal
and at other times during the day,
until you vibrate from head to foot
with a new-found courage that will be
an incentive to well-directed, deter-
mined and persistent efforts.

Effort in what direction, you say?
Know, then, that everyone is a born
genius in some one or other direction.
It must be your aim to find out what
work you would like to do. Then do
it, not because someone else makes
a heap of money that way, but because
you LOVE to do it. You know that
children do most willingly and with
success that which they like to do.
That which you really love to do you
can learn to do. Never mind if you
are at the mercy of circumstances.
Keep your ideal before you and
strive for its realization whenever
you have an opportunity. Instead
of allowing yourself to become over-
whelmed by your present conditions
and surroundings, make them your
servants, or the means for better
things to come.

Ah, the power of the ideal! The
world at large little realizes its might
to draw men unto it, if only men
would believe in it.

Do not follow a path because

someone else has trod it successfully.
The world of human endeavor is
plentifully intersected by "cow-
paths." Seek to bring out your own
genius. It will lead you to new
things, but it will not come without work.
No results without effort. You can
affirm success until doomsday, but
never get any nearer it until you go
after it, and win it by faithful en-
deavor. Affirmation, and the develop-
ment of a new consciousness
through it is one thing. It is to be
the soul of which a corresponding
work on the external plane must be
the body.

Work not blindly without regard
for others. Be honest and lend a
helping hand to your fellow-men
whenever you can. You own and
obligate others by kind deeds. No
matter what may be said of the gen-
erality of politicians, very many are
large-hearted and sympathetic in
their contact with others, and in the
main it is their deeds that count
more than words with their fellow-
citizens.

Two men are candidates for city
major. One is a large-hearted and
sympathetic, although not a "moral"
man. He helps the widow and the
orphan when he comes in touch with
the distressed. The other is a strictly
"moral" man. He goes to church
regularly and lives a purely family
life. But he holds aloof from the
"lower classes," and it is said that
his father was a harsh landlord. They
call him a "silk stocking."
Do you think the people elect the
moral man? No, by a vote of 1000.
When the votes are counted it is
found that the sympathetic man has
been the successful one.

Interest yourself in others, and
they will interest themselves in you.
Win their confidence by showing
them your good-will toward them.
And you need not make a hypocrite
of yourself to do this. The hypocrite
is sure to be found out in time
by the observing one, and then his
influence is gone, and with it his
chances for success to that extent.

Concentrate your forces upon what
ever work you are doing. This
means, of course, a concentration of
attention. It means thought and
study of all the details involved in
your plans and their execution.
It means the exercise of a construc-
tive or inventive imagination to
discover means whereby your ends
will be served. But it means more
still!

It means the conquest of, or con-
trol over, all unpleasant emotions,
such as fear, worry, anger, jealousy,
"the blues" etc., for such emotions
not only use up vital force at a fearful
rate, but also makes for disorganiza-
tion and decay of brain, nerve, tissue
and blood. In the struggle for suc-
cess you will need to keep these at
their best. Husband your forces,
therefore and give mind and body
sufficient rest to recuperate, or regain
the force spent in your work.

What about other "bad habits,"
such as the use of tobacco and liquor?
If they injure you mentally and phys-
ically (as they are bound to do in the
long run), then give them up! Give
them up! I say, for they cannot cling
to you against your will. They stay
with you because you stay with them.
And this is the plain truth. They
have just as much power over you as
you allow them, and no more.

Do not carry your business into
your dining room, nor in your parlor,
and least of all into your sleeping-
room. Many a sleepless hour is
passed because people will not let go
of their thoughts. But this can be
learned, as the writer discovered one
night, years ago, when he lay tossing
from one side to the other. Sleep
failed to come, although it was most
earnestly desired. Instead came
trouping the unbidden thoughts
about some work that had engaged
his attention during the day. All at
once he remembered a statement
which he had read somewhere, that
even the thought-life might be con-
trolled to a certain extent. He com-
manded the unwelcome thoughts
serenely. He did not succeed at once.
But there was an effort to subdue
that mental activity, and gradually
his brain "quieted down." Then he
relaxed, and grew passive, expecting

to be wakened by the thoughts
trouping about his mind. He did not
waken. He fell into a deep sleep.
But there was an effort to subdue
that mental activity, and gradually
his brain "quieted down." Then he
relaxed, and grew passive, expecting

(Continued on Last Page.)

THE "CHEER UP LADY."

