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"EACH THING IN NATURE IS A HIEROGLYPHIC."

HENRY MORRISON TEFFT.

Truth is divine wherever it is found. The name of the book that contains it, or the medium through which it is transmitted, is of no value. We create a word and attach to it a certain meaning; we write a book and give it a name; the book, the name, are all of human invention.

Is truth universal? Has it always the same message? "Truth," says Montaigne, "ought to have a like and universal image." There is no consensus of opinion, either in science, philosophy, or religion. Questions that once seemed settled are suddenly re-opened for argument. Matter is no longer the primal element of the world, but mind, thought. In an article printed in "The American," the writer says, "Ten years ago Professor Fitzgerald came to the conclusion that there was only one primal elementary force underlying phenomena, and he could only declare this solemn conviction that this force was thought. That one primal force was the mother of all the other forces, light, heat, chemical force, cohesions, magnetism, electricity—that all these forces which we know were but varied manifestations of the great primary force, and that, strangest of all, this great primary force knew what it was doing. That in a addition to energy, * * it had intelligence."

No fact seems permanently established. It is easier to furnish a name than it is a formula. What is the difference between mental, spiritual, and physical sight? Cannot the mind see pictures as well as the eye? When once painted are they obliterated? Does not the form of your dead father, mother, husband, wife or child always remain plainly imaged in your mental vision? Can anything be seen that does not exist? If a clairvoyant can behold an event that is to come, the picture must somewhere be printed.

The most common matters of daily experience are still mysteries. We have no definite knowledge of what constitutes that which we call life, mind, soul, personality, God, yet we speak these terms in positive language. We handle the most potent words as though we understood them. A principle that is settled in our minds to-day, tomorrow is uprooted. It is said of Gladstone that, "His opinions, on some subjects of great moment were in a constant process of flux and decomposition." The great thinker must always stand alone. The leaders of thought are ever in the minority. The main army bivouacs at night upon the ground that the scouts and skirmishers occupied in the morning.

The time was when all spiritual and intellectual light came from the priest—now his word goes just as far as it looks reasonable and no farther. An error embedded in a creed, or covered over by religious ceremony, is marked on the intellectual map the same as rocks and shoals are upon the chart of the navigator. No scientific mind will ever accept the dogmas of any religion on the ground of miracles. Christianity, if it continues to hold the allegiance of the intelligent world, must do so on higher grounds than the fall of man, the miraculous conception, the turning of water into wine, or the multiplication of the loaves and fishes. Goldwin Smith says, "My attitude, and I apprehend not mine alone, is that of one who has heard the words of the Founder of Christendom on a hillside in Galilee. No miracle was needed to confirm belief in His words, nor was any performed by Him on that occasion. Of dogma nothing fell from his lips. The evi-

dence of Christianity * * * is the character which it has produced and the effect which its approximate influence has had on the progress of mankind, notwithstanding all the adverse forces, including the perversion of religion itself by popes, inquisitions, Jesuits, and fanatics of various kinds."

Formerly great stress was laid on the divinity of Christ; now it is the humanity of our Saviour that is emphasized. The time was when God's vengeance and wrath was held up before the people but now it is His love that is all sufficient. It is the human not the divine side of Jesus that attracts us. He "was in all points tempted like as we are." Kinship in suffering and experience brings hearts together,—misery, degradation and poverty, estrange them, separate them. Neither the justness nor the goodness of God is discoverable in the natural government of the world. Faith is impotent when over against it stands actual experience—feeling. When conditions confront a theory—then theory goes to the wall. Imagination has no place in the laboratory; there demonstration is king.

It is claimed that a theory, when it is firmly established in the heart of the believer, will "hold its own against a whole regiment of facts." Cyclones are destructive but they cleanse and purify the air. It needs a Renan a Voltaire, an Ingersoll, occasionally, to break the crust of superstition and liberalize thought. The hurricane that sweeps the surface of the sea never stirs the water in its depths. There are people who will lead better lives by becoming members of a church; the law prevents thousands of people from committing crime, but there are those whose lives will be correct without outward restraint or command. A fable, a legend, a superstition, while it is believed holds the mind as firmly and steadily as truth.

"There is no outward standard of authority in religion; no absolute tribunal; no infallible scripture; no certified doctrine; no final word * * * but the true Bible is the universe."

The heart is the citadel of life—morally and physically. If the moral purpose of a man is correct, he is fearless, not only in regard to the present but also as to the future. Conscience may be wrong but it is our guide. Guilt can only come with knowledge. Sin is the transgression of the law of conscience. An act that would meet with condemnation in one person is a virtue in another.

Innocence is ignorance. Eve was innocent and ignorant—knowledge made her guilty. "The truth," says Sir Oliver Lodge, "embedded in that old Genesis legend is deep; it is the legend of man's awakening from merely animal life to consciousness of good and evil, no longer obeying his primal instincts in a state of thoughtlessness and innocence—a state in which deliberate vice was impossible and therefore higher and proposed goodness impossible." The time was when man had no conscience. In the time of evolution, first intelligence, then conscience, then morals, then religion.

All progress is a growth. The current of a stream never loses its way; it follows the course of least resistance. No reform was ever brought about by individual controversy. The more you argue with a man the farther off he is from your view. Yet all great questions are settled by argument, discussion and comparison. The judgments of the multitude finally crystallize and become laws, customs, habits and beliefs. What is public opinion? It is sometimes difficult to tell. It is certainly not the noisy clamor of the street, nor the talk of the saloon, and not always what the newspapers have to say upon a question. It is not the individual voices we admire in a chorus, but it is the grand harmony of the whole combined that en-

trances us. An assemblage of people meet, and under the spell of some orator are made to act as one body, their minds fuse together, focus as it were to one purpose, then they separate, individualize and return again to their individual characters. Upon a different time and another occasion it would be impossible for the same speaker to solidify the thoughts and acts of an audience composed of the same identical people. Different atoms of matter are called together by that unknown power we call life, but in the animal and vegetable kingdom, work in harmony for a time, then disintegrate, die and go back again to original conditions.

