

THE DECLARATION

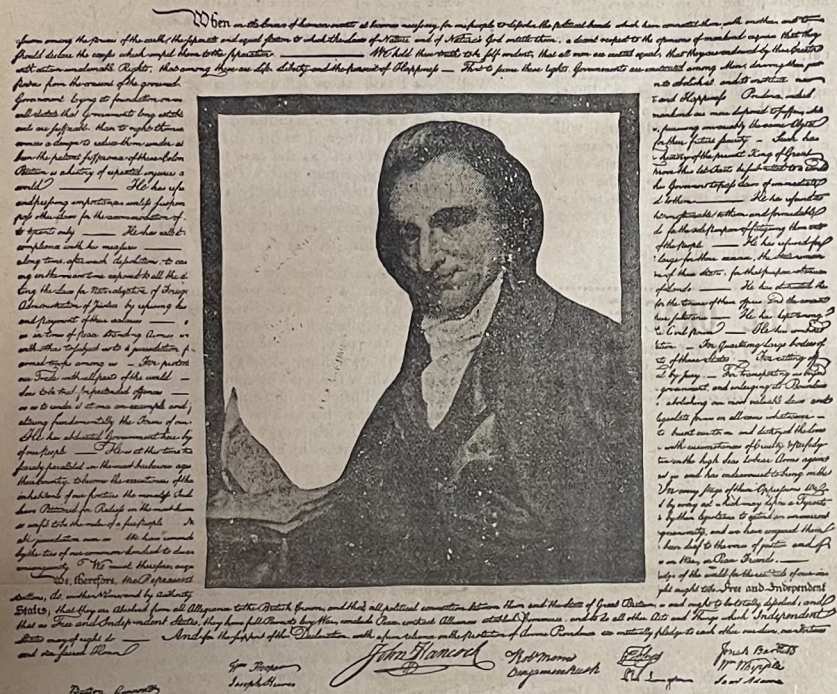
WAS IT WRITTEN BY THOMAS PAINE?

By WALTON WILLIAMS

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IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.



EVER since the Revolution there has been a tradition in certain parts of the country that the real author of the Declaration of Independence was Thomas Paine. The storm of approbrium that beat upon Paine's name because of his religious writings almost eradicated this tradition.

But now that there is a marked tendency to do justice to his unquestioned services to liberty the legend has revived. It should be said in the outset that with the religious controversy concerning Paine this article has nothing to do. His writings on that subject did not appear till near the end of his life. All the most active years of his manhood were spent in the domain of politics, and the political works of which he was the author are much more numerous and voluminous than those on theology. It is beyond question that he wrought powerfully for the rights of man not only in America, but in France and England; that he risked imprisonment and even life in doing so and that the American sense of justice and fair play can be trusted to give recognition to these services on their own merit. Passing all that by, the inquiry into the authorship of the Declaration of Independence is of sufficient interest to warrant a dispassionate investigation. Reverting to the tradition connecting Paine with that document, it is a significant fact that a newspaper of New York, N. J., nearly a century ago threatened to divulge the name of the real author of the Declaration and there stated that he was a well known writer and used other terms in describing him that could have referred to no one else than Paine. A further fact of interest is that the friendship between Paine and Jefferson continued unbroken to the end, Jefferson sending a warship to bring Paine to this country. Another fact that may have some bearing on the matter is that Jefferson never claimed to be the author of the document until near the end of his life, which was years after Paine's death, and even then in slightly ambiguous terms, which are capable of an interpretation that will be brought out later.

The evidence on which the claim of Paine's authorship rests is internal, however, and must be found in the document itself. Several pamphlets and books have been written on the

subject in the last thirty years. Prominent among those who have supported the Paine theory may be mentioned William Henry Burr and Van Buren Denslow, students and authors of recognized ability.

In the first draft of the Declaration occurred the words, "Scotch and foreign mercenaries." This offended some members of the Continental congress of Scotch extraction, and they objected so strongly that the words "Scotch and" were stricken out. Now, Jefferson not only had no antipathy against the Scotch, but was rather prejudiced in their favor, having had two Scotch tutors, so that he could scarcely have written a clause so reflecting on them, but Paine was known to dislike the Scotch, having expressed that dislike in his writings and private conversations. Nor is this the only or even the most conclusive evidence connected with this passage. Jefferson in later years in writing of it showed that he was not sufficiently familiar with this first draft of the Declaration to quote it correctly, for he gave it, "Scotch and other foreign auxiliaries." Is it probable if he had been the author of it that he would have made the mistake of injecting the word "other" and misquoting "auxiliaries" for "mercenaries"? The very injection of "other" is significant for Jefferson, having been born in Virginia, would naturally look on the Scotch as foreign and would therefore say "Scotch and other foreign," etc., but the author of that passage in the original Declaration evidently had another viewpoint, for he said "Scotch and foreign mercenaries," indicating that he did not think of the Scotch as foreigners. Now, Paine was an Englishman, and whatever his prejudice against the Scotch might have been, a prejudice somewhat common among Englishmen of that day, he would not regard them as foreigners, Scotch and England being united in a common government.

Another passage in the original Declaration of Independence censured King George for introducing the slave trade into the colonies, asserting that this traffic, which had been the reproach of "infidel" countries, was thus condoned by "a Christian king." This passage was likewise expurgated by congress, as it gave offense to some of the southern members. Now, while Jefferson in later life deplored the existence of slavery, it is hardly possible

that at this time he would have injected such language into a state paper. Nor is it likely that he would have made the veiled thrust at Christianity contained in the sarcastic reference to "a Christian king." That was not Jefferson's style. But it was Paine's style. Also the sentiments are his. Already in the Pennsylvania Magazine he had written against slavery. Jefferson, notwithstanding his advanced notions, was not without policy, and there is no policy in this paragraph. But Paine spoke his mind regardless of policy.

One of the most surprising things about the Declaration of Independence is that it makes but slight reference to the subject of taxation, despite the fact that the first troubles between the colonists and the mother country had been over the stamp act and "no taxation without representation" had become the American rallying cry. Jefferson had no peculiar bias that would have caused him to make so notable an omission, but Paine had. He regarded the taxation issue as trivial and as being too mercenary to be worthy of so much attention. These sentiments are freely expressed in his writings. Liberty and independence were the great shibboleths with him, and these are always the keywords sounded in the Declaration. Moreover, the ideas throughout the document are those of Paine. His ideas of government, as embodied in his "Common Sense," ideas which were then considered peculiar, are found in the Declaration of Independence. His theories as to equality, as to the rights of man and as to the right of rebellion not only in this particular instance, but generally, are all stated in that instrument. Not only so, but the methods of expression are startlingly like those in his published works. The style is not the scholarly, easy and pleasing one of Jefferson, but the terse, epigrammatic, forceful one of Paine.

The manner of piling up the indictments against the king, charge upon charge, until they became a very mountain of evidence, is the well known method of Paine, not that of Jefferson. The employment of certain words in peculiar ways, such as "decent"

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Most people are two-faced and a few are three-faced.

THE CITY OF LIGHT ASSEMBLY

LILY DALE, N. Y.

Opens July 13th, Closes September 2d, 1906.

Amidst the fertile hills and plains of Chautauqua County, New York, on the shores of two of the Cassadaga Lakes, lies Lily Dale, surrounded with beauty and peace, overshadowed by kingly trees, an idyllic spot, indeed, for the busy worker and weary housewife to go to, for recreation and education, laying aside for a few days the daily monotony and to rest near nature's heart, invigorating the system and storing the mind with useful knowledge.

SITUATION.

Lily Dale is easy of access, lying between Dunkirk on the north, reached by L. S. & M. S. R. R. and Jamestown on the south on the Erie Railroad, between these junction points the D. A. V. & P. R. R. runs four trains week days and six on Sunday, all stopping at Lily Dale.

THE ASSEMBLY GROUNDS.

contain 52 acres, covered with beautiful shade trees. There is a light auditorium, which seats 1,500 people, also Library Hall and the Octagon, where classes are conducted and a number of other public buildings, 19 in all, 182 cottages. It has an express and postoffice and is a telegraph money order office; is lighted by electricity, has modern sanitary conveniences, fine water, beautiful parks, and is in every way a model, modern, summer resort.

ITS PURPOSE.

Twenty-seven years ago Lily Dale was dedicated for the upliftment of mankind. From year to year it has developed, and stands today, at the head of all Summer Assemblies and Chautauquas in the breadth of its scope, including Science and Religion, Philosophy and Metaphysics, Music and Art, Mental and Physical Culture, as well as Psychic teachings, a torch whose light dieth not. To this is added wholesome recreation and entertainment.

