

THE SUNFLOWER

Estelle F. Baillet

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

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THE LOST ATLANTIS.

Lecture Delivered by M. B. Little at the City of
Ligh Assembly, August 2d, 1905.

Kindly permit me to preface my address with the explanatory statement that I am not a public lecturer, simply a plain business man, prompted to my present effort by an earnest desire, in part at least, to repay my obligations to a beautiful spirit guide—once in the far remote past, in physical embodiment a resident of the lost continent I am about to describe—by presenting for your consideration the evidences of the past existence of her country and her people.

The unrealistic myths and legendary traditions which from constant association, gradually attach themselves like parasites to the great religions of the world are now, as they ever have been in the past, a serious impediment to an unprejudiced consideration of truths discovered, or of theories advanced by the scientist, the historian, the geologist and the antiquarian.

The time can be measured by less than a century in which the theory of the great age of our planet has attracted the attention of the people, altho proven by nature's own evidence fossilized in the everlasting rocks.

No idea of a vast antiquity could be accepted that clashed with venerated but wild imaginations and ignorant superstitions taught and believed for thousands of years.

Critics of Herodotus have condemned him in that herepeated the statement of Egyptian priests, who claimed to possess a record of ancestors whose lives antedated Jewish, or as it is, sometimes termed "Bible Chronology."

Happily the work of the archeologist has proven many of the statements of Herodotus, whom these critics had branded as the "father of liars" rather than "the father of history," and he has been restored to respectability, while the Hebrew chronology is now discarded by scholars as unreliable and worthless.

For a thousand years the legends of the buried cities of Pompeii and Herculaneum were treated as myths; they were spoken of as "the fabulous cities." The antiquarian of the past century has demonstrated their existence.

The story of Lost Atlantis has shared no better fate, for, until a very recent date, it has been treated simply as a romantic fable.

Men have named their vessels and their cities from the sunken island, little realizing that they were using the honored name of a real continent covered with ruined cities, now calmly reposing under the broad Atlantic, and that the surging billows of a restless sea now roll more than a thousand fathoms above the homes and graves of a buried nation.

Let us proceed to the consideration of some of the many evidences, that there once existed a large island located in the Atlantic Ocean, outside of the Strait of Gibraltar, the west coast of France, Spain and Portugal and the north-western coast of Africa, this island probably being the remnant of a great continent that once extended far down the center of the Atlantic Ocean.

Plato in his "Dialogues" relates the story of his ancestor, Solon, the great law-giver of Athens, who six hundred years before the Christian era, visited Egypt, where he conversed with the most learned of the Egyptian priests, who said to Solon, "You (the Athenians) have no antiquity of history nor history of antiquity."

The priests informed Solon that they had records of many great

and wonderful deeds" performed by the Athenians about 9,000 years before his time (approximately 11,500 years ago,) and that the greatest of all, was their resistance to a mighty power aggressively wanton against the whole of Europe and Asia to which the Athenians put an end.

"This power came forth out of the Atlantic Ocean from an Island situated in front of the Strait which you (Solon) call the columns of Heracles (Strait of Gibraltar,) the island was larger than Libya (Northern Africa) and Asia (Minor) put together and was the way to other islands and from the islands you might pass thru the whole of the opposite continent which surrounds the true ocean.

Possibly referring to another sunken continent, unknown to history, but previous to that time known as Tlaskanata, occupying what in part is now known as the Caribbean Sea and Gulf of Mexico and of which the present West India Islands and the lesser Antilles were the high lands and mountain summits.

Now, in the Island of Atlantis there was a great and wonderful empire, which had rule over the whole island and several others, as well as other parts of the continent and besides these, they subjugated the parts of Libya within the columns of Heracles as far as Egypt and of Europe as far as Tyrrhenia.

After having undergone the very extremity of danger, "the Athenians" defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected and freely liberated all the others who dwell within the limits of Heracles."

"But afterwards there occurred violent earthquakes and floods and in a single day and night of rain, all your warlike men were in a body sunk into the earth, and the Island of Atlantis in like manner disappeared and was sunk beneath the sea."

The country was described to Solon as being exceedingly fertile with vast mineral resources "they had such an amount of wealth as was never before possessed by kings and potentates. They had cattle and horses and elephants" and employed themselves in constructing their temples and palaces and harbors and docks.

The centre of the metropolis was surrounded by three zones of water and two of land which they connected with the sea by digging a canal 300 feet in width, 100 feet in depth and six miles in length.

On the central zone of land was located the temple of the Atlantean ancestral deity Poseidon, 600 feet in length, 300 feet in width and of a proportionate height, having a sort of barbaric splendor.

The exterior of this great edifice was covered with silver and the pinnacles with gold. In the interior the roof was of ivory ornamented with the same precious metals. In the temple they placed statues of gold.

There was the God himself standing in a chariot—the charioteer of six winged horses and of such size that he touched the roof of the building with his head.

The Atlanteans had baths and fountains of both hot and cold water brought from natural springs. They were not behind the present age in sporting tastes, for they had a race course on the outer zone of the old city 300 feet in width and seven miles in length.

"The docks were full of war-ships and naval stores."

The royal city was surrounded by a circular wall about forty-five miles in length.

The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who from their numbers, kept up a multitudinous sound of human voices and din of all sorts night and day.

Adjoining the royal city was a great fertile plain, covering about 75,000 square miles (an area greater than the New England States) "which had been cultivated during many ages by many generations of Kings."

Around it the Atlanteans constructed a great canal 600 feet in width, 100 feet in depth and nearly 1200 miles in length, connected by transverse passages thru which vessels collected the products of the plain and conveyed them to the city.

The statement of Plato, of which I have given only a very brief synopsis of the most important parts, abruptly ends in the middle of a sentence and no explanation is given.

From later historical sources we are enabled to catch an occasional glimpse of a belief in the previous existence of the lost continent from other ancient writers.

An extract preserved in Proclus, taken from a work now lost, mentions islands in the exterior sea, beyond the pillars of Hercules, and says, it was known that in one of these islands the inhabitants preserved from their ancestors a remembrance of Atlantis, an extremely large island, which for a long time held dominion over all the islands of the Atlantic Ocean.

Many centuries prior to the Christian era, Silenus reported the existence of a great continent beyond the Atlantic, larger than Asia, Europe and Libya together. They had great cities and were persuaded that their country alone was a continent.

Diodorus Siculus relates that the Phoenicians discovered a large island beyond the Pillars of Hercules several days sail from the coast of Africa. The island abounded in all manner of riches. The inhabitants resided in magnificent houses.

Homer, Plutarch and other ancient writers mention Islands situated in the Atlantic several thousand stadia from the Pillars of Hercules.

Such is the historical evidence gleaned from the old world of the existence of Atlantis. Let us turn our attention to the record of the new—"the continent lying toward the west."

Dr. LePlongeon claims to have interpreted the famous Troano manuscript, supposed to have been written about the year 600 of our Christian era, being one of the few sacred books of the Mayas—as the ancient people of Yucatan were called,—that escaped the destructive fury of the religious Bishop Landa who accompanied Cortez on his wandering expedition to Yucatan.

In one chapter of the Troano is a most interesting account of the submersion of a great Island called Mu, in the Atlantic Ocean, probably the same Island known as Atlantis. The paragraph is translated as follows:

"In the year 6 Kan, on the 11th mulee, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen.

The country of the hills of mud, the land of Mu was sacrificed; being twice upheaved it suddenly disappeared during the night, the basin being continually shaken by violent forces.

Being confined, these caused the land to sink and rise several times, and in various places. At last the surface gave way and ten countries were torn assunder. Unable to withstand the force of the seismic convulsions, they sank with sixty-four millions of inhabitants, 8,000 years before the writing of this book."

The author of another Maya book now known as the "Cordex Cortesianus" also wrote a lengthy description of the same cataclysm agreeing with that in the Troano.

In Chichenitza, Yucatan, Dr. LePlongeon found where the learned priests of ancient Maya had caused a relation of the fearful cataclysm that overwhelmed the "land of Mu" (Atlantis) to be carved in intaglio on the stone that formed the lintel over the interior doorway in the rooms on the south side of their sacred college. The building is known to this day as "Akab-cib,—the dark or terrible writings."

In 1884 workmen engaged in excavating upon the Caribbean coast of Nicaragua unearthed a huge rock covered with sculptures and glyphs, that, when deciphered by experts were found to be a brief record of the submergence of a vast territory that formerly existed in the expanse measured by the Central Atlantic and the Saragossa Sea.

Here we have several distinct historical records which have survived the vicissitudes of a great antiquity, taken from two continents, separated by a vast expanse of sea and inaccessible to each other by any method of communication of which we have a record prior to the twelfth century.

Are we not warranted then in assuming that these records are not coincidents of the fantastic imaginations of early writers on opposite shores of the Atlantic, practically agreeing in the most important facts narrated, but rather founded upon actual occurrences, perhaps imperfectly outlined, yet more natural and better defined than the average of other very old historical statements, as we are obliged to view them thru the hazy obscurity of a vast antiquity.

For more than twenty centuries the Hebrews and the Christian world have accepted without question the Bible legend of wonderful prodigies reported to have occurred in Egypt during the supposed bondage of the children of Israel in that country about three thousand years ago.

It is now asserted that notwithstanding the persistent efforts of the explorer and archaeologist in the land of the lotus for more than fifty years, not even a trace of evidence of the presence of the Israelites in Egypt at the time stated, has been discovered.

(To be Continued.)

Astronomical.

D. O. Mills, the California capitalist who is financing the D. O. Mills expedition to the Southern hemisphere from the Lick Observatory, has informed Director William W. Campbell of his purpose to furnish enough money to keep the astronomers at work in Chile for five years more. The party, which is headed by Prof. William A. Wright, has been at work at San Cristobal, near Santiago, ever since the spring of 1903, at which time it was intended to stay only two years. The funds just furnished by Mr. Mills will now allow the work to go on uninterrupted until 1910, he having guaranteed to meet all expenses of the expedition until that date.

Degrees of Mourning.

Irishman (to shopman): "I want somethin' for mournin' wear, but I don't know exactly what the coostom is. What do they be wearin' now for mournin'?"

Shopman: "It depends a little on how near the relative is whom you wish to show this mark of respect. For a very near relative you should have a black suit, a black band on your hat, and black gloves. For some one not so near and dear you may have a broad band of black on your left arm, or a somewhat narrower one for somebody more distant."

Irishman: "Och, is that it? Well, then, gimme a shoestring. It's me woiife's mother!"—Tit-Bits.

PSYCHICAL.

NEIGHBORS BUT NOT SPIRITS.

BY CHARLES DAWBARN.

(Concluded.)

It will be subject to the laws of matter we recognize, and to the life forces we call evolution. It follows that, as with us there will have grown up races and nations with vastly different capabilities, and individuals of varied mental capacities. But they will not be spirits, in our sense of the word, nor be included in anything we mean by spirit-return. Yet we should expect there would be instances where one form of such earth life might impinge upon the other. But until the possibility of such existences were at least acknowledged as possible and even probable, any such contact would be crudely classed as spirit return, or else counted as another of life's mysteries.

I believe this impingement or slight contact is an actual fact in our everyday life, and I expect this article will induce many to watch for it, and perhaps find cases more sensitive and better fitted for such intercourse than the one I am now about to place on record.

