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SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual
Church of Baltimore.

It was my intention to close the consideration of Testamentary Capacity as affecting Spiritualists, with this paper, by giving the complete list of cases on the subject so far as I have been able to gather them. But, while the doctrine laid down in the cases runs with general uniformity, there are often facts and expressions of the court so unique and interesting, that it seems to me they might be continued without tiring the reader.

In my last paper I touched on the subject of Monomania and there are a few additional cases that I wish to cite before taking up again cases on Spiritualism; and after finishing with them, I shall take up the subject of Witchcraft. The cases on that subject are not so numerous but they are entertaining and instructive.

The Century Dictionary and Cyclopedia, Vol. 5, p. 3841, thus defines monomania: "Insanity in which there is a more or less complete limitation of the perverted mental action to a particular field, as a specific delusion, or an impulse to do some particular thing. The other mental functions may show some signs of degeneration."

And it gives a further definition under the sub-head of Instinctive Monomania, as follows: "The excessive tendency to do some particular thing without intelligible motive and unrestrained by considerations of propriety, morality, or personality or personal prudence. Persons manifesting this form of mental derangement, usually have exhibited signs of more or less extensive mental degeneration."

The weight of legal authority however, holds that a "monomaniac" is one who is insane upon some one or more subjects, and apparently sane upon all others. There are cases in which the courts have not clearly defined Monomania, in which the decisions, nevertheless, were in accordance with the doctrine as set forth in my last paper.

In Rice vs. Rice, 53 Mich. 432-434, decided in 1884, the Court said: "Such testimony as was given of insanity tended to show not general insanity, but delusions on the part of Rice respecting the currency, political affairs and his own candidacy for office. The most strange and gross of them was that his services were needed by the general government in the management of its financial affairs, and that he was likely to be made Secretary of the Treasury. Rice seemed to have been a man of considerable prominence in his county, and the so-called delusions were not necessarily inconsistent with testamentary capacity, but indicated rather inordinate and ridiculous conceit than insanity. They did not at all enter into or affect the provisions of the will, which was a plain and sensible instrument, dividing the decedent's property among the members of his immediate family and containing no provision from which as they read, insanity would be inferred or suspected."

The existence of monomania in a testator, who is otherwise sane, which does not affect the disposition made by the will, will not invalidate the instrument.

Stackhouse vs. Horton, 2 McCart. 202, (N. J. Eq.) 1854. Forman's Will, 54 Barb. 274.

We now turn to a case in which the court laid down the postulate, that a person who is affected by monomania, altho sensible or prudent on subjects and occasions

other than those upon which his infirmity is commonly displayed, is not in law capable of making a will. Smith vs. Tebbitts, Lew Rep. 1, Pro. and Div. 401. Decided 1867. This is an English case.

It will, however, appear from an examination of the case, that the court did not limit itself to its own doctrine, as above set forth, but, really made its decision in accordance with the law as herein before cited. The essential facts of the case are these: Mrs. Thwaytes, the testatrix, was a monomaniac on religious subjects. She believed she was the Holy Ghost and that Dr. Smith, who had been the object of her bounty while she was living, and who, with his brother, was the residuary legatee under her will, she believed to be the Father. She told some of her neighbors that Dr. Smith was in the Trinity with her, and that she was to take part in the judgment with the Lord, Jesus Christ, in connection with Dr. Smith. Her other twisted ideas on religion and religious subjects are both touching and amusing, if we may use the latter term in connection with a human infirmity, but space will not permit printing them here. She had unfounded suspicions against her sister, who was her only heir-at-law; but she always held in high esteem the "doctor," who never refused the large sums she gave him, from time to time, "to carry on the great work," whatever that was, nor does it appear that the "doctor" ever declared his unfitness for the high character with which he was clothed by his benefactress.

Her estate was exceedingly large and in passing upon her testamentary capacity, it would naturally suggest itself to enquire into the manner in which she conducted her estate, to discover whether her religious views and delusions had affected her business instinct and ability; this, the court did in this case and said: "The capacity to manage property is always a topic well worthy of consideration in inquiries like the present." p. 428. And in that statement we find the deviation from the rule first laid down; and as a result of that consideration, the court said: "But, with such light as I have, I find clear traces of insane suspicions at one time, and insane aversions at another—a large fortune ill-husbanded; relations estranged; extravagant benefits conferred on those about her, tho strangers in blood; a secluded life, and a submission to the will of another, apparently founded on the special subject of her hallucinations, for which the external and visible relations of the parties can hardly count up." p. 436.

The doctor and his brother, who, so far as we know, had no divine attributes ascribed to him, were to receive the magnificent sum of 180,000 pounds sterling. In my judgment the court's opinion of monomania as affecting testamentary capacity, was wrong, and its decision in this case was right. I shall probably refer to this case again when I take up the matter of how the law looks upon gifts made by persons while living, to others who stand in such confidential relations with the donor as to give them great influence over him. This topic is suggested by reason of the relations between mediums and those who go to them for advice and spirit communications.

In addition to the cases on Monomania to which I have already referred in these papers, I wish to call attention to ten cases cited in the Amer. & Ency., Vol. 20, p. 843, (2 Ed.)

(To be continued.)

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DISTILLED PHILOSOPHY.

Written by Henry Morrison Tefft,
Norwich, N. Y.

Everything has a goal and when reached it diminishes, retrogrades, disintegrates, and dies. However high you throw a stone into the air, the law of gravitation will bring it to the ground. There is a limit to all progress. Virtue in time runs to vice, religion to forms, liberty to license. Back of every fiction is a reality; behind every mythical saint, prophet or Saviour, is an actual incarnation.

How marvelous is the history of an idea, custom, habit or belief. Words become lost in the darkness of the past; some are given a differentiation of meaning; others take on a wider definition; but there is a continual change, modification and enlargement going on in language the same as in customs, habits and modes of thought.

The experience of ages may be embalmed in a sentence. "Time and patience," says the proverb, "change the mulberry leaf to satin." Badges of honor and distinction in time become signs of servitude and humiliation. Things that in their beginning and origin were useful are finally kept alive as ornaments, decorations or symbols. "When cremation was the rule," says a writer, "real urns were used to hold the ashes of the dead. There are ashes no more, but the urns are there" in explanation we say they are symbols. That word symbol * * * Today a convenience, tomorrow a superfluity, the next day a symbol."

The most holy passion, sentiment and feeling may become perverted. Love exalts some, debases others; religion broadens some, narrows others; affliction softens some hearts and hardens others. In proportion as our natures become purified, spiritualized, are we susceptible to anguish, suffering and mental depression. The mental and spiritual right is bounded the same as the physical. Our vision is only partial. We see in part and prophesy in part. Deeds, as well as words, are prophetic. We are moved to act as well as to speak by unseen influences. No one can be a pioneer of truth unless he is willing to become a martyr. Someone speaking of John Brown says, "He was strangled on the border-land between liberty and slavery." He died a martyr to his convictions. The administration of the law damns more people than it saves; it creates more crime than it blots out. There are times when crime becomes a sacred duty. The highest and most exalted truths stand above reason; they cannot be caught by the intellect and imprisoned in a formula, a rule, or converted into a precedent. As soon as a thing is made plain it becomes prose.

There is no stimulant in a dead certainty. The mind loves to dwell upon the strange, the unknown, the invisible. The fortune-teller, the palmist, the astrologer, is always in demand. The past is insignificant, the future, spanned with the bow of promise, has a magic sound. There is strange fascination in mystery. But is not the future, to a large extent, a repetition of the past? Is not the spiritual world governed by law as well as the material? If the storms and winds and disturbances of nature can be predicted, if disease and health, floods and droughts, famines and years of plenty can be calculated upon, is it marvelous that an organization sufficiently, finely, delicately and spiritually adjusted, can see the present and read the future in spiritual, moral, and mental realm?

It is the ideal, not the real that most interests us. Reason is cold, colorless and passionless;—sentiment is warm, tender, and feeling. Bare facts make no picture. No matter however technically correct a painting may be unless the soul and ex-

pression of the artist are wrought into it, it is void of feeling and inspiration. The very life of the singer goes into the voice, and if that is lacking in experience, there is no richness, no melody in the song. The same is true of a great orator.

Only the man without a home could ever have within, "Home Sweet Home." Prosperity proves a curse as often as it does a blessing. Application, disappointments and griefs, purge the soul of dross and clarify the vision. Defeats are as necessary in some lives as victories. The forces of nature always balance. Against every poison stands an antidote. Good could not exist without evil, nor love without hate. If there was no assassination of public honor there would be no assassination of presidents.

"No absolutely pure woman was ever approached by vile man. No absolutely honest man was ever cheated. No lovely child was ever hated." Situations change men. Whether we like a person or not depends more upon the surroundings, circumstances, history and environment, than upon the individual himself.

Look over our lives and see what diverse objects we have worshipped. Our moods vary. There are times, and days, and places, when all nature commands reverence;—when it would be impossible for the heart to entertain sin or countenance vice. Upon another occasion the same outward scenes and conditions would fail to stir the mind to a noble thought or a holy purpose. No experience in our life is ever duplicated;—each one stands out by itself, distinct and alone. Nature never calls an encore.

Imagination is a stronger force in the world than logic. It is not argument that revolutionizes society, it is sentiment, feeling, emotion; it is not reason, it is enthusiasm; it is not history, it is prophecy. Every great religious, political or social monument in the world is born of enthusiasm. Fiction sometimes destroys facts. The truth that a fable or a legend teaches is more important than its literal veracity. It is claimed that the writings of Charles Dickens wiped out in England imprisonment for debt. Mrs. Stowe's "Uncle Tom's Cabin," sounded the death knell of slavery. The divinity of Christ is denied;—even his personality is questioned, but if both tradition and history are at fault in the matter, the ideal life that is drawn, is in itself a reality, and becomes the brightest star ever pictured in the human firmament. No hard and fast lines exist between truth and fiction, the real and the unreal. The solidity of matter, say the physicists, is a fiction. If our eyes were microscopic enough, we should look through a block of granite as through the openings of a wire fence." All things are natural, real, and abiding. Back of every phenomenon is a cause. Nature knows no such thing as accident, chance, or speculation. There is a deeper philosophy in life than any of us ever fathomed. Conscience, morals, religion, are not found in nature—they are artificial. Though they develop naturally in the mind of man, they are of human creation.

