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

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SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,
President of the First Spiritual
Church of Baltimore.

The first paper of this series dealt solely with the question of testamentary capacity, and as that is the most important phase of the law affecting Spiritualists, this paper and several others to follow, will deal with the same question.

The review of a case which came up in the Surrogate Court of Cayuga County, N. Y., in 1887, upon the question of admitting to probate the last will and testament of Morris Keeler, deceased, and which afterwards went to the Supreme Court of that state, will fully explain the doctrine I have tried to make clear. *Keeler vs. Keeler*, 12th N. Y. St. 148 and 20th N. Y. St. 442.

Morris Keeler was a farmer, who had lived over fifty years in the town of Moravia. At the time of the making of his will, July 8th, 1881, he was seventy-seven years old, and his wife was then seventy-one years of age and totally blind. He died in 1886. He was a strong minded, vigorous man; a good and successful farmer, which was his sole occupation; close and exacting in all his business transactions, and suspicious of the integrity of the men in his employ who had access to the movable property on his farm premises. Up to a time subsequent to the execution of the will, he continued to manage and carry on all his business operations with reasonable care and prudence.

Seances were held at his home as early as 1857. In 1868 his house was rebuilt and a dark room was fitted up for sittings, which were held daily and often several times a day. For many years, spiritual mediums either resided in the house or in the vicinity, and visitors, including some very distinguished persons, were permitted, thru the mediums, to communicate with departed spirits for paying for admission to this "mystic chamber."

Much of the evidence given to prove his unsoundness of mind, relates to acts and sayings upon the subject of Spiritualism, among which the more prominent are the following: Upon the occasion of the burning of a barn in his neighborhood, he said the barn would not have burned if the spirits had all been there. Fifteen years before his death, the pole of his wagon broke and fell down as he was driving into his barn on his returning from Cortland. He then said, and repeatedly afterwards remarked, that the pole broke upon the road and the spirits had held it up till he reached home. He was surety on a bail-bond of a person under indictment, who ran away about seven years before his death. He said, the spirits had told him that the man had broken bail and he claimed from a similar source of information to know where he was. In 1881 or 1882 he talked about putting a telephone from his house to his barn that the spirits might keep him informed of the condition of his stock. He said they shook hands and talked with him, rode with him in his wagon and ate with him at the table. He once stated that he had known the spirits to lift up his house and set it down in its place, to show their power, without ever breaking a stone.

He seemed to mistrust his brothers and sisters, in fact, believed they were planning to get his property and that attempts had even been made to take his life to accomplish that end. He said that he had been warned by the spirits of the designs of his relatives; and it was because of this feeling against his relatives, which was claimed to be

unfounded, that the Surrogate refused to admit his will to probate on the ground that Keeler was laboring under an insane delusion respecting the attitude of his relatives toward him. The Surrogate, however, distinctly stated in his opinion, that it was not merely the fact that Keeler was a Spiritualist, that caused him to reach his conclusion. To show that such was not the case, he says:

"From the earliest period of revealed history, the world, heathen, Jewish and Christian, have believed in spiritual beings, and many wrongs have been committed in attempts to discriminate against victims of witchcraft and sorcery."

One witness testified before the Surrogate that Mr. Keeler came with his wife to her house, which was a short distance from his home, in July, 1881, and brought the will and certificates of physicians and wished them to read them. Witness's husband read the papers and said to Keeler, "You don't think any of your folks would break a will made to your wife, do you?" And he said, "You don't know them, they will come in upon her like a pack of hungry hounds."

The fact that his will was contested to the uttermost, shows that Keeler had no insane delusions when he stated that they would come in upon his wife "like a pack of hungry hounds."

An appeal was taken from the decision of the Surrogate to the Supreme Court of the State of New York, and I here append sections of the opinion as handed down by Judge Barber.

"It was competent for the contestants to prove the belief of the testator on the subject of Spiritualism, as expressed by himself, and the occurrences which took place at the seances held at the testator's house, as bearing on the question of whether at the time of the making of the will, he was under an insane delusion which influenced him in disposing of his property."

"The mere belief of the testator in the various phases of Spiritualism, claimed by some to be nothing more than unfounded delusions, is not in and of itself sufficient, to prove that a person so believing, does not possess testamentary capacity. The delusion that will invalidate a will, must point to actual unsoundness of mind, or in other words, it must be an insane delusion. The court can not say, as a matter of law, that a person is insane because he believed in Spiritualism, and that he can communicate with spirits and can be directed by them in business transaction. Such beliefs do not, in and of themselves, afford a certain and reliable test of insanity and testamentary capacity. Whether a man's religious views and opinions are true or mistaken, is not the subject of judicial inquiry. The belief in Spiritualism is at this time so common that the law must regard its followers, when their testamentary capacity is in question, the same as those who have a different religious belief."

"The learned Surrogate based his decision on the fact which he found established by the evidence, that the testator was influenced in making the will by the insane delusion that the Keeler family who would have inherited his real estate if he had died intestate, were unfriendly to him, and were disposed to cheat and rob him of his property. If both of these facts as thus stated, are supported by the proofs, then the decision of the court below should be sustained, for the law is well settled, that if a person persistently believed supposed facts which have no existence except in his perverted imagination and against all evidence and probability, and conducts his business affairs on the assumption of their existence, he is, so far as they are concerned, under a morbid delusion and is an insane person."

"So if a person is influenced by an insane delusion to make a will disposing of his property differently from what he otherwise would, the same is void."

Says the learned judge further: "I have examined the evidence with close attention for the purpose of deciding in my own mind, whether the testator actually believed that the feelings of his brothers and sisters toward him and his family, were of the character which he in his statements relative thereto expressed them to be, or whether he uttered the remarks which he made for the purpose of those in whose hearing they were uttered, his own ill feeling toward them, based upon what he regarded as a social neglect on their part toward him and his wife, because they were believers in Spiritualism and had entertained in their house those who claimed to be mediums and others who were co-believers with them in Spiritualism."

"On the question of testamentary capacity, courts should be careful not to confound perverse opinions and unreasonable prejudices with mental alienations. These qualities of mind exist even in a high degree, and yet, so far as regards the view which the law takes of the case, the subject may be sane and competent to perform a legal act. The true test of insanity is mental delusion."

Again the learned judge says: "I am not fully convinced that the Testator was led to make reflections, which he did upon the character and intentions of his brother, because of any delusion. If it should be conceded, that it is established as a fact that the testator was under the delusion mentioned, the question still remains for thoughtful consideration, whether he was influenced or controlled by the same in giving all his property to his wife, with a view of disinheriting his heirs at law; or was he prompted by his affection for his wife to give her all his property?"

The Supreme Court reversed the decision of the lower court and sent the case back to have the issues of fact as to the testamentary capacity of Keeler tried before a jury.

The widow's dower interest in her husband's estate would have been insufficient for her support; and we can readily see that Keeler acted both rationally and humanely when he left all his property to his blind and aged wife when she had for so many years stood faithfully by his side, helped him accumulate his property and unwaveringly stood firm in those religious opinions which made her and her husband the objects of ridicule and criticism. To have left this good old woman in her old age and blindness, without sufficient support, would have been unpardonable ingratitude; or if not that, then surely it would have savored more of an insane delusion than the act of cutting off those who had antagonized and not harmonized with him, who had given him the cold shoulder, a joint which nobody relishes, instead of warming toward him with fraternal affection."

This paper closes the consideration of the Keeler case.

(To be continued.)

Excursions to Boston.

From May 31st to June 9th inclusive the D., A. V. & P. R. R. will sell tickets to Boston, Mass., and return at practically half rates. Tickets will be good returning until July 15th. Full particulars from agents or write to A. J. Smith, P. A., Cleveland, O. 19-26

He who walks thru life with an even temper and a gentle patience—patience with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Orville Dewey.

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SCIENTIFIC MURDER OF DISSOCIATED PERSONALITIES.

CHARLES DAWBARN.

Most certainly the doctor does make out a very interesting case to be argued before and decided by the Supreme Court of Cosmos, so far, at least, as all these "dissociations," with bits of memory and fragments of experience, can be counted as exhibits, and filed with other Court Records. And we can conceive that, differently endowed and variously excelling as they are, they may yet be truly compounded and rolled into one body, soul and spirit such as Charon will consent to ferry over the Styx, and St. Peter to admit thru his gate. But sometimes certain of these "fragments," with all their bright intellects, behave so abominably that it seems certain B1—the saint—got the entire goodness belonging to the crowd. It will have to be most carefully remixed before the old form, with its new bleedings, can be received into polite society, either here or hereafter.

So far, as I have said, we do seem to have proof in this interesting case, that the human mind can be broken into fragments, each with a personality that would certainly permit its owner to be married, divorced, or hung for murder, in any civilized community.

It must be wierd to have half a dozen distinct persons greeting you thru the one body of Miss Beauchamp, and no two of them treating you alike, so that from hour to hour you never know whether you are to be counted as a friend or foe. But somehow, thanks to hypnotic suggestion, the doctor did at last convince all but one of these young ladies that a judicious mixture would be a decided improvement.

B4 was for a long time a most serious obstacle to the plans of Dr. Prince. She was a strong character, so mentally strong that Sally could not read her mind. As a consequence they fought all the time, not merely a cat and dog fight but like a whole menagerie turned loose with what Sally called "hell to pay," till the keeper, Dr. Prince, could somehow compel submission.

These letters to one another are worthy of profound study, for they embody so much of what we call "real smartness" that we wonder how the professor dared to call the writers "fragments." However he has done it and must take the consequences. If he is right, as he seems to be, then Mollie Fancher, Rev. Hanna, Mary Reynolds, the local preacher from Vermont, and the myriad others in different countries, now known and recorded by very learned scientists, are all specimens of the same genius. That is to say, they are or have been just broken up specimens of humanity that it has become the pride of science to analyse and reunite.

"Those whom God has joined let no man put asunder" was a good maxim until Deity ran foul of the divorce court. And now, if it be asserted "those whom God has separated let no man unite," science is doing it and must take the consequences.

