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

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SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual
Church of Baltimore.

When judges are sufficiently versed in religious history and spirit manifestations, they soon perceive the difference between the improper practices of mediums or pretended mediums and the established phenomena and teachings of Spiritualism. They also find in the Bible manifestations no less wonderful than those asserted to take place in these latter days. If the manifestations of Spiritualism be "mischievous nonsense," then there is a lot of that sort of nonsense recorded in that book whose contents are believed by many to be directly inspired by God.

That men learned in the sciences and distinguished for their ability as jurists, have in the past and do now, believe in the actuality of spirit phenomena, is well known to readers on those subjects. And courts have occasionally called attention to the great men who have believed in these things. Two of such cases are herein referred to.

Williams vs. Williams, 23 S. W. Rep. 786. This is a Kentucky case, decided in 1893.

On the contest of the will of the decedent, it appeared that more than twenty years before making his will, and nearly thirty years before his death, the testator was confined to an asylum for a few months for religious insanity, (and he was not a Spiritualist either.) It was shown that he was a great reader of the Bible and of a religious newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion, he talked of religion in an excited manner; that he sometimes had a wild look and lost much sleep.

In this case it was held, that those facts did not support a verdict of insanity, rendering void the will which devised the testator's property to a religious society, where it further appeared that he amassed a considerable fortune after his release from the asylum; that his relatives, the contestants of the will, often procured him to go on their bond, and that they joined him in business transactions, and allowed him to look after their interests, and where many witnesses who had known him intimately for years, testified that he was perfectly rational on all subjects and that he had perfect health, slept well and was a fine business man.

Commenting on the testimony in regard to the lights which the testator claimed he saw while praying, the court said: "The Apostle Paul, the Christian lawyer, philosopher, statesman, and soldier, said that his conversion was caused by a voice in the heavens saying, 'Saul, Saul, why persecutest thou me?' and many things were revealed to St. John on the Isle of Patmos. It is not uncommon to hear men of strong and undoubted intellects, speak of their conversion in strong, vivid terms and believe that God was present, aiding them in their efforts. The Circuit court decided against the will but the court of Appeals reversed the decision of the Circuit court and awarded a new trial.

There is a certain class of men to whom every assertion of spiritual experiences is evidence of insanity. To be brief, it is well known that dogs and horses have acted in such a way as to force the belief that were clairvoyant; but there is but one instance on record when swine are said to have had any spiritual experiences, and this instance is recorded in the Bible, and it is written that they did

not long survive that experience. Gospel of Mark, 5 Chap. 13 Verse.

The next case we shall consider is Wait vs. Westfall, 161 Ind. 648. This is a late case, decided in 1903. Statement of facts. Clark Wait, the testator, for thirty years prior to his death, was imbued with the belief that he possessed the power to locate hidden treasure. (And to think, he was not a Spiritualist!) He asserted that the hidden money which he had attempted to locate, was in a pot and was enchanted; and that it was controlled by some mysterious force that would draw it further into the earth when disturbed by unusual noises.

He was born in Ohio in 1813, long before the advent of Modern Spiritualism; and he left home early in life to make his way in the world. He supported his family in comfort; gave his children a common school education, and by his industry, frugality and business ability, was able to pay for his farm and accumulate money and property. He listed his property for taxation, paid his taxes, and never in a single instance suffered a delinquency. He was kind and courteous to others; he was neighborly and regularly attended his church and Masonic Lodge. He paid his quarters and dues and contributed to his political party. He was often called upon to appraise property in the settlement of estates. He was upon one occasion the chosen spokesman and leader in an important argument before the Board of County Commissioners. He presented his case clearly and logically in fifteen minutes and won the commissioners to his side. He was a number of times appointed a commissioner by the court to partition lands.

I have said that he was not a Spiritualist, but my reason for taking up this case is the language of the court, which here follows:

"What tribunal occupied by finite beings is qualified to adjudge false, asserted forces of attraction and magnetism, or the phenomena of mind, because incapable of demonstration, or that certain supernatural powers and influences do not exist, because not in accord with an assumed standard of mental action? In all ages of the world, instruments and devices have been employed in locating minerals in the earth. The fact is notorious that there are many intelligent, conservative persons who claim the power of locating water in the earth by use of a forked stick, and thousands of wells located by them have been dug, and are still being dug. It is equally a matter of common report that such a stick will point downward at particular places in the hands of some men, and not in the hands of others. Many scholars and successful business men sincerely believe in Spiritualism, and of being able, not by all, but thru the instrumentality of a particular few naturally qualified persons, called 'Mediums,' to converse with and be advised by the spirits of departed friends, and believe they recognise the voices and handwriting of the dead. Mental phenomena are as various as the hues of an autumnal forest. In Chafin's Will, 32 Wis., 557, 564, it is said; Dr. Carver, a very intelligent medical witness, who had been in the western mines, testified as follows: 'I have seen hundreds of men in the mountains who came there on dreams, including lawyers, doctors, and priests * * * Business men here in Monroe, have been searched for minerals under direction of clairvoyants.'"

"Others believe in Christian Science, others in clairvoyance; others in the transmigration of souls; and others in witchcraft. To affirm or deny the truth of these things proves nothing and demonstrates the individual to be neither a sage nor a fool. Who shall be the judge whether the mind that accepts or rejects them is the truly sane mind? If we affirm that witches do not

ride broomsticks and practice their evil art upon us, and that there are no witches, then we have Blackstone, the father of our common law, Chief Justice Matthew Hale, Coke, Sir Francis Bacon, Richard Baxter, John Wesley, Martin Luther, Keppler, Cotton Mather, and a host of other eminent jurists and savants against us."

And here the court cites, Encyclopedias, Nevins, Witchcraft in Salem Village; Upham, Salem Witchcraft; Second Campbell, Lives of the Chief Justices.

(To be Continued.)

Would we be Stronger if we ate our Meat Raw.

Should the cook-stove be abandoned? There are already many who argue that the nutritive value of food is impaired by cooking it.

In this they can now boast the support of the famous Dr. Richet of the Pasteur Institute of Paris.

The majority of those who assert the superior merits of uncooked foods, however, are vegetarians.

Dr. Richet is not of this cult.

He believes that it should be eaten raw.

And from the results of a careful experiment which he has just concluded, one extending a period of six months, the facts he obtained would seem to justify his assertion that raw meat undoubtedly possesses superior qualities in the repair and building up of exhausted or impaired tissues and muscles.

This experiment was conducted by him with dogs for subjects. Taking a number of dogs in healthy condition he subjected them to a period of five days fasting in which they received only water.

At the end of this time they were fed freely for five days.

Thus with alternating periods of five days fasting and five days feasting the doctor continued with the dogs—or, at least, with the greater number of them for six months.

But the dogs when fed did not all receive the same diet. They were divided into groups.

And to each group was served a different bill of fare.

One group received a sort of bullion or stew composed of boiled rice, milk and cane sugar. The second received meals made of gruyere cheese cooked with milk.

The third group was fed on cooked meat.

And the fourth group received for their food raw meat exclusively. At the end of the six months every member of the first group was dead. And all those of the second were about half dead.

The dogs that were fed on cooked meats had lost twenty per cent in weight.

The dogs in the fourth group fed on raw meat only had preserved their normal weight and were in as healthy condition as when the experiment began.

The results of this experiment have convinced Dr. Richet that not only the quantity of aliment received, but the quality of it also, must be taken into consideration. Bullion of rice, milk and sugar with cheese and milk and the cooked meats were all sufficient he says, to sustain life and strength, but they all failed in varying degrees to accomplish the work of building up the loss sustained by fasting.

Raw meat alone succeeded in doing that.

Dr. Richet argues, therefore, that meat loses a large portion of its reconstructive and nutritive qualities in cooking, and that to rebuild the system exhausted by tuberculosis or other wasting disease raw meat must be employed.

The flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God.—Ruskin.

A BOY PHENOMENON.

WHAT WAS IT?

FRANCIS H. HARRIS

There are constantly occurring in life incidents which deserve critical investigation, but which are permitted to pass without mention, indeed are often concealed, by those to whom known from a morbid fear of being laughed at, and taunted with having morbid imagination, etc.

Just such incidents as these ought to be made known and receive full examination into causes by those most competent to give us some idea of causation.

The writer knew a little boy, who passed to higher life before reaching his seventh year, whose short life was largely filled with incidents commonly called supernatural, and to me, it seems criminal to cover them up and hide them from inquiry. His parents commenced "Raising" this child before his advent into earthly life. His mother's life was a happy one and her environments perfect. Her physical and mental health was as near perfection as is possible. This child was happily born, and without physical blemish, and mentally perfect. So marked was this that the little fellow was looked upon as Nature's "wonder" by all with whom he came in contact, and he, during all his little life was the idol of every heart.

I only mention this as a basis for what follows:

At an early period of life his parents observed that he seemed to see things invisible to their eyes, and it was a matter of conversation. On several occasions, before he could talk, he would become very much frightened, without any apparent cause—to witnesses—but his line of vision would be observed, and he would be moved away and quieted. Other times under similar conditions he would become greatly amused and would hold out his arms, to something invisible to them.