Individuals are only a part of a great machine; each working out a common destiny. When God framed the earth and covered it with beauty, He had something more in view than the physical universe. If the universe is the expression of God; if all artificial form is born in the imagination of man; if thought is a creative force; at what point are we to dispute the power and authority of the mind? The idealist, the visionary, the dreamer imagine that the time may come when speech will be obsolete and words useless. "I frequently," says a writer, "find myself wondering if we are not approaching a period when the wordless thought will be

Continued on page 8.

A QUESTION.

May I ask why many of our Spiritualists and some speakers and writers are so prone to use the masculine gender when speaking of the Infinite? Do we not all believe in the father- and motherhood of God? Why then the term (in both poetry and prose) "God, He, His and Him?"

We need not object to the name God, if that best satisfies, even if it does sound rather orthodox, but when it is applied in that personal sense, it savors the custom of pulpit shooting, so as to hit if a lion and miss if a lamb.

Not long since, a Christian clergy said to me: "The more intellectual Christians long ago discarded the belief of a personal God, and only say He for want of a better term and from force of habit." Now such progressive strides as that will soon bring to them an expression that will define the ideal Omnipotent, while our denomination will be left in the background, toying with the God, He, thinking to please the popular "advance guard."

While it is well to overcome prejudice and realize that it is childish to quarrel over manners, yet I feel that this involves a principle worthy a usage, that our children will feel the difference between the God of old, cruel theology, and the beautiful truths brought to us by our faithful spirit guides to broaden our conceptions and inspire our souls with love and wisdom. We must remember that children do not read "between the lines, nor within the words," and upon their ideas of God rests their religious structure. That "He" has planted a suggestion that is deep-rooted and far-spreading. Has fought every friend of freedom, and idolized the demoralized deceiver.

Now who will plant upon its grave, a sunny palm,

With loving heart and giant arm,

To soothe and bid us sway?

BESSIE G. OSBORN.

NOTE:—Our good friend has opened the ball that has been suggested many times. An impersonal pronoun, or one that will embody both sexes, is required. Until that is done we will personify as "he" or "she." "It" is not considered good form in many cases, and would not be permitted to apply to deity. The moon, a ship, and many things are referred to as feminine, while the sun is generally referred to as masculine. Why? Custom. A cat, no matter what its sex, is usually referred to as she, while a dog is spoken of as he. We certainly need a generic pronoun which would apply to a thing without sex, or in which it was desired to embody both principles.—EDITOR.

Marie Corelli on Princess Ena.

It should, however, be remembered that no "conversion" or arrangements for "converting" the young princess were apparently allowed to take place till her mother was quite sure that Alfonso meant business. A trip to Biarritz had to be taken before it seemed to be settled that the religious faith of England should be cast aside like an old shoe no longer fit for wearing. For, as everyone knows, there were rumors that the King had "thrown the handkerchief" to Princess Patricia of Connaught; but that young lady (again according to rumor) had declined to forsake her faith for the uncertain glories of a throne. So it may well be imagined that the princess of Battenberg suffered from natural qualms of material anxiety as to whether Alfonso's intentions were serious. The visit to Biarritz took place; and till that was over, and things were more settled, Princess Ena had not apparently quite resolved to become "converted." How, in the face of such facts, the pope can dare, as a minister of him "from whom no secrets are hid," to express himself as "satisfied with the sincerity of Princess Ena's conversion," is a marvel.—Truthseeker.



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W. H. BACH, Managing Editor.

PRINTING THE NEWS.

A party stopped us the other day and said we did not publish all the news. Of course we don't! We want to keep the SUNFLOWER running. Someone is depending on us for a living. If we published all the news there would soon be a new face among the angels, and a new harp in the heavenly band. We try to print all of the good news and leave the rest to gossip. No, we don't print all the news or try to tell the whole truth. If we did the paper would be spiced for one week—but we would not be permitted to print another. If it was issued at all it would be by our administrator, and would contain our obituary notice. A preacher once complained that the newspapers did not tell the whole truth. The local editor got back at him about like this: "No, we don't tell the whole truth. But we come as near to it as the minister does. If he told the whole truth about his congregation, alive and dead, he would not be permitted to preach another sermon, and he would have to leave town before daylight next morning."

Few people realize what it would mean if the newspapers gave all the news. It would mean financial ruin to many a business house, laying bare many skeletons that are better left locked in their closets, chemical combinations that are very dangerous, etc. We know a formula for a chemical combination that is perfectly harmless unless wet. Then it will burst into flame and roll five or ten feet for every bulk the size of a pea. A piece the size of a marble would roll from one hundred to two hundred feet on the surface of water, blazing fiercely. Would it be advisable to print that formula as news and put such a dangerous substance in the hands of everybody? An editor must learn first of all to say yes and no, and mean it, and weigh the consequences of an article. If he does not he may create a sensation, but what about the effect upon the world?

MODERN SPIRITUALISM.

What Benefit Has Been Derived From It? It has revealed Truth and given us Light where there was only Darkness.

It has given us Knowledge, where were only doubts and fears.

It has given us new conceptions of the life here and hereafter. It proves that life is immortal here and now. It has taught us there is no personal God who is angry when we make mistakes, that there is no such place as hell—that heaven or hell are conditions, which each one creates by their mode of life.

It has taught us there is no separation of kindred souls, for the old-time theories that gave only a vague uncertain hope that sometimes, somewhere, in that far away heaven, we might possibly see and know our loved ones who pass away, have given place to the proven fact, that our loved ones are not gone, but are with us day by day.

It has shown us the open portal between their life and ours, which is all one, it is spirit-land here and there. We have only to reach forth and we have their clasping hand, we softly listen and we hear their loving whispers of comfort. We it?

know they are not lost to us—but are our constant companions and counsellors.

Truly can we say we have the dawn of the new heaven and new earth.

What has brought to us this new light? The revelation of Modern Spiritualism.

Spiritualism has always been, but it was lost sight of in a way we may not know; but we do know it has been again revealed. With all this to comfort and cheer the lone hearts and brighten the path, when seemingly separated from loved ones, who shall say, it has not been a benefit to humanity?

It is said, "All things work some good, for all," and we believe that all men—the worst as well as the best, sometime will find their divine nature will triumph.

"Down in each human heart, crushed by some sadness, Feelings lie buried—that love may restore.

Touched by some loving word wakened by kindness— Chords that are broken, will vibrate once more."

Spiritualism is teaching us how to live the golden rule, not only to do as we would be done by, but to think of others as we would have them think of us. It is teaching people how to think for themselves and nothing can stop their thinking now that the truth is unchained. It is bubbling up all over the world, steadily marching on, filtering through all churches and creeds, imbuing their thoughts and hearts with incense of truth that can not be resisted.

MRS. E. R. DOWNER.

DRIFTING WITH THE TIDE.

MRS. ADDIE COOPER.

Are we drifting idly in the boat of life? Waiting and watching every act, to be sure none may run against any snag or any pit-fall, to receive a fatal blow, that will injure them? We are all thrown on the merciless waves of life, and as we bend our energies to the oars, and try to buffet the rough seas, we meet with many discouragements and have many trials. If we rely wholly on the Infinite Power, and take hold with a fine grasp, and write success on the horizon, hold that as our watch-word, and let no one turn us aside, then we will become conquerors. But when we try to row our boat against the tide and fret and worry and waste our energies and let in the doubts and fears, we are liable to get swamped. We are using these material bodies to manifest thru to learn to be at one with nature's laws to treat our bodies with great consideration. If we are doing things that are wholly against nature to destroy our bodies we are committing suicide, just as much as we would to swallow poison. Nature has clothed the Soul with bodies, and when they are enfeebled, or in any way of no use to us any more, why try to hold them any longer, why not cast them aside like a worn-out garment and step out free and untrammelled with anything so cumbersome? Why mourn for any of our friends, that precede us into the Spirit Realm? Oh, to be able to step out and clasp those by the hand, that we have missed from the fireside, to be able to continue our work, untrammelled by time or space, should be a season of rejoicing. All we can do is to use our time to accomplish all the good we can. Every indiscretion every thought that is unkind will be a mark on the physical, as old father time is a relentless master. Let us go with the tide and steer our boats into the harbor of harmony.

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PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose The Sunflower to post office censorship, will be published under the name of the author, who takes full responsibility for the utterance. We are not responsible for the views expressed, nor is it likely we will endorse one-tenth of them. Limit your communication to about 150 to 200 words.

ANOTHER VIEW OF NAPOLEON.

Your columns seem to be open to everybody, and regardless of who or what they are, judging from the space you gave Mr. O. L. Harvey in your issue of June 16th. He seems to attack everybody and anything, regardless of the weapon or reason. Possibly Napoleon, did say "The man who rules his own spirit is greater than he who takes a city." If he did he said the truth. The man who rules his spirit is certainly a great and good man. He might have quoted it from the Bible. I don't know that he found it there, and I am quite familiar with that book. Mr. Harvey next proceeds to attack Napoleon, "He was a glutton and a sensualist." What impartial historian ever wrote this of Bonaparte? Mr. Harvey must quote, or recollect from those miserable libels published in England during the Napoleonic wars, solely to bring him in ill repute, and thus take from his tremendous power over the common people of even England and weaken him with political lies. The man of the mighty and continued action of Bonaparte, the statesman and military leader, could not have been either glutton or sensualist; no thinker can believe it. "He was the greatest monster that ever scourged the earth." Mr. Harvey, where did you learn this? What historian furnished you this valuable information? Have you forgotten or are you making history to fit the occasion? You say he went down "in ignominy and defeat." Yes, he went down in defeat before the united host of civilized Europe, but still, the greatest statesman and warriors stand and gaze upon the record of the greatest of his time, and wonder how he made front against such overwhelming forces for so many long years. France was a civilized and enlightened nation, and her people were competent to judge the man. They did judge him and favorably, as is shown by what is known as the hundred days—the days intervening from the return from Elba, to the fatal battle of Waterloo. Mr. Harvey forgets that the fact of this return, the loving greeting of his people, and the tremendous army equip, trained and gotten ready for action, victories won wherever he personally was until Waterloo, establishes the character of that man and places it above the pigmies of the world. An attack upon the Emperor Napoleon, is like a bare-legged Arab, throwing mud against the eternal pyramids. But hear him again, "Another writer denounces Christianity in malignant terms, thus showing his ignorance and want of appreciation." Who this writer was I do not know. I never saw the essay, and consequently do not know wherein the writer erred, nor what language was used that was malvolent, but judging from the value of the attack on Bonaparte, I would venture to say that the writer was very near correct. Perhaps that writer attacked along the vulnerable line of vicarious atonement. In short, it does not matter how cruel, beastly, mean, contemptible, sinful, you may have been, all you have got to do is to believe that Christ died as an atonement for all sin, and through him you have eternal life, and you go shouting home to glory; and on the other hand, although your life, in its morality is absolutely blameless, yet tainted with original sin when death comes to you, hell is your portion. No more deadly doctrine can be taught than this. It makes bad men and women, it degrades humanity and prevents progress. The man who has conveniently somebody upon whom to lay his load of sin, generally gets religion at every revival, and then backslides, or falls from grace as soon as the "big meeting ends," and proceed to accumulate another load of sin to unload at the next revival. "Aint, it the truth," and don't we all know it? Particularly is this true. "If we go to church and read up-to-date works on the Bible or Christianity."