I have an old friend of rather marked individuality. He is rigidly truthful, and at the same time very slow of speech, indeed almost painfully so. He seems to have no imagination, and very limited powers of description. He has remained politically and religiously unchanged since boyhood. The worthy old gentleman began to have experiences a few years ago which he would discuss with me, and ask me to explain them for him. He would every now and then see people driving horses before wagons and carriages on roads that seemingly had no relation to ours, for these teams would travel right across open fields, and through orchards without apparently noticing them.

At first, and while thus appearing only at a distance, there was nothing very extraordinary in the visions save the indifference of the drivers to our roads. These visions, at the time, were always in the bright sunlight, and while he was busy in garden or orchard, and I fancied from his descriptions that they were hallucinations due to some effect of bright rays upon his weakening eyes. So far as he could then judge, these teams, drivers and passengers might all have belonged to our everyday life but for their indifference to our roads. It seemed to me, in those days, as merely an interesting hallucination, and only remarkable as being the experience of about the last man among my acquaintances likely to exhibit mental eccentricity. I may say here that the worthy old man has never taken any special interest in the phenomena of modern Spiritualism.

There was for a long time a monotony to these visions that left nothing new for discussion, and I gradually lost my interest in them. In the last year there has come a decided change that has revived my interest, and impressed me as possibly visions of actual life experiences, closely related, though somewhat different to ours. I hear nothing more of those horses, carriages and drivers—all a little too far off to be seen in detail—for now men, women and children come and go, and at times almost touching him. As I have said, the old gentleman has almost no imagination, and his powers of description are the despair of a questioner. So I can give little but the impressions left on my mind after many conversations with him regarding these experiences.

The living beings he has so far seen have been only horses and humanity, all of which he describes as like, and yet unlike those of our life. I could not get many details. The

(Continued on Page 8.)



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MEDIUMIC EXPERIENCES.

Nearly every medium can relate an interesting and suggestive life's history extraneous to that appertaining to the body or the mortal existence.

That such should be the case is quite natural; for what does mediumship exemplify, unless representing the spirit-world?

As such, a medium should be able to tell something of that section of Nature which he or she represents.

How are mediums delegated?—Are they born for that purpose? If so they must have lived there before and brought the necessary experiences with them. If not, then they must be taught in this life what they are to teach—what principles to advocate, and how best to do so.

But as not all legislators are delegated to aim for one purpose except to uphold the law, not all mediums are delegated to advocate the same truths, except to uphold the law—spirit-communion.

Thus they have missions—each one as best capacitated for carrying out his or her mission, whether of a phenomenal, a mental or a moral or spiritual nature, and by which each one becomes a law unto himself—delegated, upheld and protected in it by the spirit world against encroachment to the extent that such a medium or representative of spiritual law is true to his or her own mission—that is, does not endeavor to repress another such representative by jealousy or egotism, or that very erroneous conclusion that he or she must make war on another medium. The result is the same as in this life. The offending party is punished.

And such punishment is one of the experiences of mediumship.

Some are made hors du combat; others are given a setback for a few years, while some are let off with a reprimand.

But the main experiences of mediumship come from the spirit side of life, even if they have a material basis, as the aforementioned—though many cases may be recorded where the experiences are strictly spiritual as though the medium were a denizen of the other world.

Such experiences are the real thing—as real to the author as to a disembodied spirit, and of more value to humanity than the second-hand evidence of inspiration or trance through one who simply "speaks wiser than he knows."

But there was a time when we had no other. That time, however, is past. Spirit-communion has been long enough existent for thousands to know themselves by this time, and a medium who doesn't know himself cannot estimate others correctly, including spirits, who must furnish the test of the mediums' claims.

Of course, there are good instruments extant that the spirit world can use exclusive of their own knowledge of self and even of the real aim of Spiritualism. But what a poor recommendation for the spirit incarnate! A mere instrument—a tool!

No position in life's actualities! An automaton in Nature!

We do not commend self-assertion in the way of self-sufficiency on the "know it all" basis, but there is a way of being humble or passive—negative—without being arrogant or giving up ones individuality. No wise or loving spirit demands this; and those who do are themselves either unwise or arrogant—dogmatic or undeveloped—whose council is not spiritual or perhaps warped by environment.

Mediums sometimes engender conditions injurious to themselves by posing as saints, martyrs or beings entitled to superior recognition or special credit. They get it because they desire it—their wishes having potency over the weaker minds of their constituents. But it also environs the medium with magnetic conditions not conducive to the best spiritual results. The humble minded or "don't-care-for-the-world's-opinion" kind, hold their own the longest.

The ancient Greeks kept their instruments "in the silence"—now again recommended by mediums, but not always fostered as it should be. The best medial experiences are obtained in seclusiveness—away from the motley crowds of mixed magnetisms—and when a lesson has been learned the time is again at hand to come out of the subjective into the objective world.

That mediums should be spiritual minded—head free from unspiritual thoughts and heart clear of like feelings—is only natural. Spirit needs a spiritually softened vibration to force its way to the surface of matter; and such harsh vibrations as envy, jealousy, ill-feeling, uncharity or those of selfishness generally, are impediments that not only mar the inspirations but holds the medium to the material plane and prevents progress.

While each medium has an epistle to mankind its contents are subject to improvement and revision. But when the "know-it all" condition is substituted for that of craving more light by self-development, or mixing with the world for its pleasures and homages offered instead of going into the silence spiritual growth ceases, and the leader is left behind his followers in the end.

Transition does not cover this. It may inherit a tablet of cold marble in this world, but it will chill the released spirit to the extent that it is false or erroneous in credit.

The best mediums seldom get full credit for their work. It may be so ordained to prevent injury, or it may be due to their own resistance—geniuslike, it dislikes the material vibrations that human deification centres on them. The medium who lives to gain the regard of the spirit world rather than that of the mortal world LIVES RIGHT.

Those who know themselves thru the spiritual mirror of self-knowledge cannot fail of this revelation in due time—an experience worth all earth experiences when realized to its full value. The reverse is very good evidence that the medium is not certain of his own position in life and wants outside aid to mould an opinion for him to strengthen his claims.

Do we need proofs that we exist? Then why that we have a spiritual gift? If it needs mortal corroboration it must be spiritually weak—thus not authoritative. Mediumship is man's highest selfhood expressed. If that cannot stand without being materially stimulated it is either inflated or it has been superceded by something else—higher or lower.

If the former the light, power or happiness will exemplify it. If the latter the loss of one or the other whispers it from the soul centre—if the one concerned will go "into the silence" and listen.

And the medium who will do the latter while progressing will eventually find himself beyond reach of the unloving and uncharitable and have no need of human sympathy or its conditions. Spirituality in mediumship furnishes both FROM THE ENTITY OF SPIRIT.

Spirit and matter constitutes the universe with the life principle love (God) governing it. Man is its individualized counterpart, governed by love (the God within). When this manifest without, mediumship is born, whatever turn it may take.

It may be that of an artist, an author, a musician or a representative of the spirit world by having the proper attunement of the vibrations needed for this effect.

But, whatever it is, its perfection

depends on its living its own life—penetrating to its own soul-depths for best results. Spiritual mediumship requires the same, which in its meaning is self-knowledge or the KNOWLEDGE OF SPIRIT.

The individual who essays to tell something of spirit life, should have some practical knowledge of it, and which can only be had by studying himself AS A SPIRIT.

By so doing he gradually accustoms himself to living in the silence or the subjective that spirit life to him becomes a reality by EXPERIENCE.

This experience begins as soon as the aspirant for the medial crown has conquered all his material loves, from fleshly indulgences up to that very false and unspiritual ambition of wishing to be a god or goddess before being forced out of the body by having TOO MUCH SPIRITUALITY.

All the spirituality that a mortal being can carry does not even make him an acceptable guide for a mortal medium at transition, still less a god. And what an individual cannot represent in spirit in matters spiritual he cannot represent among mortals in this respect.

Mediums are but servants, though honored ones, but no more entitled to wield a scepter than a maid of honor to her queen is. A medium's guide is his or her god or ruler, and who still needs a guide or inspirer is a long way from being a god in God's realms, which extends to earth in the form of this last revelation named Spiritualism.

And those who have had the proper training know this by the experience accompanying it; while if there are some who have not yet learned this lesson it were time they began, both for their own sake and that of the cause they represent.

Spiritualism has been languishing for want of a new light to lead it beyond its present confines, and if our mediums are not to do it, who shall? The Church has already absorbed our early teachings and New Thought what the Church left behind. Spiritualists are flocking in that direction because we offer them nothing higher, or not rapid enough to keep them enthused. The phenomena alone won't do it. The soul wants food as well as the sense consciousness; and that wants new truths constantly. How are we to procure them? There is but one way open—our mental mediums as a whole must either individually or collectively go into the SILENCE OF SPIRIT and gather new truths from thence to awaken the Cause to renewed energy and renewed hope for a brighter future.

PERSONALS.

Reader.—A phantom may be erected from an idea or even a spirit impression, enlarged upon by imagination or false premises—due to lack of intuition or heart inspiration. Mind without soul has no foundation. Selfish pride is the greatest obstacle to soul culture, and causes many errors in life's enterprises, even though we consider them love acts, for selfishness too, may be mistaken for love, when we lack self-knowledge.

Psychic Reader.—The Japanese victories do not so much depend on spirit aid as their advice—being nearer to the spirit world than the Russians are. The latter believe in God and look to Him for aid or inspiration. But to depend on advice from so high a source one must be as good as he aspires to be—god-like. Spiritual aid or advice is best solicited from ones nearest neighbors. It is the surest way and most timely. No delay.

A German aphorism says there is no hate so deep as that evolving out of an offended love. But true love can never hate. When the soul has once been touched by the living fire of a purified love it remains intact. True love ridiculed, may sour it for a while, but it never dies. When soul touches soul above the material, they are bound to meet again, even though it be beyond the grave.

What we find to be untrue coming from spirits is often but the thought or impression perverted or twisted out of shape as it passes through our own unperfected mental forces or such that are warped by passion, habit, environment, prejudice, egotism or pride. The latter is often the cause of deception, because it is in itself a false exterior presented to the world.

Faith is truth felt.

When pride overshadows love its sweetness is lost.

Know all you please, but, permit others to know something as well.

The foolish or frivolous have a long road to travel to reach the serious path to perfection or peace.

To enjoy the objective world we must occasionally live in the subjective exclusively.

Selfishness is sometimes mistaken for love.

The beginning of real wisdom is manifested by reverence for a great first cause. But it requires a little heart experience to realize this.

Uncertainty often leads to despair—failure to disgust.

Some feel a desire to talk about the universal brotherhood when they begin to sense a drifting away from human sympathy on account of their egotism or selfishness.

Pride causes suffering because it shuts out Nature's light as well as her healing power.

If people are not what you wish them to be, try to reform them rather than condemning them. It bespeaks better of your own worth in the comparison.

One intuitive doubt often contains more light than a bushel of faith.

"Oh, what does he know," generally means "I know it all," the speaker often forgetting that all can know but a modicum of the whole, and that each has his or her mission in life to perform, which if done wisely, will not permit thoughts as the above to enter the mind or heart.

