

THE SUNFLOWER

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

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Number 271

Report of Morris Pratt Institute Association.

The Morris Pratt Institute Association, Officers, Directors and Members:

It is with much diffidence and even trepidation that I undertake to make to you this, my first report of the work I have done as your secretary, and to place before you a statement of the financial affairs of the Association.

I had little thought, when I accepted the office of secretary, that I was undertaking an arduous task,—more difficult than you can realize. However I have done the best I could, and I submit my report to you, feeling that for whatever it may lack in clearness or completeness, you will have patience and fraternal consideration.

CORRESPONDENCE.

In the first place I would say that much correspondence has been done with the view of interesting as many people as possible in the school, not alone that we might receive donations from them but that students may be induced to enter the school. What we need more than anything else is a sufficient number of students, and we should work mainly along this line hereafter. In my opinion, twenty paying students would make the school self-sustaining.

ADVERTISING.

More judicious advertising should be done. A very little has been done this year. A write-up in the Wisconsin Industrial Review, and an ad. in the Clinton Camp Announcement, at a cost of \$5.00 each, have been placed, with the approval of the Executive committee. We have small ads. in two or three of the Spiritualists papers, space for which is given us by the publishers.

We need a new catalogue which should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. I would suggest that some definite plan of advertising be adopted and acted upon.

FINANCES.

The Spiritualists of the United States have been very generous with Morris Pratt Institute. During the past four years, thousands of dollars have been given by generous hands to sustain and further the good work of education that has been, and is being done here. During this time a great amount of indebtedness has been incurred, which has been a source of anxiety to the Board of Directors and all concerned. However, the financial condition of the association is much better than ever before. We are at less expense than formerly, and very substantial help has been received from various sources. Last fall at the convention in Minneapolis, the National Spiritualist Association donated one thousand dollars for the purpose of paying off the indebtedness of the school, for which we are very grateful. All of this donation except a small portion which was not paid into the treasury, was used conscientiously by your present secretary and treasurer, in paying debts as the N. S. A. desired.

Our good friends, Mr. and Mrs. Ryerson of Seattle, Wash., have put into our treasury this year, about six hundred dollars, and in addition to this, Mr. Ryerson recently gave the school a fine piano, which is a great addition to the school furnishings. Mr. and Mrs. Ryerson have subscribed a thousand dollars to be paid into our treasury sometime during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

During the past year indebted-

ness to the amount of \$1316.62 has been paid, and we still have a balance of old indebtedness outstanding of \$410.62. Of this amount \$410.09 is the balance due Tenney, Hall and Tenney, attorneys in the late litigation with the Pratt estate, and \$80.53 is still unpaid on a bill for furniture purchased in 1902.

Paying out so much on old accounts has left us a little behind on our expenses for the current year, but having done so much in one year, and with brightened prospects before us, we do not doubt that we shall soon be relieved of the last vestige of the burden of debt that has rested, and still rests, in a degree upon us.

FINANCIAL AGENTS.

Our financial agents, Moses and Mattie Hull, have sent in to your secretary during the year, \$494.81, of which sum \$326.65 is the result of their work since the first of November, 1905. They have written encouragingly of their work and the prospects of the school. Since November 1st, they have been working mainly for themselves, giving incidentally a meeting, or taking a collection for the school, and have paid their own expenses. We cannot be too grateful to them for their unselfish labors for the school.

During the first six months of the year, Mrs. Clara L. Stewart was a financial agent of the M. P. I. A., but at the end of that time she suspended her labors in that capacity, and later resigned all official connection with the school. Your present secretary was appointed by the executive committee to the office of secretary made vacant by the resignation of Mrs. Stewart, and entered upon the duties of the office November 17th, 1905.

Notwithstanding the fact that a professional book-keeper was employed just before the annual meeting last year to balance the books, and notwithstanding the further fact that our good brother Vail did a great deal of work on them,—did it conscientiously and with great painstaking,—I have been obliged to spend many hours and days searching thru the various books of record and financial character in the office, in order to be able to make a correct statement of the financial affairs of the association. This statement I herewith submit to you.

From June 8, 1905 to May 15, 1906

RECEIPTS.	
Cash on hand June 8 '05	\$196.22
Subs., donations and collections	1,607.27
Membership fees and dues	401.00
Tuition	238.00
Board of students	307.74
Rooms of students	182.72
Miscellaneous	47.00
Loans	115.00
	\$3094.95
DISBURSEMENTS.	
General expense	\$835.08
Traveling	332.54
Salaries	491.40
Hull-Ryersonson	30.46
Loan	25.00
Debts, (expense and salaries)	1316.62
On hand	193.85
	\$3094.95

In conclusion let me say that the prospects of the school are bright; the indebtedness will soon be paid off; an endowment is promised; we shall be able to secure the needed help in all departments and with the continued assistance of our spirit and earthly friends, and with good business management, good instruction, home-like surroundings and the spirit of good fellowship and helpfulness among us, Morris Pratt Institute is sure to become the power for good that Father Morris Pratt designed, and as we all wish it to be.

Respectfully submitted,

EMMA J. OWEN,
Secretary.

STRANGE VISIONS OF DEAD.

Effect of Mystic Powder From India Described by Experimenter.

A remarkable experience with a mysterious Indian powder is related by a Bradford correspondent of London, England, papers.

A while ago he received from a friend in India a package of powder, which he was assured possessed the extraordinary virtue of putting a person who used it according to the conditions named, into direct communication with the "disembodied."

Highly skeptical, yet curious, the correspondent declares that he put the matter to a practical test, and that this is what happened:

"I was sitting in a room alone. Within a few minutes the walls of the room seemed to recede or vanish, and a beautiful panoramic view presented itself, a sort of exquisite flower garden carried out on a huge scale, and with well laid out pathways stretching away as far as the eye could reach."

"No buildings or habitations were anywhere visible, but of people there were crowds; thousands, I should think. These people were of both sexes, were clothed in ordinary attire, and moved in groups along and around the paths referred to."

Some of the groups came face to face with me, and among them I recognized relatives and friends, long since passed away, recognized them as I knew them in life.

I have since repeated the experiment with equally mysterious results. Furthermore, whenever I have made one of these tests and retired to rest, I have either found myself anticipating the contents or purport of letters in transit or paying mysterious visits to the homes of acquaintances and also of strangers, and have afterwards been able to inform them of what transpired at the time of my illicit visits."

The correspondent adds that he is not given to imaginative things and that he is not a Spiritualist.

A STRAY THOUGHT.

We may speculate as to the origin and destiny of the soul; we may argue as we will over the varied schemes of salvation; we may dispute by day and by night over the nature of the cosmos; we may theorize as to the true method by which men may be redeemed here and hereafter; we may rhapsodize over some splendid poem, or eloquently uttered oration; we may exalt men above their fellows in our thought because of some real or fancied greatness; we may bow to people clothed with a little temporary power because of some official or social position; we may dream over the great things we are going to do in the future; we may search for happiness in a never-ending round of pleasures; we may view life, its duties, its joys, its sorrows, its inspirations, its success and its failures in any light we choose—at the last—sometimes even before our earth journeys are half finished—we turn, irresistibly, impulsively, mysteriously, sometimes slowly but withal surely, to the love of mother and father—to the associations of our infancy's years, to the tender memories that cluster around the "homestead on the hill," listening, with intensest longing, for the sound of mother's dear voice, of father's earnest call, for the happy laughter of brothers and sisters, of boy and girl associates, silent now on earth forever—and with bursting hearts, with weak, yet human cries, call for our own, and hearing not the response for which we yearn, raise our eyes, suffused with tears, above the scenes of earth, above all the trials, vicissitudes and victories of life—to the realm of the Eternal—to the land beyond the closed rift—to the spheres of the supernal—hoping against hope that

our aching sight will catch the gleam of an angel face—our deaf ears hear the sweet tones of the dear one's voice—our breaking hearts feel the presence of the vanished love—our souls realize the nearness of the immortal selfhood of that unseen one—and give us the consolation that only a message—a presence—an inspiration from the soul-world—can give—in fine—a word from mother, from father, from wife, from husband, from child, all dwellers in the realm of the invisible, is more to man's real self, is sweeter to his inner self, is greater solace to his better self, than all the disquisitions of philosophy, the demonstrations of material science, the abstractions of theology, the meaningless platitudes relating to untested, unexplained phenomenalism, and purblind sneers at the tender emotions of his heart that are so real to all who feel, which holy, pure uplifting consolation he finds only in the universal Spiritualism—its precious mediumship—its divine harmonies—its hallowed symphonies, that are within, around, above, below every son and daughter of the Infinite! Such a Spiritualism have the angels given unto you and me, Oh, Spiritualists of the world! Shall we cherish and protect it as a holy thing, or cast it away forever? The choice is ours! What answer shall we make to our souls?

