

Volume 6.

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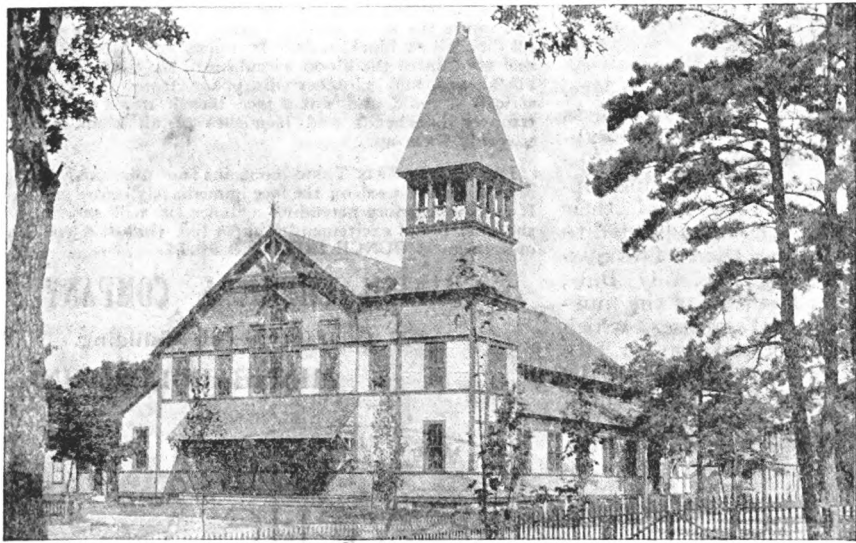
LILY DALE, N. Y., JUNE 1, 1901.

Issued the First and Fifteenth
of Each Month at 50 Cents per Year.

Number 54.

ONSET BAY CAMP MEETING.

TWENTY-FIFTH ANNUAL SESSION, OPENS JULY 14, AND CLOSSES SEPTEMBER 1, 1901.



THE TEMPLE AT ONSET BAY.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Dunckley's Hotel, Marcy, Columbus House, Avenue Hotel and Highland House.

HOW TO REACH ONSET.

Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y., N. H. & H. R. R., over which express trains are run daily to this resort. Excursion tickets are sold at the leading ticket offices in the country. Electric Cars connect with every train at Onset Junction, and transfer passengers to the extreme end of the grounds, passing the business center and by the Auditorium and prominent hotels. Take trains at Summer Street Station, Boston. Ask for excursion ticket to Onset Junction—price \$2.15 for the round trip. Baggage and freight marked Onset, Mass., will be promptly transferred to all parts of the ground. Onset is connected by telegraph and long distance telephone. Post office address, Onset, Mass.

Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Wareham is noted for its excellent shell roads, which are unsurpassed for driving and bicycle riding.

WOMAN'S CONGRESS.

The Woman's Congress, which has proved such an enjoyable feature of the last five seasons, will be held this year August 9 and 10. Mrs. S. F. Ryder, of Wareham, soloist, will have charge of the singing. Thursday and Friday evenings, August 8 and 9, in the Temple, a grand entertainment will be given for the benefit of the Woman's Congress. This entertainment will be in charge of Mr. N. W. Leavitt, of Putnam, Conn., and will consist of an opera.

Mrs. Carrie P. Pratt, of Boston will have charge of the platform during the Woman's Congress, assisted by Mrs. Lizzie Smith, of Barnstable, Miss Margaret E. Vaughan, Malden, Mrs. O. A. Miller, Brocton, Mrs. Gessia D. Fuller, Onset, Mrs. C. M. Harvey, Onset, and Mrs. Dr. Wyman, Onset.

THE HEADQUARTER'S BOOKSTORE

will be under the charge of Mr. J. B. Hatch, Jr., of Boston. Here will be found in stock all the leading Spiritualistic papers and books.

During the past few years the interest in class-work has been steadily increasing. Therefore the management have deemed it wise to increase the facilities for the same and at the same time bring them under a more systematic arrangement. For these reasons they have inaugurated a new movement to be known as the

ONSET SCHOOL OF PHILOSOPHY

ONSET

is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach and beyond Gray Gables, the summer home of Ex-president Cleveland and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also, rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

for the purposes of closer study and investigation into the Occult, Metaphysical and Psychological Forces in Human Life. With these objects in mind, the following classes have been laid out for the season of 1901.

PALMISTRY.

Mrs. Marietta L. Mason, of New York City, the eminent teacher of Palmistry, will give a course of five lectures on the subjects presented below:

Wednesday July 17—I. Of what use is the Science of Cheiromancy or Palmistry to mankind?

Thursday July 18—II. How does Cheiromancy, or Palmistry, compare with Phrenology, Physiognomy and Astrology?

Friday, July 19—III. Cheiromancy. The character as indicated by the types, nails, thumb and fingers.

Tuesday, July 23—IV. Cheiromancy. The events of life as portrayed by the palm, joints, lines and marks.

Wednesday, July 24—V. The past, present and future as revealed by the hand. Demonstrations after each lesson. Admission 15 cents.

THE PHILOSOPHY OF RIGHT LIVING.

Rev. B. F. Austin, B. A., D. D., of Toronto, Canada, author, educator and lecturer, for 20 years a Methodist minister, and 16 years principal of a Methodist college, will deliver class lectures upon the following subjects:

Thursday, July 25—I. Happiness and how to attain it.

Friday, July 26—II. Success and how to win it.

Saturday, July 26—III. Psychic powers and how to unfold them.

Tuesday, July 30—IV. The mission of the beautiful.

Wednesday, July 31—V. The mission of mirth.

At the Arcade at 10 a. m. Admission 15 cents.

THE PHILOSOPHY OF CONSCIOUSNESS.

Rev. J. C. F. Grumbine, of Syracuse, N. Y., the able author, editor and lecturer, will give a course of five lectures upon the subjects indicated below:

Thursday, August 1—I. Clairvoyance. How to realize the Clairvoyant Consciousness.

Friday, August 2—II. Clairaudience. How to realize the Clairaudient Consciousness.

Saturday, August 3—III. Clairscience. How to realize the Clairscient Consciousness.

Tuesday, August 6—IV. Inspiration. How to realize the Telepathic Consciousness.

Wednesday, August 7—V. Divination. How to realize the God-Consciousness of Illumination. Admission 50 cents.

SCIENCE OF BEING.

A series of five lectures, which will be both philosophical and practical, under the general theme of "Our Forces and How to use them," will be given by the celebrated author and teacher, Miss Susie C. Clark, of Cambridge, Mass., on the following dates:

Thursday, August 15—I. Self Culture.

Friday, August 16—II. The Will, what is it?

Saturday, August 17—III. Imagination, its power and scope.

Tuesday, August 20—IV. The lever of aspiration.

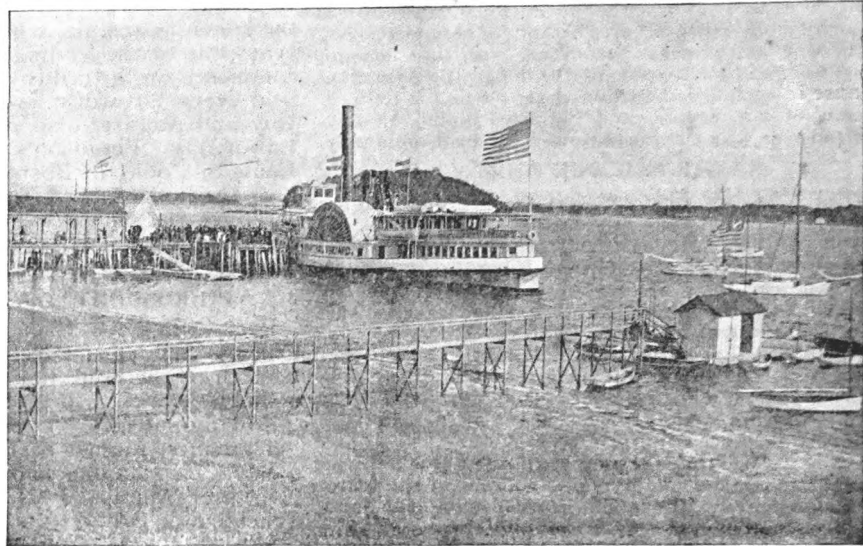
Wednesday, August 21—V. Soul expression.

Admission, 15 cents. All class lectures will be given in the Arcade at 10 a. m.

MUSIC.

The celebrated vocalist, Mr. A. J. Maxham, of Ludlow, Vermont, has been engaged to take charge of the music for the platform.

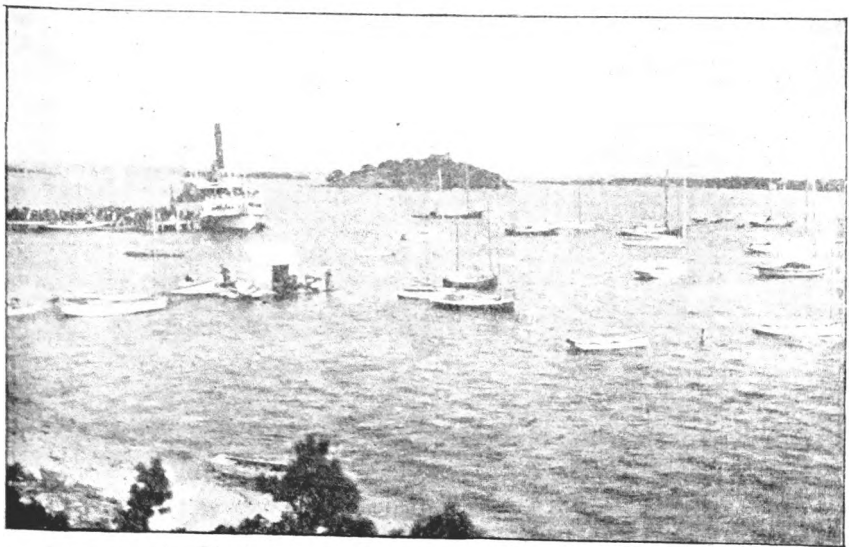
On Sunday, July 14, and the following Sundays of July and August, three band concerts will be given by the well-known Bridgewater Band, R. H. Ferguson, leader. The dances in



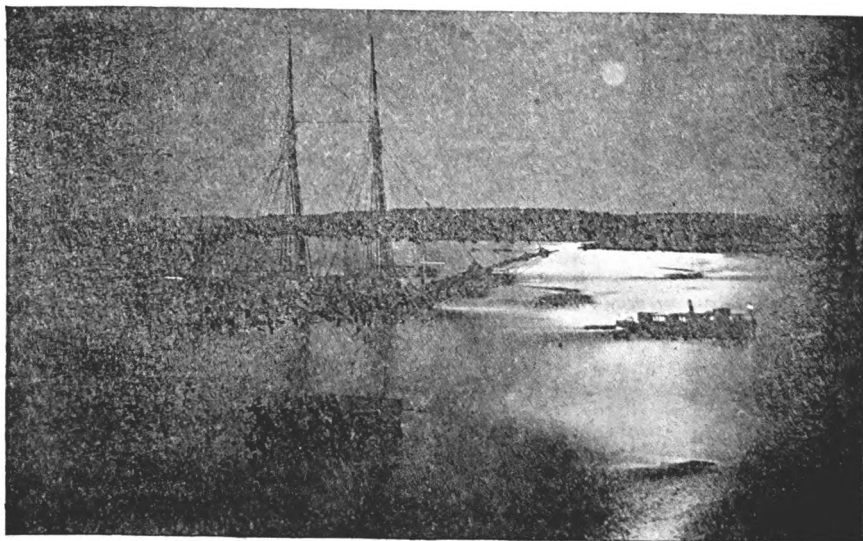
THE DOCKS AND EXCURSION STEAMER.