Listen. If a Spiritualist goes wrong, prostitutes our beautiful philosophy, teaches those things likely to lower the standard of goodness in man, give it to him, hot and heavy, and thus deter others. If others undertake to set up a religion, or continue one, that encourages evil, by any device, particularly vicarious atonement, then give it to them, "Lay on McDuff," and "damned be he who first cries, hold enough."

FRANCIS H. HARRIS.

A LITTLE CORRECTION.

Mr. O. L. Harvey, in issue of June 16th, predicates that "A writer in recent SUNFLOWER said that Napoleon Bonaparte said: 'The man who rules his own spirit is greater than he who takes a city,'" and then Waterloo's gentleman in a manner as to leave the inference that we defended him. We simply quoted as a text for an ethical essay what Napoleon was "credited with asserting."

Whether he was true to it or not is of no consequence; though one visual defeat counts more against a man than a hundred unseen victories over himself counts for him. His case was one in which success proved a failure—personal madness suggesting itself to a whole nation for its own defeat.—A. F. M.

Camp Chesterfield.

The first week, beginning with June 17, was cold, dark, cloudy and rainy. Many of us had to don our overcoats. Consequently, the attendance at the splendid lectures of Prof. Peck was very slim, yet appreciative and congenial. Generally, a shower would come up about lecture time. Some people are very much afraid of getting wet (I wonder if they ever take a bath.) Some campers staid in their tents or lolled in swings or settees, thus missing the instructive lessons given on new psychology and advanced scientific thought. Some Spiritualists say they have heard those ideas expounded so much that they have grown monotonous and tiresome. I wondered if they could correctly define the word "psycholog" and give a general outline of transcendental thought. Psychology is the Science of the soul. It comprises all operations of the mind "in the body or out the body"—the greatest science that can be known or studied. Psychology, imperfectly named "hypnotism" is redeeming the world and saving humanity. Psychology and Spiritualism run parallel lines and are intimately connected. They are identical and synonymous according to the lectures delivered each day at 2 p. m., by Prof. Peck.

Friday, 2 p. m., we had a "symposium;" that is a conference. Prof. Peck read an article on "Haunted Houses" and suggested that as the subject. Some of us, not knowing anything about haunted houses, could say nothing definite on the subject. One advantage of choosing a subject before hand is to give some people a chance to prepare a little speech for the occasion. Those who speak from inspiration of the moment dislike to be limited and confined. Friday night we had a dramatic entertainment in the auditorium. The Camp Glee club acquitted itself in fine style. Prof. Peck gave three recitations, which were very humorous and well delivered which brought down the house. The Soloist for the occasion was encored repeatedly. The trouble with our solo singers is we never hear or understand a single word of the song. They might as well, perhaps better sing the notes of the music. Our Solos are too, too technical, high toned and operatic for common people. It is generally an exhibition of vocal gymnastics and high tumbling. I (we) prefer congregational singing. The trouble here is we can't get enough hymn books to go around. Last year the management paid \$800. for band music but couldn't spend 80 cts. for song books.

Sunday June 24 was a glorious day, bright, clear, calm and radiant. The camp arrayed itself in most gorgeous hues. All nature was on our side. At 10:30, Prof. Peck addressed a splendid audience of scholars and thinkers on the everlasting theme of "Immortality." This he undertook to prove by the deductions of Science, reason, intuition, analogy and universal desire and hope, leaving out entirely the positive proof of physical and psychical phenomena of the seance. The very cream of Indiana Scholars, thinkers and

women of genius heard and applauded. But the crowning event of the day; perhaps of the season, occurred at 2 p. m., when the great and only Mary E. Lease occupied the platform. Beyond a doubt she is the greatest woman orator on earth or that ever lived. She was, apparently at her best, dressed in black with trailing skirt, "Divinely tall and divinely fair." She reminded me of the Grecian or Roman Models, or the stately dames of the heroic ages.

With a deeply modulated and musical voice under perfect control that filled the vast auditorium with ease, every movement, position and gesture was in perfect harmony, grace and fitness. "Mind," she declared, "is the greatest thing in the universe." "The greatest discovery of modern times of this intellectual and progressive age is that everything in the universe, from the highest to the lowest is governed by immutable law." There is no such thing as a "Miracle." A law of nature cannot be broken or abrogated. When we transgress these laws we are broken—not the law.

She emulated and eulogized Prof. Elmer Gates of Washington.

Her lecture was profound, deep and metaphysical, delivered in a grand, stately and perfect oratory. Her enunciation clear-cut and distinct. The vast audience was thrilled and electrified. All she said was in the line of the new thought, the new psychology, advanced thought and what we know of "higher Spiritualism." Every up-to-date Spiritualist these could endorse and applaud what she said. It was a great day. Long may she live!

O. L. HARVEY.

Running to Occultism.

A skeptical age; we do not believe in much of anything—unless, indeed, it bears the trademark of science. The intellectual fashion is all for materialism. For the rest there is only an easy incredulity. And yet, says Everybody's Magazine—the paradox is curious—never was the world so ghost-ridden. Never has it turned so wistfully to the occult. Never has it listened with an expectation so painful, at that closed door behind which mysterious silences stretch away—the door of the tomb. I dare say it is natural enough. Always in epochs of unbelief, when the conservative forms of faith are weakened, there is an immense growth of vague supernaturalism. It was in the cynical eighteenth century, when Voltaire had sneered religion out of fashion, that sorcerers, fortune tellers, magicians—all the Mesmers and Castiglions—ruled the world. Our new century, quite as skeptical, is equally in love with the marvelous. Only the fashion in wizards has changed. The modern magician comes from the laboratory. He speaks in the name of science, for there is a science of witchcraft—a science which has its professors and learned societies, its journals and magazines. The very ghosts that haunt the societies for psychical research have taken on a physical air; they walk no more in windy corridors, clanking spectral chains; in a practical, modern way they exhibit themselves to scientific congresses. World over, psychic phenomena are being studied by trained scientists. Dismissing theories, they give themselves to the observation of scientifically established facts. Their labors range from the study of hysteria, of hypnosis and the transmission of psychic forces, to the time-old mysteries of enchantment and apparitions.—Editorial in Advertiser and Union, Dunkirk, N. Y.

Additional Sunday Train Service.

Beginning Sunday July 1st and each Sunday thereafter until further notice the D. A. V. & P. R. R., will operate special train service from Dunkirk to Titusville and return. Train will leave Lily Dale at 8:35 A. M. Fare to Titusville and return \$1.50. Corresponding low rates between intermediate stations.

July 7-14.

Let them crumble! Let them go! Those structures which you have taken years to build—those things which you have toiled and slaved for! If you find you cannot save them—what does it matter? You have gained experience—and you can build stronger and better structures with one-tenth the labor you would without this experience have to expend on them.—Fred Bury.

LILY DALE NEWS.

One of the decided improvements that will be noticed this year is the flat-iron near the SUNFLOWER office where the Carter cottage stood. It has been moved to the upper end of South Street, and the lot has been graded, a pyramid of boulders arranged with a fountain in the center, and ferns and flowers around it. The fire apparatus has been moved from the tank house to the building formerly used as a news stand, near the Dayton & Hall store Cleveland ave. Under the supervision of A. H. Jackson, assisted by several of our citizens, it has been extended eight feet so as to take in our longest ladders, a hose incline built, racks for ladders, a new roof, etc. The lumber for this addition was furnished by Ben Luce and B. R. Frisbee, and the other material by D. B. Merritt, Alice Coates, Mrs. Addie Reynolds, Wm. Brooks, Dayton & Hall, Frank Fuller, Dr. Caird. Mrs. Reynolds also paid for the paint and Linn Nutting and Mart Champlin will put it on. Who will be next to help our most necessary institution—the fire department?

Lily Dale got bizz last Wednesday when the members of the Alumni of the Commercial Department of Dunkirk arrived in this city of light. This pleasant resort belonged to the happy crowd as soon as they stepped off the train and most of the people came down to say goodbye when the jolly crowd took the train for their home. The table, seating twenty-four, was artistically decorated with ferns and water lilies and was placed under a spreading chestnut tree. During the day Prof. C. C. Jones amazed the residents of Lily Dale by hauling in a ten pound bull head. He was assisted by W. B. Curtis. The following were some of the happy bunch: Misses Buckley, O'Connor, Zimmerman, Desmond, Pentecost, Grass, Buckley, Graft, Gunther, Miller, Bissikummer, Wolchan, Reuter, Madames Fox, Molony, Buchanan, Prof. Charley Jones, Bill Curtis, Robert Galbraith, James Frey, William Frey, Manley Miller, George Wille, James Aular. They entertained Prof. and Mrs. George Wiley, who drove over.

D. Pierce has been painting the Fuller cottage.

Mrs. Bartholomew has rented the Green cottage on Cleveland ave. for the season.

Mr. and Mrs. Wm. Brooks and baby, W. A. Whitley, and Mrs. Coleman and daughter will occupy the Waldow cottage for a month or more.

Mr. and Mrs. J. H. Binney have rented the Nichols cottage on Second street.

Mrs. J. P. Packer, son and daughter, are occupying the Bowers cottage on Second street with Mrs. Bardsley.

Mrs. Covel has bought the Storum cottage on First street.

Mr. and Mrs. George Gampp have bought the David Sherman cottage on Library street and will make their home here.