When about two years of age, he was playing with his toys, in the bedroom, perhaps ten feet from his parents, when he became terribly frightened, and ran, screaming to his mother. Inquiry disclosed that "two puppies" as he called them, one red, the other black, had scared him. His father at once took him in his arms, laughed at him, and told him that "the puppies only wanted to play with daddy's little man."

Some days afterwards under like circumstances, and same place, this occurred again, and he ran to his father, almost going into spasms from fright, complaining of the puppies, and trying to climb higher and higher in his father's arms. The father quieted him, telling him the puppies would not harm him, and went through the motions of calling dogs, whistling to them, snapping his fingers, and then patting them on the head, and thus induced his child to do so, and marked his utter astonishment when he found that he could not touch them. This, however, ended all fear, and although quite often as he said, the dogs came, he was never frightened again. [Note: That father had owned two beautiful setter dogs, well trained—one red, the other black, which had died more than three years prior to this occurrence. He loved these dogs and often thought of them, but certainly was not thinking of them when the incidents occurred.]

What was this? Was it hallucination? Was it clairvoyance? Did the little fellow see the apparition of these dogs? I do not know. I state the facts truthfully, and ask those with better opportunities than I have had, to investigate and enlighten us. I have never been more interested in anything than this, and would be glad for some adept to give me light.

When between five and six years of age, this child had become a wonderful mind reader, so much so that often when the father and mother would whisper to each other, he would tell them just what the subject was. If they spelled out words and sentences, little master would know what it was, although he did not know his letters. So marked was this that his mother said, "I do not dare to think aloud."

He also several times gave evidence of being gifted with psychometric powers.

For instance, his father was reading the mail, when the little man picked up an unopened letter, regarding a business matter with a man in a distant city. The child gave both the business, the name of the man, and where he was, and the persons sending the letter, holding the letter in his hand.

No one present—visible—knew aught of the contents of that letter. Many instances could be given, but this suffices. At six years of age he was as far advanced in knowledge, except reading and writing, which his parents had not yet permitted, as a well informed boy of twelve years, or more of age, indeed so much so that he astounded all to whom known. His vocabulary was almost unlimited.

Stricken down by poison, when otherwise in perfect health, he seemed to know that he was to go hence, and located where his body should be laid. Just before transition, when his mentality was unimpaired, he told his mother "Do not forget to place bread and water for the little sparrows." Immediately he became startled, and raised up, holding out his arms to some visitor—invisible—saying: "Dearest, who is that?" He saw someone from beyond, and was not afraid, but delighted. Just after, while in articulo-mortis, he said to his mother: "Dearest, I am a little fairer now. Did you know it?" And as he spoke his spirit became freed.

But did he leave his loving parents? Ask them, and they will say: "We do not see him now, but we sense his dear presence. He is ever with us. Many times his presence is so evident, that we look around, expecting to see him, but can not yet. Yes, we know his light rap, just as we once knew the dear little footsteps. Without him we could not live. He was, and ever will be our all. You do not see him but he is here, we are still 'Daddy, Darling, Dearest,' and so we will be until we meet, face to face in the beautiful Summerland."

Had this child lived, he would have been a worker in the fields of Spiritualism. He was the child of mystery.

VEGETARIANISM IN ENGLAND.

The American tinned food scare has had an extraordinary effect on all classes in London. Sausage-makers who do as a rule a thriving trade all the year round, even in hot weather, are complaining bitterly of the absence of business. "Sausage and mash," price two pence, is the standing midday dish of thousands of workmen and city clerks, but these now refuse to eat them, and ask for vegetable soup or bread and cheese. The sausage scare is only a temporary one, but the tinned meat panic is likely to last many months, and has already affected some of the best packing houses in London. The most remarkable result of the scare is the fact that two more vegetarian restaurants have been added to the twenty which already exist in London, and which are crowded to suffocation at luncheon daily. The restaurant opened recently by Mr. Eustace Miles, the tennis champion and vegetarian, is doing a roaring trade. Society people have taken to eating imitation chops, a la Miles, made according to his recipe, with fresh vegetables.—Columbus, O., Press Post.



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W. H. BACH, Managing Editor.

DEMONSTRATIVE SPIRITUALISM.

The SUNFLOWER stands for demonstrative Spiritualism. Religion has been the same the world over—it has stood for a line of faith and hope, but has not, until the advent of the modern movement of Spiritualism, stood for a system of religion based upon demonstrable facts.

Every religion has premised an All-Power. Spiritualism does the same, but it does not make it personal, or in such a form that it is necessary to accept it as a part of its tenets, for while we may accept it as a principle, we can not demonstrate it as a reality.

All religions have premised a place of reward and punishment. We do not localize, but accept the condition, that is, a condition of reward and punishment for actions here, but in the same line as we accept the punishments meted out to us while here. Even though our sin may not find us out, we know it and suffer accordingly.

But these conditions must of necessity be a system of surmises, unless we can prove our position that there is a life after death, and that under proper conditions there is communication between the two spheres of existence. Without that Spiritualism stands upon a basis no different from all other systems of religion based on faith.

It is easy to claim to be progressive, but how many are really so? It does not consist in merely reading a new thought article or attending a lecture. It means that we are in the vanguard of all advancement.

We recall meeting a teacher of "the higher mental science," in the West some years ago. We could get a learned dissertation on chimerical points and metaphysical phantasies. He could tell us just how many times a soul had been incarnated by looking at the individuality it now inhabited.

So we say: The SUNFLOWER stands for demonstrative Spiritualism. It stands for an exalted idea of a future, based on the same evidence that is presented the world for any other scientific deduction.

Let us work on that basis. Let us get down, or back if you prefer, to basic principles, and to the system of demonstration. A philosophy without it is worth less, lectures without its backing are "sounding brass and tinkling cymbals."

Let intelligence rule the day, let investigation be courted, let knowledge take the place of belief, let our scholarly talkers base their arguments on demonstration. Spiritualism will be the gainer, the fraud cry will cease, the world will grow wiser on that point.

OPTIMISTIC

MRS. ADDIE COOPER.

Out of every lie, every theft, every adultery, every massacre, every murder, every exhibition of pride, jealousy, anger, covetousness, slander, hatred, profaneness, lewdness, etc., there comes knowledge and experience which fully warrants the act and in time convinces the person of the undesirableness of wholesale indulgence in inharmonies of that sort.

Be they many or few these experiences are all productive of good to the perpetrator. Every human being gets at length enough of their consequences to convince him of their real nature—inharmony with peace and well-being.

Only by experiment can he be so convinced.

The end justifies the means employed.

Every such event is produced by harboring the thot of evil.

He who never thinks evil never indulges in any of these acts.

The mind may be filled with consciousness that cannot be, that it will never incline to any of these acts.

You must first think that some one has done wrong, before you can do such an act.

If you are rid of the belief in evil you will never think that any one has done wrong and will have no motive for any of these things.

It declares that none of these acts offend God for they constitute a part of his works.

It declares there is no sin no evil no wrong doing.

There is a duality in everything.

One force is called God or Good, one is Devil or Evil. Each one striving for mastery. They are dire enemies struggling against each other. In one force it declares that good and evil are always on the lookout for man, that evil puts temptations in the way so man stands ten chances to yield to one to accept the good.

That God had to crucify himself on a wooden cross to atone for all the wickedness of man. That man is born in wickedness under the force of evil. That man is as prone to sin against God as the sparks are to fly upward. That God is angry with the wicked every day. All who do not believe this will be cast into a bottomless pit, there to burn an endless age; but after a million of years go by and the devil has had a chance to deceive trusting humanity, he will be destroyed, but the lost souls will suffer on endlessly.

If we believe dualism then Christianity is true.

If we find love and hate cannot live in one person then dualism is not true.

Let us look for good, send out forces for good, and let not thot of evil enter our minds. We will bid mountains of sunlight and the weary traveler will be able to see sunshine and happiness as he comes our way that will even cheer him on.

[Excursion to the Sea Shore—Lake Shore Ry.

The Dunkirk, Allegheny Valley, & Pittsburg R. R., will have a popular low rate excursion August 2nd to Atlantic City, Cape May, Ocean City and Sea Isle City, N. J., via Buffalo, Lehigh Valley Ry., and Philadelphia. Tickets will be good returning to leave above places not later than August 16, affording opportunity for a very enjoyable vacation at the sea shore.

THE ORACLE.

By J. C. F. Grumble. Under this Head Answers to Questions from our Correspondents will be given from time to time.

What is psychical and spiritual unfoldment?

Unfoldment is a matter of getting on the five wire. Most persons zig-zag through life without attaining any knowledge or realization of their psychical powers. To function on the spiritual plane is as easy and natural as to breathe if you know how. Most mail courses are failures because they have only one end in view—which is to get your money. They are prepared by uninformed men, who copy a successful man's work or method.

Everyone possesses psychical powers and can unfold them. Why should they unfold them? Because it is an advantage in every way and makes for larger success, prosperity, health, happiness, a knowledge of the life to come.