HEADQUARTERS AND BOOKSTORE.



PLEASURE BOATS ON THE BAY.



A MOONLIGHT VIEW OF ONSET BAY.

(Continued on Page 2.)

OUR FIRST BATTLE.

(Continued From Page 4.)

that they were short on votes other tactics must be resorted to.

Before the morning session, Assemblyman Bell had decided to ask that the bill be laid aside temporarily. This was permitted with the understanding that it should not be taken up again this session, and the newspapers reported that the Bell Bill was dead.

A few days later however, Mr. Bell again attempted to revive this bill, but it was again a failure, and the newspapers then said of this measure, which was aimed at the Scientist as well as the Spiritualists:

"CHRISTIAN SCIENTIST BILL DEAD."

"Albany, April 4. — The Christian Science bill is dead. The bill was practically killed yesterday, when the Assembly by a viva voce vote resolved to commit it to the committee on Public Health. Assemblyman Bell, who introduced the bill, made the following statement at the post-mortem:

"The New York County Medical Society and the New York County Medical Association diagnosed the case differently, and while they were quarreling among themselves as to the proper remedies, refusing to call into consultation legislative experts, the patient expired."

"There is no prospect the bill will be heard from again this session."

Thus expired the Bell Bill without it ever having come to a vote of either house, which ending was very gratifying to most of the members, for they thus escaped being placed on record on a measure which was being so urgently pushed by the physicians (who are usually supposed to have some political influence), and which was opposed by a large number of their constituents.

The third amendment, to which we have already referred, was placed in the bill in order to secure the majority vote which reported it out of committee, but that very amendment permitting spiritual healing when not paid for, weakened the bill in the Assembly, because it exploded the claim that it was for the protection of the people, and indicated plainly that its sole purpose was the formation of medical monopoly.

THE BABCOCK BILL.

When it became apparent that the Bell and Wagner bills could not pass the present legislature, a new bill was drawn, which it was evidently hoped would slip through without its real purpose being discovered. A Mr. Babcock, from St. Lawrence County, was the honored (or dishonored) member who fathered this bill — hence it was called the Babcock Bill.

It provided that no person shall practice hypnotism, mesmerism, suggestive therapeutics, and allied phenomena without a license, which could only be procured after two years study of medicine and after complying with certain other requirements.

It was deemed that the only purpose of this bill was to regulate certain fake hypnotic colleges in the state, but unfortunately, the language used gave it a much broader scope.

"Suggestive therapeutics," as defined by Webster, "pertains to the healing art, concerned in discovering and applying remedies for diseases — curative."

We asked for, and were granted a hearing, on this bill, when our worthy Second Vice President, Mrs. Tillie L. Reynolds and myself presented our side of the case before the Assembly Committee on Public Health.

At the close of our arguments, Dr. Henry, chairman of that committee before which the hearing was being held, admitted that our position was correct, and that the bill covered practically all the ground covered by the Bell Bill, and the regulation of hypnotism and mesmerism besides.

After this hearing, Assemblyman Babcock, when asked if his bill had been reported out of committee, replied: "We did not expect to have it reported out now, but desired to see what opposition thereto was likely to be developed." After this hearing, the bill quietly expired in committee. They had evidently discovered that it would meet the same opposition as did the Bell Bill, and knew its fate was sealed.

But had we neglected to expose its purpose and show its animus, the measure would probably have been pushed and might have become a law, and the people of New York state have been deprived of their constitutional rights through the piece of trick legislation.

In making this, my report of the campaign against medical tyranny, I feel it a duty to express my gratification and appreciation for the loyal support and assistance received from various sources in this work, and I feel certain that all in any way connected with our State Association will join me in these expressions.

Where so many have done so much and done it so well, I hesitate to make mention of individual names fearing I may do injustice, but I feel constrained to call your attention to the loyal efforts of the local societies of the city of Buffalo, who sent out to Albany almost wholly at their own expense—first, Dr. —, and later on, Rev. Moses Hull for several trips across the state to labor in the defense movement.

Further, I would remember the several workers throughout the state, through whose efforts the Spiritualists were aroused to write and interview these representatives.

I would also remember those who responded so nobly with the financial support necessary to carry on this defense. The work done and results accomplished were not my work, but rather the work of the Spiritualists of the state.

While I had the honor of being selected to lead and direct the movement, the rank and file of our people did the real work, and without their assistance and support, anything I could have done I fear would have proven futile.

And last, but not least, I desire to mention the valuable assistance rendered me by the several representatives, both in the Senate and Assembly, from Erie county. I would make special mention of the names of Senators Davis and Hill; also of Assemblyman O' Malla of Buffalo, and Cook from the 8th Erie District, and I am not aware that any Erie county representative would have favored these iniquitous bills had they come to a vote.

In fact the city of Buffalo and Erie county were so prominently opposed to these bills that this opposition was frequently spoken of as a Buffalo movement.

This in brief, is the story of our first battle for "medical and religious liberty" under the banner of the New York State Association of Spiritualism, and in making this fight we discovered some of the advantages that accrue to organization.

Never before had there been so determined an onslaught upon the rights of the people in this state.

The spirit of organized greed was reaching out for special privileges, and liberty was to be crushed out in order that the few might profit. And in making this fight, wherever we asked to be heard, whether

before committees or elsewhere, we were confronted with the question, "Whom do you represent?"

We found out that he who goes out as an individual, representing only himself, counted for little compared with those who came as representatives of organizations, behind which were a large voting population.

The fact that we came as the authorized representatives of the New York State Association of Spiritualists, chartered under New York state laws, with auxiliary societies, scattered up and down the state, insured to us a respectful hearing and gave added weight to our arguments.

This experience demonstrated to us that the Spiritualists of New York state had organized none too soon, and that a strong, well-supported State Association will be essential in future to meet and combat the growing spirit of commercialism, which stops at no sentiment and halts at no principle where special privileges are in demand.

Nothing but a thorough organization with votes behind it can, in my opinion, stay this growing demand for special privileges in healing the sick, which favors a few at the expense of the many, and is ready to trample under foot individual rights and constitutional liberty for dollars and cents.

Fellow Spiritualists in convention assembled and in your homes up and down the Empire State, it is now up to you to say whether our state association shall be the power for protection and spiritual uplifting which it can be with your hearty support.

Divided and scattered we can accomplish but little; united and organized we will stand a power for defense, and for the spread of the Gospel of Spiritualism.

ONSET BAY CAMPMEETING.

(Continued from First Page.)

the spacious temple, which have been for many years one of the leading features of Onset, will commence on Saturday evening, June 29, and be held every Saturday evening thereafter during July and August; also nights of July 4th and Labor Day. Ferguson's orchestra of seven pieces Louis S. Poole, of Boston, first violin, will furnish the music.

During the season frequent entertainments of a high order will be given in the Arcade and Temple.

PHILOSOPHY OF SOUL TEACHING.

Rev. Cora L. V. Richmond, the founder of the Chicago School of Psychosophy, pastor of the Church of the Soul and author of many philosophical works, will give class lectures upon the following subjects.

Thursday, August 8—I. The School of Psychosophy. Its meaning and scope.

Friday, August 9—II. Psychopathy. Soul-Teaching.

Saturday, August 10—III. Psychosophy. Soul-Healing.

Tuesday, August 13—IV. Psychomancy. Mediumship, Magic and Occult Science.

Wednesday, August 14—V. Psychology. New Methods and Definitions. Admission 15 cents.

PUBLIC TEST MEDIUMS.

The services of the following well-known Test Mediums have been secured:

Mrs. Effie I. Webster, of Lynn, Mass for, July 14, 16, 18, 21, 23 and 25.

Mrs. Minnie M. Soule, of Somerville, Mass., for July 28, 30 and August 1.

Rev. F. A. Wiggins, of Boston, Mass., for August 4, 6, 8, 11, 13, 15, 18, 20, 22 and 25.

Mrs. Carrie F. Loring, of Braintree, Mass. August 24.

PROGRAM FOR 1901.

JULY.

Sunday, 14, Dr. Geo. A. Fuller, Prof. W. F. Peck.

Monday, 15, Conference.

Tuesday, 16, Prof. W. F. Peck.

Wednesday, 17, Mrs. C. Fannie Allyn.

Thursday 18, Prof. W. F. Peck.

Friday, 19, Miss Lizzie Harlow.

Saturday, 20, Veteran's Union.

Sunday, 21, Mr. A. P. Blinn.

Monday, 22, Conference.

Tuesday, 23, Miss Lizzie Harlow.

Wednesday, 24, Mrs. Kate R. Stiles.

Thursday, 25, Mrs. Carrie E. S. Twing.

Friday, 26, Mr. A. P. Blinn.

Saturday, 27, Massachusetts State Association.

Sunday, 28, Mrs. Carrie E. S. Twing, B. F. Austin.

Monday, 29, Conference.

Tuesday, 30, Mrs. Minnie M. Soule.

Wednesday, 31, Rev. B. F. Austin.

AUGUST.

Thursday, 1, Miss Susie C. Clark.

Friday, 2, Rev. B. F. Austin.

Saturday, 3, 25th Anniversary Onset Bay Campmeeting, Various Speakers.

Sunday, 4, J. C. F. Grumbine, Dr. Lewis G. Jones.

Monday, 5, Conference.

Tuesday, 6, J. C. F. Grumbine.

Wednesday, 7, F. A. Wiggins.

Thursday, 8, Mr. Warren A. Rodman.

Friday, 9, Miss Lucy C. McGee, Mrs. Esther Boland.

Saturday, 10, Mrs. Kate R. Stiles, Mrs. Carrie C. Catt.

Sunday, 11, J. C. Grumbine, Mrs. Cora L. V. Richmond.

Monday, 12, Conference.

Tuesday, 13, Mrs. Cora L. V. Richmond.

Wednesday, 14, Mr. Harrison D. Barrett.

Thursday, 15, Mrs. Cora L. V. Richmond.

Friday, 16, F. A. Wiggins.

Saturday, 17, National Spiritualist Association.

Sunday, 18, Col. H. S. Olcott, Mr. Harrison D. Barrett.

Monday, 19, Conference.

Tuesday, 20, Mr. Harrison D. Barrett.

Wednesday, 21, Mrs. Sadie L. Hand.

Thursday, 22, Miss Susie C. Clark.

Friday, 23, Mrs. Sarah A. Byrnes.

Saturday, 24, Mrs. Carrie F. Loring.

Sunday, 25, Mrs. C. Fannie Allyn, F. A. Wiggins.

SUPPLEMENTARY SUNDAY.

Sunday, Sep. 1, Mrs. Kate R. Stiles, Geo. A. Fuller.

Life Beyond Death.

By Minot J. Savage.

Price, \$1.50. For Sale at This Office.

THE TRAINING SCHOOL.

Our training school goes on as usual; several new students have come in since my last report, and two have left us. Some make a mistake in coming. We try to advertise no more than we can do; yet, in spite of all we can do or say, some come here with the idea that we can, in a few days or weeks, make full grown men and women of them. Such are ever destined to be disappointed. We never had a better school; never more harmonious nor more diligent students. We hope for much good.

Two persons were overheard in a conversation in which they convinced each other that somebody is getting rich out of this school. Such persons are hereby informed that this is their golden opportunity. If they will pay the expense of this school this year, we will give them the entire receipts and one hundred dollars to boot.

