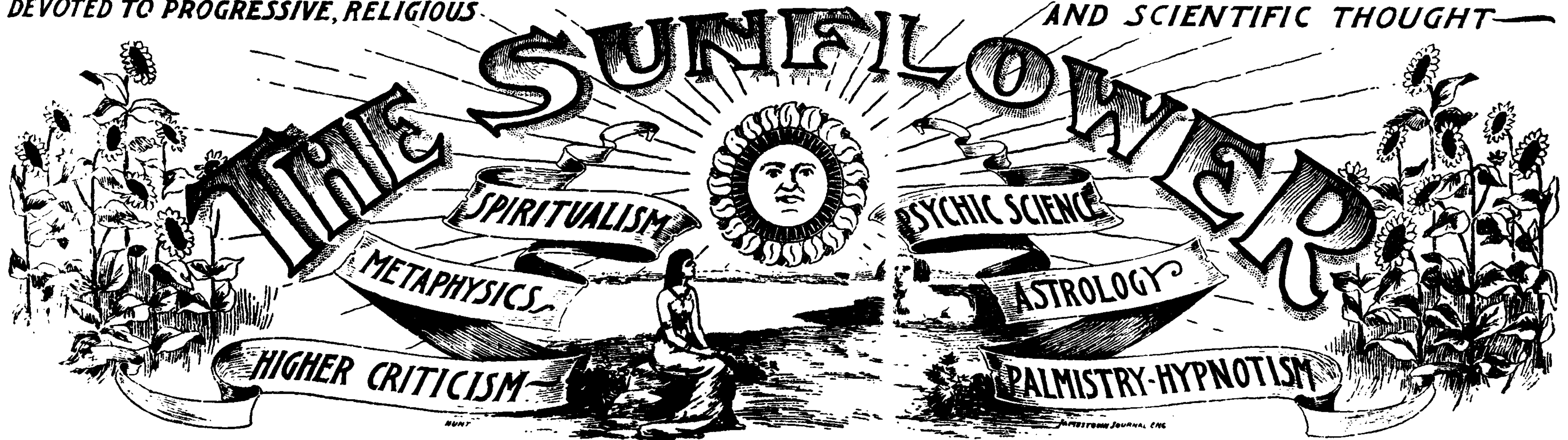


DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



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HISTORY OF CASSADAGA CAMP.

A Lecture Delivered by Carrie E. S. Twing, at the Chautauqua County

CENTENNIAL CELEBRATION,

HELD AT WESTFIELD, CHAUTAUQUA COUNTY, N. Y.,
JUNE 24 AND 25, 1902.

Continued from Last Edition.
MRS. SKIDMORE'S WORK.

It was during the discouragements of 1881 that Mrs. Marion H. Skidmore, wife of Thomas J., came to be more entirely identified with the Association. The necessary absence of her husband made it impossible for him to work as the cause required, and so aided by him she worked to overcome the discouragements which seemed like lions in the way. The work of Cassadaga Camp became her life-work. She called nothing a sacrifice. Her purse was always open for the needs of the organization, and with all its cost she always had something for the needy. No one within her reach could suffer for food if she knew it, and no hungry heart was turned away without a land word. Her face was always toward the dawn. She was the means of widening the scope of the work; she believed that true Spiritualism touched every reform, and the question of the enfranchisement of woman was very near her heart; therefore "Woman's Day" was an outgrowth of her belief in human justice. Through her the thoughtless have been made to think. She conceived the idea of a library for the Camp and aided by willing assistants founded one in 1886. The books were kept in a tent at first and after that removed to a room in the library and lecture building near the hotel. It now numbers over 1,300 volumes and is constantly being added to. It is called The Marion Skidmore Library.

"The Willing Workers," a band of women who are organized as an auxiliary to the Association, are hoping to build a brick structure for that purpose in the near future.

Mrs. Skidmore passed away in 1895 and there was for a long time a sense of something gone out of the activeness of the place. Her visible presence was so missed, her kindly word was longed for, but all the time her friends most sincerely felt the angel that had released her from pain had been kind.

"The race of Death is toward the Sun of Life. His shadows darkens earth; his truer name is 'Onward'—no discordance in the roll and march of that eternal harmony, where, too, the worlds beat time, though faintly heard, until the Great Hereafter."

The singers and musicians of the past are well remembered, among whom are Mrs. Flora Gorton of Friendship, N. Y.; the A. Gratten Smith family of Painesville; Mrs. Ollie Denslow and J. T. Lillie, who will be remembered by many visitors at Cassadaga.

Damon's Orchestra of Dunkirk, and Maxam's Orchestra, a local band, for many years furnished the instrumental music; but in 1886, the Northwestern Band, of Meadville, Pa., was secured and have furnished music for the summer assemblies ever since. The June picnics have, however, been well served by Scott's Orchestra, of Sinclairville, N. Y.

The Northwestern Band has grown to belong to the large family which yearly assemble there and are so identified with

camp work that they seem a part of it, and those who make such sweet music are not only musicians but friends. The leader, Fred B. Nichols, has especially endeared himself to those who were wont to attend this great Summer Assembly, and when in July, 1891, word came to the busy workers there that he whose life was set to music, had answered a higher call and would no more occupy the old place and guide with master hand his associates, but had gone to join the diviner harmonies of the better life, eyes unused to tears were wet with them, not because he had been promoted out of the pain and sorrow, but in pity for his loving mother and his lonely wife and children, and in pity for ourselves, for though those who come after may be brilliant and attractive, and serve the purpose in their way, as he did in his way, yet there is a sense of loss, a feeling as though we were listening for other harmonies, striving to hear the "lost chord," and praying that our souls may become so attuned that an echo from the Plains of Peace may reach us, for another has joined the great band, who made life more beautiful because he preached the wonderful gospel of music.

THE TWENTY-THIRD SESSION.

The coming session of the Cassadaga Camp will be the twenty-third one held upon these grounds. The first purchase of land was twenty and five-eighths acres. That has increased to about fifty acres. From a small number of tents and cottages I am told the cottages number over two hundred. From the first two-story hotel there has been a re-building until the comfortable and commodious "Grand" has taken its place. Its large parlor and broad verandas are the scenes of many an interesting debate, and the band concerts in the nearby stand are ever a source of joy.

It is a wonder to many how the flowers are made to grow so in the shade as they do in the parks and on the verandas of the hotel. We do not know that there is any magic process but all can see that they thrive beautifully, and the pink, and scarlet, and white, and purple, blending in perfect harmony with the different shades of green, gives one a thought of the "land that is fairer than day."