The grounds were never more beautiful than this year, and everything is ready for the most successful Assembly ever held here.

OUR PROGRAM.

The most potential factor is what we have to offer our visitors. We invite your careful attention to our program and comparison with that of any other assembly.

The most learned scientific lecturers have been engaged, brilliant speakers of great ability, careful thought and wide observation. Those who appear are giants of the platform, who have commanded the attention and won the plaudits of intelligent and appreciative audiences east and west. No attraction is announced which is not under definite written contract as to day and hour advertised.

PSYCHIC CLASSES.

Among the most interesting features of our Assembly are our psychic classes at 10:30 a. m., where the ablest teachers in this country will elucidate the psychic sphere, which is known neither to theologians nor university professors, and which will prove most helpful to self-development.

PHYSICAL CULTURE.

classes are a new feature. Miss Alice E. Bennett, who has studied under the best teachers, will render fascinating and interesting expositions of her art in the Auditorium, participated in by the audience. She will also conduct private classes in elocution, deep breathing, expression and other branches of her profession.

CONFERENCES

will be held every Monday afternoon, giving all a chance to express

their thoughts. John T. Lillie, conductor.

FOREST TEMPLE MEETINGS

will be held three times daily under the supervision of Mrs. A. J. Devereaux. Each one bringing a happy, helpful thought, makes these outdoor woods meetings a delight to all who attend.

DEMONSTRATIONS OF UNSEEN FORCES.

Who indeed can fully appreciate the value of our mediums, convincing the skeptical of communion between the two worlds and demonstrating beyond a doubt the fact that none are dead and none are lost, but that all live and progress. At the close of the afternoon lectures our Test Mediums will bring you messages from the other side and seances will be held evenings, in Library Hall, at 7 p. m.

MUSIC.

Never before in the history of Lily Dale have we had such a musical treat as we shall have this year. The Schubert Ladies' Quartette of Boston have been engaged. These famous singers possess voices ample in compass, and telling in register, enhanced by the sympathetic intelligence of delivery. They will not only charm the ear, but reach the heart of their audiences. They have few equals and no superiors in their profession. The Northwestern Band of Meadville, Pa., which has given such universal satisfaction in the past, has been re-engaged for this season, and will furnish our orchestral music. Miss Bernice Baldwin will preside at the piano during the season.

EVENING ENTERTAINMENTS

are in the hands of masters in their art. Each will present something pleasing and attractive, and in that line we have a finer array of talent than ever before.

THE LADIES' AUXILIARY

will have charge of the decorations of the platform. Mrs. E. Alger, chairman platform committee. They will conduct a bazar in the Council chamber of the Huff cottage, under the leadership of Mrs. M. A. Carpenter, president, and Mrs. M. E. Clark, their indefatigable secretary. Visitors are invited to bring trinkets and articles of their handwork here, which will be thankfully received.

THE LYCUM

will be under the guidance of Mrs. Amelia Peterson, who is a general favorite with the little folks. She will be assisted by volunteers.

THE GERMAN MEETINGS

will be conducted by Mrs. Elise Stumpf, and will be held in Library Hall three times weekly. We cordially invite our friends from "Das Grosse Vaterland" to enjoy the summer at Lily Dale.

THE LIBRARY

contains a valuable collection of over 1,500 volumes of poetry and prose, including a number of inspired writings, from our most noted mediums. There is also a fine assortment of books for children. The Library will be under the charge of Miss Lucy A. Greene.

RECREATION AND AMUSEMENT

has been amply provided for, and no one need be dull for one minute. There will be card parties Monday evenings, dances Wednesday and Saturday evenings, tea parties on Thursday evenings; boating with sixteen boats, under the supervision of Mr. S. J. Richardson, fishing and bathing, with free bathing houses, if you bring your own suit, or Mrs. A. H. Winchester will rent you a suit or furnish hot or cold baths; bowling alleys with three excellent runs; billiard and

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REMITTANCES.
Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 10 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, Managing Editor.

PAINE AND PROGRESS.

According to press reports the pope has declined to prohibit a book which deals directly with Spiritualism, and has also declined to condemn Christian Science, giving as his reason that he is not familiar enough with it to be justified in condemning it, while he "thinks there may be much good in it."

This is a step so far in advance, that it would even stir the spirit of Thomas Paine. In fact, it has been repeatedly stated from liberal pulpits recently, that was Thomas Paine alive now he could not only be a member in good standing of any of the churches of the more liberal denominations, but an honored clergyman of almost any one of them. Thus does the world change.

Luther threw his inkstand at the devil when he visited him, and for years the church pointed at a stain on the wall as proof. Paine threw his brain at the church, and for ages they pointed at the "stain" of the "Age of Reason" on an infallible Bible. Today, his emulators number myriads.

Was Paine alive today he would be a most highly honored member of the family of the "Higher Criticism." He would know the internal history, and with the advanced ideas and knowledge, he would know more of its external history. He would thus be better enabled to judge of the merits of the case than he was, when, in the jails of France, he wrote that memorable volume, where he marked the downfall of the Christian hierarchy.

We honor Paine for one thing: He did not stoop to ridicule or abuse. In every walk of life wherein he was interested, he stood for argument of the most substantial kind. His well-known propensity for that line is one of the arguments that goes to make up the proof that he was the author of the Declaration of Independence.

THINK OF IT, FRIENDS, in the very places where he was maligned, ostracized, his portrait thrown out, but a few years ago, today he stands as an honored guest and is remembered with the same honors his country's patriots received from the populace, and of which he, too, would have been the recipient, had he not had the misfortune (shall we call it such?) of being one of those terrible things—an Atheist.

But stop! That is another clerical misrepresentation. Thomas Paine was not an Atheist! We do not have to ask anyone about this, he settles the question fully in his own words. He says: "I believe in one god and no more." "I hope for happiness after this life." "The world is my country, to do good is my religion."

Would to God that he had millions more of such "Atheists," if they would live out those principles. Was he an Atheist when he made such statements? No! He was a "deist," and a deist of the most pronounced type. Was he a materialist? By no possible means, for he "hoped for happiness after this life." How could that be if he believed in the materialistic doctrine that death ends all? Look at these points, my Christian brother and sister, and then ask yourself candidly if a man who propagated such doctrines, who

was the friend of Washington, and other Revolutionary heroes, is the terrible fiend that he has been pictured by the church? Imagine him writing that wonderful book, "The Crisis," and also "The Rights of Man," and then go back in fancy to the half-starved soldiers, hungry and cold, without sufficient fuel or clothes to meet the necessities, and imagine the inspiration that came from the books as they were read to the men in the camp of suffering, to inspire them to continue the war to the bitter end, resulting in our Independence.

Was Washington's prayer in the wilderness any more potent than the writings of Paine? We picture the one and treasure it. Let us treasure and honor the name of the other. He was the hero of the Revolution, the friend of Washington, even if he was the "Filthy little Atheist" of Roosevelt.

Read carefully, show it to your neighbor, and honor the memory of the "Father of our Independence," the Author-Hero.

THOMAS PAINE.

REJOICE.

The President has signed the Denatured Alcohol Bill, and it has become a law, and will go into effect January 1, 1907.

By this act Congress has placed millions of dollars in the hands of the farmers of this country, which will be paid them for products that have been waste matter up to the present time. It will also give a relief from the continual cry of Standard Oil monopoly.

We stand on a different basis from many on that point, and say candidly that we believe the Standard Oil company has not been a detriment to the country, but on the contrary has been a great benefit to it. This is true of nearly every so-called monopoly.

What is a monopoly? It is a combination of capital or labor that operates on a big scale to produce certain results. That position is self-evident. Carry it further. The larger a business, the more valuable the by-products. On a small scale it is impossible to utilize them, while in a business of the magnitude of the Standard Oil company, they are of such importance that they can afford to expend thousands of dollars in experiments to save them. Today the by-products of petroleum have been made more valuable than the original idea of securing oil, gasoline and benzine. Paraffine enters into many things, vaseline is almost invaluable, lubricating oils a necessity, while from the refuse, formerly considered worthless, valuable products are now evolved, including aniline colors, and saccharine, which is several hundred times sweeter than sugar.

