

# THE SUNFLOWER

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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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## INVOCATION.

We lift our Souls to the Source of Light  
To the fount of all truth supreme,  
To the infinite good which brings day and night  
Which yields us the ocean and stream,  
We trace out the workings of God's mighty power  
In all nature, in each varied dress,  
But most of all trace we the infinite love  
In the soul which doth wisdom possess.  
We acknowledge the power of the infinite good  
In the tempests which sweep o'er life's sea  
As well as in zephyrs which sweep o'er the plain,  
And in wild birds' glad minstrelsy.  
We have faith that all darkness but screeneth the light,  
That all sorrow will melt into joy,  
That every perplexity will at the last  
Prove part of the soul's good employ.  
We pray that our natures will simply unfold  
As the blossoms bloom forth 'neath the sun;  
We pray that our lives may be guided aright  
As planets in true courses run.  
We pray to be guided by wisdom's own light  
To behold and acknowledge the law  
Which works through each atom in measurly space  
And knoweth no change and no flaw,  
We pray for all nations that all may unite  
That all may in order agree  
That each land may prosper, that each may bring forth  
What will set all the wide earth free.  
We pray that all discord, all hatred and strife  
May be conquered by love's mighty power,  
That all be enlightened to overcome wrong,  
That peace bloom on the earth like a flower.  
We seek such communion in spiritual life  
As will show us the work we should do  
Make us faithful and upright in all life's concerns  
While all to their standard prove true.  
We ask not for riches, for fame or gold.  
But for knowledge which driveth away  
All fear for the future and what it can hold  
We would look toward the beautiful day.  
When the now and the here shall grow gloriously bright  
With the beauty that only can glow  
On the earth, when 'tis lighted by heavenly spheres  
In which light every virtue will grow.  
We give thanks for our blessings and pray so to use  
These blessings for general good  
That the truth through our work shall be made widely known  
And all error be conquered by good.  
May we all in our places in union agree  
Rejoicing in each other's weal  
Thus may enter our lives the beneficent light  
Which sufficeth to guide and to heal.

## THE SPIRIT WORLD.

### Another View of this Interesting Subject.

SAMUEL BLODGETT.

I have read what W. F. Peck has to say on this subject in the August 4 issue of the *SUNFLOWER*, and I do not come to his conclusion. It has always been a subject of conjecture, and I suppose it will continue to be. All that can be known with certainty is in a clairvoyant way, and it is not likely that a perfect seer has ever existed.

One phase of the spirit world must be here. I believe the spirit world is everywhere that the material world is, and it is very likely it extends much further. I do not believe any who want to hang around the earth will lack for room. As far as my studies have gone spirits do not appear to need room, as we understand the term. The body needs as much room after the spirit has left as it did before. Innumerable spirits may be at a seance, and there appears to be plenty of room for as many more. We can illustrate the situation in some degree by phenomena that is common in life.

There is such a thing as sound. Sometimes it covers an immense space, but it does not seem to need room. It is called a vibration; I believe it is much more. It is difficult for me to believe that air can vibrate over a wire hundreds of miles in no time. You may fill a place with all the noise possible, but it does not interfere with one going into the room. Light and darkness, thot and emotion, desire and sensation, belong to the same class that matter has to make room for, and I would not assert that disembodied spirits can be crowded.

And further; if spirits must have room the same as bodies, I fail to see how they could find it in a sub-

stance "infinitely harder and more elastic than steel." Mysteries that I do not hope to solve, and I think it is better to let them go as mysteries than to attempt to explain in a way that does not explain.

I find lots of things claimed by scientists that I do not accept. When such stupendous statements are made concerning that substance which fills all the space between all the stars hosts of heaven, I have to stop and do a little criticizing; I want to know what reasons are given for the belief, and how an acceptance of it would affect other facts in nature that we have to admit. If this ether substance is as hard as claimed planetary circulation would be impossible. Sun, moon, planet and star would be absolutely immovable except within the very limited boundaries of their own limited atmosphere. Neither gravity nor any other force would be needed to keep them absolutely stationary forever. Planets and suns could have no orbits, and the Newtonian theory would stand in a more absurd light than it does now. (The absurdity of Newton's philosophy is very apparent to me.)

Nothing is better demonstrated than that the planets have orbits, approaching each other at points millions of miles nearer and then receding, also that they move very fast; therefore, they cannot be passing thru adamantine substance. But little is known concerning it except it is a good medium for the passage of light and heat. I have never seen the slightest reason for believing that the ether presses on the Earth in the slightest degree. I believe it is a matter of belief without reason. It is singular what imagination will do for scientific students. It carries them as far as it does religious students.

Put on us one millionth part of the pressure that is claimed and it

who can believe it ought to be able to believe any fable that the imagination can construct. The fish stories in the Bibles are babies compared to it. To accept it as true we must reject the idea of gravitation as a myth. Remove one millionth part of that supposed pressure and we should have an immensely greater disposition to fall from the earth than to stay on it, and the earth would burst into particles and scatter into space instantly. All our observations and all our sensations deny that there can be anything in it.

I am not inclined to dogmatically deny the possibility of anything that is not mathematically impossible; but this is as much so as that three are only one.

Scientists assume to tell the amount of pressure per square inch the atmosphere has upon the earth.

It is not unreasonable to presume there is a very little pressure, but it is so light that it is not apparent. What do they adduce as proof of the great pressure? Simply this, and nothing more. Remove the air from between material substances and they adhere. Place your hand on a hard, smooth surface flat down, and if the air is pumped out it will stick or adhere. The assumption is that it is because of atmospheric pressure, but it has never been proved, and the appearances are against the assumption. Try to hold your hand there by external pressure and note the result. To hold it there as firmly the weight would simply be crushing; but the weight of air on the hand does not seem to be held there by pressure, but by attractive adherence.

There are places of quicksand in the Missouri river that you can go on with bare feet, and by working the joints and muscles you will gradually settle into the wet sand, and when you get down some six inches you can no more pull out your feet than if they were encased in iron. The only way to extricate yourself is to remove the sand around them. The atmospheric pressure has not increased, and the weight of sand is but a mere trifle. What is the force that holds it? I conclude that air is the medium thru which material substances can move freely upon each other. Remove that medium and they adhere. Not even oil can be a complete substitute.

"But of the abundance of the imagination judgment is perverted."

### Equal Rights.

Reason sensitizes the flesh; love qualifies it. That is, one makes it perceptible to sensations or feelings foreign to its own; the other infuses it with health or strength without other aid than natural food. But adulterated by mental or moral impurities it deteriorates in either of these qualities.

Carnal reasoning destroys its per-  
ceptency and consequently its sub-  
tler powers of generating or taking  
in thought vibrations; while selfish  
loving (implying either deceit or in-  
justice) weakens it consistent with  
reversal of the love-principle, which  
is also the creative force or life-prin-  
ciple of Nature.

Reasoning spiritually attunes the  
flesh to the touch of all that in-  
volves life or motion, and conveys  
it as an intelligent vibration to the  
brain.

Loving spiritually or unselfishly  
infuses the flesh with health and  
vigor and permits its primal influ-  
ence—its force as a law—to act  
freely in exercise of its rights, plea-  
sures, desires and ambitions so far  
as conditions and circumstances  
permit.

Together they constitute the will;  
and as this decides, reason or love  
may in turn be permitted to act for  
a spiritual or material effect, and  
the owner becomes master of his  
own destiny—such being Nature's  
law of "equal rights."

ARTHUR M. MURPHY.

