

were something new; and as to the philosophy, the churches are adapting and preaching it more and more every day. There are but few ministers who would not prefer to preach endless progress rather than an endless hell. The philosophy of Spiritualism has won a majority of thinking minds, and can be heard in almost its pristine purity in many of the churches of the land.

If we look at the matter from other standpoints, Spiritualism was never in better condition than at present. The Spiritualistic thought was never more in the saddle than now. We meet it everywhere. It is coming to the front more rapidly than ever before. It seems to be in the atmosphere; everybody who thinks at all thinks along Spiritualistic lines.

I once thought that Spiritualism was destined to call out into a separate organization a great people, distinct from everybody else. I am no longer of that opinion. Spiritualism will for a long time, keep an advance guard in front of the people; especially of the churches. There must, for some time, be an organization camping in front of the churches, but the churches will catch the Spiritualistic contagion and follow on until the Spiritualistic thought becomes epidemic, if not endemic.

The time was when all who had thoughts bordering on the Spiritualistic came out and called themselves Spiritualists. That is no longer the case. Such can now call themselves Theosophists, Christian Scientists, Spiritual Scientists, or they can remain in the churches and there enjoy their Spiritualism. The fact is, the whole civilized world is rising into Spiritualistic concept. This, while it is the grandest possible encouragement, does, as the saying is, somewhat take the wind out of our sails. As Spiritualists *per se*, we do not attract the attention we would if there were not so many things so near like our Spiritualism, and so close to it.

Many have said to me within the last year or two, "I have ceased to attend Spiritualist meetings because I get just as good Spiritualism in the church as I do from the Spiritualistic platform, and I do not have to climb from one to three flights of stairs and go into a dingy hall, nor to listen to the ignorant rantings I so often hear from so-called mediums and Spiritualistic lecturers."

Thus it is claimed that while organizations may not be greatly on the increase in numbers, nor growing

regularly, the churches are adapting and show how it was all done.

When I got to Clear Lake the Rev. gentleman's ally was gone and his courage had all oozed out. I came away without an opportunity to meet the gentleman. A good work was done and I am to return to Clear Lake in the winter. The Rev. Mr. Forte's day of usefulness in that little city has passed, and he is to take his departure.

My next field of labor was Rockford, Ills. Bro. and Sister Sprague had been there and delivered several lectures, and organized a society of between sixty and seventy members. Here I had fair sized audiences and a good work was done. As usual, just as the interest began to come up I had to go on to my other work.

At Beloit, my next halting place, there is a very feeble society. I spoke twice to not more than twenty-five persons, and once to a hall well filled with people. The mistake was made of organizing a society there before the people were ready for organization. Such work generally gives the cause a setback.

Mrs. Hull and I next put in two days at Genoa, Ill., where there is a fine society, with that old veteran, Otis Merritt, as president. The people of Genoa listened to the truths of Spiritualism with great interest. The best people in the city were out and expressed a desire to hear more of the matter, in so much that we returned and gave them a second Sunday's work, with equally good effects.

At Ripon, Wis., my next halting place, Dr. and Mrs. Mehrtens have organized a fine working society. I worked there ten days. That society does more for the State Association and for the Morris Pratt Institute than any other in the State, except, perhaps, the "Golden Rule Society," of Milwaukee, which was organized and kept at work by the same parties. Dr. and Mrs. Mehrtens are Germans, and are doing a good work among their fellow countrymen. They have a large following among the Germans. More earnest people can not be found than these people, and the members of their societies, both in Ripon and in Milwaukee. Having worked in both of these societies, I know whereof I speak.

The chief thing I had in mind to write about when I picked up my

(Continued on Page 8.)

ially of the South—shall set before them a proper kind of example in things moral, religious and political. The black man has been taught for hundreds of years that the white man is his superior and the paragon of perfection, and it is but natural that the illiterate masses should pattern after the whites among whom they live. If the white man carries a pistol and uses it on slight provocation, the bad negro will do the same. If white men violate law and regard manual labor as a disgrace, the uneducated black man will do the same. If white men fail to respect and protect colored women, the criminal negro will not respect the person and virtue of women—white or black. To the treatment which colored women of the South have received for hundreds of years at the hands of ignorant and immoral white men, must be traced much of the outraging of white women by vicious and degraded black men.

In the second place, the colored people of the South, and, indeed, of all parts of America, need to be assured that so long as they abide by their liberty, life and property shall be safe; but when they commit crime, they are going to be punished, but punished according to law and by the legally constituted authorities.

Thirdly, the colored people of the South need that they be looked upon and treated as human beings by their white brethren everywhere. The colored man responds quickly to kind treatment. Love will do more for him, and with him, than shot guns, lynching bees, and poison methods. If he is kindly treated, he will be kind; if he is regarded by white people North and South as a real man, he will act the part of a man.

Fourth, the better element among the negroes need to join hands more generally and earnestly with the better element among the whites in the South (and North as well) in the suppression of vice, crime and lawlessness on the part of both races in all parts of America and for the unifying of common every day work. Good colored men must unite with good white men everywhere in working for the social, material and moral betterment of the communities in which they live and for the cultivation of more friendly feelings and relations between the races; and the entire colored race must look more to

expression to the facts as we see them and we hope they will fall upon ears that will hear. We are all creatures of circumstances, but when a man will rise as did one of the recent speakers at Chautauqua, and openly advocate the mob violence, it is time the intelligent classes of colored men presented the matter with plain language to the white race.

Robbed of their homes carried from their native lands in slave ships to a foreign land, placed under the lash and there made to change their entire course of life, is it any wonder that they cherish a hate for the race that oppressed them? Is it any wonder that the slave mother who valued her body as highly as any other woman, impressed the hatred she felt at the outrage perpetrated on her by "owners" and overseers? Even when "bred" to one of her own race it was not an act that she was in sympathy with, and the hatred of past generations is being wreaked in a vengeance on the present generation. Is this not what is meant by visiting the sins of the parents on the children "even to the third and fourth generation?"—Ed.

N. Y. State Spiritualists Association.

Arrangements are now completed whereby Mrs. Tillie U. Reynolds and Mrs. R. W. Barton are to act as missionaries and organizers in the State of New York, commencing their labors September 1, and we desire that persons in all parts of the State who wish to have one or more meetings held in their localities will correspond either directly with them or with the president of the State Association.

We desire to come among you in a spirit of helpfulness, and trust we may receive the hearty support and cooperation of the Spiritualists of every locality. First of all write to us and tell us what you would like to have done. An early response from all parts of the State will enable us to so lay out our work as to economize time and expense and thus accomplish larger results. Let us hear from every town and hamlet over the State, at an early date.

Address either of the State Missionaries, Mrs. Tillie U. Reynolds, 137 Congress street, Troy, N. Y., or Mrs. R. W. Barton, 307 Center street, Williamsport, Penn., or H. W. Richardson, President N. Y. State Spiritualist Association, East Aurora, N. Y. 125-130*

They repeat this thing the next day, and so on, until they collapse into the grave.

You may call this civilization, but I call it hell.

Here is the commercial outline of life: Men work to earn money to buy bread to get strength to work to earn money to buy bread to get strength to work to get money to buy bread, and so on *ad infinitum*! (and there is not a single punctuation mark in it.)

Life under its present auspices is a perpetual "hold up." One cannot go anywhere without someone holding him up for money. It is the one great crime of life, in my estimation, and the world will never be redeemed to goodness, nor the brotherhood of man consummated so long as this state of affairs exists.

The cities of the world contain hundreds of square miles of business blocks from two to twenty-five stories high, erected for no other purpose than to give humanity who do nothing but keep account of dollars and cents. God's sunlight is utterly excluded from these prison offices, where men sit coked up on stools figuring, figuring, figuring their lives away attempting to account for the last penny in the transaction.

Men ought to be with wife and family enjoying their company, feasting on the pleasures Nature gave to humanity, and so they would if the masses had intelligence sufficient to see the crime of money.

Nine-tenths of all the poverty, crime, murder, and villainy of the world can be attributed directly to money, and the time is coming when we will no more handle it than we would a viper.

If this country was filled with vipers that made the havoc and trouble that money makes, every man, woman, and child would unite to sweep them off the face of the earth.

But someone says: "Why, you must have money yourself or you could not live." This is true, and here is where the crime comes in. Someone holds me up for money, and since everybody is in the same business, I am made a common criminal with the majority, much to my disgust and shame.

What did Isaiah mean when he said, "Come ye to the waters, come, buy wine and milk, without money and without price."? He meant just what we have said—that money

(Continued on Page 5.)



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y., as second-class matter.

Postage paid at Lily Dale, N. Y., under special permission of the Postoffice Department. Second-class postage paid at New York, N. Y., under special permission of the Postoffice Department. The Sunflower Publishing Co., Lily Dale, N. Y., is the publisher of this paper. It is published every Saturday except on legal holidays. The subscription price is \$1.00 per year in advance. Single copies are sold at 10 cents. The paper is sent free to the one getting up the list.

SUBSCRIPTION RATES:
Single copy, 10 cents.
One year, \$1.00.
Two years, \$1.80.
Three years, \$2.50.
Foreign, including postage, \$1.50 per year.
Single copies are sent free to the one getting up the list.

ADVERTISING RATES.
One insertion, 10 cents; three insertions, \$1.00.
One month, \$3.00; three months, \$8.00.
Six months, \$15.00; one year, \$25.00.
Special rates for large advertisements.

REMITTANCES.
All communications and money orders should be sent to The Sunflower Publishing Co., Lily Dale, N. Y. Don't send money to any other address. If you send money to any other address, it will be lost. We must deduct it from our account.

FATHER MARKS.