In this, as in many other cases, certain persons do the work and pay the bill, while others talk out their wild imaginings. I have not repeated this talk for the purpose of replying to it, but to illustrate the unreasonableness of some good people.

With undiminished hope, I am as ever,
MOSES HULL.

To Subscribers of Geistige Wegweiser.

Under the arrangements with Mrs. Von Eimen, the English subscribers of *Geistige Wegweiser* will be supplied with THE SUNFLOWER for the unexpired terms of their subscriptions. Some have not paid their subscriptions. Such are requested to send 50 cents at once to THE SUNFLOWER Publishing Co., Lily Dale, N. Y., which will settle for the numbers of *Geistige Wegweiser* which they have received, and also for THE SUNFLOWER for the balance of the year. If any such wish the premium books, they can get them by including the necessary extra amount and sending their subscriptions before July 1.

RESOLUTIONS FOR MRS. MAGGIE WAITE AT ALBANY, N. Y.

I send you a copy of resolutions presented to Mrs. Waite, at the close of her labors in this city.

Whereas, Mrs. Maggie Waite of San Francisco, California has during the past three months successfully demonstrated to the people of this city, both in public and in private her rare and excellent mediumistic gifts, thereby proving the continuity of life, after the change called death and that mortals can communicate with their "Loved ones gone before," therefore be it

Resolved—That we hereby tender to her this expression of our confidence and hearty good will.

Resolved,—That we wish for her a long and useful life on earth with friends, health and happiness in abundance.

The foregoing resolutions were unanimously adopted.

E. A. DOTY, Chairman.

CAMPBELL BROS.

BOOK ON

DEVELOPMENT

Price 25 Cents.

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NO
WOMAN
IS
BEAUTIFUL



Senorita Elaine L.

unless she possesses a softly tinted complexion of unblemished texture and a luxuriant growth of soft, fluffy hair. BEAUTY PROBLEMS SOLVED BY THE USE OF

THE ELAINE HAIR TONIC

—AND—

THE ELAINE SKIN TONIC.

THE ELAINE HAIR TONIC kills all microbes, cleanses the scalp permanently from all dandruff, and gives to the hair that soft, fluffy and wavy quality so dear to all ladies of fashion. It is strictly a tonic and therefore not at all greasy nor sticky. 8 OUNCE BOTTLES \$1.00.

THE ELAINE SKIN TONIC is a non-greasy, milky lotion which softens the hands and complexion; removes tan and redness; cures sunburn, rough or dry skin. It will positively not injure the most sensitive skin. It cleanses the skin from all dirt, oil or blackheads. It opens the pores of the skin and stimulates the blood circulation so that all pimples, blackheads and blotches disappear from the face. It is strictly a tonic, and not a face bleach nor a cosmetic. It removes blackheads and blemishes of all kinds instead of covering them up.

THE ELAINE SKIN TONIC contains no oils, and for that reason can be used on the face immediately before going out. If used just before attending a dance it will produce with the least bit of excitement, a flush like that of a young girl of sixteen. 4 OUNCE BOTTLES \$0.75.

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Remarkable...

as it may seem, an absolutely correct diagnosis of your case can be given by Prof. J. A. Burroughs of Chicago. If you will personally write him your age, sex and one leading symptom. As Cuvier, the great French naturalist, could reconstruct an animal from a single bone, so Burroughs, by reason of his medical education, extensive study abroad, and years of successful experience in diagnosing all forms of complicated diseases, can from a single symptom tell your true physical condition. The scientific utility of his work is recognized by the ablest physicians. The Union Sanitarium offers you his services free for a limited time.

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YOU WANT IT.

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BY W. H. BACH.

AUTHOR OF
BIG BIBLE STORIES
AND OTHER WORKS

JUST READ
that premium offer on page 6!

METAPHYSICAL.

Conducted By EVIE P. BACH.

SONG OF THE OPEN ROAD.

From this hour I ordain myself loosed of limits and imaginary lines. Going where I list, my own master total and absolute. Listening to others, considering well what they say. Passing, searching, receiving, contemplating; Gently, but with undimable will; divesting myself of the holds that would hold me.

I am larger, better than I thought; I did not know I had so much goodness. All seems beautiful to me; I can repeat over to men and women: "You have done such good to me. I would do the same to you: I will recruit for myself and you as I go." I will scatter myself among men and women as I go; I will toss a new gladness and roughness among them. Whoever denies me, it shall not trouble me; Whoever accepts me, he or she shall be blessed and shall bless me.

WALT WHITMAN.

ARTISTIC LIVING.

Artistic living is the harmonious adjustment of one's life to the conditions of life. It is not sitting with folded hands and letting the waves of circumstances buffet him hither and thither. It is rather taking possession of circumstances and compelling them into service.

Conscious thought is the creative force of life, the bringing forth into outward manifestation the knowledge that is already inherent in every man. Life, living, is this conscious manifestation of soul, the outpicturing of its concepts. Real living, artistic living, proceeds from or out of one's consciousness or his spiritual powers and his relation to the universal mind. In this consciousness he redeems all things; he consecrates all functions and faculties; he grows into knowledge of his relation to all things; and expresses that growth in food, clothes, houses—indeed, in all his environments and attainments.

Taste as a means of artistic expression, as one of the inlets and outlets—the soul, has been dulled by the traditional needs of this material body. When we learn to live the higher life, when we find that this shape, this appearance is not the man, when we have no musts in diet, when one's man's meat is not another man's poison, then we will be in a position to redeem the sense of taste and give it artistic value. As designed by nature taste will be the electric conductor to convey to the soul consciousness nectars of the vine and tree and assimilate in his spiritual nature ambrosia from the chemical laboratory. Man's food will be a part of his artistic life, it will be prepared to retain delicate flavors, to preserve and intensify the essence of the product and to appeal to his aesthetic taste. It will contribute to soul development.

We must exalt our daily lives to a manifestation of inherent right and justice, to an expression of the divine in man, to a real artistic living, outpicturing the soul's progress in spiritual attainment. In this we will come to reverence all manifestation of life; to know that the bird of the air, the beast of the field, and the fish of the sea, have the same right of fulfillment of the law in life that man has. Artistic living brings larger experiences to the soul; it traverses heights and depths hitherto unknown. All matter becomes but a manifestation of mind; all physical conditions thought expression. "It is the spirit that quickeneth, the flesh profiteth nothing." Educate the mind to know that it is master and what have been mountains will become molehills. The part, our individual life, becomes adjusted to the whole, the universal life, and consciously we let the universal life shine forth in love, wisdom and power. The eternal verities are ours now. The ear becomes attuned to harmonies not made with musical instruments; the eye discerns colors not discovered in landscape or on an artist's canvas. Thoughts flash wisdom that words cannot express, while the soul revels in eternal and universal vibrations. Love becomes the fulfillment of the law, while mercy and justice are manifestations in every department of life.

The divine potency within works its way with outward circumstances. To be at one with universal law, this is to make every circumstance and every undertaking its own communion with God. This is really and truly Artistic Living. From "Artistic Living," by Alice B. Stockham, M. D.

I WANT, AND I AM.

The following are extracts from a reply to a letter from a lady clerk who wants so many things but who says she "has so little time to work at these things outside," by Elizabeth Towne, in the *Nautilus*.

It is literally true that you are what you think and when you think it. There is really no future, only as you think it. Some people are literally almost made up of the future—they live so eternally on promises. Then there are so many poor, back-number, down-hearted folks who are in the same way nearly wholly composed of the past. Rarely do we meet one who is built of the present. When we do meet such an one we see a radiant individual. The knowledge that saves is the certainty that all that is, was or will be, is now. Remember that what you desire is not coming to you now, or ever. It comes through you, from the unseen into the seen world. Whilst you are in the shop waiting upon a customer, the things you desire are forming within you. You cannot see the beauty you desire but you can feel it if you are mindful of it—you can feel it as a still, warm calmness at the center of you. Every action that ever was made is really a vehicle for the letting of harmony from the unseen into the visible. The true art of living is only the art of letting—the art of being still. Be still and know the I AM God within you. Be still and let what you are into this act NOW. Rejoice in what you ARE as well as in what you have. Go in to WIN. Keep cool and sweet and BE NOW what you desire.

YOU.

You are a structure of forty-two faculties. These you inherit. You inherit them in different degrees of strength. You may have inherited these in such different degrees of strength that you are disproportioned. This is often true. Fortunately you do not have to remain in this condition. Any faculty can be cultivated. You are endowed with faculties that will enable you, if you fully understand them, to rectify any mental condition that you are in. In other words, you can be self-guiding, self-directing and self-sustaining. To do your best you have to develop certain faculties that are now crippling you. The way to develop a faculty is to especially use it. To especially use it is to first clearly understand it. Second, to intelligently, systematically and continuously put it into use. You can do this if you will thoroughly master the nature of each one of the forty-two faculties of which you are composed. You have control over your body to a great degree in directing your hands and feet. You can have the same control over your own faculties. You can direct them intelligently, systematically and at your pleasure. Therefore you can especially use one or more faculty and not especially use the others. This causes a corresponding additional amount of blood to flow directly to the brain organs of the faculties used. This is the basis of special brain growth. This particular part of the brain receives additional blood and this contains the elements of which new cells, fibers, arteries and veins are built. This may be added to the amount of brain that you have already of this particular part. This is brain growth. You can continue to do this until a negative faculty that is concave on the external head may be developed until there is convexity instead. This has been done by many. You can do the same if you proceed as advised.

—Human Faculty.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

The camp grounds are now taking on their summer look. Flower beds have been furnished. The association men have been busily engaged in putting things to rights, under the management of Elias Richards, who has been appointed superintendent of the grounds. The boards are down from the sides of the auditorium, and the postoffice room at the gate has been enlarged, and the office will soon take up its summer quarters there. Paint and paper are being spread on nearly every cottage on the grounds, and more renovating is going on than for many years.

Visitors and new summer residents are coming in almost daily. The Leolyn House has had a great deal of work done on it, including a coat of paint outside and much new paint as well as carpets, furniture and crockery inside, while a beautiful Aeolian will soon adorn the parlor, the instrument being a gift to Mrs. Pettingill from her daughter. The house will be ready to receive guests June 1.

The Grand Hotel will be under the management of L. M. Worden of Meadville, Pa. As he has not arrived on the grounds, it is impossible for us to state exactly when it will open. The South Park is open and entertaining visitors.

ARRIVALS.

Madame Vignier, who has spent the past year-and-a-half in France and Germany, has returned for the summer. Mrs. J. Conant has returned and is occupying her cottage on North street. Mrs. Nutting and Mrs. Northrup are occupying Mrs. Nutting's cottage on South street. Mrs. Bates and little daughter are at the Leolyn. Mrs. Lathrop is at the Leolyn. Mrs. Enches is located for the summer in her cottage on Fourth avenue. Mrs. Huff has returned from Lake Helen, and is in her cottage on South street. Mr. Chas. E. Moore of Los Angeles, Cal. is stopping at the South Park. He expects to remain during the season.

VISITORS.