"In the name of Jesus Christ" might be substituted by any name that represents true love. True love open the way to universal love when soliciting light, comfort or guidance from the supernal realms of life.

It is strange how fond non-Spiritualists are of giving advice how to run our societies or camps! Some people would get along better if they knew how to give themselves the right kind of advice.

Death is as natural as birth, and the spiritual philosophy is endeavoring to make this fact plain that man's sorrows may be lightened in the event of death in his immediate circle.

Music cheers because it is a substitute for sympathy—musical talent being one phase of the awakening of the love principle in man.

Woman's Day—the day when the light of truth sets in favor of the light of love.

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HENRY P. ARCHER,
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CHARLESTON, S. C., June 21, 1900.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

OBITUARY.

Passed to the higher life, Frank Hinman of Friendship, N. Y., on Aug 9th, 1905. Mr. Hinman was a life long Spiritualist, but a sufferer from physical ailments that made his life a burden to himself, but now released from the same to enter upon a better and higher sphere of existence.

L. L. H.

THE CARE-FREE LAND.

I dreamt I dwelt in a beautiful land
Where there rested no shadow of care,

Where no man was rich, no man was poor

But all had enough and to spare,
Where the tongue never uttered a word of guile

Nor winked there the eye of deceit,

But everyone trusted his fellowmen
With a confidence true and complete.

We often sing of that beautiful land
As a land that is far away,

But why not make it near at hand
And to live in every day?

—J. M. Whitson.

Sympathy.

In life—not death—
Hearts need fond words to help them on their way;

Need tender thoughts and general sympathy,

Cares, pleasant looks, to cheer each passing day;

Then hoard them not until they useless be;

In life—not death—
Speak kindly. Living hearts need sympathy.

THE SUNFLOWER, \$1.00 a year.

LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

CAMP JOTTINGS.

Sunday, the beginning of our camp week, was a red-letter day in the calendar of events.

Mrs. R. S. Lillie had been announced for the speaker of the afternoon, and a thousand people had gathered at the auditorium to pay her homage.

The platform was bright with floral decorations—many of them offerings from abroad as love-gifts to Mrs. Lillie—and around her were seated our worthy president Mrs. Abby Louise Pettengill, Prof. J. Clegg Wright, Mrs. Laura G. Fixen, Georgia Gladys Cooley, Mrs. Jessie Hawks, Prof. Clarence de Vaux-Royer, Hon. A. B. French, Mrs. Tillinghast Johnson, Mrs. Annette Pettengill and Chairman John T. Lillie.

The order of the services was selections by the orchestra, chairman's announcements, vocal solo by Mrs. Hawks, Mrs. Lillie's greeting with message from the California friends, violin solo by Mr. de Vaux-Royer, with piano accompaniment by Mr. Linn, address by Mrs. Lillie—subject of same being "The Voices of the Times," which was delivered in the usual pleasing way that Mrs. Lillie has of speaking to her audiences.—Mrs. Cooley closed with messages and tests to those who came within her vibration—all of them comforting and convincing.

Sunday evening witnessed another treat in the way of a concert of classical music and medial work by Mrs. Annette Pettengill and Mrs. Cooley.

The musical part consisted of vocal selections by Mrs. Hawks, song by Mr. Lillie, violin solos by Mr. de Vaux-Royer, piano accompaniments by Mrs. Johnson and Mr. Linn—all of which were encored, exhibiting the appreciation of the audience for their artistic renditions.

Monday began with a class meeting at the auditorium by Mr. Wright in the forenoon, followed by a conference in the afternoon, and a progressive eucré and pedro party in the evening—with fine weather accompaniment throughout the day, and a repetition of Sunday's blessings from Nature.

Tuesday Mrs. Lillie again graced the rostrum with her endearing presence, and spoke on "The Star of the East."

In her thought-weaving she compared our cause to the birth of Christianity—that as of old the wise men went to Nazareth, truth-seekers in 1848 went to Hydesville for the new light and found what has led to the present cause known as Spiritualism—that as in the year 30 A. D. the mediums were taken from the lower ranks, and like Christ and his apostles were subject to the same trials and persecutions, but that they too would some time in the future be acknowledged as revelators, if not already in large measure.

That, like Christianity, Spiritualism would live to see its day as the ruling factor in the world—that truth must finally be triumphant—that, however, there could be no Spiritualism without mediumship, and to make it all consistent with its aim, she admonished both medium and advocate to live in the spirit of it, if they desired to reap the benefits from it, that this new revelation came to bestow upon mankind.

Miss Edna Grant sang one of her pretty songs at this service, while Mrs. Cooley gave of the bread that constituted a part of this spirit.

Tuesday evening concluded the day with an entertainment composed of music, song, recitation on California.

The opening piece was orchestral, followed by a tenor solo from Prof. Uvedale, accompanied by Miss Bernice Baldwin. Then recitation "The Races" by Mrs. Clara Clarke, (Mrs. Lillie's daughter); song by Mr. Lillie; a trip to California by Mrs. R. S. Lillie.

The latter was so interesting and graphic that one could see the beauties, smell the flowers and taste the fruit depicted. It was a veritable

panorama for the soul nature to enjoy without having to go there.

Wednesday was Colville day. But as the day was fine and everybody happy, the City of Light was alive with pedestrians in the morning to listen to the concert at the band stand; and later attend class meeting.

In the afternoon W. J. Colville lectured on two subjects furnished by the audience: "Do the Signs of the Times indicate any decay in our government," and "The So-called Heather Japanese."

The speaker did not see any signs that portended decay, but took altogether an optimistic view of the situation.

He said it was a matter of looking at things how we judged. He illustrated it by Mr. Stead who found only bad in Chicago and Dr. Haynes who found only good in Boston, and then dissertated for nearly an hour on his themes.

His conclusions pointed to the individual as being brought out and the outer shell discarded. So it is with government.

Miss Grant sang and Mrs. Cooley gave tests as usual.

Wednesday closed with a big dance at the auditorium.

Thursday at the City of Light was a very good reminder of summer weather—rather an unusual event in these parts.

But it was appreciated as a rarity by some, though the majority of people coming here prefer the normal condition, which is about 70—75.

However, no one was overcome by the heat, and everybody was as happy as ever. The musicians did their duty nobly, while the rest of the camp's program was carried out to a letter.

Outside of the class lectures, Forest Temple meetings and private medial work, the regular services were held at the auditorium in the afternoon—the main stay of the whole.

The speaker on this occasion was Rev. M. H. Houghton of Bradford, Pa. Though not a Spiritualist in the accepted term, he delivered an extremely logical discourse on what he styled the greatest question in the world—whether, when a man die, he shall live again.

He based his premises on the fact that man exists—evolved from protoplasm. His conclusion was that God or Nature could not have finished her work at the mere death of these mortals whom she reared to a point when they were just beginning to appreciate life through the love-ties engendered in their passage from childhood to old age. There surely must be a future life to complete the work as a logical sequence.

Mr. Houghton, however, stated that he had that morning had a sitting with Mr. Keeler and received three slates full of messages from loved ones gone on before under strictest test conditions and was now willing to add his physical testimony to that which he always believed—the immortality of the human soul. The speaker was not only logical, but forcible and eloquent throughout—not unmixed with a pleasing humor that kept the audience in an ever changing state of charming interest.

Thursday evening the Willing Workers had their Bazaar open, where a large number of useful and fancy articles were on sale, and where mediums gave readings to those who were not there to buy.

Friday was Lyceum Day, beginning with rain—the first of the week, and welcome as a change. But the principal part of the day's program was carried out as printed.

At 2.30 in the afternoon W. J. Colville again lectured to a good audience—to which was added music, singing and tests—followed by a German meeting at 4.30, with Mrs. E. Stumpf as lecturer and message bearer.

Friday evening there was an entertainment at the auditorium composed of musical exercises, with readings and messages by Mrs. Margaret Gaule Reidinger, Georgia Gladys Cooley and Annett Pettengill.

Saturday closed the week with a class lecture in the forenoon, services in the afternoon by Rev. Wilson Fritch and a dance in the evening.

An Appreciative Visitor to The City of Light.

Tho averse to publicity, I cannot refrain from expressing my utmost satisfaction of a week I have spent at Lily Dale. Truly has it been of pleasure and much profit to me in health of body and mind.

This is my third visit to a Spiritualist Camp; the first being 7 years ago at Delphos, Kan., the next two years ago I spent at Lake Brady, Ohio.

Both of these other two camp-meetings remain in my memory, cherished for the great good they did me in all departments of my nature.

I came here at the urgent direction of my friends, Dr. J. W. and his wife, Rev. Margurite St. Omer Briggs of McKeesport, Pa., as they thought I needed this visit for my spiritual and physical benefit.

Without their kind suggestion and even urging, I would have gone to some so-called health resort and would have been very much the loser thereby.

So I desire to express my gratitude to THE SUNFLOWER for favors shown, and this not only to me, but, I noticed, to all who came in contact with its fraternity. I have been treated as a friend, a brother, a member of this great family, and my nature responded gladly to these vibrations.

Mr. and Mrs. Welch of my city, Beaver Falls, Pa., likewise ask to join me in these expressions of gratitude.

The remarkable and extraordinary fine communications and convincing tests I and they received from Frank McKinley the trumpet medium, alone were worth the cost and trouble of getting here.

I believe Mr. McKinley has grown into this high development thru an unselfish and pure life, not to mention a large amount of common sense, justice, and a physical, intellectual and spiritual fitness for his mediumship.

If there are any frauds on this camp-ground, I have not come in contact with them, but have found talent, efficiency and satisfaction wherever I went, whether it was materialization or psychometry, clairvoyance or inspiration.

Truly it is a treat to me to sit at the feet of such masters as Lockwood, Clegg Wright, Colville, etc. I cannot remember all their names. One of the most remarkable public tests I ever received was from the platform of the auditorium by Mrs. Cooley.

Truly there is nothing hidden that shall not or may not be made manifest. If I do not mention names of other good and fine mediums who rendered me service and instruction it is because I cannot recall their names just now, because of a poor memory for names and the haste in which this is written.

The management should be complimented on their wise and excellent administration and chairmanship, altho I have no idea that they can please everybody.

I wish to state, that if there ever was a genuine dyed in the wool doubting Thomas and skeptic, I am one of them, but am happy to state that I have learned by bitter experience in the past, that, if I wished to grow or receive benefits and truth from mediums, I must furnish that very article myself, as in no other department of life does that hold true more than here.

Namely, give truth, give love, give confidence, be honest in thought toward the medium and you will be astonished at the results.

If you cannot hold this article toward the medium or teacher you cannot hope to receive benefit and you had better recognize the fact that you are not yet ready or ripe.

I do not here want to be understood that I am speaking of ignorance and cruelty, but of becoming scientific and free from credulity and superstition, in fact we need good scientific horse sense to get the best results in our investigations.

I left this camp with great reluctance, but will take with me my soul filled with all knowledge my present development will permit me to receive. I should very much regret to think that this would be my last visit to good and beautiful Lily Dale.

Sincerely,

R. STARCKE

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.—Romans XIII, 8.

NOTES.

Mrs. Amanda Coffman will be at Lily Dale the last week of camp.