Another column will be found a few lines from Father Marks, referring to the remarks of Father Marks, as published in a number of papers in the State of New York, instructing the people to keep away from Lily Dale.

It is as if we were as though the people were unduly aroused by the remarks of Father Marks.

All the preaching that can be done, and the instructions that any priest or other priest, can give, will keep people away from Lily Dale, or any other Spiritualistic or other meeting place.

It is only surprising to us that there is not a list of any denomination who are prominent at the present time as to attempt it. People, even in the Catholic church, are not so completely under the domination of the priests

to get them printed fast enough to supply the demand until the people learned that there was nothing in the book. But it was a big advertisement for the book as ever was given any book.

Spiritualism will never be hurt by any of these rantings. Spiritualism will not be hurt unless it hurts itself, or rather Spiritualists hurt it. We can not call the attention of the people to this place any too much. If a preacher will preach a sermon against it we ought to be willing to pay him for it. In Moses Hull's article in the case of the preacher in Clear Lake, Iowa, this is clearly shown. We have personally known of places where the same thing has been attempted and the result has been detrimental to the interests of the person and denomination that propagates it.

It is too late to cry "stop thief." The religion has been taken and it has been not only taken, but it has been proven by those who are now being condemned by the churches for doing what they were not able to. They have been found unworthy stewards and have had their right taken from them by those who have become better qualified to serve the cause of religion in its purity. So let them rant away and they will soon see the effects. The trouble we have to fear is that they will let us alone. Just let them all let us alone and we will not have the advertising we need to call the attention of the world to us.

Then they never can make such statements without making someone angry. While one may not believe in Spiritualism, he may have a relative who does. All of the rest of us may be bad, but this relative is all right and it will not do to throw a stone for it will be certain to hit someone.

Brother Tuttle is all right to answer these. It gives him a good opening and will be beneficial in the end; but we would not do a thing to stop such attacks if we could stop it. We need them. They will do us good.

"AS A MAN THINKETH, SO IS HE"

depression. We can not be too careful with our words. We do not know what impression they will catch in their real sense. They may think of them in a way contrary to our meaning. The matter is that a man is, regardless of what he thinks.

THOUGHT CURE.

It has become a fad recently when a person is sick to hold a "thought seance" and send out thoughts to aid the sick one. Some seances were held when the sick some three years ago, and while the fully appreciates the spirit that prompted them, must admit that he felt neither good or bad effects from them.

It is a great fad now to say that "thoughts are things," and stopping to analyze the statement to see if it is a true statement. Merely saying it like a parrot, because it has been said by others, without analyzing it, is such a thing.

A thought is not a thing, or can it ever be a thing. A thought is an ideal of a thing. The thought gives the idea, then it must be taken and materialized in another form before it becomes a real thing. Now suppose that thoughts were real things and that they were projected to the people on whom they were centered, what a fearful thing it would be. If I was sick and I thought that thoughts were real things I would want a "bomb proof wall" built around me. In fact, it would make little difference sick or well. It would amount to the same thing sick or well.

But here is a person sick and we hold a "thought seance." We will say the case is a fever. That is bad enough alone; but to have a hundred or a thousand other people concentrated on us at the same time is too much.

Here is one with consumption another with bronchitis, another has asthma, biliousness, jaundice, small pox, in-growing toe-nails, corns, bun-

the patient had not been given the medicine. Something had to be done at once to produce results so he went out to his buggy, got a whip and whipped the patient into a perspiration. The results were beneficial and the patient recovered. Are you ready to take this dose of medicine simply because it happened to cure in that case? In the majority it would not kill.

We should be very careful of our fads, especially when they have to deal with the health of a community. If thoughts bring peace, war, love, hate, prosperity, adversity, sickness, health, they are fearful things. The community is not safe as long as there is one loose one laying around. They should be corralled until their nature was fully determined.

Now then, read this over the second time. Then forget the words it is given in and think only of the import and see what you think of it. Analyze it carefully. It is really a very serious matter if there is anything to the idea that "thoughts are things."

Invisible Influences.

Psychic waves are the undirected mental or soul impulses of mortals that course through the atmosphere and influence those with whom they come in contact—especially such who are sensitive to their touch. When mingled with sensual or selfish impulses they inspire for such effects, comparative to like conditions existing in the recipient.

When purely mental they convey a thought—an inspiration. When purely soul or heart impulses they touch with joy or happiness, sadness or gloom, according to ones state of receptivity or affinity for them—evil thoughts or impulses sensing their similar comparative to momentary state or condition, and vice versa. Good or bad intentions have like attractions or affinities, often aiding in their prosecution.

Feelings, desires, wishes are thus often more or less reinforced, and it depends upon their creator what these shall be—whether temptations or moral inspirations.

Spiritualism at Niagara Falls.

As a worker in behalf of truth, humanity, and the advancement of the spiritual philosophy; also as message bearer and demonstrator regarding the continuity of life, I feel to make mention of the work in connection with the First Spiritual Church of Niagara Falls, North End, with Mrs. Helen Onan as president and Mrs. R. Bailey secretary.

The society meets in the Maccabee Hall, on Main street. These two ladies, Mr. Lester, and many others, are active, energetic workers, all of whom take a deep interest in the welfare of the society.

Fourteen months have elapsed since I was first called to this society to act as speaker and message bearer and through the united efforts of the earnest members of this society, in cooperation with my guides, there has been a marked progress made, and the interest still increases as manifested by the large audiences in attendance at each meeting, every available seat being occupied.

The guides elucidate the principles and truths of Spiritual philosophy, after which messages are given from the loved ones and spirit friends, bringing knowledge and consolation to those still in the mortal plane of existence.

I would say a word of praise for the president, Mrs. Onan, also the secretary and trustees of the society, as it is their due, because of their active, energetic efforts in every way to leave no stone unturned in making arrangements for the success of the society.

Since I have been serving the society the members and workers have at different times inaugurated some entertainments, which were held evenings during the week, same being both interesting and successful in the financial issue, also aiding much to develop a deeper interest in behalf of the society.

In closing I desire to say that as an instrument for the spirit world and a message bearer of the spiritual philosophy and evidences of the continuity of life, I ever stand ready to minister to humanity the truths of Spiritualism.

LILY DALE NEWS.

The past week has been one of activity. The weather has been all that could be asked—neither so hot as to be uncomfortable, nor so cold that it was unpleasant, but with continual sunshine. There has been a continuous round of activity, notwithstanding the fact that towards the close the camp always thins out somewhat, yet the hotels are now well filled.

There have been two important days this week, Canadian Day and Canal Day.

CANADIAN DAY.

Bright sunshine, a cloudless sky and a warm, but not oppressive temperature helped to make this day a success. The Canadians who were on the grounds were reinforced by parties arriving from various parts of the Dominion on the day previous and even on Canadian Day itself, which was celebrated on the 19th.

The Auditorium was attractively decorated with bunting in red, white and blue with flags showing the maple leaf, union jack, and the different emblems suggestive of the different parts of the British Empire.

The exercises in the morning consisted of a symposium in which eight speakers took part. There were eleven persons on the platform, as follows: Miss H. S. Albarus, B. A., Morrisburg, Ont., Rev. Dr. Austin, Toronto, Mrs. McDonald, Sunnyside, Toronto, Mr. E. J. Jarvis, London, Ont., F. G. Neelin, London, Ont., Mrs. Oliver, Toronto, Mrs. Rynex, now residing in the States, the same as Mrs. Frye, both well-known mediums, Mrs. Hick of Toronto was the vocalist of the day. The young men of Canada were represented by Mr. Waterbury of St. John, and Mr. Friend of Toronto.

After Mr. Brooks had given out his usual notices and a silver collection had been taken up for Mrs. Morrill, a medium in poor circumstances and dangerously ill, he handed the meeting over to Miss Albarus. She opened the exercises by calling on the audience to sing a stanza of "God save the King," followed by a verse of "America." Mrs. Frye, as usual, acted as accompanist. The chairman then opened the symposium by a short address. She said that she did not wish to emphasize the national significance of the day, and went on to state the relation in which she viewed the coming of the Canadians to Lily Dale in the guise of a symbol. It was that version of the legend of the Holy Grail that we find in "Percival de Gallois," by Christian de Troves, the courier-poet of Flanders of the 12th century. According to this tradition, the Holy Grail, the cup used by Christ at the last supper in which afterwards Joseph of Arimathea caught the blood of the crucified Christ, is a kind of a spiritual monarch that rules over a body of knights and resides in a castle in Spain. Monsalooch, this castle of the Grail, is situated on a high mountain, in a dense forest. No one can find his way there on his own account; but whoever reaches it is brought there by the agency of the Grail. The precious jewel, endowed with miraculous power, is guarded by one hundred knights, on whom celebrity is bestowed and a king who is free to marry, but whose sovereignty ends when he violates the marriage vows. The only person in the castle who is worthy to carry the Grail into the large hall is the maiden queen and sister of the king, Repanse du Joie. The Holy Grail represents the greatest beauty, wisdom and power man can conceive of. The quest for the Grail means yearning of the soul for the union with its divine ideal. The Knights of the Grail were of different nationalities, French, German, British, Italian, Spanish; so are the champions for the cause of Spiritualism. Lily Dale is another Monsalooch, and the Canadians are drawn to it because they are attracted by an ideal like those knights of old.

There is also a bearer of the Grail, at the City of Light; not a maiden queen, but a royal, whole-souled woman, who is holding up high before the people the ideal of self-sacrifice and devotion to the cause of Spiritualism which she has at heart. Our honored president, Mrs. Pettengill, however, is not working alone, she is ably supported by Mrs. Brooks, the chairman of the camp, Mrs. Hyde, the and various others.