But with all this, the capital necessary to carry on a refining business, and secure land, wells, pipelines, etc., was so great that there could be no practical opposition. With the alcohol industry it is different. Just as any community can go among its farmers and get them to contract to raise so many vegetables, and then build a canning factory, so any community can go among its farmers, contract for them to deliver to an alcohol factory their refuse from which alcohol can be made, and for a few thousand dollars, not much, if any more, than is required for a canning factory, they can make their fuel and lighting alcohol right at home, save transportation charges, and rid themselves of the danger of gasoline and kerosene explosions, as well as of the oily objection.

We prophesy that within five years there will be more alcohol than either kerosene or gasoline used for light and power, and the farmers will be correspondingly benefited.

THE PACKING-HOUSE SCANDAL.

The editor of the SUNFLOWER is not a Vegetarian, and does not consider that for all the people Vegetarianism is practical at the present time, altho it may be in the future. But if there is anything that should make the Vegetarian smile, it is the packing-house developments of the past few weeks. The condition is something fearful, and it is not to be wondered at that many people are developing a very strong Vegetarian sentiment.

It may please some of those who wrote Vegetarian articles to know that the Vegetarian edition of the SUNFLOWER transformed a family

who ate a great quantity of meat, into total vegetable eaters, and they have not eaten any meat since.

But this packing-house scandal is certainly going to be the greatest possible ally of the Vegetarians, and they should make hay while the sun is shining.

We wonder if the packing-house owners are not mostly Christians? If so, it is a burning shame to prevent them from following out the dictates of their own holy book. "Thou shalt not eat of anything that dieth of itself, but thou shalt give it to the stranger within thy gates, or thou mayest sell it unto an alien." Deut. xiv. 21. So far as known, they have not been guilty of giving it to a stranger within their gates, but it has been sold to the aliens, as the Bible God has commanded.

But man has stepped in here. This appears to be a place where God PROPOSES and man DISPOSES, instead of the opposite, and man has disposed in no uncertain terms that unclean flesh, animals dying from disease, "deacon's," "boob veal," and other stuff shall not be disposed of in that manner.

There is one thing certain: This agitation will make a great difference in the treatment of cattle in transit, and in the yards, and will make slaughtering more humane—if there is such a thing possible as humane killing. We hope the day will come when it will not be necessary to kill a single animal for food or anything that we need for the support of human beings.

THE ORACLE.

By J. C. F. Grumbine.

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

Question:—What or who is the superman?

The superman is a creation of Bernard Shaw's pen, the satirist and novelist of England. This artistic creation is fully elaborated in a play by that name and performed in this country by a capable London company, headed by Mr. Lorraine. The play is a satire on modern conventional society and the institution of marriage.

The point brought out by the play is, that man can, by scientific methods, become a superman and thus rescue himself from savagery or the handicaps of atavistic instincts and tendencies. This, Shaw thinks, can be done only by the state appropriating certain funds for experiments in stirpiculture. The superman will not evolve from misalliances, by the intermarriage of drunkards and prostitutes or criminals or idiots and the demented nor by unions of those afflicted with incurable diseases, as tuberculosis and scrofula. The superman is to be, not only the survival of the fittest, in blood, body, brain and heart, but in spirit, and he surely cannot be born on earth unless the father- and motherhood is exalted enough to permit it.

The present conventional marriage is one in which man yields his life force to woman merely to satisfy his brute nature. The new marriage will be one in which father- and motherhood will attain the end of life, so far as man is concerned, and the child will be both the flower and fruit of the human race. But it will be a long time before the superman will evolve. This superman, however, is another word for the Christ spirit in every man made practical in the life.

Question:—Why do people spend so little money on development and so much on seances?

First, because every man whether he is from Missouri or not, has to be shown that development is worth while, and if he can learn by seances that he will survive the change called death, and that death does not end the self-consciousness, he will then be ready and willing to spend money on development.

So many so-called development mediums and circles have proven to be valueless, so many developing formulae more than useless, that those seeking spiritual unfoldment are now willing to pay a good fair price for the genuine article. Sensitives must learn by experience. There is some good in all but it pays to secure the best teacher and teaching, if one is in earnest and wishes to be taught by a master. A fool quibbles about the price, but an intelligent man or woman, who knows

THE CRUCIAL TEST.

BY W. H. EDDY.

"Thus saith the Lord," the strutting preacher cries, With outstretched hands and upward rolling eyes; "His mandates you should heed lest hell befall, Flee from his wrath, I urge you, great and small." Then, as he notes the cowering crowd below, And strides across the rostrum to and fro, Expounds the creed his Alma Mater taught As only creed with full salvation fraught; Warm to his work, first whispers and then roars, And forth his stream of eloquence he pours, You note, at "thirdly," that his cheeks are flushed, At "fifthly," as his theme is madly rushed, You note the perspiration starting from his brow And thus, forwarned, receive the explosive "How?" "How shall we escape?" so loud and shrill That e'en the very rafters seem to thrill.

Bill Brown, a cowboy of the golden West, With pants afringe and dingy buckskin vest. His broad sombrero of the choicest felt, And two six-shooters dangling at his belt, Came strolling past the church's open door In nick of time to hear the parson's roar. Whether in Long Beach drug store by the sea, Or Pasadena's famous hostelry, Or what device of Prohibition's skill Had, on that morning, chanced to favor Bill I never knew; but this was sure as death, There was a taint suspicious, on his breath.

Well! As I said; there fell upon his ear The sound of shouting from the portal near. He turned his steps and sauntered in the church, With spine full stiffened to prevent a lurch To port, or starboard, as the case might be, As the skilled helmsman guides the ship at sea. As up the aisle the cowboy stiffly stalked, His spurs' broad rowels jingling as he walked, The people rubbedred from the left and right, Amused, if not inspired, at the sight.

More pleased than shamed the cowboy stood the brunt And found a seat, 'twas quite well up in front. The parson who had used this little space To wipe the perspiration from his face, Renewed the thread of his discourse, and told Of heaven with its shining streets of gold, The waving palms, the loud hosannas sung By the redeemed of every clime and tongue. With eager fervor to his task he bent, Swayed to and fro with energy intent To win his congregation to his mood, At last exhausted, panting, whispering, stood With hands extended, and with pleading eyes He urged: "Now! Brothers, sisters, won't you all please rise Who want to go to heaven?" All was still As death a moment, all but Bill Then rose as by a common impulse moved. The preacher murmured "Thank God, my beloved,"— And then—"be seated." "Now!" he said, "My brother, Won't you please kindly tell us why you'd rather Not go to heaven?" Slowly uprose Bill And thus made answer: "Bet your life I will. Here I know what I'm up against, but there,— There, no one seems to know exactly where, I just know nothing of the deal they make A fellow, and I sort of hate to take The word of those who hain't been there to see, That may all do for these, but not for me, It sounds all right to hear you people say You want to 'fly to realms of endless day,' But do you? Do you really want to go? For if you do we'll fix it up just so. It sounds to me the veriest sort of stuff And so, to try you on, I call your bluff."

He stopped. They looked to see him stand A six-inch loaded Colt's in either hand, Breast level, ready for an instant play, And shrinking in their seats they heard him say, "For all who want to go, I turn the trick. Stand up; I'll send you there damned quick."

He stood a moment with sardonic grin, As waiting for his bidding to soak in, Then, as he saw them short and shorter grow, He dropped his hands and slowly turned to go; And as the guns in holsters were replaced He turned about and to the pulpit faced, Noting that with a look, half smile, half frown, The parson on the sofa'd settled down. He turned again, and striding thru the door He left them to their worship as before.

—Truthseeker.

what's what, would rather spend a reasonable sum of money than many small sums which in the end would overreach the big sum. To try to get development alone is like trying to swim the rapids of Niagara—a dangerous and fatal performance. To avoid obsessions secure a teacher who knows his business.

Question:—Are the Pays genuine psychics or frauds?

The Pays manifest a strange power, whatever it may be called. Eva Fay is a wonder. That her performance is Spiritualistic is evident to anyone familiar with ordinary physical and mental phenomena from a medium for these phases. The alleged levitation of the girl under so-called hypnotic sleeps is a trick, but Eva Fay's cabinet performance and her reading and answering of questions is, to say the least, a clever bit of Spiritualistic work. Spiritualists should be broad enough to welcome upon the stage a woman, possesses of such powers as Eva Fay, if for no other reason than this that the people who see

her and who would not accept Spiritualism nor pay a cent to see her, if she advertised herself a medium, will be made to think seriously about her work and their tests and so come at last to accept the hypothesis of pure Spiritualism whether she does her work by the aid of spirits as is self-evident, or by some independent occult power. The Pays are worth seeing.

The SUNFLOWER, \$1.00 per year.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14k gold pen, tridium point, hard rubber holder cheap 10 price only; fully warranted, \$1.25.