Perhaps the principle of life may become so individualized in man as to be an entity—a continuing personality, known and identified after it has separated from its material habitation. That takes form and becomes a statue, a picture or a book. A principle, a condition, or the tendency of a people, are sometimes embodied in a single individual. Napoleon was France incarnate. Abraham Lincoln has been called the "incarnation of the common people."

What is personality? Who can explain it? What is style? It is what a man puts into his production of his own individuality. John Burroughs says, "The bee does not get honey from the flowers; honey is a product of the bee." What she gets from the flowers is mainly sweet water or nectar, this she puts thru a process of her own, and to it adds a minute drop of her own secretion, formic acid. It is her special, personal contribution that converts the nectar into honey." But instinct is exact—it always works the same—while the mind acts by no uniform rule. To the same extent that individualities differ in temperament, in mental and spiritual make-up, so must their work. Two singers, sing the same song, but there is no likeness in the melody. Two artists paint a portrait of the same person, but there is no resemblance in the pictures. Two writers treat the same subject, but there is no similarity in style. Substance and shadow move side by side. More stress is laid upon the symbol than upon the thing symbolized. Love, not marriage is a sacrament. It is the life one leads, not the faith he embraces that will control his future existence. A man's environment exalts his nature or corrodes it; softens, elevates and enriches or hardens, debases and lowers it. No person is immune from the effects of his surroundings, from the company he keeps, from the books he reads and the thoughts that he harbors in his heart. The contemplation of beauty naturally leads up to the divine.

I love the true, the beautiful in literature, in art, and in life; I hate the ugly, the deformed, the debased, and whatever is abnormal and not true to the highest ideal and perfection of which art, and the infinite in man, are capable. The conditions of society are in continual flux. It is easier to go down hill than up; easier to retrograde than progress.

Every virtue is in danger of being debased. Patriotism may lose its power, friendship its meaning and love its divine essence. A man's condition in life governs his morals, his religion and politics. The soul and the body grow beautiful or ugly, refined or coarse, together. You degrade a man and he is good for nothing, mentally or physically. Adverse circumstances to a certain degree is a stimulant, but there is a point where misfortune becomes degradation. Defeat often adds more strength to purpose than victory. Obstacles sharpen the appetite of desire.

"The wave that breaks against a forward stroke,
Beats not the swimmer back, but
thrills him thru and thru

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THE PHILOSOPHY.

Synopsis of a Discourse By Mrs. R. S. Lillie.

In a Unitarian congregation I found 25 people who did not know what Spiritualism was; they did not know of the work that is being done on these grounds; the work that has as its standard a banner of white, upon which is inscribed, in letters of fire, the word Spiritualism.

There are hundreds of people to-day who are ready for something, they scarcely know what; they have heard enough of truth to cause them to realize that they want something different from what they have had, and have been reared with such a prejudice against Spiritualism that they do not want to hear of it. Look at the band here seeking the new thought; look at the magazines, books and papers published in the interest of this new thought, and hear the sermons preached. They say I will train with them. In the magazines they read and find truth, but say that it has not the name—Spiritualism—on it, they did not know that was Spiritualism. It is sweet, practical and white as can be, ever was and ever will be, and is unchangeable, call it by any name.

We have in the realm of truth grand and beautiful flowers, expressing and unfolding through the flowers of truth; we find them every where, growing wild in the fields and by the road-side, in the gardens and on the lawn. The new thoughts have come to do away with the superstitions that have held men in the ages past. There is that which was the sign of what was to come. Ah, the grand truth of spiritual thought which in this age has come to be the delight of man, that which said we must have the flower of truth, that said that if that does not satisfy at least the pure white lily of intercommunion, of solucommunion, of spirit speaking to spirit, of mind to mind, this beautiful flower of intercommunion of soul, of truth, that has lived through the ages, that was waiting for its expression, these white blossoms of spiritual truth represent the spiritual kingdom of the true life.

We can dwell to any extent, but in the earlier days all these new thoughts were terror of the thoughts we were entertaining. The old system under the Bible said, "Slaves, obey your masters!" We enslaved millions under the veil that we held God's law. The new thought came, and said every man is alike and equal, the blacks as well as the whites, for they are human souls, children of a living God.

It is not too much to say that in the past those in the churches spent much time disputing as to whether a man had a soul or not, or, as we would say, was a soul or not. Then came the thought of Darwin, and this thought turned the thought of the multitude to a new way of creation. This was a new thought. The church would not have it. They said, "Away with it!" and this thought now is accepted, and the church is spending its time to create a condition of harmony or to cause that condition, and to give a new interpretation to the old thought they had held.

Man then is man, whatsoever his race or place on earth. How far back of this movement was it that people said war should no more be. Would it be too much to say that this was the birth of truth, and say that at last we must live out the law of love?

Friends, let us array the world of Christianity face to face, and in the voice of the mighty, call silence, and in that silence say "the new commandment give I unto you, that ye love one another." Let us see the mighty and powerful of the earth array themselves against the weak. In this thought of war and peace, love and joy and happiness, comes

life, life and immortality. First there come the still and silent messengers with healing as their power. You are studying as one of the new thoughts, the power of mind over mind, and of mind over your body. Go on in these studies. Try to advance. Seek for the truth and the light, and it shall be thine forevermore. In the good old Book it says "Seek, and ye shall find." As we work in this direction we shall have, and we shall have no more than we labor for. Our thoughts will not shine with someone else's glory. You must have it within you. I must live in the light, must irradiate it, have it within my being.

Children are adepts. They look at a face and measure and weigh the soul in it by it, and handle them accordingly. We then must become as little children. When we are hot-headed the kingdom is far off. There is truth in everything; we shall find it all around us. When they talk of the stable forces of this universe, and of the system with its forces that causes it to revolve in such majesty and power, you and I have confidence in them and can go away feeling that wonders are being done already. And as we have this confidence we know that there are laws operating and governing these forces.