Mrs. Daniel of New York Lives by
Turning them into Sunshine.
Mrs. Blunnie Patterson Daniel is
known in New York as the "Cheer Up
Lady." That is her title to cheer
up the despondent, and she is gen-
erally pretty busy. You can find her
name on the order books of the "Wom-
an's Exchange" and every other "Cheer
Up Lady" and every body knows whom
you mean. She visits lonely homes to
talk or read to the hopeless and dis-
consolate. She makes short of her
presence the weary hours of invalids
and convalescents. The dejected and
miserable are easy subjects for her
mizable wife. There is her stock in
trade; many stories a good part of her
repertory.

Southern by birth, she was at one
time a Miss Green State belle. She is
a cousin of the Miss Patterson of Bal-
timore who afterwards became the fa-
mous Miss Bonaparte. For thirty
years she has made her home in the
North. Though thin she has retained her
once glossy black hair, her eyes are
still as blue and her laugh as gentle
and well modulated and her voice as
soft as those of any other true daugh-
ter of the south.

The Woman's Exchange will send
for Mrs. Daniel if you need her ser-
vice. She will respond promptly, and
then she'll tell you just how the cheer-
up people and her different rules for
getting all the sunshine out of life.

"It's stupid this," she will tell you,
as she has told so many others.
"There's too much sunshine in the
world for anybody to be less than
hearted. If you can't see the bright
side of everything, be neutral and say
nothing. Don't ever be pessimistic.
When I was a girl of twenty I began
to cheer up my friends. In ten days
the civil war, with its devastating and
poverty, was around us. Yet I could
always see the bright side of things. I
found that I had given as much of my
early life to the sick and those newly
of happiness that now the pros-
less of youth are no longer mine. I
feel that I must turn my talents where
they are best used. If I can impart
sunshine to others, I feel that this is
the mission God has given me for my
later years. Convalescents and semi-
invalids need for me to know this.
I read newspapers or books to them,
tell stories, play cards or do anything
which may strike their fancy and
get them away from themselves. One
hour's amusement will sometimes
brighten a whole day."

That is the sunny side of the
"Cheer Up Lady," and she makes her
living by putting her "Cheer Up
Practice"—New York World.

BREEDING SELFNESS.

How Parental Instincts Bewilders a
Host of Children.
"What a selfish little beast that boy
is!"
Every one agreed.
Even his mother shook her head ad-
miringly and remarked: "It's the one fault
Charley has. He never will stop to
think of other people."
But what amused her and made her
perhaps a trifle indignant was that
every one seemed to think it was the
child's fault—that it was a part of his
quite as much as his temper and the
way that he talked.

What nonsense!
Don't you see it's little and fresh
and fair as an unwritten page, and if
we do not actually try it out, don't we
guide or push the baby fingers
which hold the writing pen? Stop
and think, fond mother, and you will
see how every baby fault had its start
under your watchful eye, and in time
comes out of ten to ten centing to some
unwise action of yours, not the child's.
Now, take the little boy under discus-
sion. I have seen him run into the
room and take the long chair. That was
only natural. But when poor grand-
mamma came in, did he get up and give
the old lady the comfortable seat? Not
a bit of it. Now, if there was her chance,
there was the mother's chance. Either
of them might have taught him in a
nice way the duties of courtesy and
unselfishness. Instead of that, here is
what happened. Grandmamma mildly
sat down in a straight cane chair quite
as if it were the proper one of things.
Now, do you know the boy? He
didn't even realize he was doing any-
thing out of the way. Why should he?
Every one seemed to take it as a
matter of course. It is the same way
when mother deprived herself in order
that he might have her dessert just as
his own, when the whole feminine por-
tion of the household gave in to his wants
and inconvenienced itself for his
pleasure.

There you have your selfish boy!
He has him! He has him! He has him!
The most generous man living, the greatest
philanthropist, would be a mere selfish
brute if he had been brought up in
that way.
HELEN CLIFTON.

Aladdin's bag
Aladdin's bag is the destination
given by a bright wizard to the family
scrap bag, into which go all the course
of the year all the odds and ends after
dressing or general settling. It has
proved a genuine income from
more than one occasion, and a recent
inspection revealed enough rub-
ber and other accessories for the fash-
ioning of a hat for young daughter.

Do You Need Spectacles?