VICTOR DANIELS.

A TRUE STORY.

As measured by years he had traveled a long way and now the border-land was almost in sight. In dreamy retrospect he saw the moving pictures of the past and heard the prattle of little voices and felt the thrill of ambitious labor and the parental pleasure of providing for the daily needs of the restless brood that came demanding care and love.

His had been a life of unremitting toil but he had labored not for great accumulation but for the nobler ends of use, to make the lives about him happy. His good right hand that earned was also extended freely in deserving charities.

He was called an irreligious man, blunt and at times even severe in speech, but his words were the flash of intense and sympathetic nature. He had his doubts as to another life.

Death seemed a wall beyond which no conscious life exists, and yet as the earthly torch burned low there came a ray of hope that somewhere, sometime he yet should meet and greet her who for so many years had shared his joys and sorrows, his labors and his love and disappeared "within the veil" and left a lonely fireside where now he sat in meditation.

He had slept! and awakening said in feeble but earnest voice to her who watched the steady ebb of life: "Has mother come yet?" "No, father, she is not here, you know she died some years ago. Were you dreaming?" "No, no," he quickly said "I saw her and talked with her and she'll come for she said she would."

"Yes, father you will meet mother without doubt. You know she has been 'over there' these many lonely years and she'll meet you and conduct you to the home she has fitted up and adorned for your coming—a house not made with hands—and there you'll find your treasures and an abiding rest."

The day was far spent and the twilight of mortal life grew deep and dense and the dews of death were gathering. He had seen the after-glow flame up and over a clearing sky and a more glorious dawn was near.

A. G. SMITH.

When we know more of self than of our neighbors the balance is in favor of spirit.

GHOST IN PHOTOGRAPH.

Spirit of Dead Fireman Butts In When His Company Stands Before Camera.

Ghosts, not one, but two or three of them, insist on hanging around the quarters of engine 3 on the Tenelitytown road.

One of the ghosts, according to the firemen, bears a striking resemblance to a driver who was killed by being thrown beneath the wheels of his engine. The latest appearance of the dead driver was the other day, when the members of the company had a group picture taken. When the plate was developed by the photographer there appeared a face at one of the windows of the men's sleeping apartments. This face bears a remarkable resemblance to the dead driver.

The firemen say that every man of the company is accounted for in the picture and that it is impossible for a stranger to have been looking out of the window while the picture was being taken. The dead driver, the men say, occupied the cot next the window from which the face peers. There is also the face of a small child peering from one of the panes of the same window.

Peace or War.

"One hundred years ago Jefferson was President. Remember the policies of peace and international fraternity to which he called the new republic. Help us in his republic to be true to his truth."—Hon. Edwin D. Mead, in an address at the 13th Peace Congress.

It is stated by a certain politician that the want of a large navy brought humiliation on this republic in the war of 1812. A far greater stigma is the act of the war—adjustment of disputes by arbitration or as Great Jefferson managed, the dispute with Great Britain—non-intercourse, instead of official slaughter. That indicates that civilized methods and not savagery are evidences of sane statesmanship.

In the war of 1812, the "small navy" of only 17 war vessels and not even a two decker was pitted against more than 2000 British war ships, 200 of which were line of battle ships of two and three decks, but the victories of the Constitution and other war ships on the ocean and the defeat of the British fleets on lake Erie and Champlain and the capture of more than 2500 British vessels by other privaters caused the commercial class of Britain to demand peace.

On land our troops withstood the assaults of the veterans of Wellington at Lundy's Lane and at New Orleans—the best soldiers of Europe.

It is creditable to Great Britain that a resolution was recently introduced in Parliament for disarmament and the great influence of this republic, if vigorously illustrated in furthering the resolution adopted by Congress several years ago for the adjustment of all disputes between nations by arbitration, there would be small need of a "big navy." If, in the contest of 1812, our navy sufficiently coped with the vast fleets of Britain—her 100 guns to this nation one,—it is childish to be howling for a "great navy" and apeing the "Armed-Camped-Europe."

It is a great humiliation for this republic to follow the example of Europe. Her 16 nations squander on militarism \$4,000,000,000 annually and more than 5,000,000 of picked, stalwart soldiers waste their lives in the barbarous work of "government by butcher knife," as Mark Twain says, and which he and all sane humanitarians deplore. A distinguished European official voices Gen. Grant's declaration that Great Britain and the United States could united preserve the peace of the world.

QUAKER.

If a man refuses to set the example he is foolish if he expects the world to have a good opinion of him.



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Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, Managing Editor.

SOME MORE ABOUT FREE ALCOHOL.

A friend takes us kindly to task for our position on free alcohol for use in the arts and manufactures, claiming that it will conduce to intemperance. We think we made the position plain in last week's paper, that it was a part of the plan to mix either wood alcohol, or some other "denaturing" substance with it that would make it undrinkable, thus doing away with the only legitimate objection to the plan, and the reason that the bill did not pass and be acted upon in the days of the "Wilson Bill" was because such was not taken into consideration and the method provided.

We do not think our friend has so much interest in the temperance side of it as he has lack of consideration of what it means to the people to have this. In Germany, for instance, alcohol, mixed with a denaturing substance is released tax free for use in the arts and manufactures. It is not so leased for medicinal purposes, and it must be mixed in the presence of a revenue officer. Wood alcohol is a rank poison. Sugar of lead, camphor gum, gasoline, and benzine have been suggested as denaturing mixtures, any of which would unfit grain alcohol for drinking or medicinal purposes.

We do not think our critic realizes to what extent alcohol is necessary in our domestic economy, or how much it is used in everything pertaining to our life. Could we make bread without the fermentation process by which alcohol is produced? Then look at the uses to which it is put in manufacturing. Methyl spirit is now used in the manufacture of Aniline colors, and nearly all kinds of dye stuffs, all kinds of hats, silk, stiff and straw, electric dynamos and many different kinds of electrical machinery; all the transparent soaps, all kinds of wood and metal furniture, picture mouldings and cabinet work, street and railroad cars, nearly all kinds of musical instruments, whips, many different kinds of toys, all kinds of rattan work lead pencils, brushes, wagons and carriages, boots and shoes, smokeless powder, all kinds of gas and electric light fixtures, a large proportion of small metal goods, incandescent light mantles, many kinds of photographic materials, celluloid, cellulose and other similar compounds, nearly all kinds of chemicals in use in the arts and manufactures use a greater or less proportion of alcohol, while fulminate of mercury, without which many things we call common, would be absolutely impossible, could not be done, and alcohol enters largely into the production of sulphuric ether, which we consider an absolute necessity under present conditions.

Alcohol can be produced of almost anything that can be raised on a farm. It is distilled from the waste from beet sugar manufacture, at a cost of between 11 and 12 cents a gallon. It is produced from corn, corn-stalks, the waste from cellulose, in fact it is almost impossible to mention a farm production that alcohol is not produced from. But with a tax aggregating

\$2.08 a gallon on it, these substances go to waste and the farmer receives little, or nothing for them. In fact, on our Western prairies enough cornstalks, straw, etc., is burned every fall to produce alcohol enough to give light and power to the people, under present conditions of manufacture, while if it might be used freely, the method of manufacture would be simplified and perfected so that the cost of production would be lowered.

An alcohol lamp, using a Wellsbach burner and mantle, is in use in Germany and France, and exhaustive tests show that power for power it gives light at a cost equal to kerosene at half the price of alcohol. For power purposes it has been mixed with one fourth gasoline, but even that is now being done away with, and with alcohol produced from his own waste materials, and a little explosive engine, the farmer can relieve himself of a vast amount of hard work as well as to get some luxuries from the surplus. Corn averages from 30 to 40 cents a bushel on the great prairies, and at that price, pure corn alcohol can be produced for 9 to 10 cents a gallon, 90% pure, which has been proven to be the best for such purposes.