The subject then given to the speakers of the symposium was, "What brought us to Lily Dale?"

The first speaker, Mr. Jarvis of London, the oldest Spiritualist in Canada, then gave some of his experiences. Mrs. Frye elucidated the relation of her family to Canada as well as the States, by a funny goose-story. Mrs. Rynex gave the thrilling experience of her seven days trance and her narrow escape from being buried alive. Mr. Neelin said that in the fence dividing Canada from the States there was a crack through which cousin Jonathan and Miss Canada were kissing each other. Dr. Austin spoke in his usual interesting manner of the message that first brought him to Lily Dale, and Mrs. Oliver, the last speaker, elaborated in a humorous way on the advantages of Canada. The sweet singer of the occasion who was heartily appreciated was Mrs. Hick, of Toronto. She gave at the morning session, "Sweet Spirit hear My Prayer" and "Song of Heaven and Homeland" as an encore.

The speaker of the afternoon was Rev. Dr. Austin who fascinated his audience by his display of eloquence and humor. He spoke along international lines, saying that he believed in a union of the English speaking races; not, however, for the purpose of forcing any dogma or creed on unwilling nations, but as a more efficient means of bringing about the brotherhood of man and reign of peace. He then very wittily followed up Mr. Neelin's thought expressed in the morning, in assuming that cousin Jonathan was an eager suitor for Miss Canada's hand. The speaker pretended to be in the confidence of either party, since he lived about six months in the year in the States and six in Canada.

He said he knew that for the present the young lady was heart-whole, and was entertaining grave doubts whether she should listen to Cousin Jonathan's wooing or not. She was not at all sure in the first place, that he loved her for her own sake and not for her possessions, for his attentions seemed to be much more marked when a new gold mine was discovered in the Klondike, etc. Then she thought her cousin had rather a large family, adopting so many children, especially from Southern Europe and she therefore hesitated to cast in her lot with him. Another consideration was that she was a young and tender maiden of 36 years of age, while her lover was 200 years of age, and finally he was her cousin, after all, so would it be right to marry him? The speaker finished this humorous metaphor by expressing his hope that eventually the doubts of the fair, young lady would be overcome and we might all be present at the wedding.

Mrs. Kick added to the attractions of the afternoon session by again giving two solos, entitled, "Whispering Sounds" and "One Sweetly Solemn Thought." After Dr. Austin's lecture the chairman had the audience sing again "God save the King," as well as one verse of "America" and then the seance began which was conducted by Miss Margaret Gaule.

The Canadians also had charge of the "Woods Meeting" at 6:30 p. m., on that day. Here Mrs. Oliver presided in a masterly way to the great satisfaction of all concerned. Dr. Austin opened the meeting by an invocation, then Mrs. Oliver spoke briefly on the significance of dreams. The first message from the spirit world was given by Mrs. Rynex, then Mrs. Rippley, from London, England, followed with more tests. The meeting was brightened again by a song from Mrs. Hick.

Taking it all around, there was the element of harmony and goodwill as usual pervading in the Camp on Canadian day which seems to have become a fixture now on the program of the Lily Dale Assembly.

CANAL DAY.

Saturday August 22 was one of the most important days of the session. It was devoted to the interests of the project to enlarge the Erie Canal, connecting Lake Erie with the Hudson river. Among the visitors of the day were State Senator Henry W. Hill, Justice Woodard of the Supreme Court, Daniel F. Toomey, editor of the Dunkirk Herald, Editor Fiske, of the Mayville Sentinel, Willis H. Tennant, Benjamin S. Dean, C. A. Pickard, F. S. Oakes, A. Frank Jenks. Ernest Cawcroft, of Jamestown, presided in the morning and W. H. Bach in the afternoon.

The symposium was called to order at 10.30 by George H. Brooks, Chairman of the Assembly who presented Mr. Cawcroft as chairman of

the morning. "We are under obligations," Mr. Cawcroft said, "to the management of this Assembly for the privilege that is given us today. The ability of railroads, unfettered competition to control the destiny of large cities through discrimination in rates, the arbitrary acts of companies under non-competitive conditions, in dealing with shippers, and the experience of the past wherein it was demonstrated the control of the railroads was the key to the coal situation; these have impressed the conviction on the people that the problem of transportation is the vital one of the era. At the present time we have before us a proposition to deep the Erie Canal to a point where it will be a competitive factor in the transportation of produce; it is proposed that it will float a 10,000 ton barge, capable of carrying 3,000 bushels of grain. This can be done at a cost not exceeding 20% of the cost of railroad carriage, as the fuel consumption saving alone is 80%.

During the past quarter of a century the capacity of a railroad has been increased from ten to twenty tons; why should not the canal have a similar increase in its carrying capacity and thus make it a twentieth century factor in transportation?

The elements of this canal question are to be presented today and the morning the speakers will be limited to twenty minute speeches.

The chairman then introduced Benjamin F. Dean of Jamestown, who spoke as follows in substance:

"The campaign against the canals and their enlargement is one of the bugaboos of the people. The intelligence of the people is not to be arrayed against their prejudices. One of these bugaboos is that it will be necessary to import thousands of Italian labor to do the digging. Canals are not dug in the old style with a pick and shovel; but with steam dredges and labor to do the work, and it is provided that those employed on the improvement shall be as much as possible citizens of the State. The estimates are based upon a substantial waterway that will have to be constructed by thorough engineers and practical men. There will be no place for the Italians even if the laws of the State did not prohibit it.

"The idea that will be suggested is another bugaboo. If the canal was to be all made at or based on the present valuation it would amount to but \$17.50 per \$1,000 of assessed valuation.

In closing Mr. Dean expressed the idea that all the products produced in our own State, the products of the quarries, saw-mills, and all other products of production.

Daniel F. Toomey was the next speaker. His remarks were on the feasibility of the proposed canal and of the benefits to be derived by the people of Western New York and the city of Dunkirk by the improvement. As he is an owner of boats, he can realize the importance of the project. Among the points that he made was that all manufacturers in plants are disposed to look closely at the transportation before so doing. He thought a barge canal would aid the movement of a number of factories and plants in our state. He said that the canal would be a demonstration of the fraction of a cent in transportation charges has made and made materials. The great bulk of materials can be transported by water at low cost as compared to transportation, and the existence of such has been known to the location of large plants."

Dunkirk has an excellent harbor. The government has spent thousands of dollars on it and the barge easily run to Dunkirk and discharge a cargo to or from the sea-board. He closed by pleading hearty support to the project.

Willis H. Tennant spoke of the antiquated methods of transportation on the canal of today as compared with the progress in other modes of transportation. He advocated an improvement that would make it up-to-date. "Years ago," said he, "Pennsylvania abandoned her canal system and roads secured the rights of a little of nothing, and today Pennsylvania, west of the Alleghenies is shut off from the world with all her vast resources. It can be shipped on the river in a day, but it takes a week to get it to the coast. How many Chautauquans favor abandoning our canal system and cutting ourselves off from all waterway shipping facilities and shutting ourselves up with all our vast resources dependent upon a railway system without competition? A large canal would make Buffalo a city of 1,000,000 population in ten years after its completion. Is it of any value to be within forty or fifty miles of such a city? Is a market for your produce of any value?"

In the afternoon W. H. Bach occupied the chair. In introducing the speaker of the day, State Senator Henry W. Hill, he said in part:

"We are here in the interests of one of the greatest projects that has ever been brought to the attention of the citizens of the State of New York. Not only is it of interest to the people of our State, but it is of vital importance to the people of the Great West. The people of the Great West realize the importance of the great waterways and have spent millions of dollars in improving them. When it was found that it was impossible to maintain a permanent channel in the Missouri river and it was abandoned there was great disappointment. As a result of improved facilities for water transportation, the position of the State of New York as the Empire State is in jeopardy. It is held that proud position of Key to the Seaboard for many years, but unless something is done it will not do so much longer.

Why? Because of the increased economy of shipping by water over railroads. The railroads absorb the greater proportion of the cost of any product that the people use that has to be shipped any distance. They carry the wheat of the Dakotas to the coast and carry the coal back in the same cars. Coal that sells for less than \$2.00 per ton in Pennsylvania, sells for from \$11 to \$12 in the Dakotas. The same coal can be sold at from \$2 to \$3 per ton less when it is shipped by lake and rail, than when entirely by railroads. This proves that the greater the waterways the greater the saving.

New York City is rapidly losing its prestige as the great grain distributing center. 'Westward the tide of Empire takes its way,' and Minneapolis, St. Paul, Duluth and West Superior are rapidly disputing with it in being the greatest centers. The rivers of the west are being used to transport grain to New Orleans and it is increasing the tonnage exported every year. The Drainage Canal is a great waterway and it will soon be utilized to float large shiploads of grain from Chicago to the foreign countries as it will be possible to load a large vessel in Chicago and ship direct to Europe without transfer.

The Great Lakes ports are the great shipbuilding points of the future. More ships or a greater tonnage, were made than on the Atlantic coast, during several years. The shipping interests of the Soo are greater than the shipping of the Suez. More tonnage passes Detroit in the summer months than passes the Suez in an entire year. Thus the importance of our navigation in the Great Lakes waterways is made apparent.

"We should keep this within ourselves. With all due respect to our Canadian friends, we do not think it should be necessary to depend upon Canadian waters to get to the seaboard. The State of New York is rich enough to build this way without any assistance from the Nation. The expense, as shown by one of our speakers, if divided up among the assessed valuation of the property of the State, and made in one payment, would be but \$17.50 per \$1000.00.