If you try Poole's Perfected Method of Fitting Lenses and his Chloroform method of fitting the eyes. These will give the most perfect results, showing you the exact size and shape of the lenses to be made, and the exact position of the eyes in the frame.

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67 E. Madison Ave., Chicago, Ill.

The right word is always a power

—George Eliot.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.
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Box 132, San Jose, Cal.

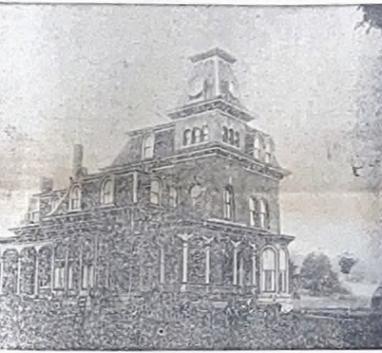
THE MAPLEWOOD.



Thoroughly Renovated. Newly Papered and Painted.
New Management.

The Maplewood, formerly the Grand Hotel, will be opened to the public July 1. Having been
thoroughly renovated and repapered and repainted, it will be better prepared than ever for
the reception of EXHIBIT VISITORS. A desire to please will win you, you will make no mistake if
you stay at the Maplewood, and a desire to please will win you, you will make no mistake if
you stay at the Maplewood and recreation of your address.

LEO MANGER, Proprietor, Lily Dale, N. Y.



THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will
be sold. It consists of the property known as the Todd House, or Lily
Dale Sanitarium, including a large brick house, frame barn, twenty-
three acres of land, with rose bushes and other shrubbery, apple pear
and plum trees, running spring water piped to all floors of the house,
modern conveniences. Has about thirty rods of lake frontage and over-
looks the Assembly Grounds and three of the lakes. Is about forty
rods from the Assembly building. Will be sold with all or part of the
land. For particulars, address:

H. F. TODD, Lily Dale, N. Y.

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THE BENNINGTON.

A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters.
Has five new and valuable features of merit, any one of
which would make a superior machine.
No larger than existing typewriters.
Are now offering a limited amount of stock to invest-
ors at the par value of one dollar. As soon as we have sold
enough to complete equipment, manufacture, advertise and
sell our machine, no more will be offered at any price.
We want a few good men for active official positions,
who will invest with us.

If you wish to make a Choice Investment with good pros-
pects of 40 to 60 per cent profit, carrying with it first
right and preference to a good position, write us for pro-
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Capital Stock, \$1,500,000. Shares, \$1.00

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Pius X., THE NEW POPE

IN April, 1902, when the late Pope Leo XIII. was to practically perfect health and there was no probability that his brilliant reign would be so soon cut short by the grim reaper, his pontiff remarked in a serious conversation with Father Perosi, the Italian priest whose mutual confessions have made him famous the world over, that he was convinced that his successor would be Cardinal Sarto, the patriarch of Venice. When the recent convalescent late apostle reassured little probability that Leo's prophecy would be fulfilled, for Bianchi seemed to have an almost commanding amount among the members of the college of cardinals, with Orsini, Gotti and Sestini Vannetti as strong possibilities. Besides these, there were several others who were thought to be likely candidates in case the trinity among the leaders should become so intense as to make the election of any one of them impossible. But Sarto's name was scarcely mentioned except among the most reverent who remembered the prediction of Pope Leo and those who were faithful to the regularity in the Catholic church of Cardinal Sarto, which by many was regarded as being superior to that of Leo himself. Cardinal Sarto, now Pope Pius X., evidently did not seriously consider himself as one of the papabili, for the voting after his election he declared, in speaking to a friend who had suggested that he might be the next pope, that when he started for Rome from Venice he had bought a return ticket. But the unexpected has happened, and Leo's prediction has been fulfilled—Cardinal Sarto is Pope Pius X., and the Catholic church is satisfied that the progress made during the reign of Leo XIII. is to be continued and perhaps amplified under the administration of the present pontiff.

Pope Leo's prediction was considered remarkable by reason of the fact that because of Sarto's position with reference to a modus vivendi between the church and the state he seemed to be on that important point directly opposed to Leo. For instance, Cardinal Sarto publicly announced his joy when there were strong probabilities of a modus vivendi between the church and the state, and so long a course of discussion over all Italy, to say nothing of his bearing upon the attitude of other Catholic countries. Cardinal Sarto is noted for his prudence, having never meddled with politics, and for extreme independence. He is also a patron of the arts, and launched Father Lorenzo Perosi, the celebrated priest composer. The cardinal is recognized as one of the most learned men in the church. He is a stickler for the exact truth as between the church and the people, and was much renowned some years ago by destroying certain relics of doubtful authenticity. He brings to his high office a character of most attractive modesty, unusual energy in the direction of matters large and small, the talents of a fine administrative officer and the first qualities of an organizer. In addition to his abilities and his undoubted Christian character, the cardinal is from the sweetness of his

nature, beloved by many millions of people. It is certain that no pope would have a more enthusiastic sanction from the laity.