By occult we mean the stable forces in life. It is called the mighty ego giving form to the outer being, giving majesty to all nature. People being incapable of determining the laws of nature used to say that God made us. We knew nothing of ourselves, but had been taught that God made these things. We do not understand the stellar processes of life. You understand that life is the stable and potent force. You and I have been so interested in the life beyond that at last we have found it. We have found our dead, all that was the real ego. This gives us confidence in life, and we know that the power that brought forth the lilies will bear us wherever we go. Beautiful is the form. It is made of our own souls. From the darkness and depths of the ages, you and I will find our places, and "Thy will be done."

Self-Righteousness vs Dignity.

What, if anybody has said anything of us that is not exactly true? Sometimes circumstances warrant it—appearances being against us. At other times it is true in the case—intuition or discernment betraying what we are but hiding—and we are naturally indignant because anticipated. To defend every petty or foolish gossip is often equally as foolish, if not undignified. It is far nobler to forgive or consider the source, and prove it untrue by deeds to the contrary. It holds the offended above the offender and prevents descent to the former's level. Defense with anger or emotion is self-righteousness; with reason or love it is dignity; and ignored it is spiritual.—ARTHUR F. MILTON

Mediumship.

As a physical passion subsides, its antithetical sense or impulse—its positive pole—begins to manifest, which constitutes a talent, a spiritual gift or a phase of mediumship—all more or less accompanied by inspiration or intuition (impression and discernment.)

Such soul-passion as lust, hatred or selfishness also have their spiritual impulses when neutralized by resisting their temptations which become talents or gifts in the form of psychometric delineation, prophetic analysis, statuvism, and penetrating effects or reading causes generally.

Many are born with these passions, but outgrow them during childhood; and at maturity they manifest as spiritual gifts or mediumship.—ARTHUR F. MILTON.

Your light heart makes every task easy.

THE SUNFLOWER.

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W. H. BACH, Managing Editor.

A PSYCHIC AWAKENING.

The whole world is awakening to a realization of the importance of studying the marvelous phenomena under the name of "Psychic."

When we investigate this subject, call it by any name we choose, it is the subject of Spiritualism and nothing else.

Dreams, ghosts, double consciousness, apparitions, appearances, mind-readings, clairvoyance, all have been pooh-poohed until they seemed to be left in the shade.

How about the marvels of telepathy that are so strongly presented to the world? If a message was telepathically transmitted from one section of the world to another, from England to America as has been claimed, what does it prove?

Let us be Cheerful. Whining and crying, Goodness defying, Sets all the world sighing In garments of woe.

THE TRIBE OF THE "NOW!"

Not believing in the almightiness, the infallibility or the "nows," and not consciously thinking anything about it just at present as a special force or quality of being, I purpose, by your permission, to say a few words about this enrapturing "now" in your excellent Journal.

Taking up a mystical monthly a few weeks ago, I read on one of the pages of its several columns, the word "now"—"the blessed now"—"the eternal now," just twenty-three times; and this pen-and-ink nowite is quite naturally begging for money or its equivalents, reminding us of a class of open-mouthed altruists who, everlastingly and eloquently advocating altruism, fail to "altru" a dollar for any benevolent purpose, or for the organization of any altruistic Arcadia.

But this "now"—"this blessed now!" It sounds musical enough to induce sweetest sleep or dozing laziness. Moreover, this "now" is only a point in time, and under the point there may be chaos or a slumbering earthquake.

As there is life in the grasses, the grains, in the fields—in everything, let us walk over into that inviting pasture yonder and look at that lazy old ox chewing his cud under the inviting shade of that graceful elm. He is most graciously enjoying the "now"—"the blessed now."

Railroad tramps, neither sowing nor reaping, believe in and enjoy "the blessed now." Why, the squirrel that lays up the beech-nuts and hickory-nuts for the winter, and the beaver that in the autumn time constructs his house of mud and grass, above the high-water mark of the coming floods, is wiser than those pestiferous tramps and sophists whose visions do not extend beyond the "now, the blessed now!"

The scholarly thinker, the real philosopher, sees and honors those past millions of years that, thru evolution and cycling evolutions of the ages, conspired to converge and make the present. It is fashionable for the nowites to sneer at the past, its monuments, its hieroglyphs and its massive libraries in stone; thus figuratively spitting upon the ancestral graves of the venerated fathers and mothers who begot them, and thru heredity and early training largely made them what they are.

This is an irreverent age. Children often rule the household. They spurn obedience, America's youths do not see in the foreigner, a brother, nor respect the aged as they should. A few years ago an English Lord, tall, dignified and white-haired, visiting this country and appreciating its western vastness and inviting opportunities, returned to New York, and sauntering out one morning got dazed, turned around, as to the points of the compass. He was near the old bowery, and seeing a lad of some sixteen years standing idly, leaning against the wall, smoking his cigar and practicing the "blessed now," he stepped toward him and pleasantly said: "Beg your pardon, but I am unacquainted with the streets of the city and I want—I want to go on to Broadway."

"Well," exclaimed this irreverent, boorish pimp of a fellow, "why in hell don't you go?" "But says one. "The 'now' is all that we are sure of." This is false—utterly false. We are sure of the future conscious existence in the tomorrow of eternity. And further, the "now," the today and tomorrow and next week used rightly or wrongly, affect the life in that vast beyond.

bread of past labor, and humming the lullaby song of the "now, the blessed now," use it energetically as a fulcrum, to usher in a more golden future. Get up—go to work—realize your possibilities—believe in yourself—say "I will!" and the battle of success is more than half fought; attainment is within your reach; reach and take the prize.

J. M. PEBBLES, M. D. Battle Creek, Mich.

MILITARY TRAINING.

Trustee Simpson of Toronto Tells Why Socialists Object to It.

Mr. James Simpson, a prominent Socialist and a member of the Toronto Board of Education, freely expressed his opinion on Sir Frederick Borden's recent speech, in which he advanced teaching school children how to handle the rifle.

The general assumption is that peace is best preserved when nations are armed to the teeth, but the careful student of economic conditions realizes more and more that the military forces of the nations are being utilized to perpetuate the sovereignty of a ruling plutocracy.