So far this has been a very interesting study of a very interesting case, but the most remarkable part of it is yet to come. We have now to take Sally into our most profound consideration. She won't mix or blend. Not a bit of it. Even the good doctor can't really count her as "dissociated." There is too much of her. I can imagine it relieved the doctor's feelings when he had branded her as "devil" in his analysis of the three in one.

She certainly was not a saint, at least of the historical variety. But she claimed to be a woman, and The Woman of that crowd. I do not mean she claimed to be the real Miss Beauchamp, but that she

asserted herself as more entitled to own that body, and remain in it, than poor B1. As for B4, Sally called her nobody—just rubbish. She could not however quite kill her, as she attempted. She watched the doctor, and learned his hypnotic formula, and hypnotised the others when she wanted to. In fact the doctor often wanted her help, and tried to keep good friends with her. But at the last when Sally found out what the doctor intended it became a battle royal.

The doctor had at last made up his mind that Sally was just the "subconsciousness" of Miss Beauchamp, and when a doctor makes up his medical mind even an emetic won't "dissociate" it. Personally, if I am a whole personality, I don't believe in a "subconsciousness" independent of its headquarters in the human brain. What is called "subconsciousness" is to me only an extension of a man's normal mentality, beyond the limit of his mortal, sense. However the doctor not only believes in it, but calls Sally one.

At last the learned professor seems to acknowledge that Sally is not one of the "dissociated" crowd. She is "all there" every time. Sharper than the sting of a wasp, and just about as amiable as that insect. But the doctor speaks on one occasion, of her exhibiting something of a love side to her nature. She helped the doctor in his study of this remarkable case, even going into psychological details with a power of analysis that compels admiration.

In her autobiography she tells us she remembers her childhood as always associated with B1, who, by the way, she always hated and despised, and managed for years to make her life miserable. The trouble at that time was that while she could read all the thots of B1 she could not get her eyes open to earth life. At last she accomplished this, and became the chief character to this wonderful play.

We have at this point to turn for a moment to the doctor, himself. He is evidently a scientific materialist. Everything is to be explained from the standpoint of a materialist who knows nothing, and believes nothing that cannot be studied and repeated over and over again in his or some other laboratory.

If he ever asked any of these "appearances" questions as to the invisible side of life, he has made no reference to it in his book. And most likely the various "fragments," however intelligent, would have had nothing to tell, for they appear to have just woke up and gone to sleep again in a sequence that took no note of weeks, or months or years. But it was very different with Sally. She never went to sleep, and we have reason to believe that she could have startled the doctor had he not been chained to the theory of her "subconsciousness."

It happens that just one expression of hers—only one—throws some light on this all important question. She had quarreled with the doctor, and had fought him to the bitter end when she realized that he was trying to smother her. She perceived that he was attempting scientific murder of her personality, and, after many bitter struggles, she came to the conclusion she would be sent back "to where she came from." That is to say, out of earth life, for if her eyes were to be closed once more she would no longer be the Sally of our story. Here is a brief extract from one of her last letters to the doctor.

"B1 is going to be dead all the time to save complications, and because she wants to save you trouble. Isn't she a goose? She hasn't made any last will and testament like mine. * * * She ought to make one too, oughtn't she? Some of the spirits who neglected to do so are awfully troubled now, and they try in every way to

Continued on page 8.



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W. H. BACH, Managing Editor.

New York State Association Tenth Annual Convention.

The annual convention convenes at Spiritualist Temple corner Jersey and Prospect St. city of Buffalo, Friday morning, June 1st at 10 o'clock.

The morning and afternoon sessions of Friday and Saturday, June 1 and 2nd will be devoted to the business of the convention closing with the election of officers Saturday afternoon. The evening sessions of Friday and Saturday and the three sessions of Sunday, June 3rd will be devoted to lectures, mediumship, music, elocutionary readings, etc.

Leading speakers and mediums not only of New York but from other states are to be present, even the grief-stricken state of California will be represented on the program by that indefatigable worker Gellispie who tells us they have lost everything in that awful catastrophe to the city of San Francisco excepting their lives and their courage.

Rev. B. F. Austin, former state president Frank Walker, editor of the SUNFLOWER, W. H. Bach, Carrie E. S. Twing, Tillie U. Reynolds, that veteran worker, Lyman C. Howe and a host of other talented speakers and mediums will participate in the exercises which will be of an exceptionally high order, the best of music has been engaged, and Miss Victoria Moore, the elocutionist will enliven the occasion with readings. Leo Manger will entertain the delegates and visitors at Hotel Victoria 570 Main St. Rooms on European plan, occupied by one person 75 cents to \$1.00; \$1.00 and \$1.50 when occupied by two. Meals at moderate cost. Service on American plan at same proportion.

The ladies of the Temple society will serve, noon and evening, 25c meals at the Temple during the three days and the Utica St. electric belt line runs between the Temple and Hotel Victoria without change of cars and at one fare.

No pains are being spared in providing for the comfort and pleasure of delegates and visitors.

H. W. Richardson,
State Pres't.

The streets of the larger cities of India are full of fakirs of all classes and every description. Originally the word "fakir" had a religious meaning, but to-day it is mostly applied to the beggars, nondescripts, and mountebanks of India. The sect was founded on a phase of Brahminism, though "saints" of similar name and practice are now more common among Mohammedans than among Hindus. Their penances take strange and horrible forms of expressions—tying the hands and feet together and rolling head over heels for long distances (some traveling thus, it is said, for thousands of miles); holding the hands above the head until the limbs are withered, walking on spikes, dragging about heavy iron chains, or sitting in one position until incapable of movement.

Lincoln's heart was as good as the world, but there was no room in it to hold the memory of a wrong.—Emerson.

ROYAL GHOSTS.

The "Haunted Gallery" of Hampton Court after being closed many years, Reopened.

The "Haunted Gallery" at Hampton Court Palace, which has been closed to the public for many years, was re-opened on April 1.

Workmen are busy cleaning and redecorating the gallery, which for a long time has been used as a storage place for pictures and furniture.

The "Haunted Gallery" is at the top of the Queen's Staircase, and adjoins the Queen's Gallery, which is the last of the state apartments seen by the visitor to the palace.

It gains its ghostly renown from Catherine Howard, the fifth wife of Henry VIII., whose apparition is supposed to haunt it.

The story goes that Henry VIII. and Catherine came to Hampton Court on October 24, 1541. Next day, while the King was at his devotions in the chapel, Archbishop Cranmer went to the royal pew and handed the King a paper, in which were set forth the charges of the council against the Queen's character.

After investigations, the Queen was confined to her rooms, which adjoined the gallery, and placed under guard.

But she escaped from her chamber, and fled along the gallery towards the chapel where the King was.

She was seized by the guards, and taken, screaming and struggling, back to her room, and thence to Syon House and the block on Tower Hill.

Since then, so the story runs, a female form, robed in white, has been seen running along the gallery towards the entrance to the royal pew in the chapel. But it never enters the chapel. As it reaches the door it turns and rushes back with shrieks and disordered garments and passes through the door at the end of the gallery.

Ladies who have lived in apartments in the gallery part of the Palace have testified more than once to the genuineness of the shrieks and of the apparition.

Catherine Howard, however, has no monopoly of the Palace, nor is the "Haunted Gallery" the only part of it where spirits revisit the glimpses of the moon.

Jane Seymour, the third Queen of Henry VIII. and mother of Edward VI., died in the Palace, and lay in state in the Presence Chamber, which is close to the "Haunted Gallery."

It is asserted to this day that her spectre, taper in hand, wanders about in the neighborhood of the Silver Stick Gallery.

Another apparition of the Palace is that of Mistress Sybill Penn, Prince Edward's foster-mother.

She died at Hampton court, and was buried at Hampton, but her tomb at Hampton was disturbed; and it is said that ever since the figure of a woman has been seen sitting at a spinning-wheel and shrieking at intervals in the south-west wing of the Palace.

A search was made with the result that an ancient and unknown chamber was discovered, in which an antique spinning-wheel and a few other articles were found.

The last time Mistress Penn's apparition was said to have been seen was in 1881, when it startled a sentry at the Palace, who fled affrighted to the guardroom.

Another ghostly recollection of Hampton Court Palace is that of a well-known artist, who declared that while he was painting one of the tapestries in the Great Hall he distinctly saw a ghostly hand protrude from the canvas. The artist fled from the hall, and could never be persuaded to return to it.

Election of N. S. A. Trustees.

Due notice is hereby given to the Spiritualists of The United States, and all concerned, that at the regular meeting of the N. S. A. Board of Trustees, May 8th, 1906, at Headquarters in Washington D. C., Arthur S. Howe, President of the California State Spiritualists Association and Editor of Occidental Mystic—was duly and unanimously elected by ballot to fill the vacancy upon the N. S. A. Board left by the transition of Brother Stephen S. Dye, till Oct. 20th next, or till such time as his successor shall be duly elected.

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

"In the repose of spirit shall be your power."

The Lesson of The Great Disaster.

HUDSON TUTTLE.

Nothing more strongly shows the wonderful progress of religious ideas and emancipation from the thralldom of old beliefs, than the attitude taken by the gospel ministers regarding the great disaster met by the cities and towns on the Pacific coast. In all the thousands of sermons that have been delivered, with this subject for the text, in scarcely one is there intimation that it was caused by the wrath of God. Only a few belated preachers, as ignorant as they are superstitious, refer it to the hand of God chastizing the sinful people.

Had it occurred a few years ago, scarcely a generation, every pulpit in the land would have fluminated with lurid invective, and declarations that it was because of the sins of the people that God destroyed the proud cities as he did Sodom and Gomorrah of old. Now the minister who cares for his reputation, makes no allusion to this once universally received belief in the direct interference of God with the affairs of men. Had Chinatown, saloons, dives and dens of vice only been destroyed, there might have been helpful argument; but nearly one hundred churches in the gorgeous display of devotion to God, went with the haunts of sin.