Uncle Sam Stamp Box.

Holds 25 postage stamps; one movement of the thumb delivers or receives a stamp without disturbing the rest; can't stick together or be destroyed, etc.

Uncle Sam Vest Pocket Tablet.

Aluminum back to write on; tear a leaf out anywhere without disturbing the rest; put new paper in yourself, etc.

ALL THREE POSTPAID \$1.50.

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

LILY DALE NEWS.

Three weeks more and the season will open. You would know it if you were here. The freight trains come with a goodly supply of things every day, for people who come here are so very "material" that they want something to eat. Letters keep coming all the time asking for information in regard to cottages, rooms, hotels, etc. The hotels will mostly be opened July 1, but the Jackson cottage is open all the year around and is entertaining guests all the time.

There are two things we want to impress upon visitors. When you write to people here for information, enclose a postage stamp for reply. While one postage stamp is a small matter, some people on the grounds have a call for many of them. Then, the information is for your own benefit and if it is not worth return postage to you to receive it, it certainly is not worth it to anyone to give to you. As there are 182 cottages on the grounds, don't ask anyone to give you a description of "all the cottages on the grounds."

Don't bring your money in large bills. We try to keep a lot of change on hand all the time, but when four or five twenty dollar bills and an occasional 50 or 100 is presented to us in a day it uses it all up. Bring small bills and plenty of change as there is no bank here. The bathing house is receiving the finishing touches and it will be in good shape when the season opens. Bring your own suits and it is free. If you want suits, call on Mrs. Winchester at the Association Bath House, where they can be rented.

It is useless to write for rooms in advance, unless you are acquainted with the locations. The prices vary greatly, according to location, furnishing, etc. You can get located in a short time after arrival, and then can suit your own pleasure, and see what you are getting. Elias Richards spent a few days here.

F. E. Cooke of Fredonia was a visitor last week.

J. H. Binney has returned from a trip to Illinois and Indiana.

Mrs. A. B. Gunnison is occupying her cottage next to Library Hall.

Miss Becker and friends of Erie are occupying the Becker cottage on First street.

Camp can open now. Nan Wilson has arrived and Mrs. Henderson is correspondingly happy.

Mrs. Maggie Sparks of LeRoy has arrived and is occupying her cottage on North street.

Mrs. Reilly has rented her cottage, next to the Octagon, to Mr. West, our electrician.

Mrs. Addie Reynolds is spending a few days in Buffalo, and Mrs. Lutes is visiting Cambridge Springs, Pa.

A whist party of three tables enjoyed a very pleasant time at N. C. Lutgen's last Thursday evening.

Mr. West of Dunkirk has been engaged as electrician and will begin putting the light plant into shape this week.

Mrs. Bardsley and friends of Franklin, Pa., have taken possession of Mrs. Bower's cottage on Second street.

Mrs. Waterhouse and sons and Miss Bonnell spent a day on the grounds getting their cottage ready for occupancy.

Mrs. Bailey went to Randolph for a few days, and her mother, Mrs. J. M. Travis, returned with her for the summer.

Mrs. H. C. Snyder of Pittsburg has rented We Two cottage on First street, for the season, and will arrive the first week in July.

Mrs. Richards of Hamlet, and Mrs. Smith of Sinclairville, who have been here for treatment from Dr. Hyde, have returned to their homes.

Jack Ramsdell spent a day here fishing on the lake. People are coming every day and some fine catches have been made. Bass are mostly in evidence this year.

Mr. and Mrs. Frank Fuller made a business trip to Falconer, and Harry Champlin, Fay Johnson, Glen Smith and Mr. and Mrs. Winchester were in Fredonia and Dunkirk on business.

Mrs. Alger has arrived and is

preparing their cottage for occupancy. She reports Mr. Alger as improving slowly, and he will reach here in a few days, having remained at Flint, Mich., where he is receiving medical treatment.

Alice Coates is visiting Mrs. Todd. W. C. Evans spent a day on the grounds.

Mrs. Bartholomew is here for a short visit.

Mrs. Catherine VanTine is visiting her sister, Mrs. Scheu.

Mrs. Liddicoat has arrived and is occupying her cottage on Fourth street.

Flossie Griswold has gone to Warren, Pa., to visit her grandparents.

Mrs. Maria Carpenter has arrived for the summer and will occupy her cottage on Cleveland ave.

N. H. Woods of Titusville is among the latest arrivals. He will paint and repair his cottage on Second street. Mrs. Woods will arrive in a couple of weeks.

A very interesting meeting was held in Library Hall Sunday. They will be held each Sunday, either in Library Hall or the Auditorium, until opening of the session.

The dances held Saturday evenings are very successful, forty-one tickets being sold last time. There will be a dance here July 4th. Music, West's orchestra.

Dr. Alexander Caird, a healer of Lynn, Mass., has arrived and rented the Binney cottage on Second street. Mrs. Caird, a clairvoyant and automatic writer, and Mrs. Helyett, a trance medium, will arrive later.

Senor Green has gone into the chicken business on a "small" scale. A bantam pullet, only five and one-half months old, laid some eggs and has hatched out some chickens about as large as good sized bumblebees.

Mrs. Dr. A. Lamont of Cincinnati, O., spent a few days with Mrs. Greenamyer, and has now rented the Carroll cottage on South street. She announces Tuesday afternoon socials on her lawn until the opening of the Assembly.

A. Campbell, who has been spending his vacation here, went to Buffalo, where he will remain a few days visiting Dr. Hagen, then on to New York and to his home at Atlantic City. He has made extensive improvements in his cottage during his stay here.

L. C. Hutchinson has been filling the position of ladies' handy man for the past few weeks. He has built steps, sidewalks, put up shelves, and done all kinds of odd jobs at dozen different places. If you need new steps you better let him put in some of red beech, which will be lasting.

Chesterfield Camp.

Once more I boarded a palatial interurban car, on the banks of the Wabash, a beautiful and romantic river in Western Indiana, and was borne smoothly, gracefully and softly to Camp Chesterfield, in Central Indiana. This camp is accessible from all parts of the State by electric lines; the cars passing near the main entrance. Here we have the most beautiful grounds on earth, to me, and no doubt to many others. It is "nearer heaven than we have ever been before." The 16th June opened cloudy and cool, clearing up beautifully by noon. At 2 p. m., we gathered in the auditorium for a general good time and interchange of thought. President Mock in the chair. I prefer to call him "President," although he was formerly a judge, he is now president of the Indiana Camp Meeting Association, a title far more honorable and desirable than that of judge of any earthly court.

What a grand thing it is to be able to say what you think. The brave man is he who says what he thinks. It sometimes requires more courage to tell the truth than it does to face the cannon's mouth. Professor Peck, being in the audience, was called to the platform by the president. He explained the nature and object of true prayer and then gave a short but soulful invocation. Short talks were given by several enthusiastic speakers. The exercises were opened by fine music, furnished by the Young People's Mandolin Camp Orchestra. Professor Peck complimented them very highly. The first meeting was a glorious success. Sunday morning, at 10:30, Professor Peck discoursed

on the subject: "How I was evolved from Methodism."

He gave many true and beautiful ideas, all in harmony with modern thought; the higher criticism and advanced new thought, familiar to most Spiritualists. This was a glorious day, calm, clear, crisp and cool. The people are flocking in from all the surrounding cities. A great many bring their dinners and have a picnic in the beautiful grounds, well supplied with tables, settees and swinging chairs. The auditorium, seating about 1600, is crowded. The music furnished by the Camp Mandolin Orchestra is high-toned and unexcelled.

"Music! Oh, how faint, how weak, Language fails before thy spell, Why should feeling ever speak When thou canst breathe her soul so well?"—TOM MORE.

At 2 p. m., Professor Peck talked on "The age of reason, versus the age of faith," to which he gave ample justice and sustained his high character as a lecturer. Spiritualists are working today as they never worked before. To the work! To the work!

"Oh friends of the soul in all lands, Our Father worketh hitherto and now we work."

"Rest not! Time is fleeting by; Go and do before you die Something mighty and sublime To leave behind to conquer Time."

—GORTHE.

The best way to rest is to do a different kind of work. If you have been doing physical labor, take a change and do mental and spiritual work. What a grand place Camp Chesterfield is to rest—that is, to read, to write, to think, to talk, to meditate—perchance to dream.

O. L. HARVEY.

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Store For Sale at Lily Dale.

Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the Sunflower office. I carry a stock of groceries, notions, paints and hardware. Bakery attached. New, light store, no old or dead stock. For details, if you mean business, address, 260-17 FRANK FULLER, Lily Dale, N. Y.