Lynn Nutting, wife and baby, spent a few days at the Dale while the strike was on at the Brooks works in Dunkirk where he is employed. Clarence Ramsdell also made a short visit. M. R. Rouse spent Sunday on the grounds looking up Association business with other members of the board. A. Gaston made several visits recently. Mrs. S. Burd, of Massillon, O., came to join her husband, who is a member of the Training school. Miss Agnes Chaffee is here attending the Training school. Mrs. Bovee and Mrs. Beeman spent a few days with Mrs. Ada Allen and Mrs. Spencer. Mrs. Alfarata Jahnke, of the Emerson school of oratory, of Boston, is here in her capacity of teacher in the Training school. Dr. Pierce, the oculist, is occupying the Ramsdell cottage on Marion street. Mr. Hayes, of Sterling, Welch & Co., Cleveland, O., spent several days laying carpets, rugs and arranging draperies for the Leolyn and Mrs. Pettingill's cottage. Bruce Liddicoat of Sturgis, Pa., made a short call. Miss Kate Peate spent several days on the grounds.

OUT OF TOWN.

Mrs. Evie P. Bach and Mrs. P. A. Foote, spent some days in Jamestown. Mrs. Lee Morse visited her mother at Angola. Mr. and Mrs. Turner, of THE SUNFLOWER office, spent Decoration day in Jamestown. Ye Editor went to Buffalo to the State convention and incidentally visited the Pan-American and bought a supply of goods for THE SUNFLOWER office and the Pagoda. Mrs. Maggie Wildrick made a visit to Dunkirk. Fern Wilcox, spent Sunday at Farnham.

MISCELLANEOUS.

J. H. Champlin is repairing his stand near the postoffice. Mrs. May Covill had the misfortune to run a nail into her foot. She is confined to her bed with it. Mrs. Nellie Warren, who has been quite sick is now convalescent and is expected to be able to attend to her renting business very soon. Chas. Dye has moved from the Smith cottage on Melrose park, out into the country. The Dale had another fire scare through the bedding in a room in the South Park, House catching fire from sparks from the chimney. It

LILY DALE ADVERTISEMENTS.

FOR information concerning cottages at Lily Dale Camp, for sale or rent, furnished or unfurnished, large or small, send for particulars early.

Mrs. Nellie Warren, Lily Dale, N. Y. No. 5 North St.

BOYS AND GIRLS WANTED.

To send for 20 packages of Flavoring Powders. You sell them for 10 cents per package which will bring \$2.00. You keep \$1.00 for your work and send me \$1.00. These powders are very strong and excellent for flavoring cakes, custards, ice cream, etc. Can be sold in most any house. When once used, always used. Will send post paid, one package for 10 cents or three for 25c. Address all orders to Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

LADIES, LOOK HERE.

For 10 cents, will send one package of Flavoring Powder or three packages for 25c, post paid. Lemon or Vanilla. These powders are very strong and come cheaper than the liquid extracts. Address all orders to Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

For Sale or Rent.

The Smith cottage on Fourth street. Nine rooms, cellar, good well, furnished complete. Address: H. T. SMITH, Lily Dale, N. Y.

FOR SALE.

The Carroll Cottage, opposite Grand Hotel. House partly furnished. Price reasonable. Address, E. L. GRISWOLD, Lily Dale, N. Y.

When you reach camp, you will be Hungry and tired. You will find good meals and beds at the JACKSON COTTAGE. For Particulars and program, address with stamp. A. H. JACKSON, Lily Dale, N. Y.

Large Cottage For Rent or Sale.

One of the finest at the Lily Dale Camp; large rooms finely furnished, piano, etc., at the entrance of grounds. Rent, \$200 for the season, furnished complete, (no less) or will sell cheap, furnished or unfurnished. Address

CAMPBELL BROS., Box 25, Lily Dale, N. Y.

FOR RENT.

Eight room cottage on Melrose Park, near entrance. Six room cottage on South street, both well situated and furnished. For particulars write to Emma J. Huff, Lily Dale, N. Y.

Will You PAINT or PAPER This Spring? LEE MORSE, Painter and Paper Hanger, Solicits Your Patronage.

Several years experience enables me to do your work well, and on reasonable terms. A stock of Wall Paper on hand, also sample books from Chicago and New York dealers to select from. Send a postal. Estimates given. On Cassadaga Road, Lily Dale, N. Y.


FOR RENT.

The Smith Cottage on Melrose Park, 12 Rooms, attic and halls. Furnished. Address, J. F. WITHERAL, Lily Dale, N. Y.

FOR RENT.

Well furnished cottage at Lily Dale. Address L. D., 22 Marriator St., Buffalo, N. Y.

THE PAGODA

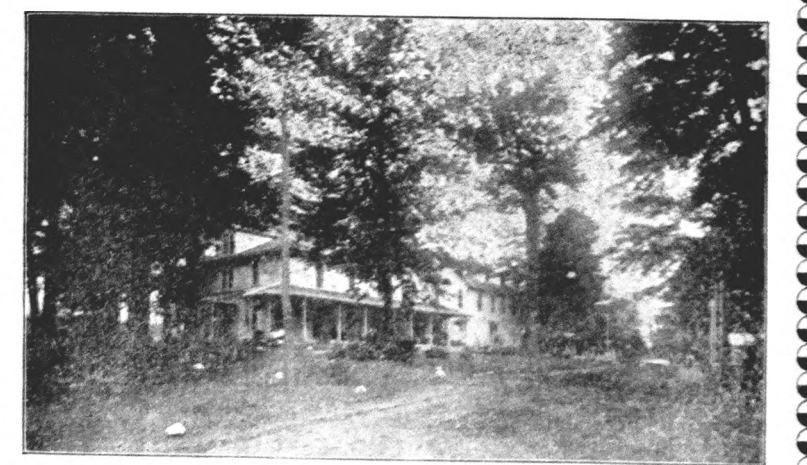


will, as usual, be the headquarters for the Spiritualist Papers, Books, Pamphlets, Etc. In addition we will carry a fine stock of Candies, Ink, Pens, Writing Paper and Envelopes, and many of the little necessities of camp life. We have the best cold summer drinks. Lemonade a Specialty. Our Ginger Ale is made especially for us and will be found the most healthful summer drink made. Pure Unfermented Grape Juice. A food and drink combine. Subscriptions taken for all of the Spiritualist and Freethought papers and the current issue for sale during camp. The place to renew your subscription to

THE SUNFLOWER IS AT The Sunflower Pagoda.

A. C. WHITE, MANAGER.

The Leolyn House, Lily Dale, N. Y.



A first class summer hotel, situated on the bank of one of the Cassadaga Lakes, with a fine grove (which has been left as near as possible in its natural state) good boating, fishing and driving. The hotel has been newly painted and papered, many of the furnishings renewed and a more homelike summer resort cannot be found. Write for Booklet. Rates \$1.50 and \$2.00 Per Day.

OUR FIRST BATTLE

For Religious and Medical Liberty.

H. W. RICHARDSON.

At the request of the President and Associate Officers of the N. Y. State Association of Spiritualists, seconded by many individual workers, I consented to represent our State Association and lead in the effort to defeat certain proposed enactments introduced in the N. Y. State Legislature during the late session.

THE WAGNER BILL.

The Wagner Bill, as introduced by Senator Wagner, of New York City, proposed to make it a misdemeanor for any person to practice clairvoyance, palmistry and fortune telling in this State.

We believe from the start that the inconsistency and injustice of this measure would never allow it to become a law, were it not for the fact that so many members were uninformed in relation to the principles involved in clairvoyance and kindred spiritual phenomena, setting forth the claims of our people in a way that created a deep interest, so much so that the ideas there presented were for some days a fruitful theme for discussion in newspapers, by the members of the Committee, and others all over the State.

Your humble servant assisted Bro. Hull, and the result of it all was that a sentiment was created which enabled us to secure amendments to this measure, eliminating its most objectionable features, in which form it passed the Senate, not because of its merits but because Senator Wagner was a good fellow in the eyes of his associate Senators.

This bill, however, did not pass the Assembly and never became a law.

THE BELL BILL.

The bill introduced by Assemblyman Bell of New York City, was the pet scheme of the several Medical Associations of the State and was framed with the intent to suppress every other means of healing the sick or treating disease, except by the regularly licensed physicians.

Our present medical laws make it a penal offense for any person to practice medicine without a duly authorized certificate, after a full medical course; but its weak point (from the standpoint of the regulars) was, that it failed to define to their satisfaction what constitutes the practice of medicine, and the "Bell Bill" was drawn to cover the deficiency and with a view to remedying the claimed defect.

The penalty for practicing medicine without the requisite license, under existing laws, was seemingly ample to satisfy the aesthetic taste of the regulars, and all they cared to accomplish by this bill was to fashion a drag-net that should provide that all persons who heal the sick by any means whatsoever, either with or without material remedies, should be regarded as practicing medicine within the meaning of this proposed Act, and unless they held the regulation diploma make them liable to a heavy fine and imprisonment for each and every offense.

The Bell Bill was aimed at the clairvoyants, magnetic healers, Christian Scientists and Faith Curists, while the Wagner Bill affected only the one class of healers, the clairvoyants.

In our efforts to defeat the Bell Bill in the Assembly, we had the co-operation of the Scientists and others; but in dealing with the Wagner Bill in the Senate, the Spiritualists were compelled to fight the battle single-handed and alone.

This proposed legislation, in-so-far as it applied to healing the sick, was urged under the plea that it was necessary for the protection of the people; but during the contest covering a period of something over two months, and as the various amendments were suggested and adopted, gradually, but surely, the true animus of the measure was revealed — and when the mask was torn aside, the Medical Associations were shown to be, not only the originators but the real and only visible power pushing and urging its passage.

This fact was clear to us from the start, but the developments which came, and with which we made it our business to familiarize each member of the Legislature at the various stages of the movement, were such that when the preliminary skirmishes were over and the forces lined up for the real battle in the Assembly, no one was in doubt as to the real nature of the contest.

It was the regular physicians represented by the officers and chosen advocates of the several Medical Associations on the one hand, and the Spiritualists, Scientists and others of the peoples' defenders on the other.

The Medical Associations were putting forth herculean efforts to deprive the people of medical freedom, and compel them to submit to treatment at the hands of the regulars or be deprived of any and all means of being healed — whereas, the people were struggling to maintain their God-given rights under the Constitution of this Nation.

It was a contest between the strong Medical Organizations striving to increase the prestige and incomes of those whom they represented on one side and on the other side the representatives of the Spiritualist and Scientist organizations striving to protect and maintain the religious and medical liberties of the people, not only of those they directly represented, but of all the people of the State of New York.

Whatever remained of the pretext that "protection to the people" was the motive prompting the introduction of the Bell Bill, vanished when the bill was amended the third time.

As introduced first, it asked the Legislature to say to the people of New York State, "you may not be healed excepting by the regular licensed physicians. As amended and printed the third time, the legislature was asked to say to the people of the State of New York, "You may be healed by clairvoyance and other spiritual means, provided, the healer is not paid for the healing."

First — Spiritual healing is wrong.
Second — Spiritual healing is right, unless paid for, when it is wrong.

Hence, it is not the healing that is wrong, but the wrong consists in receiving pay for legitimate service rendered in healing physical ailments.

First — The people must be protected from the dangers of spiritual healing.

Second — Spiritual healing is dangerous, only when the healer receives compensation for such healing.

There were arguments brought out by this amendment and which materially simplified the question, bringing us down to the square issue "Shall the people be deprived of their choice in means of being healed in order that a medical trust may monopolize healing the sick in New York State?"

We realized from the start that an essential means of defeating these obnoxious measures was to acquaint

the members of the legislature with their purpose and probable effect — which was no small task.

A Legislator's arduous duties and busy life during the session does not allow him time to study obtruse questions or to read lengthy arguments on the many subjects involved in connection with the numerous bills introduced. Their correspondence is extensive, and requires much time. The conscientious representative is a hard worker; hence, it was a problem to know how best to reach and inform the several members on these questions, which were practically new, and not understood by the majority of them.