The Leolyn is situated upon the bank of the middle lake, and was named by a Hindu who visited the camp three years ago, "The Palace of Peace." A number of acres of wooded land opposite the hotel has been converted into a park, in which all are welcome to drive or walk. It is left as far as possible, in a state of nature and the mingling of beech, hemlock, maple and other kinds of trees, combined with many kinds of ferns and other shrubs and plants, will make it a great resort for those who live near nature's heart, and lovers of beauty.

The Cassadaga Camp management is seeing the necessity for education along many important lines have opened doors for a training school for those who hope

to enter into the work as ministers of Spiritual Churches.

Rev. Moses Hull, of Buffalo, N. Y., Rev. A. J. Weaver, of Old Orchard, Maine, and Mrs. J. J. Pratt, of Boston, Mass., have been the faculty of this school for three years and it is sincerely regretted by many that the school will discontinue at Cassadaga and open at the "Morris Pratt Institute," of Whitewater, Wisconsin, where Morris Pratt, a resident, has given nearly all of his large property to endow such an institution.

Rev. Mr. Hull has paid special attention to a Bible class during the three years he has taught. He is called one of the best Bible scholars of the present day.

Rev. Mr. Weaver is eminently fitted to teach classes in logic and Mrs. Hull in rhetoric, while Mrs. Jahnke, a graduate of Emerson College, Boston, is an eloquentist of rare powers. Classes are also given daily by Prof. William Lockwood, of Chicago, Ill., along scientific lines, and Prof. J. Clegg Wright upon the philosophical teachings of Spiritualism. These classes have been made free and large numbers attend them. These gentlemen are men of great ability, highly educated and possess keen spiritual insight. The phenomena presented there has much of it been given by those whose integrity has not been questioned. Whenever a case has been deemed untrue, and proven so by the management, they are requested to leave the grounds.

Virchand Gandhi and others from India, have interested many in Oriental lore and by their habits of cleanliness and extreme simplicity in their choice of food, their great regard for animals and insect life, their freedom from expression of unkindness, and their great reverence for the unseen Power of the universe, give one the feeling that they might indeed in some way be teachers, even in our land noted for its breadth of thought and wonderful civilization.

The publishing house of W. H. Bach is situated upon South Street, and is called the Sunflower Publishing Company. Mr. Bach publishes "THE SUNFLOWER," a semi-monthly paper devoted to the interests of Spiritualism, and during the last two years has done creditable work in the book line.

FREEDOM OF THE PLATFORM.

The freedom of the Cassadaga platform is extended to all shades of thought that point toward reform, and tend toward righteousness. Aside from the regular speakers upon spiritual lines, those interested in the enfranchisement of woman have had a day each year devoted to that cause at which Susan B. Anthony, Carrie Chapman Catt, Clara Colby, of the Woman's Tribune, Washington, D. C., Isabella Beecher Hooker, Mary Seymour Howell, May Wright Sewell and Rev. Anna Shaw have participated. Miss Shaw and Mrs. Seymour Howell are frequently on the regular list of speakers, as well as Rev. "Woman's Day." Rev. Morgan Wood, a noted Congregationalist minister, of Cleveland, Ohio, filled an engagement there. Hon. John G. Lentz, of Columbus, Ohio; Prof. Bradford, minister to China, Rev. Samuel Watson, of Memphis, Tenn., and many others not identified with the cult in any way have been called to the Cassadaga platform.

I cannot in this synopsis name many others that I hope to mention in the history which will come later, but I would like to refer briefly to some of our county workers. Mrs. Clara Watson, of Jamestown, N. Y., was reared in the Baptist faith, having the care of an invalid sister for six years, unused to public work of any kind and uneducated for it, attending to the routine of home duties, at last came in touch with the thought of the liberation of the spirit, and with im-

plicit trust in that inspiration she has for years preached sermons that are uplifting and breathes of heaven. She has officiated at nearly four hundred funerals, is sent for to come hundreds of miles, often at the expressed desire of the arisen one. Quiet in her life, tender in sympathy, loving in her nature, she is fulfilling a mission that will be understood better as the years go by.

In 1884, the Hon. A. Gaston of Meadville, Pa., was elected on the board of trustees, and in 1887, he was made president and has held that office ever since. He has served as mayor of his own city several terms and was elected to Congress by his district. He is earnest in his purpose to do the very best that can be done for Cassadaga, and is an all-around man of business.

Another worker who deserves special mention, and has been so identified with Cassadaga that he seems a part of it, is Lyman C. Howe of Fredonia, N. Y. He came to Chautauqua county in 1858, from Otsego county, his birth place. He was at that time a teacher of penmanship. He first became interested in this cause by reading Fowler's book entitled "Religion, Natural and Revealed," and A. J. Davis' "Divine Revelations," and he says he thought if they were not true they ought to be. He soon found that Jesus' words, "Open your mouth and it shall be filled," was literally true. He needs no preparation for his lectures. The most abstruse questions are answered and far-reaching subjects are handled in a masterly manner by his inspirers. His name is a household word among the millions of believers in this new light upon an old gospel.

PUBLIC OPINION CHANGED.

In closing, I desire to speak of the change in public opinion as a rule, concerning the Cassadaga movement. People have suffered far more from their prejudices than they have from any sacrifice made in a just investigation of the subject, and could the real truth be understood, many bitter words would not be spoken. All denominations are represented there yearly, many of whom go home feeling that heaven is nearer than they thought, and are better workers and more faithful church workers for the knowledge acquired there. Those entirely infidel to a belief in immortal life go there to scoff, but remain to pray, for if they find one soul has survived the wreck of matter they know all souls must live.

The Bible Spiritualists to whom Christ is an ever living principle and example, are gladly heard, while those who believe the great book of nature is a Divine revelation, also occupy the platform and are listened to with intense interest.

The Christian and Mental Scientists appeal to some and "Thy faith shall make thee whole" is the motto they desire written in letters of living light. The Theosophist and the Re-incarnationist also tell their story and some believe. No honest thought is scoffed at, no bigotry within the ranks upheld. Kindness is the watchword. Their call to the public the request of old, "Now, concerning spiritual gifts, I would not have you ignorant," and also, "Now I know in part, but then I shall know, even as also I am known."

When Visiting Camp

DON'T FORGET TO
CALL AT THE

PAGODA

—OR—

Sunflower Office

AND RENEW YOUR SUBSCRIPTION.

CREMATION.

SHALL IT REPLACE BURIAL.

One of the first steps that bids fair to attract the attention of the general public to the subject of cremation instead of burial for the dead was taken in the city of Buffalo, N. Y., when a member of the Board of Aldermen introduced a motion to provide for a city crematory to be used in disposing of pauper dead instead of the present method of burial in the potter's field.