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FLESH EATING.

Man Not a Flesh Eating Animal by Nature.

BY DANIEL W. HULL.

The subject given me by the SUNFLOWER, "How I lived on 88 cents a week, is not so important to my mind, as its fourth question, upon which there is likely there will be less said than on any others, since all are not physiologists and most of these who are have given little thought to this aspect of the question. Besides I am not the cheapest specimen of a Vegetarian diet. Mr. Calahan, an old soldier living in Los Angeles lives on 7 cents a day or 49 cents a week. I don't know his No., but he may be seen any day on the principal streets, pushing a hand cart freighted with Socialist literature which he either sells or gives away to all who will take them. My menu, when I lived on 88 cents a week, was, fruit of all kinds, prepared food, such as mala vita, cero fruito, whole wheat bread and butter and milk, and honey, etc., using but a limited number of these dishes at any one meal. Except a severe cold I had three years ago, and an automobile accident last summer, the effects of which I have not yet entirely overcome, I enjoy abundant health and have much to impart, which I am constantly doing.

But to this fourth question: "Were we intended to live on a Vegetarian Diet, or a mixed diet?" I don't know whether that question is properly put, but I shall argue on it as if it were. The statement seems to carry the idea that some body or thing created us with reference to the performance of such certain functions, whereas in my opinion we have developed along certain lines out of harmony with flesh diet. I regret that I must confine myself within limits that will not permit a thorough discussion of this question. The real question is, "Is man by nature of his organization a flesh eating animal?" Answer, no.

I. From the structure of the teeth. All flesh-eating animals are provided with canine teeth, for tearing their food and chopping it. Their mode of mastication is entirely different from graminivorous and herbivorous animals, in that they always chop their jaws together, when eating while the others including mankind always grind their food by moving their jaws laterally. They are provided with no molars and if they had then they would find it possible to grind their food, as their jaws will not move horizontally. The human family have no canine teeth. While there are individuals who have molars entirely around the mouth. Yet never is there such a monster as an individual with canine teeth. About fifty years ago (Theoretically, I have been a Vegetarian 54 years, tho not a practical one) it was maintained that the incisors were canine, but that argument is not now advanced. Had man been organized either as a flesh eater or as an omnivorous animal, as the hog, he would have been provided with such teeth as is furnished the carnivora.

II. All animal food is in process of decomposition, during the life of the animal and of putrefaction after its death. There is not a moment during the life of any animal that the process of disintegration is suspended. Broken down or dead tissue is in process of deportation to the surface or the excretory organs, for the purpose of being dumped without the system. This dead tissue is simply carrion, and in the course of one year averages five or six times the weight of the animal if young, or two or three times its weight if full grown, equal to eight or ten pounds each day. So that in a good sized beef, it has that amount of excrementitious matter within it at all times, which probably would be about one seventh of an ounce to each pound. This matter is being deported because it is necessary to the health of the animal. And we eat it and attempt to assimilate it. Vultures, jackals, hyenas, hogs and other scavenger animals may safely eat carrion, but man, never! A great part of the ill health of the human family arises from the attempt to convert the excrement of animals into food.

III. Who knows that the animal slaughtered for food was not itself in a diseased condition? It is

true that we have government inspectors at each of the slaughter-houses, but can he always detect disease? Is he always particular? Is he proof against the influences of the packers. In short who is there to inspect the inspector? Talking with a man in Riverside, Calif., he related his experience with a nice juicy roast sent to his house. He didn't eat it. In fact, he and all that were at the table suddenly lost their appetite, for when he cut into the delicious morsel his knife struck an ulcer that had been undiscovered by the inspector and the pus that came out and mixed with the other juices sent every lady away from the table. How many persons were there that day who had a piece of that same beef for their dinners? And people wonder why there are so many invalids!

It is said by those who know that some of the sausages distributed in our markets have been made from canned beef returned from Germany, because spoiled, with all kinds of scraps, all pitched into the hopper of the sausage machine swarming with flies which are buried under the debris, as scoopful after scoopful are thrown upon them, alternating now and then with a shovel full of spices and pepper to disguise the taste of the horrid stuff, and all including flies and spices are ground up together, and well mixed in the grinding, and stuffed into the entrails of animals, and sent out for us to eat, and we eat it!

It is not strange that while Vegetarians are uniformly so healthful and have such marked physical endurance that so many flesh eaters are continually on the invalid list. But I must stop.

The Stewardship of Mrs. Clara L. Stewart Ceases—She Has Become a King.

The former secretary, trustee and financial agent of the Morris Pratt school has yielded her stewardship and taken a position among kings. It may be truthfully said that Mrs. Clara L. Stewart was the foundation and for a time the "drive wheel" of the Morris Pratt school. It was once supposed that death itself could not drive her from the school, and it is doubtful even now if death could have done it. There are some things which are stronger than death. It is well known that about six months since she voluntarily surrendered her connection with the school as secretary, as financial agent, and as trustee. Many did not know the moving cause, or causes of this transaction. Perhaps she did not herself, but it was to form a more close, a more agreeable and it is believed a more permanent connection with a King. Long ago it was said that "God saw that it was not good for man to be alone." He also said, "I will make an helpmeet for him." Some time ago not a great while before or after Mrs. Stewart tendered her resignation to the Morris Pratt Institute Association a typical man, by the name of Robert Charles King, of Clarksville, Iowa, somehow made the same discovery that was supposed to have been made in Eden.

He convinced Mrs. Stewart of the discovery, and that the same thing was true of woman. That was a thing of which some of us thought Mrs. Stewart could never be convinced, but she is a woman, and women, like their friends of the sterner sex, sometimes do strange things. Somehow they both became converted to the idea that they would at least have more of the heaven that is in the here and the now if there could be a more close and intimate relation established between them during this earthly life. They were persuaded that as their thots, desires and aims ran in the same channel, so their lives should be one. The result was that she left the hard work and small pay of the Morris Pratt School and became the life-partner of R. C. King.

I was surprised by the receipt of a letter informing me of their determination and honoring me with an invitation to come to Waterloo, Iowa, the home of Mrs. Stewart and daughter Anna, and her good husband, Mr. Benjamin K. Bowen, a recent graduate of the Morris Pratt School, and say the words which would ratify this, as I believe, divine marriage. On June 12, in the presence of less than a dozen of their best friends the ceremony was performed which will cause the world to recognise them as husband and wife.

Clara L. Stewart, the organizer, and four years president of the Wisconsin State Spiritualist Association—Clara L. Stewart the secretary of the Morris Pratt Institute Association has gone, and in her place the world has Clara L. King. While the world may mourn the loss of Mrs. Stewart, at least one man—a King is made happy, and one noble woman is lifted out of a world of vagabondage, and has become the queen of the king and his dominions. I say she is taken out of the world of travel, weariness, worry and disappointing work for an unappreciative public, and yet I do not exactly mean it, she is yet in the world, and belongs to the world. She will continue as the way opens before her, to stand before the world, as a teacher and preacher of sound philosophy and reformatory and spiritualistic truths.

Mrs. Stewart's husband, Robert Charles King is a Spiritualist, and more; he is a philosopher, a thinker, a reasoner, and a man whom it is a delight to know. He wishes her to work in her chosen field, and in her own way. He does not feel that she owns her, but that she is his equal partner, and it will be his delight to cooperate with and assist her in every way he can. They are not owner and owned, but loving companions—equal partners each doing all in their power for the assistance and comfort of the other.

Mr. King is not by any means a millionaire, nor is he a pauper. In fact he is a rich man—a man who has all the money he really needs, with a good, genial spirit and a healthy body; a man who is at peace with himself and all the world; one who has an intellect capable of grasping the soundest philosophy. He has a library filled with the best books and magazines of the age, and above all, has a good, industrious, frugal, congenial and intelligent wife. Such a man is always wealthy. Brother King having all that, is rich indeed.

Sister King has spent much of the last thirty years as an itinerant Spiritualist speaker, never knowing what awaited her at any point ahead. Lifted from such a position to the congenial companionship she has found she is richer than one would be in other conditions even tho she owned mountains of gold without physical, mental and spiritual health.

May these two souls find their paths strewn with flowers, and may they in turn strewn flowers in the paths of their fellow pilgrims.

MOSES HULL.

Like Unto the Plant.

Have you ever read the "Sensitive Plant" by Shelly? Is it any wonder the human organism, most delicate in its intricacy of mechanism should vibrate to conditions of environments?