## IS SPIRITUALISM A RELIGION?

All along the line of my twenty years experience as a Spiritualist I have observed that wise spirit teachers, thru the best mediums, retain and defend religion, tho by a new construction of the word—by new definitions, interpretations, applications of the word and firmly declare that Spiritualism is religion, in part. This construction has no reference to the old definitions and understanding of religion, nor faith in fables, creeds, dogmas. Religion is a practice and living principle in the conduct, character and actions of all rational individuals.

When speakers and writers affirm "Spiritualism is not a religion," they have in mind the commonly accepted meanings and usages of religion in all Christendom. Their arguments against the old systems of the past are sound, true and logical; and I have often joined in this warfare. Nevertheless, a few writers have made a great mistake in affirming that "Religions of all kinds are frauds," and "Spiritualism is not a religion and has no use for the word in any way." Modern Spiritualism is science, philosophy and religion—it aims to destroy all the old systems, fundamentally false—it meets them with denial and proves them false.

Our answer to the question, "Is Spiritualism a religion?" depends upon what the inquirer means by religion. If you mean a system or set of rules and principles embodied in an authoritative creed of theology," we answer, No; it is not religion in that sense. If you mean a church or ecclesiastical body—No. If one looks upon religion as the inculcation of superstitious ideas, the advancement of creeds, formulas and assumptions, theocratic and dogmatic in their nature, we answer, No. If you mean going to church, saying prayers, taking sacrament—No. If you mean professions, sermons, rituals, baptisms, observances, ceremonies and customs of the past—No. If you mean faith, awe, fear, solemnity, sanctity, reverence, worship, consecration, pity, sacredness, devotion—No. If you mean total depravity, predestination, election, salvation by blood atonement, by a crucified savior, by faith and baptism, and damnation in hell for unbelief of religious creeds—No; the religion of Spiritualism contains none of these old doctrines. If the inquirer means by the word religion, a universal system of ethics and moral principles which incline and lead us to the cultivation of all things that are good, true, useful and beautiful, Spiritualism is a religion. If you look on religion as a system that stands before the world with no Bible to sustain it, no creed to protect it; which embodies science, law, nature, morality, ethics; which requires the friction of use to prove its value, with truth, utility and knowledge for a foundation, Spiritualism is religion. It is doing right from love of the right without fear of punishment or terrors of church and man-made laws.

Here are some of the component parts of this New Religion. Ethics, morality, goodness, purity, virtue, honor, honesty, rectitude, reform; harmony, peace, patience, hope, cheer, courage, happiness; aspiration, spirituality, progression; philanthropy, friendship, sympathy, kindness, generosity, benevolence, love, integrity, fidelity, industry, discretion, energy, prudence, wisdom, conscientiousness.

The whole human race (beyond infancy) are religions—that is all, think right and do right in some respects, in some degree, which is religion, pure and simple, altho wrong doing, the opposite, may preponderate in some people. There is not one rational person who can live up to his or her conceptions of

right, truth and duty in all points; yet all can and do pursue the right course in some degree, in some particulars and find this yields satisfaction and happiness.

Our religion teaches higher unfoldment, mental, moral, spiritual growth; self-effort, self-culture, self-respect; right doing, thinking, living and right conceptions, aspirations reaching toward the highest and best attainments in life. We will always find more to learn, more to discover and room for improvement. People of all grades and conditions must practice religion to fulfill the law of life which is growth of spirit.

But few words are more comprehensive or of wider range than religion, and we are not confined to dictionary, creed or Bible for its definition or expression or application. It is right living; devotion to truth and duty; spiritual exaltation; aspiration of the soul to the higher good; The unfolding principle of divine life.

It is a substance, an active principle, innate in the human breast, developed by the constant practice of high and noble impulses, and should control the acts of man's life. It consists in a due exercise of the noble talents descended from the past; a doctrine for a higher knowledge; a principle of right and justice in man's thots and acts; a living fountain sending up sweet water of which every human being may drink, be refreshed and benefited. It is a feeling closely related to every human heart, and when obeyed will protect man from corruption, crime and dishonesty; will purify them and destroy habits that are degrading.

Man is by nature a religious being, for every one has the germ within himself or herself, springing spontaneously into life and action. Pure religion was the highest knowledge known to the ancients; the true philosophy that unfolds the sentiments and feeling of the heart an element in the nature and constitution of man that should be carefully cultivated. Every word spoken that comes from the mind should be seasoned with pure, unadorned religion and this will give man faith in his fellowmen and his surroundings.

Man has seen the stupendous scheme of life surging around him. He has in looking over the universe, perceived signs and wonders that have proved to his thinking mind that there is a purpose in existence, a design, a wondrous manifestation of order and law. He reaches out to the unknown, to that which is infinite and spiritual, feeling that if he cannot know the whole he may at least learn a part thru the desire of his soul to comprehend. Thus there have been awakened within the human heart religious impulses and motives. There always has been within man an impulse urging him to outward expression—something appealing to his finer nature, calling him out to a loftier life. From this seed germ will be unfolded aspirations for peace and harmony, love and happiness such as a knowledge of the divine laws of harmony and love can ever give.

As the race advances the spirit throws off its old false ideas and conceptions and takes up grander, more liberal thot for itself; so that it feels more keenly the cramping chains of superstition, error and ignorance that have bound it down; and by and by it will burst these chains and fling them off, because it must step out to broader fields of freedom.

Spiritualism is religion. In appealing to the highest and finest senses of humanity it calls out the best aspirations of the soul; it calls to man to look onward for something more pure and holy than merely material things can afford; it directs us to the importance of a strictly good and righteous life, outlining

Continued on Page 9.



## LILY DALE NEWS.

### Notice of Meeting of The City of Light Assembly.

A special meeting of the Stockholders of the City of Light Assembly will be held in Library Hall, on the Assembly Grounds, Lily Dale, N. Y., at 10 a. m., Friday, August 31st, 1906, for the election of officers, consideration of the advisability of amending our certificate of incorporation, and the transaction of such other business as may come before the meeting.

ALEX. CAIRD, Secretary.  
Aug. 25—Sep. 1.

#### NOTES.

Each week grows in interest and attendance. This is "Woman's Week," and naturally they have full sway. They make a lively week of it, too.

Sunday ushered in Mrs. Helen P. Ressegue, who is a new star in our firmament, altho well known to the Spiritualists of the U. S. and especially of New England. Her lectures of Sunday and Tuesday were to a full Auditorium, and were replete with good things. Her delivery is good and her voice is such as to carry to every part of the Auditorium clearly so that all can hear every word.

Dr. Lockwood's lectures continue in the Auditorium each morning and attract a goodly audience. The coming week he will deliver a series of lectures on the Scientific Truth of Spirit Photography and Materialization to which he invites the attention of the thinkers on the grounds. As these lectures are illustrated by practical experiments showing how nature acts in her cosmic processes, they are very instructive and merit the attention of everybody.

Miss Marie C. Brehm was the speaker for Woman's Day. She is Associate Superintendent of the Franchise Department of the National W. C. T. U. and her address was replete with ideas of woman's standing, position and mission in the world.

Helen C. Gougar gave her introductory lecture on Thursday, "The Story of New Zealand has been the center of the eyes of the world for some time. This story was told in an interesting manner, and while many of us may think that "Distance lends enchantment to the view," there is still much for us to learn from the experiments made at this experimental station. In the afternoon Miss Brehm again discoursed on the "Little Swiss Republic," while the evening was devoted to Dr. Swift's stereopticon in which he gave a number of interesting views of the world's greatest paintings.

Friday was devoted to the Children's Lyceum in the morning and Mrs. Gougar's lecture in the afternoon. There are two sides to the Municipal Ownership question, but she presented her side with great ability, and caused a great deal of comment.

Dr. W. O. Knowles was introduced to the audience as message bearer for the first time this day. He gave a number of very satisfactory tests of spirit presence and met with a hearty reception. He gives tests nearly every day until the close of the season.