The German meetings held by Mrs. Elise Stumpf are being well attended, and give encouragement for larger attendances another season. Those understanding the German language would do well to be present at the services now held at the auditorium on Tuesday and Friday at 4.30 P. M., and at Library Hall, Sundays, at 5 P. M.

A CORRECTION.

Through a misunderstanding the thanks were given to the winter residents of Lily Dale for both quilts received by the Willing Workers, whereas the worsted quilt was pieced and put together by Miss Olmstead, assisted by Mrs. Greenamyer. Hoping we have it right now, and that honor is given where honor was due.

M. ELIZABETH CLARK, Secy.

The Skidmore Cottage on Cottage Row, for so many years the residence of T. J. Skidmore and family, has been sold to Mrs. Minnie E. Dowd of Jordan, N. Y., who will make it her permanent home. It will be occupied by Mr. and Mrs. Frank Smith.

Woman's Day, August 16, is the attraction for the present week, and the women will have full sway. The morning will be devoted to a symposium in which a number of ladies prominent in the movement will take part; in the afternoon Rev. Anna Shaw and Susan B. Anthony will be the attractions. There will be many in attendance who have been prominent in the Woman's movement for a number of years. The Woman's dance in the evening where they will be the "men" of the occasion is always a prominent feature of the day.



FRED P. EVANS.

This noted medium for slate-writing and clairvoyance has during the past week given many interesting sittings at the Sage cottage, opposite the auditorium. Whilst Mr. Evans is well known in nearly all the large cities of the world, and especially in New York and San Francisco, yet this is his first visit to Lily Dale. About one week more will conclude Mr. Evans stay at this camp. Those desirous of witnessing his powers should make engagements at once.

THE SUNFLOWER is a clean Spiritual paper.—K.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

WHAT HAVE YOU DONE? WHO ARE THE SELFISH?

As we travel along down the cycles of time.
It is well to ask: What have you done?
As we wander along the rough road of life.
Ask, each one of us, What have we done?

Each man for his place and each place for its man
Is a doctrine both ancient and true;
But the question most potent to each of us here
Is the question: Now what can I do?

Dark spots can be found in the road of each life
There's an answer at once given to you,
Just make a few spots somewhat lighter, my friend
'Twill make your dark life seem more true.

There's a great deal of sorrow you know naught about
Surrounding each one every day
Then put your hand firmly to lighten this load,
Do some work as well as to pray.

Each person who lives in this bright world of ours,
Is a toiler whose object should be
To carry the burden that nature laid down,
To be carried by you and by me.

Each worker who toils in the great field of advance
And carries its banner on high,
Shall see in the end the great loss and gain
When he goes to his home in the sky.

Each religion has come to do good to mankind;
That 'twas oftentimes perverted is true—
But our platform has given the liberal thoughts
Which have brought true conviction to you.

We have done what we could to enlighten the world,
To show them the way which is new.
To lead them from bondage as blighting to them
As that, they in Egypt, went thru.

And the question we ask as we stand here tonight
Is a question that's pointed and strong.
In all of our teachings since coming to you
Can you say that we advocate wrong?

Our doctrine is "always be steadfast and true
No matter what others may say.
Look straight at the goal which truth points you to
And you are certain to head the right way."

And when you have pointed your ship at a star,
Don't follow the sailor, you know
Who, when asked why he altered the course of the ship
Said: "I passed that star, sir, long ago."

Yor may pass the dull stars of the dark earthly sphere
But a brighter star ne'er will appear
Than the one we have pointed the daily thoughts to
Of those who have gathered to hear.

But we now reach the end of our season of work
We trust you will think of us still,
And wherever we go in this broad land of ours
Just send out your thoughts—your good will.

And when we again gather round this our home
May each face be as bright as can be,
May the summer of love shine in glory around
Are the thoughts we send out unto thee.

Selfishness is such a universally despised evil that none wish to credit themselves with it; yet many unconsciously possess it, tho' not unmindful of the same in others.

Everyone has some virtue, some love-phase that glorifies him in his own estimation, but is unwilling to credit others with like goodness.

This is selfishness per se—lack of charity. All desire to be charitable, but not in that which offends them. A sore is always sensitive to the touch. A psychic sore is likewise sensitive to disturbance. It is a reminder of that which we have within; perhaps dormant, or perhaps which we are intuitively combating.

An uncongenial vibration stirs it up, and we feel offended. But it furnishes a clue to introspection.

Among the class who are unconsciously selfish are those who scold, who are disorderly, indolent, forgetful of promise, inconsiderate of the feelings and comforts of others; for scolding is an angry emotion—the animal growling—and always offensive to the refined ear, painful to the cultured sense, and obnoxious to those peacefully inclined.

To be disorderly or indolent is selfish in that it imposes unnecessary duties on others. To be forgetful of promise is an evil no one wishes reciprocated. Lack of consideration for others is not doing, as we wish to be done by.

Prejudice is another evil many unconsciously possess. Love is positive, prejudice negative vibration—selfishness in being antipodal to love or charity.

So-called pride is often nothing more nor less than cultivated prejudice—a form of stubbornness that insists upon personal right, even if wrong in the premise. Such pride is arrogance pure and simple—injustice under cover of a false sense of dignity. True dignity is love, nobility of soul, self-denial, a respect for person, reverence.

True pride is the power within that makes for manhood; a consciousness of soul-strength that is jealously guarded by truthfulness, honesty and self-respect. Perverted by selfishness it becomes false pride or animal pride—that which gloats in its triumphs—mere pretension—also unconsciously or innocently possessed by many.

But it is selfishness in all that this implies, because it is a bane to the humble, the meek, the unpretentious, the kind-hearted, the charitable, the considerate, the sympathetic and the refined or spiritual-minded generally.

Hatred is selfishness gone to seed—love reversed for an extremely negative effect, and antithetical to all that is good and pure.

Love is its opponent—the impulse that stands for charity, benevolence, humanity, truth, purity and conscientiousness generally—the Golden Rule applied.

Ethan Allen Rejected his Chance.

Col. Ethan Allen, the hero of Fort Ticonderoga, notwithstanding his alleged appeal to "The Great Jehovah and the Continental Congress" was not a religious man, and in his day was rated as an Atheist. One Sunday, however, with some brother officers, he attended church. The pulpit was occupied by one of those preachers who took such delight in making the number of "the elect" exceedingly small and the "plan of salvation" a decided failure.

The minister launched forth upon a doctrinal sermon designed to show how few would ultimately be snatched like "brands from the burning", and had got the calculation down so fine there were chances for very few. In a hundred, when old Ethan, who had been growing more and more restive, jumped to his feet, and exclaiming, "Anybody can have my chance," marched out of the meeting house.—Boston Globe.

"Think what latent barbarism is implied in the careless question," "Do you enjoy fishing?"—William C. Gannett.

A TYPICAL NEW WOMAN.

The "weaker sex" has so often given evidence of great strength and endurance that the old idea that to be a woman means to be inferior to man physically and mentally has been exploded so many times that another instance of woman's industry and ability was not needed to relegate the idea forever to the musty archives of antiquity. But such instances only serve to bury still deeper the prejudice which has followed woman like a nemesis, ever since she essayed to supplement cooking, dishwashing and scrubbing with some form of education. If one shred of this ancient bias still exists it must vanish before the accomplishments of Mrs. Sophie Mayer, who resides in New York, is 43 years old, the mother of six children, the wife of an invalid husband, the director of a systematic and smoothly running household, the master of seven languages, and has just been admitted to the practice of law.

Few men have been able to show such a record of success—success based upon hard work.

After all when it comes to matching powers of endurance, the palm goes to woman every time. Ask the surgeon, or the dentist, or the preacher.

It is true that woman's quality of endurance has given rise to many mistakes concerning her other qualities. She has been regarded as "a clinging vine," or a creature possessing a combination of doglike and dove-like virtues and vices,—indeed woman has had to fill almost every unnatural role that could be devised, but the last thing that she has even been given credit for was being just a woman with aims and purposes wonderfully similar to man's. A brain wonderfully like a man's and hopes and aspirations that rise from the same source, flow along the same course, and reach the same goal as do man's.

Yes, brethren, we might as well face the self-evident fact that the women of this progressive age can no longer be listed in the same class with the "clinging vine," "doglike," "dove-like" type of woman which existed in the peaceful long ago.—Columbus, (O.) Press-Post.

What Might Have Been.

MRS. GRACE CRAWFORD.

What is this weary longing,
That comes o'er me now and then,
Is it to wish I might recover,
All I've lost in tongue or pen?

To live my life all over,
To begin again anew,
Could I have done any better,
And helped e'en a few?

Over the thorny foot-paths,
Over the mountain heights,
Over the restless tides of strife,
Could I, have helped a few?

If I could live it all over,
The love, the sorrow, the sin,
Could I have done any better,
"With the knowledge I had within?"

We must live it all over in thought,
We can never go back again.
Pressing onward and forward, not thinking,
"What might have been."

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No. 1	No. 3	IN EFFECT MAY 14, 1905.		No. 2	No. 4	
a. m.	p. m.			a. m.	p. m.	
7:05	4:45	Lv.	Dunkirk	Ar.	9:25	6:00
7:13	4:53	Lv.	Fredonia	Ar.	9:17	5:52
7:19	4:59	Lv.	Leona	Ar.	9:13	5:48
7:39	5:19	Lv.	Little Dale	Ar.	8:56	5:30
7:43	5:23	Lv.	Cassadaga	Ar.	8:53	5:27
7:51	5:34	Lv.	Moons	Ar.	8:45	5:18
8:00	5:42	Lv.	Sinclairville	Ar.	8:38	5:11
8:08	5:50	Lv.	Gerry	Ar.	8:29	5:01
8:19	6:01	Lv.	Falconer	Lv.	8:19	4:50
8:45	6:30	Lv.	Jamestown	Lv.	7:45	4:15
7:45	5:30	Lv.	Jamestown	Ar.	8:45	5:15
8:25	6:06	Lv.	Falconer Junct.	Ar.	8:12	4:43
9:18	6:57	Lv.	Titusville.	Ar.	7:30	3:51
10:40	8:20	Lv.	Titusville.	Ar.	6:00	2:30
a. m.	p. m.			a. m.	p. m.	

SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 4:45 p. m. Lily Dale, 5:18; Falconer, 5:41 p. m.; arrive Titusville 6:20 p. m.

SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk, 9:15 a. m. Lily Dale, 9:50, arriving at Falconer 10:32 a. m. Returning, Leave Falconer, 5:40 p. m. Lily Dale, 6:18, arriving at Dunkirk 6:53 p. m.
July 16 to September 3, Dunkirk 1:00 p. m., Lily Dale, 1:34, arriving at Falconer 2:45 p. m.
Falconer, 11:00 a. m., Lily Dale 11:35, arriving at Dunkirk 12:01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

VOICES OF THE MORNING.

POEMS BY
BELLE BUSH.

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761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she would have been dead if it hadn't been for Mrs. Dr. Dobson-Barker. She said she thought there was no help for her, and was a sight to see. We didn't think there was any help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer.
MRS. A. C. BARNARD.

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Do Women Influence Men More Than Men Influence Women?

BY LIDA BRIGGS BROWNE.

This topic has been discussed in the "New York Evening Journal" and much light has been thrown on the subject pro and con.

In a superficial way it would seem that men wielded the greater influence, as women will exert themselves and put themselves out more to please women.