There is another notable thing: It is said in the hour of doom the earth shaking, houses falling, and the flames leaping to the sky, distracted men and women prayed to God. After the desperate time had passed and the necessity left, there were no appeals to God for aid. To have made such appeal would have implied that he was responsible for the ruin. Of all the church members of that proud city who had said prayers in the churches Sunday after Sunday, asking for every possible and impossible thing, now the actual hour of need had come not one went to him. Hard, practical common sense taught them it was useless—but they made an appeal to the hearts of the American people, and they did not appeal in vain. Scarcely had they whispered this prayer when the answer came. Charity, sympathy, the generous hand of benevolence, were respon-

sive. The ministers, instead of libeling God, sought to kindle warmer fires of love, and instill the thought that giving to the distressed is giving unto the Lord.

Why this change in the mental atmosphere? How has it been brought about? The Bible is the same, and theology is infallible—as infallible fifty years ago as it is today. Is it not self-evident that it is the result of the extension of knowledge? the wide reception of science and its methods of thought? The people think, and they repeat the old devotions on occasions, they have outgrown the myths of childhood as they have the beliefs of Santa Claus and goblins, and view nature as a realm of law to which no being is superior, no being can set aside.

Beyond himself, in nature man sees no mercy, justice, charity or love. The storm is NOT "tempered to the shorn lamb." The tornado turns not aside to spare the palace of pride or the cottage of love. It smites the sails of the ship freighted with saints and the hungry waves swallow it up; the fair city, built on the weak crust, is shaken down by the earth-quake, or if at the volcano's base, it may be overwhelmed with lava. In all nature there is only one place where the spiritual qualities are expressed, and that is the human soul. If appeal be made to these qualities, it must be made to mankind if it meets with a response.

Dr. Olin Alfred Curtis, a Methodist theological professor, puts forth in a recent book a theory of the state of the disembodied spirits of the good between death and the body's resurrection, which seems entirely new. He teaches that after death the saved soul enters into an immediate companionship with Christ wherein and whereby it is prepared perfectly for the life of eternal exaltation in heaven. During all this time the soul knows no man. But when at the resurrection it is reunited with the body, it comes anew into social relations with its fellows. The argument is based on the proposition that the body is the only medium thru which a soul can communicate with another human soul, and in the absence of the body communication can be only with the Father of Spirits.

—The Interior.

Resolution Adopted by the N. S. A. Trustees.

At the regular meeting of the Board of Trustees of the N. S. A. held at Headquarters in Washington D. C. the following was unanimously adopted at session May 9th, 1906—

Whereas, certain so-called Spiritualists, for the purpose of making secure the practice of fraudulent mediumship whereby an innocent public may be deceived, and robbed, and the most sacred feelings of human hearts outraged by simulating the forms of the messages from their dead, are seeking to unite all fake mediums, their tools, followers and dupes into a secret oathbound fraternity that will defend their trickery; and,

Whereas, they are wilfully, for their own selfish ends, representing the official board of the N. S. A., as opposed to all physical or other legitimate phases of mediumship; Be it resolved, that we call attention of all thotful Spiritualists to the following resolution which was unanimously adopted by our annual convention of 1901 and which is still the authoritative expression of the N. S. A. upon the question of Phenomena, and is heartily concurred in by each member of the present Board of the N. S. A., to wit:

"Be it resolved by the delegates to the National Association here assembled that we believe in and stand for genuine phenomena of every reputable phase."

Aphorisms.

ARTHUR F. MILTON.

The flowers of earth represent the differentiation of souls in spirit. Happiness is not found in loving self.

Hopes for heavenly riches are often lost in finding earthly wealth.

A truth stands whether we believe it or not.

As we value flattery we are disaffected by reproof.

Where spirituality is lacking to recognize truth it is presumptuous to be a leader.

Strive for the same perfection in self that you expect in others.

It is better to reason without talking than to talk without reasoning.

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LILY DALE NEWS.

Lily Dale and vicinity is now in the height of its spring glory. The woods are an immense bouquet, the trees are leaving out and have the delicate shade of green that they bear when warm, spring rains force them, and everything indicates the next two or three weeks will be the most pleasant of the year.

Preparations for the summer go steadily on. The work on the water tank has stopped on account of materials not having arrived, but it is expected all the time, and a few days will finish it when the material is here. New underpinning is being put under parts of the Maplewood, and our experts are holding learned discussions as to how best to build the dock. It presents quite a problem as the bottom is of alternate layers of mud and gravel, the gravel laying in thin streaks. But we will have the dock just the same.

The concessioners are all looking about for the necessities of their concessions. Mr. Richardson informs us that he intends to open the Maplewood earlier than usual, and after a necessary trip to Syracuse, he will return and begin active work. A. H. Jackson is getting ready for the summer in his regular way, and is now prepared to care for visitors. J. H. Champlin is working on the basement of the South Park and will make a fine basement dining room, which will be both cool and light. He has enlarged his kitchen and is laying new floor in it.

Cottages all over the grounds are receiving needed touches. D. Pierce has built a new veranda around two sides of their cottage on North street, and we saw a carpenter laying out plans for a new addition to another cottage.

Among the arrivals of the past week are Mrs. S. S. Lutes, who has come for the summer and is occupying her cottage on Second street. She came thru from Tacoma, Wash. with Moses and Mattie Hull. She states they are both well, enjoyed their trip, did good work, and were planning on reaching home to attend the Wisconsin State Convention at Whitewater, on the 16, 17, 18th.

Mrs. M. A. Baker of Limestone, N. Y. is occupying her cottage on South street, she having bought Mrs. Hardenburgh's cottage last fall.

Mrs. C. D. Greenamyre has returned from her winter's work at Rochester, N. Y. and is occupying her cottage on Buffalo street. She had a very successful season, and gave the best satisfaction to the society.

W. A. McCray is here for a few days, and indicates his intention to return for the summer, very soon. He is staying at Harry Champlin's.

Dr. Phillips and Mr. Owen are spending some time in this vicinity. Dr. Phillips being treated by Dr. Hyde.

Mr. and Mrs. A. H. Jackson and Mr. and Mrs. A. H. Winchester spent a day in Fredonia, and L. C. Hutchinson and F. E. Evstaphieve, made a trip to Buffalo last week.

Mr. and Mrs. Clarence Ramsdell, Charles Shults, Mart Champlin, Mrs. Hattie Weller Worden and Mrs. Siddell, were visitors to the grounds last week.

Mr. and Mrs. A. S. Cooper and Mrs. Miller Wilcox have returned and are occupying their summer home on the Cassadaga road.

Mr. and Mrs. J. H. Turner have returned from a visit to Mr. Turner's mother who lives near Titusville, Pa.

Ed Scott had the misfortune to be kicked by a horse last Friday, the kick striking him in the thigh, cutting thru his clothing and into the flesh. He will be laid up for a week or two with it. Dr. Hyde dressed the wound and applied antiseptics, and it is hoped no complications will ensue.

The news stand near the Dayton & Hall store, is now the property of the fire company, and a lease for the ground for that purpose has been issued by the Association. The building was paid for and presented to the company by a good friend, who has the thanks of the members. It is proposed to add about six feet to it so as to take in the ladders, use it for the summer,

and try to secure material to build a neat little fire house there in the fall. Does not some other good friend want to present the boys with a good, large triangle for a fire gong? Please don't all speak at once.

Our Lake Helen contingent are expected this week.

Mrs. Jennie Allen spent Sunday on the grounds.

Miss Julia Anderson of Buffalo, spent Sunday with Mrs. Grace Champlin.

Mrs. Devereaux has returned from a visit to Jamstown. Mr. D went on a visit up Chautauqua Lake.

Mrs. Weant of Mannington, W. Va., has rented the Taylor cottage, 19 Second street, and will arrive about June 1st.

Mrs. Dederick spent a day on the grounds preparing her cottage for occupancy. She and Mrs. Turner will come for the season very soon.

Little Menzo Wildrick, only two and one half years old, started to find his grandfather, J. H. Champlin, last week. He walked over to Cassadaga, at a rapid rate, and as Mrs. Champlin came out of one of the stores she happened to see him, and brought him home. Quite a trip for a little fellow.

Mrs. Bailey, of Binghamton, N. Y., has arrived and is occupying rooms in Nellie Warren's cottage on North street. She will remain for the season, and expects her mother soon.

A Call from the Rockies.

The Montana Annual State Convention will convene in Billings, Mont., June 1-2-3. This will be the largest and most enthusiastic convention ever held in the state of Montana. Delegates and friends, we cordially invite you all to be present. This is your work, your association. There is important work for the good of the cause to be transacted during our business sessions and it is imperative that the friends of Spiritualism be here to aid us in this work.

Visiting friends and delegates are expected from Missoula, Buute, Helena, Great Falls, Dillon, Anaconda, Bozeman, Livingston, Miles City, Red Lodge, Bridger, Sheridan, Wyoming and other cities.

The following speakers and mediums will be present: H. D. Barrett, W. D. and Cora B. Noyes, Mrs. F. D. McCormick, Mrs. N. J. Hicks, Mrs. Eva McCoy.

A prominent feature of the evening sessions will be the children of the Lyceum and the ordaining of three of our workers to the cause of Spiritualism.

Rates at Cottage Inn Hotel \$1.00 per day.

Mrs. F. D. McCormick, Pres.
Mrs. N. C. Selbrede, Sec'y.
Billings, Mont.

The Gift of Tongues.

Whilst in South Wales, after leaving Llandrindod, I heard of a remarkable manifestation of the Spirit, witnessed by a minister who told me of it. A minister from Holland recently visited Wales, and at the Tabernacle in Cardiff led the prayer in Dutch, because he knew no English. From Cardiff he went to Pontysymmer, and here the Spirit of God came upon him suddenly, and he spoke to the people for three-quarters of an hour in English, making only one mistake in the use of a word. From Pontysymmer he went to Bridgeend, and on Friday night, August 25, at a meeting in one church he spoke for an hour in beautiful English, and with an unbroken flow of words—then he stopped, and the message was finished. The people were deeply moved at this manifestation of the Holy Ghost.—Mrs. Penn Lewis.