Pope Pius X. is thirty-eight years old. He was born at Biadene, in the province of Venice, and was educated in the Biadene Institute at Cottenbone, founded by the famous Don Bosco. He was always of a serious turn of mind and when a young man his rector said to him that he had "never been a child."

Cardinal Sarto was not "miscevered" until he had reached middle age. He was a parish priest in the province of Venice for most of his years and finally became a bishop. His high executive qualities and unswerving loyalty became known soon after his elevation and were recognized by the authorities of the church. It was not until 1893 that he was created a cardinal, at which time he was also named as patriarch of Venice. Thus the modest but able parish priest became the head of the province in which he had served so many years in a lowly position. His selection was made by the consistory of 1893, which was compelled to see the throne for the privilege of installing him as patriarch of Venice. In return for this concession, which was made through Premier Crispi, the church appointed an ecclesiastical vicar apostolic to northern Africa to assist the premier in his pet scheme of extending the African colonies.

Cardinal Sarto had not been in office more than a year before he publicly declared for a union between church and state, speaking in no uncertain way. His utterance created a great sensation, and it was felt that he might have offended the holy father by the fervor of his words. Apparently he received the silent approbation of the pope, whose estimation he ever held a firm place.

It was said at the time that Cardinal Sarto made his public announcement that the Austrian and Prussian ambassadors at the Vatican were endeavoring to induce the papal authorities to agree to a modus vivendi. Emperor Francis Joseph is reported to have written several letters to the pope with this end in view, and Emperor William of Germany is said to have been equally anxious to bring about an understanding between the Vatican and the Italian government.

For more than three decades a gulf has yawned between the rival palaces of king and pope, a gulf material and political. For thirty-five years since the Italians battered down the massive walls near the old Porta Pia—earthen men and noble women of all parties have been dreaming and hoping that the mighty breach between victors and vanquished might in some way be closed.

It was said of Pope Leo that in 1878, when he had just succeeded Pope Pius IX., he longed for some amicable arrangement with the Italians, but he did not do so because of state overreached his private wish. He was silent, and thus obliged himself to the no compromise party.

It is strange that while Sarto was never seriously considered by the public at large or by the ordinary press correspondents as a papal probability,

his availability was mentioned more by the really thoughtful writers more frequently than that of any other cardinal. As an example, a special correspondent of a prominent American daily last April wrote as follows to his paper concerning Cardinal Sarto and the papacy:

"It is Cardinal Giuseppe Sarto, the patriarch of Venice, the friend and patron of Abbe Perosi, the composer, who is at the present moment regarded not only throughout Italy, but likewise in the principal capitals of Europe, as destined to become the next pope. So little has been heard of him from now in connection with the papal succession that he may be regarded in the light of a dark horse in the race, which is perhaps due to the fact that he rarely goes to Rome, that he has never been a possessor of the Ducal City, and that from the time of his being appointed vicar general of the diocese of Treviso until now he has held steadily about from all the projects of the curia.

The vast majority of the Italian cardinals, and especially those who were by part of the curia, are established in the Ducal City, have won their prominence in the "doge" as members of the diplomatic service of the papacy rather than in politics. And when a possible man spent the greater portion of his life in diplomacy, and has found it the steeper ascent to high honors, it naturally seems him at the close of his career a representative of the Vatican abroad, than one leaning toward statesmanship and the administrative and doctrinal duties of his office at home. Many persons declare that it is inconceivable that the next pontiff should be a prelate who would devote his entire energies to economic character, and devote to the more rigid enforcement of the doctrines and discipline of the church.