But delving beneath the seeming to the real is it not true that a man can be judged by the kind of women that have come into his life?

If he has had a good home during the formative years of his life, if blessed with a tender mother and loving sisters, do his actions not show the result of these influences? On the other hand if deprived of these blessings is not the results equally manifest?

It rests with the mothers of our land to determine what the future generations will be, but women must be politically free in order to best wield their influence.

Some people assert that the home is women's sphere, and it is true that here her power is potent, but she may guard her sons and daughters ever so faithfully in the home, but the moment they enter the street she has no influence whatever in saying what may befall them there.

She is taxed yet has no right to say that the streets shall be safe for her children to enter. Temptations are on every hand and she is powerless to change affairs.

Thruout all nature the feminine principle is the attracting one; the masculine gives, the feminine receives.

Only as brute force and man made laws, which make women the inferior and politically and financially dependent on them prevail, has this intuitive law been reversed.

Now that intellect is holding sway over this brute force and women are asserting their God given powers, are we returning to the natural and discarding the superficial.

If women would train up their sons in the thought that war was brutal and that the killing of their fellow-men was a stain upon their souls to be atoned for in the future life, how long do you suppose wars would last? Not a day!

Peace conventions would be unnecessary, huge armies and navies would be disbanded, war ships would be converted into merchantmen and guns and swords rust from disuse. It is the foolish women in every land who urge their fathers, husbands and sons onto the battle field who are responsible in a large measure for our bloody wars, a mistaken sense of honor and the sound of the tramping feet, the glimmer of their trappings, and the sound of the bugle urges women on to part with their loved ones.

By right pre-natal culture and the education of boys in the arts of peace, rather than war will change all this as time rolls on.

Arbitration will then prevail. The use of liquor and tobacco could be abolished in like manner.

But women do not realize their power, they seek approval of men and cater to their ideas little realizing that if they but knew it they could set the pace and men would gladly follow. It must be done however by winning and attracting, not by scolding and nagging.

Grand Ledge Camp.

Following is the program for the rest of the season:

Tuesday, August 15—2:30 p. m., Mrs. Carpenter.

Wednesday, August 16—National Spiritualist Association Day; 2:30 p. m. lecture and tests by Mrs. Carpenter.

Thursday, August 17—2:30 p. m. Mrs. Carpenter.

Friday, Aug 18—2:30 p. m. Dr. Geo. B. Warne, Pres. Ill. National Spiritualist Association and Vice President National Spiritualist Association.

Saturday, August 19—2:30 p. m., Dr. George B. Warne.

Sunday, August 20—10:30 a. m., George B. Warne.

Note—Mrs. Carpenter gives tests from the platform at the close of all her lectures.

O. A. EDGERLY, Chairman.

When life comes, it cannot be declined. When it goes, it cannot be detained.—Chinese Proverb.

Hypnotism a Remedy for Immorality.

Judge Lindsey of Denver, the man whose name cannot be separated from the establishment of the juvenile court, has hit upon a novel plan by which to reform the incorrigible children who come under his care. The cure is hypnotism.

The judge has mastered the study of hypnotism and when the September term of court opens, will call this power to his aid in his great work for the redemption of boys and girls who come into the world with misshapen morals. He believes that by this power he can reshape the bent and twisted brains of those who have never had a fair chance.

His first subject will be a youth who is addicted to the excessive use of cigarettes, and the experiment will be watched with keenest interest.

A few years ago a leading magazine published a bit of fiction which dealt with the use of hypnotism as a cure for alcoholism. The patient was a man who at certain intervals had an abnormal craving for strong drink; his physician, who was a hypnotist, conceived the idea of placing him in a hypnotic sleep as soon as the first symptoms of the desire became apparent, and of continuing the sleep throughout the length of time which the periodical spree had had possession of the man. According to the novelist the first experiment was successful and was repeated from time to time until the patient eventually lost his appetite for intoxicants. It may be that this fiction will prove to have been a prediction as so much fiction has before now, and that the gruesomeness which people have attached to the power of hypnotism, will be compelled to give place to respect for a great scientific remedy.

If moral ills can be overcome by any power, whether it be occult or unseen or mystical, that power should be called into use as readily as is the power of the doctor of medicine who prescribes for man's physical ills.

Perhaps after all men may one day learn that the claim of Spiritualists, that they are dealing with natural forces and natural laws will be proven and that those who have refused to believe because they could not understand will refuse no longer to disbelieve because they do understand.

And if that time does arrive it is to be hoped that the scoffers and persecutors of this doctrine will have the grace to confess their own mistake.—Columbus, O., Press-Post.

PROGRAM

AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fiken
- 5—Dr. John Geddes
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—Mrs. Lillie
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. Anthony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—Wilson Fritch.
- 20—Anna Shaw.
- 21—Conference.
- 22—John W. Ring.
- 23—Geo. Elmer Littlefield.
- 24—NEW YORK STATE DAY—H. W. Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—

SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

TEST MEDIUMS.

Annette J. Pettengill, July 14th, two weeks.

Georgia Gladys Cooley, July 30th to August 16th.

Margaret Gaule-Reidinger, August 18 to close of session.

Classes will be conducted by Cora L. V. Richmond, J. Clegg Wright, W. J. Colville, and we hope to have several others.

JOHN T. LILLIE, Chairman.

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A NATURAL DIKE.

The Volcanic Formation Along the Course of Fall River.

Nature is full of strange freaks, and her agents—rains, storms, winds and even dust—produce results that might often be mistaken for the works of human hands, though frequently on a colossal scale.

Volcanic activities are mighty factors, and through them some wonderful phenomena are wrought. One of these may be seen along the course of Fall river, in northern California. This stream is of considerable size, and the work of nature's gigantic forces may be seen between the upper and lower cascades of the river.

It is what might properly be called a "volcanic dike." This dike extends for some distance along Fall river, near its banks and nearly parallel to the course. It bears close resemblance to a roughly constructed wall. The top of this dike is very ragged and the height of varying altitudes. In some places it is twenty feet high and several feet in thickness, and again may be easily clambered over. The rock of which this wall of nature is composed is of a very porous character, bearing some resemblance to pumice stone, though much more solid and of greater specific gravity.

That entire region is of volcanic origin and evidently was once the scene of great eruptive activity. Scoria and lava abound, though the face of the country is now thickly clad with timber and brush. The dike begins and ends abruptly.

The wall of the dike is evidently the result of volcanic forces, and has no doubt stood for many centuries. It stands clear from clinging rocks, has a narrow foundation, with vertical walls, and is very straight. The mystery is what forces of nature could have piled up or left standing this rock formation so uniform. This dike has puzzled not a few geologists who have visited and examined it.—American Inventor.

A FIERCE MERMAN.

Brand of Marine Monster Virginia Sported In 1676.

B. H. Blackwell of Oxford has published a careful reprint of "An Account of Virginia; Its Situation, Temperature, Productions, Inhabitants and Their Manner of Planting and Ordering Tobacco." It is, in brief, a pamphlet communicated to the Royal Society in 1676 by one Thomas Glover, "an ingenious Chirurgion," who had lived for some years in the province. Mr. Glover would seem to have reckoned the sea serpent among the inhabitants of the colony to judge from the minute accuracy of the following description:

"A most prodigious Creature, much resembling a man, only somewhat larger, standing right up in the water with his head, neck, shoulders, breast and waist, to the cubits of his arms, above water; his skin was tawny, much like that of an Indian; the figure of his head was pyramidal, and slick, without hair, his eyes large and black, and so were his eyebrows; his mouth very wide, with a broad, black streak on the upper lip, which turned upward at each end like moustachoes; his countenance was grim and terrible; his neck, shoulders, arms, breast and waist were like unto the neck, arms, shoulders, breast and waist of a man; his hands, if he had any, were under water. He seemed to stand with his eyes fixed on me for some time, and afterward dived down, and a little after riseth at somewhat a farther distance and turned his head toward me again, and then immediately falleth a little under water and swimmeth away so near the top of the water that I could discern him throw out his arms and gather them in as a man doth when he swimmeth. At last he shoots with his head downward, by which means he cast tayl above the water, which exactly resembled the tayl of a fish, with a broad fane at the end of it."

No Doubt of His Honesty.

Deputy Sheriff and Chief of Police Alf Church of Woonsocket was known in his day as a man who was straightforward and blunt in all his dealings.

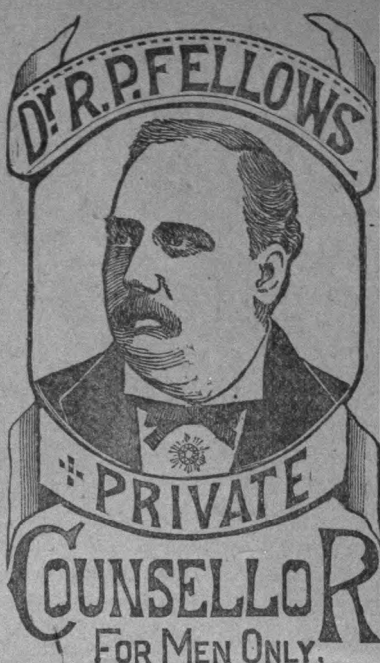
One day a grocer went to Alf for information about a certain Joe White, who had applied for credit and a book at his store, and the following dialogue ensued:

"Good morning, Mr. Church."
"Mornin'."
"Do you know Joe White?"
"Yes."
"What kind of a feller is he?"
"Putty fair."
"Is he honest?"
"Honest? I should say so. Been arrested twice for stealin' and acquitted both times."

Best Not Always Best.

It is a mistake to have the best. The reasons are two—one is that directly you have the best of anything you have closed an avenue to enjoyment, the enjoyment of waiting for a wish to be realized; the other is that one becomes sorry for those persons whom one sees stumbling along with the inferior article.—E. V. Lucas.

THE SUNFLOWER is a clean Spiritual paper.—K.



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MISCELLANEOUS.

WOMAN.

In righteousness rests justice—in sacrifice, honor.

The righteous man as a rule is just—i. e., so far as he knows. Beyond that he is not responsible.

The conscientious man will sacrifice justice in his own behalf sooner than making demands that might give offense and inherit adverse opinion or injure the party owing him justice. Such is honor—the qualification that invites the sympathy of angels or purified spirits.

We use the term man in its generic sense. We should say woman, for it is she who possesses this beautiful qualification of sacrificing justice for honor. It is she who will suffer injustice where a man will not—unless guided by a woman with such a soul.

There is honor, too, in exemplification. The man who can be led by a woman to rise to such a height deserves all the credit due the act—the sacrifice—and there are such.

If man is a duality, it is the female element in him coming to the fore. Not as a thoughtless, obedient slave, but as a man who can rise superior to his self-righteousness or false sense of pride and place himself beside the woman as her equal in all that is good and pure.

Intellect is not the all of life. Heart or soul-sense—that which weighs justice in the scale of nature's law—penetrates to the cause of all knowledge—is the principle which embellishes and beautifies intellect and lends it power not possessed in its unfeeling state, though unmarked by error.

As well as there is a material and a spiritual body, there is a material and a spiritual mind—if but figuratively understood.