A large distillery at Peoria, Ills. shows by its books that the average cost of corn for ten years was 42.36 cents per bushel, production, 4.76 proof gallons to the bushel, average cost, 10.78 cents per gallon, and we know by experience that we can produce things cheaper in large than in small quantities.

So we say again, let us do everything we can to foster manufactures, and fix things so that every farmer in the U. S. can have an explosive engine that will relieve him of his hard work. If we take the possibility of drinking into consideration, we must close up the farmer's silo, for we read of a place where the farm hands got drunk on the liquor, from a silo; which was turned into alcohol during the natural fermentation of silage.

A TALK WITH THE SPIRITUALISTS.

We want to have a heart to heart talk with the Spiritualists. Will you read it thru, then take it under serious advisement, and do your part?

Spiritualists, you must arouse to the support of your institutions unless you wish to see them go down. Your literature must have your support and interest if you care to have it published. Your papers must have your support unless you wish you to see them follow in the footsteps of the Freethought papers.

A few years ago there were a number of good Freethought papers. On account of lack of support they have one after another suspended publication until there are but two left. A short time since the Adept stated that of one hundred publications in the line of Freethought, Spiritualism, New Thought, and no thought, that were on their exchange list when they started but one of them was now in existence, the SUNFLOWER. Of course this does not mean that there are no other papers in existence now, that were then published but they did not happen to be on their exchange list.

Over thirty Spiritualist papers, some of them of great merit, have suspended publication since the SUNFLOWER was started, on account of lack of patronage. The Philosophical Journal was a good one, and had age to its credit, as did also the Carrier Dove, the Golden Gate, Spiritual Offering, and a number of others. At one time we had a list of between thirty-five and forty Spiritualist papers published in this country. Of that list the SUNFLOWER, Progressive Thinker, Light of Truth, Banner of Light, and Reason, continue—all the rest have died for want of patronage.

We are unable to secure many books, the publishers saying that the support does not warrant the publication of new books, and when the editions are exhausted, they are not republished.

Look the field over and ask yourselves why prominent speakers and mediums are not coming up to take the places of those who are dropping out of our ranks? Who has ever taken the place of Hon. L. V. Moulton? Who took the place of J. Frank Baxter? Who is there to take the places of Moses and Mattheus Hull, J. Clegg Wright, Prof. Lockwood, Dr. Peebles, A. J. Weaver and the Spragues, all of whom are past the meridian of life and in

the regular order of things can not remain active workers for many more years?

And why is this condition of affairs? On account of the lukewarmness and general apathy of the Spiritualists.

Friends, we want to get a move on ourselves. There is not one of you, who, had you the real desire, could not go out and get one new subscriber to one of the Spiritualist papers! That would double their subscription list and place them in a position to give you a better paper. There is not a community where there are a half dozen people interested in Spiritualism that could not have meetings at least once a month if they wanted to. Did you ever see a place where there were half a dozen communicants of any other denomination who could not build a church and employ a minister at a living salary? If we would do the same we would invite talent to come to us. As it is, we do not offer any inducements to men and women of education to enter our ranks. They fail to see even bread and butter for their families, and in spite of good mediumship powers and ability, as well as interest in the work, they are loath to enter other fields of labor that will give them the necessities of life.

Now do not say this is "sorehead" talk. We think the SUNFLOWER has had its share of patronage, both subscriptions and advertising, that has been going. Sickness, has handicapped us to a great extent, but outside of that we think the SUNFLOWER has been as successful as any of the papers, with possibly one exception, and we think it has given as good satisfaction as any of them.

But we see a crisis approaching in the affairs of Spiritualism. More interest must be shown and more work must be done. Will you help? Will you remember that each one of us is an integral part of this work and that each must put his shoulder to the wheel and push along the car of progress? Who will write "The Crisis" that will spur on Spiritualists as Thomas Paine's "Crisis" spurred on the American patriots who were fighting for "Life, Liberty, and the Pursuit of Happiness?" Who will volunteer for the great army that will be necessary to meet this crisis?

It must be met by earnest work, by earnest Spiritualists, and will result in an exalted Spiritualism, a higher ideal of mediumship, and an improvement in talent. If Spiritualism is worth anything to you, gird on your armor and enter the field as an active worker for its interest.

DR. WETMORE PASSED ON.

In the transition of Dr. Samuel W. Wetmore, the Freethought movement has lost one of its greatest living advocates.

The doctor was born into earth life at Ashtabula, O., in 1832. He was educated for a physician in the University of Buffalo, entering in 1858 and graduated in 1862. Upon receiving his degree he entered the army as a surgeon, and was posted at Fort Porter during the war.

After the war ended he made his home in Buffalo where he worked up an extensive practice, served as city health physician, and was for many years a demonstrator of anatomy and surgery in his Alma Mater. His son and wife, both graduated physicians, assisted him in his practice, and survive him.

Dr. Wetmore early imbibed the ideas of progressive freethought, and with both voice and pen gave his sentiments to the world. He was a personal friend of Robert G. Ingersoll's, and always spoke most favorably of his intercourse, both public and private, with the genial colonel.

A few years ago he became interested in the study of Psychic Science, which naturally led him into the field of investigative Spiritualism, and the readers of the SUNFLOWER were favored with articles from his pen, only recently he having sent to us what he said "might be his last communication while in the earth existence."

About a year ago he had a stroke of paralysis, but rallied from it and enjoyed fairly good health, but about two weeks ago he suffered a second stroke, to which, after about a week, he succumbed. His funeral service was held Thursday, May 31st, under the auspices of the Masonic Order, of which he was an honored member.

With Dr. Wetmore's passage, another of the original Freethought

movers has been removed from the sphere of action. But few of the old guard are left, and they are rapidly entering the portals to the new life. Who will take their place? Or, have they so opened the doors of freethought that such active and aggressive campaigners are no longer needed?

Our sympathies are extended to the wife and son, who are left to miss the earthly presence of one so loved one.

PHOTOGRAPH MYSTERY.

What Did It.

The astounding story of mysterious photographs, which is vouched for by a well-known London photographer, is told in the current number of M. A. P.

A certain young woman named Miss B., who lives with her mother in one of the home counties, made an appointment with the photographer in question. The sitting was duly given, the photograph taken, and after the lapse of a week the young woman received a letter saying the photographs were not a success, and asking for another sitting. She agreed, and as soon as possible went to London again and a second photograph was taken.

A short time elapsed, and as no proofs were sent, she wrote, making enquiries, only to receive a very apologetic letter saying that again the photographs were failures and asking for third sitting. For the third time Miss B., came to London. In two days she received an urgent letter from the photographer asking her to come to his studio and bring a friend with her. As a result of this letter Miss B., accompanied by her mother, paid a fourth visit to the studio, and there the photographer exhibited the amazing results of the three sittings.

The actual photographs of the girl were quite good. But in each plate there was to be seen standing beside her the figure of a man holding a dagger in his uplifted hand. The features, though faint were clearly discernible, and together with Miss B., recognized them as those of her fiancé, an officer in the Indian army. The effect of this experience was so great that she wrote to India breaking off her engagement.

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The Sunflower Publishing Co., Lily Dale, N. Y.

LILY DALE NEWS.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's League Sunday 12 m. HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Lyman C. Howe will serve the First Spiritual Church during June, with Mrs. Staley as message medium.

Harmony Circle will hold a meeting at their hall, Sunday afternoon, June 17th.

The program for the ladies entertainment, May 25th, under the management of Margaret Hendron, was very ably rendered and much appreciated by the large audience that was present.

W. J. Ziegele resides at 500 Franklin street, and his father, who is upwards of 80 years of age, has just arrived from California, where he spent the winter, and is visiting at his son's. He states that the devastation and scenes of the San Francisco disaster are beyond description—being something terrible.