Saturday was Temperance Day. The morning session was devoted to short remarks by our visitors, and in the afternoon was Miss Brehm's address "The World's Outlook." During the day the discussions ran to the improper use of not only alcoholic liquors, but of intemperance in all ways.

Sunday was devoted to Mrs. Helen M. Gougar in the morning and Miss Brehm in the afternoon, while the Ladies Schubert Quartette gave a musical recital in the evening.

#### WOMAN'S DAY.

Woman's Day at Lily Dale was ushered in by crowds from both North and South and people from the surrounding country found their way to this most beautiful spot.

The day was lovely, the little lake serene and lovely with its sun-kissed ripples and the tiny waves, the wind toned to a gentle zephyr, made music among the trees and all nature seemed smiling a benediction on this most beautiful spot.

All day something of interest filled the passing hours. First Forest Temple, where gather men and woman, bright of intellect and broad of thot. Visitors there may always find something uplifting and ennobling, grand and beautiful sentiments and an interchange of thot that can but be beneficial to all seekers after truth.

At 10.30 after most inspiring music by the band and a delightful selection from the Schubert Quartette, the speakers of the day were introduced, Mrs. Kingsly Carpenter of Jamestown, N. Y. making the opening address and in her most pleasing style gave to woman the tribute due her as a factor in the affairs of State, on the platform and in the home. Mrs. Carpenter was followed by Mrs. Laura G. Fixen, in a most masterly address on the rights of woman and their proper place in matters pertaining to the welfare of the American people. Miss Alice Bennett gave a short, but very interesting talk on physical culture, followed by that eloquent and gifted woman Mrs. Helen M. Gougar with words of courage and good cheer.

At 2.30, after fine selections by both band and quartette, Miss Marie Brehm, president of the Illinois W. C. T. U., the speaker of the afternoon, paid her tribute to women in her pleasing manner.

In the evening merry feet kept time to inspiring music from the band and the dance went merrily on until all too soon home sweet home rang out on the evening air. "Woman's Day" was done, but must ever remain a pleasant memory, the banner day for Lily Dale for 1906.

A movement is on foot to raise money to buy the interest of Mrs. A. L. Pettengill in the Association and two meetings have been held in the interests of the plan. Mrs. Pettengill has not been in good health for the past two years, and it is considered best that she does not have the care of this place on her hands, and in the furtherance of this move, negotiations have been conducted between Messrs. Everett and Clark, her sons-in-law, and the people, tending towards a sale of her stock and other obligations held by her.

The first meeting was called for Friday, August 10th at Library Hall, but was so largely attended and the weather so warm that it was adjourned to the Auditorium the next afternoon. An informal discussion was the order, and a committee consisting of Dr. Warne, Mrs. D. W. Henderson, Mr. Joseph Slater, Dr. Caird and W. H. Bach was appointed to consider the plans and report at a meeting to be held Monday afternoon. This committee reported that under the conditions it was advisable to purchase the Pettengill interests if possible, and advised a popular subscription for stock in the Assembly to raise the money.

The indebtedness of the Association to the Pettengill interests is about as follows: Notes and interest held by Mrs. Pettengill, \$8,300 Stock, par value, about \$10,000 Bonds, held by Mr. Everett, \$8,000 and some accrued interest. We understand that the notes and stock can be purchased for about \$10,000 and there should be little trouble to raise that amount by a popular subscription. At the meeting held Monday afternoon about \$1400 was subscribed and it is hoped that the balance can be provided for within the next two weeks when the annual election of officers will be held.

If you are interested in Lily Dale and its perpetuation as a Spiritualist camp ground, write at once to Dr. Alex. Caird, Secretary of the City of Light Assembly, tell him how much stock you will take, and do it now.

The annual meeting of the Lily Dale Fire Department was held at the Sunflower office Tuesday evening, August 14th. Business of a general nature was attended to, but detailed reports were not given, they being laid over till the next regular meeting. The report showed about \$135 in the treasury, with all bills paid. It was decided to buy a two wheeled hose cart, capable of holding from 400 to 500 feet of hose, and the order was sent to the American-LaFrance Fire Engine Co., Elmira, N. Y., and it is expected in a short time. The money for this purpose was donated by Mrs. M. B. Brookins of Chicago, as a slight token of her appreciation of the

fight the Department made to save her house during the fire in July. The election of officers was postponed until the Second Tuesday in September, when the Charter Membership registration will be closed and we will be in complete running order. The Board of Directors was instructed to purchase two intermediate connections to connect the Fire Department hose to the Association fire plugs, there now being but one, only enabling us to use two streams of water. Any donations to this fund to provide Lily Dale with adequate fire protection will be thankfully received.

An "Ohio Social" was held at Mrs. Lamon's cottage on South street Monday evening last, at which a very enjoyable time was had. A "Chicago Social" is being arranged for which will also include a psychic entertainment.

A reception was tendered Miss Marie C. Brehm and Mrs. Helen M. Gougar, at the Auditorium, Friday evening which proved to be a very enjoyable affair. The exercises opened with a selection by the Ladies Schubert Quartette, following which Mrs. Laura G. Fixen, presented the different speakers of the evening consisting of Dr. Warne, who, in the absence of Mrs. Humphrey, represented the Assembly. He prefaced his remarks by stating that on Woman's Day, at the expressed wish of the people assembled, a telegram had been sent to Mrs. A. L. Pettengill, expressive of good-will, and that the "Woman's Day audience overflowed the Auditorium." He then read her reply, expressing her love for Lily Dale, and pleasure that there was so good an attendance. This was received with a hearty round of applause.

Dr. Warne then welcomed the guests of the evening on behalf of the Board of Directors, Mrs. M. E. Carpenter in behalf of the Woman's Auxiliary, Mrs. D. W. Henderson in behalf of the Cottagers, after which Miss Alice E. Bennett gave a humorous recitation, "How an Old Maid changed her mind," followed by a solo by Miss Brehm. W. H. Bach responded to "The Press; the Moulders of Public Opinion," Miss Frances Ensign, Organizer for the National W. C. T. U. and state secretary for Ohio, gave a very interesting talk. She was followed by Mrs. Gougar and Miss Brehm, and another selection by the Schuberts closed the formal program. Then an informal reception was given, the reception committees being Mrs. Annette J. Pettengill and John T. Lillie, guards of honor, Mrs. Minnie McKeever, Mrs. Maggie Turner and Mrs. Amelia Peterson, committee on introductions.

Mrs. J. Chapin Bristol of Allegheny, Pa., has bought Mrs. Swift's cottage on Third street.

#### Be Loving and Cheery

Like the song of the lark in the first days of spring  
Is the word from your heart, with love in its ring.  
Like the scent of a rose in the sweet month of June  
Is your cheer-giving thought put in words opportune.  
Like a cup of cold water, clear, sparkling and fresh,  
Are your words of good cheer or of comfort and rest.  
The world is weary,  
Be loving and cheery.  
Send forth the good words that will Strengthen and bless.

HELEN VAN-ANDERSON.

No person can have lost his liberty but by his not knowing how to defend it. There are two methods of losing it. The one is when the weak have been subdued by the strong, and the other is when fools have been deceived by designing men. People tell of certain conquerors who, having overcome another nation, caused everyone to put out an eye; there are people whose eyes are both put out like the old horses that turn in a mill. I wish to keep my eyes.—Voltaire.

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And, if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.—Metastasio.

Spend Labor Day, Sept. 3rd, at Niagara Falls or Buffalo. Low rate excursion over the D. A. V. & P. R.

Excursions Every Sunday Lake Shore R.R. agent, Dunkirk 42 cents. Fredonia 32 cents.