What is the good of the N. S. A.? The good of the N. S. A., is for business not for propaganda. As a business organization it is splendid and through its efficient and consecrated officers has accomplished and will continue to accomplish wonders.

There was a narrative of a fiery cow who could not be lassoed, but lowing and flaming raced round and round the fountain. The priest exorcised her.

And the jailor said, "Nothing but that it should sail away." She answered, "If that be all, it shall be done, nor shall the ship depart I alone." Whereupon by her magic art, she floated to the ship.

It is the only, the best teacher. THE SUPERSTITION AND FOLK-LORE OF MEXICO.

THE PEOPLE OF MEXICO know that their superiors in education smile at their superstitious belief, yet the foreigner regards them as interesting because of the insight gained into national character,—as for example the powerful influence exercised by the clergy on the common people—but it is difficult to obtain a willing account from the natives for fear of ridicule. Political events have assisted the rise of intelligence, and the systems of communications with the outside world have developed a force to obliterate the quaint tales and ways of the country.

It is the remnant of a Spanish superstition.

IF A BRIDE, while dressing for her wedding, is pricked by a pin so that blood flows, great misfortune impends.

A soul is loosed from purgatory if two people think of the same thing at the same time.

When the screech-owl cries, the Indian dies. This is not certain, but it usually happens.

The belief obtains the dog howls because he sees the devil warring with the guardian angel for the possession of a departing soul.

In case of death, unless the corpse stiffens quickly, another death in the family impends. In cases of

murder, if the body falls downward, the murderer will be captured and put to death.

Among house charms, to save a person from waking, put the scissors, open crosswise, behind the sleeper's head, and a few drops of oil from the lamp onto his head. If a guest is unwelcome, put three grains of salt under the chair of the person, and place the broom behind the door. To dispose of cockroaches, catch three and put them in a bottle carrying to where two roads cross, here hold the bottle upside down, and as they fall out repeat aloud three credos. The cockroaches at home depart, also.

The story of The Weeper—La Llorana—is known throughout Mexico. It is that of a sinning woman weeping for the children she has deserted. She goes from one place to place, supernaturally. This apparition is a bad omen. Some people died of fright over her. One traveller went insane. Finally the priest took up the matter and exorcised her. She never walked again.

Stories of hidden treasure are common in Mexico. Great tales are told of spirits who return to tell its hiding place.

There was a narrative of a fiery cow who could not be lassoed, but lowing and flaming raced round and round the fountain. The priest exorcised her.

A fiery coach was used by a band of robbers to intimidate the people, and ride off unharmed with the booty. Six robbers were finally captured and hung.

One enchantress, the Molato of Cardoba, because of her brown skin, allowed herself to be captured at the time of the Inquisition. Her jailor found she had drawn a marvelous ship on the room. He imagined he could see the ropes and sails quivering, the ship heaving gently, and the swashing of the waves against it, with the low murmur of the wind. The Molato asked him, "Needs this ship anything to make it more perfect?"

And the jailor said, "Nothing but that it should sail away." She answered, "If that be all, it shall be done, nor shall the ship depart I alone." Whereupon by her magic art, she floated to the ship.

which sailed away, little by little, and of the Molato nothing more was ever seen.

LAKE HELEN.

In our last letter we forgot to mention our pet, the windmill and pump, and will say it keeps the tank full to overflowing, has not missed a stroke since set up.

Mrs. McGarvey has reshingled part of her house.

W. E. Greenwood is having a porch put on three sides of his house built last season and expects to put up a two story addition later on.

Mr. Webster has rented his hotel for Sanitarium purposes and has put up a large incubator and brooder house to raise chickens for use of patients.

There has been inquiries for rooms and small cottages received from a number of outside parties who expect to stop here next season, and as there are not enough cottages here it would be a good investment for some one to build.

The rose garden under the care of H. Holby is flourishing and all the bushes alive and getting very large for one season's growth. Over 700 buds were clipped at one clipping.

The season has been very fine for all vegetation to grow.

The Whitaker property is doing nicely since the new grass in the lawn has been set out.

We hear the association expect to paint all buildings owned by them this fall which will add much to the beauty of the grounds. Mrs. Huff has also let the contract for painting the Casadaga Hotel and other buildings have been closed so as to have everything sweet and clean for our Northern friends.

The hottest day this season was 94° not so bad for this section.

Geo. P. Colby has agreed to bake bread and pies for camp next season.

May Stewart and Mrs. Huff spent a few days at Hawks Park and had their fill of fish and oysters, furnished by T. C. Buddington.

For the benefit of our spirit photographer, and his many other friends, done, nor shall the ship depart I alone." Whereupon by her magic art, she floated to the ship.

The Sunflower For the New Year. THE Publisher and assistants in the Sunflower office point with pride to the record of the paper for the past eight years. THE Coming Season will be made one of the best yet. In addition to the Spiritualistic and Freethought features, we will include a series of SCIENTIFIC ARTICLES, embodying the latest ideas of leading scientific men on obtuse matters. SPIRITUALISM as usual, will have the leading position, and among those whose articles will appear, are the leading writers and thinkers of this and foreign countries. RENEW YOUR SUBSCRIPTIONS at once and get the good news of the summer and not miss any of the good things in store for the winter. Ask Your Friends to Subscribe and aid us to circulate the good news that will benefit the world. SEND IT TODAY. The Sunflower Publishing Co., Lily Dale, N. Y.

LILY DALE NEWS.

The meeting is in full blast. Every train brings visitors, the grounds are filling up, and people seem to be enjoying every moment of their time.

The program is being very closely followed.

Monday morning Mrs. Peterson opened the Lyceum with thirty-nine children enrolled. Lectures have been delivered thru the week by J. Clegg Wright, George B. Warne, Dr. Stanley L. Krebs, Thomas Grimshaw, and Carrie E. S. Twing.

The Psychic classes at the Auditorium by J. Clegg Wright attract much attention and are extremely interesting. These classes are continued every morning at 10.30, except Friday when the Auditorium is occupied by the exercises of the Children's Lyceum. They will continue until August 6, when Dr. Lockwood will occupy the Auditorium with his class lectures during the rest of the season.

Among the spots of brightness during the last week was a letter received from the management of Chautauqua, wishing us a prosperous season, and enclosing a complimentary ticket to Mrs. Fixen. It was read at the meeting and a response was sent. It is a sign of progress when such greetings are exchanged between associations of such widely different ideas.

Every day is a gala day. The Forest Temple takes the time of the people from 9.30 to 10.30, the Psychic Class in the Auditorium from 10.30 to noon, the meeting in the Auditorium, a lecture by one of our popular speakers, at 2, followed by messages, Forest Temple meeting again at 4, and 6.30, German meeting three times a week in Library Hall, at 4, Seance in Library Hall, several times a week at 7, two dances in the Auditorium, entertainments, bowling, Ladies Aid entertainments and card parties, band concerts—is there anything left to ask for? In fact, the days are too short for all the doings.

Dr. Krebs has been a favorite during the past week. His lectures have been forceable, and instructive, as well as entertaining, and he has met with a great reception. Dr. Warne has had his introduction to a Lily Dale audience and demonstrated that he, too, can drop the pen and pencil in the office and take his place among our pulpit orators with good effect, Clegg Wright? Well, "neff sed." Everybody knows what he has and can do.

Mrs. A. J. Pettengill, Mrs. Stein and Mrs. Herrick have been the test mediums of the week and have given very good satisfaction. In spite of all the talk of "philosophy" messages will still attract the people and the basis on which the SUNFLOWER stands—DEMONSTRATIVE SPIRITUALISM—is still the dominant factor in the work, here and elsewhere.

Thomas Grimshaw made his first advent on our platform for several years, and met with the approval of the people.

B. B. Hill of Philadelphia and C. L. Stevens of Pittsburg are among the latest arrivals.

H. A. Everett spent a few days with us, looking after the business interests of the grounds.

Mrs. Tyler-Moulton is located at and Maplewood, and Dr. Oliver is also at the Maplewood.

Chas. A. Shourds, Jr., who has been spending a week here returned to his home at Atlantic City.

Insurance people have been here the past few days adjusting the losses from our recent fire.

Mrs. M. B. Brookins, whose cottage was next to the burned Cook cottage, wished thru our columns to express her thanks to the Fire Department, and to the people for their efforts in saving her house and contents. Altho a large proportion of the contents were removed and then replaced, she does not know of an article that was lost, and thinks it a marvel how the building was saved. She has made the Fire Department a nice donation which will be reported later, and for which we are fully appreciative.

Mr. and Mrs. Rose of Cleveland, O. are at the Turner cottage. Mrs. Clara Gordon of Oil City, Pa. has the Beeman cottage on First St. Lyman C. Howe is spending a week

on the grounds as the guest of Miss May Huntington. Mr. and Mrs. J. D. Palmer, E. W. Bond and brother, Dr. Sherman, and the Kelloggs, all from Ohio, are located at the Maplewood. Mrs. S. D. Foster of Fredonia, is the guest of Mrs. Avis Reed. Mrs. Pope of Chicago is visiting Mrs. M. J. Ramsdell. Mary Hardenburg is spending a week in Buffalo. Mrs. McCray of Lundy's Lane, Pa., is located in the Hyde cottage on North street. Wm. Wolf and family, prominent workers from Cleveland, O. are located in the Latta cottage on North street.