Mrs. Glenn and daughter have arrived and are occupying their cottage on North street. Mr. Glenn will spend his vacation here, arriving the latter part of July.

G. P. Jones and wife, and W. Webb and wife are spending a few days at the Webb cottage on Second street.

Alonzo Thompson, Jr. is here for the summer and is stopping at the Leolyn.

Mrs. Lizzie Winchester of Lundy's Lane, Pa., has rented the small Hyde cottage on North street.

A. C. White and Roger Smith drove over from South Dayton for the rest of Mr. White's furniture. They report everything progressing nicely in their new home.

Mrs. Walker of Cherry Chreek is visiting her aunt, Miss May Huntington.

Mrs. Weant and family of Mannington, W. Va., have arrived for the summer and are occupying the Mahan cottage on Third street.

W. R. Alger has arrived. He has been quite sick, but appears to be improving.

Thomas Grimshaw and family have arrived and are looking up a cottage for the season.

Mrs. McNeil will spend several weeks at the Waldow cottage. Wm. Steek and Miss Eleanor Frost were guests over Sunday.

Miss VanCise of Lancaster, Pa., is visiting her aunt, Mrs. Addie Reynolds.

Mrs. A. J. Duff of Baltimore is here for the season.

Our electrician, Mr. West, and wife, have arrived, and taken possession of Mrs. Reilly's cottage on Library street.

Our railroad agent, George Ramsdell has been transferred to Laona, and W. S. Salisbury has succeeded him.

Mabel Staples spent Sunday as the guest of Hazel Smith.

The Leolyn house opened for business July 1 and the Maplewood July 4. Miss Alice Coates has been engaged as housekeeper at the Maplewood.

Don't forget the Fourth of July dance at the Auditorium.

Mrs. Dr. A. Lamom held a reception and dedication at her cottage on South street Tuesday afternoon and Saturday evening. Chocolate was served and a pleasant time enjoyed.

An interesting conference was held at Library Hall Sunday last. Some very able speakers are here, and the conference will be quite lively until opening of camp when the regular meetings will begin.

Mr. and Mrs. Lee Morse have returned from a short visit to Buffalo.

FIREMAN'S BAZAAR.

At the close of the conference at Library Hall, Sunday, a meeting was called for the purpose of starting a movement to raise funds for the fire department. It was decided to hold a bazaar at the Auditorium Wednesday evening, July 11th, consisting of a dance, readings by the mediums and others, ice cream and cake sold, and articles sold. Mrs. D. W. Henderson, Mrs. May Covell and Mrs. Evie P. Bach were appointed as the committee in charge.

Dance tickets will be 25 cents each and sold to every dancer. Readings will be 10 cents, ice cream and cake at the usual price. The committee solicit donations of articles to be sold and request that they be delivered to Mrs. D. W. Henderson, by July 9th. West's orchestra will furnish music. Everybody turn out and have a good time and help the fire department.

FIRE.

Two Cottages Burned.

Monday evening, June 25th, a little after ten o'clock, the cry of fire! startled everybody, and we found the Cook cottage, on Cottage Row, a mass of flames. How it started is a mystery. They had been cleaning in the house during the day, but no fire had been built nor anything used that would start one. Two families across the park had gone to bed a few minutes before, and several others had come in from the Leolyn, who saw no signs of fire, but a smell of smoke was noticed. That the fire had been smouldering for some time was evident, for when it broke out it seemed to be all over the northwest portion of the house.

The Auditorium bell soon brought the people to the scene and our fire department was at work within a few minutes, but it was plainly to be seen that all we could hope to do was to confine the fire to the Cook cottage and to the Sage cottage, owned by Mrs. Pettengill, and all efforts were directed in that direction. Two lines of hose were immediately laid and soon after two streams of garden hose were played on the Auditorium, (which was not damaged) and later enough of the large hose owned by the Association was found to put an effective stream on the south side.

It was there that the hardest fight occurred, as there was but six feet of space between the Cook and the Brookins cottages. Although the windows were broken, the curtains burned and some little fire got inside the Brookins cottage, it was saved with a moderate outside damage and injury to the carpets and contents by water and the people running through the house.

By the time the Brookins cottage was fairly out of danger the interest had centered on the north side, where the Whitaker cottage was to be saved. It was better protected, having more space between it and the Sage cottage and two large trees

between them. Streams were directed on them and as soon as possible two streams were directed into the base of the fire, which soon cooled it down and we were out of danger.

The importance of confining the fire to these two buildings can not be estimated, for, had the Brookins cottage gone, it would have been almost an impossibility to save the White, Henderson or Campbell cottages, as they are so close together, and so large, while had the fire reached the Whitaker cottage, it is doubtful if it could have been stopped before it had reached the Skidmore cottage.

Our fire department did the very best of work. Mr. Winchester had steam up in a short time and gave us a full supply of water, the pressure only being low a few minutes, and everybody working with a will. No one can be singled out as entitled to special praise. Nearly everybody deserves it. There were many blistered hands arms and faces next day. As usual the women played a very important part, and proved themselves equal to any of the men, for while the majority of the men came empty handed, the women came with pails and soon had full pails of water where they would do the most good.

During the fire, Mrs. Jackson and Mrs. Sage made a pail of coffee and sent it down to the workers, and as soon as the fire was under control, coffee, sandwiches, doughnuts and cakes, with coffee, furnished by Frank Fuller, Dayton & Hall and Senor Green, was served at the Green cottage, all of the workers being invited to partake.

This fire has demonstrated that while we have a very good outfit, we need more hose and connections. In order to get two streams on the fire at the start we had to use a Y, which reduced the effectiveness of our hose greatly, as we could not get so powerful a stream, the capacity of the Y not being sufficient to supply two 3-4 inch streams, and we were obliged to use half-inch streams, thus reducing the amount of water thrown fully one-half. The money for what we have has been raised by the efforts of but a couple of our citizens, and now the SUNFLOWER asks that all who are interested in Lily Dale, send a donation, the larger the better, to the Lily Dale Fire Department, which is an incorporated fire department, J. H. Turner, W. H. Bach and E. L. Griswold are the board of directors. If remittances are made payable to the Lily Dale Fire Department, and forwarded to W. H. Bach, it will be applied to where it is needed by the fire company. We need about \$250 to fix us up as we should be. Will you help us?

There is a soul at the center of nature, and over the will of every man. The whole course of things goes to teach us faith. We need only obey. There is guidance for each one of us, and by lowly listening we shall hear the right word. —Emerson.

LILY DALE ADVERTISEMENTS.

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Healer.

Mrs. Dr. Caird
Clairvoyant and Automatic Writing Medium.

MRS. MAMIE HELYETT
TRANCE MEDIUM.
Will occupy cottage No. 6 Second St., for the season.

Sunflower Cottage
Rooms for rent. Suite of three, ground floor, front and back veranda, either single or double, also large front upstairs with upstairs veranda, two smaller upstairs. Two rooms upstairs, connecting, if desired. The Sunflower cottage is between the Auditorium and the gate in the most desirable location on the grounds. Address: SUNFLOWER COTTAGE, Lily Dale, N. Y.

FOR RENT.
Rooms, next to Auditorium.
Mrs. J. H. Turner, 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: 290-1/2 FRANK FULLER, Lily Dale, N. Y.

Excursions Every Sunday Lake Shore R.R. agent. Dunkirk 42 cents. Fredonia 32 cents.

The new Sunday train service inaugurated over the D. A. V. & P. affords every opportunity for Sunday excursions to points covered by such service at a very small cost; rates being extremely low and the time of trains afford very convenient service. For particulars see hand bills or inquire of local ticket agent. Dunkirk 42 cents. Fredonia 32 cents.

Go on Niagara Falls excursion over the D. A. V. & P. R. R., July 19th. Tickets at very low rates. Ask agents for particulars or see hand bills. 275-276.

The SUNFLOWER, \$1.00 per year.

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.

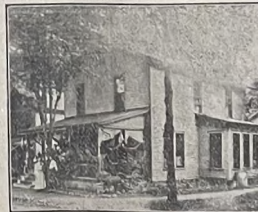
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The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. Special attention will be given to serving delicious home cooking. Table supplied with fresh fruits and vegetables by the farmers, daily. For rates, reservation of rooms, and other information, address, S. J. RICHARDSON, Prop. Box 85, Lily Dale, N. Y.

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FOR YOUR MEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied. Plates at the kitchen door, 5 cents and up, as usual. Thankful for past favors, we are ready to again give everybody a cordial welcome. Send stamp for program and particulars.



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Regular Meals at Reasonable Rates. Lunches at all Hours.
All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.
Good Meals, Cool Dining Room, Prompt Service.

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American and European Plan.
Meals and Lunches at all hours in a new, large and cool dining room.
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METAPHYSICAL.

Conducted by EVIE P. BACH.

BE SWIFT

BY E. A. LENTE.

Be swift, dear heart, in loving,
For time is brief.
And thou may'st soon along life's
highway
Keep step with grief.

Be swift, dear heart, in saying
The kindly word;
When ears are sealed, thy passion-
ate pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed.
Lest soon they whom thou holdest
dearest
Be past the need.

Be swift, dear heart, in giving
The rare sweet flower,
Nor wait to heap with blooms the
casket
In some sad hour.

Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone.

THE LEAVEN OF CHARACTER.

BY LIDA HOOD TALBOT.

"Old John Brown" once said that he would rather have cholera, small-pox and yellow fever all at once in his camp than a man without principle.

He knew he would have nothing to fear from a man who owned himself and was not for sale or barter, however assailed or tried. He knew that a man who "had gotten hold of a few fixed principles" and made up his mind to hold on to them, was the man to trust.

The man of principle is as a house built on a rock, which no heavy sea of adversity or beating wind of disaster can dislodge; his will is unimpeachable and his honor the outward temper of an inner reverence for truth that is ingrained and bred in the spirit. He can not be "pressed to the wall" of any mean or small defense, or show the "white feather" of craven fear, or weakly capitulate to any offer that tends to degrade his self-respect. Such men have the martyr stuff in them and would rather die with a pike in their hand in the cause of what they believed to be right, than to wear the ermine of power that would give them any unjust possession of another's right.

The life of a high and pure inspiration and honest purpose is filled with "the living waters of earnest deeds," and the small emoluments of human gain have no allurements for it. It is not "demented with the mania of owning things," for it is based on what is eternal and lasting. It is tempered with the law of the heart which is rooted deep in the equity of God; the law of the Golden Rule, which is and was before all the worlds and universes.