Reduced Sunday Rates.

Every Sunday until further advised the Dunkirk, Allegheny Valley & Pittsburgh R. R. will sell reduced rate tickets to and from points on its line where passengers can go and return same day. 19-26

"You are so important in this world! Every thot, word and action makes the whole world better or worse. You know what kind makes it better."

"When you long most earnestly for peace, retire into the inmost chamber of your spirit, where there are no desires, and you will suddenly find peace."

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10 a. m. and 7:45 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday, 12 m. HARMONY CIRCLE meets at Keystone Hall, 531 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 274 Connecticut street, Sunday at 7:45 p. m.

Tuesday evening, May 8th, the Y. P. S. I. held a social and dance at the Temple. A nice party was present. Good music; and the evening was passed in a very enjoyable manner.

Sunday the 13th was a wet and stormy day, but the evening services were made very enjoyable to all by the most excellent discourse delivered by the guides of Mrs. Ripley. The subject of the discourse was, "What is Spiritual Growth?" It was handled in a very able manner. Miss Dean rendered two solos. Mrs. Amanda Coffman, who was in the audience, made some very interesting remarks as also did Mr. Allen Connatt.

Mrs. Louis Miller of 250 Hoyt street met with an accident Saturday May 12th, by which she received a severe cut near the eye. The wound had to be dressed by a physician.

Don't forget the New York State Convention to be held at the Temple June 1, 2 and 3. Good speakers and mediums will be present.

ADDITIONAL BUFFALO NEWS.

In spite of the rain, Harmony Circle had two well-attended meetings on Sunday, May 13th. In the afternoon Mrs. Amanda Coffman of Grand Rapids, Mich., who is visiting Buffalo as the guest of Mrs. Geo. Allen surprised us with her cheery presence, and gave our circle some choice remarks on Spiritualism and kindred subjects at our Thought Exchange. Mr. Eddy, your Buffalo scribe, was also present and gave us some light from the storehouse of his experience.

In the evening a large audience was present considering the inclemency of the weather. The control of Mr. Hulbert, spirit Von Schwartz, took for his subject, "The Cruelty of Religious Teachings," and he handled it in a masterly manner and said that the kindergarten of Spiritualism was opening up a heaven where everyone had a place and the right to think for themselves. was inundating the world with higher and better ideas of religion, and moral attitude of the present century would invade for all centuries to come.

Friends will not forget our entertainment Tuesday evening, May 29. A good time is sure to follow. Tickets are not less than one cent or more than ten cents. Don't forget the date, also the Sunday afternoon meetings until further notice. Sec'y.

A REVERIE.

My heart has been touched by a sadness,
All the powers of earth cannot heal,
And yet there are feelings of gladness,
Thru my inner consciousness steal.

I feel it is no vain delusion,
For I sense thru the laws that control,
Some glorious mental infusions,
And this knowledge brings peace to my soul.

I believe that by right we inherit
The keys to life's innermost room;
And that out from the fountain of spirit,
The wireless messages come.

I believe that our lives, never restive,
Press on, in soulgrowth, goal by goal;
Follow the land-marks progressive,
Led on by the Great Oversoul.

Individual life is the essence;
The domain of the Whole is its throne;
And I sense the invisible presence,
Of a life that is part of my own.

MRS. R. M. PAYNE.
Sun of my soul, arise!
To greet thy God on high
And fill thyself with love and joy,
Yea, henceforth and for aye.

Health, plenty, peace and love,
Out of the boundless space
Is thine to have and hold,
If thou'll dwell in the Spirit's grace.

—J. A. Redick.

New Chautauqua Reading Course.

Arrangements are practically completed for the new Chautauqua Home Reading Course for 1906-07. The home reading faculty for this course, which will be well known as the English year number six, consists of President Henry Churchill King of Oberlin College. Professor L. A. Sherman of the University of Nebraska, Professor Thomas Francis Moran of Purdue University, Professor Cecil F. Lavell of Bates College, William J. Dawson of London, and others. The subjects will include, The Theory and Practice of English Government, Literary Leaders of Modern England, Shakespeare, Rational Living, Imperial England, Reading Journey in English Countries, Englishmen of Fame. Topical outlines for the entire year have already been prepared for the use of clubs in making up their programs. The new books will be ready on or before June 15. The Home Reading Course is directly issued by Chautauqua Institution itself from Chautauqua, New York.

Do your work well, whether it be for life or for death. Help other people at theirs when you can and seek to avenge no injury. Be sure you can obey good laws before you seek to alter bad ones.—John Ruskin.

"It is only in silence and by means of periods and places of silence that the fullest of the infinite and eternal mind can be by us felt and received."

THE MAPLEWOOD.



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

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

For rates, reservation of rooms, and other information, address,
S. J. RICHARDSON, Prop. Box 85, Lily Dale, N. Y.



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FOR YOUR MEALS.

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

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Regular Meals at Reasonable Rates. Lunches at all Hours.

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

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

J. H. CHAMPLIN, Prop.
Near the Auditorium.

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room.
RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



LILY DALE ADVERTISEMENTS.

FOR SALE OR RENT.

Mrs. Greenamyre's cottage 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap.
Address Mrs. GREENAMYRE, Lily Dale, N. Y. 209 ft.

Campbell Bros. Cottage for Rent.

The Finest Cottage on the Camp Grounds at the entrance of the grounds, next to the channel. Furnished complete. For particulars address CAMPBELL, Care Sunflower Office, Lily Dale, N. Y.

COTTAGES AND ROOMS FOR RENT.

If you want to rent a room, or buy or sell a cottage at Lily Dale, address with stamp for reply.

Mrs. Nellie Warren, Lily Dale, N. Y.

TWO COTTAGES FOR SALE

8 Buffalo street and 11 North street. Low price. For particulars address S. E. Latta, Friendship, N. Y.

NICE HOME FOR SALE,

near the camp grounds, on the bank of the middle Cassadaga Lake. All lathed and plastered, nine rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south. For particulars address,
Box 141, LILY DALE, N. Y.

Store For Sale at Lily Dale.

Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the Sunflower office. I carry a stock of groceries, notions, paints and hardware. Bakery attached. New, light store, no old or dead stock. For details, if you mean business, address,
260-ft FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

Persons desiring concessions at Lily Dale will please make applications to Laura G. Pizen, General Manager, 1047 Carmen Ave., Chicago, Ill.

METAPHYSICAL.

Conducted by EVIE P. BACH.

LIVE FROM WITHIN.

The thots that we think,
And the things that we do,
Like a sharp flash of lightning,
They pierce thru and thru.

Oh, my friends, be you careful
Of the thots you send out,
Ere you hinder a brother
And keep him in doubt.

Let this be your motto,
As thru life you go,
That justice and goodness,
In your bosom shall glow.

Then you will be happy,
All your days will be bright,
And the sunshine of love
Will guide you aright.

To follow these precepts,
You must learn to live right
Learn the power from within,
You will then see the light.
—Alice Cary Ford.

KNOWLEDGE OF SELF AN ELEMENT OF SUCCESS.

On the old Greek temple at Delphi were the words, "Know Thyself." These were considered the wise words of that day. A disciple zealous in his search for wisdom set out to travel in search of it. Reaching Delphi, and seeing these words, he turned back saying, "I need not go to distant countries in search of wisdom. Here it is, in self. I will return to my home and study myself." Here he saw what wise men of all ages have seen, namely, that knowledge of self is a fountain of wisdom. The poet, echoing this thot, says:

"Know then thyself; presume not
God to scan,
The proper study of mankind is
man."

Our theme says this is a means of success. Proof is both negative and affirmative. Negative in the multitude, millions of failures of those who know not themselves. We will instance but one or two examples out of the multitude. Patrick Henry tried merchandising and inn-keeping, and if history is to be trusted, twice became bankrupt before his twenty-fifth year. He turned to another field, the law, which called into activity another class of faculties. Here he at once rose to eminence. He reached success. He had found himself and his powers. Knowing these, he soon entered the wider field of politics or government, and became one of the most influential leaders in struggle for independence. He thrilled and stirred the Colonies as no other man did, when he shouted in the house of Virginia Burgesses, "Give me Liberty, or give me Death!" In response, the thirteen Colonies sprang to their feet, and shouted to the tyrant across the sea, "Liberty or Death!"

Patrick Henry thus won success by finding himself and his sphere. Hence know thyself, and find thy sphere in harmony therewith, and with your taste and your talents.

A similar case to that of Patrick Henry is found in Vice-President Henry Wilson, of Massachusetts. While a "bound" boy on a farm, with all the drudgery, there awoke within him a desire to read. So, according to his biographer, he had read nearly one thousand volumes by the end of the twenty-first year. Thence he learned the shoemaker's trade, his taste for reading led him eventually into public life; into the Legislature of his State, into the United States Senate, into authorship, and finally into the Vice-Presidency of the United States, making a name illustrious of his day—eminent "success." History abounds in examples of this kind too numerous to be mentioned here.

Self-knowledge is very broad and very complex, but the two qualities essential to success are your taste, or liking, and your capabilities. Stated more broadly, there must be a taste, or liking, for your calling, and capability, capacity and ability to master that calling, else failure instead of success will be the result. This is a large and difficult work,

involving reading, investigation, and examination of self and the proposed work. Space does not permit presentation of this work here. All we can do is to leave the exhortation "Know thyself," and so far as possible the field or calling proposed as a life work.

GEORGE W. HOSS.
—New York Magazine.

HEALTH HINTS.

Every disease is accompanied by and largely due to faulty elimination. Keep the various avenues of secretion active and you will seldom need the services of a physician.

Be happy!
Don't eat too much. More people catch cold by getting a draught of food than a draught of cold air.
Drink an abundance of pure water. More people drink too little than too much—water.