The highest intellect may be supported on a material basis of reasoning exclusively, with not a modicum of sweet sympathy or love to modify its force. It may lead right on certain lines and for a long period of time. But when it touches upon the subtleness of human nature in the abstract, it will find itself fossilized or without understanding in the matter of doing justice to a human soul where such is due.

A materialistically educated mind can not form correct intuitive judgment. It needs woman's aid to light the way, but with danger still lurking beyond the rays of that light. The heart must be touched for interior illumination. Sympathy awakens conscience, and conscience is the spiritual mind that has to rule ere the man can hope for that state of immortality which insures the spirit freedom from the influences of matter as they exist in the mortal.

Woman may be regarded as the weaker sex; but her "weakness" is only a modification of the sternness which matter lends the so-called stronger sex. The man who flees from an angry debate may be regarded as a coward, but it is really due to his better and higher nature shocked. He can not endure the unsensual vibration on his finer sensibilities. Is he weak? Yes, materially considered; but he is that much stranger in spirit. Such is woman's weakness—the animal nature modified, which is a synonym for spiritual strength. That is why she is more intuitive, more just and more conscientious and honorable in her dealings with humanity. M.

Buddhism vs. Christianity.

Promulgators of the debasing Draconian cult "Vicarious Atonement," not only nullify the laws of the eternal equity, but demoralize society. The distinguished lecturer and author, Jno. M. Stoddard, wrote of Buddhism: "On the plains of India was fought out the great conflict between selfishness and love and the old deep-rooted despotism proved the stronger, and Buddhism, the doctrine of the brotherhood of man was driven into other lands."

Judaism has had a somewhat similar history. Not only has the "chosen people" been scattered, but an immense amount of rubbish has been imported which has debauched the lofty ethical doctrines of Judaism and the character of the Eternal has also been assailed and maligned.

An able writer, Nathan Krasnowetz, in an excellent article in American Israelite, in noting Elbert Hubbard's new book "Journey to the Home of Jesus," highly com-

mends the book and writes: Mr. Hubbard caught what may have escaped the more learned and carefully trained scholars." He disagrees with Renans estimate who assigns Jesus to the front rank, but Hubbard rates him much inferior to Spinoza: Jesus was no thinker." Greatly superior to Jesus was Moses, Daniel, Isaiah—even John the Baptist was a better exemplar. In working miracles, he would have turned water into bread and not into wine, as did Jesus: John was an abstainer. He was, probably, a disciple of Buddha, who forbid the use of intoxicants 700 years before John's era. Neither Jesus or any of the Judean seers ever taught the debasing, parasitic cult the "Vicarious atonement." The promulgators of that Draconian, falsity will, in the great hereafter realize that. For every falsehood or unrighteous deed the penalty must be suffered."

QUAKER.

Murder Revealed Through a Dream.

In the latest number of Le Messager, a story is told of a criminal case, investigated two years ago by the law courts of Greece, in which unsuspected murder was revealed through a dream.

"In 1903 a fishing boat, having as owner a man named Antonios, left the Pireaus for Syra, having on board besides the master two sailors, one a Cretan, named Balazakis, and another islander. Some time after, on the day after a great storm, the sailors arrived alone at Syra. They stated that on the previous night the barque had been lost, and that they had with great difficulty saved their lives. Their story was believed.

However, on the same night that Antonios disappeared, his sister had a frightful dream: She saw her brother strangled and thrown into the sea by two sailors. She did not think much about it, however, as the Cretan, Balazakis, had always been much attached to her brother, in whose service he has been for ten years. But some days later she had another dream. She saw her brother, who reproached her for indifference regarding his fate. "You are an accomplice with the assassins," said the voice from beyond the tomb, "since you will not avenge me. Look at the barque and the house of Balazakis; he has bought them with the money of which he has robbed me, and of which you are despoiled." The poor woman woke terrified; she began to make inquiries, and actually discovered in a place she had never seen, the barque and the house described by her brother. She appealed to the law officers, and when Balazakis entered the port two days later he was arrested. He confessed to having strangled his master during his sleep, and to having thrown him into the water. He told them where his accomplice was hiding, and the latter was also arrested, and made a full confession.

FIXING THE BLAME

"Lightning knocked the church steeple down," some one said to Brother Dickey.

"Yes; Satan's eyes always flash fire when he sees church steeple gwine up."

"And here's a colored brother killed another at a camp meeting."

"Yes; Satan goes ter meetin' 'long wid de res' er dem, en sometimes shouts de loudes'."

"And a preacher was drowned in the river last week."

"Oh, yes; Satan's in de water, too. He 'bleege ter go dar ter cool off."

"So you blame everything on Satan, do you?"

"Bless God," was the reply, ain't dat what he's fer?"—Atlanta Constitution.

Fishy.

Mother (reproachfully, to her small son): Jamie, where have you been all afternoon?

Jamie (uneasily): At Sunday school, mamma.

Mother: Then how is it you are wet and smell so of fish?

Jamie (in desperation): Well, you see, I've been studying about Jonah and the whale, and—well—I guess it came off on my clothes.—Harper's Weekly.

Always he who most forgiveth his brother is most just.—Whittier.

The end and aim of all education is the development of character.—Francis W. Parker.

Minnesota Spiritualists—Wake Up.

As the time is rapidly approaching when the National Convention of Spiritualists will be held, I thought it would be well to inform you of the arrangements made for the entertainment of the delegates and friends who will be here.

The First Unitarian Church has been secured to hold the sessions of the convention. It is centrally located and is one of the prettiest churches in the city. The Zumbach's, The Ladies Quartette of Minneapolis and other local talent have been secured to furnish the music.

The official headquarters will be at the Nicollet Hotel, one of the best in the city, where rooms can be engaged at the rate of \$1.00 per day, each person, European plan.

It is greatly to be desired that the State of Minnesota be strongly represented at the National Convention, and to that end it is necessary for every local society to have a representative at the State Convention held in Minneapolis, September 7, 8, 9 10. It is a great honor to have Minneapolis chosen for the 13th annual convention of the National Spiritualists Association of the United States and the Dominion of Canada, and we hope that every society will show its appreciation by sending a delegate to the State Convention.

It is the heartfelt wish and desire of the officers of the Minnesota S. S. A., that Minnesota shall have the privilege and honor of being the first to throw open the doors of the National Convention free to the public, as this organization was and is intended to do missionary work; and one way to do that work is to have the sessions free to all, as do other religious bodies. To do this it is necessary to raise the sum of \$300, above hall rent and other incidental expenses. To help this work the ladies of the different auxiliaries organized under the name of The Ladies Entertainment Committee for the N. S. A., and will serve dinners and suppers in the commodious dining room of the church. Another way will be badges. Are you interested in the success of the convention? If so send \$1.00 to either J. S. Maxwell, president, or C. P. Follett, secretary of the Minnesota S. S. A., 1644 Hennepin Ave., for a badge, and we trust that every Spiritualist in the state will buy one as a souvenir of the 13th annual convention of the N. S. A.

I want to urge upon the necessity of making an individual, as well as a united effort to have the National Convention a grand success. It rests with each and every Spiritualist in the state to make it so. Wake up and prove to the world that you appreciate the opportunity that has been given to show what Minnesotans can do. Make the delegates, speakers, mediums and friends, who come here from all parts of the United States and Canada, at their own expense, feel that they have been so welcome and appreciated that the remembrance of the 13th annual Convention of the N. S. A., will always remain more than a red letter day. Yours for the cause, J. S. MAXWELL.

Pres. Minn. S. S. A.

Vibration.

Vibrations are of many kinds, and each their proper functions and departments have—atomic, magnetic, nervous, and molecular. Vibrations may be concordant or discordant, sympathetic or non-sympathetic, according to the impulse which generated them; and their effect is always commensurate with their cause. Thus when the poles of the magnet are vibrating at a differentiation of 33 1-3 to 100 they become attractive; but change the polarity to 66 2-3 to 100, and they produce repulsion. (Keely.) Vibration is Nature's grand underlying law.

Mind makes itself manifest through different grades, produced by and disseminated through vibrations. The many different elements differ not in substance, but in the rate of vibration.—H. G. HAY.

The physical body and mortal mind are subject to care and anxiety, disease, disaster, and death; but the spirit, or centre of being, involved in these, is deathless. Misery, disease, and disaster cannot touch it. Therefore seek communion with your inner self.—Message of Life.

THE SUNFLOWER \$1 a year.

THE LEOLYN.



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.

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A. C. WHITE, Manager,

Lily Dale, N. Y.

THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

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We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

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Ice Cream, Ice Cream Soda, Grape Juice, Summer

Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.



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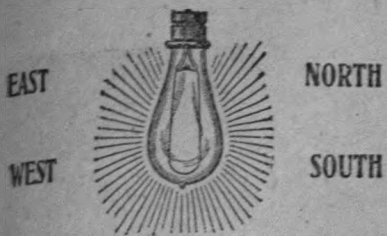
RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00; Single Meals 25 to 40 Cents.

LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. GREENAMYER,

Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



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

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

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

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of yours as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

The campmeeting at Summerland, Cal., opens September.

The inspirations of A. F. Melchers are fine light on the dim pathway of earth.—Rev. H. S. Geneva Lake.

Transitions:—Mrs. Georgia King, Howard City, Mich.—Mrs. Julia Johnson, Alma, Mich.—S. Miles, Minneapolis, Minn.—Mrs. S. E. Reed, Laona, N. Y.—Edward Garnett, Billings, Mont.—Wm. Oxley, England.

Virginia Barrett writes: I am at present serving the Grand Rapids Spiritualists Society, now holding successful meetings on their lot, upon which a temple will be erected in the near future. The place is beautiful, and the open air meetings are attracting the attention of strangers and passerby. Right on the opposite corner stands a large Presbyterian church. The friends here wisely responded to the plan of outdoor, or park meetings. Societies desiring my services please address me for the present, 224 Lagrave St.

J. W. Dennis from Buffalo writes: For fear that your readers may think that we stay-at-homes are all dead, I write you to say that every Sunday evening at Stirling Hall on Connecticut street, we are holding very well attended meetings to good fair audiences. Last Sunday night the people filled all the seats and called for more. Bro. John Stirling acts as chairman and fills the office well, Bro. Beebe, Bro. Hoyt and J. W. Dennis, do very well as speakers, and so far Mrs. Wolfe has filled in with fine tests from the platform.

Our Syracuse correspondent writes: The First Society of Spiritualists met Sunday evening August 6 in Snow Hall to listen to a lecture delivered by the Rev. J. C. F. Grumbine of Washington, D. C., on the subject of "Telepathy." Mr. Grumbine is certainly a power within himself. The friends of this city can consider themselves very fortunate in securing the services of so gifted a speaker. He advocates what every other speakers should, in developing mediumistic gifts—to develop the spiritual first. He also gives private lectures on Monday and Thursday evening of each week, for the benefit of those that wish to unfold their gifts. The greatest compliment is paid the speaker in hearing the audience declare they could sit all night and listen.

Mrs. Amanda Coffman of Grand Rapids, Mich., writes: Allow me space in your valuable paper for a word of commendation for Unity Park Camp of Wonevok, Wis. Wonevok is one of the most picturesque and attractive towns in Wisconsin, lying as it does in a beautiful section of the Baraboo valley, surrounded on all sides by rugged and imposing hills. Unity Park is situated upon a height which affords a surpassing view of the town and surrounding country, the grove is beautiful, the air pure and no better place in which to commune with the loved ones gone before. Mr. W. J. Erwood, our worthy president and family are here. He is the right man in the right place. The society is well officered. The officers and local spiritualists vie with each other in making all feel welcome and their stay pleasant who come within their gates. The people of Wisconsin may well feel justly proud of their beautiful camp. On our opening day we had a feast of good things, the day was perfect, harmony prevailed.