Mrs. Case of Little Valley, N. Y. who has been seriously sick is now convalescent. She has been under the care of Dr. Hyde.

Mr. and Mrs. A. C. White and Mrs. Smith, drove over from South Dayton. Mrs. Smith remaining in her cottage on Third street. Mr. White has not been well for several weeks, having been suffering with a rheumatic trouble and came over to consult Dr. Hyde.

Frank Caldwell gave an entertainment at the Auditorium Friday and Sunday evenings, consisting of stereopticon views of the Klondike and scenes in the regions of Alaska.

The German meetings under the auspices of the Association, presided over by Mrs. Stumpf, are attracting quite an attendance of German speaking people.

Saturday was N. S. A. Day and the interests of the National were represented by Geo. B. Warne and Carrie E. S. Twing. Questions were invited and explanations of the aims and objects of the N. S. A. were given.

Dr. Leland who is on the program for Wednesday will speak Friday instead, exchanging time with J. Clegg Wright.

Chester Swanson has been appointed assistant agent at the station for the summer.

Mr. and Mrs. J. H. Binney will conduct the dancing classes in Library Hall. It is now expected they will be held Monday at 7.30 and Thursday and Saturday at 4 p. m.

Mrs. R. S. Lillie and daughter are located at the Henderson cottage.

Mrs. Humphrey is so far recovered from her sprained ankle that she can walk some, but she still uses the wheel chair for long distances. Mrs. D. W. Henderson also had the misfortune to receive a sprain.

Mr. and Mrs. Thiese of Akron, O., are stopping with Mrs. Bartholmew.

Among the public mediums now on the grounds are D. A. Herrick, Sadie E. Herrick, Chas S. Hulbert, N. H. Eddy, Prof. Ransby, J. N. Larson, Mr. and Mrs. A. Norman, Mrs. Muhlhauser, Mrs. Enches, Mrs. Carpenter, Mrs. Cawcroft, Mrs. Bartholmew, Dr. Oliver, Mrs. Tyler Moulton, Mrs. Maggie Turner, Mrs. C. D. Greenamyer, Miss Danforth Mrs. Glenn, Mrs. Bardsley, Dr. Caird.

The opening dance at Shady Side Park Pavilion will be held Friday evening, July 27. Monroe's orchestra of Dunkirk will furnish music for the occasion.

NOTICE.

The Ladies Auxiliary is ready for business and those who intend to come to the Dale are requested to bring something for the Bazaar, and those already on the grounds who have brought articles, kindly leave them at the Huff cottage, Melrose Park, as soon as possible.

By order of the President, M. ELIZABETH CLARK, Sec.

Horoscope and Outlook for August.

J. N. LARSON.

Mars becomes the ruling star on August 2nd, and will influence the events and doings of the earth, up to August 23d, when the great forces of Saturn will envelop the earth with its mighty vibrations, but up to that date the business situations will be somewhat slack in comparison with the last few months. People will be in a depressed condition, and will not care much what happens to them. This will cause those of weak minds to feel like "shuffling off," and suicides will be numerous. There will be no confidence among

the masses and no one can be depended on, and in consequence, people will turn against each other and the best of friends are liable to paring to mistrust and jealousy. Women will be the victims of jealous husbands and lovers and whole families will be murdered. After August 23d this evil influence will pass away, and confidence once more restored will make people happy.

There will be a general decline in prices on the Stock Exchange of the world, consequently, the short side is the safest for speculators. Until August 24th and 25th, even cereals will go down, as a general weakness is indicated all along the line. I do not feel satisfied with the way the general stock market has acted for the last two months, as the stocks have run contrary to St. Paul, which is the stock that all my calculations are based on; for, as a rule, as St. Paul goes, so goes the rest of the market.

It will be remembered that I predicted a rise of the market from May 23d to July 17th or 23d, when St. Paul was selling at 166 3-8 on May 23d, and today, July 16th it is selling at 176. A raise of ten points lent a note that the other stocks did not do as well and may show smart declines. This is one of those conditions which happens once in a while, and can not be accounted for by my system of calculation.

Persons whose date of birth comes between July 23d and August 23d, will be in for about two months of hard luck, starting on July 23d this year and ending on or about October 8th. This will also affect people born between January 21st and February 20th of any year, also those born between April 22nd and May 23d and between October 24th and November 23d. Severe storms are due in some sections of the country between August 6th and 15th. The best place in the country to escape trouble and worry will be at Lily Dale, N. Y., where everybody will be made happy.

Each particular star has its own light. So have you. Let it shine.

Meals and Lunches.

Mrs. Crampton and Miss Maitland will serve table board, lunches, hot coffee, etc. at the Greenamyer cottage, No. 7 Buffalo street.

PRICES REASONABLE.

FOR SALE OR RENT.

Mrs. Greenamyer's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENAMYER, Lily Dale, N. Y. 219 ff.

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.

FOR RENT.

Rooms, next to Auditorium.

Mrs. J. H. Turner, 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, nice rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners go to south. For particulars address, Box 141, LILY DALE, N. Y.

ALEX CAIRD, M. D. Healer.

Mrs. Dr. Caird

Clairvoyant and Automatic Writing Medium.

MRS. MAMIE HELYETT TRANCE MEDIUM.

Will occupy cottage No. 6 Second St., for the season.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street.

Excursions Every Sunday Lake Shore R.R.

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 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.

THE MAPLEWOOD.



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

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

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

YOU MAKE NO MISTAKE if you go to the

Jackson Cottage FOR YOUR 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.



The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

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

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room.

RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



METAPHYSICAL.

Conducted by EVIE P. BACIL.

OPPORTUNITIES.

There are no favorites in the field,
On the battleground of life,
The goal lies fair for all who dare
To win by noble strife.

Dost thou fear champions in the
race,
Or barriers in the course?
'Tis left alone that bars thee own
From thee by thought's strong
force.

For the victor who wears the crown
Has banished coward fear;
Like stars of night, the inner light
Reveals the pathway clear.

Great opportunities are thine;
Now is the time and hour!
Unveil closed eyes, and recognize
Thine own soul's latent power.

KATHRYN L. FISHER.

FROM SUBJECTION TO MASTERY.

BY FREDERIC W. BURRY.

The whole past, without any kind of mental reservation whatever, has been undoubtedly narrow, weak, ignorant, paltry.

All history is but a record of a few valiant individuals working in the midst of the mass of incompetent people. Nothing but barbaric, superstitious, dark ages and ages. The last few years alone present anything like a universal education, which is but commencing to show forth its regenerating influence. Now, the world is beginning to show forth actually a race of masters.

The time has at last, after all these centuries, gone by for slavery. Men are demanding to be free—mentally, physically, socially. They are making this demand to their own conscience and consciousness; and truly the emancipating influence comes from within.

For men are kept down by their own mental attitude. It is fear alone that is the devil of weakness and ignorance; just as faith is the Savior. O soul of man, discern in fear and faith the negative and positive poles of existence, and rule your future accordingly.

You have simply chosen, O man, to be governed by the imps of darkness, the bacilli of terror, the microbes of fear. You have deliberately chosen to let your own glorious will be practically dormant, and be drifted along by authorities and creeds and any external caprices. It has been too much trouble to concentrate and think; you have preferred the following in other footsteps; you have abhorred responsibility, until you have valued everything native to yourself as next to nothing.

And still you have so inconsistently declared that man was the image of God.

But your consciousness is widening; you are getting wiser. You are daring to assume some attitude of mastery; and as fast as you perceive your practical faith bearing results, you are giving expression to more faith.

More and more is the vast consciousness of the infinite within opening out to you. The light of divine illumination gets clearer day by day.

Do not say you perceive little change in yourself. If you have been in earnest in the recent past, the change is there—and still going on. If the interpretation of higher truth is quite new to you, there will be very rapid marked changes in your character, body and soul, as you take hold of the truth earnestly. You must live the truth. A very practical religion is now offered to you. Something that will place power in your hands; give you wisdom and knowledge; health and strength; success and prosperity; and lead you by direct paths to celestial realms of life and consciousness. All by an unfolding of that which is forever within. All by a renewing of your mind—taking your consciousness away from fiction and illusion unto reality and truth—placing you on a throne of mastery.

The process of this tremendous transformation is to work within

yourself. In a very real sense, you are your own liberator, educator, creator. Outside forces can help you to help yourself. But, after all, the real power works from within outward. I but hold up a book as a mirror to your soul. You are taught what you already know, but have not before realized. A new creation is a new recognition or unfolding.

Matter, which seems so palpable and tangible to your senses, is but mind made objective. Do not despise the things because they are not visible. Do not belittle the source of supply—the power behind creation—the subtle spiritual essences that mold events.