Don't drink the water ice cold. If we had some way of rubbing the lining of the stomach vigorously after a cold douche as we can our skin, ice cold water might be beneficial; but we haven't, so don't do it.
Go to bed to sleep, and not to plan the next day's work. Get up when you wake up.

Don't eat when you are bilious. Give your stomach a rest; it needs it and it is trying to tell you so.

If those engaged in physical work would spend their evenings in informing their minds, and those engaged in brain work would spend theirs in improving their bodies, there would be less disease and more happiness in the world for everybody.

Too many people are looking forward to a time when they will not need to work. May it never come. To be engaged in some useful labor is the fundamental condition of happiness.

It is a strange thing that if a rich man goes on doing some useful work, wearing ordinary clothes and associating with those of us who are commonly called "ordinary people" everybody, rich and poor alike, thinks there is something wrong with his head. Why is it so?
Take a little recreation every day. The nervous system requires it. If you don't do so some fine day you will take a month's lay-off in order to catch up. Nature's laws cannot be broken without paying the penalty.

Finally—Be happy.

DO WE TALK TOO MUCH?

In the United States we are prone to talk too much. We do not sufficiently appreciate the value of the silence.

During the after-business hours, at the lunch and dinner table, we talk on and on without ceasing, as though there was nothing worth thinking about.

We invented the first thinking machine, and no American is considered properly equipped unless he can talk at all times and and upon all subjects.

Information must be imparted and ideas exchanged; it is essential to mental companionship and develops our faculties of expression. But there is no necessity for the endless and eternal talk in which so many of us indulge.

There is a great force and value in silence. It enables us to think. It forms and expresses character.

The great men of the world were relatively silent men; they talked only when they had something to say, and the greatest of them said but very little.

We should study the beauties of silence and develop our thinking power rather than our talking power.—Chicago Journal.

Hate is the winter of the heart!
Thy pity, yet thy courage keep;
Smile on! for thou the victor art;
Rainbow! forth from the tempest leap.

Preserve thy love which cannot die;
Winter dims not the stars that roll.

God withdraws nothing from the sky,
Withdraw thou nothing from the soul.

—Victor Hugo.

Ohio State Convention.

The Ohio Spiritualists' attention is called to the annual O. S. A. Convention to convene May 25th., 26th., 27th., at The First Spiritualists Temple, Fullerton St., Cleveland, O.

Arrangements nearing completion. Besides Officers of the O. S. A. the following Speakers and Mediums will be present:

Wm. V. Nicum, Dayton,
Del. A. Herick, Akron,
D. M. King, Mantua,
J. A. Craig, Clyde,
I. W. Pope, Cleveland,
Mrs. Elizabeth Harlow, Columbus,
Mrs. Anna E. Baird, Elyria,
Mrs. Edith McCrossen, Columbus,
Miss Edna Grant, the spiritual Nightingale of Conneaut, will assist as Soloist.

"United we stand, divided we fall."

This is the motto we would like all Spiritualists to consider and come to this Convention to interchange thoughts and agree upon differences of opinions, that the ultimate outcome may be a lasting benefit to the Spiritualists of this state as well as the United States, that the deliberations of this convlave be felt as a power of good to enlighten the minds of many hungry souls, now held in bondage of ignorance.

Come as Representatives of Societies, or as Individuals, as Ohioans or from other states, we will try and make you welcome, as we need your help.

Take Broadway car to Fullerton St. opposite South High School, or take Wilson through car to Marceline Ave., then walk north to Fullerton St. Other information will be given by

MR. C. A. SOLLINGER, Sec.
1305 Clark Ave. Cleveland, O.

FACTS FROM FRANCE.

French judges and judicial officials are forbidden by the etiquette of their profession to ride in an omnibus.

Ste. Anne's, an asylum for the insane in the suburbs of Paris, has a theater. The other night the opera "La Fille de Mme. Angot" was given. Many of the inmates were among the performers.

The city of Nantes, France, has municipal kitchens. The menu includes a choice of beef, soup, boiled beef, stew, codfish, pork and cabbage, tripe or eggs, for 2 cents, or soup, beans or rice for a cent.

In an old French window of the fifteenth century is preserved a record of an ancient custom, the method used by the cloth shears. It shows how the cloth was spread upon a table and its nap removed by great scissors made like pinchers.

The Mediaeval Kitchen.

It was the middle ages before the kitchen had been raised to the dignity of an established apartment. Strange doings went on in those mediaeval kitchens. Butchers slaughtered animals there, which were skinned and dressed as well as cooked in the kitchen. The family blacksmith kept his fire there and repaired the plows and wheels of the estate. Coal began to be used as a kitchen fuel in 1245, though not generally for 200 years after. The oven did not come into use until the year 1400, and then it was the old fashioned brick oven, which persisted for hundreds of years. The stove, when invented, took the place of the separate oven and the fireplace, with its spit, crane and hanging pots.

Break a Bad Temper.

Anger gets more people into trouble than meanness. We do and say things while in a temper that we spend the rest of our lives in regretting. Parents should never punish their children while in anger, for if they do the child invariably gets more than it deserves. Wait till you cool down before you whip or shut up in dark closets. Then, too, if it is the child that has a temper and not yourself break it before the age of six is reached, for if you don't then that child's temper is likely never to be conquered.

No Science of History.

"The moving finger writes and having writ moves on." We can no more stop or guide its writing than could the wild man whose relics we look for in the drift of another geological period than ours. What is still more humiliating, practically we can no more tell what it is going to write even tomorrow than could that cave dweller. In truth, there is no science of history. Copehove a man more learned than Freeman in history, greater in science than Darwin, deeper versed in human character than George Eliot—yet he could not even roughly draw the map of Europe as it may be a little time hence. The heap of letters which God put in the hand of his empire builder, bidding him "make with them what word he could," are still in constant disarray.—London Saturday Review.

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

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

No. 1 No. 2	IN EFFECT NOV. 5, 1905.	No. 2 No. 4
A. M. P. M.		A. M. P. M.
7:00 5:00 Lv.	Dunkirk	Ar. 8:40 6:00
7:10 5:10	Frederick	Ar. 8:50 6:10
7:24 5:24	Laurel	Ar. 9:04 6:24
7:33 5:33	Lily Dale	Ar. 9:13 6:33
7:47 5:47	Camden	Ar. 9:27 6:47
7:57 5:57	Moore	Ar. 9:37 6:57
8:03 6:03	Blindville	Ar. 9:43 7:03
8:03 6:03	Gerry	Ar. 9:43 7:03
8:14 6:14 Lv.	Falconer	Lv. 7:00 4:15
8:25 6:25	Jameson	Lv. 7:11 4:26
8:35 6:35	Jameson	Lv. 7:21 4:36
8:45 6:45	Falconer	Lv. 7:31 4:46
8:55 6:55	Warren	Lv. 7:41 4:56
9:05 7:05	Titusville	Lv. 7:51 5:06
9:15 7:15	Titusville	Lv. 8:01 5:16

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:00; Lily Dale, 9:45; arrive Dunkirk, 10:15.
Leave Dunkirk 8:00 p. m., Lily Dale, 3:33; Falconer 3:19; arrive Titusville 5:20 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, Warren and Irvineton. 92-19

Lichtstrahlen.

A German Spiritualist weekly, published every Wednesday by Max Gentzke.

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VOICES OF THE MORNING.

POEMS BY
BELL BUSH.

One critic says: This is a book of true poetry—subject varied, style philosophic, sentimental, lyrical and descriptive.
Another says: They show sympathetic feeling for nature and humanity, written with technical skill and freedom of expression beyond the common.
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AN ASTONISHING OFFER!

Lock of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

Mrs. Dr. Dobson-Barker,
230 N. 6 St. San Jose, Cal.

701 Golden Gate Ave., S. F., Jan. 19, 1905.

My Dear Mrs. Dr. Dobson Barker:
I can never tell you how happy I am to hear 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 thank you for the suffering women all over the land could receive these blessings which you can give. Yours Most Sincerely, Addie Johnson.

Dearest Doctors: I am feeling fine now and don't think I will take any more medicine after my month's trip.
My dear good doctors, your medicine has done me more good than any medicine I have ever taken, and I don't mind saying it very much. My advice to anyone that is sick is to take your treatment.
This is all at present except my very best love from me and also to the boys.
Belle Travers, Watsonville, Cal.

Dear Friend: I must call you that, for you have received a friend in me. I am sure if I had have, I could not have said, "I could not have lived longer, I could not clean up my room, or do anything at all when I commenced taking your medicine, and now I can do most of my own work and walk anywhere I please, something I never did before. I feel like a new woman entirely, and I know that you and your hand have done it all.
I can never tell how happy I am, and you can publish this letter if you like, and I would be glad if you would, as I have never seen a testimonial from Mississippi, and besides I want people to know what you can do for sufferers.
Wishing you and your hand a greater success, and thanking you again for what you have done for me, I remain, a faithful worker for you and yours.
Mrs. A. D. LANCASTER, Lauderdale, Miss.

Arcana of Spiritualism—A Manual of Spiritual Science and Philosophy.

This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and gathered by research on the subjects it treats during that time. For a number of years the manuscript has been in the hands of those who are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HICKEY TUTTLE, Berlin Heights, Ohio.

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WAS THE DESTRUCTION OF SAN FRANCISCO A JUDGMENT?