It is difficult to change an ancient custom. Burial of the dead has been practiced for ages and it is, like all of the customs we have absorbed at our mother's knee, hard to overcome.

We cannot see one practical reason for continuing our present method of disposing of the dead. While life remains in the body we have as much sympathy, as much feeling, and would do as much to retain that life as anyone in the world; but when life leaves the body, all sentiment ends. It then becomes a practical question to dispose of that body in the best interest of those who remain behind.

As the world moves on and the population increases, this question becomes a greater one. As the population gathers into centers, it becomes a very serious question and one that, in a few short years, must be met in no half-hearted manner if we wish to retain the health of the community.

To us it seems that cremation offers the only practical way out of the difficulty. In fact, was it not for the prejudice against the fire, a complete misunderstanding of what cremation really is, its adherents today would be numbered by the thousands where they now number but units.

Cremation is a misnomer. It should be incineration. Cremation is not practiced in the crematories of the country. The body is not placed in the fire and burned. It is placed in an intense dry heat which evaporates the liquids of the body forming gases which are mixed with the oxygen of the air and burned. The fire of the crematory does not touch the body.

But suppose it did. What of it? Everyone who has studied the elementary principles of chemistry understands that everything is destroyed by a process of oxydization. It is going on around us all the time. Our bodies in life are oxydizing continually and we cast off the old oxydized matter in many different ways. The food we eat is oxydized and supplies steam (vital energy) to run the locomotive. It burns to supply the heat that keeps life in the body. Stop feeding the body and it soon burns out and becomes dead and cold like a stove which is not supplied with fuel. Fire is only oxydization on a rapid scale.

But the process of incineration, mis-called cremation, is not at all repulsive. The writer has seen two bodies go into the crematory retort, one that of his father, and from his standpoint, it is far preferable to going into the grave. Having seen two go into the grave and one into the crematory retort from his immediate family, it would seem as though he was in a position to decide which was most abhorrent.

The process of cremation is very simple. The body is placed on an asbestos bed supplied with supports. This bed rests upon a car which travels on a little track from the room from where the body is prepared for cremation, to the retort. The crematory at Buffalo has a room where services can be held, provided with a pulpit, organ and everything necessary to the proper conduct of such an event. The body is taken from the casket and placed on the supports on the bed

(Continued on Last Page.)

My Friend The Psychic

BY ARTHUR F. MILTON

AUTHOR OF

"Higher Realms," "Psychometric Dictionary," Etc.

After my friend left me, I sat a while to ponder over the whole. Then it occurred to me that despite it all I did not yet understand my own case as fully as I would like to, or as he understood his. I may have had the truth of it, but it was not with that satisfaction as I imagined it should be. Faith is truth felt, he says. Well, I still lacked that principle in it.

Then later, however, that I had had the truth of it, but it had been imparted to me spiritually. That is, as information, simply, without love or the impulse that should follow inspiration to make it felt by the soul as a living fact, which my friend understood as such. As truth felt, it is more gratifying than simply as truth imparted or accepted. An *ipse dixit* inspiration—though not out of order—may or may not be true, though honestly given, but it is not the soul imparting it. Then again, the one extending it may feel it but cannot make us feel it because an obstruction in ourselves prevents. And furthermore, one may believe truth without feeling it, but the same may be felt by the reciprocal, and thus inform the imagination, much to his gratification and relief. It all depends on the soul's power of receiving truth. Some are so constituted that they cannot live in any truth beyond what the eye sees; others are intuitive enough to feel all truth on the instant it is given. The latter have love, the former have not in the accepted term. That is, it has been prevented or imbedded in the selfishness or prejudice to the extent of making it unmet as a soul-quality.

That was my case at the time. I still had party prejudice, sufficiently active to prevent truth from being felt. So I had to resort to the logic of reason entirely, and as a lawyer, was pretty well qualified in the matter. But in that, love is the highest form of reason, for it leaves no doubts in the mind as to the truth or falsity of an impression, an inspiration or a fact stated by a mortal.

Upon this conclusion I felt easier, as it seemed to point out the way I had to steer for the next step upward. I now knew my mission, as it were. Like my friend, I had to root out prejudice by overcoming all unloving emotions that arose in me, and of which my readily excited anger was the visible or manifest effect. Thus I could gauge myself by that. Its disappearance would announce my release or freedom from that last evil.

I went to bed, happy in the knowledge of my mission, and slept the night through without disturbance.

The following day landed me in my office at the usual hour, wondering what would be the next experience.

But I was hardly through with my morning's paper, when a stranger came in with a case for me. A review proved it to be one in which he was in the wrong, and I refused to take it.

The would-be client seemed to become incensed at this and upbraided me for my honesty saying "I stand in my own light."

"Perhaps you think so," I replied, with the consciousness alive that I had just got into the light.

"I know so," he bellowed out, becoming bold

at my gentle reply, and leering at me as though I were an idiot.

I began to warm up, and was about to give him one of my old blasts, but I remembered my mission and desisted.

As a soft answer turneth away wrath, so a gentle vibration soothes a conceited ignoramus.

My visitor's demeanor suddenly underwent a change. From that conceited glare it was transformed into an expression of low cunning. Then he winked one eye at me (the brute, I thought) and said:

"I see, old man, you and I may be friends yet. I think you are just the boy I'm looking for," and he put his hand into his pocket, pulling out his purse.

I gazed at him fixedly, but nothing within. My chest began to heave, and I had the greatest difficulty to suppress one of the severest fits of anger I ever felt overcoming me. He evidently mistook me for a lawyer, who wanted a bonus for the introductory profession. But I had no right to infer anything until I had evidence of his intention. So I waited and watched his motions. Taking a five dollar bill out of his purse he handed it to me, without saying a word, though depicting an expression that evinced perfect confidence that I would accept it with thanks.

I could contain myself no longer, and indignantly asked: "What is this? What do you mean?"

"Oh," said he, winking again, and nodding his head, "supposing I were a lawyer then?"

That brought me to my senses, and my hand pointing to the door, I said almost fiercely: "Get out of here!"

I would not demean myself by saying anything more. I considered him a fool, and I defend my dignity in his presence on that point with a denunciation.

He evidently saw from that that he was in the wrong place, and began to retreat. Still when he reached the door, he turned back with the audacity to say: "Will you take a twenty bonus?"

I picked up my paper, and made no reply.

"Well, fifty—a hundred—any more?"

I retained a staid expression, and tried, or pretended, to read, though I felt very much like teaching him a lesson in the staircase.

Then he moved back, and started to descend I imagined him uttering something about "crank lawyer."

"My God! that was a narrow escape," I said to myself. "But for the fact that I might have seriously injured the fellow, is that the way I am to be treated? No, indeed that test very well. But I hope there will be no more of them for the present. I am enough for a week."