The new Sunday train service inaugurated over the D. A. V. & P. affords every opportunity for Sunday excursions to points covered by such service at a very small cost; rates being extremely low and the time of trains afford very convenient service. For particulars see hand bills or inquire of local ticket agent. The SUNFLOWER, \$1.00 per year.

## THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. 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. Rates \$2.00 to \$2.50 per day. Special rates by the week.

F. E. EUSTAPHIEVE, Manager,

Lily Dale, N. Y.

## THE MAPLEWOOD.



The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. Special attention will be given to serving delicious home cooking. Table supplied with fresh fruits and vegetables by the farmers, daily.

For rates, reservation of rooms, and other information, address,

DAYTON & HALL, Proprietors.  
S. J. RICHARDSON, Manager.

#### YOU MAKE NO MISTAKE

if you go to the

### Jackson Cottage

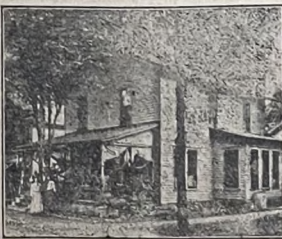
FOR YOUR MEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied.

Plates at the kitchen door, 5 cents and up, as usual.

Thankful for past favors, we are ready to again give everybody a cordial welcome.

Send stamp for program and particulars.



## The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer

Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

## The South Park House

J. H. CHAMPLIN, Prop.

Near the Auditorium.

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room.

RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



# METAPHYSICAL.

Conducted by EYIE P. BACH.

## ASSERTION

I will be—what I will be to;  
You may say to me "Yea" or  
"Nay";

You may offer me praise or blame,  
But I shall not stop nor stay;  
Till the light goes out of the sun,  
Till the salt goes out of the sea,  
And the savor out of the salt—  
I will be—what I will be to.

I will be—what I will be to;  
You may mete me praise or blame;  
If I may not fly—I will climb,  
And the net result is the same!  
Till the light goes out of the sun,  
Till the salt goes out of the sea,  
And the savor out of the salt—  
I will be—what I will be to!

I will be—what I will be to;  
You may bid me kneel and serve;  
I will keep my course in the strife,  
And I will not halt nor swerve,  
Till the light goes out of the sun,  
Till the salt goes out of the sea,  
And the savor out of the salt—  
I will be—what I will be to!

I will be—what I will be to;  
I will be it here and now;  
Ye shall not vex me with "when"  
And ye shall not bid me "how";  
Till the light goes out of the sun,  
Till the salt goes out of the sea,  
And the savor out of the salt—  
I will be—what I will be to!

I will be—what I will be to;  
You may envy and frown and  
grudge;

But the law forbids you to slay,  
And the world forbids you to judge;  
Therefore, till the sun is dead,  
And the salt goes out of the sea,  
And the savor out of the salt—  
I will be—what I will be to!

ARTHUR H. GOODNAUGHT.  
—Boston Idea.

## THE CONQUEST OF SELF.

BY ELIZABETH TOWNE.

Every human being attracts the  
thots that mate with his thots,  
whether such thots are definitely  
directed toward him or not.

The fault or the success is alto-  
gether in the quality of thot which  
you generate, not in any lack of  
right thot to draw upon. Your de-  
pressed, unhealthy, doubting thots  
attract their kind, and together  
they increase and multiply and re-  
plenish your aura and body. To  
displace them you must generate  
enough of the right sort of thot to  
make your mind and body attrac-  
tive to pleasant ones.

I should say that one trouble in  
your case, if you are not satisfied  
with your progress, is this: For  
years you have invited a certain  
kind of mental settlers to make  
themselves a home within you.  
Now you don't want these settlers,  
and you begin to generate a new  
kind. You devote a very small  
fraction of every day to generating  
desirable thots; the rest of the time  
is given over to the old thots. And  
because the new thots you generate  
in a few weeks or months are not  
yet able to make conquest of mind  
and aura which have for years been  
possessed by the old savages, you  
are discouraged!

The sturdy Puritans kept pegging  
away until they increased and mul-  
tiplied and subdued the savages;  
but you would give it up and sail  
back home—if you could find a  
ship to take you.

Within you history is repeating  
itself. What is happening among  
the people of the earth in all ages  
is happening among the thot people  
of the individual. You are dis-  
couraged because it takes time and  
effort to make history or to repeat  
it.

And this brings me to the chief  
cause of all slow progress, the only  
cause of any discouragement—lack  
of faith. Because you look always  
at your feelings and the outward  
appearances you are faint hearted  
and your efforts lack power.

Where do you suppose America  
would be now if the Puritans had  
seen nothing but woods and savages?  
Why, they were so entranced  
with the farms and cities they saw  
by faith that the woods and sav-  
ages were as nothing. So, when  
you are entranced with the things  
you observe by faith, you see thru  
physical conditions; and you glory

in working out your ideal. And  
the first thing you know the sav-  
ages that once possessed you are  
mere indolents confined to small  
reservations to be civilized or die  
out altogether. Then you will find  
feelings matching in goodly mea-  
sure your desires.

All progress is self-conquest, and  
the measure of progress is the  
measure of faith and perseverance.  
And the only way to grow faith  
and perseverance is to keep adoring  
your ideals. We grow like that  
which we mentally picture. And  
the more we love and adore our  
mental pictures the faster do we  
grow.

## A HAPPY PILGRIM.

The good a man does or is, other  
people know more about after he is  
gone than he will ever perhaps  
know thruout all eternity. The  
good lies in the deed; in the being,  
not in the self-consciousness of the  
individual.

Jacob dug a well, we read, a good  
many thousands of years ago. He  
dug a good well for we read: "Now  
Jacob's well was there." It gives  
water to this day. Thousands up-  
on thousands of men and animals  
have drunk therefrom and are still  
drinking at this fountain of refresh-  
ment as they come in from over  
the desert wastes. But who knows  
that Jacob is not aware of this  
sweet and laborious act of service  
of his. Have you ever thot that  
perhaps one of the compensations  
of having lived on this planet and  
experienced its travail and wear-  
iness, is in looking down or out into  
this world from some invisible "Up-  
per Chamber," and seeing the ripened  
harvest of your efforts, and  
feel the joy of those who reap what  
you have sown!

I like to think that the lovers of  
men who have sown good wheat on  
the brown earth and died, are look-  
ing down on the ample harvest and  
saying to themselves, "There is  
where I toiled and sweat." "I like  
to think that the men of the Revolu-  
tion see the new stars on the flag,"  
said Myron Read. Their  
works rise up and bless those who  
serve for service's sake. This causes  
the Lord to joy with exceeding  
great joy and shine with brilliancy  
upon him who gives himself in the  
service he renders.

"What care I for costs or creed?  
It is the deed; it is the deed.  
What for class or what for clan?  
It is the man; it is the man.  
Heirs of love, and joy, and woe,  
Who is high and who is low?  
Mountain, valley, sky and sea  
Are for all humanity.

"What care I for robe or stole?  
It is the soul; it is the soul;  
What for crown or what for crest?  
It is the heart within the breast;  
It is the faith; it is the hope,  
It is the struggle up the slope.  
It is the brain and eye to see  
One God and one humanity."

ROBERT LOVEMAN.

## BE OF GOOD CHEER.

Let any man be of good cheer  
about his soul who has ruled his  
body and delighted in knowledge in  
life; who has adorned the soul in  
her own proper jewels, which are  
temperance, justice, courage, nobil-  
ity and truth. In these arrayed,  
the soul is ready for the journey  
even to another world, when the  
time comes. For, if death be the  
journey to another place, and there  
all the dead are, what good can be  
greater than this? Be of good  
cheer about death, and know this  
of a truth, that no evil can happen  
to a good man either in life or after  
death. God orders and holds to-  
gether the whole universe, in which  
are all things beautiful and good.  
He keeps it always unimpaired, un-  
confused, undecaying, obeying his,  
law swifter than thot and in perfect  
order.—SOCRATES.