E. R. Fielding of Washington, D. C., writes: Mr. F. A. Wood, president of the First Sp. Association has gone east on a visit. Mrs. M. T. Longley, secretary for the N. S. A., leaves for Boston and Onset, Mass., August 15th. Mrs. W. Farrow, president of the Temple League, has returned from the east. Mrs. Walter Williams is contemplating a visit to the Pacific Coast. Mr. Walter Williams is secretary of Temple League, and Miss Wilson is corresponding secretary. Mr. Emil Nobb holds meetings in the Spanish Veterans Hall on 5th street every Sunday evening. Mrs. Tillie Hinkle holds meetings at her home Friday and Sunday evenings. Mrs. Z. Leese gives private readings at 720, 10th St., N. W.

Queen City Park.

July 31st, the opening day of the campmeeting, was one of steady, hard rain, so that morning service was omitted.

At 3 p. m., the meeting was opened in the pavilion, vice-president A. F. Hubbard presiding, and the address being delivered by Mrs. Tillie U. Reynolds. The latter was followed by Mrs. Effie W. Chapman, who gave messages, some of which were satisfactory tests to several who came from the city thru the storm. There was a good attendance.

Mrs. Ida Lewis of Bethel arrived Aug. 2nd and has rooms at the Pine Tree cottage.

Mrs. Emma L. Nichols of Marshfield, has opened the Kelly cottage for the season.

Mrs. Joseph Launderville of Montpelier, is the guest of her daughter, Mrs. Eaton Stone at Overcliffe.

Mrs. Ida F. Young of Montpelier and Mrs. H. M. McNeil and daughter of Barre, have arrived and will have the care of the Briggs cottage.

Mr. and Mrs. F. C. Luce and family are occupying Camp Loretta.

New arrivals at the hotel are: Dr. and Mrs. W. B. Mills of Saratoga Springs; Mrs. T. B. Holt of Montpelier; Mrs. Allen and daughter, Bessie, of Randolph; Mrs. Sarah Sanborn of Eden Mills and Miss Isabel Hill of Lowell.

Tuesday the lecture was by Mrs. Reynolds and messages given by Mrs. Effie Chapman. The same order being followed Wednesday.

Thursday the lecture was by Mrs. Ida Lewis, whose earnest manner of delivery made her discourse still more convincing, and impressed one very favorably. Mrs. Reynolds followed her with messages, all of which were satisfactory to the recipients.

It has been made known lately that the late Dr. E. A. Smith left by will to the Queen City Park Association, all his stock in the association, which was between 26 and 30 of the 50 shares; also his lots and cottage at the park. Thus providing material means for advancing the cause of Spiritualism after his transition, is an example for other Spiritualists blessed with worldly goods.

Grand Ledge Camp.

A Harmonious Session of the Old Times Kind

This is the third week of the Grand Ledge Camp meeting, which closes Sunday Aug. 20th.

It is an enjoyable gathering of genuine Spiritualists—Spiritualists who belong to the old time sort—who believe in the phenomena as well as in the philosophy of Spiritualism. Many persons in camp are pioneers in the cause—aged men and women who love to recall incidents in the early years of the cause.

To these persons death has no terrors. They are ready to pass thru the portals, and there are not a few among the number who are looking forward to time of death with pleasurable anticipations.

Our camp is running along smoothly—no discord—nothing to mar the harmony which has reigned supreme in this camp from opening day.

D. A. Herrick of Grand Rapids who is now serving an engagement in the Freeville Camp in New York closed his engagement on Thursday, Aug. 3.

On Sunday morning July 30, he delivered one address, the venerable Dr. Peebles assisting in the afternoon services.

Mr. Herrick is a natural born orator and he must indeed be a sleepy headed fellow who would be able to

take a nap during one of his discourses.

Dr. B. F. Austin of Rochester, N. Y., who, within the past five years has gained an enviable impression as a lecturer upon the Spiritualist platform, begun his engagement here on Friday, Aug. 4.

Dr. Austin is a scholarly man and his many years of experience as a Methodist minister gives him an advantage not possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind while his language is forcible and faultless. The doctor closes his engagement tomorrow and goes to Wisconsin.

Sunday, Aug. 6, was a red letter day in Grand Ledge Camp. The attendance was unusually large. Dr. Austin delivered two lectures—both to large audiences and many were the complimentary remarks made by his hearers at the close of his lectures.

A feature of the day was the appearance upon the platform of Mrs. Anna Berger Lynch the renowned Lady Cornetist—a musician acclaimed by Sousa to be the greatest Lady Cornetist in the world.

Miss Hazel Wertz of Anderson, Ind., played the piano accompaniments to Mrs. Lynche's cornet solos at each service.

Mr. and Mrs. Wertz and daughter furnished the music, general satisfaction is manifested by their efforts.

Mrs. Marion Carpenter begins her engagement Aug. 12th and closes Aug. 17th giving tests from beyond at the close of each of her lectures.

Chairman Mr. Edgerly speaks twice during the present week, Thursday and Friday afternoon.

CAMP NOTES.

Last Sunday was a day long to be remembered in Grand Ledge.

Wm. Divine, camp manager is much elated over Grand Ledge Camp prospect.

A masked ball composed of the campers last night was excellent, old and young participated.

Following is a list of the mediums in camp: Mrs. C. Oswald, Chicago; Mrs. N. M. Russell, Grand Ledge; Mrs. Hamilton Gill, Chicago and Mrs. Jennie Martin, Grand Rapids; all clairvoyants.

Dr. Stephenson, Bay City, magnetic healer—John Mabey, Saginaw; materializing medium. Mr. Oliver Comstock, Marcellus, the fire medium gives his tests daily.

Supplementary Report of Medium's Relief Fund.

The following sums have been received at the N. S. A. office to be added to the amount recently collected for the Medium's Relief Fund. The sincere thanks and appreciation of this Association and its beneficiaries are extended to each of the kindly donors:

H. W. Richardson, \$10, W. O. Purvis, 5.00, Mrs. A. Chidester, 2.00, "From a friend" 3.00, John Buswell, 1.00, Mrs. Agnes Dell, 1.00 Mrs. M. C. Dudley omitted from last list 1.00—the following sums received from Mrs. Virginia Barrett the persons mentioned having received from her each, a copy of the song "Katydid" for their contributions—Mrs. Weaver 10c, Mr. Leslie 10c, Mrs. Knoblow and Dr. Hardcastle, each ten cents.

With kindest greeting and goodwill to all.

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

Wisconsin State Association.

The Western Wisconsin Camp Association is holding a camp meeting at Unity Park Wonevok, Wis.

Unity Park is one of the most beautiful spots at which a camp meeting could be held, it being situated at the top of a very high hill from whose steep cliffs can be witnessed the most gorgeous sunsets.

The camp is rapidly growing. The talent there is the best, Mrs. J. Whitwell, Dr. B. F. Austin, Will J. Erwood, Mrs. Amanda Coffman, Dr. and Mrs. Noyes, Miss Agnes Chaffee and Edna Ford Pierce now being on the grounds. Moses Hull and others are expected.

Mrs. Coffman's blindfolded seances are attracting great attention and are convincing to skeptics and unbelievers.

MISS M. ADELE THIEMAN.

"Ah, Mrs. Divorcee, you look sweet enough to eat this morning."

"To eat? I? Why, Mr. Giddies, I thought you were a vegetarian."

"So I am, but you are a grass widow, you know."—Chicago Tribune.

Bodily Management.

Slow and continued walking brings remarkable relief to the pelvic vessels, while buggy riding or street car or railway travel are cramping and vexatious thereto.

The abdomen and pelvic cavity contain the seat of life. Diseases that seem elsewhere are due to infirmity in the abdomen.

Urinary excess should be met by increased digestive ease, such as lessens thirst and drink.

Food should heal the stomach of noticeable thirst. Cured meat is not as thirst producing as flesh. Fresh meat, fresh bread, potatoes and gravies induce the fever of false thirst.

If tea and coffee are used as backing for these foods, the result will be apoplexy or paralysis, preceded by rheumatism or lung infirmity.

Many persons die at middle life, whose bodies are yet sound, as that of Dr. Graham, of graham bread fame, was found to be after death. Such deaths are due to stagnation in some organ.

This, again, is caused by some mental vexation that manifests itself especially upon some organ, until the other organs instinctively boycott it.

To dissolve these painless death damps, and to keep organs harmonized toward each other, is a result of proper knowledge.

Absence of fine flour bread from his bill of fare did not save Graham's life. His vexation as a reformer curdled into death damps that were not understood.

J. M. HOLIDAY.

Council Bluffs, Ia.

CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug. 13 to 27
City of Light Assembly, Lily Dale, N. Y., July 14 to September 3
Chesterfield, Ind., July 15 to August 26
M. V. S. A., Mt. Pleasant Park, Clinton, Ia., July 30 to August 27
Los Angeles, Cal., June 25 to July 25
Forest Home, Snowflake, Mich., July 30 to Aug. 21
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31
Onset, Mass., July 23 to Aug. 27
Unity Camp, Lynn, Mass., June 4 to September 24
Sunapee Lake, N. H.—July 30 to Aug. 27
Vicksburg, Mich.—July 30 to Aug. 20
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25
Central N. Y. Sp. Assn. Camp, Freeville, July 23 to August 20
Parkland Heights, Pa., July and August
New Era, Portland, Ore., July 9, continuing 4 Sundays
Edgewood, Washington, July 30 to Aug. 20
Ashley, O., Aug. 6 to 27
Central Ohio, Columbus, June 4 to 25
Camp Progress, Upper Swampscott, Mass., opens June 5
Ocean Grove, Harwich, Mich., July 9 to 23
Lake Brady, O., July 30 to Aug. 20
Grand Ledge, Mich., July 21 to Aug. 21
Winfield, Kan., July 15 to 25
Madison Spiritual Association, Sept. 1 to 10
Wonevok, Wis., Aug. 5 to 27
Escondido, Cal., Aug. 6 to 20
Maple Dell Park, O., July 9 to Aug. 27
Illinois State Camp, Belmore Park, July 1 to Sept. 1
Lake Pleasant, Mass., July 30 to Aug. 27
Island Lake, Mich., July 25 to Aug. 28
Niantic, Conn., June 12 to Sept. 11
Mantua, O., July 9 to Aug. 27
Franklin, Neb., Sept. 1 to 17
Ottawa, Kan., Sept. 15 to 25
Hastlet Park, Mich., Aug. 6 to Sept. 3
Temple Heights, Northport, Me., opens Aug. 13

G. A. R. Excursion—Denver.

Exceptionally low rates to Denver, Colorado Springs and Pueblo are offered for sale on August 29 to September 3d inclusive, by Agents of the D. A. V. & P. R. R. Tickets good going and returning via different routes and until October 7th. Ask agents for further information or write A. J. Smith, G. P. A., Cleveland, O. 229-3t

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By Doctor Oliver of Philadelphia.