It would be impossible to form the acquaintance of, and secure personal interviews so as to acquaint so many men with the subject matter involved, in so short a time. With a limited number we could and did do this, but the majority must be reached in other ways.

We must lay the subject matter before them in a way that they should be induced to give it attention and enable or permit them to grasp the salient points with the least possible time and effort on their part.

We accomplished much in this direction from time to time as the various developments brought to the front new features and new issues, by concentrating what we had to say into short, concise statements and presenting them in the form of legal briefs.

In this way, we were enabled to secure a hearing at just the right stage in the proceedings to have the desired effect. Our briefs were generally read, and did much in the way of education and assisted materially in creating sentiment against the obnoxious bills.

Another means of reaching the several representatives was through letters from their constituents which came in by thousands in response to letters sent out by us to many leading Spiritualists throughout the State, urging them to write, and also to arouse others in their vicinity to write, requesting their senators and assemblymen to oppose these bills.

These two lines of work were the means used:
First — To acquaint the legislators with the principles involved and the reasons why these bills should not become laws.

Second — To make them know that a large number of their constituents were opposed to such laws and were watching their record in relation to these bills.

Numerous personal interviews with the members by their constituents during their home visits, seemingly so casual, were many of them carefully planned and arranged for through correspondence from those in charge of the people's side of the contest at Albany.

The representative Spiritualists throughout the State were thus instrumental in the defense movement, and their efforts are or should be appreciated by all liberty-loving people.

Their interview and discussions with the members during intermission time, were important factors in the work at hand. The flood of letters which came pouring in upon the members were also important factors. And the arguments before committees, and briefs placed in the hands of the members, all had their influence.

On the evening preceding the day that had been set for a vote on the Bell bill in the Assembly, after the many hearings before committees had been given, and extended discussions pro and con had been listened to, after the several arguments in the form of briefs had been placed in the hands of the several members, and sufficient time had elapsed for their reading and consideration; after the thousands of letters from their constituents had been received, read and answered; after the numerous personal interviews to which we have already referred, had been held; and when the representatives of the Medical Associations, of the Spiritualists and of the Scientists were there ready for the contest; at this eventful crisis, telegrams came pouring in from physicians and officers of Medical Associations, urging that the passage of the Bell Bill was necessary, and demanding almost in the form of threat that "they were expected to support the measure."

One or two of these telegrams from Erie County came under my observation, and I noticed they were signed by Dr. Wende, Dr. Potter and another M. D., presumably an officer of the Erie County Medical Association.

Please note that these telegrams were not from the common people asking to be defended, but from the chosen representatives of the M. D's.
It was the Doctor's telegrams against the people's letters and the members must choose whom they would serve.

There, under the dome of the magnificent building, the capital of the great Empire State, beneath the glare of electricity, the members practically all present, some in their seats and some fitting about the Assembly Chamber, interviewing this one and that one, while the lobbies and the galleries were filled with spectators.

This was the scene and these the surroundings, while a canvas was being made on the bill. Members were being interviewed by other members, who, armed with pencil and tablets, were recording the answers to their inquiry.

While Assemblyman Bell was securing a canvas for the purpose of ascertaining how many would support the bill, a faithful representative from Erie county (who by the way, should be remembered by the Spiritualists in this district and in the country and all over the state), was busily interviewing and recording the answers to ascertain who and how many would pledge to vote against the measure.

The scene was indeed brilliant and interesting. The occasion was exciting to those especially interested.

And when the hour arrived for opening the session, Speaker Nixon was standing at his desk, gavel in hand, and the chaplain of the Assembly standing at his right hand. The Sergeant at arms called out, "Hats off!" the speaker's gavel came down, and immediately silence reigned supreme.

From this silence came forth the deep tones of the chaplain's voice, and a five-dollar prayer which had been concentrated into two and one-half minutes, was listened to with the usual reverence.

As the prayer ended, speaker Nixon extended his hand to the clergyman as he turned to go, and immediately his gavel came down again while his voice rang out clear and shrill, "The Assembly is now in session and in order for business; we will listen to the reading of the minutes of the last meeting."

Simultaneously with the fall of the gavel, had also come a scene of activity over the room, and scores of conversations were being carried on in undertones.

Where all was so silent a moment before, now came the hum and buzz of voices, with the speaker's voice and gavel sounding out distinctly above them all, and the wheels of legislation were in motion grinding out laws to govern the people of this great commonwealth.

Assemblyman Bell's canvass revealed to his satisfaction that votes could not be had to pass the bill, while the opposing canvass revealed practically the same situation.

This bill was first on the calendar for the next morning when a battle royal on the floor of the Assembly had been expected, but now, when it was found

SUNFLOWER JEWELRY

—AT—

REDUCED PRICES!

We have an over-supply of some kinds of Sunflower Jewelry, the accepted

SPIRITUALIST BADGE.

To reduce this stock we will make REDUCED RATES during May and June. Positively no orders received at these prices after July 1.

It is all new, bright stock, exactly what we have been selling for the past seven years. When the stock of any article is exhausted, no more will be sold at these prices, and we reserve the right to return the money, or the sender can make a second selection in case we are out of the article selected.

Spiritualist Badge



SUNFLOWER JEWELRY

(Pat. Dec. 4, 1894.)

The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the center of the pure white field, symbolizing purity, while its position in the center of the sunflower is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others. As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

FOR SALE BY

The Sunflower,

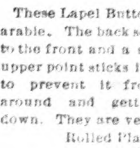
Lily Dale, N. Y.

BADGE PIN.



The Badge Pins have a safety pin fastening on the back to attach them to the clothing. They are appropriate for either ladies or gentlemen's wear.
Electro Plate, \$
Rolled Plate, 1.00
Solid Gold, 1.50

LAPEL BUTTON.



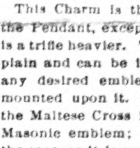
These Lapel Buttons are separable. The back screws firmly to the front and a spur on the upper point sticks into the coat to prevent it from turning around and getting upside down. They are very desirable for gentlemen's wear.
Rolled Plate, \$1.00. Solid Gold, \$1.50.

SUNFLOWER WATCH CHARM.



This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat. The reverse is plain and can be inscribed or have a small emblem mounted upon it. For prices of inscriptions, see page 4.
Rolled Plate, \$2.00
Solid Gold, 3.25

MALTESE WATCH CHARM.



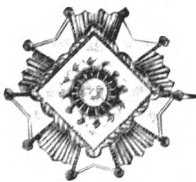
This Charm is the same as the Pendant, excepting that it is a trifle heavier. The back is plain and can be inscribed or any desired emblem may be mounted upon it. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders. For prices of inscriptions, see page 4.
Rolled Plate, \$3.00.
Solid Gold, 5.00.

SUNFLOWER BAR PIN.



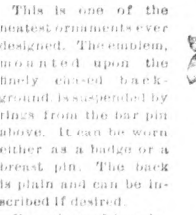
This is a very neat Breast Pin for ladies' wear.
Rolled Plate, \$2.25. Solid Gold, \$3.50

SUNFLOWER BROOCH.



Many ladies prefer a brooch to a bar pin and to meet this demand the Sunflower Brooch has been produced. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. One great advantage is that, like the Maltese Pendant, it can be worn either as a badge or a breast pin.
Rolled Plate, \$2.50. Solid Gold, \$4.00.

MALTESE PENDANT.



This is one of the neatest ornaments ever designed. The emblem, mounted upon the finely enameled background is suspended by rings from the bar pin above. It can be worn either as a badge or a breast pin. The back is plain and can be inscribed if desired.
For prices of inscriptions, see page 4.
Rolled Plate, \$3.00. Solid Gold, \$5.00.

SCARF OR STICK PINS.



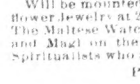
These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick pins are put.
Rolled Plate \$1.00. Solid Gold \$1.50.

ORDER OF THE MAGI BADGE.



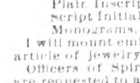
This badge has the symbols of the order in gold on a plain of dark blue enamel. The Sun, enameled red, with its golden rays, is shown in a field of light blue enamel representing the sky. The combination makes a most beautiful emblem.
Solid Gold Badges \$1.50. Special prices to Temples.

MAGI BADGES.



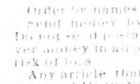
Will be mounted in any of the styles shown in Sunflower Jewelry at 25 cents additional to the price quoted. The Maltese Watchcharm, with sunflower on one side and Magi on the other is a very neat ornament for Spiritualists who are members of the Magi.
Price Solid Gold, \$7.00

Inscriptions and Emblems.



Plain. Inscription 5 cents per letter.
Script Initials 10 cents per letter.
Monograms, 25 cents per letter.
I will mount emblems, purchased from me, on any article of jewelry you may have without charge. Officers of Spiritualist Societies and Magi Temples are requested to act as agents for these goods.

HOW TO ORDER.



Order by name given. Give exact sizes. Send money by express money order, if possible. Do not send postage stamps. If you send postage stamps in an ordinary letter, you must at your own risk of loss. Any article that does not prove satisfactory may be returned IF OWNED IMMEDIATELY, and another will be sent or money refunded if desired. Don't fail to write your full name and address PLAINLY in each communication.

Reduced Prices.

Badge Pin, Stick Pin, or Lapel Button, Gold, No Reduction.

Badge Pin, Stick Pin or Lapel Button, Rolled Plate..... 75c
Sunflower Watch Charm, Gold.....\$2.75
Sunflower Watch Charm, Rolled Plate..... 1.60
Maltese Watch Charm, Gold, no Reduction
Maltese Watch Charm, Rolled Plate 2.00
Maltese Pendant, Gold, no Reduction.

Maltese Pendant, Rolled Plate.....2.00
Sunflower Bar Pin, Gold.....2.50
Sunflower Bar Pin, Rolled Plate.....1.50
Sunflower Brooch, no reduction.
We also have on hand three A. P. A. Badges, solid gold, that we offer at 50 cents each. Just about the value of the gold in them.

Now is the Time to Secure a Spiritualist Badge Cheap.

SEND ORDERS TO

THE SUNFLOWER PUBLISHING CO., = = = Lily Dale, N. Y.

(Continued on Page 2.)

ANSWER TO MR. HENRY R. EVANS.

BY F. C. FENNER.

In this month's issue of the magazine *Suggestion*, a periodical devoted to Occultism, Hypnotism and Therapeutics, you will find on page 186, an article "Secrets of the Seance," an interview with an expert from the Chicago Tribune. It is an insult to every Spiritualist and medium throughout the entire universe, and should be flatly contradicted by the journals which are the exponents of our grand philosophy.

I personally desire to enter protest through your paper and therefore submit the following: I find from the perusal of its contents, the author and self styled expert to be one Mr. Henry Ridgely Evans, a prestidigitator, ex-journalist and author, of Washington, D. C.

I am fully convinced that he is a prestidigitator, from the manner in which he juggles with the incorrect and unqualified statements which the article embodies, as to his ability as an Author and journalist I am in doubt. Accepting his efforts in the above as a criterion under ordinary circumstances I would pass his statements by, and extend to him my heartfelt sympathy, for the lack of knowledge which he displays on a subject which he has attempted to write upon for the purpose of instructing and enlightening poor suffering humanity.