I still felt somewhat disturbed, and too disturbed to read a paper, and so I sought the soothing influence of a good substitute for that of love.

By Jove, that was a narrow escape. Had I hit upon another case, that why so many people smoke? I have noticed that I always craved it most when I was of anger or emotion akin to it, and wondered whether the revengeful Indian discovered the habit in anger and thus found a habit to his wounded feelings, or a substitute for the lack of sympathy. Well, the world smoked, and there is no lack of prejudice in it. Perhaps it is a blessing in disguise, for it certainly allays anger, and to hold this in abeyance prevents much mischief. After my smoke "Richard was smoked again" and I could finish reading my paper.

Had my visitor called again at this moment I could have treated him as I had forgiven

him and felt like teaching him a lesson in soul-force rather than one in athletics.

The thought of forgiveness also had its benign effect on me, for it immediately generated a feeling of joy that made me stop reading and pay attention to it.

Was that the reward of overcoming my ill-finding towards the man? I shouldn't wonder. Well, supposing I tried to sympathize with him? He wished had potency, for the next moment I felt sorry for him on account of his ignorance. Then it seemed, too, I began to read him. His whole personality loomed up before my mental vision, and I saw the man as he was. He was simply an ignoramus, who had been told that all lawyers were rogues, which he innocently believed, and acted in accordance with that belief. That he needed personal experience to disprove his mind of such orthodoxy was evident. Opportunities were plentiful, as most of the lawyers in these parts were high-minded enough to free him from his mental slavery of believing without seeing—of accepting blind faith for facts. I sighed for the poor victims from whom such opportunities were withheld, whatever the circumstances.

I saw there were political as well as religious slaves in the world; and I also knew there were slaves to society and fashion, and it is said that all men are born equal. If that be true, it is far from exemplification in our sacred relations, where the most abject slavery existed—the enslavement of souls by the money-god. I imagined I saw shackles of coin fettering human hearts to the stocks of despair, and angelic visitants endeavoring to free them from their misery. I simply sighed.

That evening I was "alone in my glory."

I had had experience enough single handed to brood over, and felt as though I were "Lord over all I surveyed," mentally speaking. I recalled the events of the day. They were satisfactory and full of the meat of philosophy, but I was still puzzled as to why that impulse of hatred or anger should take me so unawares when I was willing to be the reverse, as proved after the battle. Did the smoke soothe my angry feelings and permit reason to control? If so, I could account for the reason why women are so much more emotional than men. They are not privileged to enjoy a sedative, except in Spanish provinces, where hatred or jealousy was a characteristic of women as well as of men. However, it may be more spiritual to overcome our evils without material aid, and thus the greater spirituality among the fairer sex. Should I imitate them? I would try. Perhaps the denial would generate sufficient will-power to down it; for my friend says every self-denial is another vibrator added to the soul's potency—its power of asserting itself as a factor in our life's destiny.

Having a desire for a smoke at this moment, I thought I would try its efficacy on my consciousness. To my surprise, instead of allaying the desire, the thought for abnegation only heightened it. But that, too, was an effect worth studying, and I braced up against the temptation.

During the first fifteen or twenty minutes, the desire increased, when it seemed that the abnegation perse was feeding me—gratifying the desire, as though I had indulged. After that the taste for it began to wane, and in about half an hour it was all gone. I had overcome it, and a distaste for it was substituted.

Meanwhile I sensed an emotion arising akin to that when controlling one's angry feelings. Was my dominant evil manifesting?

I thought of some of the things which generally irked me. As my consciousness fastened on them fully, I noticed an agitation arising, but apparently stilled by the superior vibration, which the abnegation had instituted.

(To be Continued.)

marks Ira G. has been taught that mortal life is pre-emptory to some other life and that lessing." Mr. upon entrance to the other life he shall be judged for the mortal life and con-Hitchcock, re-signed to an eternal state of peace and atments were felicity or of discontent and pain. We find in magnetic no evidence of such law existent in Na-situation as sure, for with her, "Inherent Justice is the result was the great judge of the world." The mo-the little one, ment we transgress a law that moment which had come, we suffer. This is true in mortal life and attitude which in fact and reality we are living the arly expressed spiritual life now, the material expres-sion being only the garment through which we manifest on this plane. Each and thanked the act and thought in life sends forth a having made it force which in time will return bearing a way for the mighty force for reward or punishment and said that as the sending may control. Right living might be can never be brought about by promise of those of earth of reward or fear of punishment, but by nity. There is educating men to recognize the law of is, spiritual as justice—not forgiveness. This knowledge the telegraph will lead man to know that hate, anger, ventions of the selfishness and such errors are far more about the core injurious to the actor than to the one came practical acted upon.

Intermediate.—Justice is equity or right, a manifest, the Retributive Justice is the right thought is capable, or act returned for the one received. If power to make some one speaks unkindly of you and language, and you return a kindly word you prove ing alone, yourself superior to the other person, for can Haverhill the only superiority in spiritual attain-ment. A ball thrown against the wall rebounds on each thought and act re-sure to us with an influence upon our the goodness had as the spirit of the send-ing and have been. We never harm any and the sender of harsh words as we ourselves. Goodness is Justice, and it is a sweet and peaceful influence.

So let us endeavor to send forth kindly thoughts and with care make each act one of love. "Heat not a furnace for your foe so hot that it doth singe yourself."

Little Ones.—Retributive Justice sounds like a big word, but it is not; it only means to do right in turn for whatever is done to you. "Two wrongs will not make one right." If some one is unkind to you, unkindness returned only adds to the wrong; and remember, that "Only in moments of blindness and impatience do men spurn one another and violently trample down the fragrant flowers of fraternal love."

Progressive Lyceum, Galveston, Texas, June 29, 1902, S. E. 55.

OBITUARY.

MRS. JULIANA RENNER.

Who has been ailing for several months passed to spirit life Tuesday evening, July 8, from her home at Lily Dale. She was an old time Spiritualist and has been an attendant at Lily Dale for a number of years. The services were conducted by Moses Hall and the remains were taken to Limestone, N. Y., for interment.

VIOLET KATHERINE WATERMAN.

The death angel visited the home of Mr. and Mrs. Waterman, formerly of Ashtabula, but now of Madison, Ohio, and took to the spirit world their only daughter, Violet Katherine, aged six years, two months and eighteen days. She was a granddaughter of Mr. and Mrs. Konrad, of Ashtabula, who have been campers at Lily Dale for several years, and were about to leave for camp when that dread monarch, diphtheria, came into their home and took the fairest flower.

Sunflower and Hydesville Cottage PINS.

The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere.

The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of special interest.