The burdens of militarism are today weighing down the wage-earners in all the so-called civilized nations of the world, and there is an ever-growing conviction that these burdens must be removed.

These being the facts of history, no sophistry or appeals of the jingo can influence the Socialist to change his attitude towards the growing spirit of militarism in Canada, and there never was a time in the history of our country when the voice of the working class was so much needed to attract the attention of the people to the evils resultant upon the adoption of the policy so strongly promoted by the Minister of Militia.

AT EVENTIDE.

EDNA JOHNSON WARREN. You've been so near to me to night, Your presence seemed to thrill My very soul with keen delight, My heart could not keep still.

Low Rate Excursion to New York City. August 28 and 29 the D. A. V. & P. R. R., will sell excursion tickets to New York City and return at very low rates—practically a half fare—good for return leaving New York City until Sept. 4th, inclusive.

Over the D. A. V. & P. R. R., August 28 and 29, good returning to leave New York until Sept. 4th, inclusive.

An ad in the SUNFLOWER brings good returns.

Knowledge per se is not power. Without a moral influence supporting it, it is like an arid desert with plenty of sunshine, but no moisture to stimulate the hidden powers of its soul.—ARTHUR F. MILTON.

Subscribe to THE SUNFLOWER.

Spiritualist Badge The Sunflower Jewelry. BADGE PIN, \$1.50. LAPEL BUTTON, \$1.50. MALTSESE PENDANT. Price, \$5.00. SUNFLOWER BROOCH. Price, \$4.00.

FOR SALE BY The Sunflower Publishing Co., Lily Dale, N. Y.

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. Beginning small as it did, and gradually having a healthy growth, it is today a peer among papers of its class, standing for the highest and best in Spiritualism and Freethought, as well as for the advancement of Scientific Thought.

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.

The Secret of the Pyramids, Ghosts and their Antecedents, Archeology, Discoveries in Ancient Ruins, even a scientific treatise on the "Sea Serpent" is on the list. Do you think it is a myth? Then read what scientific investigation has to say about it.

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at once and get the good news of the summer and not miss any of the good things in store for the winter.

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SEND IT TODAY. The Sunflower Publishing Co., Lily Dale, N. Y.

LILY DALE NEWS.

Mrs. Carrie Firth Curran Passed On.

Lily Dale was painfully shocked at the sudden passing from our midst, into the higher life, of our honored and beloved sister and co-worker, Mrs. Carrie Firth Curran, August 7th, 1906. Her brief illness was known only to a few intimate friends ere the change came. Her husband being telegraphed for was unable to reach her bedside ere her transition. All the care and attention of two eminent physicians of the medical science, and the untiring love of friends was hers but to no avail.

It is unnecessary to elaborate on her life and work, both in the state and national fields of Spiritualism. After the arrival and consultation of the husband Mr. J. J. Curran, the management of Lily Dale Association was requested to take charge of such brief services as befitting the occasion. At the suggestion of Mr. Burchthold of Cleveland, the Ohio Spiritualists joined in a resolution of sympathy as follows:

"Lily Dale, N. Y., August 7, 1906. The Ohio Spiritualists assembled at the City of Light Assembly.

To the Husband, Family and Friends of the Deceased, Mrs. Carrie Firth Curran, of Toledo, Ohio:

"We, the Ohio Spiritualists, assembled at the City of Light Assembly, Lily Dale, N. Y., hereby tender to Mr. J. J. Curran, his Family and Friends of the deceased, our heartfelt sympathy in this hour of affliction.

"We feel that we are expressing the sympathy of all the Spiritualists of the State of Ohio, as they have lost a True Medium, an Honest Friend and Worker, and a most efficient Ex-President of the State Association.

"We feel there has been no one who has filled the honored position of President of our Ohio State Spiritualist Association who has done as much to organize societies and extend the teachings of Modern Spiritualism in the State of Ohio as has the Deceased.

"Knowing this fact we realize that we have lost from our midst in the Earth Expression, our hearty co-worker and efficient leader."

Also as an expression of our love for the deceased we extended to the husband and family a floral tribute in the form of a pillow composed of white roses, and in the left hand corner a sunflower emblematic of Spiritualism, and the letters O. S. S. A.

The remains were borne from the cottage of Brother Wright to the Auditorium, followed by the grief-stricken husband and friends; the children of the Lyceum forming in line on either side of the casket as an honor guard representing childhood, youth and old age as realizing the loss of a true friend and teacher. As loving hands tenderly bore the remains into the Auditorium the Band discoursed soft, sweet music, after which Mr. John T. Lillie, our most efficient chairman, introduced the Ladies Schubert Quartette of Boston, who sang a low, sweet song as only the Schubert Quartette can sing, followed by Dr. Geo. B. Warne of Chicago, who gave a masterly address, and eulogy on the life and character of one so well known to us all as Carrie Firth Curran.

Following Dr. Warne was Mr. I. W. Pope of Cleveland Ohio, who made a few brief remarks relative to her efficient work in Ohio as president of the O. S. S. A. and the esteem in which she was held by the Spiritualists throughout Ohio. Mrs. M. E. Cadwallader of Philadelphia followed with a loving tribute of flowers and her association and work with the deceased for fourteen years.

At the close of the service in the Auditorium the remains were conveyed to the depot where the husband and a few friends departed with it for their saddened home in Toledo, Ohio.

Thus ends the earthly expression of one who did her work faithfully and well.

M. L. POPE.

Sunday, August 5, marked the close of J. Clegg Wright's engagement on our regular lecture platform, altho he gave his final class lecture Monday morning. He went from here to Lake Pleasant, Mass.,

where he lectures each day until the close of that camp.

Forest Temple attracted many people during the week, also the German meetings have been very successful under the leadership of Mrs. Stumpf.

Monday conference and the Thot Exchange meetings in Library Hall have also been very successful, there being much interest shown in the discussions and a large attendance each time they are held.

Tuesday morning Dr. W. M. Lockwood begun his series of class lectures in the Auditorium, to a good audience. They are extremely interesting as he demonstrates his work with some very elaborate apparatus, and does all he can to demonstrate that continuity of life is a cosmic fact, based on as positive evidence as any fact in nature. These lectures are continued almost daily during the season.