Take the little plant tucked away in a shady corner of the garden, struggling to bring forth the beautiful blossoms that belong to its nature. It is a poor sickly little thing, it needs the sunshine to warm and nourish its vitality, it cannot come to its highest possibilities without, so it battles on in its own little way to do the best it can, but the fact remains, in spite of the acceptance of the situation, it is only a weak sickly little plant.

I wonder if the master of the garden would reproach it for not bringing forth the rich blossoms? I am sure if he was a wise master he would transplant it to a spot where the sun could shine on it and its little life drink in its health giving warmth.

Are we not plants of a mature growth? True! The will has more or less power to command the control of the self, yet even with this powerful help the organism becomes helpless if the shock is too great.

No amount of will can keep the poisonous drug or the volt of electricity from killing the body.

So are we surrounded in life, the currents strike us in all directions and if the instrument is sensitive it registers each current. If we could insulate ourselves we might be protected from the adverse current.

Discontent, constantly fighting against fate sounds harsh when we know it is only the plant's life that is struggling for existence.

The plant looks forth from its shady corner and glory of the flowers around it and it catches a glimpse of the Sun as it sheds a golden radiance over the others and its nature is filled with the beauty and is stimulated to send out its branches in hopes it may in some

way reach the bright spot but whether it does or not does not depend on the plant but how far it lies from the spot and how capable its nature is of extending its branches.

This may be allegorical and may give you a knowledge of mental attitude, it might be elaborated upon and other elements shown which would cause a deeper insight into human nature that feels life in its intensity and like the caged birds their wings are of no use.

What causes the intense enjoyment of a bit of scenery, a strain of music, the clasp of a sympathetic hand, the kind word, the beautiful picture and the sentiment of a great

truth from a master mind? Is it not because one's nature is tuned to a key that is in harmony with all these things?

The peace that comes from the kind word or act and the pain from the unkind word or deed.

Is it not all cause and effect? IDA A. COOMBS.

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CONVERTED AFTER DEATH.

Lord Carlingford's Letters From the Other World.

It must be uncommonly interesting for a dead statesman, who from the other world is able to read the minds of living ones, to watch the course of political events here on earth. That is what the late Lord Carlingford is doing, if we may believe the letters to mankind which a woman cousin of his declares that she and a professional medium have written from time to time at his dictation.

Some of these letters have just appeared in London in Broad Views, a monthly publication devoted to ghosts and occultism, and owing to the eminence of their reputed author the attention which the documents have attracted is not confined to those who believe that the dead can communicate with the living.

It may be recalled that Lord Carlingford, who died eight years ago, was an associate of Gladstone's and a big figure generally in the political world. As Chichester Fortescue he was chief secretary for Ireland in the administration which Gladstone formed in 1885; he was raised to the peerage in recognition of his services in that office, and was made a Cabinet Minister in the Gladstonian Government of 1880. A. P. Sinnett, who edits Broad Views, declares there is not the slightest doubt that the deceased statesman inspired the remarkable letters which he has just published.

"Soon after his death," said Sinnett, "Lord Carlingford began to communicate, from the other world, with his cousin, Mrs. Arthur Nugent, whose own psychic faculties enabled her to become conscious of his presence, and during the six or seven years which since have elapsed the communications, coming over in this way, have constituted for Mrs. Nugent who knew the author intimately in life, such overwhelming certainty of his actual identity that the whole correspondence, as it now stands, is one of peculiar and entrancing interest."

It is, indeed, especially that part in which the dead peer declares that the departed politician and statesman who "has been souflet and earnest in life still takes an active interest in all his former efforts. But now," he adds, "having the advantage of knowing the minds of both opponents and friends, a deeper and practically livelier interest is aroused."

Lord Carlingford further describes himself as "at one moment absorbed in endeavoring to inspire the thought of an earthly colleague to surely grasp and then render clearly his thoughts on questions raised—at another, while taking no personal or active part, listening eagerly and delightedly to the expression of thoughts and feelings of men, who in their wordy wars evolved new thoughts and recalled (unknown to them, but nevertheless stored up) memories and former experience to their aid and service."

In fact, according to Gladstone's former associate, spirits of all kinds still take an interest in matters which engaged their attention on earth. Inventors, for example. For Lord Carlingford says:

"I have seen the inventive genius—say an engineer, for example—still working at his models in his efforts to produce a more practical machine or article; and I have known that spirit to return to earth and find in the mind of a mortal the clue he (the spirit) required to perfect his own invention. That same spirit I knew had a mortal on earth in affinity with himself, and together (unknown to the mortal) they have worked."

And most people will be interested in hearing that what he has seen in a better world has made Lord Carlingford a believer in the strenuous life.

"It seems to me," he says, "where I now am, that the highest and best spirits are not those who have held pleasant places on earth. They are those who passed through the fire, who have fought the battle of life and overcome the obstacles in their path. For those you love do not pray for easy lives."

"Here stands before us the result of selfish belief in empty religious forms and ceremonies: mumbled prayers without noble deeds; wasted lives of human beings immured in convents and monasteries, while the golden days of a God-given earth life in which an active part was intended for them are lost. I see

stretched out before me such a vast field for labor and man's enlightenment. I see surely, in the far distance, the established brotherhood of man; but to-day I see that it is the mistaken forms of the worship of God which is the awful barrier between mankind."

And "Lord Carlingford" adds: "I am taught that it frequently happens that the same spirit reincarnates in the same family at intervals, but of this I have not yet had personal experience, neither have I learned that there is a given time or period when a disincarnate spirit must reincarnate and return to earth; but I am told that in cases where the spirit lived on earth the allotted time, say three scores, etc., many centuries elapse of material time ere reincarnation takes place again."

"But, on the other hand, where a child is, let us say perhaps, stillborn or an early death takes, place it frequently, indeed generally, happens that the spirit quickly reincarnates and in the same family."

"I know that there are states infinitely beyond me into which I cannot penetrate at present and there are others so far below that my spirit recoils from the horror and misery."

"I also realize that this spirit world is actually in the midst of the material one. That as spirits and mortals go they, so to speak, rub shoulders."

"I retain my actual personality as when on earth, but am surprised and delighted to find a wider and unrestricted grasp and understanding of things. I feel as if hitherto I saw as through a glass darkly, now all things are made clearer and puzzle me no more."

Are We Free Moral Agents?

SAMUEL BLODGETT.

This is a question that never ceases to be discussed. It is never settled in the minds of all alike, some holding one way and some the other from age to age. The reason why is because it is continually viewed from different stand-points, one noting how we instinctively feel and act, and the other searching for the causes behind conduct; and the one seeking for the causes losing sight of a very important factor. Viewed from our consciousness we intuitively feel that we can shape our actions to suit ourselves in a large degree. We say, and say truly, if we desire to do this thing or that thing we can do it, or we can refrain from doing this or that. All instinctively know they possess this power, and continually live in this assumption.

The most pronounced fatalist in existence agrees to be here or there at certain times, and to do certain things, feeling that the power is his, and his success justifies the assumption. If he really felt that he was the victim of his environments, heering this way or that way as the weather vane turns before the wind, he would have no such confidence in himself. Of course, such promises are always made with the implied understanding that insurmountable obstacles may intervene, as sickness, accident or death and this is an admission that free volition has its limits. No matter how we theorise we all act as if we believe we are limited free-willers. We all know we are more than tools in the hands of our environments; we show it every day in our lives.

More than this; when our judgment tell us that we had better not indulge certain desires, by the strength of our wills we trample those desires under foot, and rise superior to internal hankerings. But the fatalists say all this is only apparent; we do as we do because preponderating influences compel us. We are in a world of law, and the law is that the greatest influence shall be the controlling one. No effect can follow without a sufficient antecedent cause, and the most potent cause must always determine. I admit that the argument is sound, but the swaying influences are external is erroneous. One of the most potent of influences in conduct is within; it is the judgment and will. With some it is the supreme leader, around which all their deliberate actions revolve. Then the potentiality of the will is graded down from this will of adamant till we come to the people of putty. But putty has a little power of resistance, and there are none with wills so feeble as not to be a determining factor in many of the events of life. In every circumstance

where the external is weaker than the internal, the internal shapes conduct.

The fatalist denies, in theory, moral responsibility, but in practice he never gets quite that far. Fatalism in its logical ultimate, would blot out all discrimination in the different lines of conduct. It would not approve or disapprove in any case, any more than it would approve of the position of the weather vane in pointing north and disapprove of the position in pointing south.