But to do so at the present time would be an insult and injustice to the philosophy of Spiritualism and its phenomena and also to the illustrious and scientific men of all nations and ages in the spirit and mortal realms. A few of whom I will here mention, viz: Confucius, Strabo, Socrates, Jesus Christ the greatest medium of the human eye ever looked upon, Nicodemus, Galileo, Flammarion, Professor Huxley, Darwin, Professor Crookes of Roentgen Fame, Professor Ernest Haeckel, Germany's great biologist, Alfred R. Wallace, Varley, Hare, Hoeffe, Nichols, Lias, Von Essenbach, Tyndale, all members of the F. R. S., Andrew Jackson Davis, Prof. Wm. M. Lockwood and last but not least our noble martyr President Abraham Lincoln — these constitute but a few of the intelligent, scientific men who have conscientiously investigated the philosophy of Spiritualism and its many phases of manifestation and reported as to their genuineness. Is the veracity of these gentlemen to be questioned and the truth scattered to the winds, by a pragmatist, like the author of such slanderous statements in article mentioned above?

A pragmatizer is a stupid creature, it is through the very incapacity of his mind to hold an abstract idea, that he is forced to embody it in a material incident.

Thus it is, that he ascribes to the phenomena of Spiritualism the ingannation of which he writes; from the root of deceit in themselves or inability to resist such trivial ingannations from others, he condemns from lack of knowledge or wilfully, all things which his limited mental ability is unable to comprehend.

I desire to make a few inquiries before submitting a proposition. I suppose the said Mr. Evans is a law abiding citizen, and if my supposition is correct my questions are in order.

Has Mr. Evans ever brought to justice any of the principals of whom he writes, who were the mediums for the demonstration of the phases of materialization, independent slate writing, trumpet communications, etc.? When and where are the legal transcripts to be obtained?

Surely during all the time he has been conscientiously investigating and making scientific research, for the purpose of becoming an expert on such an important matter, he has not permitted himself to be an automaton for abetting a fraud and deception; if so he is amendable to the laws of the State, where such offense was perpetrated, and should by all means be held responsible for his overtact. The common and statutory law provides for just such incidents and individuals who obtain money, or assist others by their silence to obtain money by fraud, trick or device.

I am satisfied from the contents of the article, that the gentleman knows nothing whatever of either the philosophy or phenomena of Spiritualism, and I positively assert, that it is a false representation from beginning to end, or else our worthy friend in error has kept some very bad company.

Has the gentleman ever attended a genuine materializing seance who would not sit unless his chair was placed on a fur rug, with an aperture therein, allowing for an operator to work from the cellar?

If not I will give him an opportunity, if he so desires, and I feel assured there are others in the field who possess the same phase of mediumship, who will also accord an opportunity, but I am now speaking for myself, and submit for his careful consideration and acceptance the following proposition.

I will enter an unfurnished room in company with eight gentlemen of unquestionable integrity possessing intelligence enough to comprehend the sublime from the ridiculous, and allow Mr. Evans to bring in a pair of slates and make the tenth person present.

I then shall permit the removal of all wearing apparel to the satisfaction of my incredulous friend. No person to be nearer than three and one-half feet, to either myself or Mr. Evans.

While we are waiting to communicate, in that room will be a well known and respected citizen, in fact one of the financiers of the City of Philadelphia, who will display to Mr. Evans visionary powers the sum of five thousand (\$5,000) dollars, all genuine new crisp bank notes, no counterfeit, and who in turn will request our most worthy prestidigitator, ex-journalist and author, to have the same amount with him, and the money to be placed in the hands of a party decided on under the following conditions: If after the slates have been carefully cleansed by Mr. Henry Ridgely Evans, I fail to obtain something tangible thereon, be it one word or a full

message, from the spirit side of life, the money shall be immediately paid to Mr. Evans and I will depart. If I succeed through my spirit control in obtaining a message, I will donate as a nucleus for a fund to purchase a suitable place of worship, the sum of fifteen hundred dollars to the Philadelphia Spiritualist Society — Thomas M. Locke, President.

Of the eight persons spoken of Mr. Evans to have the privilege of admitting four, but they must be according to specifications. Hoping I may have the pleasure of meeting the said Mr. Evans and convincing him of the grand truths which the philosophy of Spiritualism contains, and which its phenomena is capable of demonstrating; conclusively proving the continuity of life and awaiting an early opportunity of combining business with pleasure. I beg to sign.

S. C. FENNER.

Ballot, trance, test, and independent slate writing medium.
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THE FOUR VIEWS.

—O—

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FIRST.

I am an orthodox, and to me is given,
A rule that will guide me directly to heaven,
Or, should I not follow, oh then, sad to tell,
I am lost, I am lost in an eternal hell.
But I follow closely, while journeying here,
And e'en should I fail, I have nothing to fear;
The horrors of hell for the wicked were meant,
And heaven, sweet heaven, for all who repent.
And oh, what a joy it will be to be there,
A crown of bright glory forever to wear;
In those streets of pure gold to join the sweet lay,
And sing with the angels through eternity's day.
With friends all around me how happy am I,
Here is Beecher, and Talmage will come by and by;
Here is Luther and Calvin — my joy has begun,
Ah yes, here is Wesley — but my mother, my son,
My husband, my daughter — Oh! where can they be!
Did they not repent, are they not here with me?
No! they are not here! Oh! horror to tell,
Their fate is to burn in an eternal hell
For ages on ages of ages untold,
To burn and burn ever, the flames uncontrolled!
Yes, this is the punishment all shall receive,
Who do not come forward, repent and believe;
But thanks to the Lord whose mercy has given,
A place for me here beside him in heaven.
How happy the soul with naught to concern,
To feel that the wicked forever shall burn;
To look in upon them and list to their cry,
The flames hissing 'round them, the smoke rolling high,
The coals heaped upon them — this was their choice —
But God is now justified, let us rejoice.

SECOND.

Now I am a firm material man,
Believing that nothing was made to a plan;
But all things were from the original cause,
And governed throughout by unchangeable laws,
To me God has promised no life without end,
A hell, could be given by none but a fiend;
And when I shall die, my death shall end all,
I cannot be awakened by anyone's call.
No! death is not fearful, 'twill be a release;
No pain and no sorrow, forever at peace;
No torture to me will ever be given,
By a view of a hell from a glorious heaven.
At rest while the ages of time shall roll on,
My life is now ended, my work has been done;
I now am as nothing, but ask in this clause,
Has my life ever bettered humanity's cause?

THIRD.

I am an Agnostic, that is, I don't know
The reason for things, the why they are so;
But some things I see and so can receive,
But others I don't and cannot believe.
I read the whole Bible from A down to Z,
But failed to find evidence there, sir, for me,
To convince me a God, with fore-knowledge of all,
Created poor mortals and knew they would fall,
And suffer for ages on ages in hell,
If so, where's his justice of which preachers tell?
I read of the spirits of friends that were dear,
Their music and writing and rapping so queer,
But not having seen, I cannot receive,
It seems like a myth, I cannot believe.
I cannot believe that death will end all,
For death only seems to me like a wall;
It seem's that man's soul is the highest production,
And would not be doomed to eternal destruction;
But over the wall, whatever may be
I cannot explain until I shall see;
To sum it all up, I don't know what is man,
But I do not believe in an infinite plan.

FOURTH.

I am a Progressionist, Liberal too,
I see with clear sightedness everything new.
My motto, "Progression," means "ever advance
By following laws, but never by chance;"
I've no hell to fear, no heaven to gain,
I simply progress while on the earth plane.
And the wheels of progress forever will roll,
Forever advancing the worth of the soul,
By worth is meant knowledge, by which we may know,
The joy of true goodness as onward we go;
May feel all the glorious fullness of soul.
While humanity's banner we help to unroll.
To feel that our friends who have passed on before,
Will watch us by day and by night hover o'er;
Will cause us to shrink from doing a wrong,
As e'er we go plodding our pathway along;
Will quicken our souls and aid us to plan
How to help a poor fallen woman or man,
And thus bring them back to honor and right,
Before the whole world, and in their own sight
Make them nobler and better, more worthy of life,
Worth room in this world of discord and strife;

Make them feel that this life is worth trying to live,
And that each to some other a blessing can give.
For by our own deeds comes all our progression,
And not by belief, or wordly possession;
Our knowledge in full and the work we have done,
Is our passport to joy when we shall pass on;
The kinder, the better, the nobler we live,
The greater the joy that we shall receive;
Then open thine eyes and quicken thy mind,
And store up all goodness and truth you can find.
For when we pass on to the land of the true,
The passing will bring all our past to our view;
Then joy to the soul who can look at the light,
And feel that he ever has tried to do right.

"AS IT IS TO BE."

On a summer eve and the waning sun,
Proclaimed my daily toil was done,
I found a cool and safe retreat
And sat and mused o'er memories sweet.
And while I mused, the twilight fell
And charmed me with its subtle spell,
And as the shadows began to creep
In the mystic realm, I dropped to sleep.

And while I slept, my wondering eyes
Saw the earth transforming into paradise;
Not in the twinkling of a human eye,
Nor as flash the lightning athwart the sky,
But slowly changing as the shades of night
Merge in the gray of the dawning light,
And the golden rays of the rising sun
Paints in rainbow tints the horizon.

And I saw mankind as an endless chain,
Rising out of the deep to the highest plane,
And each human link was a soul divine,
Born of the spirit of the living vine,
And the love imprisoned within each soul
Burst the selfish bars of its fleshly goal,
And found expression full and free
In the greater love of humanity.

And mankind advanced as true love increased,
The wrongs were righted and the slaves released,
And the dismal clouds that veiled life's way,
By the power of love were rolled away,
And the fear of death and the love of gold
Were ghosts of the past in legends told.
Of a heaven on earth I saw a gleam,
While I lay asleep in a beautiful dream.

—HENRY M. EDMISTON.

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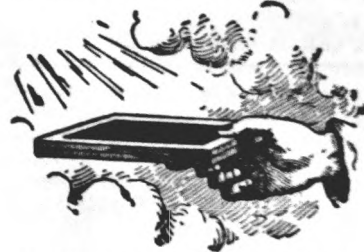
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If you receive a copy of this paper and are not a subscriber, it is an invitation to become one if you are interested in the line of thought presented.

LILY DALE, N. Y., JUNE 1, 1901.

34

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

ABOUT THOSE PREMIUM BOOKS.

The premium books are going very fast, and a few words about them will be of interest to our patrons. The postoffice department is now considering an order prohibiting the use of premiums of any kind by publications that are entered as second class matter and the order is likely to come any day that will stop the use of all premiums — books or anything else.

We have received a number of letters, some enclosing 20 or 30 cents asking to have "the book sent by return mail." We do not advertise to do this. One person wrote that as he was a subscriber "if we wanted to do the right thing by him, we would send him both books for 30 cents."

We call attention to the fact that we are not selling these books for 20 and 10 cents respectively. We are giving them to our patrons for the actual cost of handling. We cannot vary the conditions as advertised on this page. Each order for a book MUST BE ACCOMPANIED BY A YEARLY SUBSCRIPTION TO THE SUNFLOWER and either 60 or 70 cents must be enclosed according to which book you wish. If you want both books, send \$1.30 and it will entitle you to both books and THE SUNFLOWER TWO YEARS.

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AN EXPLANATION.

It is seldom that we feel called upon to apologize to our patrons, but the poor quality of the paper recently used in THE SUNFLOWER we think entitles them to an explanation. THE SUNFLOWER is not printed on a size of paper that is regularly carried in stock by the paper houses and it has to be made to order. When we buy, we get a supply sufficient to last us six months. The last lot we got was all right, when purchased but through some fault in the manufacture it rapidly deteriorated until some of our subscribers complained to us and an investigation followed. We immediately placed it in the hands of our paper house and ordered a new supply to last us for the coming six months. Having no other paper on hand we are compelled to use the same paper for this issue, but the new stock is promised us June 12. As we do not wish to issue the Camp Edition, which is June 15th, on this poor paper, we will hold it a few days in case the paper should not arrive on time. We trust such delay will not occur.

