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Number 58.

SPIRITUALIST CAMPMEEETING.

The "Southern Cassadaga" Spiritualist Campmeeting Association
Will Hold Their Eighth Annual Convention Near Lake
Helen, Florida, February 2 to March 16, 1902.

OFFICERS OF THE ASSOCIATION.

President, - -	E. W. BOND,	Willoughby, Ohio.
Vice President - -	A. A. BUTLER,	Brocksville, Ohio.
Secretary, - - -	HERBERT TWING,	Westfield, N. Y.
Treasurer, - - -	SCOTT HODGKIN,	De Land, Fla.
Trustees, - - - -	MRS. J. D. PALMER,	Willoughby, O.
	H. M. CLARK,	East Jaffrey, N. H.
	FRANK E. BOND,	De Land, Florida.

LOCATION OF LAKE HELEN.

Lake Helen, 125 miles south of Jacksonville, is situated on the A. & W. branch of the "Florida East Coast Railroad," a line running between New Smyrna and Orange City Junction, connecting the East Coast road with the Plant System, thus giving a choice of routes from Jacksonville, and also making connections with the Clyde Steamboats from Jacksonville on the St. Johns river at Hersford Landing, or Blue Springs, eight miles from the Camp.

The Camp Ground is three quarters of a mile south of the R. R. station at Lake Helen. It is beautifully situated on high pine bluffs, overlooking a chain of lakes, prominent among them, Lake Colby.

A more healthful location cannot be found in the state of Florida.

In this region fever and malaria are unknown; the high altitude and resinous atmosphere of the pines makes this location especially beneficial to all those who are afflicted with pulmonary diseases.

The climate of midwinter at Lake Helen is mostly like that of a Northern June. While it is essential to be provided with warm clothing for occasional cool weather, it is positively necessary to be supplied with light waists, coats and thin underclothing which are needed the greater part of the time.

Those contemplating the building of cottages, should plan for stoves for warming purposes, as occasional cooler days occur when a little fire is needed, and as so much of the time the weather is warm, extreme discomfort is felt unless provision is made for such emergencies.

LOTS.

Lots are leased for 99 years, after the manner of the Lily Dale Camp in Western New York. A yearly rental of from \$2 to \$5 is paid to the association for these lots; ground for tenting privileges free.

LIBRARY.

The Library and building instituted by Marion Skidmore is one of the attractions of the Camp. Many valuable books were contributed last year.

HOTEL CASSADAGA.

Improvements are to be made on the hotel and rooms equipped for heating when necessary. Genial clerks in attendance.

We expect and hope that the culinary department will be presided over by Mrs. A. M. Sherman—well known as the superior cook of the Leolyn House at Lily Dale, N. Y.

Board by the day - - -	\$2.00
Single meals - - - -	.50
Table board by the week - -	5.50
Board with room - - - -	7.50 to 8.50

(Reductions made for season.)

Meals to campers. Dinners - -	.35
Breakfast and suppers - - -	.25

A Meat Market, Grocery, Bakery and General Supply Store will be kept upon the grounds.
Daily mail will be brought to the grounds.

BRIGHAM HALL.

This is a fine building of eighteen rooms, well furnished, good closets; nice spring beds; halls well lighted; one lamp and stove in each room.

APARTMENT HOUSE.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is constructed in suites of three rooms, to be rented separately or together. A kitchen in the center accommodates those renting rooms on either side. These rooms are 12x14 feet in size, and are furnished with beds, pillows, one comfortable chair, rocker, table and lamp. The kitchen has one cook stove with two sets of furniture, brooms, dust-pans, two of each. All else must be supplied by the occupants.

The price of these rooms with one-half of the kitchen are from \$2 to \$3 per week, according to location.

The suites of three rooms will be rented for the entire winter for \$35 and \$40, money paid in advance. One room with one-half of the kitchen one-half price.

The apartment house is newly ceiled and other improvements made.

COTTAGES.

Furnished cottages and rooms in cottages at reasonable rates.

ADMISSION TO GROUNDS.

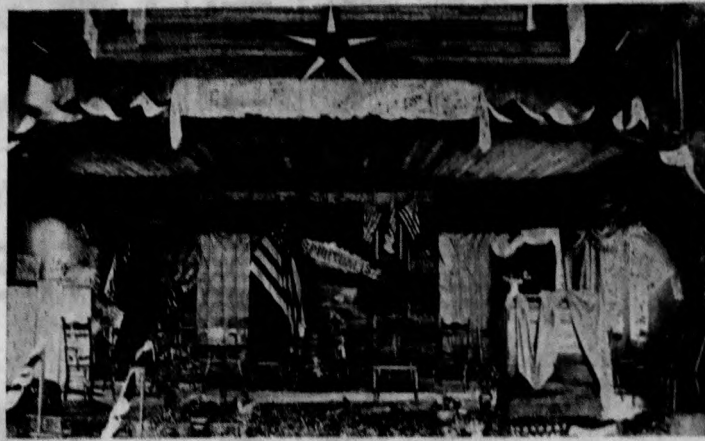
The expenses of the meetings are necessarily large on account of the long distances that speakers and mediums must travel to reach the camp.

To help defray this expense, a small admission fee of ten cents is charged on entering the grounds, and ten cents a day while remaining, unless a season ticket is held, which can be purchased for \$2.50 for the entire season.

BAZAAR.

Persons coming to the Camp are requested to bring fancy

articles, and materials for making them, as contributions to the Bazaar which will be opened during the meeting for the benefit of the association. Those desirous of sending articles for this sale may direct them to Mrs. A. M. Spencer, Lake Helen, Florida.
Florida souvenirs will also be on sale.



AUDITORIUM.

This fine building is located on a bluff overlooking Lake Colby. It has a shingled roof, cloth sides, very comfortable seats, and a deep, wide stage. It will hold nearly a thousand people.

NEWSPAPERS.

Particulars concerning Camp and Session of 1902 will be found from time to time in the *Banner of Light*, *Progressive Thinker*, *Light of Truth* and *The Sunflower*.

Every Spiritualist should subscribe for all of these progressive papers, and keep abreast of the times.

The best route from the middle western states and Cincinnati to Lake Helen, is the Queen & Crescent route.

It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest, to points in Florida.

During the season of the Camp, at Lake Helen, special service is run by this line.

In the afternoon, low excursion rates in the winter, solid vestibule trains from Cincinnati to Jacksonville, with through sleeping cars daily. No change of cars from Cincinnati to Jacksonville—observation cars—parlor cars on daylight trains between Cincinnati and Chattanooga.

When ready to make your southern trip, do not fail to see that your ticket reads via Cincinnati Queen & Crescent Route to Jacksonville and East Coast line to Lake Helen.

Full information will be given by addressing W. C. Rinearsen, Gen. Pass. Agent, Q. & C. route, Cincinnati, Ohio.

For special information, write to Mrs. J. D. Palmer, Corresponding Secretary, Willoughby, Ohio until December 10, then Lake Helen, Florida. Enclose stamp for answer.

CHEAP EXCURSION 'O FLORIDA.

People who wish to visit Florida the coming winter can go on one of the cheap excursions by the Gallory steamship line, to Lake Helen, or to other places in Florida, from New York City, when will be conducted by H. A. Addington of Springfield, Mass., (91 Sherman St.) These excursions run about the middle of October, November, December and January. For full particulars address him (enclosing 4 cent in stamps for circulars, etc.) and full information will be given.

PROGRAM.

The program for the meeting will be announced later in the leading Spiritualist papers. J. Clegg Wright and Carrie E. S. Twing have already been engaged for the entire season. Mr. Wright will also conduct his private lecture courses as formerly. Subjects given later. Negotiations are pending with others. Mrs. Carrie Van Duzee will be on the grounds the entire season.

MEDIUMS.

Mediums for materialization, trumpet seances, test, trance, writing and healing will be present.

AMUSEMENTS.

Dramatic entertainments, card parties and weekly dances are features of the Camp.
Seances by the different mediums are held every evening.

A good platform test medium will be employed.
Good music and singing will be provided.
After December 1, 1901, meetings will be held each Sunday at the auditorium until yearly session commences.

No better place can be found for a winter home than the Southern Cassadaga camp ground and vicinity.

Mrs. J. de Bartholomew, Trumpet and Test Medium, will be in attendance.



APARTMENT HOUSE.

PSYCHIC PHENOMENA.

Frederick White in "The Adept."