We will send either of these pins by mail for 6 cents or both of them for 10 cents. \$5 for \$1.00; \$50 for \$2.75; 100 for \$5.00.

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 3 No. 1	STATIONS.	No. 3 No. 1
Ex. Sub. Sun. GOING SOUTH.		Daily. Sun. COME NORTH.
P. m. A. m.		A. m. P. m.
7:10 7:00	Lv. Dunkirk	Ar. 10:10 10:00
7:19 7:09	Ar. Fredonia	11:00 10:50
7:28 7:18	Lv. Fredonia	11:09 10:59
7:37 7:27	Ar. Dunkirk	11:18 11:08
7:46 7:36	Lv. Dunkirk	11:27 11:17
7:55 7:45	Ar. Fredonia	11:36 11:26
8:04 7:54	Lv. Fredonia	11:45 11:35
8:13 8:03	Ar. Dunkirk	11:54 11:44
8:22 8:12	Lv. Dunkirk	12:03 11:53
8:31 8:21	Ar. Fredonia	12:12 12:02
8:40 8:30	Lv. Fredonia	12:21 12:11
8:49 8:39	Ar. Dunkirk	12:30 12:20
8:58 8:48	Lv. Dunkirk	12:39 12:29
9:07 8:57	Ar. Fredonia	12:48 12:38
9:16 9:06	Lv. Fredonia	12:57 12:47
9:25 9:15	Ar. Dunkirk	13:06 12:56
9:34 9:24	Lv. Dunkirk	13:15 13:05
9:43 9:33	Ar. Fredonia	13:24 13:14
9:52 9:42	Lv. Fredonia	13:33 13:23
10:01 9:51	Ar. Dunkirk	13:42 13:32
10:10 10:00	Lv. Dunkirk	13:51 13:41
10:19 10:09	Ar. Fredonia	14:00 13:50
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13:01 12:51	Ar. Dunkirk	16:42 16:32
13:10 13:00	Lv. Dunkirk	16:51 16:41
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13:28 13:18	Lv. Fredonia	17:09 16:59
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13:55 13:45	Ar. Fredonia	17:36 17:26
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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 Cassadaga Campmeeting opened July 11th for its twenty-third session. The opening meeting was held Friday evening and consisted of Pioneer Day exercises. Short speeches were the order of the evening. The afternoon was devoted to the opening meeting passed pleasantly. The afternoon was devoted to the opening meeting passed pleasantly. The afternoon was devoted to the opening meeting passed pleasantly.

Mr. J. E. Hyde has returned and will reopen her classes at her cottage on the evening of the 15th. She extends an invitation to all. Admission free. Carrie E. S. Twing will give a lecture for the benefit of the Willing Workers on Friday evening, July 18th. Subject, "A Study in Black and White; or, Plantation Life in the South." Admission 15 cents.

Mrs. Harriet French Sherman who gave such a successful entertainment here six years ago, with local talent, has been engaged to give a series this year. July 25th, "The Old Maids' Matrimonial Convention;" August 7th, "Above the Clouds." She will finish her engagement with a "Children's Minstrel Show," about the last week in August.

The class lectures by Prof. Lockwood and J. Clegg Wright began in the Auditorium yesterday afternoon. Prof. Lockwood speaking. Today Mr. Wright speaks and they will alternate each morning except Monday when they will speak in the afternoon. Up to the present time there has not been a pop-corn stand opened on the grounds but G. L. Bellows has built a neat little building just outside the gate where the aroma of "Fresh Buttered Pop-Corn" spreads out and even makes THE SUNFLOWER force hungry.

The friends of Mrs. Juliana Renner will be pained to learn of her transition which took place suddenly Tuesday evening, July 5. She had been ailing for some months but was better and came as usual to her cottage at Lily Dale, although it was against the protests of her daughter with whom she made her home.

The day of her death she was better and walked across the room only ten minutes before life left the body. The trouble was dropsy and heart failure the immediate cause.

As she was in charge of her son-in-law, a physician of Farnham, N. Y. and he had not seen her for several weeks, the coroner was notified, who gave permission for the body to be prepared for burial and on his arrival the next morning after examination of the body and those who attended her, gave a death certificate. The family desire to express their hearty thanks to those who cared for their mother in their absence.

CLOSE OF THE SPIRITUALISTS' TRAINING SCHOOL.

The last session of the Spiritualists' Training School was held last week. We regret to say that it is possibly the last session that will ever be held anywhere. The Training School has now ceased to exist; and in its place, on September 30, 1902, at the Morris Pratt Institute will be opened a grander and larger school, to take its place. The most of the students of the Training School, and all of the teachers, except Mr. Hull, have gone from Lily Dale. Mr. Weaver, has gone to his home, in Old Orchard, Maine to prepare to move to his new home in the Morris Pratt Institute Building. Mrs. Hull and Mrs. Jahne have gone to the Wonevot, Wis., campmeeting. From there Mrs. Hull goes to the Lake Pleasant, Mass. camp, and Mrs. Jahne, to put her rooms in the Institute in order, and then to the Waukesha, Wis., camp. Mr. Hull remains here a day or two and then goes his rounds to the camps from Massachusetts to California.

This has been in every way, the most successful term the Training School has ever held. The students made wonderful progress; beside that, they seemed to each fall in love with all. At their partings many tearful goodbyes were said, and many promises made to meet at Whitewater, Wis., at the opening of the Institute this fall.

Every student of the Training School has obtained a slight foretaste of what awaits those who are fortunate enough to attend the Whitewater School. The

result is, all want to go to the Institute. Several have positively promised to be there, others will try to go.

While all the classes have done good work this season, it is generally admitted that the best work has been done in the oratory and psychic divisions of the school. Perfect harmony and a disposition to learn prevailed all through the school. Many students have been heard to say that no amount of money could persuade them to part with what they have already obtained as a result of this school.

At the commencement exercise many able papers were read by the students—papers which showed a wonderful growth in the line of the studies there adopted.

All who know anything of the school regard it as a grand movement towards a higher education, and hope that from this small beginning the educational fires may be kindled among Spiritualists east, west, north and south.

Program of the Cassadaga Camp.

JULY.

Tues. 15—Rev. Henry Frank.
Wed. 16—Moses Hull.
Thur. 17—Miss Lizzie Harlow.
Fri. 18—Prof. W. M. Lockwood, Carrie E. S. Twing.
Sat. 19—Rev. Henry Frank.
Sun. 20—Miss Lizzie Harlow, J. Clegg Wright.
Mon. 21—Conference.
Tues. 22—Mrs. Cora L. V. Richmond.
Wed. 23—Rev. F. A. Wiggins.
Thur. 24—Miss Lizzie Harlow.
Fri. 25—Rev. F. A. Wiggins.
Sat. 26—Prof. W. M. Lockwood.
Sun. 27—Mrs. Cora L. V. Richmond.
Mon. 28—Conference.
Tues. 29—J. Clegg Wright.
Wed. 30—Mrs. Clara Watson.
Thur. 31—Mrs. Cora L. V. Richmond.