Each afternoon Mrs. Tyler-Moulton holds her classes in Library Hall while the different mediums hold seances under the auspices of the Association at 7 p. m. in the same place, 15 cents admission being charged.

The dances continue to be well patronized, and are very enjoyable. The entertainments given by Rev. A. T. Kempton were greatly enjoyed, Hiawatha being especially mentionable. Nothing but praise was heard on all sides, while the story of Evangeline was close to it in popularity.

Owing to the severe illness of her mother, Miss Susie C. Clark was unable to fill her engagement and the place was filled by Dr. Warne on one occasion and Rev. Henry Frank in the other, very acceptably.

The message mediums during the week were Mrs. Dr. Caird, Mrs. Helyett and Mrs. Pettengill. Their work all seems to meet with the approval of the larger part of our visitors, the majority of the tests being fully recognized.

The Ladies Schubert Quartette continue to win laurels at the hands of the people. While their concert was not so well attended as it might have been, we think it was more on account of lack of information as to what it was to consist of and we bespeak for them a full house on the occasion of their next one, Sunday evening August 19th, when they will present a varied program introducing humorous and character pieces which cannot fail to interest all. There is little straggling in to the meetings half an hour late this season as all are anxious to listen to their opening selection.

The Ladies Aid still continues to give some very interesting socials and entertainments, with their fairs and card parties, and the bazar is quite well patronized.

Next week is Woman's Week—usually the largest of the season. A big time is promised, and while you are reading this paper, remember that the ladies are having things all their own way at Lily Dale. Wednesday they are in full force on the grounds, and woe to the unfortunate man who gets into their clutches. But they pay the bills "like men" and the boys can stand it for the time.

Mrs. Ressegue began her engagement Sunday to a good audience, and gave universal satisfaction. She is a forceful and logical speaker.

Members of the Fire Department, do not fail to attend the business meeting and election of officers at the Sunflower office Tuesday evening, August 14th, at 8 sharp.

We have been enjoying the finest of camp weather the entire season, with the exception of one week of damp weather. There has been hardly enough rain to keep the dust down until the past week.

THE LYCEUM ENTERTAINMENT.

Under the direction of Mrs. Peterson, the Lyceum entertainment given by the children was a grand success. They all did their parts most beautifully. The first part consisted of a full chorus interspersed with songs and jokes from the children and some songs given by Mrs. Hampton, who with her old guitar makes an impression wherever she goes. Next came "Cupid's Garden," a very artistic scene, resembling a Fairy Bower. The solos were sung by little Charlotte Hahnell and Merl Wiant which were very nicely rendered, the little ladies of the garden party joining in the chorus.

A feature of the evening was a series of fancy dances and songs by Lorraine Fisher and the Sailors Hornpipe by Earl Keeler.

The third part was given by Mrs. M. E. Cadwallader called "The Ministering Angels" assisted by six young ladies, which was very finely rendered.

A meeting of those interested in the perpetuation of Lily Dale was called at Library Hall Friday afternoon last. The attendance was so large and the weather so warm that it was adjourned to the Auditorium Saturday afternoon. After a very interesting and instructive discussion a committee of five was appointed to consider ways and means for meeting the claims against the Association, which is to report at a meeting to be held Monday afternoon in the Auditorium. Full particulars will be given next week.

WENT TO CHAUTAUQUA.

The Board of Directors, Speakers and Mediums Were In The Party.

Lily Dale, the famous summer camp of the believers in Spiritualism, is deserted this afternoon. The management, the band, the ladies quartet, and the people to the number of about 250 have gone to Chautauqua to spend the day. The party passed through Jamestown at 10 o'clock this morning, transferring from the Falconer line to the traction line which carried them direct to the Chautauqua gates.

The arrival of the Lily Dale party in this city was the occasion for an informal demonstration at the Sherman house. Mayor Weeks, Aldermen Clark, Larson, Gustafson, Entwistle and Sturdevant, Charles H. Wiborg of the board of public works, and Oscar Palm, overseer of the poor, constituted those who in behalf of the city extended to the Lily Dale party a hearty welcome.

There was no formal speechmaking. The party arrived on the Falconer cars at 10 o'clock. Mayor Weeks who was waiting in front of the Sherman house, introduced the aldermen and other officials to the members of the official board, all of whom were present. The members of the board in turn introduced Mayor Weeks and the aldermen to other prominent persons connected with the Lily Dale program and some minutes were spent in the exchange of social amenities.

The members of the board are: Mrs. George L. Humphrey, vice president; Mrs. Laura G. Fixen, general manager; Dr. George B. Warne, treasurer; Dr. Alexander Caird, Mrs. Annette Pettengill.

"We appreciate your welcome very much," said Mrs. Humphrey to Mayor Weeks.

The Northwestern orchestra of Meadville which spends the season at Lily Dale, accompanied the party. Several selections were played by this orchestra while waiting at the Sherman house.

The Ladies' Schubert quartet of Boston and other features of the daily program at Lily Dale in response to a request, sang a selection which was enthusiastically applauded by the crowd that filled the hotel office to the limit.

Traction cars were in waiting on the Cherry street side of the Sherman house and after the song by the quartet, the members of the party boarded these cars, the gongs clanged and the cars rolled up the road toward Chautauqua.

"We are simply taking a day's outing," said Mrs. Pettengill to a representative of The Journal. "You know," she continued, "it is well to have a change occasionally and so we are going to Chautauqua today. I do not know as there is any special program, other than to visit the grounds."

"All the members of the board and about 250 of the cottagers were in the party," said Mrs. Humphrey in reply to a question by The Journal representative.

This includes many of the mediums on the ground and altogether it is no exaggeration to say that a goodly portion of the City of Light is this afternoon enjoying the program of the Chautauqua institution. (Jamestown Evening Journal,)

"Live in the sunshine, don't live in the gloom, Carry some gladness, the world to illumine, Live in the brightness, take this to heart, The world will be brighter, if you do your part.