"The first business proposition is Will it pay? Yes, if not a pound of freight passed through it. It would pay in making lower railroad rates. "The objection that it is too slow is not good. When it takes from ten to eighteen days, as it does, to get a shipment from Chicago to Lily Dale, water transportation is not any slower. It has been said that we should not leave our debts to the coming generation. Are we not going to leave them the canal? We will not take the canal with us. They say there is a place in the hereafter where water is scarce, but no one who advocates such a benefit to humanity will ever get there.

"But I did not rise to make a speech—merely to introduce the speaker, and I take great pleasure in introducing State Senator Henry W. Hill, of Buffalo who will address you. Senator Hill's address was too long to be reported and it is impossible to give anything like a synopsis. It is

sufficient to say that he covered the ground so completely that anyone who listened to him could not fail to be impressed favorably with the project. He showed that the cost of transportation would be less than one mill per mile, allowing a toll for maintenance of the canal. He showed that the Erie canal had paid back to the State every cent it had ever cost in original construction and maintenance, including what has been termed the \$9,000,000 steal, which he explained was no steal but was attempting to do what could not be done with the funds provided and was "wasted" in the use that was made of it. In fact, when he got through there was not a peg left for an objector to hang his hat on.

The day was a most complete success in every way. At the close of the meeting a resolution was introduced by Mr. C. A. Pickard thanking the management for their courtesy in assigning a day to the question which was unanimously adopted.

The annual meeting of the Association took place August 17th. The board was reelected in its entirety and everything was found to be in good condition.

Sunday 23rd, H. D. Barrett and Dr. Austin were the speakers and the audience was exceedingly well pleased with their addresses. Mr. Barrett is looking much better than we expected to see him.

TRANSITION OF MRS. LATHROP. Mrs. Caroline C. Lathrop, for years a regular visitor at camp was taken sick and after a few days illness passed to spirit life August 23 at 4 p. m. of acute gastritis. Her daughter, Mrs. Carrie A. Phillips of Brooklyn, being with her at the time.

Some strange incidents took place in connection with her sickness and death. Mrs. Phillips had no knowledge of her mother's sickness and came on here to visit her, intending to make the visit a surprise. She found her sick in bed and needing the attention of a nurse. Two or three days before her death she looked up and asked, "Is it Saturday and is it raining?" Saturday, just as a heavy shower came up, she breathed her last. With her at the end were several mediums and within fifteen minutes of the time death came the rappings and communications commenced and directions for the services were given in that way. Her son, L. L. Lathrop, and wife, arrived from Brooklyn, and after services in the auditorium, conducted by Mrs. Watson, the remains were taken to Malone, N.Y. for interment.

The day was a most complete success in every way.

At the close of the meeting a resolution was introduced by Mr. C. A. Pickard thanking the management for their courtesy in assigning a day to the question which was unanimously adopted.

The annual meeting of the Association took place August 17th. The board was reelected in its entirety and everything was found to be in good condition.

Sunday 23rd, H. D. Barrett and Dr. Austin were the speakers and the audience was exceedingly well pleased with their addresses. Mr. Barrett is looking much better than we expected to see him.

TRANSITION OF MRS. LATHROP.

Mrs. Caroline C. Lathrop, for years a regular visitor at camp was taken sick and after a few days illness passed to spirit life August 23 at 4 p. m. of acute gastritis. Her daughter, Mrs. Carrie A. Phillips of Brooklyn, being with her at the time.

Some strange incidents took place in connection with her sickness and death. Mrs. Phillips had no knowledge of her mother's sickness and came on here to visit her, intending to make the visit a surprise. She found her sick in bed and needing the attention of a nurse. Two or three days before her death she looked up and asked, "Is it Saturday and is it raining?" Saturday, just as a heavy shower came up, she breathed her last. With her at the end were several mediums and within fifteen minutes of the time death came the rappings and communications commenced and directions for the services were given in that way. Her son, L. L. Lathrop, and wife, arrived from Brooklyn, and after services in the auditorium, conducted by Mrs. Watson, the remains were taken to Malone, N.Y. for interment.

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

(Central Standard Time.)			
One hour slower than Eastern Time.			
No. 1	No. 2	No. 3	No. 4
Leave Titusville 7:00 a. m.	Leave Dunkirk 10:30 a. m.	Leave Titusville 1:00 p. m.	Leave Dunkirk 4:30 p. m.
7:15 a. m.	10:45 a. m.	1:15 p. m.	4:45 p. m.
7:30 a. m.	11:00 a. m.	1:30 p. m.	5:00 p. m.
7:45 a. m.	11:15 a. m.	1:45 p. m.	5:15 p. m.
8:00 a. m.	11:30 a. m.	2:00 p. m.	5:30 p. m.
8:15 a. m.	11:45 a. m.	2:15 p. m.	5:45 p. m.
8:30 a. m.	12:00 p. m.	2:30 p. m.	6:00 p. m.
8:45 a. m.	12:15 p. m.	2:45 p. m.	6:15 p. m.
9:00 a. m.	12:30 p. m.	3:00 p. m.	6:30 p. m.
9:15 a. m.	12:45 p. m.	3:15 p. m.	6:45 p. m.
9:30 a. m.	1:00 p. m.	3:30 p. m.	7:00 p. m.
9:45 a. m.	1:15 p. m.	3:45 p. m.	7:15 p. m.
10:00 a. m.	1:30 p. m.	4:00 p. m.	7:30 p. m.
10:15 a. m.	1:45 p. m.	4:15 p. m.	7:45 p. m.
10:30 a. m.	2:00 p. m.	4:30 p. m.	8:00 p. m.
10:45 a. m.	2:15 p. m.	4:45 p. m.	8:15 p. m.
11:00 a. m.	2:30 p. m.	5:00 p. m.	8:30 p. m.
11:15 a. m.	2:45 p. m.	5:15 p. m.	8:45 p. m.
11:30 a. m.	3:00 p. m.	5:30 p. m.	9:00 p. m.
11:45 a. m.	3:15 p. m.	5:45 p. m.	9:15 p. m.
12:00 p. m.	3:30 p. m.	6:00 p. m.	9:30 p. m.
12:15 p. m.	3:45 p. m.	6:15 p. m.	9:45 p. m.
12:30 p. m.	4:00 p. m.	6:30 p. m.	10:00 p. m.
12:45 p. m.	4:15 p. m.	6:45 p. m.	10:15 p. m.
1:00 p. m.	4:30 p. m.	7:00 p. m.	10:30 p. m.
1:15 p. m.	4:45 p. m.	7:15 p. m.	10:45 p. m.
1:30 p. m.	5:00 p. m.	7:30 p. m.	11:00 p. m.
1:45 p. m.	5:15 p. m.	7:45 p. m.	11:15 p. m.
2:00 p. m.	5:30 p. m.	8:00 p. m.	11:30 p. m.
2:15 p. m.	5:45 p. m.	8:15 p. m.	11:45 p. m.
2:30 p. m.	6:00 p. m.	8:30 p. m.	12:00 p. m.
2:45 p. m.	6:15 p. m.	8:45 p. m.	12:15 p. m.
3:00 p. m.	6:30 p. m.	9:00 p. m.	12:30 p. m.
3:15 p. m.	6:45 p. m.	9:15 p. m.	12:45 p. m.
3:30 p. m.	7:00 p. m.	9:30 p. m.	1:00 p. m.
3:45 p. m.	7:15 p. m.	9:45 p. m.	1:15 p. m.
4:00 p. m.	7:30 p. m.	10:00 p. m.	1:30 p. m.
4:15 p. m.	7:45 p. m.	10:15 p. m.	1:45 p. m.
4:30 p. m.	8:00 p. m.	10:30 p. m.	2:00 p. m.
4:45 p. m.	8:15 p. m.	10:45 p. m.	2:15 p. m.
5:00 p. m.	8:30 p. m.	11:00 p. m.	2:30 p. m.
5:15 p. m.	8:45 p. m.	11:15 p. m.	2:45 p. m.
5:30 p. m.	9:00 p. m.	11:30 p. m.	3:00 p. m.
5:45 p. m.	9:15 p. m.	11:45 p. m.	3:15 p. m.
6:00 p. m.	9:30 p. m.	12:00 p. m.	3:30 p. m.
6:15 p. m.	9:45 p. m.	12:15 p. m.	3:45 p. m.
6:30 p. m.	10:00 p. m.	12:30 p. m.	4:00 p. m.
6:45 p. m.	10:15 p. m.	12:45 p. m.	4:15 p. m.
7:00 p. m.	10:30 p. m.	1:00 p. m.	4:30 p. m.
7:15 p. m.	10:45 p. m.	1:15 p. m.	4:45 p. m.
7:30 p. m.	11:00 p. m.	1:30 p. m.	5:00 p. m.
7:45 p. m.	11:15 p. m.	1:45 p. m.	5:15 p. m.
8:00 p. m.	11:30 p. m.	2:00 p. m.	5:30 p. m.
8:15 p. m.	11:45 p. m.	2:15 p. m.	5:45 p. m.
8:30 p. m.	12:00 p. m.	2:30 p. m.	6:00 p. m.
8:45 p. m.	12:15 p. m.	2:45 p. m.	6:15 p. m.
9:00 p. m.	12:30 p. m.	3:00 p. m.	6:30 p. m.
9:15 p. m.	12:45 p. m.	3:15 p. m.	6:45 p. m.
9:30 p. m.	1:00 p. m.	3:30 p. m.	7:00 p. m.
9:45 p. m.	1:15 p. m.	3:45 p. m.	7:15 p. m.
10:00 p. m.	1:30 p. m.	4:00 p. m.	7:30 p. m.
10:15 p. m.	1:45 p. m.	4:15 p. m.	7:45 p. m.
10:30 p. m.	2:00 p. m.	4:30 p. m.	8:00 p. m.
10:45 p. m.	2:15 p. m.	4:45 p. m.	8:15 p. m.
11:00 p. m.	2:30 p. m.	5:00 p. m.	8:30 p. m.
11:15 p. m.	2:45 p. m.	5:15 p. m.	8:45 p. m.
11:30 p. m.	3:00 p. m.	5:30 p. m.	9:00 p. m.
11:45 p. m.	3:15 p. m.	5:45 p. m.	9:15 p. m.
12:00 p. m.	3:30 p. m.	6:00 p. m.	9:30 p. m.
12:15 p. m.	3:45 p. m.	6:15 p. m.	9:45 p. m.
12:30 p. m.	4:00 p. m.	6:30 p. m.	10:00 p. m.
12:45 p. m.	4:15 p. m.	6:45 p. m.	10:15 p. m.
1:00 p. m.	4:30 p. m.	7:00 p. m.	10:30 p. m.
1:15 p. m.	4:45 p. m.	7:15 p. m.	10:45 p. m.
1:30 p. m.	5:00 p. m.	7:30 p. m.	11:00 p. m.
1:45 p. m.	5:15 p. m.	7:45 p. m.	11:15 p. m.
2:00 p. m.	5:30 p. m.	8:00 p. m.	11:30 p. m.
2:15 p. m.	5:45 p. m.	8:15 p. m.	11:45 p. m.
2:30 p. m.	6:00 p. m.	8:30 p. m.	12:00 p. m.
2:45 p. m.	6:15 p. m.	8:45 p. m.	12:15 p. m.
3:00 p. m.	6:30 p. m.	9:00 p. m.	12:30 p. m.
3:15 p. m.	6:45 p. m.	9:15 p. m.	12:45 p. m.
3:30 p. m.	7:00 p. m.	9:30 p. m.	1:00 p. m.
3:45 p. m.	7:15 p. m.	9:45 p. m.	1:15 p. m.
4:00 p. m.	7:30 p. m.	10:00 p. m.	1:30 p. m.
4:15 p. m.	7:45 p. m.	10:15 p. m.	1:45 p. m.
4:30 p. m.	8:00 p. m.	10:30 p. m.	2:00 p. m.
4:45 p. m.	8:15 p. m.	10:45 p. m.	2:15 p. m.
5:00 p. m.	8:30 p. m.	11:00 p. m.	2:30 p. m.
5:15 p. m.	8:45 p. m.	11:15 p. m.	2:45 p. m.
5:30 p. m.	9:00 p. m.	11:30 p. m.	3:00 p. m.
5:45 p. m.	9:15 p. m.	11:45 p. m.	3:15 p. m.
6:00 p. m.	9:30 p. m.	12:00 p. m.	3:30 p. m.
6:15 p. m.	9:45 p. m.	12:15 p. m.	3:45 p. m.
6:30 p. m.	10:00 p. m.	12:30 p. m.	4:00 p. m.
6:45 p. m.	10:15 p. m.	12:45 p. m.	4:15 p. m.
7:00 p. m.	10:30 p. m.	1:00 p. m.	4:30 p. m.
7:15 p. m.	10:45 p. m.	1:15 p. m.	4:45 p. m.
7:30 p. m.	11:00 p. m.	1:30 p. m.	5:00 p. m.
7:45 p. m.	11:15 p. m.	1:45 p. m.	5:15 p. m.
8:00 p. m.	11:30 p. m.	2:00 p. m.	5:30 p. m.
8:15 p. m.	11:45 p. m.	2:15 p. m.	5:45 p. m.
8:30 p. m.	12:00 p. m.	2:30 p. m.	6:00 p. m.
8:45 p. m.	12:15 p. m.	2:45 p. m.	6:15 p. m.