Sunday, May 27th, services were conducted at the Temple by the guides of Mrs. Ripley. Excellent discourses were delivered both morning and evening, and good audiences were present. Messages were given after the evening lecture. Miss Dean and Mrs. Phelps rendered excellent music. Mrs. Ripley and her guides have served the society during May and have given very satisfactory service. At the close of the engagement, Mr. Hoyt, the president of the society, presented Mrs. Ripley with a beautiful basket of flowers as a token of appreciation and good will.

Wednesday evening, May 30th at the Temple, Mrs. Ripley and Mrs. Staley were the mediums officiating. Each did their part in the giving of spirit messages. This closed Mrs. Ripley's engagement with the society, she and her guides have worked earnestly and faithfully for the interest of the cause.

Harmony Circle held a musical and literary, Tuesday evening, May 29th, a good attendance and an enjoyable evening to all.

Liberal Thought Exchange society held a social and hop in Stirling Hall, Wednesday Eve. May 30th.

Those in charge sought to make it interesting to all, and the festivities were participated in by old and young, with activity and interest. A pleasant evening to all.

ADDITIONAL BUFFALO.

A large and enthusiastic audience greeted Harmony Circle at Keystone Hall on Sunday evening, May 27th. Our brilliant member, Mrs. Eva M. Travis, returned to us from Brooklyn, N. Y., in much better health than when she left. Her work for the cause in that section was of a high order and she was received warmly by Spiritualists and skeptics alike. Her lecture here with us showed marvelous power and grand development, very fluent and all points in the argument were taken. The subjects were taken from the audience, viz: "Why are we here?" and "What place will Spiritualism hold with the religions of the future?"

From her guide's standpoint the outlook for the cause is indeed all that we could ask for. But he showed us that we had to work for it on this plane and not wait until we reached the shining shore. Mrs. Travis was followed by Gray-light, thru Mr. Hulbert with some very remarkable messages, giving full names to strangers and proving the Continuity of Life and the personality of spirit with unquestionable proof. Mrs. Travis also gave a few messages.

We will discontinue our afternoon meetings for the present, except for Sunday, June 17th, when we will hold another Medium's Day afternoon and evening, when we again expect to have a feast of spiritual food. We hope that all readers of this item (who are not subscribers) will subscribe for the SUNFLOWER as it was never so filled with good cheer as now, to our knowledge. Sec'y.

Fully nine-tenths of the so-called tough luck in this world is due to a combination of poor judgment and laziness.

Elbert Hubbard's Creed.

Elbert Hubbard's creed is published this week by request of a reader. It is as follows:

"I believe that God is here, and that we are as near Him now as we ever shall be. I do not believe He started this world agoing and went away and left it to run itself.

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and every woman to keep this or her body beautiful through right thinking and right living.

"I believe that the love of man for woman, and the love of woman for man is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit, as man's love for God, or the most daring hazards of the human mind.

"I believe in salvation through economic, social and spiritual freedom."

"I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God and they should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah.

"I believe we are now living in Eternity as much as we ever shall.

"I believe that the best way to prepare for Future Life is to live one day at a time, and do the work you can do the best, doing it as well as you can.

"I believe there is no devil but fear.

"I believe that no one can harm you but yourself.

"I believe that we are all sons of God and it doth not yet appear what we shall be.

"I believe in freedom, social, economic, domestic, political, mental, spiritual.

"I believe is every man minding his own business.

"I believe that men are inspired today as much as they ever were.

"I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

"I believe in the purifying process of sorrow; and I believe that death is a manifestation of Life.

"I believe the universe is planned for good.

"I believe it possible, that I will make other creeds, and change this one, or add to it, from time to time as new light may come to me."

Sunday Excursions.

Beginning Sunday May 27 and each Sunday thereafter until further notice the D. A. V. & P. R. R. will sell excursion tickets to Dunkirk and return at 42 cents. Tickets will be good going on train, leaving Lily Dale at 9:55 A. M., and returning on train leaving Dunkirk at 5:00 P. M. Corresponding low rates to intermediate stations. June 4th.

LILY DALE ADVERTISEMENTS.

FOR SALE OR RENT.

Mrs. Greenaway's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENAWAY, Lily Dale, N. Y. 2691f.

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 260-1f FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

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

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

I have derived more benefit from positive, persistent affirmation of harmonious relations with my surroundings than from all other methods and practices combined.—W. J. Calville.

When vanity apologizes, intelligence takes wings.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet. Rates \$2.00 to \$2.50 per day. Special rates by the week.

F. E. EUSTAPHIEVE, Manager, Lily Dale, N. Y.

THE MAPLEWOOD.



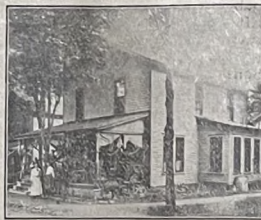
The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

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

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

YOU MAKE NO MISTAKE if you go to the Jackson Cottage FOR YOUR HEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied. Thankful for past favors, we are ready to again give everybody a cordial welcome. Send stamp for program and particulars.



The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

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

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

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

American and European Plan.

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



There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

Control your ill-feeling and it neutralizes itself into a truth, which can be substituted for the intended anger.

MISCELLANEOUS.

A SIMILITUDE.

We may stand on a height, and gaze below,
On a vale that looks like a lake of snow.
We may follow the path down the mountain side,
To the lakelet's shore, where the crystals hide
In this valley, white. We note with care,
Many tiny flakes. Some are whole and fair;
Others are imperfect, and from afar,
We can see no form of the crystal star;
But a mass it lies, unchanging, it seems,
As the rock. The sun with its piercing beams,
Will soon change this inactive mass of snow,
To a lake of water, with restless flow.
So, our lives may be held to some prized love,
And seem changeless, as the azure above;
Yet, like clouds that will come and hide the blue,
—Doubly fair, it seems, for its glinting life,—
Many times life's changes will hide from view,
The old loves, but the soul will e'er pierce them thru.
They may wander as tiny streams, and flow
To the seas of love, as changed as the snow.
In some by and by, in a state divine,
Where the soul is supreme and needs no sign,
Like thots we send to the scenes of yore,
Or aspire to states on a heavenly shore.
We will go where we list, and ne'er again,
Dread the change that comes in a cloud of pain.

LISLE E. SEXTON.

REST TO ALL MY LOVED ONES.

Beautiful toilers, the work all done,
Beautiful souls into glory gone,
Beautiful life with its crown now won,
God giveth thee rest.
Rest from all sorrow and watching
and fears,
Rest from all possible sighing and tears,
Rest thru God's endless, wonderful years,
At home with the blest.
Beautiful souls, free from all stain,
Ours the heartache, the sorrow and pain,
Thine is the glory and infinite gain,
Yea—infinite gain.
"It was so sudden," our white lips said
"How we do miss them," our beautiful dead,
None take the place of our precious ones fled;
But God knoweth best.
We know He watches the sparrow that fall,
Hears the sad cry of grieved hearts that call,
Friends, husband, parents—He loveth them all.
We know all is for the best.
Memory of Departed Years.
Strong is the power whose strange control
Impels the torrent's force,
Directs the acedie to the pole,
And bids the waves of ocean roll
In their appointed course.
So powerful are the ties that bind
The scenes of childhood to the mind;
So firmly to the heart adheres
The memory of departed years,
True, many a rosebud blooming gay
Life's opening path adorns;
Yet all who tread that path will say
That 'midst the flowers that strew the way,
Are care's corroding thorns;
Yet still the bosom will retain
Affection, e'en for hours of pain;
And we can smile, tho' bathed in tears,
At memory of departed years.
Whence is the passion in the breast,
That when the past we view,
And think on pleasure long possessed,
Those pleasure we renew?

And why do memory's pains impart
A pleasing sadness to the heart?
What potent charm to all endears
The memory of departed years?
'Tis distance our bewildered gaze
On former scenes beguiles,
And memory's charm the eye betrays,
For while enjoyment it displays,
It robs the past in smiles.
This flattering mirror proves untrue,
Conceals the sorrows from our view,
And hides the griefs, the hopes, the fears,
That darken our departed years.
Time, while our own, we oft despise
When gone its loss deplore,
Nor till the fleeting moment flies,
Do mortals learn its worth to prize
On this eventful shore.
For this our anxious look we cast,
With fond regrets on scenes long past,
For this the fluttering heart re-
verses
The memory of departed years.
The above poem is said to have been inspired by the spirit of Felicia D. Hemans, a writer who passed to spirit life early in the nineteenth century, and written automatically thru the hand of a medium.