While the religious papers all over the country are at one in seeking some spiritual lesson in the great disaster that has befallen San Francisco, there is a wide range in their findings as to the religious aspect of the calamity. Many merely hail it, as faith has for so long hailed the mischances of human life, as another opportunity for unquestioning submission to a benign but inscrutable will. A large part of the world, as the editor of *The Christian Register* (Unitarian, Boston) remarks, has entirely escaped from the belief that such an event is a judgment of the Almighty, intended to punish people for their sins and to warn them of a more dreadful doom if they do not repent. "Such a calamity," bluntly asserts *The Presbyterian Banner* (Pittsburg), "has no connection with human sin, but is cosmic in its origin." "Undoubtedly the cause was purely physical," says *The Baptist Commonwealth* (Philadelphia), which considers the opposite idea that it was a punishment from God on account of the wickedness of the city "not at all satisfactory." For as this paper naively remarks, very wicked as San Francisco was, "it is not the only city of its kind." Nor, moreover, was it the only sufferer, since "the earthquake devastated several small cities that have not been at all corrupt." This would not have happened, argues *The Commonwealth*, if God had singled out San Francisco for punishment. "Was it a judgment on San Francisco?" asks *Zion's Herald* (Methodist, Boston) and goes on to say that "the question can not be answered by any human wisdom at present at command." The same non-committal position is taken by *The Michigan Christian Advocate* (Methodist, Detroit), which says:

"To say that the disaster which overtook San Francisco was a divine visitation on account of its sins is to presume to know more than any mortal does. Some affect to believe that Chicago and New York will soon be overthrown in the same way. When they are, it will be time enough for the prophets of vengeance to claim a superhuman power of forecast."

Even more indefinite are the words of the *New York Observer* (Evangelical): "It might be hasty and unwarrantable to call the disaster a special retributive providence, but it is not impossible that it may have been in some sense a visitation of divine judgment." To *The Lutheran Observer* (Lancaster) this heartrending disaster is "part of the awful problem of human suffering—a problem whose solution only God can show us when our eyes are cleared of all earthly mists." *The Signs of the Times* (Seventh Day Adventist, Mountain View, Cal.) recognizes in the earthquake another premonition of the second coming of the Lord.

We find the famous evangelist, the Rev. Dr. Torrey, and the editor of *The New World*, a Roman Catholic weekly of Chicago, united in the view that the disaster was sent by God as a direct punishment to "the great and wicked city of San Francisco." "It is to my mind one of the wickedest cities in this country," says Dr. Torrey, "and the Lord has taken a solemn way of speaking to its inhabitants." Says *The New World*:

"God rules in the storm, the volcanic eruption, the tidal wave, and the earthquake. He is the Lord and master of nature and its laws, as well as of the supernatural sphere. But the pygmy ministers of Chicago in their rapid, and to some extent blasphemous, utterances last Sunday morning on the San Francisco cataclysm attempted to dethrone God in his own universe. Not even Tyndall, sitting with crossed legs on the summit of the Alpine Matterhorn, contemplated nature's independence of divine control to a more extravagant degree than our Chicago Protestant divines. One fellow argued from the Book of Job that God would not punish sin by temporal afflictions. * * * But when we remember that only a few years ago on Good Friday night of all the nights of the year many of the wealthy citizens of San Francisco assembled together with lewd women in one of the most luxurious mansions of the city and carried their hellish orgies so far that they kicked the globes off the chandeliers, we shall be inclined at least to ab-

stain from asserting that subterranean gases, 'faults,' and other seismic agencies were the principal and only cause of nature's convulsions."

Such views as these move *The Truth Seeker* (free thot, New York) to satirical comment. They would attribute, it points out, everything bad to God and everything good to man. "It must be man who will rebuild the city; all God did was to destroy it." He shook the buildings down, set the fires, burned people to death, broke the water-mains, destroyed the food, and drove people into the parks where they caught the measles, typhoid fever, and other diseases. "But God did not send the soldiers to protect them. That was Funston. He did not repair the water-mains. That was the company. He will not rebuild the city. That is up to the steel-workers and carpenters." Such, it urges, is the absurd position into which such views force one.

Other papers find the real lesson of the disaster in the revelation it has afforded of the ties of sympathy and help that bind this country and the whole world into unity. It teaches us, says *The Baptist Commonwealth*, that "there is in men an infinite amount of sympathy and brotherly kindness which only needs a great crisis to call it into activity."—*Literary Digest*.

DO PLANTS POSSESS INTELLIGENCE?

There are many plants which display an ingenuity in gaining food or in attacking their enemies which would seem to indicate a surprising degree of intelligence. Since plants are rooted to their places they are naturally greatly handicapped, but many of them have surprising compensations. There is, for example the telegraph plant, of India, which has a method all its own for catching the sunshine. Each of its leaves is composed of three leaflets. The larger terminal one erects itself during the day and turns sharply down at night, while the two smaller leaflets move constantly, day and night, describing complete circles with a peculiar, jerking motion like the second hand of a watch. Occasionally they rest for a period and then go on again, thus bringing every part of every leaf to the full action of the sunlight. Many plants shift the position of their leaves as the direction of the light changes. This power is possessed to a considerable degree by some of our common house plants.

If an oxalis shrub, for instance, is exposed for a time to the light in a window and then turned half way around, an observer can, by watching, see the leaves readjust themselves to their new position in relation to the light. Certain movements of plants seem to testify to the possession by the plants of something answering to the tactile sense in animals. A number of plants besides the common sensitive plant exhibit apparent sensibility to external impressions, and manifest also the power of transmitting the perception of these impressions from one part of the plant to another. In addition to this power, there are plants which possess a power of discrimination that certainly seems to have as just a claim to being called intelligent as are actions of some insects.

"It is hardly an exaggeration," says Darwin, "to say that many flowers having the power of directing the movement of the adjoining parts act like the brain of our lower animals, the brain being seated within the anterior end of the body and directing the several movements."

The wonderful power of this substitute for a brain, as shown in its leading the part to which it is attached over, under or around every intervening obstacle through the dark earth to a more or less distant water supply, or rich deposit of nitrogenous nutriment in the form of a buried carcass, is it not quite as wonderful as the faculty of the bee in finding its way to its nest, or a male moth discovering from a great distance where a female of the same species is hidden?

Should a drop of water or a bit of sand or dirt fall upon the gland-studded leaves of the sundew nothing more happens than as if they had been dropped upon the leaf of any ordinary plant; but let an insect or a bit of meat take the place of these innoxious substan-

ces, and you shall see the tentacular glands gradually bend over, and assisted by the curling up of the leaf itself, enfold the esculent morsel and cover it with a digestive fluid, which at once dissolves it and adapts it to be assimilated by the insect eating plant. But it is worthy of note that the instinct of the plant, under certain exceptional circumstances, like the instinct of insects, sometimes goes wrong; for the sundew as eagerly accepts morsels of cheese as it does of any other nitrogenous substance, and cheese is a poison to the *Drosera* plant. The sundew is not the only plant which exercises choice and discrimination in the selection of its food. In and about the swamps of North Carolina, and indeed in many other parts of the United States, is found the *Dionea* or *Venus flytrap*. It has, as the *Drosera*, very small roots, which like those belonging to the sundew, serve only to give it a foothold, and supply it with moisture; the plant captures the food necessary to its subsistence.

The leaf in this instance is constructed like a steel trap, the two halves snapping together and the marginal teeth interlocking as do the teeth of a trap. Long, sensitive bristles, generally three in number, arranged in a triangular order, erect themselves upon the upper surface of the trap. Touched ever so slightly by a hovering or flying insect, they transmit an impulse which in an animal would be called a mandate of its will, to the muscles or the machinery that moves the lobes of the trap, and so instantly is this obeyed that these lobes close upon the insect and capture it. Inorganic bodies placed upon the lobes, unless they touch the sensitive filaments, do not cause them to close, organic bodies, when moistened and placed upon the leaf, cause it, after absorption has begun to take place, to close slowly.

The lobes may be made to close over either organic or inorganic substances, but with a difference. When an inorganic substance is placed upon the leaf of one of the sensitive bristles is touched the leaf indeed shuts up, but in such a manner as to leave a hollow space between the lobes of the trap, as if the plant were tasting the substance to see if it were fit for food. When, on the other hand, an organic substance falls upon the leaf both lobes press against it and against each other with force enough to flatten out a portion of the white of a hard-boiled egg that they have been made to close upon. Again, when any inannutritious substance is caught the glands are not excited to secrete the digestive fluid, and the lobes soon open, freeing the substance and showing it perfectly dry. If the object caught is too small to make it worth the attention of the plant it is allowed to escape between the interlocking teeth; but if the quarry be large enough and of a nutritious character the lobes will remain flattened together over it for fifteen, twenty-four or even thirty-five days.

"In every person who comes near you look for what is good and strong. Honor that, rejoice in it, and, if you can, try to imitate it, and your faults will drop off, like dead leaves, when their time comes."—Ruskin.

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Don't forget the Ohio State Spiritualists Convention to be held at Cleveland May 25, 26, 27.

Many thanks for the kind words that have come with the recent renewals of subscriptions.

J. C. Barnes writes that he has been at Arcola, Ills., in poor health since January 1. We extend our best wishes for improved conditions.

Societies desiring a platform test medium please correspond with Rev. Mabel Harris lock box 255, Pittsburgh, Kansas.

Georgia Gladys Cooley is filling an engagement with the Spiritualist church of Baltimore. Address, 636 N. Carrollton avenue.

Remember that the New York State Spiritualist Association will hold its annual Convention at Buffalo, June 1, 2 and 3, at the Spiritual Temple.

C. M. Chow reports good work done by Georgia Gladys Cooley at Lima, Ohio. Mr. Chow and family were formerly active workers at Clinton, Ia. camp.

J. Madison Allen has been filling engagements in Georgia, but has now returned to his home. Address him for engagements at Springfield, Mo.

Moses and Mattie Hull are at home after their long trip. Societies desiring active workers for the summer months should write them for terms.

The Progressive Spiritualist Society of Augusta, Me., report successful meetings with recent engagement of Edgar W. Emerson and Mrs. S. C. Cunningham.

Mr. and Mrs. Osgood Stiles gave a benefit for the Unity Camp Building Fund, at Boston, recently. Other benefits will be given. This is the way to get things into shape and get money to pay for them.

Did you read about the Spiritual Temple project at Rochester, N. Y.? If not, be sure to do so and aid them if you can. "Many a mickle makes a muckle."

Mrs. Isa Wilson Kayner has been engaged to serve the Spiritualists of Texarkana. Spiritualism has been observed only privately there recently, and this is an effort to again give it a public footing.