Conducted by EVIE P. BACH.

SECRET THOUGHTS.

...thoughts be fair;
...part and share
...and rebuilding fate-
...threats.

UNITY

It recognizes one as paramountly good, and condemns another as paramount-

GETTING BRIGHTNESS INTO
OUR LIVES.

GETTING BRIGHTNESS INTO
OUR LIVES.

WHAT IS MAN'S LIFE?

WHAT IS MAN'S LIFE?

ANSWER—It is the all of him. "A man's life consisteth not in the things which he possesseth," for "As a man thinketh, so is he." Our weal or woe is of our own making; as we choose our own outward surroundings, so do we also control and secure our own happiness or misery. Suffering is the result and outcome of unrest, and unrest is the child of discontent. How few obey the Scripture injunction, "Be careful for nothing" and "Be content with such things as ye have." Worry is the

M. B. MARTIN.

Crushing a Bore.
John G. Whittier, the Quaker poet, once in describing the usage of the Quakers in regard to "speaking in meetings" said that sometime voluntary remarks were not quite to the edification of the meeting. It once happened that a certain George C. grew rather wearisome in his exhortations, and his prudent brethren, after solemn consultation, passed the following resolution: "It is the sense of this meeting that George C. be advised to remain silent until such time as the Lord shall speak through him more to our satisfaction and profit."

It is not what he has or even what he does which expresses the worth of a man, but what he is.--Amiel.

Politeness is a locksmith and opens many difficult doors.—Schoolmaster.

Do You Need Spectacles?

B. F. POOLE.

43 Evanston Ave., Chicago Ill

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.
MRS. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

THE MAPLEWOOD.



**Thoroughly Renovated. Newly Papered and Painted.
New Management.**

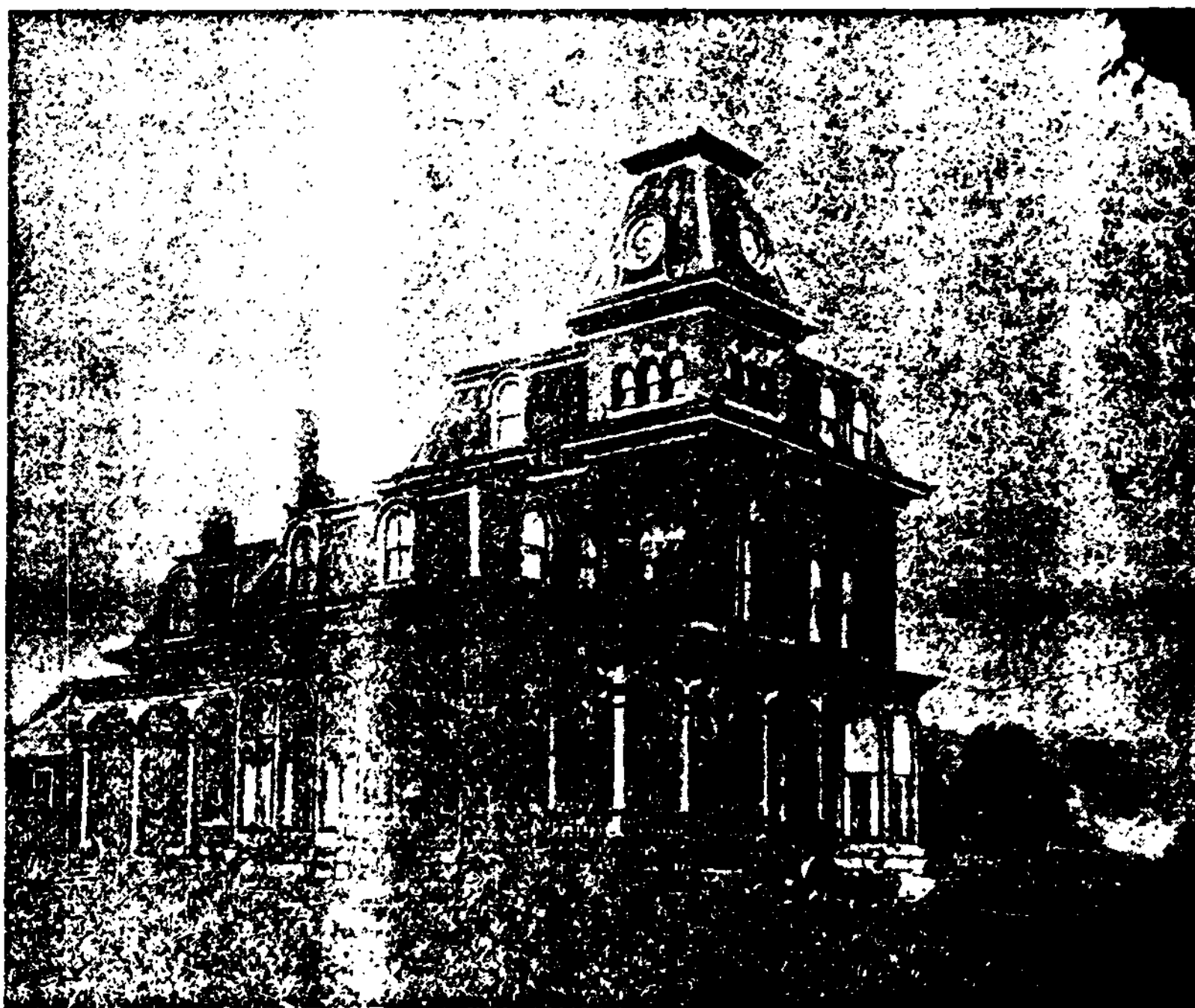
The Maplewood, formerly the Grand Hotel, will be opened to the public July 1. Having been thoroughly renovated, it is in the best condition, it will be better prepared than ever before to receive the ENTIRE SALEM CITIES' guests.

If good meals, pleasant surroundings, and a desire to please will win, you will make no mistake if you stop at the Maplewood.

For information and reservation of rooms, address,

LEO MANGER, Proprietor,

Lily Dale, N. Y.