Crystola the Beautiful, Colo.

At three o'clock on the afternoon of Sunday May 20, '06 the earnest liberty loving people who compose the inhabitants of Crystola, Colo., assembled to organize for the purpose of conducting a school for Spiritual Culture. Mr. Joseph Parr was chosen chairman and Mr. John W. Ring secretary of the meeting. After some exchange of ideas as to the best methods for organization it was decided to take Tuttle's Lyceum Guide as the foundation of the work and organize a Progressive Lyceum with the prime object of liberal and harmonious education. To supply the growing population of Crystola with an opportunity for free expression of thought and conviction, and to furnish proper and fitting food for the unfoldment of character, looking to the growth from within to make the true and helpful individual, we endeavor to supply each one with encouragement and cheer, to more perfectly unfold the latent qualities with which each is possessed.
The election of officers resulted in the election of Mr. John W. Ring, National Supt., of Lyceum work appointed by the National Spiritualist Association who is living at Crystola as conductor; Miss Sarah Ann Parr, guardian; Mr. Joseph Parr, watchman; Mr. Alex Green, treasurer; Mrs. George B. Lang, secretary; Misses Lina Grace North and Ethel Parr and Messrs Milo Lang and Merel Peterson as guards; Mrs. John Peterson, Librarian. The assembly then formed into a class for exchange of thought. The Progressive Lyceum, authorized lesson paper for the N. S. A. of which Mr. Ring is editor was distributed and read. The topic for consideration was, "Every moment has some duty."

Every day I'll try to do,
Some little helpful deeds;
Just prove that I am true,
To all of human needs.
After the reading each person present was invited to express his thought regarding the matter read and a helpful exchange of thought resulted. Mr. W. A. Wotherspoon, secretary of the Crystola Lyceum was present and read, in his pleasing manner, a poem by Miss Belle Bush entitled, "Do Not Wait."
"If you have a friend worth loving,
Love him, yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow;
Why should good words ne'er be said
Of a friend 'till he is dead?"
The "Flower Basket" was then opened and each present dropped in a fragrant blossom in the form of a gem of thought. Many helpful ideas were thus given. It was suggested that each member purchase a copy of Tuttle's Lyceum Guide for use at the sessions and because of the valuable matter therein obtained. The usual closing song of the Lyceums over the U. S. was sung and the closing verse repeated,—"I will be just, I will be true; angels help me to be all this." The first session of the Crystola Lyceum was declared a pleasant success and adjourned until the following Sunday afternoon.

Spiritual Evolution.

Spiritual evolution is gradually enfolded in its perfect beauty, embracing all life in its unfoldment and penetrating into the beyond.
It is towards this beyond, man's final destiny, that mortal eyes look for the solution of earth's problems and the recompense awarded for patient endurance here.
Many may think that to enter the spiritual world necessitates the leaving of this. Not so. To be uplifted in that is the first state of advancement. Every inspiration of good is a step still further, also that feeling of love which evokes our best sympathy for all suffering, for in those soul impulses only is there true light.

The beginning of man's power lies here directed in all walks of life. All true power produces a God-like result, for into the heart of man has the Creator placed it, there to begin its growth onward and upward.

The power of love for others is like the beauty and fragrance of a flower, giving its sweetness alike unto all.

Man sees but dimly at first the love of the Supreme being guiding him, to whom the needs of all creatures are known.

This time of growth and expansion will give to man still higher faculties for the enrichment of his spiritual nature and the many gifts with which he is endowed will spring into life in this, the natural world.

One achievement shall make way for another, and upon the higher spiritual plane where such gifts attain there perfection in the marvelous power of spirit and intellect, no defect is present to mar the beauty of the whole, for to no higher state of progression shall man attain, there where the full portion of his destiny be reached.

As it is given but in part to know what lies in the life beyond, only by discernment of the rays of light emanating from the soul of man, can true knowledge be gained, light used for his own soul growth and consequently for the uplifting of his brother.

Man is guided by his inner soul consciousness by a light which hath no ending and the universal law governing the spirit of all, ever guides him on his way.

Humanity must be brought into closer touch that nothing may be lost, for, as in nature, all portions assimilate to wake up further life, in like manner shall all soul life be perfected by the uniting of every soul attribute.

The perfect life embraces all, and the work destined for man remains unfinished until the glory of his completeness shall extend from this the natural into the spiritual world; then only will he live in the truest sense.

The soul life then opens in all its beauty, and as one form in nature shall make way for another still more perfected and beautiful, so shall it be with the spirit of man, on from one stage of progression to another shall it attain, until his highest destiny be reached.

Of humanity we would lift it to the highest good and man shall evolve into a spiritual being of perfected beauty, whose destiny shall be one of life and light evermore.

God's laws so perfectly o'er and o'er
Unfold in man's own soul,
As the petals of some lovely flower,
Show forth a beauty four-fold.

Unto man shall be given the right,
Of unfoldment, power and aye,
God guiding, leading him into the light

Of a radiant, glorified day.
ISABEL G. PATTON.

Sunday Excursions.

Beginning Sunday May 27 and each Sunday thereafter until further notice the D. A. V. & P. R. R. will sell excursion tickets to Duncraig and return at 42 cents. Tickets will be good going on train, leaving Lily Dale at 9:55 A. M., and returning on train leaving Duncraig at 5:00 P. M. Corresponding low rates to intermediate stations.

June 4.

"New day, new light, a life newborn,
New hope, new everything?
The world awakes to greet the morn;
All voices welcome sing.

"* * * Night—dark-browed,
Has left his jeweled throne;
The king of day, 'mid triumphs loud,
Returns unto his own."

BOOKS AND PAMPHLETS

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Moses and Mattie E. Hull.

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or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

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A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially due to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

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By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$5.00 per hundred.

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The Spiritual Idea of Death, Heaven and Hell, by Moses Hull. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

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or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

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A sermon by Moses Hull on some of the sins of our age makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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By Moses Hull. (Only a few left and not to be reprinted.) A compound of two pamphlets, "The Irrespressible Conflict," and "Your Answer to Your Life," with important additions making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, 10 cents.

Two in One.

A volume of nearly 600 pages, with excellent portrait of the author. There is a full spiritual, scientific and historic argument for Spiritualism. In this book find another Moses Hull ever wrote. It contains stores of argument which cannot be gainsaid. Price, post-paid, \$1.00.

All About Devils;

or, An Inquiry as to whether Modern Spiritualism and other Great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

The Hull-Jamieson Debate.

The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 10 to 20 minutes each, in English. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects.
Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds).
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Price, \$1.20 prepaid to your nearest Express Office.

Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right.

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The Sunflower Pub. Co., - - Lily Dale, N. Y.

MEDIUMISTIC EXPERIENCES.

BY EVA CASSELL.

NUMBER XI.

During all these years when my spiritual preceptors were teaching me by bringing me into contact with the mortals and earthly conditions which were to convey to me the needed lessons. I thought it very strange that no members of my own family ever manifested directly in my affairs or came to my rescue when in deep trouble. I called upon father, mother, sister, grandmother, uncle, and all those departed loved ones whom Spiritualism taught me were ever in touch with my home, as guardian angels, to give solace and comfort.

It would seem as if I called upon them in vain—as if a black wall was the objective point upon which my prayers and my pleadings rebounded, to my utter disappointment and misery. As a stricken mortal, bereft of all hope, at last cries in despair, "There is no God"—so I, many times in my dejection and agony of soul affirmed "There are no spirits—no guardian mother and ministering friends—no Spiritualism—nothing! It is a lie, a bitter fallacy—a stupendous illusion, fendish in its magnitude for deceiving and cajoling its votaries into believing that spirits know and can come to the rescue." If they could know and realize my great need of them, then why did they make no sign—why withhold from me a ray of hope? I scanned the starlit skies, I yearned in the midnight darkness—I resolutely set myself to compile an answer from the blank wall of silence. Bitterly I resurrected myself and sent a positive filament of force far out into the spirit world, avenger of the wrong of that delayed answer, I cried savagely, "Thou shalt answer—God, spirit, spirit! Make yourselves known. Speak!"