We hold many doctrines by faith; doctrines that lift us toward the divine places where truth teaches, loves and sacrifices, but if we have reached a consciousness of absolute principle; of a knowledge of what is just and right, we move, as it were, scientifically forward and upward according to the divine principle hidden in the seclusion of God.

Start a boy in life with the teaching of the high value of his word; of reverence for his promise; fidelity to his trust; respect for his veracity; sympathy for the weak and suffering; respect for authority and the certain knowledge that his liberty ends where another's begins, and the desire to render exact and valuable service, and he will acquire himself honorably in any sea of adversity. For these are fixed principles of right living, which, when united to integrity of purpose and a determined will and self-reliance, will lead to honest and noble accomplishment.

Learn to wait is a chief secret of success; but to learn how to wait is the chiefest! How to fill the hours with faith in every effort put forth, and to keep the aim fixed, is to make vital the main and final point.

There is also a secret influence in

the willingness to wait; to be patient with slow work and lagging results; tolerant of the tedious; the hot and desire taut but not strained, and tuned to the divine will.

Another element of success in forming character is the idea of being useful! This is another point of utmost value in getting in tune with the infinite. The attracting power is marvelous, for it is in accord with all that is harmonious. It generates pleasant thoughts and reciprocal feelings and makes pleasant company, and creates a genial atmosphere.

"And to get peace, if you do want it, make for yourself nests of pleasant thoughts; they are safe beyond all others," says Ruskin. To go thru life without becoming serviceable and ministering to others is to signify fail in making it pleasant or happy. It is a moral sickness which induces dryness of soul. He who gives of his plenty gives little; but he who gives of his little, gives doubt, for he gives himself with his gift. It is the sacrifice that counts. The Widow's Mite was the symbol of her soul. It was a solvent soul!

Those who go on serving themselves, living their own lives, find themselves, soon or late, old and bereft of all that makes old age beautiful or desirable. Service is the Golden Rule in action; it induces reciprocal benefits; it blesses in the giving and is blessed in the receiving. To feel that you are of use to some one, or many, keeps the heart warm and the pulses vital with the blood of bounding health. It is a great thing to learn the secret of growing old-youthful!

There are those who neither succeed nor fail, for nothing is expected of them; they neither spin nor fill the eye with beauty. Multiply nothing by nothing and nothing is the result! It is the positive act and that which attracts and awakens the vibrations of life and consequent manifestation. Vagueness is the result of befogged energies and an indeterminate will and the vice of the superficial and desultory.

We tighten the strings of an instrument in order to strike out the hidden melody and the concord of sweet sounds.

A bold readiness, the thunder-clap of the moment, is what tells for a fine success. It is the force that leads on to fortune. Success awaits him who is ready when the electric shot snaps its current into light, and quickly grasping it, puts it into act and development.

Remember this, that a promise maker is most apt to be a promise breaker. Put not your trust in such princes of weakness! A promise is usually there sort of the moral coward who has never the courage to explode No or Yes point blank at you. A brave man acts; the coward promises and runs away!

Respect for authority is another secret leaven of character, and one of the greatest powers for success. Anthony Trollope has said: "If we wish ourselves to be high, we should treat that which is over us as high principle." Disrespect is degrading to the self, no matter in what shape it presents itself. No one ever climbed very high or very permanently, who pulled anyone down to do it. We may use the opportunity they and their position offer as steps but we must pay tribute with gratitude if we are to prove ourselves worthy of advance. Gratitude is ever the legal tender of a noble soul; the confirmation of not only intelligence but a high sense of appreciation which proves the development of a soul. A pugacious determination is a fine quality, but it must be tempered with generosity and kindness, else it shows the teeth of a wolf and becomes brutal.

Epictetus has said: "Remember that in life you ought to behave as at a banquet. Suppose that something is carried round and is opposite you. Stretch out your hand and take a portion with decency. Suppose that it passes by you. Do not detain it. Suppose it has not yet come to you. Do not send your desire forward to it, but wait till it

is opposite you. Do so with respect to children, so with respect to magisterial offices, so with respect to wealth, and you will be sometime a worthy partner of the banquet of the gods."

You will be a presence at the feast of life in your own "unprecedented way."

With what elation do we recognize the deity which asserts itself in a man. Take, for instance, the genius which shines forth in the physical and moral activity of John Burns as he works for the help of his kind in the London slum. Undaunted by any cringing fear or weakened by the trucking knee in the presence of the "far descended." He dares to dine with a good and sensible king in a woolen sweater, and is warmly welcomed and as warmly bade to come again without any thought of court costume. It seems a little thing and yet in this incident is seen the royal power of character and its recognition by a king whose place of power truly represents his character in time. John Burns is "strong in the lineage" of the common people. A younger brother of Abou-Ben-Adhem. He loves his kind! He loses himself in the welfare of the mass and makes London a safer place to live in; a safer and better place for every English youth and maiden, be they high or low born. He loses himself to find himself lifted forward into higher places of power because of his true plan and purpose and the good of others! Such men conquer by what they are, rather than by what they do. They are moral geniuses! An inherent equity inspires to acts of justice and mercy just as a poet is attuned to the rhythmic swing of mighty verse. They cannot belong to themselves; they belong to the world at large. We speak of them as "ours."—New York Magazine.

Eighteenth Century Life.
These brief extracts from the letters of Elizabeth Montagu, the "queen of the bluestockings," throws a curious light on eighteenth century life in England. She was suffering from a swelled lip. Promptly the great Dr. Mead prescribed a blister to her back. She writes: "I am better than I was; but, my mouth not being yet perfectly reduced, I have got a fresh blister upon my back. Well may it bend with such a weight of calamities. I have sent for my bathing clothes and on Sunday night shall take a souze. I think it a pleasant remedy." Apparently in 1741 a lady could not take a bath even on Sunday night and in the privacy of her chamber without her "bathing clothes." Mrs. Montagu writes again: "My lip is not entirely reduced, though I have been blistered twice, once blooded, and have five times taken physick, have lived upon chicken and white meats and drank nothing but water. I have suffered great disappointment about the warm bath which I am advised to try, for the bathing tubs are so out of order that we have not yet been able to make them hold water."

Jewelers Protect Patrons.
"The general public is not aware of the carefully worked out system by which the large jewelry houses continue to protect their splendid wares long after these have been sold and passed out of their hands," said a detective, discussing daring modern burglaries. "Most large establishments dealing in precious metals and gems have a carefully organized and very efficient detective system, which makes it easy for a patron to recover stolen goods without charge and with little or no delay in the institution of the search. In the safes of these large jewel houses are minute descriptions of every piece of valuable jewelry which goes out from the establishment. Each piece is numbered too. When the gems are missed the patron telephones the shop in which the articles were purchased. At once a special detective, thoroughly acquainted with the business in hand and armed with a detailed description of the jewelry, is hurried to the scene of action. This is without expense to the client."—New York Press.

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

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

No. 1	No. 2	No. 3	No. 4
a. m. p. m.	a. m. p. m.	a. m. p. m.	a. m. p. m.
7:10	8:00	Lv. Dunkirk	Ar. 9:15
7:20	8:10	Lv. Fredonia	Ar. 9:25
7:30	8:20	Lv. Leona	Ar. 9:35
7:40	8:30	Lv. Lily Dale	Ar. 9:45
7:50	8:40	Lv. Cassadaga	Ar. 9:55
8:00	8:50	Lv. Minoa	Ar. 10:05
8:10	9:00	Lv. Sinclairville	Ar. 10:15
8:20	9:10	Lv. Gerry	Ar. 10:25
8:30	9:20	Lv. Falconer	Ar. 10:35
8:40	9:30	Lv. Jamestown	Ar. 10:45
8:50	9:40	Lv. Watertown	Ar. 10:55
9:00	9:50	Lv. Falconer Junction	Ar. 11:05
9:10	10:00	Lv. Warren	Ar. 11:15
9:20	10:10	Lv. Titusville	Ar. 11:25

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:12; Lily Dale, 9:55; arrive Dunkirk, 11:30 p. m.; Lily Dale, 5:36; Falconer, 6:14 p. m.; arrive Titusville 8:20 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the lovers of long lines.

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

Lichtstrahlen.

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

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

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

My dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment.

This is all at present except my very best love from me and also to the suffering women all over the land who receive these rich blessings which you can give. Yours Most Sincerely
Addie Johnson.

Dearest Doctors: I am feeling fine now and don't think I will take any more medicine after my month's rest.

My dear, good doctors, your medicine has done me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment.

This is all at present except my very best love from me and also to the suffering women all over the land who receive these rich blessings which you can give. Yours Most Sincerely
Addie Johnson.

Dear Friend: I must call you that, for you have been a friend indeed to me. I am sure if I had never received your help, I could not have lived much longer. I could not clean up my room, or do anything at all when I commenced taking your medicine, and now I can do most of my own work and walk anywhere I please, something I never did before. I feel like a new woman entirely, and I know that you and your hands have done it all.

I can never tell how thankful I am, and you can probably tell how glad I would be if I could give you as much praise as I have never seen a testimonial from Mississippi, and besides I want people to know what you can do for sufferers.

Wishing you and your hand a greater success, and thanking you again for what you have done for me, I remain, a faithful worker for you, and yours,
Mrs. A. D. LANCASTER, Lauderdale, Miss.

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

This book is intended by the inspiring spiritual authors to be a compendium of spiritual science, embracing the laws and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and consists of what has been received by us through inspiration and gathered by research on the subjects it treats during that time. Few questions will arise in the minds of lovers of truth that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HENSON TUTTLE, Hellen Heights, Ohio.

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IMAGINATION

AND ITS USEFULNESS IN HUMAN PROGRESS.

The following is an abstract of an address delivered by Rev. Herbert A. Jump of Brunswick, Me., before the alumni association of the Bangor Theological Seminary:

Pres. Garfield once defined history as "the unrolled scroll of prophecy." The student of history, therefore, is equipped to foretell the future; no less does he fit himself to be a moulder of that future. There is an identity of human nature along its upward progress. It is like the river whose flowing waters are of the same kind above and below the bridge. Because we in this audience are interested in human progress, less as prophets to be sure, than as helpers—because we are trying to lift the race to a higher plane, whether with the theologian you call it "salvation," or with the scientist "evolution," or with the philosopher "a rational order," or best of all, in the words of Jesus, to give life and ever live more abundantly,—we may wisely study the factors that have made past progress and from this learn the recipe for larger progress in the future.