AUGUST.

Fri. 1—Lyman C. Howe.
Sat. 2—Prof. W. M. Lockwood, John J. Lentz.
Sun. 3—Lyman C. Howe, Hon. John J. Lentz.
Mon. 4—Mrs. Loe F. Prior.
Tues. 5—J. Clegg Wright.
Wed. 6—Labor Day. Mrs. Loe F. Prior.
Thur. 7—Lyman C. Howe.
Fri. 8—Charles Brodie Patterson.
Sat. 9—Charles Brodie Patterson.
Sun. 10—Prof. W. M. Lockwood, Rev. Anna H. Shaw.
Mon. 11—Mrs. Grace Orr.
Tues. 12—H. D. Barrett.
Wed. 13—Woman's Day. Rev. Anna H. Shaw.
Thur. 14—H. D. Barrett.
Fri. 15—W. J. Colville.
Sat. 16—J. Clegg Wright.
Sun. 17—Rev. B. F. Austin, Rev. Anna H. Shaw.
Mon. 18—Canadian Day. Rev. B. F. Austin.
Tues. 19—Rev. B. F. Austin.
Wed. 20—W. J. Colville.
Thur. 21—Rev. B. F. Austin.
Fri. 22—Thomas Grimshaw.
Sat. 23—Prof. W. M. Lockwood.
Sun. 24—Thomas Grimshaw, W. J. Colville.

MEDIUMS WHO WILL ATTEND.

Tests.

F. Corden White.
Mrs. M. S. Seymour.
Mrs. Helen M. Sage.
Mrs. Maria Carpenter.
Mrs. Nellie Warren.
Mrs. M. A. Enches.
Mrs. L. G. Read.
Mrs. E. H. Thompson.
Mrs. Maggie Turner.
Mrs. Cora B. Noyes.
Mrs. M. C. Adams.
Mrs. R. W. Barton.
Mrs. M. J. Crilley.
Estelle F. Baillet.
Mrs. Mary Ramsdell.
Mrs. A. M. Bronn.
Charles S. Hulbert.
Mrs. Zoller-Lees.
Mrs. O. W. Grant.

Healers.

S. J. Richardson.
W. D. Noyes.
Albert W. Wadsworth.
Mrs. Mattie Rector.
Mrs. A. A. Cawcroft.
Agnes Heaton.
Mrs. S. W. Craig.

Trumpet Mediums.

Mrs. Weidt.

Materializing.

Winans & Norman.
Mrs. N. D. Miller-Wilcox.
D. B. Jimerson.

Physical Seance.

P. L. O. A. Keeler.
D. B. Jimerson.
H. Pettibone.

Slate Writing.

Winans & Norman.
P. L. O. A. Keeler.
H. Pettibone.

Spirit Painting.

Bangs Sisters.

Spirit Photographing.

W. M. Keeler.

Palamists.

Harriet H. Danforth.
Mrs. Pope.
Mrs. Stanley-Heaton.

Astrologers.

N. H. Eddy.
J. N. Larson.

The Leelyn House.



LEELYN HOUSE PARLOR

A fine summer home, on the bank of one of the Cassadaga Lakes. The Lake on the west side, the primitive forest on the east, and the beautiful parks on the north and south. Good boating, fishing and magnificence. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet.

FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

The Fern Island House.



The most beautiful location on the shores of Cassadaga Lakes. Five minutes walk from the entrance to Cassadaga Camp Grounds. Free use of boats to guests. Free bus to and from depot. Boat landing at the house. Good accommodations. Rates \$1.00 per day. Special rates by the week.

D. T. HARRIS, Prop.,

Lily Dale, N. Y.

Anyone Will Tell You

When you reach camp you will be hungry and tired. You will find good meals and beds at the

JACKSON'S COTTAGE

11 Third Ave., Lily Dale, N. Y.

For particulars and program, address with stamp.

A. H. JACKSON, Proprietor



JACKSON COTTAGE.

S. J. Richardson,

ONE OF THE MOST

Successful Healers of the Age

Is now located at his new home.

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Magnetized Flannel Sent by Mail.



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The White Restaurant and Bakery

WILL SERVE LUNCHEES AT ALL HOURS, AND REGULAR MEALS.

Breakfast and Supper, 35c, Dinner, 40c; 21 Meal Ticket, \$5.00.

All kinds of Baked Goods from our own oven, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

THE BEST OF EVERYTHING SERVED IN THE BEST STYLE.

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,
No. 5 North St., Lily Dale, N. Y.

DEVELOP FOR SLATEWRITING.

SEND TEN CENTS in silver and a stamp and get my 6-page Pamphlet giving instructions for the development of THE SPIRIT SLATE WRITING in your own home and the best means for obtaining successful results in a brief time. Address for prompt response, P. L. O. A. KEELER, LILY DALE, N. Y.

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Phenomenal Mediums.

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Rates for longer space by special arrangement.

LILY DALE, N. Y., JULY 15, 1902.

VOLUME IX.

THE SUNFLOWER has a birthday, and it is getting to be quite a big boy now. August 20, 1898, it issued from a little room, seventeen feet square, and consisted of a sheet 12½x19 inches, made up of four pages and dealt almost entirely with the doings of Cassadaga Community. It was printed on a 14x20, Peerless Job Press, run by foot power; the first edition consisted of 1500 copies and went to between five and six hundred people who had subscribed and paid their subscriptions.

It was a decided venture. Notwithstanding all the drawbacks, being away from a city, not even in a country village where work could be obtained and with the already overcrowded condition of the field for Spiritualist literature, the venture looked like a forlorn hope. And so it was considered by nearly everyone. All of the publisher's friends advised strongly against it. One friend stated that he "would not take a subscription as he would not be even that much a party to a sure failure." But notwithstanding all the drawbacks and discouragements, the paper was started, the office opened, and work commenced.

The room used at the start soon proved inadequate. Machinery was crowded into smaller space until the small room contained a shelf for books, two printing presses, imposing stone, 26x44, gasoline engine, three stands for type cases, and a paper cutter and it was a standing joke that it was necessary to go out into another room to turn around. The stock of paper was kept in the editor's bedroom.

The first pamphlet issued was the Constitution and By-laws of the Young Peoples' Union, 4,000 copies of two different forms. Then followed "The Devil and the Adventists," by Moses Hull, after which "The Ten Commandments Analyzed," was written and printed in the office.