The heights by great men reached  
and kept

Were not attained by sudden  
flight,

But they, while their companions  
slept,

Were toiling upward in the night.  
—H. W. LONGFELLOW.

## THE LUNACY OF LOVE.

Bulwer Lytton's Letters to His Own  
"Adored Poodle."

To Miss Louise Devey, the former  
friend and the executrix of Lady Lyt-  
ton, had been confided a packet of 298  
letters, representing the correspond-  
ence of Bulwer Lytton with Miss  
Wheeler in the days of their early  
courtship. Miss Devey published these  
with a preface, stating that she took  
this action in order to vindicate the  
memory of her dead friend. In what  
manner the letters could be regarded as  
a vindication it is difficult to see,  
though they serve as a remarkable con-  
tribution to the literature of epistolary  
lovenaking. The extravagant absurd-  
ity of some of them is almost beyond  
belief, and two passages may be quoted  
as illustrative of many others. In  
the letters Bulwer Lytton addresses  
Miss Wheeler as "Poodle" and signs  
himself "Puppy" or "Puppo."

"My Adored Poodle: Many, many  
thanks for oo darling letter. Me is so  
happy, me is wagging my tail and put-  
ting my ears down. Me is to meet oo  
tomorrow. O day of days! I cannot  
tell you how very, very happy you  
have made me! No, my own love, don't  
come before 12; but really I shall meet  
you! Oh, darling of darlings! ••• O  
zoo love of loves, me is ready to leap  
out of my skin for joy! Adieu. Twen-  
ty-million kisses."

"And so they dressed my poodle in  
white and black? O zoo darling! How  
like a poodle! And had oo oo's bootful  
ears curled nicely, and did oo not look  
too pretty, and did not all the puppy  
dogs run after oo and tell oo what a  
darling oo was? Ah! Me sends oo  
9,000,000 kisses to be distributed as  
follows: 500,000 for oo bootful mouth,  
250,000 to oo right eye, 250,000 to oo  
left eye, 1,000,000 to oo dear neck and  
the rest to be equally divided between  
oo arms and hands.

"Ten million more kisses, my own  
darling, for your letter which is just  
arrived. It is read, and now before it  
is answered take the following (marks  
of kisses). Pray, darling, shall we  
do (a) (r) (l) (h) (n) (g)?

"Adieu, my own Rose, my life of life,  
very poodle of very poodles, adieu!"

"Adieu, oo own idolatrous puppy."

"Ever my dearest, dearest, dearest,  
fondest, kindest, bootfullest, darling-  
est, angelest poodle. Oo own puppy."  
—Lyndon Orr in Bookman.

## POINTED PARAGRAPHS.

EXPERIENCE is a great teacher. So is  
a real estate boom.

The more a man knows the less he  
admits to knowing.

All of us can't be in the same boat.  
If we were, we'd sink it.

Let the other fellow have his way  
as long as he only wants to talk.

Elections and marriages are just  
alike. There is nothing the candidate  
will not promise beforehand.

If you are going to give both bar-  
rels, do it like a man—give them to the  
victim's face and not behind his back.

Nothing makes a man quite so ill  
natured as to be expected to be grate-  
ful for something that does not please  
him.

There is a great deal said about love  
at first sight; not much said about the  
hatred at first offense, which is more  
sure.—Athenian Globe.

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turbance the rest can't stick together or be destroyed, etc.

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yourself, etc.

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7.10	8.09	Lv.	Dunkirk	Ar.	9.15
7.20	8.10	Lv.	Frederia		9.00
7.30	8.10		Lady		9.02
7.40	8.11		Laona		8.59
7.45	8.14		Lily Dale		8.23
7.47	8.10		Cassaga		8.31
7.54	8.47		Moons		8.34
8.02	8.48		Sinclairville		8.14
8.15	6.13		Gerry		8.01
8.20	6.14	Lv.	Falconer	Lv.	8.05
8.40	6.45	Ar.	Jamestown	Ar.	7.53
8.45	6.47		Jamestown		7.50
8.51	6.45		Falconer Junct	Lv.	00
8.53	6.19	Lv.	Warren	Lv.	7.20
8.14	7.04		Titusville	Lv.	6.00
10.55	7.04			a. m. p. m.	2.40

## Spirits Not Gilded by Earthly Time in Communications.

BY ERNEST HARDY.

To the person endeavoring to satisfy himself regarding the truth of the phenomena of modern spiritism there is ever one great stumbling-block, and that is expressed by the word conditions.

Knowing himself to be open-minded, unprejudiced and earnestly desirous of knowledge, he cannot understand, until after much—very much—experience, why he cannot have the proofs in the way that he assumes such should be given. He is ever puzzled by the fact that when he does receive anything it is so entirely different from that which he had mentally formulated and expected that at times he will not only doubt the phenomena, but doubt himself, to say nothing of doubting the medium in connection with whom the phenomena may have occurred.

Herein is where the seeker so often errs, and condemns that which he does not understand, to the detriment of himself and to the prejudice of his spirit friends, who are endeavoring as best they can under the natural laws that govern the manifestations to give proof to him in this life of their individual existence and ability to be known from the realm of spirit life.

If everything occurred as I might anticipate, then I should question the truth of that given. But in actual phenomena, in real spirit work of proof among mortals, I am inclined to accept, from the experiences that I have had, the proposition that it is ever the unexpected that are the real proofs.

There is so much to be considered in this that the standpoint of a mortal, it is quite difficult to present what one has learned of the laws that govern in the realm of occultism. Still such laws do exist and spirits must do their work under such laws just the same as we work in this life.

I have learned that the spirit condition of life is more intense than mortal life; and that the element of time, as we know and measure time, is soon forgotten. In the spirit realm it is not eternity is measured in that realm. Consequently in communications where earthly time is given to satisfy a query of the mortal, it is rare that the time given for a future occurrence is accurate.

I am sure this is understandable when we stop to think of the basis of measurement of time in earth life. It is wholly based upon the revolution of the earth upon its axis, making for us day and night, which divisions are again emphatically divided into hours and minutes; in addition to the journey of the earth around the sun, which is divided by days, weeks and months; each revolution added to these recorded before making our data of years. This, so important with us in our daily planning, is of no influence in the spirit realm. It does not exist. Therefore it is not reasonable to expect accuracy of earthly time in spirit communications.

It is true there are some spirits who seem to make a special study of this mortal measurement, in relation to events in their own realm, and give astonishingly accurate prophecies marked by earthly time, but they are rare. In earth life we have astronomers who do a similar thing, but the mass of humanity are not astronomers—not by any means, nor are the mass of spirits.

My experience is that those in spirit life remember their earth conditions; their sorrow and despair, when some dear one dies, and under that emotional memory are over-eager to be known to the dear ones left behind, and so reckon not of accuracy always, provided they can find the way that will satisfy the seeker, even in a small degree, that they will still live, are still themselves and live more intensely than ever.

### ATTITUDE OF THE DOUBTER.

But the man who can only comprehend a material fact—the doubting Thomases—cannot understand how intangible beings can possibly make themselves known by an evidence that will be tangible to the five recognized material senses.

I will take his own material basis and see how far I can use in presenting the thots I wish to express.

It is several decades since physiologists became aware of a force

generated by the mere action of living. That is to say that a recognized force that can be proved by delicate instruments does emanate from the human body. The same emanates from all forms of animal life. I am sure this will not be disputed by anyone in this day.

In later days it has been proved by the use of sensitive photographic plates, and otherwise, that this force called animal magnetism also gives light strong enough to produce evident material results.