Mrs. Elizabeth Hedrick of Brooklyn, N. Y. announces her return home from her southern trip and extends to all a most cordial welcome. Spiritualists visiting the city can find home accommodations by addressing E. E. Hedrick, 55 Herkimer St., Brooklyn, N. Y.

Scribe writes: The Wednesday afternoon matinee held by Miss B. Hedrick at 55 Herkimer St., Brooklyn, N. Y. are well attended. These circles are instructive, inspiring and altogether most enjoyable. Every one present receives a communication from a loved one in the spirit world, or a message for some friend on earth. These Wednesday afternoon circles will be continued throughout the months of May and June.

Whole Chain of Lynks.

Dr. Lockhart had just returned from a professional call at the home of Mr. and Mrs. Lynk.

"Well," inquired his wife, "what kind of Lynk is it this time?"

"It isn't a link, was the quick reply, 'tis a chain—triplets, and all girls."—Tit-Bits.

Subscribe to THE SUNFLOWER.

WAYSIDE JOTTINGS.

MATTIE E. HULL.

I am six months in arrears in the work I had promised your valuable paper. When I made the promise to send you jottings regularly to the SUNFLOWER, I had no idea of what the future held for me, as I am not at all times gifted with foresight, I often "propose" and something, in spite of me "disposes."

Had I had the time, and been under proper conditions from week to week, to write a detailed account of our journeys, I could have given your readers some interesting matter. The best that I can do now is to give something like a general report since we left Fort Worth, Texas, for if memory serves me right, I sent a communication from that point.

From Fort Worth we went to El Paso. This was our first visit to this somewhat famed city. The letters received from those who corresponded with us relative to our engagement, were anything but encouraging in tone, still we were earnestly urged to go there, and were promised all the cooperation possible on the part of the friends to make the work a success. We were cordially welcomed, royally entertained, and altho the worst spell of weather known for many years by the denizens of that portion of the "Lone Star State" visited us while our meetings were held, our audiences were not apparently affected and we had a glorious time. The Morris Pratt school has many warm friends, in El Paso. They gave us a generous response when we asked for a collection on behalf of the M. P. I.

El Paso is noted as a health resort. Whether the climate or myself were at fault, I will not say; but I was afflicted with bronchitis nearly all the time I was there. It left me after I reached the sunshine and soft air of Los Angeles.

El Paso is an interesting town. It is only one and one-half miles from old Mexico, and, of course, presents many features not seen in the Northern towns of Texas. I made two trips to Jaures. The first time Mr. Hull accompanied me. Before the afternoon was far spent I nearly regretted I had not left the young man in the United States. It was during the holidays and some wicked things are allowed during the holiday time that are not licensed at other times. One of the things that do not obtain except thru the month of December, is public gambling in "The Frisco." There one sees children, men and women gambling in all sorts of ways. I managed to get the man Moses thru this place all right, but I little dreamed what was in store for me that afternoon. I suggested that we go for some souvenir postal cards and after I had made my selection he looked into my face and said, "Mattie, let's go to the Bull Fight." This was too much for me, altho we were taking in the sights of a foreign country, and I think I must have turned pale, for the young lady who had served me said, "Why, of course. All the tourists go." I could not induce the man Moses to do otherwise than determine to see the Bull Fight, so we went in different ways. He steered for the arena where thousands of "Christians" were waiting to see the exhibition, and I returned to the United States. The rebellious man returned in due time a wiser, and I think a somewhat sorrowful man—sorrowful to know that on the borders of our own glorious country so much brutality and seeming depravity could be manifested by any son of men.

From El Paso we to Los Angeles, Calif.—one of the paradises upon earth. A meeting had been arranged for us by our mutual friend, Mrs. Nettie Howell, and altho there was but little time for which to advertise, the spacious hall was well filled. Among our audience were Mrs. Sully and Mrs. Bixler, whose faces were familiar to us in Buffalo for many years, and who have been annual visitors at Lily Dale.

During our frequent visits to Los Angeles we are made welcome in the delightful home of a niece (brother Daniel Hull's daughter) and her estimable husband. Los Angeles presented herself in holiday attire when we were there. Our first visit was the last of December. The frequent rains had thoro'ly rid the majestic palms and stately pepper trees of every trace of dust. The hundreds of rows of large, creamy calla lilies on beautiful

lawns—sometimes serving as hedges—made some portions of the city seem like a dream of heaven.

After a few days of delightful resting and visiting, we left for San Diego, where we had a month's engagement with the First Spiritualist society of that city. As we had worked in San Diego before, we looked forward to our month's work with happy anticipations. A great surprise indeed was tendered us just as we were leaving Los Angeles, that our home while in San Diego was to be with Orrin Smith, and his talented wife, E. Gertrude. These delightful people were oldtime friends of ours, we having first met them in St. Paul eighteen years since. They lived in Chicago a portion of the time we were residents of that city, and we afterwards associated with them socially in Los Angeles.

I am reminded that I am extending my pencil marks to unreasonable length, and will conclude my report for this time. I desire to go somewhat more into detail of the work in Southern California than I can condense in this and I will conclude my installment with best wishes for the SUNFLOWER corps, and a cordial greeting to the readers of the same.

On the train, homeward bound, May 15th.

A General Epistle from Mrs. Tillinghast.

Various letters have been received since the San Francisco disaster asking how it is with us Easterners and if we had not better return to safe quarters and not risk any further seismic demonstrations. This prompts me to write now a letter I had intended to send to the SUNFLOWER latter when I had been here long enough to know what I was writing about.

Just now California has a set back in Eastern minds. It would have been as sensible for us at Lily Dale to have packed and fled at the time of the Charleston earthquake, as for us here to now get panicky.

Frisco is over five hundred miles distance from Los Angeles. In the history of the last hundred years Los Angeles and vicinity has had no quake to do any damage; to San Francisco's two hundred and fifty shakes of various degrees of volume.

Frisco is on the coast line where earthquakes, volcanos and tidal waves generally show up. Los Angeles is twenty miles more or less back from the sea. The upper stratum around in Los Angeles County is sandy loam, sometimes to the depth of over one hundred feet then clay and gravel. Eastern New York is more liable to have these troubles from interior disturbances than we are here. Go to the library, and in the August number of the Arena for 1890, you will find J. Rhodes Buchanan's prophecy for Eastern coast of the U. S. A. See how some of his foretelling has occurred, and if you want to be sure you are in as safe a place as there is on earth, pack up and move out here. It was fire and lack of water that caused the greatest destruction and suffering in this last calamity.

I am charmed with the climate here. No day since I came here (January 15th) has been so stormy I could not go out and be comfortable. I have had no colds since I came. A cric in my neck contracted in the drafty part of the auditorium last summer disappeared before I had been here a month—I am in the open days and sleep in a tent nights and that's what we all need—more out in the fresh air and less house.

Mrs. Myra Paine, whom all will remember as a former resident of Lily Dale, has a cottage on the ranch here and my tent is about twenty feet away from her house. The people owning the ranch are Spiritualists from way back. That they are kind and hospitable goes without saying. Mrs. Howard told when I asked the privilege of pitching my tent on the ranch, that it had been the dream of Mr. Howard's life to have the ranch dotted over with the tents of his friends. If any of you doubt the statement just come and had out for yourself.

Mr. Tousey, first editor of the Cassadagan—a few numbers of the little paper are in the archives of the library—has a ranch near here. Mr. W. Northrop and his daughter Nellie have a pretty home in Los Angeles. Mr. Northrup met me when I arrived at Los Angeles and took me to his home where I was cared for till rested from my long trip, and I could look around and find a place to store myself and my belongings.

Mrs. Lillie speaks at Los Angeles

every Sunday. The Lillies live a hundred miles up the coast. I expect soon to have the pleasure of visiting at their home.

Mrs. Anna Kimball Chainey and her grand daughter, Miss Eloise Hequembourg are living in Pasadena. Mrs. Bixler and daughter and the Van Buskirs are also in Los Angeles.

Los Angeles seems to be a head center for all the different phases of beliefs. The New Thought which is the old brought up to date, abounds. The Theosophists have a following also the Temple. The Socialists Society numbering into the thousands, are under the leadership of B. F. Mills—once a great revivalist—who fell from grace into Socialism, and is a power there. Thousands go to hear him, and even standing room is sometimes lacking. Hindoo Philosophy, as taught in India, has a voice here—Materialism a club. It is the freehold of mediums, palmists, astrologers and all kinds—the city is wide open to all.

I shall not be with you bodily at Lily Dale, this season. The journey is too long and expensive and I need to stay here during another winter. I shall often think of you all there and of the Library which is so near and dear to me. There is a Northern Cassadaga and a Southern Cassadaga—and there are enough on the other side of life of those who once shared our yearly meetings to start a Summerland Cassadaga on the Evergreen Mountain of Life—and space is being annihilated and time goes with it, so there is no distance and there is no eternal now and we are all one

and together. God grant us peace and let loving kindness abound.

EMILY W. TILLINGHAST.
Hynes, Calif.

"God Give us Men."

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
For while the rabble, with their dumb, worn creeds,
Their large professions and their little deeds,
Mingle in selfish life—lo! Freedom weeps.
Wrong rules the land, and waiting Justice sleeps.
—J. G. Holland.

"Others shall sing the song.
Others shall right the wrong;
Finish what I begin,
And all I fail of—win!
What matter I or they,
Mine or another's day.
So the right word be said
And life the sweeter made?"

Think of the lovely, the pure and the good,
For by wisdom divine we are taught,
There never can be a pure stream of life
From the impure mountain of thot.

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

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TESTIMONIAL.

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

OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

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

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage. I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

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SCIENTIFIC MURDER OF DISSOCIATED PERSONALITIES.

(Continued from Page 1.)

atone for their carelessness. * *
* Do you think B1 will be a spirit?"

To me that little extract embodies one of the most important truths in this book, dedicated as it is to science. It is light thru a crack, where almost anybody but a cold blooded scientist would have flung the door wide, and insisted on sharing Sally's knowledge of the world of spirits.