Cardinal Sarto, the patriarch of Venice, is the man of others who fills these requirements. It is probably the most able administrator of the Italian episcopacy, combines firmness and common sense, and abundant tact and is managed to be so numerous to impose a number of practical reforms in his diocese of Venice. Sarto, in his private life, is the clearest and the most all-wise person. Indeed, his name is always mentioned in the press. He has rarely allowed how to maintain an agreeable yet dignified modus vivendi with the Italian authorities, has shown his high regard for the vigorous campaign which he has carried on against the veneration of relics of questionable authenticity. He is on friendly terms with the members of the reigning house of Italy, during the late reign he sat next King Humbert and Queen Margherita in the launching of a manifesto at Venice, as well as in other state ceremonies at which they were present, and would certainly be a most agreeable choice as pope to the present ruler of Italy. He is just sixty-eight years old, which will be in his favor in the eyes of the coelectors, since, as a general rule, that number of years constitutes a guarantee that the pontificate will not be of undue length."

"Good Enough as it is. Doctor, if a pale young man named Zinks calls on you for a prescription don't let him live it."

"Why not?"

"He wants something to improve his appetite, and he needs it by his house."

It Would seem so. Fair Niece—Why do you object to duets so strenuously, Uncle Tom? Uncle Tom—Because when two people attack me in offensive pieces of music simultaneously it's taking an unfair advantage.—Chicago News.

Very conservative in all matters are the Turks, and especially slow to adopt modern improvements of any kind.

When a man quits smoking and goes to chewing he is not much of a hero.—Athletic Globe.

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one of the Cawadaga Lakes. The Lake on the west side, the primitive forest 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.

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Newly Papered, Thoroughly Renovated.

RATES—\$1.00 to \$2.00 per day, 21 meal ticket, \$5.00, 7 dinner tickets, \$2.00; single meals, 25 to 40c.

The - White - Restaurant - and - Bakery

Newly Furnished, Thoroughly Renovated, Under New Management, 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 Iroquois

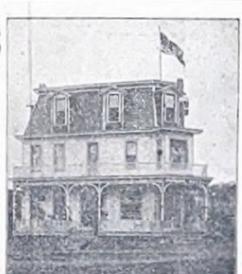
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Lunches and Dinners a Specialty.

Also rooms on Assembly Grounds

J. C. SCHEU, Prop.



The Sunflower \$1 a Year in Advance.

Bird Superstitions.

In many parts of England there are curious superstitions about birds. The stouthead, for instance, is believed to be continually chatting with the evil one, so it is held in bad repute, and as the raven commonly impersonates his sable majesty it is ranked in the same category of evil birds. Sometimes, however, the raven's appearance, so it is held, forbodes a death.

Natural Conclusions.

"If dey's milk in rouses dey runs how cows dar," said Brother Williams, "en ef dey got honey dar dey sho mus' have bees, en whar bees is dey's blossoms, en whar blossoms is dey's always waterfalls in season, bless de Lawd"—Atlanta Constitution.

Self made pedestals are a good deal more numerous than self made men.—Fuch.



POPE PIUS X.

Shady Side Family Hotel.

All Modern Improvements. Beautifully Situated on the Lake. One minute walk from the station.

\$1.10 Per Day and Upward.

Breakfast and supper 25c. Dinner 25c. 21 meal tickets \$5.00. Board and room, \$7.00 per week and upward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



GREENBACK LOGIC.



So many of my friends have been asking about me that I thought it was about time for me to appear again. It has not been a very good

season for me, consequently I have not been very much in evidence. As a matter of fact, I have joined the great majority since I last appeared in *The Sunflower* and I was not until my friend J. Clegg Wright delivered his lecture on "Re-incarnation" that I knew that it was possible for me to again enter this mundane sphere and take a part in the exercises of the day. Since I learned that I have appeared in the flesh and I must admit that I feel very natural. For some time I was undecided whether I should re-incarnate as a gold bug or a pretentious but old associations and attractions were too great and then I knew that politics were not permitted in the paper so I decided to come back as a winter away. After my sojourn in the ether regions, however, I feel better, wiser and happier.

There is one thing that bothers me though and that is that so many want to meet me and I can not appear at a condition from long disuse that I am afraid it would break open if I went out into society much this season. Possibly I will meet you next year.

I think we have been having a pretty good camp—Oh, excuse me, I meant Assembly! How do you like the change? I like it. Why, this is an Assembly. If you don't believe it, just look over the list of names any day. Sunday preferred. Then there is something that suits all the men—there are lots of women here. They are everywhere present and Woman's Day didn't they just make the men stand around? Well, I guess I liked it too. The men—especially the small ones—are very friendly to me—they want me to go fishing with. Well, many a sucker is caught with poorer bait than I would make at any campmeeting. They do not catch all suckers here though, many a beautiful fish is caught and sometimes they catch a muskallunge that weighs twenty-five or thirty pounds.