This luminant force surrounds all human bodies as an aura, or personal atmosphere. In theosophy this is so well known that sensitivities of that cult will assert that they can diagnose the temperament of the individual by the color of the aura, as seen by the sensitive. The same assertion is made by some spirit mediums.

Now I have had it proved to my understanding that this aura is the connecting link between earth conditions and the realm of spirit. That into this spirits enter and so know of our acts and work as we do ourselves. This aura is our spirit-house while in earth life, into which we receive our spirit friends; this being true, it is well that we know it, and endeavor in every way to keep our spirit-house clean, that our friends may love to be with us.

Physiologists also assert that of the hundreds of millions in earth life at one time, there are no two alike. This we are sure is true. Hence, as no two are alike, there must be just that relative difference in the force emanating from each body. Consequently that marvelous battery—the human body—presents for the use of spirits just as many vacants of force, as there are bodies upon earth. Further, no human body is precisely the same for any two seconds of time.

It is this force that is used by spirits in their manifestations, and this does account for all of the varying phases of mediumship, all of the variations of conditions, and why manifestations are exactly duplicated.

Bearing this knowledge in mind, the seeker after proofs of immortality outside of his own organism will be more patient in his search and more careful in accusing others of wrongdoing.

### The Old-Fashioned Woman.

No clever, brilliant thinker, she, With college record and degree; She has not known the paths of fame, The world has never heard her name;

She walks on old, long trodden ways, The valleys of the yesterdays.

Home is her kingdom, love is her dower; She seeks no other wand of power To make home sweet, bring heaven near,

To win a smile and wipe a tear And do her duty day by day In her own quiet place and way.

Around her childish hearts are twined, As with some reverend saint enshrined, And following hers the childish feet Are led to ideals true and sweet

And find all purity and good In her divinest motherhood.

She keeps her faith unshadowed still;

God rules the world in good and ill; Men in her creed are brave and true And women pure as pearls of dew, And life for her is high and grand

By work and glad endeavor spanned.

This sad old earth's a brighter place All for the sunshine of her face; Her very smile a blessing throws, And hearts are happier where she goes

A gentle, clear-eyed messenger, To whisper love—thank God for her! L. M. MONTGOMERY, —in Congregationalist.

### Low Rate Excursion to New York City.

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Feeling restless or perturbed denotes a trial, an unaccountable vexation of spirit, a disappointment.

## OLD ROMAN NAMES.

### The Peculiar System That Was in Use by the Nobility.

The noble Romans were peculiar in their system of nomenclature. They had the *praenomen*, the *nomen* and the *cognomen*. The first of these distinguished the individual and was equivalent to our Christian or baptismal name. It was usually indicated by a single letter, as A. for Aulus, or by two letters, as Ap. for Apollus, or three, as Ser. for Servius. The *nomen* was distinctive of the gens or clan and has no corresponding appellation among us. The *cognomen* was placed last and designated the *familia*, precisely answering to our surname. Sometimes a fourth name was added, the *agnomen*, in consequence of a renowned action, some conspicuous event of life or feature of character. Scipio, in addition to his regular names, was styled *Africanus* after his conquest of Carthage. The name *Germanicus* was assumed by those who distinguished themselves in the wars with the Germans.

In female names the Romans indulged but small variety of appellation, and fancy had little or nothing to do with their invention and bestowal. When there was but one daughter in a family she received the feminine termination of her gentile name, as Tullia, the daughter of Marcus Tullius Cicero, and Octavia, the sister of Octavius Caesar, etc., which names were retained even after marriage. When there were two daughters one was called Major and the other Minor, as Cornelia Major and Cornelia Minor. If there were more than two they were distinguished by their number, thus: Prima, Secunda, Tertia, Quarta, etc.

## GREEK COINS.

### How the Ancients Tested the Purity of the Metal.

The first coins of gold and silver that have come down to us are now dated as a rule in the time of Croesus, who lived about the middle of the sixth century B. C.

It may readily be imagined that a mere lump of gold, supposed to be of a certain weight, would be subject to skepticism unless it were guaranteed by some recognized authority. So, in order to save reweighing and testing at each transaction, these ingots or coins were stamped with the authoritative mark of a prince or state. So stamped they became the true coins in spite of the fact that, contrary to modern custom, they were not at all regular.

But, in spite of the guarantee that might be afforded by the mark of a state or a prince, we find the Greeks applying certain tests to determine the genuineness of the currency offered to them. Plating was easily detected by jabbing the suspected coin with some sharp instrument. At other times the touchstone was used. One which was known as the "Lydian stone" was supposed to reveal a proportion of foreign metal as small as a barley corn in a state. Another test, in the case of silver, was to polish the coin and then breathe on it. If the moisture quickly disappeared the metal was pure. Yet another way to detect alloy was to heat the coin or coins on red-hot iron. If the metal was unalloyed it remained bright, if mixed with other substances it turned black or red according as it was more or less impure.—Olive S. Tonks in Chautauquan.

### Daffodil and Asphodel.

Daffodil and *asphodel*—the latter, according to Homer, covered the meadow haunted by the shades of departed heroes—are etymologically the same. Old time Englishmen confused the two plants, which are quite different, and it was reserved for later generations to restore its true spelling to the true *asphodel* and restrict daffodil, with its mysterious "d," to the flower now known by that name. Formerly it was "affodille," and the "d" is variously explained as being a childish insertion, like the "t" in Ted, from Edward, or as representing the French "deur d'affrodille" or the English "d' affrodile" (the definite article) or as the final "d" of "and" in such a combination as "fennell and affodil."

### Brothers and Sisters.

It has been proved again and again that a boy without a sister is much to be pitied; that a girl without a brother is to be consoled with. And why? Because the mutual society improves both. The boy teaches the girl to be wider minded, less petty and narrow, more manly physically, and, above all, to understand something of the opposite sex. Again, the boy is a hundredfold nicer for having a sister. He confides his little scrapes to her, and she, with her gentle inborn goodness, helps him and advises him to avoid the pitfalls again.—London Queen.

### Solitude.

Solitude is a matter of taste. It has been the subject of much discussion. Volumes have been written in praise or condemnation of it. But perhaps the real value of solitude has never been so subtly and so accurately expressed as by the girl who was asked if she liked being alone. "That depends," she answered sweetly, "on whom I am alone with."

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Can be had at this office or direct from Dr. Peebles, Battle Creek, Mich.

## MISCELLANEOUS.

## THE "MARVELS" OF SCIENCE.

SUSANNA DRAKE BISHOP.

An item has been going the rounds of the papers, describing an alleged scientific discovery. It necessitated the six months abuse and death of a number of dogs which of course made it intensely interesting and scientific. The press immediately heralded the news from one end of the world to the other, and the public dutifully applauded.

The dogs were made ill by alternate starving and reviving on unnatural food and meat until most of them failed to revive, and thus a fact was proved that all the world knew before,—that carnivorous animals thrive better on raw meat (their natural food) than on soups and cereals. Dr. Richet learned from the experiment that "not only the quantity of aliment received but the quality of it also must be taken in consideration." "A Daniel come to judgment!" This twofold conclusion cost a number of dogs their lives and several months of torment, and yet any American schoolboy could have told him the same thing.

The final conclusion arrived at last that raw flesh must be used to build up depleted nerves. This is undoubtedly true as far as dogs are concerned. Their diet, however, furnishes no criterion for that of human beings. Even though we grant that raw meat is better for invalids than cooked meat (which has not been proven), the great difficulty would be to get any one to eat it. Most people would consider the cure worse than the disease. They would rather have depleted nerves. The drinking of raw blood, which amounts to the same thing, has been tried time and again. But either because the results were not recorded by a medical man, or because there was no death or special suffering of animals entailed it was not considered scientific.