In 1887, I first became interested in Spiritualism. While walking down street one evening, feeling rather blue and gloomy, I noticed a sign which announced that a Clairvoyant gave readings within, and as I was anxious to know how a Clairvoyant looked (I imagined she was small, mean and vicious, but found her large, generous and a perfect lady), so went in and had a reading. She told me nothing in particular, as I simply listened and asked no questions, but called again in a few days, and found that I could get lots of information by asking questions. Most Clairvoyants do best when they have questions to answer.

For nearly four years after that time, I visited every medium that it was possible to visit, and I can honestly say that I have seen phenomena of various kinds and under such conditions, that there is no question in my mind but that there are unseen forces and intelligences which cannot be explained either by Spiritualism or any other ism.

For a long time I was inclined to believe it was the work of spirits, but on becoming acquainted with more than one hundred public mediums, and each and every one being a skeptic to quite an extent, I wondered why, those above all others who should know whether it was the work of spirits or not, were in doubt.

I can mention one public medium in this city, who has been before the public as a medium, clairvoyant, inspirational speaker, trance medium, etc., for more than 30 years, whom I have heard say repeatedly, "I don't know whether this phenomena is the work of spirits or not."

I once took a pair of slates in my own room and screwed them securely together, so firmly that the screws broke on taking them out. I held these slates in my own hands, in broad daylight, and they never for an instant, left my hand or sight; yet they were filled with writing on the inside, and the medium made the remark, that although this phenomena seemed very convincing, yet it did not prove spirit return, and I finally agreed that it did not; yet the intelligence shown was remarkable. I was instructed before going to the medium's house (he was a stranger) to address a letter to a friend or relative who had passed over. Therefore I addressed a letter to my dear brother (one who died in the army three years before I was born). No one with whom I was acquainted knew that I ever had a brother; therefore the medium had no way of finding it out, but the answer came between the slates: "My Dear Brother, I am glad you call on one you think you know," etc.

The intelligence which answered the message was conscious of something not perfectly straight about the question, and answered it accordingly; and I will say here, I have never been able to catch a (supposed) spirit; the intelligence which produces the genuine phenomena is as sharp and far seeing as the smartest man on earth.

I have spent years and hundreds of dollars investigating psychic phenomena, mesmerism, hypnotism and all forms of occultism. I have had phenomena in my own room while all alone.

I have seen and talked with what some call spirits, hours at a time. I have asked these spirits (?) who rather blue and gloomy, I noticed a sign which announced that a Clairvoyant gave readings within, and as I was anxious to know how a Clairvoyant looked (I imagined she was small, mean and vicious, but found her large, generous and a perfect lady), so went in and had a reading. She told me nothing in particular, as I simply listened and asked no questions, but called again in a few days, and found that I could get lots of information by asking questions. Most Clairvoyants do best when they have questions to answer.

I never heard of anyone being benefitted financially by so-called spirit advice, except mediums or lecturers, who have made a living by their profession. But I have found that the majority of mediums were the most honest and charitable class of people on earth, and to a great extent they are the leaders of the reformation in religious lines.

One may deny the phenomena, which is the base of Spiritualism, as the work of spirits, and may even say there is no phenomena, if he cares to show his ignorance. But denial of phenomena will not disprove or exterminate it. It exists on every hand, in every city, and of time to find it.

Those who are spending their time and money, trying to prove that the phenomena is all trickery, will eventually be editing a spiritualist periodical or developing mediums (for \$8.)

I and a million others have seen a whole lot of genuine phenomena. I don't know what caused it.

WHY REFORMS FAIL.

Show us the reform that is not handicapped by some religious belief. What is the use of talking about land or property reform, as long as the Pope teaches that the rich are the "Stewards of God?" The more the Steward acquires, the better.

What is the use of talking about reform for woman, when the Bible and church makes her the cause of all misery in the world, and imposes a subjection marriage without possible divorce? Is not that the most abject and soul-crushing slavery in the world?

Why talk about alcohol poisoning, when the Bible says wine is a good thing and uses it in the sacrament? Shall not the people use what Christ used and made from water by the first miracle?

Why talk about moral reform and character, when Christ by the atonement, pays for all? How can there be any solid basis for morality till that doctrine and the "freedom of the will" are shown to be illusions?

Why talk about prudence, foresight and industry when Christ says: "Sufficient for the day is the evil thereof." "Take no thought for the morrow what ye shall eat and drink?"

What is the sense of being a Republican, a Democrat, a Populist, a Socialist, when night and morning and between times, you are praying for thy kingdom to come? Is not the American who so prays an ingrained traitor?

Go on in this way with every possible reform, and see what fools these religious mortals make of reformers.—*Torch of Reason.*

THE SUNFLOWER, 50c a year.

WE SEE THROUGH A GLASS DARKLY.

A Lecture Delivered by Mrs. Florence Walz.

Reported by the Joplin, Mo. Times.

At Mrs. Florence Walz, residence, Eighteenth street and Pennsylvania avenue, last evening a nice cozy gathering took place to listen to a spiritual lecture on the Bible by Mrs. Walz' control—Rev. Josiah Brown. The medium is the wife of the well known Dr. W. H. Walz, proprietor of the Fisher remedies.

About 8:15 o'clock Mrs. Walz was placed in a semi-trance condition by her teacher, Mrs. Boss, and in a few minutes her control assumed charge of her.

"Tonight," she said "I shall open my discourse from the twelfth verse in First Corinthians, chapter 13. 'For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known.'"

"Tonight," said the control, "my discourse hinges on the first part of the verse. It is profound and deep 'I see through a glass darkly.' It is a lovely verse to you. My mission to you tonight, my brothers and sisters, is to explain to you why you see through a glass darkly when you think you should see clearly.

"When you pass out you like Paul will see in part. This is my mission to explain the conditions which cause you to see darkly. Earthly conditions make everything look dark. Just follow me in a fancy picture that depicts real life. You may understand the mist that hangs over the earth. Go with me to the wide and heaving ocean. Look and see the big rock. On top fancy you see the mighty lighthouse, a fortress against trouble with the rock. You are covered with the mists that surround you and can't see. You cannot see your hand in front of you. The mists are so thick that you could cut them. Ten or twelve miles out to sea you observe a light ship with five or six lights. It tells of danger. It rolls and heaves and shows what the mighty waves lashed by the wind might accomplish.

"To the west you look and see a mighty citadel with its light. It requires three men to keep the lights shedding its rays. The rock upon which it is situated is always covered in mist, and the warning bell on the tower is the only spokesman of danger. The men on the rock are dutiful; they never leave the citadel more than once a year. They are held there by the government of the United States. They see no one from the main land only those who bring their provisions. They stay there to warn others of impending danger.

"To the east is another beacon light warning mariners. Many times you have seen these rocks and watched them. When the sun sank you saw the lightship and those rocks to the west and east, as well as the lightship and those rocks to the west and east. You are with me in this picture of fancy. I have stood there and seen them many times but the world did not know I was there. You stand with me on the citadel of the first rock. You don't see anything, not even the railing. You know it is there, and that its iron posts are stout and firmly fixed in the rocks. You don't see this by reason of the mists and fogs, but you know it is so. You have no fear; you know you have this protection against danger. You could not or would not step over. You hear the fog horn or the bell on the flagship. You don't see but you hear. To the west and east you look but your eyes cannot pierce the dense fog, it is so thick. One could easily cut it. You began to meditate; then little by little the fog and mists lift. You now see the railing of the citadel upon which you stand. You knew it was there. Then the light house looms up. You knew that was there, and this inspires your confidence. When you now hear the bell from the threatening rocks you peer through the lifting mists, but don't see the house. In a few minutes you see the glimmer of lights, first blue, now green and then red; then out of the darkness appears the full outlines of the light house.

Now you look for the lightship. You can't see one of its spars. You know it's there; for many times you have heard the warning bell. It is too far out at sea so that you cannot quickly discern it. Finally you see a spar, then more and, at last, see the ship riding safely at anchor. You knew you'd see it for it has been there for years staunch and sound. You exclaim in your glee, 'I am safe; before I saw nothing, now I see all clearly.'

"I will now go back to my text, 'For now we see through a glass darkly.' We will go back to individual things; everything is dark; you don't see, you know nothing of what you should do or how you should act. You had no spark of hope; you heard not. You recognize the fact that a mighty power placed you here for a purpose. When you are in a deep, dense fog and can see no land marks then you begin to think.

"I am here to fulfill a mission or a purpose. You know there is a railing to protect you. When you awake your eyes will be open and then you will know why you are here. My mission is to show you how to rend the veil asunder so you can see and understand why you are here. When calamity, distress and troubles come upon you, it is done to show you; you must hear the bell at first, your conscience or spiritual guide. The invisible force put you here. You always were and always will be, but you don't know it.