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The new Sunday train service inaugu-
inaugurated over the D. A. V. & P. donia 32 cents.

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

The loving Father giveth From out His store above To every soul that liveth A magic lamp of love.

Filled from the fount of being With everlasting life, Beyond our sense of seeing Beyond all mortal strife.

By love alone 'tis lighted, This lamp within the dark; The holy flame ignited By just a single spark.

The world is fast discerning We each may do our part; The lamp of love be burning In every living heart.

What recompense is given To see at set of sun Love's lights as stars of heaven If we had lighted one.

ROSE M. WILLIAMS. THE FOUNTAIN OF YOUTH.

BY WILLIAM E. TOWNP.

I have been deeply interested of late in considering just how and why we grow old, lose our interest in life and finally die.

The soul of man, the reality of his being is eternal. This is almost universally admitted to be true.

Why, then, should the soul not be able to renew, and continually regenerate the form which clothes it, at least for a much longer period of time than the average earth life of man?

I do not so interpret truth. To me it seems that early death is largely due to our lack of faith in the protecting, renewing power of the universal life, of which we are a part and in which we exist, and to our ignorance of the real laws of life and the purpose of existence.

There seems to be a "missing link" in our understanding of death, which we have not yet been able to grasp.

Our bodies are constantly throwing off waste material and replacing it with new. Once in seven years or less every cell is completely renewed.

Our mental attitude, by the thoughts and fears which we entertain, interfere with this recreative process, and unconsciously try to keep the same old cells constantly with us.

Now death is the result, it seems to me, of our endeavor to hang on to material things, to a lack of adaptability. We long to keep those we love forever with us.

Man's the elm, and wealth the vine, Stanch and strong the tendrils twine, Tho the frail ringlets thee deceive, None from its stock that vine can leave.

Fear not, then, thou child in firm, There's no god dare wrong a worm. Laurel crowns cleave to deserts And power to him who power exerts;

If we could change the attitude of our own minds toward the law of change, and the minds of a majority of the race, if we could learn to cooperate with that law instead of fearing and resisting it; if we could trust more in the unseen, eternal principle of all life instead of pinning all our faith to material life, I believe wonderful results might be obtained in the shape of prolonged, harmonious lives, lives a thousand-fold richer, fuller and happier than those we now lead.

We need a realizing sense of the divine presence, a living faith in the eternal goodness working thru every law of nature, thru every experience that comes to us. Then instead of resisting we shall welcome change.

There is an old saying to the effect that "what has been done once can be done again." The principle by which a thing was once brought into being always exists, and can again be made to manifest.

Nothing of value can ever be really lost. Forms may change, but over all and in all and thru all, the divine spirit, the source of all things, is eternally existent and ready to supply all our needs.

As we are often misjudged by appearances we too say that we may regret—also basing our momentary vexation on appearances. But oh, how sweet forgiveness is if but to impart or receive it in imagination.

Our bodies are constantly throwing off waste material and replacing it with new. Once in seven years or less every cell is completely renewed.

Such an attitude and such an understanding of truth, will lead the race, I believe, to a place where death will indeed be overcome, and perpetual renewal and regeneration of all man's forces become an accomplished fact.

Man's the elm, and wealth the vine, Stanch and strong the tendrils twine, Tho the frail ringlets thee deceive, None from its stock that vine can leave.

Floating in air or pent in stone, Will rive the hills and swim the sea And like thy shadow follow thee. —EMERSON.

Humility And Law.

Sweet humility! Where thou art nestled there is peace! And "Why should the spirit of mortal be proud?" Nature's law proclaims absolute motion with no ripple or disturbance in its power of will.

MILACA, MINN.

Rev. Henry Hegdahl, Missionary of the State Spiritualist Association, held meetings at Harmonia Hall, July 26th and 27th meetings being quite well attended considering the orthodox community, taking his views from a scientific standpoint with reference to the Holy Bible, with peace on earth and good will to man, holding the audience with great ability, closing with a beautiful inspirational benediction.

As we are often misjudged by appearances we too say that we may regret—also basing our momentary vexation on appearances. But oh, how sweet forgiveness is if but to impart or receive it in imagination.

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

Table with columns: No. 1 No. 2, IN EFFECT MAY 27, 1906, No. 3 No. 4, A. M. P. M., A. M. P. M.

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Dear Sisters— I received your kind letter and contents, and may God bless you both for your kindness to me.

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THE SUNFLOWER.

SCIENCE THE HISTORIAN

BY HARRISON R. HUNT.

Far back in the day dawn of antiquity, Egypt emerges from the darkness as the first nation of historic time. Her civilization was like a blazing torch whose flame spread the light of universal progress.

But the limit of historical research has been reached; the past refuses to yield her secrets, and the baffled historian stands upon the threshold of the Great Unknown.

But man was not destined to remain for ages in ignorance of his remote ancestors. The researches of the great savants of the nineteenth century have reconstructed the ideals regarding prehistoric times, and read the story of the savage men who lived long before the era when historical records began to be written.

Man's first implements, if implements they could be called—for man is nothing more than a tool-using animal—were wrought of the rough, unpolished stone. In the caves of Europe and in the refuse heaps of the coast dwellers of Scandinavia and Denmark are found axes, spear-points, and knives of such rude workmanship as to be hardly distinguishable from the fashioned rock of which they are made.

Again there comes a transformation; the human race emerges from the New Stone Age into the Era of Bronze. When or where this emergence took place we do not know.

Centuries before the Aryan invasion there existed in Europe a race of men exceedingly low in the scale of human development. They were the dwellers in the limestone grottoes and caves of France, Germany, Belgium and Great Britain.

Another branch of the study and racial classification of prehistoric man is found in the investigations of the student of languages. The human speech is the most trustworthy means of establishing the relationship between the races of mankind that is known to the investigator.

bestial in nature, carnivorous in appetite and brutes in intellect.