Look to your mental attitude; it means success or failure for you—continued subjection or a wondrous dominion. You are making your life day by day by your habits of thought, which need watching.

You must not bewail the incidents and experiences that come along because they are not always harmonious. Welcome everything as an aid to your development—remembering that development alone makes for happiness and mastery and dominion. You need the strenuous spurs and frictions as well as the systematic and reposing moves. You even need tangles and confusions as well as harmony and order. You require to be pushed and even precipitated at times towards some goal, as well as being led along gradually. Nature moves by slow degrees—but she also has her lightning strokes. There are the wild waves and the soft breezes; the boisterous thunders and the sweet showers.

Accept graciously all the circumstances that come within the orbit of your personal range of experience, which is in itself a universe all your own.

Accept conditions; but do not be mastered by them. Learn, learn to control nature's forces, within and without itself. Make circumstances obey. Whether they are ordinary little trials, or unusual peculiar difficulties—always assume an attitude of mastery, and be not afraid.

Faith dissolves fear. Stand upright; proclaim your divine heritage; boldly affirm and declare your oneness with the infinite life. Never mind appearances. Recognize the great within. The without will then soon correspond.

It is impossible to gauge the limits of even your own will-power. There is no limit. For you are destined to go on from perfection unto perfection—from power unto power—through eternity.

It is not as tho your will-power is isolated within the confines of your visible body. All is one. When you act—all act. Each soul is a central magnet whose activities affect every other soul. Do we not all live in one universe, and while each man has his own kingdom, is there not an interdependence of personal kingdoms, united by an infinite and universal life-principle?

It is by this recognition of universal oneness that you will demolish fear, and express the power of faith. Then does nature find in you her master. Then has the I am, the Spirit forever within, a personal utterance of creative life and power—even thru you, the awakened and illumined man—the man of mastery.

It is worth everything for you to manifest your inherent divine power. It is worth while denying yourself of some of the little pastimes that only obscure your spiritual vision and recognition. Give up the will to possess the great. Fear not; but go forth and conquer.

There is all the difference imaginable between an attitude of subjection and that of mastery. The man who chooses to get in front, at the head, must become a very different being to the indolent soul who is content to lag behind. Happiness and strength lie with the positive mental attitude. Discord and weakness go with the negative attitude.

Affirm or deny your infinite nature. Choose for yourself. Results will surely correspond—by the law of attraction. For power manifests

itself from within outward. But whatever your choice today, all must sooner or later ascend the throne of mastery; this is the destiny of all mankind.

Only, you are offered the privilege of getting into the vanguard of illuminati, who are to lead the more timid souls on and on to the heights celestial, on to heavenly dominion, on to a wondrous universal resurrection.—New York Magazine.

INQUIRY.

Time: "Lily Dale."

Oh how happy are they
Whom the spirits obey
And will come to their every day
call

With a message of love
From our friends far above;
How I wish they would come to us
all!

CHORUS:
O Spirits! Angel Spirits!
Please come with a message of love,
For my soul in anguish wait
To learn more of my fate
Ere I meet you in courts far above.

I have hoped for a time,
When a message Divine
Would make me rejoice in my soul;
I have struggled in vain
To meet lost ones again,
While striving to reach for the goal.

Chorus:
For my spirit within
To my loved ones will cling
Tho' this life, 'tis a hard one to live
I work hard each day
For very small pay,
Yet, in Spirit, I always forgive.

Chorus:
With my heart full of woe
Wherever I go;
I am thinking of spirits set free.
Oh why don't they come
To my own humble home,
With a sweet, loving message for me?

Composed by
S. C. D. BORDEN.

A WONDER OF JAPAN.

The Famous Castle of the Gold Dolphins at Nishima.

Is the novel castle at Nishima, Japan, the palace which Marco Polo described in his tale of the marvels of the East, as covered with gold stags? At the ends of the ridge of the pyramidal structure are large solid gold dolphins. Beneath the pile is a wall which is literally a salted gold mine. It is gold lined and will hold sufficient water to supply 5,000 persons. The dolphins, which were placed on the top several centuries ago, have excited the curiosity of foreign relic hunters, as they are the only one of their kind. The dolphins become seriously disfigured. Strong steel wire bars have been put over them to prevent further vandalism.

Only by good fortune does one of these dolphins still grace the old castle. A number of years ago it was taken down and sent to Vienna for exhibition at the world's fair held there on a rare specimen of ancient Japanese art. The vessel on which it was being returned sank, and it lay at the bottom of the sea for several years in spite of every attempt to raise it. Persistence was rewarded at last, for it was finally recovered and placed again in its old position.

The castle is used by the emperor of Japan as his headquarters during the army and navy reviews. State balls are also held there.—Chicago Inter Ocean.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14c gold pen, fountain pen, hard rubber holder cheap in price only fully warranted \$1.25.

Uncle Sam Stamp Box. Holds 25 postage stamps; one withdrawal of the thumb divider or receiver a stamp without disturbing the rest; can be used for 100 stamps.

Uncle Sam Vest Pocket Tablet. Aluminum back to write on; tear a leaf out anywhere without disturbing the rest; put new paper in yourself.

ALL THREE POSTPAID \$1.50. AGENTS WANTED.

UNCLE SAM NOVELTY CO., Dr. Lily Dale, N. Y.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS, DESIGNS, COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion on whether invention is probably patentable. Communications should be addressed to the Scientific American Patent Office, 375 Broadway, New York, N. Y.

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year in advance. Sold by all news dealers. Patent taken through Munst & Co. receive special notice, without charge, in the

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

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

No. 1 No.	IN EFFECT MAY 27, 1906.	No. 2 No.	No. 3 No.
1	Dunkirk	Ar.	8.00
2	Fredonia	Ar.	8.05
3	Laura	Ar.	8.10
4	Lily Dale	Ar.	8.15
5	Capeuga	Ar.	8.20
6	Moons	Ar.	8.25
7	8.30	Ar.	8.30
8	8.35	Ar.	8.35
9	8.40	Ar.	8.40
10	8.45	Ar.	8.45
11	8.50	Ar.	8.50
12	8.55	Ar.	8.55
13	9.00	Ar.	9.00
14	9.05	Ar.	9.05
15	9.10	Ar.	9.10
16	9.15	Ar.	9.15
17	9.20	Ar.	9.20
18	9.25	Ar.	9.25
19	9.30	Ar.	9.30
20	9.35	Ar.	9.35
21	9.40	Ar.	9.40
22	9.45	Ar.	9.45
23	9.50	Ar.	9.50
24	9.55	Ar.	9.55
25	10.00	Ar.	10.00

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 9:15; Lily Dale, 8:25; arrive Dunkirk 10:00.
Leave Dunkirk 8:00 a. m.; Lily Dale, 8:30; Falconer, 8:45; arrive Titusville 9:30 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. R. trains at Dunkirk, Falconer, Warren and Irvinville. 92-lyr

Lichtstrahlen.

A German Spiritualist weekly, published every Wednesday by Max Gentzke. Price \$1 Per Year. Sample copies free. Address M. Gentzke, 618 N. Robey street, Chicago.

VOICES OF THE MORNING.

POEMS BY BELLE BUSIL. One critic says: This is a book of true poetry—subtle, varied, simple philosophy, sentimental, lyrical and descriptive. Another says: They show sympathetic feeling for nature and humanity, with freedom, skill and freedom of expression beyond the common. Randomly chosen, 70 Pages. Price \$1.00. Can be ordered through THE SUNFLOWER Publishing Co.

AN ASTONISHING OFFER!

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

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

741 Golden Gate Ave., S. F., Jan. 19, 1906. My Dear Mrs. Dr. Dobson-Barker: I am feeling very good. The last month's treatment did me good. I can now go on my work and my appetite to increase, which caused me to lose weight, 20 Pounds. Price \$1.00. Can be ordered through THE SUNFLOWER Publishing Co.

Dear Friends: 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 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 love, Belle Traversa, Watsonville, Cal.

Dear Friends: I must call you that, for you have been a friend indeed to me. I have seen I have seen your baby, I could not have lived much longer if it were not for you. I am in your debt for anything that I have done. I have never felt better. I am so thankful to you and glad that you have been so kind to me. I have never felt better. I am so thankful to you and glad that you have been so kind to me. I have never felt better. I am so thankful to you and glad that you have been so kind to me.

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DEMONSTRATIVE PHENOMENA AS HE SEES IT.

May I have a little room in your paper to express my opinion and tell the results of my investigation, having never attempted so before? Physical mediumship, the foundation and strength of our beloved philosophy, is now being assailed by a host of notoriety seekers who desire to see their names in print and it is to place the truth before the world that I ask space to give the results of my investigations with the late O. L. Concannon who literally gave his life for the redemption of humanity from priest-craft and ignorance. Mr. Concannon was at my home on my ranch for six months and the phenomena presented thru his mediumship was varied, honest, beautiful and spiritual. One evening in his seance a form appeared which I had seen repeatedly before and that I knew quite well. Mrs. Concannon however, failed to recognize who the spirit came for and hypnotized it by her suggestions and made it go to one that had no claim upon it for recognition. This revealed to me a new fact and caused me to look into causes more thoroughly and it was the means of discovering where the trouble lies with those who find fault with materialization. The sifter, by throwing out a positive vibration may hypnotize a spirit that may appear in a seance and several such may create a confusion that will cause the seance of the best medium on earth to look like the vilest fraud.