And still that awful silence—that merciless barrier interposed between me and those I had been taught to believe were my spirit comforters! and my spirit mother—how could she bear to be deaf to my cry of woe?

Did death change mortals into spirit monsters of coldness? And still no answer. Only continued wretchedness as I struggled in the earthly conditions and environments which so sorely afflicted me. Was that the answer? More trouble, more burdens, more misery? Was it the answer? To this day I can never forget the cruelty of the awful silence of my loved ones—long since passed within the vale. Perhaps they could not answer. I have often thought that Spiritualists over-rate the power of communicating with mortals—almost unlimited power is conceded to them and we are over-zealous in believing in those powers. During the past 20 years, I gained the promise of several of my friends before they died, that they would come back to me and make themselves known.

The years have passed. I have sought medium after medium, but in vain. No word has come from my friends—one was Susan King, of Onset, telling me previous to her demise, "I have studied all methods pertaining to spirit return. I know how, and I shall surely control some medium and identify myself." But she never came thru any medium, but three months after her death, I went to my Onset cottage in November. I hurried to build a fire and make myself comfortable for the coming night, as it was very cold. I brought in plenty of coal and wood, and at last I drew a chair to the window and sat down to watch the dying rays of the setting sun, thinking to myself, "all is well, I am settled for the night and am contented." I gently rocked back and forth in my chair when all at once in my inner consciousness arose the face of Susan King and at the same time a feeling of exultation passed over me—just as if she exulted in the success of her experiment in making herself known to me.

I believe this is the only way our loved ones can manifest to us, in many cases—simply by communion of soul with soul. They are unable to come in rapport with the mediums we go to for a sitting, but we do not know it; we agonize over the fact that they do not come, little knowing that had we remained

at home in our own sanctuary and waited for the time to come when we were in the right mental attitude to attract them, they would have been able to manifest directly to ourselves, where they could not to a medium.

From my own standpoint, and the fraud I have detected in materialization, I am convinced that the only way our loved ones can manifest is thru the communion of soul with soul—they speak to us mentally—to our inner consciousness and impress us with their identity. As for coming out of the cabinets bodily. I have never yet believed that, when it takes a prospective mother nine long months to create a human being, one can be made in a few minutes in a cabinet, with all the nerves, all the arteries, and the countless muscles, the heart, with the perfect circulation which would enable a human being to stand upon its feet and keep up a conversation with mortals, all this done in a few minutes time, when we know that it takes the prospective mother nearly a year to fashion a human being. But so deeply have the stereotyped phases been embedded in us, we can believe that spirits can do anything; the "power of mind over matter" is a stock phrase which emanated from Spiritualists in the very beginning and is responsible for our readiness to believe anything and everything in regard to spirits. As for materialization, it may be possible with some scientific spirits. Just as some scientific mortals today, (few at that) have attained to the X-ray, so also may a few scientific spirits be able to produce a materialized form. To say that because one mortal has solved the mystery of the X-ray, every mortal uses it, is nonsense; and to say that because one scientific spirit can materialize a figure, every member in your family and in mine, who is in spirit life, can materialize themselves in a cabinet is to talk nonsense.

My parents and family were all of more than ordinary intelligence, yet I know that they could no more materialize a corporeal body in a cabinet than they could have operated the X-ray when alive on earth. Mortals pass into the other life carrying their individual intelligence with them—they have no more or less; if they possess no scientific proclivities here on earth, they possess none on entering spirit life. Yet we are called upon to believe that every member of somebody's family has materialized to him thru the cabinet, from his father and mother to Jim, the hired man, the swine-herd, and old black Sally, the negress who attended him in infancy whom the law of correspondence would effectually regulate into oblivion because they did not possess an anatomical scientific qualities necessary to bring them into rapport with the inventive genius required.

One thing is certain—when we do pass the Great Divide and zealously scout into some cabinet with the intention of materializing to our mortal friends, we shall learn just how easy it is to concoct a corporeal body out of the elements of the sitters of a seance room.

A HEALER IN TROUBLE.

A Letter That Speaks For Itself.

I write you in the interest of the psychic healing. I am now practicing in this city and have been located here since January 1, '06, my practice had grown so that it aroused the jealousy of the medical fraternity and I am to be dragged into the courts for practicing medicine, of which I never gave or prescribed a drop; and as my work is purely psychical I do not even manipulate as do the Osteopaths. My circular will show what my patients think of my work. I will be glad to hear from you on this matter and should you decide to assist me thru your valuable paper I will greatly appreciate the same. I feel that the time is now ripe for the psychic physicians of the various schools, as well as the spiritual doctors, to join forces and fight the medical fiend which is trying so hard to force those poison upon our people.

May I look to your columns for support in fighting this case? My finances are limited but my cause is good.

E. H. MANNING.

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SERIES OF LETTERS FROM SPIRITLAND.

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The truth, as it came to the prophets of old, was imperfectly rendered owing to the mental status of the people in those days. Woman was a mere slave compared with her station on earth today, and the marriage law was then of no more importance to man than to the animal. Christianity brought light to woman, in that she was human, had rights as well as her lord and master, and from that time to the present day she has been developing both spiritually and physically till now she stands a peer among the civilized and enlightened population of the earth world.

The marriage law is superior to all others, and the one that has been most abused in earth life. It is the sum total of our existence. How many marriages are made from love alone is only known to those who inhabit the spirit realm. Ah! how many, from force of circumstances, are compelled to marry and rear families, who are in spirit as far apart as the east is from the west, and as incompatible as fire and water. Yet, in this condition, are bringing lives into the world to suffer for their wrongs, and earthly environments. But as the philosophy of Spiritualism is growing in the hearts and homes of our present generation, the more freedom is exercised in the choice of men and women in selecting for themselves a suitable companion.

The laws of affinity and consanguinity are better understood, and the progress of this movement, the slow, is sure to make love alone the governing power that will harmonize and perfect the condition of generations to come. The higher education, made practical, will redeem the people from so much mental torture, in both the earth and spirit world, as it involves a study of the moral attributes and an application of virtue in the highest sense.

Heredity and environment have much to do in forming and influencing our lives in the spirit world, as well as in the earth world. But one, by exercise of will, can control environments so as to modify hereditary influences and even undo them. When better acquainted with the workings of natural law parents will remove these barriers that now stand in the pathway of progress, which will enable their children to live close to the wisdom sphere while in earth life, and from this condition, pass out into the glories of immortality.

R. M. PAYNE.

Following a leader as we never could never follow a maxim, we do and conquer a thousand things we should otherwise never attempt. What we receive from him moral impulse—not a letter, but a spirit. —Joseph Wood.

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

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

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

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

Suggestions for the improvement of the paper are in- vited.

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GO TO CAMPMEETING

and represent the SUNFLOWER there. We want an active agent at every camp in the U. S., this summer. Write for particulars, enclosing stamp for reply.

G. W. Kates and wife will spend the summer at their country home and enjoy a needed vacation. They will assume a three months effort at Baltimore, Md., the first of September. The months of December, January and February, next, are not yet engaged. Address them at Cheyney, Pa.

We learn that the N. S. A. committee on Temple Fund, will report at the Chicago convention, and propose to organize a Temple Fund Association, to comprise every possible Spiritualist in the United States and Canada, who will cheer- fully assist in raising funds, for building, by the N. S. A. auxiliaries. The Temple Fund association will disburse all funds.

Dr. S. Clay Markley, writes from Beonville, N. Y.: I wish to ac- knowledge receipt of two SUN- FLOWERS which have been read by myself and neighbors with much pleasure, and I will enclose my subscription, with best wishes for your success. There is no spiritual society here, but a good opening for one if we had a good lecturer to set the ball rolling. As a clairvoyant, test medium and physician I have set the ball rolling, shown them that Spiritualism is a truth, and that clairvoyants are the natural born doctors. Many people have come to my office and I have de- scribed their relatives and friends. We have two good mediums, a man named Fred Mair, and a lady who will hold their own with any medium in America.