The spring of 1899 opened auspiciously. It showed a large increase in the subscription list, more help was necessary in the office and more room was imperative. An illustrated History of Cassadaga Camp was published that spring which was given as a premium with the paper and was instrumental in adding a number of names to the list during that summer.

September opened with a new office. The Chase Cottage had been moved to 27 South Street to make room for Campbell Brothers' new cottage. It was a large eight room cottage, two stories and attic, and after remodeling and putting in additional windows, it made a model office. Stone foundations were built for the machinery to stand on, and later a stone foundation was built for the entire office and a furnace put in to heat it.

In January 1900 the first serious breakdown occurred in the office. It disabled the press used to print the paper to such an extent that it was considered desirable to procure a new one. Taking into consideration the changed conditions and as the paper had grown from its small four-page size to sixteen pages, and book work being offered in greater quantity, a large cylinder press was installed.

It is technically known as a 6½ Hoe, News and Job. It has a bed 33½x49 inches and will print a sheet of paper

32x48 inches. The office is also equipped with a complete stereotyping outfit arranged to make bevel edge book plates, (such as are used in all offices, with "patent blocks,") and with job press, power saw, type-high machine, all necessary small tools and sufficient type for the needs of the office.

During 1901 ten books were printed in the office, the largest being one of 560 pages, while all classes of small work is being done continually. As a criterion of the work of the office, it has done work for Chicago, St. Paul, Minn., Syracuse, N. Y., Buffalo, Washington, D. C., Pittsburg, Penn., Bradford, Penn., Westfield, N. Y., Atlantic City, N. J., and many other places, all of which have good offices.

The office does not do its own cloth binding. Lack of room, skilled help, and lack of time to handle all of the details, have combined to make it desirable that this part of the work should be done elsewhere. We therefore arranged with Mr. William H. Bork, of Buffalo, a first class book-binder, as well as a staunch Spiritualist, to do that work for us. By this arrangement there is placed at our disposal one of the finest bookbinders' plants in the city of Buffalo, where the latest machinery produces work equal to that produced anywhere in the U. S. In fact, Mr. Bork does work for parties in Canada.

With the advent of the new press the form of the paper was changed to an eight-page, printed on a sheet 25x38, which proved inadequate and it was then enlarged to an eight-page printed on a sheet 29x42, thus making it the same size as the *Banner of Light*.

In the spring of 1901, more room being necessary, a building 11x16 feet was moved on the lot in the rear of the office, which is used as a store room for carrying a stock of paper and storing books, etc. The office employs regularly from four to eight people according to the amount of work on hand.

After four years' experience in the field of Spiritualist publishing, the indications seem brighter than they did when all were prophesying failure. THE SUNFLOWER still blossoms regularly. Its fadeless petals renew themselves the first and fifteenth of each month and as the plants are still thriving, they promise well for the future.

All this has not been accomplished without much hard labor and many unpleasant experiences; but few letters of commendation have been received. Occasionally someone thinks there is too much advertising in the paper or someone else thinks that some article does not have the ring that suits him and stops his subscription. But someone else takes the vacant place and the press does not miss a sheet. To those who criticize a paper for advertising, we would say that a paper that can exist without advertising has never yet been published. It is the heart's blood of newspaper and magazine publishing. The subscriptions never pay the cost of getting out a paper. We always allow a greater percentage of reading matter, and have a smaller percentage of advertising than is considered permissible by all newspaper experts. To those who object to the tone of some articles, we say, just remember that what you do not like someone else does and what you think is sublime, someone else thinks is rubbish. We publish for all our readers—not for any one.

We thank all our friends and patrons for their many courtesies and trust that they will continue their subscription. If they can make any suggestions as to how the paper can be improved, we are ready to receive them. With this we draw the curtain on four years of life and open for the fifth with the hope that when another year rolls around, THE SUNFLOWER will have more friends and fewer enemies than it has today.

THE LEGENDS OF GENESIS.

A recent writer says that "at the present time, Christianity in all denominations, is divided into two kinds—one for the learned and one for the unlearned." The individual of the latter class accepts the Bible literally; he has no scientific facts with which to reconcile the statements of the earlier Biblical books. If some one tells him of the truths of geology, he denies them in toto, because they do not agree with what he reads in the first chapter of Genesis—and the same is true in many other instances.

The Christianity of the learned is far different. The educated man does not look upon the Bible as an infallible text book on astronomy or geology, nor as a correct history of the beginning of the world or humanity. To one of the unlearned, the position of the educated Christians is a perplexity. He does not

understand it. If you don't believe that all the diverse races of men were descended from Adam and Eve, he is an not understand why you are not a infidel and a scoffer.

A little volume has just been translated from the German by W. I. Carruth, professor of German in the university of the greatest use to all who desire to understand the Christian view as to the Bible stories of the beginning of the world. The Legends of Genesis, written by Hermann Gunkel, professor of Theology in the University of Berlin. It is published by the Open Court Publishing Company, of Chicago.

Prof. Gunkel is a man of high reputation as a man of learning. He is a Protestant teacher of theology in a German university which trains the Lutheran clergymen of that empire. Of his orthodoxy there is not the slightest suspicion. He has written a great work entitled Commentary on Genesis—a bulky book, and not yet translated from German into English. He has written an introduction, which gives a synopsis of the deductions which he has fully worked out in detail in the large work. It is this introduction which is published under the title of The Legends of Genesis.

Prof. Gunkel appreciates to the utmost the religious value of the Bible. But he, in common with all modern theologians, is certain that the book of Genesis is a collection of legends, first handed down among the Jews by oral tradition, and later reduced to writing by two different writers and was simply an editor. Prof. Gunkel shows what legends are, what their meaning and use, how they originated, what their development in connection with oral traditions among the people, and how they have been affected in literary form by their final editing.

Perhaps his attitude toward this legendary book will be best understood by a quotation in his own words: "A child, indeed, unable to distinguish between reality and poetry, loses something when it is told that its dearest stories are 'not true.' But the modern theologian should be farther developed. The evangelical churches and their chosen representatives would do well not to dispute the fact that Genesis contains legends as has been done too frequently but to recognize that the knowledge of this fact is the indispensable condition to an historical understanding of Genesis. This knowledge is already too widely diffused among those trained in historical study ever again to be suppressed. It will surely spread among the masses of our people, for the process is irresistible. Shall not we Evangelical take care that it be presented to them in the right way?"