The imagination is the supreme instrument ordained and used of the Almighty for the upbuilding of his race. It is the image-making faculty in man. A mental image does not mean necessarily the shape of something, a book, or a boat or buffalo. It may be a law—as gravitation, a conception of method—as growth, a hope—as immortality. It is a vision, a dream, a system, a discovery, a picture that never was on sea or land. Whatever it is, it is a creative power. As a man soweth, so shall he reap. Also, as a man seeth, so shall he reap. We allude to art and literature as the creators of modern civilization; the imagination is the creator that created the creators, itself the prime minister of the Creator, who is Lord of All. At every step of his ascent man has been assisted by the image-making power God gave him.

Man is first of all a body. Originally, the brute creation conquers him, later on he tames the brute creation. Because his muscles are stronger than the lion's? No, but because he has an imagination that more than makes good his muscular defects. The invention of the first tool was a dramatic moment in history. By accident some early barbarian happened to hold a tree-branch in his hand and strike his animal foe with it. His imagination captured that by accident and, as in Charles Lamb's story of roast pig, caused it to be repeated until the war club was a recognized instrument. The club is but a prolongation of the human arm, making the arm more powerful. But it is the precursor of all the vast modern world of machinery by the help of which man destroys space and time and rules the physical world, de-throning the mighty quadrupeds of old who had every advantage but imagination.

By thinking man has attained his marvelous progress. What is thinking? It is a process like that of editing the host of dispatches that arrive in a newspaper office tonight and building them into the right kind of a newspaper for tomorrow morning's breakfast table. Culture is not the power of receiving impressions from the eye, ear and hand, but of using the impressions after they are received, that is, of thinking. Thinking is the peering habit of mind, it is "wanting to see the wheels go round." But it is through the help of imagination that man has been able to accomplish so much by thought. The imagination tells you what to look for as you are peering about. No woman would go shopping unless she thought there would be some goods for her to look at, so the mind does not do real thinking except when it suspects that in this direction there is something to be found of possible truth which thinking may transform into actual ascertained truth. The discovery of the planet Neptune was a triumph of thought under guidance from the imagination. Leverrier and others calculated precisely where a planet ought to be in order to explain the perturbations in Uranus' orbit. The very night that he received the request to hunt for a new planet in a certain position, the astronomer in Berlin turned his telescope on the desired spot in the

heavens, and lo! the planet was swimming in his field of vision.

It is by the emotions that most of the world's work is done. The main difference between savage and civilized man is in his attitude toward his passions and emotions. But in all training of the emotions and through the emotions the imagination has played its huge part. Take the feeling for the beautiful expressed in art. A work of art is but the substantiation of the inner images seen by the imagination.

The artist is the man who sees more than is there. Looking upon a tree it is to him not only so many thousand feet of lumber, so many roots to hold the spring rains in the ground. It is more than these. It tells tales of winter and midsummer, of birds and camp fires, of the jubilation of growth and pathos of decay, a whole world of memory, suggestion, inspiration. The artist's tree cannot be chopped down by the woodsman. It is a tree growing in the imagination. Art has always softened humanity. We need more of it in these hurrying days when the physical so encroaches on the spiritual. How often our Kubla Khans are interrupted and destroyed by "gentlemen on business from Porlock!"

Pre-eminently in religion has imagination made contribution to human progress. From one point of view all religion is but imagination, the seeing of inner realities not vouchsafed by the outer sense organs. Emerson declared that every religion was nothing but the ejaculation of an imaginative soul. Indeed, we know we have a soul, a God, an immortality only through the use in one way or another of the image-making faculty of the mind. The church edifice with its decoration, the crucifix or eikon, the "poetry of Christian dogma," the metaphors of Scripture and doctrine, the attitude of worship—these all owe their existence in some way to the imagination. John Watson used to say, "Most of our sinning is done through lack of imagination." Most of our redeeming comes in the same way.

If all the history of human progress is bound up so intimately with the operations of this faculty, how assiduously we ought to nourish and cultivate it! Especially ought clergymen to be "creatures of the imagination." Christ spoke not arguments, he spoke parables to his audiences, painted pictures for their imaginations and felt this was the best way to preach. Alas, that modern preaching has learned so much from every other source, so little from the imagination! Feed your soul on some imagination—food every twenty-four hours, a picture or poem or story or game. Then you will be more likely as preachers and teachers to feed imagination—food, soul-building food, to those with whom you labor.

A Wonderful Grasshopper.
The number of astonishing and often absurd blunders perpetrated by translators is without limit. The first man to translate Cooper's novel "The Spy" into French made numerous errors, among which are these: When the translator came to the word "Locusts," which was the name of the Whartons' residence in the story, he turned to his dictionary and found the rendering of the word to be "Les Sauteuses" (the grasshoppers). He was a trifle puzzled later when he came to the passage in which a dragon was represented as tying his horse to one of the locusts on the lawn. He had never been in America, but, taking it for granted that the grasshoppers of that country must be of tremendous size, he solemnly informed his readers that the trooper fastened his horse by the bridle to a grasshopper which was standing near the door of the house.

The Last Prize Fight.
Prize fighting, as distinguished from the glove contests of today, has long been banned by law, though it once had aristocratic support. Fights took place to a finish in a roped ring twenty-four feet square pitched on turf in the open. The men stripped to the waist, using bar knuckles, and wrestling was allowed. The last fight for the championship of the world under these London prize ring rules was when John L. Sullivan beat Jake Kilrain in seventy-five rounds July 8, 1889, outside New Orleans, the stakes being \$10,000 a side, a side bet of \$1,000 a side and the championship belt—London Answers.

4th July Excursions—D.A.V. & P. R. R.
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Eccentric John Underwood.

John Underwood, who died at Whitehaven, England, in 1733, left some odd instructions for his sister, provided that no bell was tolled at his grave, and that relative followments were carried out. Six men only were invited and requested not to come in "black," who received 10 guineas each for their services. Service over, an arch was raised over the green painted coffin, with "Non Omnis Moriar, 1733," inscribed on white marble. The six men sang the last stanza of the Twentieth ode of the second book of Horace. The deceased, who had been coffined fully dressed, had under his head Sandow's "Horace," at his feet Bentley's "Milton," in his right hand a Greek Testament, and in his left hand a small amount in gold. The six on repairing to his house to a cold repast had to sing the thirty-first ode and drink a cheerful glass before retiring at 8 p. m. This done, directed the will, "Think no more of John Underwood."

The Sixtine Chapel, Rome.

The chapel is a beautiful place in itself by its simple and noble proportions as well as by the wonderful architectural decorations of the ceiling, conceived by Michael Angelo as a series of frames for his paintings. Beautiful beyond description, too, is the exquisite marble screen. No one can say certainly who made it. It was perhaps designed by the architect of the chapel himself, Bacolo Pontelli. There are a few such marvels of unknown hands in the world, and a sort of romance clings to them with an element of mystery that stirs the imagination in a dreamy way far more than the gilded oak tree in the arms of Sixtus IV. by which the name of Rovere is symbolized. Sixtus commanded, and the chapel was built. But who knows where Bacolo Pontelli lies? Or who shall find the grave where the hand that carved the lovely marble screen is laid at rest?

Enaid His Conscience.

"I have examined our public subscription boxes for years," said an officer of a charitable organization, "and in them I have found many queer things. The very queerest, though, was last year. On opening a box in a New York railway station I found the gold settings of a necklace, a stomacher, a pair of earrings and five rings. They were magnificent settings, worth a deal of money. I could not help wondering what the stones, which had been roughly torn out of them, were like. These jewels, of course, had been stolen. The settings were now given to charity by the thief. The stones themselves would be recut and sold. Around this gift was a note, which said:

"Sell for the sick. My conscience goes as far as this."

She Knew "Hamlet."

Every one has a point of view, as a serious minded young Englishwoman found out when she propounded to some working girls a scheme for Shakespeare readings. "Hamlet" was to be the first topic, and she dealt out to the girls some copies and awaited comments. The first came from a girl belonging to that immense army of bookfolders so familiar to all frequenters of working girls' clubs. "Oh, I know this well," she said in a superior tone. "Really?" she said the gratified teacher. "Is it your favorite play?" The girl looked at her plyingly. "Lor! I ain't read it!" she chuckled. "We stook 'em at our place. I've 'ad 'un-dreds through my 'ands. 'Amlet? Sick to death of 'im!"

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Another Story.

An aged Scotch minister, about to marry for the fourth time, was explaining his reason to an elder. "You see, I am an old man now, and I must expect to be here vorra long. When the end comes I w'd like to have some one to close my eyes." The elder nodded and said, "Awel, meensier, I have had two wives, and both of them opened mine."—London News.

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—William Ellery Channing.

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MISCELLANEOUS.

DAWN OF THE AGE OF FRATERNALISM.

BY KATE ALEXANDER.

That was a beautiful prediction which Dr. Abbott made in his baccalaureate sermon before the students of Harvard college. "We are entering the age of fraternalism," said Dr. Abbott. "There have been three conceptions of human relation—autocracy, individualism, fraternalism," says this eminent philosopher further, and this optimistic prediction may well cheer men's souls, which have become cast down in contemplation of dishonesty and lawlessness which has attacked the country.

Every age has furnished its own philosophers, whose diagnosis of its moral ills is as necessary and effective as that of the great physician who studies and understands its physical ills. Dr. Abbot has proved before that he is a keen observer of his country's woes, wants and tendencies. He has one of those great minds which does not hesitate to dedicate his pulpit to the cause of intellectual progress even though it may conflict with religious creed.

In this age of fraternalism which he foretells, Dr. Abbot predicts that all religious creeds will be united and that "a common respect for every other man's rights will exist."

It certainly takes an extreme optimist to see this beneficent condition in actual operation when within the last twenty-four hours both New York and Pittsburg have furnished the most glaring examples of man's injustice to man that have ever been recorded. In New York a man who had stolen a quarter was sentenced to six years in prison while a man pleaded guilty to selling \$100,000 worth of merchandise which did not belong to him, and appropriating the money, was given his freedom. The man who had stolen the quarter had been in prison before, and this was his defense. "I had to steal the quarter or starve. Whenever I try to get honest work the cops knock me out."