THE HULL-JAMIESON DEBATE AT LILY DALE.

One of the features of the Cassadaga Campmeeting this season will be a debate between Moses Hull and W. F. Jamieson. Both of these debaters are well and favorably known to the public and they will debate the subject of Spiritualism and materialism.

The following are the specific propositions:

Resolved — That the phenomena and philosophy of Spiritualism prove that man exists in a conscious state after the death of the body and that under favorable conditions he can return and communicate with the inhabitants of earth.

Moses Hull, affirms.

W. F. Jamieson, denies.

Resolved — That all the phenomena of Modern Spiritualism can be accounted for without admitting the agency of departed spirits.

W. F. Jamieson, affirms.

Moses Hull, denies.

There will be two thirty minutes speeches from each speaker each evening.

Mr. Hull affirms and opens the debate the first two evenings. Mr. Jamieson the third and fourth evenings. Mr. Hull again the fifth and sixth evenings and Mr. Jamieson the seventh and eighth evenings.

The speeches are as far as possible to be written out in advance and each speaker is to submit his manuscript to the other so that there can be no misunderstanding or misrepresentation.

The ability of the debaters ensures an interesting contest. The debate will begin July 14 and continue eight evenings at the Auditorium, Lily Dale. Mr. Jamieson is an acknowledged representative of the Freethought movement and was formerly a Spiritualist. He has, however, become a materialist and thinks he can explain every Spiritualistic phenomenon by purely physical means without the intervention of any super-normal agency.

As we understand the matter, Mr. Jamieson does not deny the phenomena. He admits the phenomena but denies spiritual entities produce them. On the contrary, Mr. Hull will claim that no hypothesis except the Spiritualistic will explain the series of phenomenal occurrences which take place in the presence of mediums.

Visitors to Lily Dale should arrange to come early so as to take advantage of this great treat.

LILY DALE NEWS.

Continued from Page 3.

was extinguished with the aid of the chemicals with little damage to the building and the destruction of the bedding.

Campbell Brothers, the psychics are now at Atlantic City, N. J., where they will remain the entire summer. They have fitted up their parlors artistically, and will be pleased to see their many friends the coming summer. Their place is on the Boardwalk, one door below Connecticut Ave., towards hotel Rudolph, look for the sign 777.

THE JUNE PICNIC

will be held June 7, 8 and 9, and speakers will be Moses and Mattie Hull, Lyman C. Howe and Thomas Grimshaw. In reply to numerous complaints regarding no notice being given of the picnic, we will explain that until May 20, no one at Lily Dale knew when it was to be held or who the speakers were.

Salem E. Parker and Mrs. Capitola Parker-Bowen expect to come to the Dale and conduct one of their musical carnivals. They will probably give an entertainment the evening of June 9, and their class will begin June 10.

PROGRAM FOR 1901.

Platform Test Medium, Miss Margaret Gaule.

JULY.
Fri. 12—Mrs. Carrie E. S. Twigg.
Sat. 13—Mr. Lyman C. Howe.
Sun. 14—Mattie E. Hull, Lyman C. Howe.
Mon. 15—Conference.
Tues. 16—Moses Hull.
Wed. 17—Mrs. Carrie E. S. Twigg.
Thur. 18—Lyman C. Howe.
Fri. 19—Moses Hull.
Sat. 20—J. Clegg Wright.
Sun. 21—Moses Hull.
Mon. 22—Conference.
Tues. 23—J. Clegg Wright.
Wed. 24—Prof. William Lockwood.
Thur. 25—
Fri. 26—Mrs. Cora L. V. Richmond.
Sat. 27—J. Clegg Wright.
Sun. 28—Thomas Grimshaw, Cora L. V. Richmond.
Mon. 29—Conference.
Tues. 30—Mrs. Cora L. V. Richmond.
Wed. 31—Labor Day.

AUGUST.
Thur. 1—Thomas Grimshaw.
Fri. 2—William M. Lockwood.
Sat. 3—Miss Lizzie Harlow.
Sun. 4—Lizzie Harlow, J. Clegg Wright.
Mon. 5—Conference.
Tues. 6—Miss Lizzie Harlow.
Wed. 7—Canadian Day, Dr. Montague.
Thur. 8—Mrs. Clara Watson.
Fri. 9—Mr. J. Clegg Wright.
Sat. 10—Hon. A. B. Richmond.
Sun. 11—Prof. William Lockwood.
Mon. 12—Conference.
Tues. 13—Rev. B. F. Austin.
Wed. 14—J. Clegg Wright.
Thur. 15—G. A. R. Day.
Fri. 16—Rev. B. F. Austin.
Sat. 17—William M. Lockwood.
Sun. 18—B. F. Austin.
Mon. 19—Conference.
Tues. 20—Rev. F. E. Mason.
Wed. 21—Woman's Day, Miss Gail Laughlin.
Thur. 22—Rev. F. E. Mason.
Fri. 23—Prof. William Lockwood.
Sat. 24—Hon. A. B. Richmond.
Sun. 25—F. E. Mason, Miss Gail Laughlin.
George H. Brooks, Chairman.

MEDIUMS WHO WILL BE AT CASSADAGA CAMP THIS SEASON.

Mediums who will attend Cassadaga Camp this season and desire their names to appear in our list should send name and phase to this office.

Tests.

F. Corden White.
Mrs. M. A. Enches.
Margaret Gaule.
Mrs. Maria Carpenter.
M. S. Seymour.
Mrs. Maggie Turner.
Mrs. W. H. David.

Slate Writing.

P. L. O. A. Keeler.
Winans and Normann.
H. Pettibone.

Materialization.

Winans and Normann.
D. B. Jimerson.

Physical Phenomena.

D. B. Jimerson.
H. Pettibone.

Spirit Photography.

W. M. Keeler.

Healers.

Elsie R. Parkess.

Written Messages.

D. B. Jimerson.
F. Corden White.
Mrs. E. H. Thompson.

Palmists.

Harriett H. Danforth.

Trumpet Medium.

Mrs. J. de Bartholomew.
Mr. Hart.
A. M. G. Wheeler.

Astrologers.

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E. Marie Prettyman.

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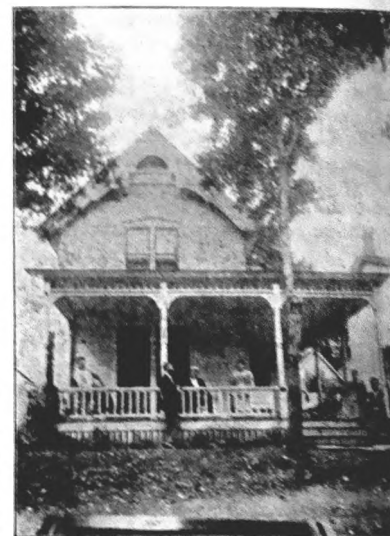
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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Dr. Ravlin's address is at the Plymouth, 430 1/2 Broadway, Los Angeles, Cal., where his correspondents are requested to address him.

J. L. Franck writes that Mr. and Mrs. Pettibone have done some good work in Louisville, Ky., and convinced a number of skeptics.

Dr. A. M. G. Wheeler is located at 2650 Olive Street, St. Louis, Mo. Dr. and Mrs. Wheeler expect to spend the season at Lily Dale.

Miss Margaret Gaule has completed her second season's engagement in Tuxedo Hall, New York City. She will spend the summer as platform test medium at Lily Dale.

S. C. Fenner, No. 1218 Spring Garden Street, Philadelphia, Pa., lecturer, platform ballot and trance test medium who is endorsed by the Philadelphia Spiritualist Societies, is open for engagements for societies and camps.

Mrs. M. J. Crilly is still in poor health and the doctor has ordered her to stop all work. Her meetings in Allegheny, which have been successfully conducted for the past few years will be discontinued until further notice.

G. W. Kates and wife are holding some meetings in Iowa en route to and from the Topeka convention. They had good attendance at Otranto, May 17; Grinnell, 18 and 19 and at St. Joseph, Mo., 21, 22 and 23. The convention at Topeka Kan. to be held the 25 to 29, is to organize a Kansas State Association which will be the twenty-first state to charter with the N. S. A.

Mrs. E. W. Tillinghast, McDonald, Pa., treasurer of the Mrs. Pardee fund writes: "Since your last call for help for Mrs. Pardee through THE SUNFLOWER I have received five dollars from an angel who wishes her name withheld. I do so at her request, but deeds neither good or bad, cannot escape their compensation for so is the balance of the universe preserved. Only a nickel from each professing Spiritualist would make the sunset of her lonely life bright with the comfort of being cared for and comforted by loving hearts. Thank you for your continued efforts in this work of love — may this bring much peace to you and yours."

G. W. Kates and wife will conclude their engagement with the Minnesota State Association the last of July. They have all of August engaged at camps. The month of November is secured by Philadelphia, Pa., and they will accept calls for October and December in the East. As they desire a change of climate for next winter they will accept calls from local societies. Address them, 58 Royalston Avenue, Minneapolis, Minn.

H. Pettibone writes from Louisville, Ky.: "I have intended writing you long before this but I have been in such a terrible condition I could not even hold the pencil to write anyone. I have been practically paralyzed in both hands, so much so that I could do nothing in my mediumship. Since I came here I have given seances at the Clay Street Church. This trouble came upon me last September, but I am getting over it and I am glad of it. Last winter I thought I was going over the river but I have pulled through."

"Mrs. Pettibone is giving tests for the People's Spiritualist Church. During the three months of her engagement so far she has given 1485 recognized tests. How is that for work?"

"We will be at Lily Dale for the summer and will occupy the same cottage. We wish you success and when I am myself again I trust that the power will ever continue to manifest. Remember me to all friends. We expect to go to Cincinnati soon."

Dr. H. C. Andrews writes from Goshen, Ind.: "I have often read your paper with great interest. I think you are doing a grand work. For many years I have been interested in the spiritual philosophy and have held my place as a medium and inspirational lecturer for a long time,

doing all in my power to spread the truths of Spiritualism. I shall spend the season at Maple Dell, O. as lecturer and special instrument in the school there. I hope some time to visit Lily Dale. While in this city I am the guest of Mr. and Mrs. Rice Thompson who are subscribers for your paper, and it is a much welcome guest at their home. They intend visiting the Pan American and Lily Dale en route.

"Our cause is gaining grounds in Indiana, and although I have been afflicted with rheumatism I have been active in the work. I shall be ready to make engagements anywhere in the east after September 1, and should be glad to hear from any societies wishing a good lecturer and test medium. I wish you success in the publication of your valuable paper. Home address, Jonesboro, Ind."

W. H. Harrington writes: "May 20 C. E. Winans and A. Norman closed their labors in Minneapolis for the present. Their winter's work has been highly successful and productive of much good. Their many phases of mediumship have brought both convincing proof and great comfort to the hundreds who have attended their seances or secured private sittings. In addition to the more ordinary forms in which spirit return is evidenced their spirit painting and independent writing are phases that particularly challenge the investigator. Their developing classes have been largely attended and with gratifying results."

"During the winter a new instrument of manifestation has been devised by the gentlemen. They call it the audiphone — if I mistake not. This device will prove a novelty of great interest in the line of physical manifestation."

"Messrs Winans and Norman go to campmeeting at Lily Dale, N. Y., arriving there about July 10. En route they will meet some engagements in Iowa, Illinois and Indiana. Persons wishing to communicate with them in regard to engagements address them, until June 15, at Marshalltown, Ia."