Sally knew what spirits thot and felt, therefore was a spirit herself, one and indivisible. Apparently she could not answer her own question as to the future of B1, and it remains unanswered by the doctor because it did not permit of laboratory experiment. To my mind this extract absolutely proves that Sally was no part of B1. But what of B1, and B4, and the rest of this interesting family oneness. Were they spirits? They exhibit thruout the book just as much and distinct personality as the reader or writer, except that there were gaps in their memories. The reader and writer must each answer this question for himself.

The doctor tells us, almost in the last page of his work, that after Sally's disturbing influence had been destroyed—when poor Sally had been "squashed" by science—he succeeded in blending B2 and B4 into a personality that had a full orb'd womanhood of its own, combining apparently all the fragments—except Sally—and the memories and experiences of the entire family. He had at last a true Miss Beauchamp. But it was not the one who was his patient, or any of his hypnotic creations individually. It was a new creation out of the old materials, as distinct as the new creations in fruits and flowers by Luther Burbank. Man can apparently create man if the raw material be given him.

This late Miss Beauchamp has, I believe remained mistress of the form for some two years, tho subject to brief lapses into B1 or B4 if she gets excited or overworked. That might fairly be the last word anent the doctor and his clever and patient treatment of the poor invalid who applied to him for help. His creation is a well woman, and should bless the doctor.

There is, however a last word to be said to the believer in immortality, for he is directly concerned in this question of personality.

It seems to be a natural fact that a personality can be split and shivered into fragments. And we may infer that many among us, strangely wayward and eccentric, have sustained just such a "dissociation of personality." To what extent lesser fractures take place, perhaps to all of us, we can only guess. Some, like Rev. Hanna, may only become two persons in one body. Other, like Miss Beauchamp and Mollie Fancher, perhaps half a dozen. And some, like Miss Reynolds, may even evolve a dozen such new personalities. The life-long invalid may well be but just one of several, of whom all the rest, like the Beauchamp family, would, if brought to the surface, know nothing of pain and sickness.

It appears as if hypnotism, or else shock, is necessary to show us what is going on below the surface. And the new personality may be only "demented" and fit for an asylum, like one of the Beauchamp family. It seems it may sometimes exhibit a saint like B1, weak, suggestible, and very religious, or a strong-willed obstinate character of marked individuality like B4.

So far as recorded by these scientific explorers I do not remember an instance of change of sex in any of these dissociated personalities. This is most natural, for we cannot conceive of the most skilled surgeon splitting a woman into a man, or the reverse. And these facts of nature do not in the least militate against the other great facts called "spirit return," which is as much a natural fact as this multiple personality. But they do throw a halo of mystery about the fact of personality in spirit life.

We cannot conceive immortal men and women existing save as persons. And whether he or she can split over there, we cannot even guess, for we know absolutely nothing of the conditions of the other life.

If "shock" can dis sever some in earth life, what can be a greater shock to mental personality than the process called death. Tearing the individual out of his earth body must be a terrific shock, and may well produce effects that, if understood, would explain much of the confusion, contradictions and limitations that mark spirit return. We seem at best to get only a limited part of our friend or loved one's personality. This has been explained by much twaddle about "conditions" being unfavorable.

Spirits sometime seem to have only a limited earth experience like that of Sally. And we must remember we only know Sally as she peeps out through the organism of Miss Beauchamp, exhibiting undoubtedly a character shaped from certain portions of the mortal brain that the others could not use. Spirit Sally and Dr. Prince's Sally may be quite different persons. Sally may make a "spirit return" through some other form if she can find her way out. She will have to manifest accordingly, and probably will not appear either as clever or malignant as in this history.

If Sally should come again let us hope she may have some scientific friend in mortal life gifted with a holy curiosity to find out what she has to tell about the spirit side of life, even if what she says cannot be proved in his laboratory.

Meantime it seems as if Dr. Prince has proved the possibility of "Saint, woman (or man) and devil" in each and all of us, if properly "dissociated." The wise man and the fool may be very closely related. It is only a matter of association and dissociation for any of us. With which profound observation I bring this examination of the learned doctor's book to a close.

San Leandro, Cal.

Veni, Vidi, Vici.

Greeting to our loyal friends in the ranks of Spiritualism. We won our case in which the license inspector of the city of Denver tried to have me convicted of giving a clairvoyant reading in violation of the city ordinance, requiring mediums to pay a license fee of \$100.

After my appeal from the decision of the police court, the case was set for April 19, in the county court, but later was post-poned to May 7. Neither myself, nor my witnesses, were called to testify, as the witness for the city under cross-examination by my lawyer, H. N. Sales, admitted that she had been sent out by the city officials for the purpose of getting evidence on which to convict me. Judge Lindsey rendered his decision on this point, viz: The city cannot solicit a violation of one of its own ordinances to secure evidence against a medium. His ruling being based on the fact that the city by sending one of its employees to get a reading, became a party to the offense, and therefore, had no case against me.

To friends, coworkers, and earnest Spiritualists who have sent letters of encouragement, as well as those who sent more substantial tokens of their interest in the outcome of this case, I return my sincere thanks. Let us hope that ere long the cause of Spiritualism, and the exercise of mediumship will take their place above the reach of corrupt politicians, and graft-seeking aldermen.

ALICE GEHRING PATTERSON,
Denver, Colo.

HARMONY GROVE CAMP.

The Board of Directors of the Harmony Grove Campmeeting Association, have held their May meeting and made arrangements for the coming Camp, which will be open July 22nd to Aug. 5th inclusive.

The management are planning to have an unusually large number of workers during the season, among whom will be our State President Arthur S. Howe and his good wife, who are both excellent workers. Others will be named later on.

Harmony Grove Camp is situated 4 miles west from Escondido, San Diego Co., in a magnificent grove of stately old live oaks, surrounded by lofty hills, and the picturesque scenery makes it an ideal spot for a summer outing, with a good well of water which supplies the camp.

All are invited to come and have a good time.

T. J. Mc FERRON,
Sec.

528 Fir, San Diego Cal.

An ad in the SUNFLOWER brings good returns.

PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y.
July 13 to September 2, 1906.

JOHN T. LILLIE, Chairman.

JULY.

- 13—Mrs. A. J. Pettengill
- 14—J. Clegg Wright
- 15—Dr. Geo. B. Warner
- 16—Conference
- 17—Dr. Geo. B. Warner
- 18—Dr. S. L. Krebs
- 19—Dr. Geo. B. Warner
- 20—Dr. S. L. Krebs
- 21—NAT'L SPIRITUALIST ASS'N DAY
- Dr. Warner, Carrie E. S. Twigg
- 22—Mrs. R. S. Lillie
- 23—Conference
- 24—J. Clegg Wright
- 25—Prof. S. P. Leland, Ph. D. L. L. D
- 26—Wilson Fritch
- 27—Prof. S. P. Leland, Ph. D. L. L. D
- 28—Wilson Fritch
- 29—Rev. Frederick A. Wiggin
- 30—Conference
- 31—Rev. Frederick A. Wiggin

AUGUST.

- 1—Rev. C. L. Herald, Ph. D
- 2—Rev. Frederick A. Wiggin
- 3—Rev. Chas. Laying Herald, Ph. D
- 4—Rev. Thos. P. Byrnes
- 5—J. Clegg Wright
- 6—Conference
- 7—Miss Susie C. Clark
- 8—Mrs. Annette J. Pettengill
- 9—Miss Susie C. Clark
- 10—Mrs. Annette J. Pettengill
- 11—Miss Susie C. Clark
- 12—Mrs. Helen L. P. Russegue
- 13—Conference
- 14—Mrs. Helen L. P. Russegue
- 15—WOMAN'S DAY—Miss Marie C. Brehm
- 16—Marie C. Brehm
- 17—Mrs. Helen M. Gougar
- 18—TEMPERANCE DAY—Marie C. Brehm
- 19—PEACE DAY—Marie C. Brehm, Helen M. Gougar
- 20—Conference
- 21—Hon. Noah Webster Cooper
- 22—Oscar A. Edgerly
- 23—Hon. N. W. Cooper
- 24—Oscar A. Edgerly
- 25—Mrs. R. S. Lillie
- 26—Oscar A. Edgerly
- 27—Conference
- 28—Mrs. R. S. Lillie
- 29—Rev. Cora L. V. Richmond
- 30—N. Y. STATE SPIR. ASS'N DAY—H. W. Richardson, Carrie Twigg,
- 31—Rev. Cora L. V. Richmond

SEPTEMBER.

- 1—PIONEER DAY—Carrie E. S. Twigg, Lyman C. Howe
- 2—Rev. Cora L. V. Richmond
- SPECIAL CLASSES AT 10:30 A. M.
- July 13 to Aug. 5, J. Clegg Wright
- Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

SPECIAL EVENING ENTERTAINMENTS

- JULY
- 20-22—Frank Caldwell—2000 Miles on the Yukon. Stereopticon Views.
- 24—Wilson Fritch—Reading, Ulysses.
- 26-27—Prof. W. B. Patty—Demonstration with Radium, Liquid Air and Wireless Telegraphy
- 31—Aug. 3.—Frances Carter—Shakespearean Readings
- AUGUST
- 5—Ladies Schubert Quartette—Concert
- 7-9—A. T. Kempton—Hiawatha and Evangeline, Illst.
- 12-23—Miss Alice Ethel Bennett—Book Recitals
- 14-16—Prof. E. B. Swift—Microscope and Telescope Ent.
- 19—Ladies Schubert Quartette—Concert
- 28—The Lillies—Entertainment

TEST MEDIUMS

- Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggin, Dr. W. O. Knowles
- Forest Temple meetings daily at 9:30 a. m., and 6:30 p. m. Mrs. D. Devereaux, Leader
- German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Elise Stumpf, Leader.
- Children's Lyceum daily, except Sunday, at 9:30 a. m.
- Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.
- Band Concerts daily at 9:30 a. m., 1:30 and 7 p. m.
- Progressive Euchre every Monday evening in the Auditorium.
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