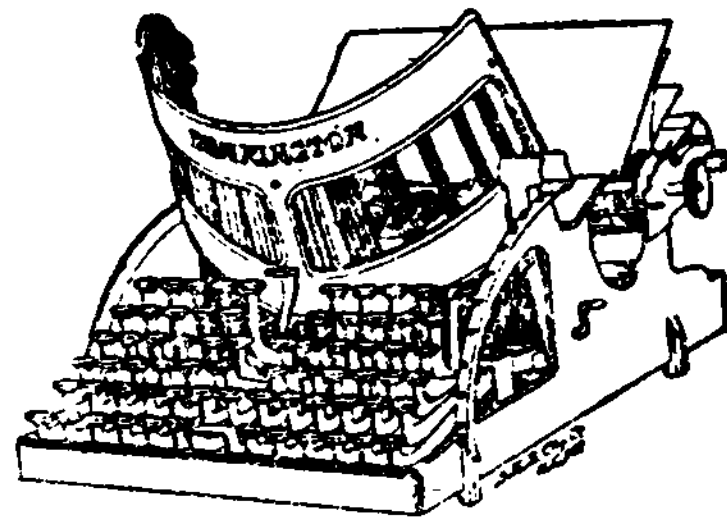


THE TODD HOUSE.

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 overlooks the Assembly grounds and three of the lakes. Is about forty rods from the Assembly entrance. Will be sold with all or part of the land. For particulars, address

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

A GREAT INVENTION.



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.

We are now offering a limited amount of stock to investors 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 prospects of 40 to 60 per cent profit, carrying with it first right and preference to a good position, write us for prospectus.

Capital Stock. \$1,500,000.

Share: \$1.00

The Bennington Typewriter Co.,

304-5 Lyceum Bldg.

91-116

Kansas City, Mo., U. S. A.

LABOR DAY LECTURE.

(Continued from Page 1.)

...that man should be a guest of the universe regaling upon the infinite bounty of an infinite Providence. And so we would be if we could abandon our fictitious life of money, and the unity of the Christ.

...and then there will be no more war and good-will to man. ...and will never come ...there is a single soul upon ...someone may say,

...of money is the ...that can ever make God's ...on earth, and then in ...there will be no more ...the world. Everything ...from the God stand- ...excellence. There ...incentive to make shod- ...goods, and the stand- ...we would be raised a ...instant.

...that the masses ...that money is the only ...the universe that creates ...only thing in the world ...discontent, envy, false ...every, and every other ...category of vices. ...that will some time be

...continue to live upon ...there was no money, ...become extinct be- ...medium of exchange was ...he would refrain ...to produce that which ...his comfort, conven- ...luxury. The very best ...and all would share and ...blessing.

...one says: "Men would ...which were the case." It ...and it would make no ...they did not. It is ...nothing than to work ...would adjust himself ...conditions, and the ...not want to work ...obliged to, and those ...because they liked to ...care in the least de-

...because I enjoyed ...I would not care if the fellow ...work took the product of ...for, laboring for my own ...I would have no concern ...product went. He would ...to it. He could come ...and I would continue to ...I liked to work. If he ...and take it, it would be ...and I would destroy it ...to work, because I ...work than to be idle. ...there is of it.

...crime, and yet we each ...have it, because every- ...is it or us. I shall be ...goes forever. It is ...thing that ever annoys ...ever annoys us is ab-

...use denying the fact ...makes a slave of man- ...not a man or woman ...has a wife or husband, ...rather they would ...and enjoy life together, ...pleasure they can to- ...and money is the ...that prevents it.

...relations first came to ...there was no money ...with them silverware, ...Pesticks, and various ...of silver. ...money they melted ...and made them ...senseless thing the world ...called it money, and it ...course of life up to the ...ment.

...er intended this. Na- ...the greatest being to be ...her domains, and she ...give him her all, to ...the moment he quits ...bounty by substituting

a man-made legal tender. The Bible says: "It is God's good pleasure to give us His kingdom."

More than nine-tenths of a man's life is devoted to the public pursuit of money, and his family and he are separated nine-tenths of the time. Is it right? I admit we cannot help it, for we are slaves to money, but it is not right just the same.

Some of my hearers will not like this argument, but it is just as bad to think it as to say it, and we had to express our views sometime. And, furthermore, it is true, and when mankind gets sufficiently intelligent to see it, we shall wonder why we permitted this crime of crimes to so long keep us in bondage and misery.

What I have said is true, and you can argue from now to the day of judgment against it; you may criticize me and condemn me for what I say, but you can never change the fact that money is the one great crime of life and that the abolition of money would produce the kingdom of heaven on earth more quickly than any other thing in the vast universe. What I have said I have said, and I leave it to a more intelligent posterity to prove, for prove it the world certainly will and must.

The eternal peace and comfort of mankind can never come so long as there is a medium of exchange by which to regulate the value of the resources of the earth.

Men must some time become a guest here, and we must some time become the one and only true legal tender, and it will provide every individual who possesses it with all the pleasures, comforts, and luxuries of life.

DEMONSTRATED FACTS

Or Why I am a Spiritualist.

N. B. EDDY.

Demonstrated facts—What are they? To my mind they are that which applies so palpably to our senses as to be a reality, and in all ages ancient and modern there are and have been things transpiring which are steadily leading every thinking mind into broader fields of knowledge, and each fact having its bearing and worth, helping humanity to a better understanding of those things pertaining to their material welfare; and also there are facts being demonstrated to our senses that interest us in that which is beyond the material, called the realms of spirit, for as all things that are visible here to our senses seemingly fade and pass away, Where do they go to?

The materialist says that is the last and upon what authority does he make that assertion?

Demonstrated facts have proven that what is termed death does not end all. We are living, intelligent entities, here upon this sphere, having an organism through which we can express that intelligence one to another, and it occasionally transpires that intelligence is given here between two mortals that is only known to them; as one passes away leaving only one living, intelligent entity occupying the human organism who was in possession of said intelligence. I would ask, Under what hypothesis can that knowledge be gained by another earth mortal except in and through spirit communion? and such information gained proves a continued existence of that intelligent entity, once in the human organism on this sphere of existence, but who has passed to the realms of spirit, according to natural laws, and has the ability to make known to another loved one on earth that which was known only to themselves and the one in earth life, between whom this fact or experience coexisted or was known.

A case of this kind transpired between my father and mother just before she passed to spirit life, and he said no one knew what that was

but himself and she who is my mother. The last time I saw mother in earth life was about six weeks previous to her transition, and I have that knowledge given to me by my mother's spirit life.

I have a letter from my father acknowledging the correctness of same. This is only one of many facts that have been given me from the realms of spirit, demonstrating beyond a doubt the reality of a continued existence and that loved ones and others can come to us bearing messages of cheer and advice to help us in our struggles through life.

Another fact was the receiving of a message between two slates from my mother, through the mediumship of an entire stranger. I held the slates firmly in my grasp, the medium also holding the edge of them. I could hear the writing going on and the conditions such that only some unseen intelligence could accomplish that which was produced through these closed slates. The message contained that which pertained to mother's family, and a statement that has since been verified.

Another fact was this: Upon showing these slates and message to a medium many miles from where it was obtained, the statement was made to me that the next time I held a sitting with that medium I would get a message from my daughter, and a flower, which was fully verified to me some three weeks later and a broad day light, between the hours of nine and ten a. m., being the next sitting I had with the same medium. The message from my daughter was in a fine handwriting, and on the other slate a message in coarse handwriting with Charles Foster's name signed.

The question arises, How did the medium miles away know that I would get a message from my daughter unless she was told so by someone who had passed to the realm of spirit?

At a seance given by the controlling intelligence of Edgar Emerson on the evening of October 29th, 1891, in Cincinnati, Ohio, three names were given to me of those who had passed on to another life, which I understood and recognized, and the controlling intelligence said that there was a young lady that stood back of me with her arms around my neck and gave the name of Nettie, which was my daughter. Mr. Emerson did not to my knowledge know her name, and the expression of arms around my neck was the last expression she gave me while in earth life, and Mr. Emerson did not know that.

There are many facts which I could relate, but time and space does not permit. These facts are conclusive to me, but not as real to others as their own individual experiences would be, but through honest investigation they can get them for themselves. "Seek and ye shall find; knock and the door of truth shall open" and reveal to one and all the knowledge which cannot be gained if they will be honest in their investigation and seek for the truth, for like attracts like.

My early education was in the line of orthodoxy; that all who did not believe in the atoning blood would be eternally lost, but the windows of my soul were opened and the light of eternal truth was revealed to me—that we live, move and have our being with intelligence in this sphere, but also on the realms of spirit. Thus it is through demonstrated facts gained through the channels of mediumship, together with the knowledge and intelligence presented, as well as proven truth, a truth to me beyond any doubt that the continuity of life in another sphere of existence, is a demonstrated fact to me, and may be realized by all who will search in sincerity for the truth.

The Sunflower \$1 a Year

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one of the Cassadaga 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.

FOR RATES ADDRESS

A. C. WHITE, Manager.

Lily Dale, N. Y.