My good friend Leo Manger is running the hotel now—The Maplewood. He that name. It means something and does not disappoint people. If you were not satisfied with your bed when you went to a Grand Hotel, you would think it was not very grand. Now this is a grand hotel and it is in the middle of a Maplewood, so you see it is bound to be right.

I hear that our Editor got his palm read once at a time this season and when he got through he was so excited that it took him two days to get down to the common experiences of printing office life. It was a good reading, but when any of you mediums or palmists or anyone gets an another chance at him, be very careful what you say as we must keep him within bounds.

What a fine lot of lectures we have had this season. It seems as though everyone was trying to do their very best and thus build the place up to a higher position than ever occupied by it. Well, that is right—"It is a good thing—pass it along."

My friend Tille Reynolds got away before I arrived so I did not see her. I understand she had lots of good things to say and made lots of friends here. I am glad of it. I hope she will come again.

There was pleased to hear that my old friend J. W. Dennis was again on the platform at Lily Dale. He has been here for a number of years and it is good to meet old faces again. Some people, like some other things, improve with age and he is one of them. Then we had Mr. Elbert Hubbard. He is principally noted for his place at East Aurora and some other things. He wears his hair so long that I was afraid that Sitting Bull, Young-Man-Afraid-of-his-Shadow, or someone else might decide to control some mediums and take his scalp. But the time passed and no damage was done. I don't know what he thought of Lily Dale, but if he did not like it he does not know a good thing when he sees it and I think he does.

Then my friend Colville came. He is a whole host in himself and I am pleased to meet him always. My what lectures he gave. My heart ached when I heard them, but it is so interesting and instructive that I always went again. I wanted to go to Onset to see him again, but it is too far to jump and I can't jump so well since I was re-incarnated.

Well, I am glad to be here again and if the spirits do not move too much and my spirit moves enough, I will try to write again. So good-bye for this time.

Your Old Friend,
A GREENBACKER

EXCURSION TO THE SEASHORE

On August 18, the Dunkirk, Allegheny Valley & Pittsburgh R. R., will sell low rate excursion tickets to Atlantic City, Cape May, Ocean City and Sea Isle City, N. J., via L. S. & M. S. Ry., Buffalo, Lehigh Valley Ry., Philadelphia. Tickets good 12 days including date of sale. Rates from Lily Dale \$10 for round trip. Stop-overs permitted at Philadelphia, Niagara Falls and Lake Chautauque returning. Consult agents in regard to trains, or write to A. J. Smith, G. P. & T. A., Cleveland, O.

The Weak chested Girl.

The weak chested girl who will follow the laws of hygiene and will exercise carefully and slowly will find that her figure begins to improve. If she will massage just a little with cocoa butter or with the oil or sweet almonds, or with a liquid cod liver oil she will find that her figure improves still faster. And if she will drink cocoa and eat good, nourishing food she will be able almost to observe the progress of improvement from day to day. The weak chested girl must stop coughing. This is a difficult thing to do, but it can sometimes be accomplished where the cough is a little bad and a bad habit by changing the position. One very thin chested girl with a cough found that she could stop coughing by loosening the strings of her clothing, by filling her lungs with good air and by standing with the shoulders thrown back. It was part of her physical culture exercise, and it worked wonderfully well.

"Music is the language of the soul. Angels must think in melody."

The Use of Time Glasses.

Despite the prevalence of clocks and watches, numbers of sand time glasses are now sold. Those with a three minute gauge are a regular accompaniment of egg boilers and egg cookers of rich brown or copper now popular for table use. Many sand glasses are in favor for detailing the length of time the tea must draw or the exact number of seconds the cocoa must "steep" after withdrawal from the fire. Many housewives use a sand glass when preparing the sauce for delicate fish dishes or making dairy omelets and desserts not to spoil the lozth of a second's overroasting or underroasting. The sand glass is a picturesque table equipment, performing its duties modestly and having a romantic, time honored suggestion that eludes in appropriately with the simple antique furnishings now in vogue. Sand time glasses now find place in sitting rooms and bedrooms and are installed on many desks and dressing tables in fashionable houses.

The Sunflower 1.00 a year.

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right and a perfect contentment.—Emerson.