Another enterprising Scientist recently caused a dog to have Bright's disease by artificially compressing the kidneys, and the public was overcome with admiration. "A second Daniel!" O Science, how wonderful are thy works! Here was a man who could not cure the disease, but he could do that was far more awe-inspiring—he could bring it on, and in a fashion never before conceived of by man or beast. Not only this, but he generously gave his knowledge to the world. So that now, anyone who wishes can have this popular disease simply by ordering his surgeon to comply with the directions of the learned doctor.

We shall probably hear next that he is forcing tacks into the lungs of dogs to induce tuberculosis by a new method; or that he is feeding glass and studying the various stages of indigestion, or perhaps sticking pins in their livers to see what kind of liver complaint will ensue.

Last week a plain, ordinary citizen was fined \$50.00 for hurting his neighbor's dog and people said, "Good! It serves him right!" But Scientists are permitted to play with life unmolested. They should at least be compelled to prove, (since they are fond of proving) that each sickening and cold blooded experiment is a direct benefit to mankind. It would be the most difficult operation they ever performed.

## "Fools Rush In—"

One fool sailed westward till he found a world;

One found new worlds within the mind of man;

The cynics called Columbus charlatan

And burned Giordano Bruno!—Who unfurled

The heavens like a scroll, that men might know

But foolish Galileo? Who began Our new free art and thought and social plan,

But that poor, outcast, crazy fool, Rousseau?

There is one toast the future ages drink

Standing! To those who dare rush in and die!

Those who defy all rights and break all rules,

Who fight impossible battles, and who think

True thoughts—at whom with one accord we cry,

"The fool, the fools, the fools!"

God bless the fools!—CURTIS

HIDDEN PAGE in Harper's Magazine.

## FOURTEENTH ANNUAL CONVENTION.

Of The National Spiritualists Association of the United States.

Will be held in the large auditorium of the Y. M. C. A., Building 153 La Salle street, Chicago Ill., October 16, 17, 18, and 19, 1906.

Business Sessions during the day. Special hours devoted to the Lyceum Cause.

Many of the foremost and brightest workers in our ranks will be delegates, it will be a rare treat to hear them. Evening Meetings will be devoted to Lectures, Spirit Messages, Music, and Song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Resseque, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs. E. W. Sprague, and a galaxy of others.

COME ONE AND ALL TO THIS GREAT CONVENTION.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Convention and wish to engage rooms early, by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual Reception to delegates and visitors will be held Monday, October 15, at The Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate ticket to the National Spiritualists Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at Convention the last day, October 19, and pay 25 cents each for such vising.

MARY T. LONGLEY, Secretary.  
HARRISON D. BARRETT, President.

LAKE HELEN, FLORIDA.

Mrs. McGarvey is spending a couple of weeks at De Leon Springs. Mr. and Mrs. Hodgkins and friends visited the camp last Sunday.

A number of the mediums that were here last season, have already secured cottages and rooms for the coming season.

Mrs. Huff is receiving letters inquiring about rooms and board from parties intending to come early. People are just finding out that by coming early they secure the best places and get rid of the cold and dampness of early fall in the north. We understand a party expects to arrive in early September, which is the ideal month in this section.

The Hotel Cassadaga is having a fine flush closet arranged for the convenience of guests, and ought to be followed by other parties owning property on the grounds.

The White cottage has been raised from where it fell off the wooden piers and brick piers put under.

The Buchanan cottage fell to the ground last Sunday. The wooden piers rotted away.

Our record last season was 63 widows and 19 widowers, but understand it is to be reversed this season. Those on the ground hope so.

Mrs. Baker has worked very faithfully in cutting grass in Auditorium park, and cleaned it up as good and neat as can be done.

Mrs. Morrison has got back to the camp and is stopping with her mother, Mrs. E. E. Spencer.

All the ladies of the camp had a sand-spur pulling contest last Friday. We hear Mary Stewart holds the flag.

J. F. NORMAN.

## Labor Day Excursion to Niagara Falls.

Over the D. A. V. & P. R. R., Sept. 3rd. Special train leaves Lily Dale at 8:17 A. M. Rate for round trip \$1.60. Tickets good returning on special train Sept. 3, or on regular trains until Sept. 4. Ask agents or see hand bills.

## THE TOOTH OF BUDDHA.

One will discern how much more practical the Christian mind is than that of the followers of Buddha by a story that in India they have a tooth of Buddha, the only one in existence, for which the king of Siam has offered the sum of \$250,000.

Now, if it should transpire that a tooth of Jesus was worth that amount I dare say a bushel of them would soon be forthcoming.

I suppose there is as much as a keg of nails from the cross on which Jesus was crucified, scattered about over Christendom. Of the cross itself, which was so small that Jesus was expected to carry it on his shoulder, which he did for a while, there are fragments, enough to load a cart. Of the one coat that Jesus had on we have two well preserved and well authenticated, each being the one identical seamless vesture over which the Roman soldiers cast lots to decide who it should afterwards belong to.

If the Buddhists will give due attention to our Christian missionaries they can soon reduce the price of Buddha's teeth by simply increasing the supply on the market.—The Searchlight.

## FORGET-ME-NOTS.

The sweet personality of our sister Curran was one known to me, I could not have been the frequent visitor to the camp that I am and not known her, but I do not suppose she knew me.

This afternoon I stood up in the Auditorium as they carried in the garment which her soul had left behind, and the low deep music of the Dead March cast its pall on the hushed air. Then as a sister in the name of the camp laid blue forget-me-nots upon the bier, these lines came to me, and I send them, signed with the name my hand signed as it wrote.—

Dear sister, on this somber case Enshrining the rent garment pale, Thy soul didst drop last night and leave,

We lay these flowers of Lily Dale.

Forget-me-nots, as heaven blue, Love-called from out our sun-warmed ground,

We lay them on thy coffin lid, Thou who at lost hath full life found.

Forget us not, though God's good light Hath filled this day thy opened eyes,

Because thou hast, and still doth live, May God be clearer to our eyes,

Forget us not, a link be thou Between the Love enthroned above,

And we who strive to follow here God who Life is, and Light and Love,

—LEO.

## Brides of Hindoo Gods.

Leading members of Poona native society have memorialized the Bombay Government, complaining of the prevalence of the custom of marrying young girls to Hindoo gods. The temple authorities, in permitting the ceremony, are accessories to crime, and punishable as such.—Allahabad (India) Pioneer.

Men are tattooed with their special beliefs like so many South Sea Islands; but a real human heart, with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes.—O. W. Holmes.

## Low Rates to New York City

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

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## ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla., who holds Spiritualistic meetings at his beautiful home Tranquillity, purposes holding meetings, classes and sessions during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old-fashioned camp meeting. Plenty of room for tents, a shady grove, an outdoor platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

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Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.  
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.

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Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.

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THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Mary C. VonKanzler is at Budd Lake camp, N. J. She would be pleased to hear from societies or individuals desiring a settled speaker and medium for the coming season. Home address, R. D. 2, Fulton, N. Y.

The officers of the Montana State Spiritualist Association are desirous of getting the names of all Spiritualists or honest investigators of Spiritualism in the state, as we hope to send out missionaries during the winter months. Send in your names at once, and join us in this glorious work of making Montana one of banner states in the cause of Spiritualism. Address Mrs. W. C. Selbrede, 303 North 27th street, Billings, Mont.