In Pittsburg the victim is but another of those modern Jean Valjeans who, when hungry and in despair, robbed a man of a diamond stud. When arraigned for the theft, he was released on bail, and disappeared. He went to New York and there fell in love with an eighteen-year-old girl who knew nothing of his past, and he knew that if she learned it everything would be at an end between them for she was a respectable young woman, the daughter of a good family.

He determined to live an upright life for her sake. He dropped all of his companions. He secured a good position and married the girl. His only fear was that she should learn of his past record. Then one evening, while he was hastening home after his work was done, the heavy hand of the law was laid upon him, and he was taken to prison. Even the officers of the law, hardened by constant contact with the world's sorrowful unfortunates, were affected by the story of the man's marriage and his effort to break away from and live down the past, but the law itself makes no discrimination between the man who is endeavoring to reform and the man who persists in his criminal career. But even after his arrest the man succeeded in keeping the story of his past from his wife. The detectives would not tell her. He explained that he had to go back to Pittsburg to fix up some legal business and that he would be back within a week. She smiled when he kissed her good-bye, and just before sentence was pronounced he received a letter from her, in which she expressed the hope that he would soon have his business affairs settled and get back home. When he read it he collapsed and this is his heartrending appeal to the judge who pronounced his sentence:

"I wouldn't care for myself. I've done time before and it isn't anything to me, but it will kill the little woman. She doesn't know what I was and I didn't want her to learn."

It was making money and making it honestly and we were getting along fine. I never had anybody to care for me before in my life. I was kicked out into the street when I was a little bit of a kid, and my education came in the street. I

never learned anything except to be a thief.

"I married her and we were getting along fine until Lally ran into me down on One Hundred and Fortieth street. It was all off then. I guess after a fellow's been a thief once there is no chance for him. He might just as well stay in his class and never try to get out of it."

He wept like a child when taken back to his cell.

"I've seen plenty of criminals in my time," said Detective McDonald, "but I never saw one like Bradley. He has been sentenced in every state in the Union, almost, but it never made a bit of difference to him. Then he falls in love with a slip of a girl and his heart breaks when he is arrested for an old crime he had almost forgotten. It's more than I can understand."

Perhaps it is out of the crucible of injustice that the redeeming virtue of justice is to be born. Out of the protest against dishonesty that the virtue of honesty is eventually to be born. Out of the strife and clash of creed that religious harmony is to be born. But how much of confusion there is! How much of inconsistency! How much of weakness! How much of misunderstanding! And through it all, and out of it all and more powerful than it all, comes the prophetic words of the sweet spirited Lyman Abbot bidding men to take courage for the time of brotherly love is at hand.

WHAT IS LIFE SUBJECT TO?

The lives of people are what they make them, to a certain extent, but not completely.

Physical conditions before and after birth, which we are subject to by the vibrations in and around our bodies, have a great deal to do with us being a success or a failure, from a spiritual as well as a physical standpoint.

True, nature gave to man a brain by which we are to judge by cultivation that which is necessary for our individual or collective success in life, on this, or even the other, the spirit side.

If we were masters of the situation and could decree that which we desired, or change life's conditions, do you think we would allow ourselves to become old and a charge on our friends.

No, we would either exterminate or command that we live on forever. All lives would live on if they could.

From a natural, plain view, it is a very necessary thing that we do not command our destiny. The whole of our population would be uncontrollable and what a fearful state of affairs would exist.

Let us look at the condition produced by excess in religion. Many people are in institutions under a guard, because there was a certain weakness of the brain and being unable to carry what seems heavy religious problems, gave way under an impossible, unreasonable idea.

The brain has a capacity, the same as a wagon, and will carry so much of different material in or under certain rules; which must be obeyed or the wagon becomes in due time, if not suddenly, a wreck.

If lives are individually controlled, why did my father step from one track to another, from in front of one train in front of another, to be hurled some fifty-feet upwards or above the locomotive? The engine asked no question before striking him, neither did a supposed God, who is considered all-wise and generous, ask him if he desired to pass out in that way or by some other route. He seemingly was lost in that at the time, thus had no control over his action so as to prevent what did then occur. He being a perfectly sound man had no desire to pass out.

Thus our lives are subject to certain laws and vibrations, produced by the action of certain and sometimes the general forces passing thru a part, and at times, the whole universe, over which we have no control. Life's forces are continually fighting one another and we are part of them. As a part of them we are also subject in their forces to pass on to the other side.

Let us as Spiritualists subject ourselves to one another's interest a little more instead of condemning one another so much.

Do less writing up the action of someone whom we may injure. We certainly do not advance the cause any. If we see certain conditions

are not right with people and we are directly interested, don't let us subject ourselves to the criticism of others by condemning them, let us tell the man himself or the society and close up a great deal of the talk about our cause, which should not be. Then we shall make our cause a worthy one, and a credit to all.

I am very pleased to see the clean sheet of the SUNFLOWER. That's right, Mr. Editor, condemn none. Let the individual work out the life before him to suit himself. We have a class of Spiritualists who would like to be an authority on perfect mediumship. No man can judge the mediumistic quality and work of another, only where material is used outside the person.

Time alone will bring home to the cause the perfect satisfaction desired by the investigator and we shall be subject to many changes before that time comes.

W. H. JONES.

The Clyde at Glasgow.

There are magnificent harbors in the old world which have been dug out of shallow sloughs and sluggish ditches. The Elbe at Hamburg is a narrow and insignificant stream compared with the great rivers of this western world. Yet for some score of miles down the Elbe from Hamburg to the sea this river's shores are lined with the sea-going craft of all the maritime nations of the world. Where Glasgow is situated, on the Clyde, that stream was once what is known in America as "a creek." Yet the Clyde has been dredged out until today the leviathans of peace and war, the great sea monsters of the transatlantic lines, the creations of the great captains of the shipbuilding industry, are built and launched there month after month, year after year. So narrow is the Clyde at Glasgow that these ships, some of them five and six hundred feet in length, cannot be launched head to the stream, as is the custom, but are launched broadside on for fear they should run their bows into the opposite bank—Argonaut.

A Bride of Morocco.

Says an observer of conditions in modern Morocco: "The wife is bought in Morocco today, and the sum paid is agreed upon between her father and the would-be husband. Sometimes a cow may be sufficient to procure a bride, at other times many cattle and several dollars are necessary for her purchase. The bride is, of course, dressed in suitable costume, but the most interesting part of her toilet to a stranger is the decoration of henna. The henna, pounded and mixed with lemon juice, is sometimes painted directly on to her face, arms, hands and legs. At other times a stencil pattern is put on her flesh and the perforated holes filled up with the henna. By the time this is completed she is tattooed with a dark design. Society women in more enlightened countries who wear lace blouses in a hot summer sun often find their arms and neck burned into a pattern which has much the same effect as the henna tattoo on the poor little Moorish maid."

JEWELS.

Sparkling diamond, jewel queen, Flashing bright in diadem, Would you if unset, unseen, Be the less a gem?

Precious soul, in humble sphere, Living but to bless, Tho you commonplace appear, Is your value less? —Wildie Thayer.

An ad in the SUNFLOWER bring good returns.

FOR SALE OR RENT.

Mrs. Greenmeyer's cottage, Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENMEYER, Lily Dale, N. Y. 269 ft.

Campbell Bros. Cottage for Rent.

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

COTTAGES AND ROOMS FOR RENT.

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

TWO COTTAGES FOR SALE

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

NICE HOME FOR SALE,

near the camp grounds, on the bank of the middle Cassadaga Lake. All lathed and plastered, nine rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south. For particulars address Lily Dale, N. Y. Box 144.

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Arrangements now made whereby you may get Incense in sweetest odors from India, the land of the Lotus and the Rose. Packed in tin foil. By mail 25c. H. J. VAN HAAZEN, 10 East 14th St., New York City.

WONDERFUL! Something everybody wants! Nothing like it! Key to Gospel of Jesus and Everlasting Gospel, 152 pages profusely illustrated; only \$1.10, postpaid. The Ray Publishing Co., Augusta, Maine.

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E. H. MANNING, Editor. 67-3* 267 ft.

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MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose expression because people do not know where to find them. Avoid this have your name and address listed in this Directory under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS. Chas Harding, 632 Dundas St., Woodstock, Ont. Mrs B W Belcher, 295 Pleasant St., Malboro, Mass. C. Walter Lyon, 741 14th, street, Oakland, Cal. Miss Ella G. Preston, 3205 Morgan St., St. Louis, Mo. Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y. Mrs. Edith McGrossman, 262 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa. Mrs. A. McHenry, Excelsior Springs, Mo. HEALERS. Dr C D King, Onset, Mass. Mrs. Frank E. Ellwanger, 1720 Wellington St., Philadelphia, Pa.

Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y. Mr. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal. Mrs. A. A. Cawforth, 353 E. 2nd, Jamestown, N. Y. Vinced Drabos, 414 Hook, Cedar Rapids, Ia.

LECTURERS. Mrs M E Williams, box 201 Richmond, S. I., N. Y. Mrs S Harris, 1657 N High St, Columbus, O. Rev Dr J B Giesler, 103 Lundyette St, Jersey City, N. J. Mattie E. Hull, Whitewater, Wis. *Highly Recommended. SPIRIT PHOTOGRAPHERS. Dr. W. M. Keeler, 1545 Roanoke, Washington, D. C. Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING. Mr. and Mrs. A. Normann, Lily Dale, N. Y. ASTROLOGERS. J. N. Larson, 23 Union St., Syracuse, Pa. N. H. Eddy, 26 Whitney Place, Buffalo, N. Y. Captain Geo. W. Walrod, box 291, Denver, Colo.

TRUMPET MEDIUMS. Mrs. S E Pemberton, 407 Hancock St., Toledo, Ill. Frank McKinley, 1209 Marston Ave., Florida, O. Cora H. Moore, 120 W. 13th St., New York City.

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LIGHT FROM EVERYWHERE



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

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper. Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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

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

Suggestions for the improvement of the paper are welcome.

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

Mrs. R. W. Barton writes: I am on a vacation at Covington, Ky. Will be here until August, then will go to Lily Dale. I will be pleased to hear from societies wishing speakers for fall and winter work. Address, Allegheny Hotel, Covington, Ky.