At Mr. C's request, I accompanied him into Oklahoma and remained with him one year, tending the cabinet and never had any trouble in this respect, for when the spirit was about to come out I kept my mind of the spirit but turned one ear to the curtain requesting their name and who they came for and never did any complaints arise in that year but all desiring to reach their earth friends were unhindered by thought shackles. The good book says "seek and ye shall find, knock and it shall be opened unto you." Only those seeking in honesty and purity gain this great treasure.

Now my dear skeptical friends and positives, learn of nature and investigate the chemical laws of the universe. The positive reject force, the negative consumes it; cease beating the Chinese gong of discord and "fraud," but play upon the harp of peace that vibrates with the music of the spheres. Materialization and other physical phenomena is a settled fact substantiated by the Bible and also by modern Spiritualism.

Some years ago while attending a camp-meeting at Cedarvale, at a seance given by Mrs. Bartell, my risen mother came and said, "son, you are going to lose some more money." Having lost money thru a good Christian who ran off with three hundred dollars of my money, deserting his family, I asked her "which money is it?" As several parties were using my money at that time, she replied "it is that old Irish woman up on the Walnut River." Taking a train at once I had my lawyer look the matter up and found had another day elapsed the papers would have been outlawed and I would have been seven hundred dollars poorer. Now I will pay well for a copy of the Blue Book that this information was drawn from. So my money was saved through the seance of a medium who was a stranger to me as were all in the circle. It is ever true that those who are the most anxious to be consideration authoritative on any subject are those knowing the least upon that particular line. In the course of my investigation I have met many big IAMS who remind the beholder of the steam-boat that Abraham Lincoln spoke of as plowing the waters of the Sangamon River. It had a five foot boiler and a seven foot whistle and every time the whistle blew the boat stopped. Now let every Spiritualist who has a good home, give to the weary, wandering medium who is striving to carry light into darkness a place of refuge and rest and then grander demonstrations will result, fraud cease, and the spirit world will have better attuned instruments through which to send the melodies of Heaven into the sad and sorrowful parts of earth.

W. P. SAILING.

"TAINTED MONEY"

John D. Rockefeller's Offer of \$5,000,000 Refused.

Judge Lindsey's refusal of a gift of five millions dollars by John D. Rockefeller for his Juvenile Association at Denver, Col., is an interesting subject for comment. This case reminds me of a pious Methodist who went thru his town begging for his church. He received various sorts and sizes of donations from all sorts of people, without objection, until he came to a man who gave him a large gift in cash. The man remarked that he could afford to make a liberal donation to the church, as he had cleared that much money in one day on the sales of brandy, gin and whisky. The pious collector handed back to him the money, saying that "money which has been paid for intoxicating liquors is not fit to be used in the church."

If Judge Lindsey should live on earth 50 years longer he will never do a more foolish thing than refusing Rockefeller's proffered gift of five millions dollars to the International Juvenile Improvement Association. He says "the association was formed with the hearty support of all juvenile workers, but with no tainted money." Perhaps, by careful investigation, there may be found the same reasons for rejecting many other donations to the institution that they assign for refusing Rockefeller's gift. Perhaps there may not be one dollar in their treasury that is not "tainted" with fraud or dishonesty at some stage of its circulation—not a dollar that has not at some time been used for a sinful or immoral or criminal purpose and effect. To be consistent they should make inquiry of each donor as to how he or she acquired the money donated. But single out one man and refuse his gift on the assumption that it is "tainted money," acquired dishonestly, proves them to be bigots and fanatics, unworthy of support.

This rejection of so-called "tainted money" in aid of a work for the reclamation of bad boys is indefensible. It is one more foolish step in the silly campaign against the practice of millionaires of placing their enormous means in channels where it will do good, and one more excuse for them to hoard their fortunes.

So great a howl went up from other parties of secondary interest that Judge Lindsey felt it necessary to decline the money, and thus virtually to abandon his plan.

That the man who offered this money obtained it dishonestly may or may not be true; but what bearing has that on the case? He professed a way whereby a presumably great work might be carried out; he provided funds which are obtainable in no other way. His motives, his methods have nothing to do with it. The simple fact is that his was the hand that made possible the tremendous work; in his heart was the will to aid humanity. But a self-sufficiency, a righteousness all self-constituted debar him from this duty and scornfully rejects his aid, setting up that he is unworthy to put his hand to the same or which theirs are upon. And the great work dies.

Who made these people judges of this millionaire? Who permits them to say what money is tainted? Who vouches for their own freedom from guilt? Why are they Pharisaical enough to rule against him? By what divine authority may they refuse a man the right to make amends for wrong—presuming that he has sinned—by freely giving his means to up-lift his fellow man?

Will these self-righteousness condemners of other men's acts kindly remove the beams that blind their own eyes ere they talk of the motes in others?

After all this "tempest in a teapot," when viewed from another stand-point, the rejection of the millionaire's money by the Juvenile Association is a fortunate event. We can now take to ourselves some comfort and consolation in the thought that thousands of American juveniles will not now be stuffed with old religious trash and nonsense, based on error, theory, faith and fable.

What a grand and glorious thing it would be if all the old religious organizations should or would reject contributions and donations on the ground of "tainted money?" They would soon die by lack of support, and humanity would be set free from its greatest curse. It is Mam-

mon or money—yes "tainted money"—and the love of it that keeps them in motion.

A. H. NICHOLS, Summerland, Cal.

MISSIONARY REPORT, O. S. A.

To the Officers, Trustees and members of the O. S. A. Spiritual Greeting.

As it is known to many of you, the Spiritualist Society of Conneaut engaged me to serve them for six months beginning Oct. 1st, 1905. For various reasons, chiefest among them my mother's failing health, I found it necessary to cancel said engagement after two months of service. By the last of December, my mother had so far regained her health that I was able to resume my work by remaining only a few days away at a time.

On January 10th I was duly commissioned by our president, Mr. Dunican, to do missionary work and if possible to organize new societies with the authority to take up collections to cover expenses and with the proviso where collections do not cover expenses the state would meet same with the fund provided for that purpose, missionary purposes.

Accordingly from January 1 to May 20, 1906 I delivered 31 public lectures, 26 to our auxiliaries in Clyde, Sandusky, Cleveland, Ashtabula, and Conneaut, 5 public meetings were held in Mansfield, Ashland and Port Clinton, where there are no societies, but wide awake people who show keen interest in our work. I found it very easy to rally the people and get an audience at these places, but many objections on the point of becoming auxiliary to our O. S. A. The reasons given are many and varied, sometimes being of a personal and sometimes of a general nature. Much complaint is made against mediums who add to this mediumship and also against such whose daily lives are not in harmony with what they teach.

It is and always will be detrimental for our cause to anyone who claims to teach the gospel of Spiritualism, which is love, truth, kindness, righteousness and etc., to live so carelessly as to invite the criticism of the public and thereby causing the verdict of inconsistency to be pronounced upon Spiritualism.

We do not expect perfection of any one but we have a perfect right, to expect of our representatives a visible effort towards right living. It is due to the inconsistency of preachers that the Christian church failed in the mission that it set out to fulfill. Spiritualism is set face to face with a like condition, with its fundamental truths, on the part of its constitutions to keep it from falling into the rut of materialism, however with patience and perseverance in the right direction we hope to reclaim our cause and set its banner floating, high on the breeze of intellect and reason.

I officiated at three funerals by special request of the arisen, they were Mrs. Holden of Ashtabula, Elizabeth McClusky of Ashland and Mr. Albert Wentworth of Hicksville. I would recommend that missionary work be continued, that a stated sum be set aside, for such purpose and that this convention elect one or more missionaries to go into such parts of our state where no societies exist and endeavor to organize the people and thus spread our gospel that it may become known everywhere. In closing I will state that the collections in places where we have no societies, fully covered my expenses and I have not needed to draw even one penny from our treasury.

With deep gratitude to all who with their helpful words and words of cheer contributed toward making my work pleasant and beneficial, I remain,

ELIZABETH SCHAUSS, O. S. A. Missionary.

Additional Sunday Train Service.

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MISSIONARIES QUARTERLY REPORT

Our last quarterly report left us at St. Louis, Mo., where we took part in a three days Anniversary meeting held in the beautiful Spiritualist Temple on Pine St.

This was a great meeting. The speakers and mediums did excellent work. Mrs. Annie L. Gillespie of California, who was present, was at her best and won the applause and approbation of all.

St. Louis has home talent that can hardly be excelled and a good number of speakers and mediums, some of which we can not recall so will mention none, took part in the services, each one adding a share to the success of these meetings.