The normal person justifies and applauds noble conduct and condemns the opposite, but the consistent fatalist looks on all conduct with indifference. The unlimited free-willer does not consider environments or weakness in an individual, and is harsh without mercy to offenders. The limited free-willer has charity, realizing he does not know how great the temptation of the erring individual, nor how little of character force he had to resist evil influences; but he is always ready to laud and honor good conduct and to refuse to justify the evil. His attitude is ever an encouragement for all to improve in nobleness of heart and life. He never forgets that our moral responsibility is upon the strength of our moral faculties, the correctness of our education, and the evil, adverse influence we have to contend with. Not being able to ever know how much moral strength one may have, or how much temptation he may have to contend with, judgment as to the extent of guilt is withheld, and the idea of revengeful punishment is eliminated.

But the fact that are struggles continually going on between the moral impulses and the immoral ones, and between the more noble impulses and adverse external environments, and many victories are to be counted on both sides. In one the victory is for good, and another succumbs to the evil with less envying temptations. This would not be so if external influences were the only things that counted. We have our choice except when that power is overcome; but when there is a preponderance of evil impulses within us we go to evil ways naturally, and we are only good when good external influences assist the higher qualities in our nature. It is a degrading doctrine to preach that we are so fated that we cannot improve in good qualities by our own efforts; that we are forever doomed to manifest like the fiddle—just as we are played upon.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday 12 m. HARMONY CIRCLE meets at Keystone Hall, 551 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Sterling Hall, 574 Connecticut street, Sunday at 7:45 p. m.

Sunday morning and evening June 17, the veteran Spiritualist, Lyman C. Howe gave two able lectures before the First Spiritual Society at the Temple. After the evening lecture Mrs. Staley gave a number of good spirit messages that were to the point and fully recognized. During the evening a fine musical selection was rendered by Miss Dean, vocalist, and Miss Beebe pianist.

June 20 the Wednesday evening seance at the Temple was conducted by Mrs. Staley, who gave some very convincing demonstrations of spirit return. After a song by the congregation the rest of the evening was devoted to answering questions handed up from the audience. The answers were stated as very correct.

The meetings in the Temple will close for July and August, Sunday, June 24th. To open again in September. The society has had a very successful season and will open in the fall with renewed energy for the season of 1906-1907.

Did you ever think that if you called your neighbor's attention to the SUNFLOWER it would extend its circulation and enable us to improve it?

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Dr. Hendricks will give absent and present treatment to all those suffering from Chronic and Nervous Diseases. TERMS: \$1.00 for first treatment, \$5.00 per month. Readings by mail \$1.00. Business advice and clairvoyant diagnosis of diseases. 258 tf. 259 Dair St., Greensboro, N. C.

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MEDIUMS' AND SPEAKERS' DIRECTORY.

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 will receive for 25 cents per copy of the Sunflower by the year, cashed upon application. Have their names and addresses placed in this directory under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS. Chas. Harding, 622 Dundas St., Woodstock, Ont. Mrs. B. W. Belcher, 295 Pleasant St., Malboro, Mass. C. Walter Lynn, 784 8th, street, Oakland, Cal. Miss Ella C. Preston, 2005 Morgan St., St. Louis, Mo. Mrs. O. W. Grant, 133 Prospect Ave., Buffalo, N. Y. Mrs. Edith McCrossman, 202 East First Ave., Columbus, O. Mrs. Elizabeth J. Demore, 350 Anderson St., Albany, Pa. Mrs. A. McHenry, Excelsior Springs, Mo. HEALERS. Dr. C. D. King, Onset, Mass.

Mr. Frank E. Ellwanger, 1720 Union St., Philadelphia, Pa. Mrs. Mattie Recker, 140 Hicks St., Utica, N. Y. Mrs. J. A. Carson, Barker 29 N. 6th, San Jose, Cal. Mrs. A. A. Cawcort, 333 E. 2nd, Janesville, N. Y. Vincel Dralos, Jim Block, Cedar Rapids, Ia.

LECTURERS. Mrs. M. E. Williams, box 201 Richmond, S. I., N. Y. Mrs. S. Harris, 1065 N. High St., Columbus, O. Rev. Dr. B. Geddes, 103 Lafayette St., Jersey City, N. J. Moses Hall, Whitewater, Wis. Mattie E. Hull, Whitewater, Wis. "Highly Healed," 129 W. 12th St., New York City.

SPIRIT PHOTOGRAPHY. Dr. W. M. Keeler, 1548 Boanoke, Washington, D. C. Mr. and Mrs. A. Norman, Lily Dale, N. Y. SLATE WRITING. Mr. and Mrs. A. Norman, Lily Dale, N. Y.

ASTROLOGERS. J. N. Larson, 23 Union St., Titusville, Pa. N. H. Eddy, 56 Whitely Place, Buffalo, N. Y. Captain Geo. W. Walcott, box 291, Denver, Colo.

TRUMPET MEDIUMS. Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill. Frank McKinley, 1209 Marion Ave., Toledo, O. Cora H. Moore, 129 W. 12th St., New York City.

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LIGHT FROM EVERYWHERE

EAST
WESTNORTH
SOUTH

This department is conducted to enable Spiritualists and with the work. Send us notices of your engagements of any other forms of interest. Officers of societies, and 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.

Mr. and Mrs. E. W. Sprague have decided to make their permanent home hereafter in Detroit, Mich., and all mail for them should be addressed to 1082 Trumbull ave., Detroit, Mich.

Dr. W. M. Lockwood writes that he has left Pittsburgh, where he has been filling an engagement, for Chicago, after which he expects to go to Buffalo, where he will probably make his permanent headquarters. He will spend the latter part of July and all of August at Lily Dale. Address him at 570 Main street, Buffalo, N. Y., Victoria Hotel.

Miss Edna Grant, well known at Lily Dale, she having been one of the singers on the rostrum, for several years, was married recently to Mr. Alvin Joslin of Conneaut, O., the home of both the bride and groom. The ceremony was performed by Rev. Elizabeth Schluss of Toledo, O. After a honeymoon trip they will be at home at 128 Marshall street, Conneaut, O. The SUNFLOWER extends its best wishes to them.

S. S. King writes: The First Spiritualist society of Hamilton, Ont., is still prospering. We had Mrs. M. E. Clark of Syracuse as lecturer for April and May, and we have Mrs. Travis of Hornellsville, N. Y., for June and July. We have engaged Brother Austin for the first of July to give our society, as well as all skeptics who may be present, some grand truths in his usual interesting manner. He is known throughout the country as an honest speaker. I expect there will be quite a number of members of our society visit Lily Dale in the near future, and I hope to be one of them.

Mrs. Elise Stumpf writes: Wednesday evening, June 13th, I was with the societies of Methuen, Mass., for a benefit meeting. It was well attended and my spirit friends and myself were well paid for the effort we made to help them to pay off a mortgage on their church, as they appreciated our work, and expressed the wish that we might come again. They have a very nice church, with a social hall and kitchen, for entertainments and suppers, with plenty of dishes to serve a large party. They have meetings all the year around, not closing in summer, and have a good attendance at all times. They are all interested in the success of their society and work for that end, and I have no doubt will be successful in wiping out the mortgage and in making such improvements in the church as will meet their demands. With loving greetings to all.

Mrs. Carrie E. S. Twing was one of the prominent workers and speakers at the Grange at Brocton, N. Y., Thursday and Friday, June 14 and 15. The following is from the Brocton Enterprise: Mrs. Carrie E. S. Twing, who is so well known to Grangers every where and whose appearance on the platform always gives pleasure, was then introduced and briefly spoke on the "Attitude of the Grange toward reforms." She mentioned some of the reforms that had been brought about through Grange influence, gave a touching eulogy of the late Susan B. Anthony, spoke of the benefit woman had received from the Grange and advised a much needed reform in the consciences of those who drive autos through the country killing the women and children, and making the life of the average farmer a

burden to him as he tried to take a pleasure ride in fear and trembling.

Dr. Beverly writes from Chicago, Ill.: Our first popular picnic for progressive people will be held Thursday 2 to 10 p. m., June 28th, on the Wooded Island, Jackson Park, near the beautiful rose garden, the prettiest place in this city. All are invited to come and bring all your friends. Plenty of refreshment and entertainment. We expect to hold these picnics the last Thursday every month during the summer. Our popular meetings at Arlington Hall, 31st and Indiana avenue will be continued during the summer. We have the largest, coolest hall in the city. We attract the largest crowds as we promise every one a test and give people some entertainment with life and spirit so that the people are fed and not bored. We have the finest talent and special music. Come and enjoy these feasts.