Francis H. Harris writes: Down here the little SUNFLOWER comes to us weekly, and as we Spiritualists exchange papers, I of course, have it. The papers come to us like voices from the beyond, like the oasis in the desert, and life would not be worth the living without them. Long may the SUNFLOWER wave, and like the plant from which it gets its name, point us to the light.

Victoria C. Moore, secretary, writes: The Central New York Camp meeting will be held at Freeville, July 22 to August 19 inclusive. A fine list of speakers and mediums will be in attendance. For programs address the secretary at Dryden, N. Y. We will publish the full program next week.

Titus Merritt writes: Our seances in New York close June 28th and we then go to Budd Lake, N. J., to the camp ground on the L. & W. Ry. Netcong station, from which bus takes passengers to the lake. Postoffice, Budd Lake, Morris, county, N. J.

D. B. Jimerson writes from Hamilton, Ont.: Mrs. R. S. Greenlee, speaker and message bearer, is still holding her audiences well, many new investigators are coming in. We do not expect to close our hall during the hot season.

Secretary writes from Brooklyn, N. Y.: Miss M. B. Hedrick of 55 Herkimer street, is drawing crowded houses, and those who wish to attend the Sunday night seances are advised to secure seats in advance as it is impossible to accommodate all who come. The seances begin promptly at 8 p. m. and chairs can be reserved either in person or by telephone—2622 J Bedford.

Spiritualists in this section of the country who desire Spiritualistic funeral services can secure them by corresponding with Mrs. Clara Watson, 543 E. Second street, Jamestown, N. Y. We think Mrs. Watson receives more calls for funeral services than any other "minister" in this section of the country, as we understand she averages a funeral a week. This speaks well for the desire for more liberal funeral services.

Dr. Hendricks sends us four new subscribers and writes as follows:

There appeared an article in the SUNFLOWER of about June 9th by J. J. Daggett of Greensboro, N. C. in which article brother Daggett quoted the number of believers in Spiritualism as two, namely, himself, and Dr. Hendricks. Now I wish to set brother Daggett right, as he forgot that woman counted for anything. He forgot that Mrs. Daggett and Mrs. Hendricks and daughter are also true and staunch believers in the cause and besides I found a very true Spiritualist a few days ago in the person of Mrs. Vaughn, whose acquaintance I am glad to have formed and who will become a good worker in time. Then I have a number on the anxious seat ready to come in at most any time. We expect to get a hall by the first or middle of September and have regular meetings thru the

winter I intend, with the cooperation of the entire membership of the Greensboro Society of Psychic Research, to make it one of the leading societies in the land. But I must not forget to mention, that the good pure brain food in the columns of the SUNFLOWER is a great aid to help satisfy the soul hunger and to enlighten the minds of men and women. Remember ever, progress is the watchword.

Buffalo Notes

N. H. EDDY, Correspondent. THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey Street and Prospect avenue, Tuesday 10:45 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's Lyceum Sunday 12 m. HARMONY Circle meets at Keystone Hall, 331 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Librarian. LIBERAL THOUGHT EXCHANGE meets at Stillring Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Sunday June 24th, at Spiritual Temple, Lyman C. Howe, served the First Spiritual society with two excellent lectures. His inspirers are ever to the front in bringing the light and truths of Spiritualism to the knowledge and understanding of humanity. He has given good satisfaction in his labors for our society during June. Mr. Howe is well known to the public as a very earnest worker in the interest of Spiritualism, both through his voice and pen, and he is not afraid to express his views and sentiments along the line of liberal thought, and is ever ready to advocate and advance those lines which will bring about best results. A large audience greeted him the last evening of his engagement with this society. Miss Dean and Mrs. Phelps rendered a most excellent duet during the evening, which was much appreciated. Mrs. Staley gave some spirit messages at the close of lecture, which were acknowledged cord.

Mr. Charles Hulbert, president of Harmony Circle society gave a mid-week lecture before the Sunflower club, of Bradford, Pa., a short time ago. His service was much appreciated by the Bradford society and a good audience was in attendance.

Mrs. Ripley, of Toronto, served our society during May, and in a very acceptable manner, and in June she served the Pittsburg society for a part of the month, and was highly appreciated for her most efficient labors there. On her way home she stopped a few days in Buffalo with friends.

Mrs. Charles Johnson, of 477 Seventh St., has been receiving a very pleasant visit from her sister and relatives, who have just returned from a four months trip to Europe. They are enroute to their home in Michigan.

TRANSITION.

Mrs. Eliza Fisher passed to spirit life from her home at Springboro, Pa., June 21. Seventy-five years she had borne the heat and burden of the day of earthly existence, and after weeks of physical suffering nature opened the door of death and she was freed from the captivity of the suffering body. "Oh, death, sweet angel of Life."

Mrs. Fisher was many years a Spiritualist, firm and abiding in her convictions. She had many times been a summer visitor at Lily Dale. Her life was honorable, good and true and useful and surviving kindred ones are comforted with the thought it is well with her.

The funeral, presided over by the writer, was very largely attended and many appreciative and commendatory words were spoken of the service, and from some who for the first time heard the truths of Spiritualism promulgated.

The body was laid to rest in Spring Cemetery. The Rebecca Lodge, of which the departed friend was a member, was present, the members placing their floral tribute of friendship and fraternity upon the casket as it was lowered to its final resting place.

And thus endeth a good life on earth.

CLARA WATSON, Jamestown, N. Y.

DR. SEE,

who was a cottage owner and visitor at Lily Dale for a number of years, passed to spirit life recently at his home at Beaver, Pa. The services were conducted by Mrs. Clara Watson, of Jamestown, N. Y.

Subscribe to THE SUNFLOWER.

Important Items From N. S. A. Home Office.

Dear Mr. Editor: Greetings of love and good cheer to you and your constituents from the N. S. A. and its official board; our work proceeds as usual and seems to be far reaching by good accomplished. We are now getting ready for the forthcoming annual convention to be held in Chicago in the large auditorium of the Y. M. C. A. building, October 16, 17, 18, and 19th. The meetings will be of great importance, we look for a large attendance; I refer your readers to your paper for information including railroad rates, hotel, meetings etc. We trust that all who are going will at once write to the Palmer rooms for rates of rooms; also travel by certificate plan and file their certificates with N. S. A. secretary when they reach convention. This is important and should not be neglected.

N. S. A. RELIEF FUND is doing its usual good work; we call this to public attention as since raising the thousand dollars last year, but few have remembered the fund with donations; the amount was a grand help but when we remember that the monthly pensions amount alone to the sum of \$156 each month and temporary aid is frequently given to needy mediums not on the pension list it will be seen that funds must run low where there is no endowment to keep them renewed. Among the helpers to this fund the present year are Mrs. J. W. Storrs and Mrs. Dr. Colt Merriam, both of Hartford, Ct. and Rev. H. C. Dorn of Newark, N. J. These good friends have held seances for, and in other ways collected money for the medium's fund and have much aided in our good work.

The Ohio State Association, has donated fifty dollars to the N. S. A. medium's relief fund, an act that is highly appreciated, out thanks go to all these good friends for their thoughtful aid.

In addition to the pension and temporary aid of the N. S. A. to mediums, this association has recently donated the sum of one hundred dollars to the medium and spiritual society sufferers from the great earthquake and fires in San Francisco, Calif. This sum was sent to Mrs. Thomas Johnson, president of the Ladies' aid of that city for distribution among the needy. We were informed that there are many suffering mediums and Spiritualists in San Francisco and that Spiritualists at large would do grand work if they would send what they have to give to Mrs. Johnson at 183 Page St.—that city—by whom it would be wisely disbursed.

OUR RITUAL.

if we may call the little booklet by that name—will soon be ready for sale; it is of convenient size for pocket or hand satchel and tastefully gotten up; it contains appropriate selections for meetings, funerals and other occasions; also responsive readings, marriage service and so on it will fill a long felt want among speakers and Spiritualists generally its price which will be low will be announced in the papers as soon as it comes from the press.

SLADE MONUMENT FUND.

This matter drags; we would like to have it completed, the aim was to have a simple monument placed over the remains of Dr. Slade to mark the spot. Only about seventeen dollars is raised; some friends wrote us that Dr. Slade owned a burial lot and monument in a cemetery at Albion, Mich. We wrote to the cemetery superintendent of the place and received word from him that a lot is there and a monument bearing the name of Slade but that it is owned by another party, whom as yet, we are unable to find. It seems to us it would be well to leave the remains of Dr. Slade where they are and place a suitable stone for his grave; contributions will be welcomed at this office.

A Dr. T. White has lately been convicted in Baltimore for misuse of the mails, for selling charms, love potions and other trash in the name of Spiritualism and with the pretense of developing mediumship; he is sentenced for three years; it seems to be a just case; the man was flourishing, employed many typewriters, clerks and was profiting enormously by the gullibility of his dupes. His lawyer wrote to the N. S. A. secretary to come and testify to the work of Spiritualism in

behalf of his client, she replied that such work is no part of Spiritualism and that all true Spiritualists rejoice to have any one who is guilty of fraudulent practices, exposed. True Spiritualism is not dimmed by rascality but all good Spiritualists are glad to have full exposure of unclean work.

With cordial greetings to all, MARY T. LONGLEY, N. S. A. Secretary, 600 Pa. Ave. S. E., Washington, D. C.

An arrangement has been made between Rev. Father Theodore Waring, Dyersville, Iowa, and the management of the local baseball team whereby the clergyman holds his Sunday afternoon church services half an hour earlier and the ball game is called half an hour later than formerly in order that there may be no conflict between the two and "that the fans may attend divine worship and afterwards can go to the baseball game." It is said that Father Waring "realizes that Sunday baseball has come to stay." This is something that a good many other clergymen will have to learn, and if they are wise they will follow Father Waring's example and substitute an attitude of conciliation for that of antagonism.—Truthseeker.

Niagara Falls and Buffalo Excursion.

On July 19th the D. A. V. & P. R. R. will run another popular low rate excursion to Niagara Falls. Special train will leave Lily Dale at 8:17 A. M. Rate for round trip \$1.50. Tickets good returning until July 20.

SPECIAL NOTICE.

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Mr. Henry Hegdahl a regular ordained minister of the Minnesota State Spiritualist Association, is doing missionary work, and is open for engagements anywhere in Minnesota. Societies and parties wishing his services, can correspond with F. E. Irvine, Secretary, Minnesota State Spiritualist Association, No. 904, Hastings Ave., St. Paul, Minn.

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