The Lyceum was one of the great features of the meeting. The exercises consisting of music, marches, recitations, etc., had a winning effect upon the large audience. Little ones, and some larger grown, gave to us older ones, truths pertaining to the teachings of our harmonious philosophy, and they were given in such a way as to touch our sympathies and create in us a greater love for our beautiful religion.

We left St. Louis feeling happy in the knowledge that our cause is in good hands and that each year marks its growth, as well as an improvement in the methods of work.

We next visited Millersville, Mo., where we held "protracted" meetings for a week. Everybody, nearly, for miles around, attended the meetings. Each evening the streets were filled with fine carriages and other vehicles of various descriptions.

Millersville according to the census of 1900 has a population of 210 inhabitants, but we had nearly that number in our audience on one occasion we believe. The railroad is nine miles away and there was no telephone. There is but one church in the village, and that is a Spiritualist church and it is paid for.

We were treated royally. Everything was done to make the meetings the great success they proved to be. Millersville is properly named. We must have been introduced to at least one hundred Millers, men and women, and a large proportion of them were Spiritualists.

Mr. George H. Miller who is the president of the society is a pioneer Spiritualist and a grand man. His good brother—whose first name we cannot recall, was once a Universalist minister, tho for many years he has been a Spiritualist and has given his services to this society and community without money and without price.

A large and excellent choir composed mostly of the younger members of the society, furnished the music for our meetings.

The reader can easily see that, tho this village is small and quite a distance from a railroad, with a widely scattered population, yet the cause of Spiritualism is made to thrive and become a blessing to many people. Energy, independence and perseverance built this church, organized this society and made Spiritualism the popular religion of the country around Millersville. Dear reader, have you not better opportunities and conditions in which to work for the upbuilding of the cause of Spiritualism than had these hardy sons of toil? if so then should you take courage and proceed at once to lend a helping hand to those who are laboring

so earnestly to advance our cause and bless the world? Oh if every Spiritualist would do a little what a mighty work could be done.

BEARDSTOWN, ILL'S.

We next visited Beardstown, Ill's. where we held two meetings in the Court House. These were the first public Spiritualist meetings ever held in this town. Brothers John C. Daily Sr. and W. F. Trockmorton assisted by perhaps a half a dozen others arranged for our coming. Much interest in our work was shown and we should have remained longer, but having previously engaged to serve the Farmer City society, we bade them adieu with a promise to return at an early date.

FARMER CITY, ILLS.

At Farmer City we learned that the society had been holding no meetings during the winter. The roads had been so bad that they were almost useless some of the time and they were not much improved when we arrived.

Our audiences were not large but the people were appreciative and some were not Spiritualists, expressed themselves as being much pleased with our work.

Our easter sermon, which we thought was a logical and pleasing one, did not seem to please a Christian Minister who was present and later on we were informed that he had given notice that he would reply to it, which he did. The Spiritualists went to hear him with the intention of reporting his sermon and having us reply to it, but after hearing it, they wrote us that it amounted to nothing, to his side, and did us no harm and that we had better save our ammunition for larger game.

We filled a three days engagement at Decatur, Ills. where we have a society chartered with the Illinois State Association. This is a small society composed of earnest souls. They have kept it going since we organized it two years ago last spring. They needed our assistance very much and we did the best we could for them and when we left them their energy and zeal registered a notch higher in the scale and they were thankful that the N. S. A., furnishes missionaries to help weak and struggling societies.

MACOMB, ILL.

Our next place of labor was Macomb, Ill., where we held fifteen meetings in fifteen days. Mr. J. D. Munger a leading citizen and a true Spiritualist, built a neat little church and decided it to a Trustee in trust for a Spiritualist society when it should be organized.

We organized a society with 34 members though there had been but two public Spiritualist meetings and a Spiritualist funeral held in the place previous to our going there. We had the deed made over to the Trustees of the society and dedicated the church to the blessed cause of Spiritualism. There was much opposition to our coming to Macomb and taking possession of the church, after the death of brother Munger, its donor, but we went and won a victory. (Further explanation will be made of this matter in our yearly report to the coming N. S. A., convention.

WHITWATER, WIS. Visited Whitewater, Wisconsin, held three very successful meetings in Morris Pratt Institute building, and attended the Wisconsin State Convention which was held in the same place the three days following our meetings.

While at Whitewater we received letters from Macomb urging us to return and hold more meetings. By the advice of brothers Barrett and Warne whom we met at Whitewater, we went back there intending to remain two or three days.

On our arrivals we were both taken sick. Mrs. Sprague was so very sick that we were frightened. She came near having nervous prostration. We never spent such a night. The incessant work of the past few months, much traveling and excitement, and nervous strain, brought us to a realization that there was a limit to our endurance, and that nature's demands must not be ignored. So we gave up the work in Macomb for the time being and took the train for our daughter's home in Grand Rapids, Mich. Tho we had many true hearted and noble friends in Macomb who would have done all in their power for our comfort, we felt that we would rather be with our daughter if we were to be sick. However we remained but a short time in Grand

Rapids but moved on toward home stopping to fill an engagement of three meetings at Elyria, Ohio.

ELYRIA, OHIO.

We found this society in good condition. That excellent and indefatigable worker, F. W. Martin is again president of the society and whatever he undertakes to do he does well. This society is one of the best in that state. It has some of the best workers and has two or three speakers who have developed in the home meetings.

We enjoyed meeting once more with the earnest and congenial souls with whom we labored when this society was first formed, and also to meet the new ones who have come into the fold since, some of them thru the good work of the society. It is always a pleasure to the missionaries to see the good, resulting from their efforts and in Elyria as well as in multitudes of other places the evidence of the value of missionary work is plentiful. May the good angels inspire all the workers to renewed efforts in behalf of our beloved cause.

We arrived in Jamestown May 31st since which time we have held no meetings, and we shall hold none until we begin our campmeeting work at Hazlett Park, Mich.

During our vacation we have moved from Jamestown, N. Y. to Detroit, Mich. Our vacation has been a rest to us. We have worked hard in moving but the change in occupation has improved our health. We are in excellent condition for our camp work. We go to Hazlett Park, Mich., Clinton, Iowa, Delphos and Winfield, Kansas camps, closing our camp work at the last named place, the first Sunday in September when we will be ready to visit places in Kansas, Oklahoma, Nebraska, Iowa and Illinois. Correspondents please address our home, No. 1082 Trumbull Ave., Detroit, Michigan. Mail will be forwarded to us from this address wherever we chance to be.

A MESSAGE.

I look into the glass of time— I see the moving van of fate, Tis rolling on towards the sublime Ethereal—wisdom's open gate— I look into the glass and lo! I see a troop of phantom years Like moving pictures, come and go, Some wreathed in smiles—some bathed in tears.

I see the shores of long ago, Receding in the distance vast, The shadows lift—I feel, I know A new life dawns—gone is the past.

I stand upon the great divide, A sense of love draws either way, I falter—turn and half decide To linger longer on the way— I'll wait awhile and idly dream Of heaven above and earth below, Like tangled weeds a-down the stream Unmindful of the currents flow. L. B. THRU THE HAND OF M. B.

REPLY

Never turn back, never turn back, The gates are uninged for you, With beacon lights along your track To guide your passage thru, Look up, look up with purpose grand, Nor faint not by the way. The healer's art, with healing hand May yet prolong your stay. LIGHT BEARER, THRU HAND OF Mrs. R. M. Payne.

Sail on thy mighty ship of fate, Unfurl thy pennons to the breeze, Should wanton winds the way be—guile Sail on—Sail on to fairer seas Whose great expanse of misty grey, In vastness grows upon thy sight, Illumed by phosphorescent spray, Resplendent as Borealis light.

Nor wait awhile to idly dream Of memories cast along the way— Fantastic visions now they seem— Departures of thy closing day. L. B. THRU THE HAND OF M. B.

It has been said that "We will understand each other better when the mist has rolled away," and it is true, if we will permit the clouds to pass; but most of us continue to produce mist as fast as nature rolls it away. We therefore understand neither ourselves, our friends, nor our surroundings. We are in perpetual confusion. The way out is to stop producing mist, and begin to create something better.

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Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for our 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 fanerals.

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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 engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies. Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper. Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column. Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information. Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them. Suggestions for the improvement of the paper are invited. THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Francis H. Harris writes: I received the papers sent me by you and put them where I thought they would do the most good. Send me a few more, and I will personally give them to "Free Thinkers" here and try and induce them to subscribe. To be frank with you, I do not see how one who has had the opportunity of reading one paper can fail to secure it. There is information, spread all over it, food for the thinker, but it is up hill work with us to induce thought and inquiry into our beautiful philosophy. Orthodoxy is losing its grip, and likewise its erstwhile terrors for the "Infidel." The few of us here, have burnt our ships, and we must advance and with the mighty powers, which we feel helping us we intend to make Brunswick a Spiritualist stronghold yet. As I wrote you before, the leeches here all subscribe to different papers, and pass them along. Missionary work is being done, and I believe the time is not far distant when every one of us, will have at least three papers, to say SUNFLOWER, Light of Truth and Progressive Thinker. I enclose you herein, my experience with a little boy, that strikes me as matter for inquiry. There is not a fact therein stated, that is not supported by many witnesses.