Mrs. Addie Cooper writes: I have noticed that nearly all of the camps have sent in a notice of their programs to your paper. But the Central N. Y., has been omitted. I think it has been for the lack of time the secretary has not sent it in. I would like to state that there is a ladies auxiliary connected with the camp which has been a small financial help. The officers are Mrs. Addie Cooper, president, 107 Wadsworth St., Syracuse, N. Y.; Mrs. M. E. Clark, secretary, 351 S. Warren St., Syracuse, N. Y.; Miss Lettie Wood, treasurer, R. F. D., No. 14 Groton, N. Y. Anything any one wishes to contribute to assist to make it a success will be gratefully received by any at the above address. Hoping all will contribute a small offering. Any medium can hold a seance and send the benefit, which will be gratefully received by any of the above.

Plans For Organization in Colorado.

Sunday June 17th, shortly after the dinner hour there assembled at Crystola cottage, the home of Hon. Henry C. Childs, a number of persons composing the population of Crystola also Mr. W. C. Marshall, President of the Psychical Research Society of Denver, Colo. his wife and little daughter, Mrs. L. A. Sampson, a life long worker in the field who at present resides in Colorado Springs, Mr. J. L. Schaefer, a Socialist Reformer of Colorado Springs, and Mr. F. B. Holman and Mrs. J. B. Walker, the two latter having been instructed by their spirit guides to come to Crystola on this day,—to form a provisional committee to call a mass meeting of the Spiritualists of Colorado for the purpose of organizing a State Spiritualist Ass'n.

Hon. H. C. Childs was chosen chairman, of the meeting, and acted in that inimitable manner so becoming a man of extensive experience Mr. George B. Lang, managing editor of "The Mountain Pine" nominated W. C. Marshall of Denver as president of this provisional committee and he was unanimously elected. John W. Ring, National Superintendent Lyceum Work, was elected secretary. Mr. J. L. Schaefer was elected a member of the committee and these three as a committee were instructed, by a resolution offered by Geo. B. Lang, to select in various cities of the state, as their discretion directed, four other persons, thus making the provisional committee to number seven. The secretary was instructed to secure from secretary Mary T. Longley and editor of the Progressive Thinker, J. R. Francis such names as would most likely assist this work and correspond to the end of arousing an interest, in every city in the state, in this movement, so that the mass meeting may be a general revival of the spiritualistic forces in the state of Colorado and establish a State Association, becoming the magnificence of the state and the grand principles for which it will stand.

Several of those present expressed their throats along the lines of the great necessity for organization, not only for drawing into helpful relationship the Spiritualists, but for the protection of the principles of liberty which our early fathers established in this "land of the free and the home of the brave." The passing of an ordinance in Denver and Colorado Springs, in a manner infringing upon the religious rights of the individual, was cited by Mr. Marshall and Mrs. Sampson. These alone call in clarion tones for careful and orderly organization and

above all for exemplary lives on the part of the mediums and Spiritualists, as individuals, that each one's light may so shine that others seeing will be moved with a spirit of kindness rather than a feeling to sneer, or condemn.

To whosoever this notice may come, we hope it will be considered a personal invitation to write stating the condition of our beloved causes in your locality and begin active work for this mass meeting which will be held sometime before October, that the new State Association may have representation at the Fourteenth Annual Convention of the N. S. A.

W. C. MARSHALL, President.
1267 Pearl St., Denver, Colo.

JOHN W. RING, Secretary.
Green Mountain Falls, Colorado.

Meetings at Bradford, Pa.

The warm weather of June has not discouraged the friends in attending the services of the Sunflower Society, of Bradford, Pa.

Last Sunday we had an anxious throng eagerly listening to the remarks of Mrs. M. E. Thatcher, of Jamestown, N. Y., one of our pioneer Spiritualists. She brought the spirit world very close to us. Her lecture was full of peace and cheer, especially to the older ones, who think they are too old to do much in spiritual work. What could we, who have youth, hope and a life's work before us, say to those whose cycle is almost run? But this sweet sister of theirs could speak from their standpoint, and her message to them will ever be a ray of hope. She told us that the morning of life is beautiful, but a holier charm lies folded in evening's robe.

That weary man should ever love evening best,

For the morning of Life calls to toil;

But the evening of Life brings rest, sweet rest.

She also told us that we need not tremble and pale at the great beyond, for the birth into spirit world is just as natural, just as grand, and far more beautiful than the birth into mortal life.

She touched the hearts of many when she told them that the children we really care are those who have crossed "the river" and stolen away into spirit life. "Two old people, they talk to each other about the past, as they sit together at eventide. And they said:

"All the children we keep at last are the boy and girl who in childhood died."

Mrs. Thatcher aided this little struggling Sunflower Society in a financial way. She gave in money as well as spiritually, and she helped us to organize a Ladies' Aid, which she says every society should have. So we have much to be thankful for that Spiritualism has in its ranks the workers, the fielders that the spirit world will bless, for the good they do. We wish there were many more Mrs. Thatchers.

Thursday night it was our good fortune to have with us Mr. Charles S. Hulbert, of Buffalo, N. Y. The guides of Mr. Hulbert addressed us upon the subject of "Death." The lecture was a string of pearls from beginning to end. The audience in attendance was held and swayed by his eloquent remarks. He also told us heaven was not for the few historical ones, not for the finer ones, but for the whole race. For the modest, and the retiring and the poor and crushed. He told us Spiritualism was for the poor and needy of earth, as well as the most high, it was for those who rocked the cradle, and toiled at house-work, for those who worked at the bench and desk.

Mr. Hulbert gave a very fine poem on subjects taken from the audience. His beautiful Indian guide, "Gray-light," gave some very convincing tests and as Mr. Hulbert is a stranger here he would have no possible way of knowing of the personal affairs of the people here.

The enthusiastic manner in which the tests were received by the audience demonstrated the fact that they were true. Mr. Hulbert's lectures and tests cause many to marvel, others to ponder, and we Spiritualists to rejoice, in being able to place Spiritualism before the people here, in its best and highest, and broadest sense.

Mr. Hulbert also aided our society financially. Thus the grand and glorious work goes on.

MARY W. TITUS, Sec'y.
An ad in the SUNFLOWER bring good returns.

Lake Helen Aftermath.

Thinking some of our friends at the Dale would like to know how things are moving will say everything is doing fine. Lakes are higher now than they have been at this time of the year for some time.

All yards that are taken care of by Mr. H. Holby, are looking fine, flowers are blooming and the rose-garden is flourishing.

The large Thatcher house is practically done, ready for use in the fall, also the Normann cottage on Stevens avenue, as the contractor turns the key in the door today, until the photographers get back again.

Our carpenter-contractor, Mr. F. W. Johnson, his wife and two sons, Earl and Frank, leave the camp this week, Wednesday, for Dunkirk and Lily Dale, also Mrs. Philbrook accompanies them on the boat as far as New York, then she goes to Springfield, Mass. This will leave nine residents on the grounds.

Mrs. McGarvey has got settled in the cottage bought of Mrs. M. E. Hardenburg ready for company.

The new depot is rapidly nearing completion, being built of white and red beech, and somewhat larger than the one burned, and the railroad company expects to have the nicest depot here of any on the line.

New fences are being put up by the residents on the bicycle path between the camp and depot.

Fishing is good; the largest caught this year was a 10 1-4 pound black bass. Catfish and turtles—all you want.

J. F. NORMAN.

The day can offer nothing so valuable as a new thot.

READS BY THE LIGHT OF A SAUSAGE.

Prof. Hans Molisch of Prague, according to the London Mail, has been able to read a newspaper by the microbic glow emanating from a sausage.

All meat—beef as often as in 52 cases out of 100 and veal in 50 out of 100—contains the microbe, which projects a greenish-white light. With sausages it is not so frequent, but is, when present, much stronger. When the fat on the luminous sausage was scraped away it immediately ceased to give forth light, but as soon as the surface had again been covered by the fat oozing from the interior the light reappeared.

Prof. Molisch asserts that the presence of these microbes in meat is no sign of decay, but rather the contrary, as in no case have they been found in meat unfit for human consumption.

In his book entitled "Luminous Plants" he further explains the light which is often seen radiating from stumps of old trees. It is due to microscopic animals, fungoids, which on a diminutive scale have the exact form of mushrooms. These parasites live only so long as the sap and strength remain in the wood. Similarly the "phosphorous" light on the surface of the sea comes from the animals which live on the seaweed.

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

CHARLESTON, S. C., June 21, 1906.

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