Along the western coast of Europe, from Germany to the Arctic Ocean, have for centuries been known to exist long, low dunes of shells and sea sand. Until recently these mounds were supposed to be the deposits of the waves, but careful scientific investigation has proven them to be the relics left by a prehistoric people. These dunes are the refuse from men's repasts, the discarded shells of oysters and other mollusks, eaten probably tens of thousands of years ago.

Inhabiting the lakes of the high Alpine mountain territory, the great backbone of Continental Europe, there lived for hundreds of years, long before the Trojan founders of the Roman world landed upon the Italian peninsula, a race which is, perhaps, the most interesting of prehistoric peoples which it has been the privilege of the modern antiquary to study.

Evolution is the prime factor of life. None but the antiquary, the geologist, the biologist and the astronomer can realize in its infinite application the truth discovered through the untiring efforts of the great Darwin. Not only in the realm of the flora and fauna, or in the geological formation of worlds, but also in the development of the features, the languages and the customs of the human race is this principle the power and the life.

Another branch of the study and racial classification of prehistoric man is found in the investigations of the student of languages. The human speech is the most trustworthy means of establishing the relationship between the races of mankind that is known to the investigator.

Another branch of the study and racial classification of prehistoric man is found in the investigations of the student of languages. The human speech is the most trustworthy means of establishing the relationship between the races of mankind that is known to the investigator.

Truly, we are the recipients of a great heritage. Standing in the light of the twentieth century civilization surrounding us, we gaze backward, far backward, to the dark environments of remote antiquity. Old ignorance-bound ideals have flown before the onrushing flood of scientific facts; reason stands pre-emptive, and the past is fast giving up its ancient secrets.

All that tread the globe are but a handful To the tribes that slumber in its bosom.

And millions in those solitudes, Since first the flight of years began, Have laid them down in their last sleep. The dead reign there alone.

Conneaut, Ohio, Nov. 19, 1906.

I notice in the last issue of the SUNFLOWER a short article from Mrs. Addie Cooper on Haunted Houses. It is a subject so little understood that I will relate my success in explaining the matter.

I was called to a house on Seneca St. in Buffalo, N. Y., to see if I could explain the cause of a disturbance there. The children complained that a woman came and put her cold hands on them in the night and disturbed them in other ways every night.

Just then I heard a Spirit say "come away Jane O'Neill," and I saw the form of Jane O'Neill with her throat cut and she was leading a child whose throat was cut also.

I was called to a house on Delaware Ave., in Buffalo, and was informed that a large trunk that was in a room up stairs was whipped as by a horse whip and a bed with a woman sleeping in it, was thrashed in the same way every night.

My own bedroom was haunted by raps and voices calling my name at night and by the ringing of a little silver sounding bell, and by the furniture being thrown around the room.

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where he is to deliver five lectures. He will be accompanied by Mr. A. H. Green, the young man who accompanied him around the world as typewriter and reporter. From Chesterfield he returns to the Michigan camps.

BUDD LAKE, N. J.

It is with pleasure that I am once more permitted to send you a few words of greeting and the pleasure of doing so, is doubled in the privileges I am enjoying in my engagement with my co-workers at this beautiful resort, which is rapidly being transformed into a center for the promulgation of every expression of thought, evoked from the expressing ego of mankind, that the highest, and grandest analysis, justly, universally, as far as possible may be considered in assisting every unfolding mind into a perfect symmetrical form, the spirit of each to become harmonious and truth loving—consequently, kind and just, to each other with all odds found in differentiation, in mind, and body, realizing the Divine Rules.

We are enjoying the philosophical and religious fervor expressed upon our rostrum by some of our most able advocates upon the spiritual rostrum as also from the pulpit of the liberal churches, not-withstanding, all are as welcomed by our management if seeking and presenting their ideas in sincerity.

Those whom we must mention as the most self sacrificing in giving this demonstration to visitors here, are Mr. Hugh R. Moore and his dear soulful wife, Cora H. Moore. We also have Louis Cohen, and Frank N. Montsko—all having the support and confidence of those that frequent their seances.

Rev. Hugh R. Moore is an elegant speaker as well as materializing medium; also his wife gives platform tests—seldom mistaken in giving full names of spirits, and suitably giving spirit-messages.

Mrs. Sarah A. Walters and your correspondent keep the conferences alive, and addresses filling any vacancy on the rostrum during the season thereby every effort is put forth to overcome, any obstacle, that might lead to monotony, which we believe could not be possible here, as nature is constantly, silently, winning the soul of every visitor to come more and more, and more en rapport with her, and learn of her the underlying principle of life, unfolding into Being.

There is so much that might be written in regard to the charms found at this retreat, surrounded by the emerald hills and the beautiful mirror of water at the base, giving opportunity for all to be indulged in favoring the idealistic, which is the mystic path, that leads to the heights of intellectuality and progression, taking form thru the brain cells to create higher possibilities in our mortal lives.

Niantic Camp.

Pine Grove, the location of the Niantic, Conn., campmeeting is one of the most beautiful spots in the world. Located on the shore of Niantic, six miles from New London, Conn., in the midst of a grove of pines, as its name indicates, with a natural amphitheatre, boating, bathing and fishing facilities, and all the attractions of a spiritual camp, it is an ideal spot for a summer outing.

The camp is on the line of the New York, New Haven and Hartford railroad, and can also be reached from New London by trolley.

The camp opened auspiciously but we were disappointed that Dr. Fuller was not able to fill his engagement. His place was ably filled by I. R. Sanford, and with Mrs. Hooper and Mrs. McCall for vocalist, the day was made all that could be desired.

The speakers for the season are, Dr. George A. Fuller, Wellman C.

Whitney, Edgar W. Emerson, Miss Lizzie Harlow, Wilson Fritch, Mrs. Ruth Swift, Mrs. F. H. Spaulding. The Ladies Aid Society are very busy, having given among other things a "Bean Supper," whist parties and dances. They have purchased a cottage for their headquarters, and are in a flourishing condition.

I am now spending a short time at the Camp at Lily Dale, and am much pleased with general arrangements here.

INDIAN SHAKERS.

A New Religion Among the Indians of Washington.