"Your Christian mother taught you of God and when you are in despair you turn to Him. You will always get an answer to your appeal and you'll feel the protection. The cloud of mist will lift as I have portrayed. Fate will kindle your spirit. You have asked for help and you will get it. One corner of the mist has been lifted. You hang on for dear life. At

first you don't recognize your Father but you'll soon see the lights. If you understand, you'll see the lifting of all the clouds. You will obtain gladness unknown to earth and it will come to you as soon as you can see. "You only feel the fog and mist but you don't get warm. Above the mists is a warm love; you don't see it. Get above the mists and you will see it; reach out your hand for it and you will succeed in securing it. Then you'll understand. The mist is so dark and drear that he is afraid he will not come into the life in which he and the Father are one. Each one of you may have the pearl of greatest price that the preachers talk so much about. I didn't know when I preached years ago, of the mists which surrounded me; now, that I know, I come to teach you of things beyond the veil of darkness; that veil of darkness which Paul spoke of and what God wanted to teach you. Paul didn't see but called up and soon saw and learned rapidly.

"As a rule you all stand in a mist not beyond the veil, not dreaming you have the power to cast the veil from you; that you are one of his sons or daughters.

"Tonight, dear ones, each of you has the power to do away with the mists which surround you and then you'll know each other better when the mists have rolled away. You'll then see nothing but good in brother or sister. He who found his brother in sin will forgive and not condemn."

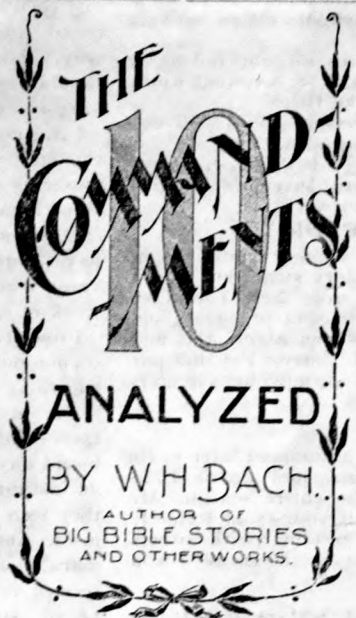
"I see here among this gathering, people who wish to know the truth. Each of you err most in judgment of your brother. You don't have love. Tear away these mists and be as you are, not as you think you are. The real part of you is concealed; to find this search your inner-self. Strive earnestly to drive away a portion of the mist which surrounds you. You should be above them. You think God a high and mighty personage. It is not so. God is love. The planets are kept in orbit by love; love brought you here and love sustains you. You don't see it for there is too much mist in front of your eyes."

Josiah Brown then gave over Mrs. Walz to the control of Philosopher Johnson, of the Seventh Sphere. The latter said:

"My dear friends I shall give you but a little speech tonight. You have listened to a lengthy one from my brother Brown, so solemnizing that all mirth and happiness have gone from me. I have to simply fold my hands and say nothing against Brown. He teaches right and nothing but truth. I'll get my turn later. The mirth has all gone from me, but I will speak a few words. The conditions spoken of by Brother Brown, each of you bring yourselves. I see the different conditions of each but cannot explain tonight. I see you young men just in the prime of life, like an untrained colt. No one can put a rope about his neck and subdue him. God don't want anyone to travel in any path but see the truth and you'll understand.

God guides the child's life and originates and projects his inclination. He is able to take care of all his children; much more so than you mortals will allow him. Don't restrict the child, he has lessons to learn and no one can teach him. I think I have said enough and so I'll bid you adieu."

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THE PAGODA



will, as usual, be the headquarters for the Spiritualist Papers, Books, Pamphlets, Etc. In addition we will carry a fine stock of

Candles, 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.

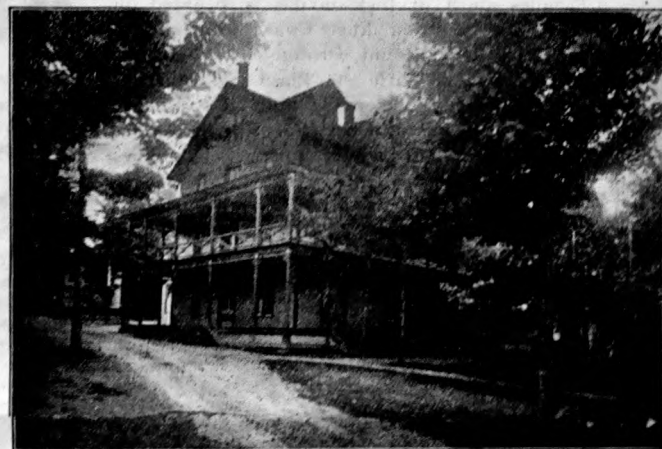
Subscriptions taken for all of the Spiritualist and Freethought papers and the current issue for sale during camp.

The place to renew your subscription to

THE SUNFLOWER
IS AT
The Sunflower Pagoda.

THE GRAND HOTEL.

THE ASSOCIATION HOUSE.



The GRAND HOTEL, owned by the Association has been placed in charge of Mr. L. M. Worden, proprietor of the popular Commercial Hotel, of Meadville, Penn.

It has been put into first-class condition and the accommodations and bill of fare will be strictly up-to-date.

Special low rates until July 12, when the summer schedule begins.

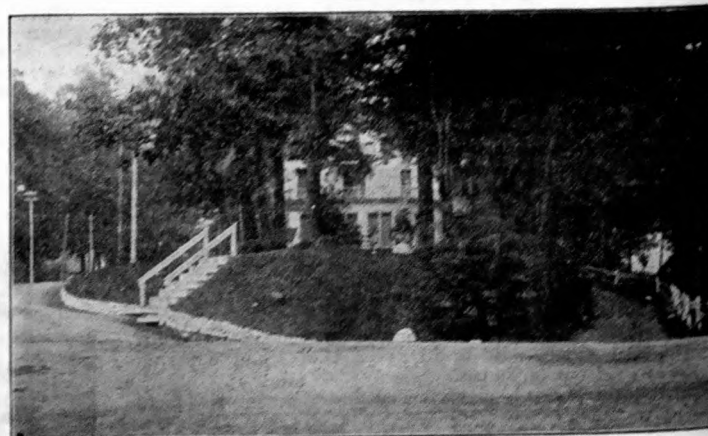
For rates, reservation of rooms or other information,
ADDRESS L. M. WORDEN, Manager, LILY DALE, N. Y.

A. C. WHITE,

MANAGER.

The Leolyn House,

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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.

METAPHYSICAL.

Conducted By EVIE P. BACH.

THE UNSEEN CORD.

By Ella Wheeler Wilcox.

There is an unseen cord which binds
The whole wide world together;
Through every human life it winds—
This one mysterious tether.
It links all races and all lands
Throughout their span allotted;
And death alone unites the strands
Which God Himself has knotted.
However humble be your lot,
Howe'er your hands are fettered,
You cannot think a noble thought
But all the world is bettered.
With every impulse, deed or word
Wherein love blends with duty,
A message speeds along the cord
That gives the earth more beauty.
Your unkind thought, your selfish deed
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces;
There are no separate lives; the chain
Too subtle for our seeing,
Unites us all upon the plane
Of universal being.

AUTO-SUGGESTION.

I have had several marked instances recently that forcibly illustrate the fact that many a so-called invalid is kept so, if not made so, largely by auto-suggestion, while he who suggests to himself courage and encouragement instead of physical cowardice and discouragement, is just the reverse. We wonder how so-and-so endures what she does. This is largely the reason. We are all largely what we suggest to ourselves that we are. The very suggestion puts us in a mental attitude toward ourselves that denies us the benefit of effort. While medicine is of exceeding value in many instances, when properly applied, it is the means of holding the mind of the patient in a state of proper suggestion until nature under the new stimulus re-establishes a healthy equilibrium.—W. C. Abbott, M. D., in *Alkaloidal Clinic*.

OPTIMISM AND HEALTH.

"He who would be a true optimist indulges not in baneful thoughts. He trusts more and fears less, he anticipates the good instead of expecting the evil, and so brings to himself that which he looks for and desires. He who does not spend his time in apprehension and anxiety, suffering in imagination a thousand troubles which may never come, and thereby depressing and weakening his faculties, and rendering himself unfit to bear them if they should come. But he keeps a cheerful, hopeful and courageous spirit, hoping the best; believing the best, expecting the best, and so keeping himself free from the corroding effects of depression and strong to meet any trouble which may arise unexpectedly. As he has not suffered it all beforehand, and so disabled himself, he has his whole strength to meet it if it should come, and his hope and courage will prevent his sinking under its weight.