JACKSON : COTTAGE,

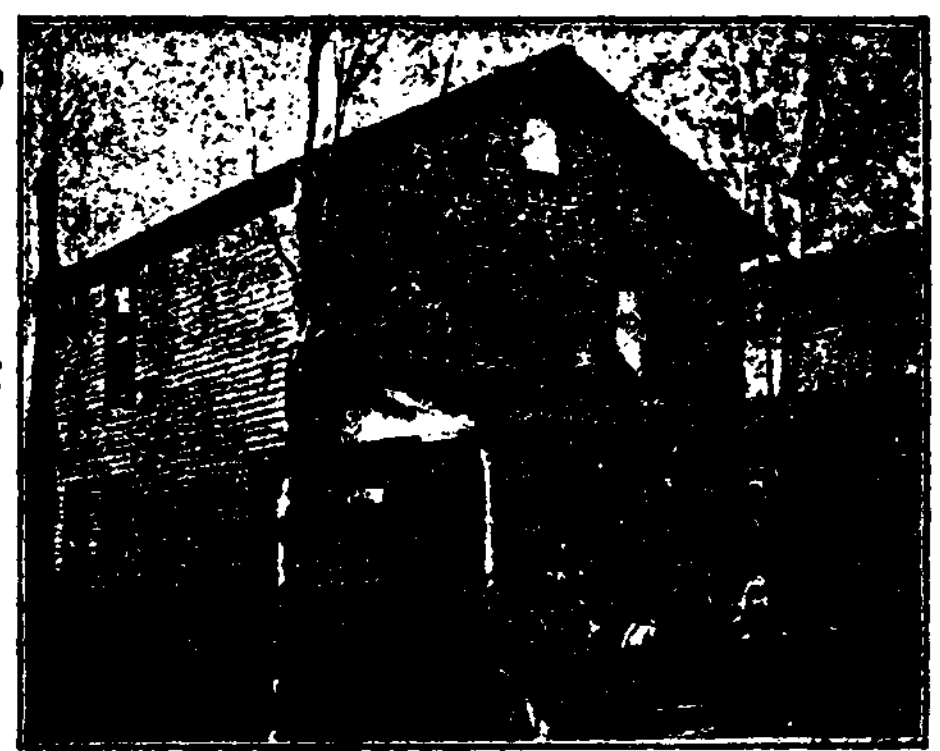
11 Third Avenue,
Lily Dale, N. Y.For Sale or
Exchange

For other Property.

TERMS EASY.

Apply on premises or by mail
Address,

A. H. JACKSON, Lily Dale, N. Y.



RATES, \$8.00 to \$10.00 PER WEEK.

TABLE BOARD \$6.00 PER WEEK.

MOORE COTTAGE,

Corner Cleveland Avenue and Marion Street,
Facing Lake. Central to all Meetings and
Places of Amusement. * * * * *

Buffalo, N. Y., Office, 17 West Eagle St.

P. O. Box, 38, Lily Dale, N. Y.

GEORGE P. MOORE, Prop.

The South
Park House,

J. H. CHAMPLIN, Prop.

NEAR THE AUDITORIUM.

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

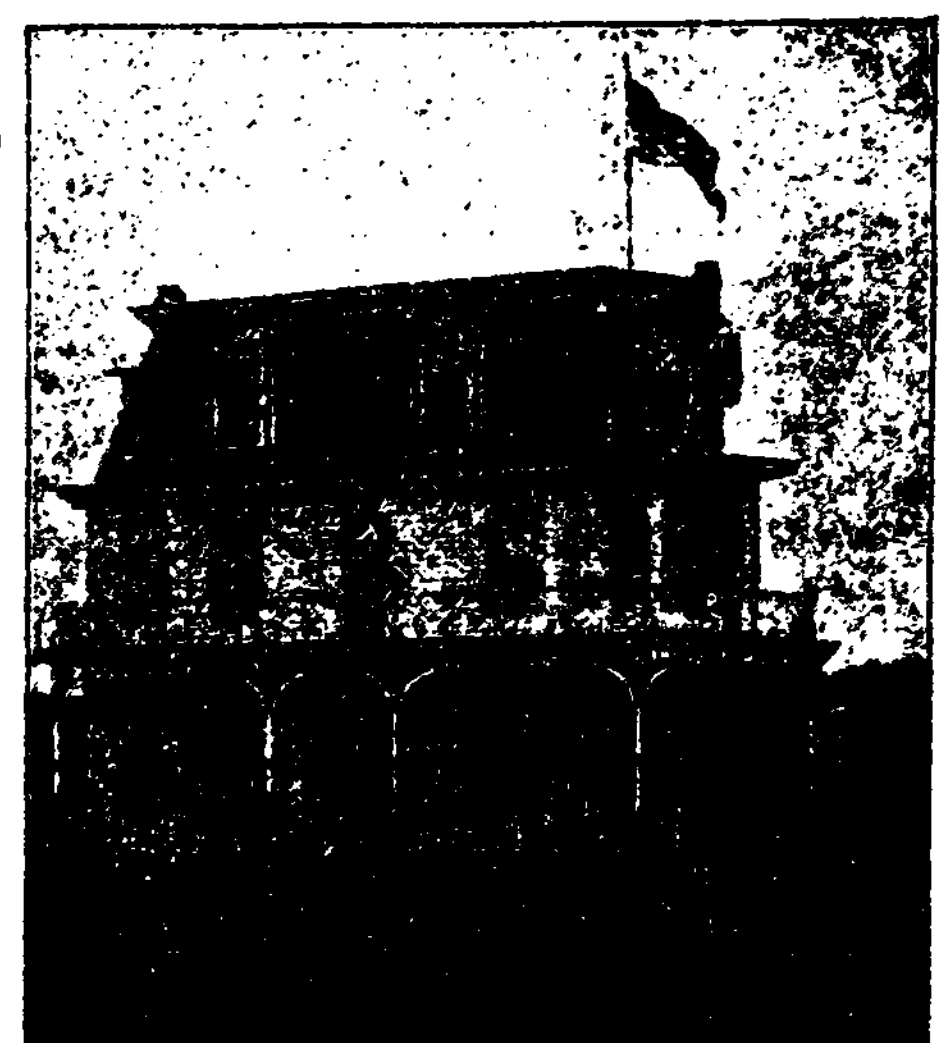
NEAR THE DEPOT.

Licensed Hotel.

Lunches and Dinners
a Specialty.

Also rooms on Assembly Grounds

J. C. SCHEU, Prop.



The Sunflower \$1 a Year in Advance.

Shady Side
Family Hotel.

On the shore of the Lake,
a few minutes walk from the station

\$1.50 Per Day and Upward.

Breakfast and supper 25c,
Dinner 35c. 21 meal tickets
\$5.00. Board and room,
\$7.00 per week and up-
ward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



MINNESOTA SPIRITUALIST ASSOCIATION CONVENTION
Will be held in Minneapolis September
3, 4, 5 and 6, 1903.

MRS. ADDIE COOPER.
Syracuse, N. Y.

The business meeting was held on Saturday preceding the closing Sunday, and a new set of officers were elected with W. W. Kelsey of Cort-

Trees of Europe and North America. Forest vegetation is much richer in North America than in Europe and comprises 412 species, of which 176 are native to the Atlantic region, 106 to the Pacific, 10 are common to both, 46 to the Rocky mountain region, and 74 are tropical species near the coast of Florida as against 158 species in Europe. Six North American species of forest trees—the Judas tree, persimmon, hackberry, plane tree, hop hornbeam and chestnut—are also indigenous in Europe, all now growing there naturally south of the Alps.

The Sunflower, \$1 a year.

Sunday 2.30 p.m. Invocation by Mrs. Lowell, addressed by Will J. Erwood, messages by Mrs. Sauer and Miss Wickstrom, benediction by Mrs. Whitwell. The evening invocation, addressed by J. H. McDonald, address by W. F. Peck, Messages by W. J. Erwood and Miss Wickstrom, benediction by Mrs. Prudden. The music will be in charge of Prof. and Mrs. Zumbach and each of the meetings will be opened and closed by an organ selection.

WEEKLY -- 6 page. -- \$1.50 a Year.
 THOMAS G. WYVH, N. Editor & Publisher,
 Station B, Box 1, Louisville, Ind.

All the human race is yet in the
 rudimentary stage of moral and intel-
 lectual development, but sometimes
 woman appears to be particularly so.
 A lady, a club woman who wears beau-
 tiful clothes, was called as witness in
 a lawsuit which, let us say, Mr. White
 brought against Mr. Black. The club
 lady who wears beautiful clothes and
 believes in the superior elevating moral
 tone of womanhood gave evidence on
 the side of Black. She declared under
 her solemn oath that certain state-
 ments she made were facts. After the
 trial was ended this club lady, talking
 over the case with White's lawyer,
 said, "But why didn't Mr. White make
 me an offer before I testified?"


Mrs. Alice Moore McComas, the newspaper woman, has two brilliant and gifted daughters in professional life. One, Miss Alice, is a concert pianist; the other, Carroll, has whistled herself out into a good living and the public eye. Miss Carroll also sings, and she has recently closed an advantageous five years' contract with one of the leading American firms of theatrical managers. All this is what one might expect from the daughters of a new woman.

Not long ago, when it was proposed in the Illinois legislature to erect a statue to Miss Frances Willard, one of the wise superior sex that governs women rose to speak in opposition to the bill. He said he was emphatically against the proposition because Frances Willard was "no more deserving of honor than thousand other mothers." How much some lawmakers do know!

The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to the THE SUNFLOWER, 52 issues, book and the paper for \$1.50. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 50 cents if you want The Nemesis of Chautauqua Lake.

This is Matilda Joselyn Gage's last and best work. Every woman ought to read it. It handles the subjects legitimately connected with it in a fearless manner and calls them by their right names. It is nicely printed and bound and will make a nice presentation volume. It ought to be widely read for the light it will throw on many subjects. Cloth, \$1.50; paper, 75 cents.

MRS. IDA HILTON,
Test and Flower Medium.
Will be pleased to meet her friends at
561 Michigan St., Buffalo, N. Y.