If one should visit the Indian village of Neah Bay or in fact any other Indian settlement along Puget Sound, his nocturnal slumbers would be broken by the stamping of feet in some neighboring house, accompanied by the loud shouts of frenzied dancers and the protracted ringing of bells. The uninitiated might mistake this for the old Indian dance, but such is not the case. This clamor is caused by a new religious sect, familiarly known as "Shakers," who have sprung up within the last few years among the Indians of the northwest.

The name "Shaker" is given to them from the fact that during their religious exercises they apparently pass into a trance, or hypnotic state the hands, arms and bodies shaking and writhing, while their feet keep time to the ringing of bells.

If an Indian is sick his brother Indians gather at the bedside and shake over him, believing that in this way they can drive away the disease and evil spirits.

The leaders of this movement give the following account of the origin of their belief:

About 12 years ago there lived at Bud Bay a Snohomish Indian known by the English name of John Slocum. This man and his wife, Mary Slocum, had at one time embraced the Catholic religion, but later on joined the Congregational church.

One day John Slocum became very ill. Some medicine man had put an evil spirit in him. He and his wife wanted to pray for his recovery, but the sick Indian's father induced him to send for the medicine man. The medicine man began to chant over him and perform the usual ceremonies, but had scarcely begun when the patient died.

After the death of her husband Mary Slocum drove the medicine man and his followers from the house. She and some of her Christian friends then united in prayer. While engaged in prayer Mary Slocum went into a trance and began to shake. After shaking for nearly three hours she placed her hand on the dead man's head and he came to life.

While in this trance the Indian woman saw a great fiery cloud in the sky. In this cloud was an angel carrying a bell, a crucifix and a number of wax candles.

John Slocum, after coming to life, raised himself in bed and told his friends he had been to heaven and had seen and talked with God. He said: "God was not ready for me yet because I am full of sin. He sent me back for you to shake my sins away. He told me to tell you that you must quit using tobacco, drinking whisky and leave off all your sinful habits. God also told me that I could remain on earth until 6 o'clock, and then a little sailboat would come and take me away."

His friends shook over him the entire day. At 10 minutes to 6 Mary Slocum got up and said: "Friends, my husband is almost gone. Let us pray."

At two minutes to 6 the sky was lit up by a brilliant light, the heavens resembling a sea of fire. On the golden billows of the fiery sea was borne a beautiful little sailboat.

As the clock struck 6 the soul of John Slocum passed to the great beyond. Instantly the vision faded from view and the Indians believe that the spirit of the dead man was carried by the sailboat in to the boundless sea of eternity.

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THE SUNFLOWER.

"EACH THING IN NATURE IS A HIEROGLYPHIC."

Continued from page 1.

With joyous trust to win his way... Thru stronger seas than first upon him broke... Mankind errs as much thru ignorance as from malice.

"The lake whispered low to the river; The river bore it on to the sea, And I, who wandered upon them, Found the message upborne to me."

Ninth Annual Convention of the Minnesota State Spiritualists Association.

The Ninth Annual Convention of the Minnesota State Spiritualists Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn. September 7-8-9-1906.

All are cordially invited. The following excellent talent has been engaged for the Convention. Mrs. Laura G. Fixen, Miss Elizabeth Harlow, Mr. Will J. Erwood, Message bearers, Mrs. Emma A. Sauer, Mrs. Frances Wheeler, Mrs. Paul Beuffer, Mrs. Emma Peake, Mrs. Asa Talcott and others.

Business sessions during the day. Evening meetings will be devoted to lecturers, spirit messages, music and song. Special Minnesota State Fair railroad rates on all roads.

VANISHED TREASURES.

Masterpieces of Art That Are Lost to the World. The "Venus de Milo," which has been in the Louvre for many years, is all the world knows, an imperfect piece of sculpture, though it is the greatest treasure of its kind the world has ever seen.

A bronze drinking cup which was stolen from an Egyptian temple in 1729 and brought to Europe has miraculously disappeared. On it is engraved the whole history of the Pharaohs, and it could easily be sold for \$100,000.

Another treasure which has vanished in as strange a way is the Marcella vase of the Dresden collection. This vase is the only piece missing from the famous Dresden Marcella collection, the value of which is said to be \$75,000.

How it is possible that a treasure so large as a painting could be lost sight of entirely is not easily explained. One of Reynolds' paintings, "Countess of Derby," which is considered his best portrait, which is considered his best portrait, which is considered his best portrait...

The search-light of the soul which illumines the path to righteousness is humanity or love.

PROGRAM Of the City of Light Assembly at Lily Dale, N. Y. July 13 to September 2, 1906. JOHN T. LILLIE, Chairman.

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

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

SEPTEMBER. 1-PIONEER DAY-Carrie E. S. Twing, Lyman C. Howe
2-Rev. Cora L. V. Richmond
SPECIAL CLASSES AT 10:30 A. M. July 13 to Aug. 5, J. Clegg Wright
Aug. 6 to 27, Prof. W. M. Lockwood
Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

SPECIAL EVENING ENTERTAINMENTS JULY 20-22-Frank Caldwell-2000 Miles on the Yukon. Stereopticon Views.
24-Wilson Fritch-Reading, Ulysses.
27-Prof. W. M. Lockwood, Lecture illustrated with Crookes vacuum tubes.
31-Aug. 3-Frances Carter-Shakespearean Readings

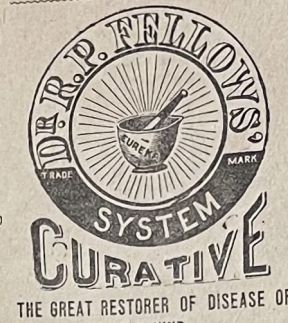
AUGUST 5-Ladies Schubert Quartette-Concert
7-9-A. T. Kempton-Hiawatha and Evangeline, Illst.
12-23-Miss Alice Ethel Bennett-Book Recitals
14-16-Prof. E. B. Switt-Microscope and Telescope Ent.
19-31-Ladies Schubert Quartette-Concert, Miss Bennett, Recitals
28-The Lillies-Entertainment

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