"The daily habit of turning our thoughts constantly towards the bright side of things, of trying earnestly to see the good in all around us, and to expect the best and not the worst in all events of life, if persevered in as a matter of principle will surely bring its reward. We shall cease to worry and become cheerful in spite of circumstances, and with it will come a corresponding increase in our health and vitality, and as health and happiness are very contagious, we shall have an influence in that direction upon all with whom we come in contact."

"If we will put good thoughts in the place of evil or distrustful thought, good deeds in the place of evil deeds, and faith, hope, love and trust in the place of worry, anxiety and doubt, the battle will be won, and we shall come off victorious. Let us feel it one of our highest duties to cultivate true optimism, and great shall be our reward both in spiritual and material benefits."—Emily S. Saxton in *Practical Ideals*.

THE POWER OF WILL.

The power of a determined will is well

shown by the following sketch published in *The Youth's Companion*:

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson John, who was not an admirable person. After a long drive on a stormy night, the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do. I wrote the introductory phrase rapidly, and leaning over towards her said, "Now go on, Mrs. Norton."

Her voice was quite faint, and she seemed to speak with an effort. She said: "First of all I want to give the farm to my sons, Harry and James. Just put that down."

"But, said I, 'you can't do that, Mrs. Norton. The farm isn't yours to give away.'"

"The farm isn't mine?" she said in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son John, and your children get the village houses. I have explained that to you very often before."

"When I die, John Norton is to have this house and farm whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive today. And she accomplished her intent. She beat John after all. He died four years ago.

HEALING.

Healing in everything and everywhere, is divine. It is simply the manifestation of the God power in the universe. It is getting well, keeping well and growing better. It reaches to every act and emotion of life. Its aim is to perfect every conscious entity and grow it to a superior strata.

The Good and Higher in every man, sect or party, is the line of healing. The Bad and Lower, in every individual and thing is burdening and obstructing. One is the discord and sheol; the other, the harmony and heaven. These two general conditions are in individuals. No one ever saw them anywhere else.

Individuals manifest themselves from the inside out. It is the thought world, that builds permanently or superficially. In the thought world individual power is generated that can heal every ill. Good, aspiring thoughts ever strengthen; the lower thought ever weakens. The back brain must be subservient to the frontal—harmony and a spiral gradation must exist between the two.

There is no such thing as going into health or heaven, but health and heaven must get into you. It is the individual who must evolve it there, another cannot do it. Get at things and the soul of things! Commence with self. Get the power that heals!—*Marion Enterprise*.

The countless suns, stars and planets that pervade all space we contemplate with awe, admiration, adoration and profound worship—we worship and love the Mighty Maker of these myriads of worlds, the most of which are inhabited.

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.

Lily Dale is fair and sweet
And we love it ever well,
All its beauties are complete
And they cast a magic spell
O'er the human hearts that go
To its waters and its glades,
And its rhythmic peace we know
When we seek its mystic shades.

There, the Angels walk on earth
And commune with mortals too;
There, sweet, holy thoughts have birth,
Filled with tender things and true.
And we love its mystic shrine
Love to meet thee in its groves,
Life itself seems all divine
Where its haunting spirits rove.

Yes, it is a charming place
And we prize its every path,
There the Angels find new grace
Life a newer meaning hath.
Lily Dale is fair to view
Typical of lands above,
Where the blessed and the true
Walk in light and heavenly love.

IRA C. FULLER.

The campmeeting has progressed finely and promises to be one of the most successful ever held here. The attendance is good, quiet prevails and the grounds are in fine condition.

Since our last issue, many new workers have arrived and everything in the line of mediumship is represented.

Among those who have arrived are Prof. A. C. C. Pfuhl and N. H. Eddy, astrologers, Dr. Haines, the oculist, W. M. Keeler and H. E. Chase, spirit photographers, Mrs. McCoy, Mrs. Miller-Wilcox and Effie Moss, materializing, Mrs. Bartholomew, trumpet, Florence White, Mrs. Browne, Mrs. David, Mrs. Clark, Mrs. Crilly, Mrs. Reed, test mediums.

Scott's orchestra of seven pieces completed its engagement July 28 and, the Northwestern orchestra and band of nine pieces, arrived to remain the balance of the season. Since the death of their leader, Mr. Fred B. Nichols, Mr. Ernest Gerdon has been director of the orchestra and Mr. Elmer L. Bush of the band. They have just returned from Oil City, Pa., where they have filled a six weeks engagement at Smithman Park.

A society of "Willing Workers" has been organized among the ladies of camp who are working to raise money for the benefit of camp, the prime object being to build a library building. The officers selected are: President, Mrs. Humphrey; vice-president, Mrs. Minnie McKeever; second vice-president, Mrs. Lees; third vice president, Mrs. Lyda Burnham; secretary, Kate Peate; treasurer, Mrs. Eliza Page. There are about one hundred members.

The singers who have taken part in the platform work thus far are Mrs. Parkess, Miss Phelps, Miss Ely, Salem E. Parker, Mrs. Capitola Parker-Bowen, Josh Ramsdell. Mr. Parker trained a chorus of fifty voices and rendered very acceptable music on several occasions.

Dr. Dumont C. Dake will give a public demonstration of healing in the Auditorium August 9, which will be prefaced by a short address by J. Clegg Wright.

Dr. L. H. Freedman, the Australian healer has arrived. Hon. L. V. Moilton, who for a number of years was one of the most prominent speakers on our platform, spent a few days on the grounds. J. K. Wilson, author of "Death; the Meaning and Result," is here for the season. Mrs. E. Stumpf, a German lady, who conducts meetings in her native tongue, in Brooklyn, N. Y., is spending a few weeks here.

The South Park House, under its new management, is meeting with success, and all of the hotels are crowded to their fullest capacity.

Mrs. Miller-Wilcox, materializing medium, accompanied by her daughter and son-in-law, are at the Fern Island House.

Pond Lillies are now in their greatest beauty, and strings of them are taken around the camp every morning by boys, who gather them for sale.

We have been having an epidemic of sprains lately. The most serious cases were those of Mrs. Maggie Waite and Mrs. E. H. Ohompson.

Mattie E. Hull went to Buffalo Sunday morning, July 28 to officiate at the Temple Sunday evening.

The funeral services of Edward Bach, who passed away on the grounds Friday

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Continued on Page 7.

The Koreshian Cosmogony.

From the Flaming Sword.

The Christian Age began with specific and pronounced manifestation; namely, the baptism of the Disciples and followers of the Lord with the Holy Spirit. It was the divine proceedings from the Father in the Son; the Son was the direct source of the vivification. It was the essence of fecundation, it could not have been disseminated had not the Lord been made visible in the flesh. Jesus was the matured seed of the universe. He was the culminating point not only of the entire spirit of the universe, but the culminating point of all forms of matter as well.

Every tree, every kind of animal life as well as universal life, reaches its terminal points in the material seed before the possibility of reproduction occurs. Any tree may be taken as the type of the great universal tree. The tree cannot reproduce another tree until it has produced its material seed. The spirit of the tree has no power of reproduction until both the form and the spirit of the tree unite in the production of the seed. The seed has within itself the force of reproduction. The universe is like the tree; it cannot reproduce itself within itself until it has matured its own seed, which, when produced, is the universe in its least form. The Lord was the entire Seed of the universe. The material form of the universe, with the entire spiritual life, had unitedly culminated in the production of the microcosm, which was both material and spiritual. This manifestation was the material germ of reproduction.

We have been pronounced in our emphasis of the fact that the Lord Jesus was the Son of God, and that as such he constituted the material germ of creation, because, in our study and comprehension of the laws of form and function as they obtain in the alchemico-organic (physical) universe, and correspondingly in the organo-vital, we are enabled to observe the relation of the Son of God, — as the central anthropostic Star — the astral nucleus of the alchemico-organic field. In that comprehension of the anatomical structure of the alchemico-organic body which defines the location and function of its astral nucleus, we have determined the exact form and function of the supreme and central star. The geometry of the universe is the exact commensuration of the cube and sphere, not only in their forms but the exact limitations of these forms as they constitute the limitations of the universe itself. These facts can only be made comprehensible through such a study of the cosmogonic form as to reduce its conception to the limits of the human reason and understanding.

MAN THE OFFSPRING OF THE UNIVERSE.

Thus far, the human mind has been passing through the puerile stages of its progress. Its development in relation to God (its parent) has been like an infant in its relation to its parentage and the things surrounding it; the child does not comprehend the things which to the conception of the parent are the most simple and comprehensible. When the human mind looks out on the mysteries of the universe it conceives them to be eternally incomprehensible; but we ought to consider the Creator omnipotent, omnipresent, and omniscient. By this, we mean that the Creator is all sufficient to create, is everywhere present in the works of his creation, and all-knowing as to their forms, limitations, and functions. Mankind makes the mistake that because it does not comprehend the character and wisdom of its parent, it is forever to remain ignorant of the mysteries of being.