I believe in the trinity of natural living, right thinking and good morals. If a worship of this trinity were the rule, the progress of humanity would be increased a hundredfold.—Soundview.

BUFFALO & LILY DALE EXCURSIONS.

During July and August the Lake Shore Railroad will run Excursions each Sunday between Buffalo and Lily Dale at \$1.00 for the round trip. Train leaves Exchange Street Station, Buffalo, at 9 a. m., reaching Lily Dale at 10:37, in time for the morning meeting. Returning leaves Lily Dale at 6:45 p. m.

The "Southern Cassadaga" SPIRITUALIST CAMPMEETING ASSOCIATION

WILL HOLD ITS TENTH ANNUAL CONVENTION



ON THE GROUNDS NEAR

Lake Helen, Volusia County, Florida,

February 7th to March 20th, 1904.

OFFICERS OF THE ASSOCIATION.

President, E. W. BOND, Lake Helen, Fla.
Vice President, Dr. G. N. HILLGROSS, Cincinnati, Ohio.
Financial Sec'y and Treas., H. S. TAYLOR, Camden, N. Y.
Corresponding Secretary, Mrs. J. D. PALMER, Waukegan, Ohio.
(FRANK E. BOND, Lehigh, Florida.
A. A. BUTLER, Breckville, Ohio.
M. H. CLARK, Jeffrey, N. H.)

LOCATION ON LAKE HELEN.

Lake Helen, 155 miles south of Jacksonville, is situated on the A. & W. branch of the "Florida East Coast Railroad," a line between New Smyrna and Orange City Junction, connecting the East Coast road with the Plant System, thus giving a choice of routes from Jacksonville, and also making connections with the Clyde Steamboats from Jacksonville on the St. John's river at Bradford Landing, eight miles from the Camp.

The Camp Ground is three-quarters of a mile south of the railroad station at Lake Helen. It is beautifully situated on high, pine bluffs, overlooking a chain of lakes, prominent among them is Lake Colby. In this region fever and malaria are unknown; the high altitude and resinous pines, make this location especially beneficial to all those who are afflicted with pulmonary diseases.

A more beautiful location cannot be found in Florida.

CLIMATE.

The climate of midwinter at Lake Helen is mostly like that of a northern June. While it is essential to be provided with warm clothing for occasional cool weather, it is positively necessary to be supplied with light waists, coats and thin underclothing which are needed the greater part of the time.

Those contemplating the building of Cottages should plan for stoves for warming purposes, as occasionally cooler days occur when a little fire is needed, and as much of the time the weather is warm, extreme discomfort is felt unless provision is made for such emergencies.

LOTS.

Lots are leased for 99 years, after the manner of the Lily Dale Camp in Western New York. A yearly rental of from \$2 to \$5 is paid to the Association for these lots—ground for tening privileges, free.

LIBRARY.

The Library and building instituted by Marion Sildmore, is one of the attractions of the Camp. Many valuable books were contributed last year.

THE HOTEL CASSADAGA.

Improvements have been made at the hotel and the rooms have been equipped for heating when necessary. Mrs. P. H. Richardson of Cassadaga, N. Y., will have charge of the dining room. The Hotel and dining room will open November 1st. The service and menu will be first class in every respect.

Board by the day.....\$2.00 Single meals.....50c.
Table board by the week.....\$5.00 Meals by the day.....50c.
Board with room.....\$7.50 to \$8.50 Dinners.....35c.
(Includes table and supper) Breakfasts and Suppers.....25c.

A Meat Market, Grocery, Bakery and General Supply Store will be kept upon the grounds.

The daily mail will be brought upon the grounds.

BRIGHAM HALL.

This is a fine building of 18 rooms, well furnished, good closets, nice spring beds, halls well lighted, one lamp and stove in each room.

THE APARTMENT HOUSE.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is connected in suites of three rooms, to be rented separately or together. A kitchen in the center accommodates those renting rooms on either side. These rooms are 12 x 14 feet in size, and are furnished with beds, pillows and comfortable chairs, rocker, table and lamp. The kitchen has one cook stove

with two sets of furniture, brooms, dust-pans, two of each. All else must be supplied by the occupants.

The prices of these rooms with one-half of kitchen, are from \$2.50 to \$3.50 per week, according to location.

The suites of three rooms will be rented for the entire winter for \$50, paid in advance. Corner room with one-half of kitchen, \$30. Inside room, \$25, with one-half of kitchen.

The Apartment House has been ceiled and other improvements have been made.