A book that treats of the question of Earthly and Spiritual Existence. It is clear, concise, and presents the question in simple language that is comprehensive to all souls. From Conception to Reincarnation, presenting Stages, States and Conditions through which man's soul passes, naming and defining the Eternal Laws under which he has his being, and to which he and she is subject, and how they can escape the adverse action of the law by coming into a knowledge of themselves.

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Furnished or unfurnished. One of the finest locations on the grounds facing the park. Ten minutes walk from the Auditorium, across the street from the Maplewood Hotel. Ten rooms, halls, closets; draws and cupboards built in the walls, has furnace, and acetylene gas plant, with all connections. Three large verandas. Good, dry cellar. Terms, part cash, balance easy terms.
Address Mrs. M. M. Jones, Lily Dale, N. Y.

Mrs. Purple's Cottage For Sale.

I wish to sell my cottage across the street from the grocery store and South Park Hotel. Fully furnished and has always been rented. Has large veranda. Two minutes walk to the auditorium. For terms and full particulars address, Mrs. M. B. Purple, Lily Dale, N. Y.

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Anyone desiring cottages or rooms, for rent or sale, can get full information by addressing, enclosing stamp, or calling on
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A beautiful summer home, on the banks of the Middle Cassadaga Lake, forty rods south of the entrance to the camp grounds, will be sold on reasonable terms. No finer location for a summer home could be found. For particulars address
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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a Perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to rule money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled with over-coming with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

THE SUNFLOWER

SPIRITUALISM AND ELECTRICITY.

That the phenomena by which it is asserted that the spirits of the dead manifest themselves to the living are due in some way to electricity, has long been suggested by those who accept the existence of the phenomena as proved, but doubt the validity of the spiritualist explanation. These phenomena—"levitation," or the floating of heavy bodies in the air; increase of weight; rappings; luminous appearances, etc.—are familiar to all who have ever been in contact with so-called spiritualistic mediums. Undoubtedly they are all capable of being produced fraudulently and have often been so produced. M. A. Breydel, who describes in *Cosmos* (Paris, May 20) some successful attempts to reproduce them electrically, believes that we can no longer doubt the existence of "facts of this kind, related by observers in good faith." His electric explanations are interesting, but fall short of proof because he has not shown that there is electrification of the "medium" or of the moving objects in a real "manifestation" of the sort. This step, which ought to be a very simple one, should be the next one to be taken by investigators of Mr. Breydel's way of thinking. To those who do not admit that the phenomena ever took place otherwise than by fraud, the whole proceeding is, of course, merely a curious scientific recreation. Mr. Breydel writes as follows:

"I have sought to imitate these strange phenomena by simple electrical means; for, as we shall see, I am inclined to think that in certain conditions the human body may give off electricity at high potential, altho of too feeble intensity to manifest itself to us otherwise than by a crackling sound or by light that may sometimes be seen in the dark, but able to exert occasionally attraction, repulsion, and other manifestations of movement.

"The apparatus that I use is a simple static machine, with glass plates, of the Wimshurst type, of considerable diameter.

"If we take off one of the two polar balls, while the machine works, there issues from the end of the stem a discharge that is almost invisible ('brush-discharge'), especially when the stem has a fine point.

"This discharge may charge a Leyden jar at a distance of more than a yard, if the air is dry and cold enough; and this may be done even through a very dry sheet of glass or any other insulating substance of small thickness. This same discharge may cause a celluloid or glass ball to rotate on an axis.

"If the discharge is received on a glass plate and the hand be brought near it, a light draught and a slight creeping feeling are perceived near the glass, and besides any object that is brought near it is attracted and adheres to it.

"Better still, if the glass plate be connected to one of the poles of the machine and the object to the other, the attractive force is doubled."

Levitation, increase of weight, rappings, etc., may be produced as follows:

"To imitate levitation on a large scale, the ceiling of the room in which the experiment takes place is furnished with a plate similar to that described above, insulated from the walls but connected to a source of electricity at high potential and almost continuous, as in the case of a powerful static machine. Objects on which are directed the brush discharge from a source of opposite polarity are raised and attracted toward the ceiling.

"Instead of proceeding by attraction upward, the electrified plate may be placed on the floor and the object may be suspended from the ceiling by a thread. When the machine is working the weight of the object apparently increases, it being attracted downward.

"These divers movements may be transformed into electric discharges, or into shocks, rappings, etc. Thus may be obtained auditive but invisible manifestations.

"On the contrary, if they are of sufficient intensity, or if they take place in a medium of low pressure, they will produce luminosity, as with the rarified gas-tubes of Crookes."

The author further remarks that

if the experimenter himself stands on an insulating plate and touches one of the poles of the machine, his hair, fingers and clothes will give off a discharge that is visible in the dark, while his head appears surrounded with an aureole.

If the body be covered with silk the discharge takes place only from parts not so covered, and the uncovered hand may attract light bodies or shake a table. All these effects increase with the intensity of the electric machine. But the most striking fact is that all of them—attraction and repulsion, levitation, diminution or increase of weight, displacement of objects, rappings, etc.—may take place without noticeable electrical phenomena; the observer sees things moving without recognizing that electricity is the cause of the movement, says Mr. Breydel.

"Very high potentials, in fact, do not sensibly affect our muscles. Do we not live in the midst of continued variations of atmospheric potential?"

Do we not know that vegetation, and in general every seat of atomic or molecular activity, engenders electricity of high potential whose effects we do not perceive unless there is sudden interruption (as with alternating discharges) or a sufficiently great increase of intensity?

"Before closing, I wish to say a word about the effects that the Yogis and Fakirs of India can produce without the aid of any other electrical machine than their own bodies. They produce levitation and other phenomena that seem incredible at first sight; and they do this because, being in perfect control of their own organism, they can place it in a nervous condition that favors the discharge of electricity from it at will.

"What the Yogis and Fakirs do voluntarily and artificially by training and by organic control, has already been observed in Europe.

For my own part, I have known a poor woman, a sufferer from a disease of the spinal marrow, whose hair and hands discharged electricity voluntarily, giving off visible effluvia and causing the displacement of objects, etc.

"What shall we say, except that electricity is intimately connected with all these phenomena? If we consider the case of the 'mediums' that take part in spiritualistic seances, must we conclude that their organizations are fitted to produce similar phenomena, as do the Yogis and Fakirs, by their own will, or that they are simply passive instruments acting under the influence of an intelligent exterior cause?"—Translation made for the Literary Digest.

GRAPHOLOGY.

HARRY HILL.

Have you not often heard the remark, "I do not like the style of that man's handwriting, it strikes me very unfavorably."

This is actuated by instinctive deductions of the character from the hand-writing. When you reach the point where you are able to read a person's character and discriminate his habits, caprices, desires and eccentricities, you can be considered a Graphologist.

This science is of ancient origin. It has been studied in Germany and France for many years, and English and Americans are now taking it seriously. It is not generally known to the general public, but is gradually coming into favor.

Graphology is deductive and rests upon laws founded from observation and experiment. I will enumerate some of the most simple.

Take for instance, a person who writes in large flowing curves, is of an open and approbative disposition. When you see a letter written with a large margin, you may rest assured that the writer possesses good taste and judgment, while a large sprawling hand, with only two or three words in a line, shows extravagance and waste.

A closed pinched handwriting indicates economy, and very often great sensitiveness and spirituality. A slovenly handwriting is a sure sign that the writer is slovenly in appearance and habits, while a neat and tidy letter is a sure trait of tidiness on the part of the correspondent.

When you see a person who fails to dot his "i" or cross his "t", you may be sure that he will neglect and shun business, this same trait is shown by neglect to punctuate.

The singularity of human nature

is in exact proportion to the idiosyncracies of the writer. For instance, a person writing a bold, clear hand can always be selected as possessing a strong nature, while delicate, faint strokes, show idealism, but not stability.

Have these thoughts never come to you. Have you never compared the foregoing signs with the writing of those you know. If not, I would suggest you try the experiment and see if your conclusions are not verified.

Take your own handwriting. When you are in good spirits, you will note that there is buoyancy in the outlines and they ascend toward the upper corner of the paper.

You will instinctively turn the tails of all ending letters upwards. But notice the contrast when you are despondent, your writing has a dogged appearance, dropping toward the bottom of the page. These are the most simple laws of handwriting and by mastering their deductions you will be enabled to tell at a glance the type of person with whom you come in contact. After that it is simply a matter of analyzing certain letters and other signs which are more definitely outlined.

A person who mastered Graphology, will be able to read a man's handwriting and choose such business associates as he thinks honest and worthy of consideration.

He may also select his friends and social acquaintances with respect to their several characters, and in fact help his duller senses to a more perfect realization of the worth of training in all he does. Surely no one can afford to ignore such a valuable science when a knowledge of its great practical benefit is so apparent—Human Nature.

PSYCHICAL.

(Continued from Page 1.)

women and children had loose and almost shapeless dresses, often in bright colors. The men seemed to have much less variety in that respect. He particularly noticed on one occasion that they all wore shoes. Their faces, he said, were different to ours. He thought they were longer. Their mouths were very large, and when they talked he could see their tongues and irregular teeth. One man saw and spoke to him on one occasion, but it was in a language he could not understand. On another occasion he saw two of these visitors carefully examining the front of the house. They had loose and dark outer garments, and after a time each put his hand to his side, when he at once rose in the air, and passed out of sight. This last hint at some instrument or force unknown to us was very striking as coming from an old man with almost no powers of imagination.

Since the above was written the old man has passed on, and his experience here recorded will only be of real interest if there are others with similar visions.

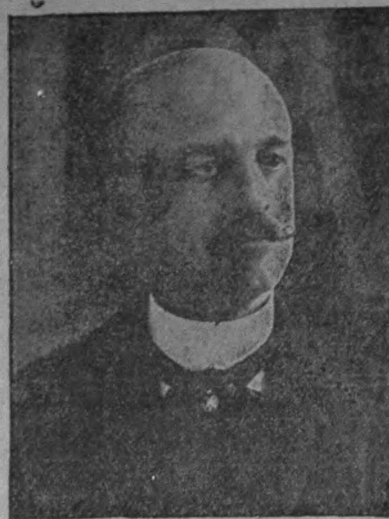
We may note that in view of our own sense limitations it is probable, we may say certain, that just beyond our powers of perception are realms, inhabited by forms of life, like and unlike those we know. The student may well accept them as a fact, but must remember we are not dealing with spirits or a spirit world when we make these explorations. By "spirits" we mean human beings who have lived and died from a mortal life like ours, and whose occasional visits we call "spirit return." But these NEIGHBORS have not died, so far as we can judge.

It is not to be presumed the astronomer will discover evidences of any such human life through his newly invented ultra-violet lens, any more than he will be able to see beyond the mortal of earth life. It is the man or woman with the mental kaleidoscope—the born sensitive to these special vibrations—through whom alone we can hope to learn anything of our "neighbors who are not spirits," if such there be.

If there are such actual neighbors then it will undoubtedly be found that our lives and theirs sometimes contact and influence each other. It may also be that certain physical and mental phenomena are partly the work of NEIGHBORS, and partly of returning spirits. We cannot today be certain, but we can all seek more light, and thus aid in this very interesting investigation.

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