Man is the offspring of the universe. As he progresses toward the maturity of his development, he partakes more and more of the character of the central mind, more and more of the forms and functions of the universe in its least form. When this attainment is reached, the mysteries of being have all vanished, and he has awakened into the perfection of his being as the Son of God. Such is the destiny of all those who are progressing through the processes of regeneration to human perfection.

An adequate mensuration of the alchemico-organic world, that is, a measurement which comprises a practical geometry of the form and size of the earth, must begin with a first geometrical step which embraces a positive demonstration. If we are to comprehend the character of causation, we must be able to read the language of expression as it is presented in the most material forms and functions of creation. Everything we observe is the result of causation. It is the language of cause projecting into effect. What is more reasonable than to believe that if we can read and interpret effect, we can obtain a knowledge of the cause? To successfully read what the wisdom of causation has projected into being, we must take the first step positively; we must know the form of the universe.

APPLICATION OF TRUE GEOMETRY.

True geometry is the accurate measurement of the universe. Is it flat, square, round and convex, or round and concave? So far as modern cosmogony is concerned, there have never been any active measures taken by so called scientists to determine the shape of the earth, which could lead to any positive results.

A process of triangulation instituted for the purpose of determining the amount of curvature, can no wise determine the direction of the curve. Triangulation may proximately determine not only that the earth curves, but that it curves a definite amount, it cannot determine the direction of that curve. It is not sufficient to assume that the earth is convex—we must know whether it is convex, flat, or concave. To ascertain that knowledge we must institute some accurate kind of mensuration.

Aside from the application of the principles of analogy and optics, there is a simple mechanical means of determining that the earth is a concave body, but the question is often asked: "What difference does it

make whether the earth is convex or concave?" It makes this much difference, that the truth regarding the structure of the world in which we live is a better foundation for a working hypothesis for universal knowledge and its application to human life, than a fundamental error. The very men who propound the question seem to think that it is important they should adhere to the Copernican system.

A true knowledge of cosmogony must constitute the basis of our knowledge of Deity, because what Deity has expressed in the form of the most external manifestation compares the language of causation—whatsoever that causation may be. Whatsoever we observe is the product of cause. Can we reason from effect to cause? Can we determine how much of cause is projected into effect, and is it possible for causation to ultimate in effect, and become the cause? According to a reputed declaration of the Almighty, made through John the Revelator, cause and effect are one and the same. "I am Alpha and Omega, the beginning and the end." This is a plain declaration that first cause and final effect are the same and identical. This implies that when cause has ultimated in its full results in the germ of re-creation, re-generation, it is in the form and character of the man, and that this man is the Son of God.

RATIONAL PROCESSES OF NATURE'S INTERPRETATION.

We may begin the process of the interpretation of Nature by taking the first mechanically positive step in the interpretation. We have asked the question, Can we determine a rectiline by any simple process? If we can, we are in a fair way to settle questions, which have never been determined by the professedly scientific world. If we can determine a straight line, can we relate this mechanical rectiline to the plumb-line so as to determine a right angle? We have invented and applied an instrument by which we not only can, but have projected a straight line from a perpendicular adjusted by the plumb-line and level, and we find that the line projected at right angles with the perpendicular will extend into the earth at a distance proportionate to the height of the perpendicular. If the surface of the earth were convex, a line extended from the top of a perpendicular post would not extend into the ground or into the water, but the curve of the earth would depart from the straight line proportionately to the extent of the line. The reverse would be true if the earth were concave.

We find that a line projected at right angles with a perpendicular extends toward the earth, also that the ratio of curvature is definitely determined, and that this ratio is eight inches to the mile. The first mile curves toward the rectiline eight inches, the second mile thirty-two inches, the third mile six feet. The same ratio has proximately been determined by the process of triangulation. We perform what the system of triangulation cannot do; namely, we determine the direction of the curve, thus establishing the fact that the earth is not convex but concave. We are as absolutely certain of this as we are that up is up, and down is down. In determining the contour of the earth we have taken one step toward a positive science, which is bound to lead us to a final knowledge of causation.

We have not instituted our geodetic surveys to assure ourselves of the character of the anatomy of the universe, but to furnish a simple process of observation, the principles of which are within the reach of the most common comprehension. There can be no doubt of the fact that the system of triangulation instituted and conducted by the international geodetic survey, covering a great area of territory, in which thirty-five or more years of time as well as thousands of dollars, have been expended, have served our purpose as well as if we had expended the money and the time. Triangulation has determined for the world the fact that there is a curvature of about eight inches to the mile; that is all it has determined. It might be argued that as we have only extended our observation over a small space of the earth's surface, we have not established our proposition; in fact, this is the argument of the flat-earth theorists. Triangulation disproves the flat-earth theory, but it does not prove the convex theory.

WHY WE EMPHASIZE COSMOGONY.

What has this all to do with the bread and butter question? "What do we care," says the hungry man, "about the shape of the earth? Can you tell us how we are to get our bread, and how we are to feed our wives and children?" This is just what we propose to do in urging the truth regarding the anatomy and physiology of the physical universe. We propose to tell the world all about God from the basis of our proposition, and knowing God, we can quickly determine his relation to us and our relation to him.

This settled, we can easily determine our relations to one another. In presenting to the world our system of Cosmogony, we have in view the ulterior purpose of settling the question of the societal and commercial relations of the entire world. Modern astronomy can have no practical bearing upon the human race further than to breed atheists and agnostics—another name for know-nothings.

In determining the fact that the earth is convex, we have defined a specific circumference related to a definitely located center. Upon the basis of the law of correspondential analogy, we have positively determined the fact of the existence of the central astral center which is the focal point of the space environed by the shell called the earth. It is not the purpose of this article to enter into the detail of the laws and principles by which we know of the existence of a central star, about four thousand miles from the inner circumference of the shell; this must be gained by a study of the Koreshian literature.

There is an exact correspondence between the astral nucleus of the physical cosmogony and the astral nucleus of the human race; which is the correspondence of the physical cosmogony. In the settlement of the question of the existence and location of the nucleus of the physical world, we have settled upon

the facts of the existence of an anthropostic correspondential Star—the personal humanity of Deity.

The geometry of the alchemico-organic cosmos shows the character of the astral nucleus, for the congeries of the activities of all the forms and functions of the cosmogonic structure are composited in this central star. All the functions and forms of the universe are inversely minimized in the central star. This star is to all the space to which it relates, what the seed of a tree is to the tree which it is capable of unfolding. Every quality of form found in the universe as a whole, is duplicated in its least form in the nucleus. This is true of the concentration of functions also. We have demonstrated the existence of a central anthropostic Star. We may determine the time of his manifestation, and define his character from a knowledge of the character of the supremely central star of the physical cosmos, which is the throne of force, energy function, and form.

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Mr. G. F. Buntington, who is well known as a Midland Railway official in South Staffordshire, sends the following, culled from his *Railway Herald* a few weeks since: "I am glad to find the writer, under the nom de plume 'Radiator,' can personally testify to the presence of spirit friends in his surroundings, and trust he will continue his investigations into our philosophy, as well as the phenomenal side of Spiritualism."

"I have heard many hair-raising tales told by people, relating at first hand what they have seen and some of these stories would no doubt interest my readers. But I prefer to tell one of two remarkable experiences of my own, which comes under the category of 'personal observation':"

"I was sitting at home with my father and mother one autumn evening 'between the lights,' viz., to dark to read indoors, and not quite dark enough, in my mother's opinion, to light the candles. The room where we were was a tolerably large one, and a door at the side opposite the fireplace opened into a parlor or spare bedroom, in which was a bed, dressing table, looking-glass, etc., with the usual furniture of a sort of best chamber in a country cottage. I was sitting on the sofa next to my father, who was asleep, or dozing. My mother sat opposite, with her face to the fire and her back to the parlor door. Suddenly my attention was drawn to a slight noise in the other room, and thinking the cat was in there, I turned to look, intending to scare her out and shut the door, if my surmise proved correct. Through the open parlor door I saw, as clearly and distinctly as ever I saw anything in my life, a young girl with an abundance of long, wavy golden locks, hanging down about her waist, standing in front of the glass, brushing, or combing her hair. She had on a light-colored robe, or dressing-gown, and I knew at once that this was what my sister Mary, who died some three years before I was born, would have been like if she had lived. I was so struck with awe and astonishment (but not what I should term fear) that I sat perfectly still, gazing at the figure for what seemed a considerable time, but was perhaps really about five minutes. My mother said something to me, I turned my head to answer, and when I looked again the vision, or whatever it was, had disappeared or noiselessly as it had come. I said nothing about this to anyone for years after, but I would not have gone into that parlor alone at night for all the gold in California. Nothing had occurred during the day to cause me to think of my dead sister, or her spirit, but I am as firmly convinced now, after thirty years consideration of the subject, that I saw what I have feebly attempted to describe as I am that I hold this pen and write these lines. Some day, perhaps, I will give the second remarkable experience, which is just as firmly fixed in my mind, and which though slightly different in nature is equally unaccountable."