PATENTS

**TRADE MARKS
DESIGNS
COPYRIGHTS &c.**

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is new. We advise patentees to obtain our opinion before proceeding. We can save them trouble and money by pointing out defects before filing. For a full and complete notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Terms, \$3.00 per annum in advance. Single copies, 10 cents. For a full and complete notice, without charge, in the

MUNN & Co., 36 Broadway, New York.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and other workers to keep in touch with each other and to share their experiences. Send us notices of your engagements, dates of your meetings, and reports of your work. We will publish them in our department. We will also publish reports of your work, if you wish. We will also publish reports of your work, if you wish. We will also publish reports of your work, if you wish.

By an oversight in the program of the Lake Helen Camp the name of the person who has charge of the Hotel was not changed. Mrs. Helen M. Fisher will have the hotel in charge. Please allow me space in your paper. I wish to state to your readers that it was our pleasure to attend one of Dr. Dalton's meetings in New York. I must say he has the largest audience and his lectures are the most convincing I ever heard through the medium of a great measure of the force of the reply.

A subscriber writes from Albany, N. Y.: "Please allow me space in your paper. I wish to state to your readers that it was our pleasure to attend one of Dr. Dalton's meetings in New York. I must say he has the largest audience and his lectures are the most convincing I ever heard through the medium of a great measure of the force of the reply."

SHOULD KEEP AWAY FROM LILY DALE.

So Says "Father Mack"—Some Comments by Hudson Tuttle.

The Buffalo Evening News reported the sermon of Rev. Father Mack, wherein the holy priest commanded his flock and all good Catholics to stay away from Lily Dale, and accounted the matter by the use of stunning headlines.

Some of the paper were sent to me by several Spiritualists, requesting that I should reply. In conformity to the desire I sent the News an article on the ground as briefly as possible, and the following is the part published changing the title "Reply to Father Mack" to "The Argument of the Catholic." The application of the title I fail to understand—wherein a sap thrown out to the priest is turned into the Catholic.

The following is the article. "The Buffalo Evening News" has been called to the attention of command of Rev. Father Mack to his parishioners, and to all good Catholics, to stay away from Lily Dale, as published in your paper. He further stated that he would participate in Spiritualism. This is against the teaching of the Catholic Church.

The Rev. Father believes, the doctrine of Mother Church be true, why should he fear comparison with Spiritualism? If they are transparent, why should he fear that they will be obscured by false doctrine? His parishioners are born and educated in the faith; if that faith is founded on truth, false doctrine cannot disturb it. If the father thinks the Spiritualists are led by a false light, as representative of Christ on earth, is it not his bounden duty to go among them and endeavor to convince them of their error? Many thousands of people attend the meetings at Lily Dale, and these carry the seed thought gathered there to all parts of the world. If these seeds are of tares, their broadcast sowing is fraught with gravest consequences. The injury to religion and the social order is incalculable. Hence, on the broad surface of the earth there is not a field more urgently calling for missionary effort than right at this source, and introduction of evil. Is it not self-evident to every one who holds on to Spiritualism from the standpoint of this father to go directly to that post and save souls that are being irretrievably lost? Instead of advising good Catholics to keep away, he should command them to go and snatch these erring souls as brands from the burn-

ing. If he would do so there is not the least doubt that the management would set apart a "Catholic Day" and the people in crowds would at tentively listen to all, he or others he chose to introduce, would have to say, with the reservation only of replying.

The Bible command is to let your light shine and not hide it under a bushel.

H. T. It was, perhaps, a concession to publish; but if an editor accepts an article, in common honesty he should allow the writer's name to appear. He has the right to reject, but not the right to cut and change, and suppress the author's name. This is exactly what the News editor assumed the right to do.

What did the Catholic Father object to? What doctrines were taught at Lily Dale? Briefly I stated these teachings, and instead of letting his light shine on these and expose the error, Father Marks commanded the light to be concealed.

This portion the editor thought inadvisable, as too strongly in contrast with the narrowness of bigotry, or giving the people too favorable a presentation of Spiritualism, and thus broke in a great measure the force of the reply.

I signed the article as editor-at-large, but this autocratic censor allowed only "H. T." to appear. The intention of this is too apparent to need comment.

Hudson Tuttle.

IS ORGANIZATION NECESSARY?

in Propagating the Grand Truths of Spiritualism?

I do not think so. I do not believe that the spirit world ever contemplated such an idea. Spiritualism has a mission to perform and will accomplish that mission without the aid of mortal organization. They work in their own way and along their own lines. Let us briefly take a look at the results of organization for the past fifty years. What has been accomplished? Have we any splendid temples of worship, save in a few instances? Have we endowed any colleges? Have our rich Spiritualists left any large sums of money to help the cause? No. To my mind the denizens of the spirit world are working along other lines than those of organization. The knowledge of Spiritualism is gradually but surely undermining the entire fabric of the churches. It is causing the preachers to materially change their attitude in respect to certain doctrines held by them. The knowledge of Spiritualism has as Col. Ingersoll puts it, "Put out the fires of hell." Spiritualism is honey-combing all their doctrines, has caused many preachers to preach along liberal lines, and if let alone will accomplish her work in her own way and that thoroughly. If there was not a society in existence, still the grand truths of Modern Spiritualism would be made manifest to all the world. We may organize, it is true; we may think that is the best way to succeed, but the spirit world knows best what to do, in order to bring about the best results. We are steadily increasing in numbers. We are proving to the world the continuity of life and all that without an organization to back us.

Now, I am not opposed to organization. It is only an aid—that is all. It is not the only necessary thing by any means. I am aware that I may be criticized by my Spiritualist brethren, still if these few thoughts will bring out any new ones, I shall be glad and ready to receive them. We can only judge the future by the past. Many, very many things must come to pass, before we can even hope to take our places among the organized recognized bodies of the world which have for their object the betterment of humanity. At the present time the essential things are lacking, and we are still—in a great measure, just where we were fifty years ago. Reviewing the past I am constrained to say that if we ever expect to make material progress—numerically and socially, we must call to our aid other methods with those of organization in order to prove to the world that our claims are just, reasonable and worthy of serious investigation.

D. Emerson. "Doubt is the parent of progress. Theory is the advance guard of practice and principle."

We impute deep-laid, farsighted plans of Caesar and Napoleon, but the best of their power was in nature, not in them.—Emerson.

LAKE HELEN CAMP. NOTICE.

By an oversight the name of the one who is to have charge of the hotel at Lake Helen this winter was not changed in the copy for the program. It should be Mrs. Helen M. Fisher. Friends please note and give publicity.

124-4. "Associate reverently, and as much as possible, with your lofty thoughts."

"The more we can forget and forgive the more divine we are."

THE BIBLE.

This is a late book by John Remsburg. It is a large 12mo, 500 pages, cloth bound and contains eleven chapters on the authenticity of the Bible—13 on the credibility of the morality—with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. It is a combination of several valuable pamphlets by this author, with new matter. If you want to know the truth about these things, read this book.

PRICE, \$1.25.

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00.

WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous International Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

A FEW REASONS FOR DOUBTING

THE INSPIRATION OF THE BIBLE. By Robert G. Ingersoll. A lecture left in manuscript, and printed since his death. One of his best. Paper, 10 cents.

ALAMONTADA.

the galley slave. Translated from the German of Heinrich Zschokke, by Ira G. Mosher, LL. B. A philosophical tale treating on the relation of spirit to matter. Cloth, 50 cents.

ASTRAL WORSHIP.

By J. H. Hill, M. D. Tracing the myths which lie at the basis of Christianity to their origin in sun and star worship. Illustrated and with planisphere. Cloth, \$1.00.

BIBLE FABRICATIONS REPUTED and its Errors Exposed. By O. B. Whitford, M. D. Paper, 15 cents.

AGE OF REASON.

This is one of the greatest books on the Bible that was ever written. It has done more to drive away superstition than any book ever published. Its arguments are unanswerable. It has stood for over a hundred years against all attempts of the clergy to overthrow it, and today they are accepting it in the "higher criticism" the same thing Thomas Paine wrote in this work about the year 1793 to 1795. Price, paper, 15 cents; cloth, 50 cents; elegant presentation edition, \$2.00.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetic, but they have some things to say to the soul. The poems are as fresh as the morning dew, and as true as the stars. There are poems of the "Voice of Nature," "The Voice of the Sea," "The Voice of the Wind," "The Voice of the Sun," "The Voice of the Moon," "The Voice of the Stars," "The Voice of the Earth," "The Voice of the Sky," "The Voice of the Ocean," "The Voice of the Forest," "The Voice of the Field," "The Voice of the Garden," "The Voice of the House," "The Voice of the City," "The Voice of the Country," "The Voice of the World," "The Voice of the Universe," "The Voice of the God," "The Voice of the Devil," "The Voice of the Angel," "The Voice of the Saint," "The Voice of the Prophet," "The Voice of the King," "The Voice of the Queen," "The Voice of the Prince," "The Voice of the Princess," "The Voice of the Knight," "The Voice of the Lady," "The Voice of the Gentleman," "The Voice of the Gentlewoman," "The Voice of the Scholar," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of the Stranger," "The Voice of the Guest," "The Voice of the Host," "The Voice of the Neighbor," "The Voice of the Citizen," "The Voice of the Patriot," "The Voice of the Soldier," "The Voice of the Sailor," "The Voice of the Merchant," "The Voice of the Farmer," "The Voice of the Laborer," "The Voice of the Craftsman," "The Voice of the Artist," "The Voice of the Musician," "The Voice of the Poet," "The Voice of the Writer," "The Voice of the Thinker," "The Voice of the Doer," "The Voice of the Seer," "The Voice of the Healer," "The Voice of the Teacher," "The Voice of the Leader," "The Voice of the Follower," "The Voice of the Lover," "The Voice of the Friend," "The Voice of the Enemy," "The Voice of