PASSED BEYOND.

Eliphalet Mitchell, passed suddenly into the great beyond, Thursday night, May 23 at his home in Jamestown, N. Y. He had been in his usual good health and Thursday evening attended the funeral service of Mrs. Dr. Willard, retiring about eleven o'clock. When called in the morning it was found he had joined the immortal group of loved ones. The earthly form was locked in the stillness of that wondrous sleep we call death. Mr. Mitchell had been a summer resident at Lily Dale for several years. He was 86 years of age and was the father of Mrs. Clara Watson who is so well known here. The funeral services at the home were wholly Spiritualistic. Mrs. Watson officiated, her remarks were in keeping with the occasion in which she paid a loving and tender tribute to the memory of a good man.

Miss Lizzie Sherman, only daughter of Mr. and Mrs. David Sherman, of North Collins, N. Y. on the 25th of May passed peacefully away from her father's house in North Collins to that better life where she is freed from suffering. Her illness was of a very painful nature and long duration. At last the end came so peacefully and quietly that her own father — though watching with all the eagerness of his soul — did not know just when the end came. She was well known at North Collins, and at Lily Dale; none knew her but to love her. The funeral was largely attended by loving friends, the most of them while extending to her parents their sympathy felt to congratulate Lizzie on getting free from "the body of this death." She was a musician, an artist and a loving and dutiful daughter. Though she was all this, her parents rejoice in her release. The services were conducted by Moses Hull.

Mrs. P. Lillibridge passed to spirit life at her home 16 Bishop Court, Chicago, March 19th. She was an ardent Spiritualist and a regular visitor to Lily Dale at the campmeeting. N. K. L.

Geo. Tryon, a prominent Spiritualist of Minneapolis, Minn. and husband of Mrs. Carrie Tryon, well known as a platform worker passed to spirit life recently. He had suffered for several years and his death was the result of the gradual disintegration caused by the disease. His body was cared for by the G. A. R. and buried in the soldiers plot in Lakewood Cemetery.

Mrs. Sophronia E. Warner-Bishop died at the residence of her son, F. C. Warner

April 30 at 10:30 a. m., aged 73 years, 7 months and 3 days. Mrs. Bishop for over forty years, was a public speaker, traveling thousands of miles, in the interest of Spiritualism to which she was devoted, and giving lectures on temperance and taking a prominent in the woman suffrage movement and anti-slavery agitation in the early days, being a co-worker with Fred Douglass, Sojourner Truth, Parker Pillsbury, Selden J. Finney, Dr. Brittain, Stephen and Abby Kelley Foster, Wm. Denton and other stalwart agitators of those stirring times. She was a loving, tender mother and sacrificed much for the sake of her children and her good deeds will live after her.

The funeral took place from the residence at 1 o'clock, May 2nd, her youngest son, Henry H. Warner, officiating in accordance with the expressed wish of his mother, she having made the special request on the Saturday before her demise that he should conduct the services. The ceremonies at the house and grave were simple and beautiful. The interment was in the Helena Cemetery.

Spirit Message Department

CONDUCTED BY

J. Corden White.

Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

Nettie Goodenough.

In looking over the past I do not mean to forget anyone and only wish John A. and all I once knew might know that I live and want them to learn of this truth. But I find it hard to reach all I would like but shall ever use all the force I can to reach my dear friends. Joe, I am glad you made the change you did as I see how happy you are now and each will have my kindest thoughts through all time to come and in this life you will find there will be no trouble to go through. I want this message sent Joe Goodenough at Duke's Center, Pa.

Eliza, Ellen, Mary and David Thompson.

We want to reach our dear brother Adam D. Thompson at Georgetown, Ont. We feel he will appreciate a word from us who have gone to the great beyond and we know how much you would like to come into direct communication with us. Some day you will, brother dear, and we shall do our part at all times. So in this way we want to say make the trip this summer as you have been thinking about and it will be all right and do you good.

Delay Newman.

When this way was opened to me to send some word to my dear son and daughter, I was brought here by my daughter Dell Green and all the others. Where we try to take away all sadness we can and Wyoma and all will give strength to go on in life to you both. Some may not believe this but Clarence and Lillian will be glad to have a word in this way and will be strengthened by it.

Fances Matlock.

I realize that my wife Abbie, at Falconer, N. Y., will feel a pleasure in receiving some word from me. Almira Durham and many others are with me and desire to be remembered to all those who still remain upon earth and say that the changes in your own life are for the best. Some day you will have the rest and contentment you desire and know we live beyond.

Earl Roberts.

I am trying to reach my dear ones at Schoolcraft, Mich. I find this way open to me and as I knew something of these matters it is not so hard for me to come and send a few words to cheer my dear ones. In my experience on this side of life it is to try and cheer them up the best I can for there is so little in life when you find your dear ones going from the fireside, some branching out for themselves and others making the journey to the life beyond and I feel that to give them some word will be a benefit. If all seek they will find the truth of life beyond. My name is Earl Roberts, I am the son of Edwin Roberts of Schoolcraft, Mich.

Jessie Gates.

I want to reach my dear ones at Sherwood, Mich. I know my son will ever

try to do for the best and make everything as it should be, for he knows that I am often near to try and help in my way. In the 68 years I was upon earth I had many experiences that were from the life beyond. I am contented.

VERIFICATIONS.

I wish to verify the message in THE SUNFLOWER dated April 15th from Helen Park. The names were all correct, and I desire thank THE SUNFLOWER and F. Corden White, through whom the message was transmitted, also the spirit friends who kindly remembered me.

MRS. HATTIE WARD.

Geneva, O.

With this number we will close our message department until fall. The summer months bring so much campmeeting news and the mediums are all busy at camp, therefore we consider it desirable.

In closing, we take pleasure in expressing our appreciation of the service rendered by Mr. F. Corden White, and also to those who acknowledged the messages. We know that many were recognized where no verification was sent for publication and fully one-half of the messages have been proven correct.

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MYSTIC PROCEEDINGS.

Mr. and Mrs. Jimmerson, renowned Spiritualistic mediums, left Williamsport for their home on the Seneca Indian reservation in Cattaraugus County, N. Y. They expect to come back next fall. They are both Indians. During their three weeks' stay here they did some remarkable things, or were party to the doing of them, for they claimed that to the spirits belongs all the credit. All natural laws were apparently set aside during the seances, and closer the spectators watched the less they saw. No one who witnessed the strange manifestations of these mediums has been heard to express any doubt as to their genuineness.

Their manner of operation was as simple as it was mystic. After advertising that a seance would be held at a certain house on a certain evening they would take two strips of black cloth and stretch them across one corner of a room. The ordinary medium uses only one strip of cloth, about as high as a man's breast. The Jamesons used two — one extending from the floor up, the other from the ceiling down. Where these met there was a small aperture left, just sufficient to allow a hand to be passed through. In the small space behind the curtain there was nothing but a little stand, on which were placed a music box, other musical instruments, a tablet, and pencils. Those present were allowed to look behind the curtain and inspect the fixings. Anything in the nature of a trap door or secret entrance could have been detected with a little scrutiny, had there been any but none was discovered. What followed was therefore a bona fide exhibition, and it was all done in strong light, too.

The first seance was held at the home of Mr. Thomas Lowery of 160 Spruce Street, a prominent local Spiritualist, on February 14. Two seances were afterward held at the home of Mr. Thomas G. Ruffhead. Several others were held at Mr. Lowery's and the last one was at the home of Mrs. Titus, on High Street. At the last one only 25 cents was charged at the previous ones it was 50 cents. Spiritualistic mediums must live and no believer in Spiritualism begrudged the price of admission. Scoffers and curiosity seekers were not urged to attend. At some of the seances 50 or 60 people were present, at others the attendance was not so large. In all hundreds of people were amused, interested and mystified by the exhibitions.

A description of any of the seances would give a good idea of the others. Mr. Jimmerson usually acted as medium, while his wife took a seat with the audience or was in some other part of the house. During a seance Mr. Jimmerson sat on a chair with his back to the aforementioned curtain. On chairs at each side of him sat two persons selected from the assemblage. He took hold of their wrists and went into a Spiritualistic trance. A brief silence, all eyes directed toward the curtain, and then a few mellow notes issued from the enclosure. It became gradually louder, and resolved itself into well-defined airs — some lively, others slow and solemn, and still more unlike anything played by human musicians. It was music of the spirit world, so the medium said. This was followed by the sweet playing of a mandolin, and the rapid tinkle and thumping of the tambourine followed. The strains of the different instruments were finely blended and the room was filled with their harmonies. The musical part of the program through, something more wonderful followed. Members of the audience were asked by the medium whether they would like to get messages from departed friends. Those who made requests were immediately given the notes desired, which would pass through the aperture between the curtains and float into the room with surprising rapidity. There were cases where no request was made by the individuals for messages. These persons were not forgotten. A note would come half way through the opening, then stop. The medium would say: "Is it for the first person on the right?" and so on, until the right number was called, then the note would drop. In many of these cases where notes came unsolicited, persons who claim they were unacquainted with the mediums received messages signed by friends long dead, and in handwriting easily recognizable.

One man, Mr. William Applegate, a well known Fourth Street merchant, received two messages on different nights, one signed "Charlotte," a sister who died in England a half century ago, the other from his father, written by proxy by a spirit director named Fay. They were written in lead pencil on paper left behind the curtain. Mr. Applegate is positive that no human hand wrote them.

Another remarkable feature of the seances was the drawing by a "spirit" of several pictures, which floated from behind the curtain and were picked up by the audience. They were signed "Ida Brooks." Miss Brooks during life was an artist. She now appears, the Spiritualists say, at gatherings of the members and draws and distributes pictures of departed souls.

One night at Mr. Lowery's house after the seance was about over, the musical instruments, a music box weighing 20 pounds, the stand and paper and pencils were handed out, or spirited out, one by one through the opening. When all were out the curtain was drawn aside and the audience invited to look in. Just floor and bare walls — nothing else was visible.

—Pennsylvania Grit.

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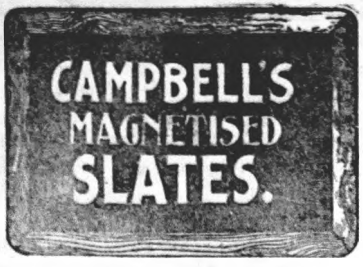
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Mrs. E. M. Strozler of Willis, Texas, in her letter, August, says:

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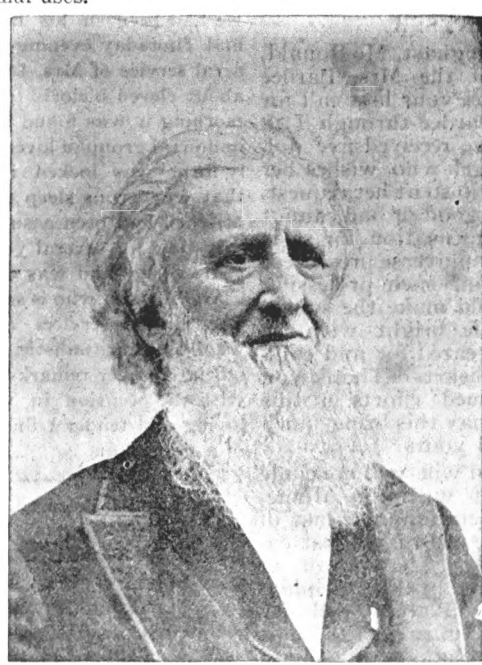
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