This is followed by a Birmingham reader writing: "I notice you have been touching on a subject which some would say savors not of this world. I refer, of course, to the little incident which happened many years ago, where the vision of your dead sister was seen by you. These things may be laughed at by some people, but are firmly believed in by others. I am one of the others. To show you I am a believer, I will give you an instance. My grandfather and uncles were all excise officers. The one of whom I am about to tell you lived with my two aunts and grandparents in Bristol, but they have to go where duty calls them. This particular uncle was called away to Lanark, in Scotland, to survey a district. Great doubt was entertained at the time as to his health, as it was thought that the climate would not agree with him, he being a stout, heavy man, and susceptible to taking cold. However, he went, and he could not have been there long before he was taken ill. This was not known to those whom he had left at home, and to whom he was passionately attached. It was the custom of my grandmother and aunts to take tea about four in the afternoon, and every afternoon, for a week the garden gate was unlatched, a man's heavy tread was heard, followed by the unlatching of the kitchen door, and the sound of steps making way for the sitting-room. For once or twice this was repeated, and no notice taken, as a neighbor would often come in to have a chat; but on calling the person by name, and no answer received, and on the neighbor being questioned as to whether he had been in, and an answer given in the negative, it was thought very strange. But I think the finishing

event was the most strange. My mother had retired to bed with grandmother one night and was awakened by a warm, soft hand clasping hers (she lay with her hands always outside the coverlid.) On looking up she saw her brother, and on calling him, she says she could almost declare he softly breathed the name 'Harriet,' and then vanished. On that very night he died, as news came soon after apprising them of the fact. Can you unravel this mystery?"

If the writer will come a little nearer Spiritualism, "the mystery" will speedily solve itself.

Optimist, in *The Two Worlds*.

Castor Oil in the Social Glass.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or friend. One day, a neighbor met him on the street with "Hello, Mr. Perry. I am just going in to get a drink. Come in, and take something."

"Thank you Mr. —, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now I want to be sociable; but I can't drink with you."

"All right if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently the pair drew near a drug store, when Mr. Perry broke out with, "Mr. —, I'm not feeling at all well to-day, and I think I'll go to this drug store and get some castor-oil. Won't you join me?"

"What? a dose of castor-oil?"

"Yes."

"Now, I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whiskey is just as distasteful to me as my sociable oil is to you."

Don't you think I've as much reason to be offended with you as you have with me?"

The pair shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.

Courier-Journal.

Grand Rapids Spiritualist's Association.

The third annual camp meeting of the Grand Rapids Spiritualist's Association opened at Briggs Park, Sunday, June 30, with about five hundred people in attendance. Mr. Baldwin, the president, after a fine opening address, turned the camp over to Elmer Carpenter of Detroit as chairman for the entire session. Mr. Carpenter is particularly well adapted for this work, and few, if any, can equal him. His happy manner of introducing speakers and mediums; his desire to be just and pleasant to all, make him a favorite with both workers and campers. Dr. Andrew B. Spinney of Reed City, Mich., gave the first five lectures of the camp.

Sunday afternoon at 2:30 he gave the first address on "The Resurrection," the foundation of his discourse being the XV Chapter of 1st Corinthians. To Paul he gave credit as being the most concise, logical and forceful writer of all the Scripture authors, fully setting forth the dual nature of man, the natural body and the spiritual body; that death is only the laying off of the physical, and going forth into the higher life with his spiritual body. That as the heavenly bodies differ one from another in size and brilliancy, so human souls differ one from another in moral and intellectual development. The Doctor's lecture upon this all important theme was full of history. Bible argument, science and Spiritual phenomena—all illustrating and giving absolute proof of immortality, also contained many practical truths, encouraging each one to a more beautiful, perfect life, rich in good deeds here, so that death may be a victory, and life beyond a joy instead of regret, sorrow and suffering over a misspent earth life.

The evening lecture wherein he took as his subject "Divine Influences," and compared the old idea of God with the modern scientific conception, was a masterly effort. The first, a God outside of nature with all the attributes of the orthodox faith; the second, a divine power in nature, in which all is love, and harmony, and the greatest good to the greatest number. He spoke of Tyndall as being the first scientist to close chasm, and unite the theologians and

scientists on this important question, and brought out the point that a spark of the divine is in every human soul, and that its unfoldment and spiritual development is God manifest in the flesh. All who let their light shine forth, become a divine influence to the world, as Abraham Lincoln, Henry Ward Beecher, Phil Armour, Susan B. Anthony and a host of others. Then the influence of spirits, or angels, and their work through mediums to uplift the world, as divine influence that had swayed the lives of thousands, and saved them in hours of darkness and temptations. Only in the world beautiful will be revealed their far-reaching work. As a final appeal, he urged all to lift their hearts, souls and lives by prayer so deep and true, that the divine life of the universe could fill their being, and angels good and true could help and bless them. Monday night was "The Handwriting on the Wall"—taking Belshazzers Feast, its nature, the motives that governed the king, and the kind of people that he gathered around him on that occasion. It would have been well if every Spiritualist in the land could have heard this exposition of this chapter of scripture. He showed that spiritual influence had in every age of the world come to man to warn, to teach, to shield him from falling into the slavery of the sensuous, as the king had done; and compared all mediums that sold themselves and their spiritual gifts to the Chaldeans, soothsayers, astrologers and magicians that failed to read the writing on the wall. They had mediumistic gifts, but had prostituted those gifts until they were under the control of ignorant, base spirits. Then came the queen, who had not become one of the Bacchanalian revellers, and told the king of one Daniel, a man who cold neither be bought nor sold, who was true to his

(Continued on Page 7.)

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Mrs. E. M. Strozier of Willis, Texas, in her letter, August, says: "Last September I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and cure."

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

58

In 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.

TRANSITION OF EDWARD BACH.

Edward Bach, formerly of Aberdeen, S. D., passed to spirit life from Lily Dale, N. Y. July 26. He had been suffering from diabetes for a number of years and the immediate cause of his death was a stroke of apoplexy, the natural result of the action of the disease in his case.

He was born in Bohemia, in Austria, October 1, 1836, of German parents, and lived there until 1854 when the family came to this Country settling in Wisconsin, first at Milwaukee, then pre-empting land near Kewaunee. He then went to work in a lumber camp at Carlton, Wis., soon going into the mill where he passed from fireman to sawyer and general overseer thus getting the education for the business that he followed through life, that of lumber merchant. After remaining there for a number of years he went to Chicago and entered the wholesale lumber business and finally sold out and went to Dakota in 1883 where he has been most of the time since.

When President Lincoln issued his call for volunteers, he was among the first to respond and enlisted in Company A, 27th Wisconsin Volunteer Infantry as a private. When the company was organized he was selected as Orderly Sergeant, and was promoted from post to post leaving as First Lieutenant after a service of three years and four months. Although his commission was only First Lieutenant, he was acting Captain and Quartermaster most of the time he held it. His Grand Army button and the Sunflower emblem were the only decorations he would ever wear and he considered them equally honorable.

His early education was to fit him for the Catholic priesthood, and he passed through the position of bell boy and priest's assistant but on coming into this Country he came in contact with materialists and soon imbibed their ideas. Along in the early 60s he came in contact with some Spiritualists and a medium named Tom Lacey and sat in circles during one or two winters, after which the matter was lost in the cares of a business life.

In 1881-2 the attention of the family was again directed toward Spiritualism and after a careful investigation, extending over a period of several years, it was fully accepted.

Before losing his health he was an indefatigable worker for the movement he espoused. He engaged speakers, carried on meetings, was an active officer of the Merrimac Island camp meeting and wrote extensively for the Spiritualist and Freethought papers.

As an illustration of the methods employed in his work might be mentioned an instance where the clergymen of Aberdeen, S. D. began a systematic attack upon Spiritualism. He prepared a reply, embracing both science and religion, and aided by two or three friends, hired the opera house, opened it free and so effectively replied to the attacks that the clergymen themselves said that the move they had made was the worst for the church of anything that had ever happened in the city.