Rev. G. C. Love is working with the Spiritualists of Tacoma, Wash. He will be connected with the New Ela Camp, and after June 25th, all correspondence should be addressed to him at New Ela, Oregon.

Chesterfield Camp opens June 26th and closes September 3rd this season. Prominent speakers and mediums will be present. "You will miss it if you miss it."

Mrs. M. Cassie McFarlin can be addressed for engagements at her home, Plasview, Minn.

Corr., writes from Montpelier, Vt: We have been enjoying a series of meetings under the minis- tration of J. A. Stacey, and Mrs. Holt. They are well attended, and are interesting a great many people. We hope to continue them regularly.

Dr. T. A. Bland announces a book biographical of himself, and asks for subscriptions for the same to aid in publishing it. The doctor has had an eventful life, and it would be of interest. The price will be \$1.25, but those who order before publica- tion will be furnished it for \$1.00.

Let him have a generous response to his call, and get the book out immediately. Address him at 231 Hoyne avenue, Chicago, Ill.

J. J. Dagget writes: Greensboro, N. C., has just two Spiritualists that profess the faith, these are Dr. R. T. Hendricks and the writer. How- ever, we are extremely optimistic, and feel sure that we will have an organization here before many moons, in furtherance of this object the writer had adopted the slogan: "Every session is a business session," and I declare the same every time I visit the doctor, which, by the way, is quite frequent. This has led the

genial doctor off on a poetic tangent which is appended herewith.

With every session a business ses- sion,

We'll pave the way to higher pro- gression;

We'll lay aside all superstitious fear,

Knowing that our guides are ever near.

They are with us here at every ses- sion;

To guide us safe from all transgres- sion;

They bring to us the higher light,

That leads to mansions, oh, so bright;

Where every session is a business session,

And the watchword is Eternal Pro- gression.

SPIRITUALISM IN BRADFORD, PA.

As, I know that the readers of the SUNFLOWER are interested in the unfolding of our beautiful Reli- gion. I wish to tell them of the la- borers in the vineyard, here. These co-workers and medium's work stand out in this shining light of truth as plainly as the derricks that dot our beautiful hills.

Of the many here who have con- secrated themselves to the pure, lov- ing labor for the upbuilding of Spiritu- alism are Mr. and Mrs. Snyder. Not less than three years ago Mrs. Snyder stepped out from the Cath- olic Church. She has developed in- to a fine test medium. In her own way she is working and aiding the cause. She has opened her own home and here she gathers those who are seeking to know that "if a man dies he shall live again."

Of Mr. and Mrs. Norris's work I could say much, but space forbids me. They are fine trumpet mediums and in their seances you will find all dominations and that horror in the orthodox mind to investigate the philosophy of Spiritualism Mr. and Mrs. Norris are able to dispel and to bring to the knowledge of ministers and physicians this great truth of Spiritualism. Their work is very far reaching. I wish to now tell you of a return worker. Mr. Homes, He has voiced the truth and through his efforts many have been convinced of the truth of Spiritualism and his work is an inspiration to us to put forth more effort in the cause of Spiritualism. Those Pioneer me- diums and workers, Dr. Exter G. Woodward and wife are ever endeavor- ing to arouse the lethargy of the people to a knowledge of Spiritu- alism.

Of the workers here, our president and wife, Mr. and Mrs. J. Brown have given time and money to help us organize this society.

There are many who aid us in every way, and ever ready to open their homes and purse for the good of the cause. Space forbids men- tioning but few of them. Among the many are; Mr. and Mrs. George Peterson; Mr. and Mrs. Pomeroy Mr. Beringer; Mrs. Erwin and daughter; Mr. and Mrs. W. C. Foster; Mr. and Mrs. Buell; Mr. and Mrs. Lancey, and many others. All these workers have caused a strong undercurrent of Spiritualism, which is like a fire, smoldering under a heap of stubble and it will yet burst forth and illuminate the whole city.

Our soul-inspiring pastor, Mrs. R. W. Barton, is endeavoring to bind and cement these circles and workers together, into a growing society.

Mrs. Barton's work is proving that she is all and more than we ex- pected of her as a medium. As a test medium she has few equals if she ever had a superior in this place it is not known here. And we have been visited by some of the best. Besides her eminent gifts she is a lady of culture and refinement, and has risen above that bane which fol- lows undeveloped mediumship, jeal- ousy and envy, and seems to dwell in an atmosphere of love.

MARY W. TITUS, Sec'y.

LETTER FROM MRS. COFFMAN.

This date finds me at home again after a two-weeks' recreation, one week each in Buffalo, N. Y. and Akron, Ohio.

My return to Buffalo where the many I had learned to love while working with them on former oc- casions, was a most happy one thru their kind thought of me. The smiling faces that greeted me upon my arrival were faithful symbols of all I saw during my stay.

For the first time since I have been in the world I was free to en- joy the benefits of our philosophy as promulgated by some of our best workers. My Sunday afternoon

found me with our good brother Charles Hulbert who is doing such good work among the friends of his Harmony Circle. Mr. Hulbert has a treasure 'Uncle Ned' who so successfully aids to keep priceless the virtue from which the Circle takes its name. My Sunday even- ing I spent with the good people at the Temple where Mrs. Georgiana Ripley of Toronto was the speaker of the evening. In spite of the heavy rains that lasted all the after- noon and evening, the audience was a large one and the attention they gave their speaker expressed better than I can how valuable her dis- course was to them in her explana- tion of what constituted Spiritual Growth, while their applause after she had finished showed their appre- ciation of her talent.

Among the first to greet me upon my entering the Temple was our friend Mr. R. A. Hoyt the President of the society and who, by the way, has been re-elected for the ensuing year as their foremost representa- tive, a position he is fully capable of holding on account of his lasting interest in all things right and of benefit to our Cause. The same motive seemed to be inspiring all the members however, and this makes it almost needless to tell how successfully brother Eddy advocates the merits of the SUNFLOWER and shows such choice discrimination in his distribution of Spiritual litera- ture.

I was entertained most of the time at the home of Mr. and Mrs. George I. Allen where I was thor- oughly happy and met all of our friends. It was a pleasure I shall never forget to have been made the recipient of so much good-will even to having one of my Guides honored with a birthday festivity and to whom so many brought beautiful remembrances of her.

The pleasantest memories were my boon companions enroute to Akron, Ohio, where a like pleasure awaited me, for who could visit the home and family of Mr. and Mrs. Kepler and not feel blest?

After all, what is life without friends?

AMANDA L. COFFMAN.

WHERE SUCCESS PROVES A FAILURE.

ARTHUR F. MILTON.

The power that wealth gives is something unknown to the impecu- nious. The man reared in it possesses a feeling of freedom, characteristic to him alone. It lends him a grace not readily imitated—even in a stage play.

The man of intellect possesses a similar power—a natural sense of independence which the former does not understand—cannot understand because he believes himself knowing without intellect.

Which of the two is the superior, has ever been, and is still a declara- tion of war. But where the two are combined the war ceases—in the possessor—only that few possess it combinedly. Thus the war contin- ues throughout the masses.

The French Revolution was the direct cause of such a division. The recent Life Insurance Revolution in American was another—only that tears in place of blood was shed—figuratively, if not in effect—both by the fallen stalwarts and their vic- tims.

Wealth and intelligence are the two greatest opponents of civiliza- tion, when corruption sets in on either one of them.

Intellect is not free from corrup- tion either. Its misuse is shown in politics—by scheming for wealth, in order to add that other power to itself.

Money is a sacchariferous article that has a great attraction for hu- man bees; and the jingle of silver is to the present what the clatter of arms was to the past. All ambition is being directed for the gathering of power through wealth—to be re- spected for the contempt we can manifest towards our mortal breth- ren of small means or towards petit finances in general. It may be very natural since it has become the habit; but it seems rather unnatural for one who has enough to support him for a thousand years (were he to live that long in the same body) to wish for more.

We have just issued from the age of steel into that of electricity. But we have also added the age of steel to it. Its refined pseudonym is "graft." Even men of intellect have been stigmatized with it—men who had all they needed, combined with all else to make the most mis-

erable happy. But perhaps wealth- gathering is also a habit, that once has control of the divine ego, is as difficult to exorcise as an obsessing passion.