Oscar A. Edgerly's engagements made for the next twelve months are as follows, From July 22nd to Aug. 19th, he will act as chairman at Grand Ledge Camp, Michigan. From August 22nd to August 26th inclusive he will fill an engagement at the City of Light Assembly, Lily Dale, N. Y. (Has the first three Sundays of September at his disposal) For the last two Sundays of September and the entire month of October he is engaged with the Spiritual Temple Society of Newport, N. J. During November and December, he is to serve the Ladies Spiritual Temple Society of Cleveland, Ohio. During January 1907, is engaged to speak at the Newbury St. Temple, Boston, Mass. February is engaged with the First Association of Spiritualists of Washington, D. C. During April and May, he will fill a return engagement with the First Spiritual Church of Baltimore, Md. For the first two Sundays in June he is engaged with the W. A. S., of Worcester, Mass. The second two Sundays of June he will serve the Lynn Spiritualist Society at Unity Camp. As will be seen above Mr. Edgerly's dates are all filled until July 1907, with the exception of the first three Sundays of September he will be pleased to hear from Societies desiring to employ a trance speaker. Permanent address, 42 Smith St. Lynn, Mass.

Mrs. M. E. Clark writes from Syracuse, N. Y.: Ever since my return from serving the first Spiritual society Hamilton, Ont., I have been holding Spiritual Services on Sunday evenings in my parlors to (with one or two exceptions) crowded rooms. There are so many who are so hungry for Spiritual work. As I go to work at camp now for a month there be will no more services in my home until I return. As I am writing this your messenger of light, the SUNFLOWER, has come as an ever welcome visitor and may it continue to bloom and shine with our beautiful truths for ages to come. John Pflieger has gone to Onset Bay camp to spend the summer. D. B. Jimerson's address has been changed to 72 Catherine street, N., Hamilton, Ont.



HON. A. B. RICHMOND.

PASSED OVER.

A communication from L. L. Richmond, Meadville, Pa., informs us that his father, Hon. A. B. Richmond, passed to spirit life, from his home, July 18th, aged 81 years 2 months and 22 days, the natural failing of life's forces from old age being the prime cause.

Mr. Richmond was well known in all the walks of life with which he was connected. He was a lawyer of great ability, and was usually spoken of as "Pennsylvania's great criminal lawyer." During his career he was connected with 101 homicide cases, only one of which received the death penalty, while he was connected with over 4,000 other cases. He was elected District Attorney in 1851, serving but one term in that capacity as his other extensive interests required all of his time.

About 1887 he came to Lily Dale to investigate the claims of Spiritualism. We have listened to his report of it many times. He came with slates under his arm, thoroughly wrapped and sealed from observation, and would not let them out of his sight. Through the mediumship of P. L. O. A. Keeler he received messages on those slates. He stayed here but a couple of days, and when leaving, arose on the rostrum and said, in substance: "I came here to show what fools you Spiritualists were. I go away one of the fools." He was a regular visitor for many years, and one of the most entertaining and instructive lecturers, while his place for sitting on the southwest corner of the Grand, now the Maplewood hotel, became known as the "Philosopher's Corner," from the many discussions held there. He was an author of more than ordinary ability, his review of the

Seybert Commission being rapidly exhausted, and the edition of "A Hawk in an Eagle's Nest," soon out of print. "Leaves from the Diary of an Old Lawyer," was another interesting work, while most of our readers are familiar with "The Nemesis of Chautauqua Lake." He was quite a mechanical turn of mind, and the Library at Lily Dale is the possessor of a lot of electrical apparatus made by him during the infancy of the electrical idea, long before its present possibilities were more than the veriest dream. His mechanical ability was recognized by his appointment as Assistant Director of Machinery at the Crystal Palace Exposition in 1853, and he was Pennsylvania Commissioner to the Centennial Exposition at Philadelphia, in 1876. In making the recommendation for the appointment, S. N. Pettis said: "Richmond is fitted for such a place. He knows more about more things than any man I know of." No eulogy at our hands is necessary. He was too well known by all Spiritualists to require that. His was a long and useful life on this side and when we passed the word around the grounds that "A. B. Richmond had gone on," it was the common remark, "Perhaps he is right here with us now."

He had been in failing health for several years, both mental and physical suffering with the strain. We can not regret his passage, but our sympathy is extended to the son who made a home for his father in his declining years—the only one left of the three sons born to him. He was born April 26, 1825 and passed into the newer life July 18, 1906. He had been a resident of Meadville, Pa., for over fifty years, excepting three years spent at Pittsburgh at the home of his son, who returned to Meadville recently.

Mrs. Tyler-Moulton is located for the summer at the Maplewood Hotel, Lily Dale, where she will be pleased to meet all of her friends.

John Pflieger writes: This summer is going to be a great time for Spiritual Spiritualism. A wonderful girl phenomenon is at Wonderland, River Beach, and a wonderful boy at Onset. You will hear from him later.

Budd Lake Camp.

Our camp has now been in session two weeks and the interest already displayed and the support given, is ample assurance of the success to be.

Brother Grumbine joined us Sunday the 15th and has been lecturing almost daily. His eloquence and logic have appealed to all, his discourses tho not entirely Spiritualistic, are nevertheless edifying and instructive and the management feels gratified with their choice. Mrs. Sarah Walters is indefatigable in her efforts to promote the interests of the camp and her lectures have met the hearty approval of all. P. L. O. A. Keeler the Independent Slate Writer, with his wife are now located at the Porch House until August. Many people are here and everyone has expressed surprise to find such costly and beautiful property in the hands of Spiritualists. Some of our friends in writing regarding the camp have expressed some doubt as to the mosquito question, since the camp is in Jersey, but

mosquitoes are as scarce as hen's teeth.

Our camp is bound to be a success for in a radius of one hundred miles we have at least eight millions of people. New York, Brooklyn, Boston, Newark, Jersey City, Philadelphia Patterson, etc. Besides there will be no shares sold, no stock issued, consequently no wrangling. The promoters are enthusiastic Spiritualists and are not out for money grabbing. While the people are sweltering and dying in the city only two hours distance, we are enjoying cool days and nights. We simply have an ideal camp. In the beginning there was some doubts as to Mr. Moore's ability to assume the management, but he works like a veteran, thoroly capable, while his genial disposition has endeared him to everyone. The first Tent Materializing Seance was held Tuesday night, July 17th and the results were amazing; the forms walked down the steps in front of the auditorium stage and embraced the sitters. Pansy gave a long talk and prepared us for greater things tonight. If we ever before doubted materialization and were present at this seance, every vestige of doubt would have been removed. Mrs. Cora Moore has been message bearer and comforted many souls. S. C. Fenner and wife, noted mediums of Philadelphia will be with us Saturday remaining the entire season. We extend a cordial invitation to all lovers of truth, promising them a grand good feast.

For particulars address Cora Moore, Forest House, Board \$7.00 to \$10.00 per week children half price. Budd Lake camp sends greetings to all sister camps. TITUS MERRIT.

OBITUARY.

ALLEN FRANKLIN BROWN. Passed to spirit life at San Jose, Cal., July 6th, 1906, Allen Franklin Brown, Mr. Brown was born in Grafton, New Hampshire, September 2nd, 1865.

Mr. Brown is well known in the spiritual movement of Minnesota and Texas as well as in California, in each state having held the position of State Missionary and Organizer. Mr. Brown was one of the trustees of the National Association two years.

Mr. Brown leaves an aged mother and one brother at Berkeley, Cal., and a widow, Mrs. Cornelia J. Brown, of San Jose, Cal.

At the meeting of the State Board, July 7th, 1906, the following resolution was unanimously adopted:

Whereas:—We, the Board of Directors of the California State Spiritualist Association in session assembled, having just been informed of the transition of Allen Franklin Brown, a member of this Board,

Therefore:—In consideration of the faithful work accomplished by Mr. Brown and his faithful wife, as Organizer of Spiritualist Societies and State Superintendent of Lyceums, respectively,

Be it resolved:—That we tendered to Mrs. Brown our condolence and sympathy in her bereavement, and

recognize the value of the services rendered the cause of Spiritualism by the said workers, and that a copy of this resolution be forwarded to Mrs. Brown, and also published in the Official Organ of this Association, "The Occidental Mystic." ARTHUR S. HOWE, President. Mrs. M. E. G. Howe, Secretary.

Your eyes beam like stars when you are happy. How great is the light they send into a heart's darkness! Let them shine.

Sister, cheer up. There is always a gift waiting your open hand, your warm and faithful heart. It may be the gift of friendship, of opportunity, of happiness, or love. When you least expect it, you will receive it.

The influence of the Holy Spirit, exquisitely called the Comforter, is a matter of actual experience, as solid a reality as that of electromagnetism.—Prof. William James.

Beautiful thoughts weave a halo about every face.

To do the right in a quiet way Is to be a hero every day.

Think right only and you will act righteously.

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And Character Reader,

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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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