"Spiritualism," he always said, "is a

good thing to live by, but better to die by." This saying was proven true in his own case. Though suffering from a painful disease, he always spoke with feeling and with perfect confidence in the future. Wednesday morning, July 24 he seemed better than he had for some time. He could breathe easily and showed much improvement in his condition. When the bell rang, he went to the auditorium and listened to a lecture by J. Clegg Wright. Passing out he spoke of the pleasure of the meeting and what a fine lecture it was. His home was less than a block from the auditorium and he walked there, went up the steps and fell against the door. Passing friends helped him into the house where he was ministered to by members of the family and physicians, but he became unconscious and remained so to the end.

Before losing consciousness he talked with members of the family and his last words to the writer were, "This is death, but I am not afraid of death." Then repeated, "I want you to understand that I am not afraid to die." Speaking to mother in the old endearing term, he turned to a daughter who stood at the foot of the bed saying, "Daisy, don't cry." Turning from her to a presence unseen by us but evidently as real to him as were we of the earth life, he said, "What is it, Walter," then spoke to his spirit mother in German.

What we want to know is, If he had consciousness and ability to recognize those of earth life and turned, as he did, from those in earth to those in spirit and back to those in earth, why should we doubt the presence of one more than the other? When he spoke to one son, in the person of the writer, perfectly rational, then spoke to another son, whom the world calls dead, equally rational, why is not the evidence as good in one case as the other.

Spiritualism can not take away the sense of loss of earthly presence, but it can take away the pointed sting of death, make the last hours pleasant and remove from the passing person that fear that haunts so many.

As for us left in life we can only say with the poet:

This same way we too shall go,
Just a little farther only,
And the water's ebb and flow,
Will not seem one-half so lonely,
Since thy hand will reach across,
Taking ours to aid the landing,
Thou will teach the gain and loss
To our darkened understanding.

The funeral services were conducted at the Auditorium at Lily Dale, Sunday morning, July 28, Mrs. Mattie E. Hull officiating. In accordance with his desires, no emblem of mourning was displayed. The exercises were of a truly Spiritualistic character such as he would have arranged for any other member of the family. Mr. Salem E. Parker and Mrs. Bowen sang "The Home of the Soul," which was his favorite song and the "Upseen City." The remains were taken to the Buffalo Crematory and incinerated. W. H. BACH.

Just as we go to press we note the arrival of Harrison D. Barrett, editor of the Banner of Light. Brother Barrett looks well and hearty and none the worse for his recent long trips in the interest of the N. S. A. The Banner is flourishing and its recent Camp Cassadaga issue was a fine effort.

The campmeetings are in full blast. Most of them report increased attendance, and all say the prospect for their season is in advance of the past. This is certainly encouraging news when the matter of whether Spiritualism is growing or otherwise, is so frequently under discussion. Whether Spiritualism as a separate ism is growing or not, makes little difference in the general outcome. The ideas promulgated by those who advocate it have penetrated even the dark crannies and nooks of orthodoxy and materialism, and made its presence felt in legislative halls and all public places. It is the leaven that is working in the whole loaf that we are interested in, not the particular ism. While we would like to see Spiritualism as a separate ism stand upon a high footing, it is but one factor in the great whole. It will stand just so far as it is truth and right, and will fall just so far as it is error and wrong.

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BOX 72

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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.

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Mrs. M. A. Enches.
Margaret Gaule.
Mrs. Maria Carpenter.
M. S. Seymour.
Mrs. Maggie Turner.
Mrs. W. H. David.
Harriet H. Danforth.
Mrs. Maggie Waite.
Mary A. McFarland.
Estelle F. Baillet.
Mrs. Allen.
Mrs. Albright.
Mrs. A. Kreisel.
Mrs. Florence White.
Cleop. B. Nichols.
Dr. F. O. Matthews.
Mrs. Helen M. Sage.
Mrs. A. M. Bronn.
Mrs. Freedman.
Mrs. A. Albright.

Slate Writing.

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

Materialization.

Winans and Normann.
D. B. Jimerson.
Mrs. Bliss.
Mrs. Gillette.

Physical Phenomena.

D. B. Jimerson.
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W. M. Keeler.

Healers.

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S. J. Richardson.
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Dumont C. Dake.
Albert Sawin.
Dr. D. Warren.

Written Messages.

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F. Corden White.
Mrs. E. H. Thompson.

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Katherine Rogers.
Harriet H. Danforth.
P. A. Keenan.
Katherine Rogers.
Miss Greene.
Mrs. M. Mayer.
Miss L. A. Green.

Trumpet Medium.

Mrs. J. de Bartholomew.
W. E. Hart.
A. M. G. Wheeler.
Mrs. Weidit.

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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.

Mrs. M. J. Criley is at Lily Dale for the season. She will remain until October.

David Williams is at Lily Dale and will not attend the Lake Pleasant camp this season.

Mrs. Mattie E. Hull contemplates a visit to Lake Pleasant. She is open for engagements in the fall.

Lyman C. Howe will be at Chesterfield, Ind., August 4-7; September is engaged in Buffalo and October in Norwich, Conn. Would like to hear from societies in New England for November and December. Home address, Fredonia, N.Y.

Mr. and Mrs. O. F. Gage, former residents of Lily Dale, are conducting the Hotel Elmhurst, within two blocks of the Pan-American Grounds. Spiritualists visiting Buffalo can find good accommodations and reasonable rates there.

W. E. Bonney will make a visit to his parents in England and would be pleased to make arrangements for a few engagements on the way. His address for the present is Mt. Pleasant Park, Clinton, Ia. Mary J. Bonney can be addressed at 1839 O. Street, Lincoln, Neb.

Mr. and Mrs. G. W. Kates will be at Island Lake, Mich., August 3-9; Grand Lodge, Mich., 10-16; Haslett Park, Mich., 17-23; Maple Dell Camp, Mantua Station, O., August 24 to September 2. They can be addressed at these points for engagements during the coming winter. Home address, 58 Royalton Ave., Minneapolis, Minn.

Chesterfield Camp reports an auspicious opening. Good attendance and much interest manifested. Anna L. Gillispie and E. W. Sprague were the opening speakers. Reporters for the secular press gave good reports and all seem to be satisfied both with the program and the accommodations on the grounds, especially the hotel.

The New England Spiritualists Camp-meeting Association began its twenty eighth annual camp meeting at Lake Pleasant, Mass. July 28. Although the weather was unfavorable, the attendance was good. The address of welcome was delivered by Judge Dailey, followed by an able lecture on "Religion; the Old and the New." The afternoon session was addressed by Mrs. C. Fannie Allyn, consisting of a lecture and poem the subject being, "Harmony," and "Is man a mortal being?" Mrs. Allyn was also on the platform July 30 and 31. The platform music is in charge of Georgie Merchant and Helen McDonald. As they are accomplished musicians a treat is looked for.

The camp-meeting at Onset opened Sunday, July 14, with a large attendance. Dr. Geo. A. Fuller was the speaker in the forenoon and Mr. Harrison D. Barrett was the speaker in the afternoon. Mrs. Effie I. Webster was the test medium. The Bridgewater Band gave three concerts. The train and boats came loaded.

Tuesday Miss Susie C. Clark spoke before a good sized audience. Wednesday Mrs. C. Fannie Allyn was the speaker. Thursday Mr. Thos. Cross, of England. This was Mr. Cross' first appearance in New England, and he made a good impression. His lecture was fine, as was his delivery.

Friday Miss Lizzie Harlow occupied the platform. Saturday was Veteran's Union day, and they had a long list of speakers. Mr. Symons, the president, presided during this meeting.

Sunday, July 21, Mrs. Sarah A. Byrnes gave an address that held her audience spellbound in the morning. In the afternoon Mr. A. P. Blinn, was the speaker, and gave a good lecture. Mrs. Webster was the medium during the week. Mr. Maxham furnishes the vocal music during the entire season. He is very popular here. Mr. Barrett and Dr. Fuller gave masterly addresses on the first Sunday.

The outlook is for a great meeting.

Grand Rapids Spiritualist's Association.

(Continued From Page 5.)

manhood, true to the voice of God in his soul, true to his mediumship—one who in his purity could interpret the meaning of the mysterious words.

He closed with a forcible appeal to all mediums, to be Daniels in purity and liberty of conscience. Tuesday evening the subject for consideration was "The Signs of the Times," and the Doctor dealt with the old creeds, the dogmas and intolerance of the past, the religious wars, where seas of blood have been spilt, tortures in the name of God too infamous to recall, and persecutions as fiendish as any invented by savages.