We may obtain light by the pro- cess of taking in, but happiness must eventually be earned by giving out. Power is a form of happiness. So is eating. But either over-done generates pain or suffering, and power, wanes comparatively—that is, personal power—that of the soul or spirit—not of the body or over other bodies.

True power is that gained over self—whether through the me- dium of wealth or intellectuality. But where it is exercised to attain power over others (except for un- selfish good) it is sacrificed in ac- cordance with success. In this re- spect success will always prove a fail- ure.

The White Flower.

The spirit led me by the hand thru gardens more beautiful than I can describe, by paths scented with the sweetness of early spring flowers and pausing before one plot, set apart from the rest, attracted my gaze to a lone blossom of exceed- ing loveliness. Its petals have not yet opened to the kiss of the sun and warmth of its caressing rays, its purity was spotless.

I was commanded to pause and rest and nurture the blossom to maturity.

Day by day with patient care I watched its growth, yet it did not burst forth and I felt its beauty would never be seen by my eyes. I saw wonderful possibilities in its de- velopment.

There came a day when the sun was hid, the flower drooped and I, in my despair, knelt in abandon- ment of grief at its side, the agony was great and the soul longed to break its bonds and fly far away. I lay prone on my face before its sweetness and prayed that life might open its mysterious meaning and disclose its secret. The gar- den faded, the flowers died, but the blossom remained cold silent—an angel raised me from my lowliness and placed a staff in my hand and spoke sweet words of cheer and courage. I looked up filled with the most divine power of self con- quest and lo! the flower had opened and in its depths I was lost.

IDA A. COOMBS.

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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:

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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.

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THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

Question—What and where is the spirit world?

Most persons think as Andrew Jackson Davis taught that the spirit world is that belt of stars, called the milky way, which lies outside the focus of the earth and the zodiacal circle. Hence the looking up into the starry firmament at night and saying "there is heaven." The milky way may be a heaven and a spirit world for spirits, but our spirit world is a part of the geography of our system in general, and earth in particular, and moves concentric with the earth and sun. It lies within rather than without the sphere of our system and earth, not as water is inside a bottle, but rather as electricity and gravitation are within nature and life. This mystic way of explaining it will be made clear when one tries to understand how Jesus dematerialized his body when, in that upper room he ate and drank and conversed with his disciples and suddenly vanished from their sight.

The material part of us belongs to that sphere of existence or that which appears outside of this, which leads us to say, "I have a body," but "I am a spirit."

Introspection is going in of spirit to conditions or planes, to states or spheres of life which are astral or ethereal at least, not grossly material, is the object of life in death, or of the law of change and progress. The scientific doctrine of the conservation of energy means that matter which is the substance of all forms of spirit, is the same always, no more and no less; and that as the ritual put it, "dust to dust, earth to earth, and ashes to ashes," is the act of the dissolution of forms, but not of the destructibility of the matter. Matter is indestructible. Hence to be born or to incarnate, spirit must use matter. Matter comes from the same root as mother and in its last analysis means that it is a matrix, in and by which spirit is moulded into a form or organism.

This chemical form is called manifestation. Now, as matter has to do with the three dimensions, length, breadth and thickness, ether being the fourth, spirit decarnate must clothe itself in an ethereal body, at death. But as ether is a form of spirit and matter, but a condition not subject to the three dimensions of matter, it cannot be perceived nor comprehended by man's five senses. Therefore, when Jesus, or any decarnate spirit wishes to demonstrate immortality of spirit in the flesh, or a survival or an immortality after death as the word means, that a spirit must enter the special and temporal sphere of matter and take on a familiar form, but it leaves or disintegrates that form when it ascends or goes into the ethereal sphere.

Where did Jesus go when he vanished? Well, we know that his body dissolved into its elemental particles, but he, the spirit, passed into the spirit world.

That spirit world is where we all go when we die. It is the world of exanimate spirits. It is not the spiritual world, for that world truly speaking is within the soul and is what we are and not the place of our bodies. It is not topographical or geographical but historical and actual.

We are all more or less in both the spirit and the spiritual world now, but that phase of it called the material or objective. When we die we enter the other phase called the immaterial or subjective. To live in the spirit world now and not know it is pitiable, but to live in the spiritual world, is tragical and compels another incarnation, whether we wish it or not. Death in that case means another birth into the earth, a lower for a higher life.

Excursions to Boston.

From May 31st to June 19th 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 16th. Full particulars from agents or write to A. J. Smith, P. A., Cleveland, O.

Report of Committee on Resolutions.

Morris Pratt Institute, Whitewater, Wis., May 15, 1906.

The committee to which was referred portions of President Hull's annual report, submit the following: Professor and Mrs. A. J. Weaver during the school year of 1905-6 have continued to give freely of their time, strength and ability to advance the welfare of the school, and as usual have received for their services nothing but their rooms and board. In September, 1905 Mrs. Weaver reluctantly complied with the solicitation of your executive committee to accept the position of matron, adding its grave responsibilities to her previous duties of purchasing agent of household and table supplies.

Be it therefore resolved: That we tender her our most hearty thanks for the tireless alertness, constant economy and rare unselfishness with which she has discharged her duties, and assure her that we greatly appreciate the substantial aid she has given to the conduct of the material interests of the school.

Professor Weaver, in addition to looking after many details of management has continued to render ideal service as teacher in one of our most important departments and as Principal of the entire work of instruction in the Institute.

Therefore be it resolved: That we extend to him a fraternal expression of our gratitude for his patient devotion to his duties and for his supreme loyalty to the development of a higher type of Spiritualism.

It was a satisfaction at the opening of the school year to find that Mrs. Alfareta Niver had abandoned her intention of withdrawing from the Faculty of the school. Her pleasant personality, enthusiasm of manner and experienced methods have made her department of Oratory and Physical Culture a benefit to every student entering it, while it has made a favorable impression upon the educational circles of Whitewater.

We acknowledge our increased indebtedness to the unflinching zeal of Moses and Mattie Hull, who during their year of work have by their united efforts collected for the school about five hundred dollars, without any expense to the institution for their journeyings. The fact that they gave their efforts to securely establish the school without receiving board or salary, ought to silence all superficial critics until they shall first have developed a corresponding spirit of emulation.

We congratulate all members and friends of the Morris Pratt Institute upon the good fortune which brought us the services of Mrs. Emma J. Owen as our secretary. Painstaking, methodical, and accurate in every detail, she has given our business records a reliability which enables us to know in a moment whence every dollar comes and how it goes. Such services as hers are invaluable to us.

We extend to our Faculty and students a wish that the vacation season shall bring them pleasant environments, renewed vitality and a safe return to September's opportunities at the Institute.

GEORGE B. WARNE,
CHRISTINE COOPER,
E. W. SPRAGUE,
Committee.

CHEER UP.

Come! Be happy! Smile! Cheer up! Stormy skies will soon clear up! Can't you see the spot of blue? Where the light is breaking thru? Hear the thunder die away! Even there where lightning plays, There are signs or clearing weather. Look! Put all the signs together, The clouds grow light and float like feathers.

So will float your clouds away, When your eyes can see a ray Of light! Cheer up, and let in the light, You'll turn all blackness into white.

Cheer up! Now's your chance to sing!

Let your hearts with joy-bells ring! You can be like day of light, Or a fierce and stormy night. You can be where you will See that all your world you fill With cheer and courage and good will.

—Helen Van Andersop.

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. Warne
- 16—Conference
- 17—Dr. Geo. B. Warne
- 18—Dr. S. L. Krebs
- 19—Dr. Geo. B. Warne
- 20—Dr. S. L. Krebs
- 21—NAT'L SPIRITUALIST ASS'N DAY
- Dr. Warne, Carrie E. S. Twing
- 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. Russeque
- 13—Conference
- 14—Mrs. Helen L. P. Russeque
- 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 Twing,
- 31—Rev. Cora L. V. Richmond

SEPTEMBER.

- 1—PIONEER DAY—Carrie E. S. Twing, 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., 4 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.
- Dance every Wednesday and Saturday evening in the Auditorium.
- Sociable every Thursday evening in the Auditorium.
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