COTTAGES AND TABLE BOARD.

Furnished Cottages and Rooms in Cottages at reasonable rates. Table board at A. M. Spencer's Cottage on the Grounds.

ADMISSION TO GROUNDS.

The expenses of the meetings are necessarily large, an account of the long distances that speakers and mediums must travel to reach the Camp. To defray this expense, a small admission fee of ten cents is charged on entering the grounds, and ten cents a day while remaining, unless a season ticket is held, which can be purchased for \$2.50 for the entire season.

BAZAAR.

Persons coming to the Camp are requested to bring fancy articles and materials for making them, as contributions to the Bazaar which will be opened during the meeting for the benefit of the Association. Those desirous of sending articles for this sale may direct them to Mrs. E. W. Philbrook, Lake Helen, Florida.

AUDITORIUM.

This fine building is located on a bluff overlooking Lake Colby. During the past season, important improvements have been made, looking to the comfort of the audiences. The sides have been enclosed and six large memorial windows, contributed by generous friends, together with the addition of heating stoves, adapt it to all the vicissitudes of weather and temperature. It has a large stage, very comfortable seats and will hold about one thousand people.

NEWSPAPERS.

Particulars concerning Camp and season of 1904 will be found from time to time in the *Banner of Light, Progressive Thinker, Light of Truth and The Sunflower*. Every Spiritualist should subscribe for one or all of these progressive papers, and keep abreast of the times.

PROGRAM.

The program for the meeting will be announced later in the *Spiritualist papers*. W. J. Colville and W. F. Peck have already been engaged. J. Homer Altman will serve as platform test medium during the entire season. Miss Grace E. Hawtin of St. Louis, Mo., a fine vocalist, will be one of the musical attractions.

The management desires to state that Mrs. Carrie E. S. Twing, by her own request, was left off the list of speakers, desiring to take a much needed rest, but requests us to state that she will be with us all the season and will be in the line of speaking during the upbuilding and prosperity of Lake Helen, but we hope to occasionally induce her to occupy the platform.

MEDIUMS.

Mediums for materialization, trumpet sances, test, trance, writing and healing will be in attendance.

AMUSEMENTS, &c.

Dramatic entertainments, card parties and weekly dances are features of the Camp. Seances by the different mediums are held evenings. Good music will be provided. After Dec. 1st, 1903, meetings will be held each Sunday at the Auditorium until the yearly season commences. No better place can be found for a winter home than the Southern Cassadaga Campground and vicinity.

ARTESIAN WELL—RUNNING WATER.

A deep rock well has been drilled, and the water piped to a large tank on the hill; thence sent through distributing pipes, all over the ground, thus supplying running water for fire purposes and for the kitchens of cottages.

RAILROADS.

The best route from the middle Western States and Cincinnati to Lake Helen, is the QUENAN AND CRESCENT ROUTE. It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest, to points in Florida.

During the season of the Campmeeting at Lake Helen, special services are run by this line and its connections, so that leaving Cincinnati in the morning one reaches Lake Helen next day in the afternoon. Low excursion rates for the winter, sold vestibule trains from Cincinnati to Jacksonville, with through sleeping cars daily. No change of cars from Cincinnati to Jacksonville—observation café—parlor cars on daylight trains between Cincinnati and Chattanooga.

When ready to make your arrangements, write to W. C. Riceansan, General Passenger agent, Queen and Crescent route, Cincinnati, Ohio. For special information, write to Mrs. J. D. Palmer, Corresponding Secretary, Willoughby, Ohio. Enclose stamp for answer.

EXCURSIONS TO FLORIDA.

People who wish to visit Florida the coming winter, can go on one of the first class, low-priced excursions by an excellent Steamship line to Lake Helen, or to Florida, from New York, New Jersey, or Springfield, Mass., (91 Sherman St.). These excursions run in the months of October, November, December and January. Tourists between New York city and Jacksonville will save twenty-five dollars by joining these excursions instead of going by railroad.

For particulars write him, (enclosing five cent stamp for postage on circulars, folders, etc.) and full information will be given.

HOTEL WEBSTER.

This hotel is located near the Campground. Salubrious pure air—pure artesian well water—pleasant lake view—rooms heated by hot water when needed—hygienic cuisine. Terms moderate. An excellent winter home—open all the year.

W. W. WEBSTER, Proprietor. Dr. O. E. WEBSTER, Manager.