Then considered the conditions of today as summed up by President Angel in his baccalaurate, and by Dr. Harper of Chicago. The fatherhood of God and the brotherhood of man. The life and teachings of the man Jesus paramount to all else. Creeds, forms, and dogmas are passing away, while Christian character, spiritual life and helpfulness to humanity is becoming the watchword from every watchtower in the land.

Wednesday evening the lecture was of greatest interest to Spiritualists, the subject being, "Is Spiritualism, on the Decline?" Why? He went on to show that never in all the years of Modern Spiritualism was there so much interest among scientists, theologians, writers and thinkers as now. Never were there so many becoming convinced of the truth of spirit communion, as now but that organization in Spiritualism was on the decline. The spirit world not being to blame, the entire fault resting with spiritualists in the want of practical business methods, the tendency to create a priesthood in our ranks, the Phariseism in our ranks, and the failure to recognize the importance of tests upon our rostrums.

Every word that has been uttered in opposition having produced suffering, fiction and jealousy between speakers and mediums. Phenomena is the foundation of Spiritualism, all philosophy and all religion of Spiritualism resting upon it. Every phase and form should be sustained, and none is of greater importance than public tests.

Speakers should herald it as from the spirit world, and speakers, and mediums thus be in harmony. Let no speaker or medium speak ill of another. Let reports of work, or character be what it may, until you have first gone to the person accused and learned the truth, be silent. Then this spirit of love, mercy, charity and truth, prevails, then will discord cease. Then will those who wish to do the most in giving the truth to the world, become seers, not slaves to position and power.

Each lecture was opened by beautiful invocations, and followed by wonderful tests by Mrs. Marion Carpenter of Detroit. No words of mine can do justice to her marvelous gifts. Many receiving messages wept tears of joy. Dr. Spinney himself received a message from an old friend and patient thanking him for good done to her in earth life.

One evening owing to the illness Mrs. Carpenter's place was supplied by her husband whose work fully equalled her own. Mr. and Mrs. Carpenter will bless thousands by their gifts.

THOMAS J. HAYNES,
Secretary Camp Association.

PROGRAM OF THE CASSADAGA CAMPMEETING, FOR 1901.

Platform Test Medium, Miss Margaret Gaule.

AUGUST.

- | | |
|-------|-------------------------------------|
| Thur. | 1—Thomas Graham. |
| Fri. | 2—Cora L. V. Richmond. |
| 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—William M. Lockwood. |
| 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.

LILY DALE NEWS.

(Continued From Page 3.)

afternoon, were held in the Auditorium Sunday morning. Mrs. Hull officiating, Mr. Parker and Mrs. Bowen furnishing the singing. The remains were taken to the Buffalo crematory and incinerated. The family will remain at Lily Dale until the close of the season.

J. C. Scheu has opened a lunch room and ice cream parlor in the Scheu cottage, corner Cleveland and First Aves.

The Hull-Jamieson debate was continued eight nights and attracted considerable attention. Mr. Jamieson affirmed that all of the phenomena of Spiritualism could be accounted for on "perfectly natural grounds, not including the agency of spirits." The discussion took the line of history, and while Mr. Hull gave the evidence of all ages up to and including the present, Mr. Jamieson threw it all away with the idea of delusion and hallucination. Summed up the discussion was that one believed and the other did not, and both went away confident in their own minds that each was right and Spiritualism is still a debatable question. Mr. Jamieson gained many friends by the gentlemanly manner in which he treated his opponent and as Mr. Hull never gets angry in a discussion, everything was as pleasant as possible, although neither disputant spared his opponents' errors or alleged errors of fact or theory. During the discussion slatewriting was produced on the platform by P. L. O. A. Keeler, tests by Miss Margaret Gaule and experiences were given by Will C. Hodge and others. Mr. Jamieson received some tests which he acknowledged as correct, but explained them by saying "psychometry."

As the discussion is to be produced in book form, we will not attempt a detailed report.

The class meetings each morning are well attended. Money was subscribed to make them free and they are given in the Auditorium, J. Clegg Wright and Prof. Lockwood alternating. They will be continued the balance of camp.

Seances are going on all the time. Every sect and ism is represented, from the "New Dispensation," the re-embodiment of Jesus Christ and John the Baptist, to the newly developed medium, all are giving their ideas in their own way, and doubtless in a way beneficial to some one. The older and better known mediums are well patronized, as usual, and new ones receive a generous share of the floating patronage.

Entertainments have been well patronized, and much is expected of those to come. Miss Phelps gives the play "Our Boys," tonight and tomorrow night, and soon Mr. Parker will give one of his evenings of enjoyment.

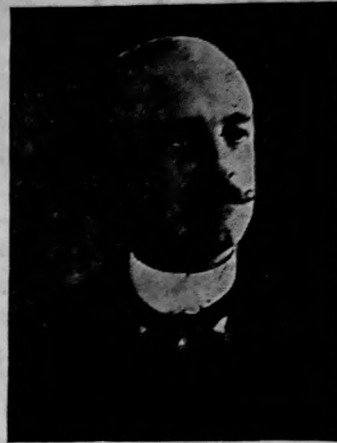
Miss Lizzie Harlow has arrived and will fill her engagement the coming week. Some of the best of the talent is yet to appear.

Mr. W. F. Jamieson has devised a system of simplifying the English language, simplifying the spelling and making the spelling and pronunciation correspond more closely. He has been giving a series of lessons at the auditorium this week. He hopes to perfect the system and make its use general in course of time. He expects to publish the lessons as soon as proper arrangements can be made.

Forest Temple is the scene of a great deal of interesting phenomena, and many consider it one of the greatest attractions on the grounds. The greatest point in its favor is that it is free and open. No matter what your idiosyncrasy, you are at liberty to air it, and no matter how crude or undeveloped, there is an opportunity to exercise whatever faculty is possessed by the individual. This gives an experience that in many cases, is necessary for the complete unfoldment of the latent powers.

Among the phenomena thus far presented is a picture produced through the instrumentality of the Bangs Sisters for Mrs. Holland of Canada. It was a portrait of her deceased son and was twice changed before her eyes in response to mental and other requests, the canvas itself being changed once after it had partially developed in order that it might be seen if the picture would come twice alike.

The Children's Lyceum is progressing finely under the management of Mrs. Peterson. They gave an entertainment in the auditorium consisting of songs, recitations and humorous selections. Mr. and Mrs. Hull, Mrs. Jahnke, Mr. Parker and Mrs. Bowen added to the occasion.



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Read What the People Say.

Mr. Thomas Ferguson of Adams, sick for two years, could not do a day's work—crippled in arms and back; was cured in two treatments. Mr. J. Crowley of this city, a hopeless invalid from catarrh, throat, chest and lung difficulties, is now at work.

A lady who had suffered intense pain in her arm for several weeks, could not sleep nights or raise her head. Instantly the pain was removed. Next came a gentleman lame in his right leg. He received several magnetic passes from the doctor's hands, and ran across the platform, forgetting to take with him his cane. A gentleman suffering from shortness of breath was next treated. He could not walk up hill or any distance without great distress. The magnetic treatment gave him instant relief. Many others were cured in less time than it takes to tell it. The doctor treats and cures all forms of disease, no matter what name or nature.

A lady was helped upon the stage, a sufferer from paralysis. To her great joy she was relieved of all pain and her walking was greatly improved. Many others were treated with equal success.

Mr. George Fay, Monroe, Mass., has not been able to do any work for months, received treatment at the doctor's office and is now able to work. A young girl, six years old, afflicted with infantile paralysis since birth, was able to walk after first treatment.

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Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,
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My Dear Sir:—If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,
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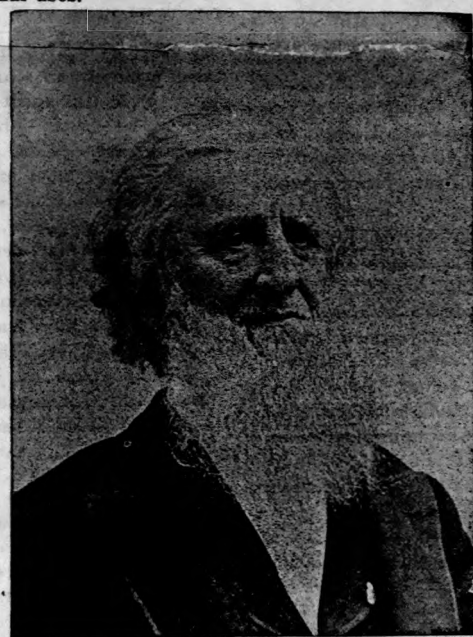
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