As he will say, the facts developed by the higher criticism of the Bible are too widely known, and are spreading too fast, for them to be suppressed. It is certain that the Christian church must adopt its conclusions, or it will make the entire educated world agnostic. It will lose its power as the director of the world to better living, for it will number only the ignorant and bigoted among its adherents eventually. We can not go on with a portion of the Christian world believing the Bible allegorically and another portion believing it literally, yet both claiming to believe the same thing. The church can no longer close the doors of knowledge to the masses and she must cease to mourn for the ages of ignorance as the ages of faith. The faith of modern Christians must be founded on reason, and square itself with ascertained truth, or Christianity will sink, as did heathenism, into the religions of the "pagani"—the dwellers in villages and remote rural districts.

S. S. Knabenshue in the Toledo Blade.



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Will be at Lily Dale, N. Y. During July and August.

Mediums for Full Form Materialization, Independent State Writing, Physical Manifestations in the Light, Independent Letter Writing, Spirit Paintings and private Readings.

Federation Day at Chautauqua—Of Interest to Club Women.

A reception will be held on the evening of July 17. On the forenoon of the 18th there will be a meeting under the auspices of the Western New York Federation, at which time short addresses will be made by women at Chautauqua, representing woman's work in various parts of the country, among them Mrs. Cynthia Westover Alden of the International Sunshine club. Federation headquarters on that occasion will be the reception room of the Hotel Athenaeum, and all club women are requested to register.

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CREMATION.

(Continued From Page 1.)

of the car. This car is in two parts, both arranged on wheels. The car is then drawn out into the opening between the furnace and the pulpit, the sides having been protected with curtains which make it into a regular catafalque. After the services the car is drawn into the room where the retort is located and the side curtains taken off, the body covered with a sheet wet with alum water and the upper part of the car goes into the retort, the body resting on the bed.

The inside of the retort is about thirty inches square, and long enough to permit the entrance of a tall man laying on the bed. In the further end are two pipes from which flames are issuing and the head goes up between the two pipes, but the flames do not touch the body. Then the doors are closed.

When the doors are closed we swung aside the covering of a "peek hole" and could plainly see the body as it rested on the bed. There was no motion, no drawing farther than would naturally be expected in the intense heat striking the body, and nothing abhorrent about it.

Five minutes after the body went into the retort we open this peek hole and watch the action of the heat upon the body. Not once did we see the slightest change that was abhorrent. The body first showed signs of shrinking away, then the gas coming with the air that was drawn into the retort burned with a white flame over the body, but apparently not touching the body, and the flesh slowly disappeared.

About twenty-five minutes after the body was placed in the retort, there was a glow, but the skeleton and that was all that remained to crumble under the heat, and in one and one-half hours there was nothing left but a white ash, and some small pieces of calcined bone, about three quarts in all.

The gas produced in the cremation is a charring wood, which is drawn off at least ten feet from the body.

To prevent the escape of the gas and obnoxious odors, the gas is drawn from the escape pipe, and passes through a filter, and then out of a chimney, in which the gas is kept burning, so that no odors are during the process of cremation.

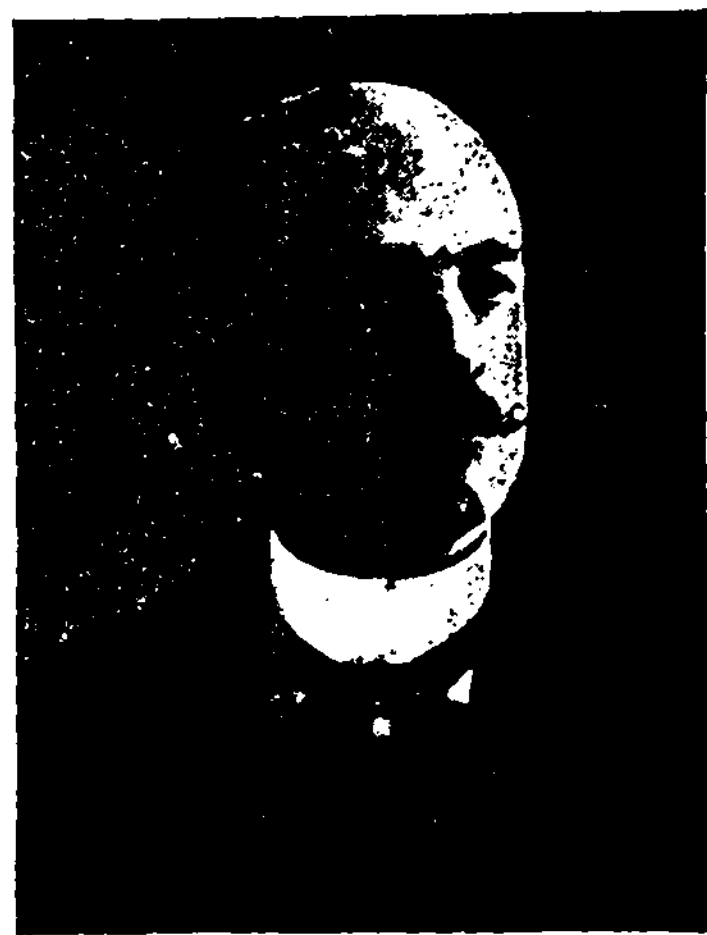
In one and one-half hours, the body is reduced to its elements. There is nothing abhorrent about the small quantity of ashes left after the process, and the odors, all pollution, is as completely destroyed as though it had never existed.

How does this compare with burial? The body is embalmed and this prevents the body from being a source of pollution. The body is made an abiding place for worms and all that is foul, and for twenty-three years it gives off pollution that can not help being detrimental to the health, must continually set free disease germs.

If the germ theory of disease is correct, there is every incentive to bring about a better understanding of cremation in order that disease germs may be destroyed as rapidly as possible. Placing a body in the ground does not kill the disease germs. They are simply given a body in which to grow and thrive and no one can tell how far these germs may be carried through the under ground systems of filters and reach a well miles away where they are absorbed into some system and diseases are started that no one can tell the origin of. It is hardly possible that the ground in the vicinity of the large cemeteries connected with our large cities can be free from the taint of decaying bodies when they are deposited there every day and are in all states of putrefaction.

A lake in Buffalo, Park Lake, has been opened for fishing recently and one of the City Fathers stated in a newspaper interview that as the lake received the drainage from Forest Lawn Cemetery, he would not eat the fish that came from there. An undertaker who assisted in removing a cemetery of Buffalo told the writer of the conditions that prevailed in the caskets. It would not do to print. But it is enough to say that could any person take a look at one of their loved ones who has been deposited in the earth after a space of from six months to ten years, they would no longer have a word to say against cremation.

The case simmers itself down to about this: Which is preferable, To have your friends go down into the ground, to lay and putrefy, become the home of worms and all kinds of scavengers that attack putrefying flesh, to have the juices of



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