Haslett Park, Mich. reports a good camp with active workers and much interest. Mrs. Helen Stuart-Richings was our opening speaker, who gave us some interesting talks on her travels and also on Spiritualism following some of them with psychometric readings of a very satisfactory nature. Emma Gibbs, Mr. and Mrs. E. W. Sprague, Mrs. Marion Carpenter, Harry J. Moore and Eugene V. Debs are our speakers for the season. Miss Grace Baldwin has pleased all as a soloist, and Miss Spaulding has proven herself a good advertisement for the Morris Pratt Institute in the readings she has given.

Grand Ledge Camp reports continued good meetings with a good attendance, and much interest shown. Mrs. Sheets, concluded her engagement July 9th and Oscar A. Edgerly began his the 26th. Mrs. Lillie arrived and received a cordial welcome, giving us some very inspiring lectures, and we were more than pleased to have her on our platform. August 11th Marion Carpenter came to us and Mrs. Russell and Mrs. Oswald are all here and doing good work. Mrs. Oswald is a fine platform test medium and will be heard from later. Mrs. Palmer is a whole host in the bazaar and is doing much in all ways to conduce to our financial success. We have a fine vocalist in the person of Mrs. Kruger of Chicago. Our grounds are well kept and managed, and we have every reason to feel pleased with the season.

Vicksburg, Mich. camp opens its new week with good prospects, and everything in ship-shape. August 5th Dr. J. M. Peebles addressed us in his usual style, a lecture filled to overflowing with good thoughts, and there was that all-pervading element of harmony all thru it made it seem that heaven was open to us all thru the day. We have fine Spiritualistic music from our platform, ably rendered by Miss Axtell. We also have the best of mediums, among them A. A. Finney, Mrs. Sharer, Mattie Woodbury, and our platform has been graced by Mrs. Lichtig, Mr. Erwood and Mr. Letford, as well as by Mr. Comstock, a fire medium. Mr. Erwood came to us for a first visit, and has given us the best of satisfaction.

Aila A. McHenry writes: "I have fully recovered from my injuries of the spring, when I was hurt in a street car accident. I was cured by and thru spirit power. Some of my New Thought friends have taken the credit for the cure, and while I fully recognized their help, I know that my main help came thru my spirit friends. Had I listened to spirit warning, I would not have been hurt. The

evening I had the accident I put on my hat and took it off three times before I left the house. In the future I shall listen to the warnings."

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## THE LOVE THAT LIVES.

BY J. P. COOKE.

We call those poets who are first to mark  
Through earth's dull mist the  
coming of the dawn,  
Who see in twilight's gloom the first  
pale spark  
While others only note that the  
day is gone.

HOLMES.

The great spiritual poets are indeed the seers of mankind. Their gleams and insights come from the mountain heights of the intuitional nature, bearing truths for humanity, bringing throbs from the Great Heart of all to the hearts of each. Bringing the waters of Life to the thirsting ones of earth.

They are like the birds that rest upon the high twig of some tall mountain pine towering above the forest, where they catch the earliest and the latest shafts of light. Their very position prolongs the day for them. They penetrate the upper currents of the airs of thought.

Angels, sing on! your faithful watches keeping;

Sing us, sweet fragments of the songs above;  
Till morning's joy shall end the night of weeping,  
And life's long shadows break in cloudless Love.

All the glories of nature are the works of God and they are wonderfully calculated to impress His being and suggest His Power and Love upon our souls.

They evoke the spiritual emotions, bringing us near to God, they assimilate us to Him, and by frequently throwing us into a spiritual, holy frame of mind, induce a permanency and development of these soul faculties.

Men who are commonly called "worldly wise" are only half wise. Their vision has no deep roots in the principle of life; it only grows from the shifting sands of expediency.

Yet on all sides we see men who see not alone the outward facts, but also the inner ideas and truths. They see justice, goodness, and integrity as great working realities. Their religion and virtue have roots. They would do right, even though the custom of mankind was to do wrong.

The pen is incapable of describing the ineffable joys of a human soul when wrought up by the exercise of moral and spiritual sentiments and faculties.

We have innate powers within us which could and should be trained and exercised till they transformed earth into very heaven, and feasted our souls with rich foretastes of joys which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," but which are laid up for the spiritually minded.

In the breast of every true man and woman there is a spiritual organism whose faculties, if developed, will yield the Faith and Love that can bear all and overcome all. This or help, I know that my main help came thru my spirit friends. Had I listened to spirit warning, I would not have been hurt. The

Every spiritual life answers a definite purpose of controlling Goodness; on the side of man this means his calling, his true vocation.

From the very humblest order, all vitality includes the combination of powers and forces for definite ends and their incessant adjustment thereto. With every true soul-felt prayer every devout thought, every devout thought, every helpful action that wells up within, every earnest endeavor at self-sanctification, every unselfish service to God and man, our entire spiritual nature is rearranged and elevated. There is constant readjustment. It is a repeated higher birth and soaring continuity of life.

Amid all the sons of men the great Hero of Heroes was the man Jesus of Nazareth, who, in blending the spheres of earth and heaven by his life and death, blazed the way for us who strive, however humbly, to follow. Let us give Him the love and obedience which are his due; not mere confession of Him and lip service, but a consecrated life—a life devoted to some form of Truth.

But this deep homage need not blind us or confuse our thought. There is ever a deep distinction between the unutterable graciousness of God's angel-creations to earth's weary ones and the blessings and possibilities of blessings, which God showers upon us daily and hourly. Supporting us with the breath of life from babyhood to age. He wreathes our soul with clusters of blessed possibilities, if we will only use and develop those soul-powers. But we must use or lose them.

The visible things of the world and the invisible things of the mind, the figures and deeds of divine men, the signs of the times, when shorn of their grossness, slowly unveil God in the sight of devout thought. There is the One all investing Life, the one perceptible Influence, one felt Presence, an awful likeness which thrills through and illumines all the senses and powers in flashes of sudden insight, as the mind grows into rapport with this One. This life everywhere is a marvelous Presence.

## A HEART-RENDING TRAGEDY.

Causing the Death of Dr. E. H. Denslow, a Noted Magnetic Healer and Lecturer, and His Wife and Sister.

We are pained to chronicle this heart-rending tragedy, as detailed in the Elkhardt Daily Review of August 7, as follows:

One of the most horrible tragedies in the history of northern Indiana occurred in South Bend about 2 p. m. Monday, wherein Mrs. (Dr.) E. H. Denslow, while suffering from dementia, caused the horrible death of herself, her husband, and her sister, Miss Eugenia Balfour.

The Denslows had many personal friends in Elkhardt, and Dr. Denslow, who was a Spiritualist and magnetic healer, frequently gave lectures on Spiritualism up to fifteen years ago. Since then he had been here at times, and only as late as last Sunday delivered a lecture in the home of Mr. and Mrs. J. A. Grant, No. 704 Marion street. George Denslow of Riverside is a nephew.

The tragedy occurred at the Denslow home, on North Main street. The doctor was alone in the room with his wife, and was writing at a desk, with his back toward her. The first he knew he felt the liquid gasoline which Mrs. Denslow threw, showering over his head and shoulders, and almost simultaneously he was enveloped in flames. Miss Balfour and Mrs. Hunt, who were in another part of the house, responded to the call for help, and thus received their injuries. Mrs. Denslow was dead before the fire department or ambulance arrived; Dr. Denslow was able to walk to the ambulance, but died in the hospital at 11 p. m., and Miss Balfour died in the hospital just after being taken from the ambulance. Mrs. Grant says published reports were greatly exaggerated as to the details, which were bad enough at best.

Dr. Denslow was an ordained minister of Spiritualism, and was also a Mason of high degree. The funeral will be held Thursday afternoon.

The damage to the residence was comparatively small.

—Progressive Thinker.

Don't hang a dismal picture on the wall, and don't daub with sable gloom your conversation.—Emerson.

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Education is only like good culture; it changes the size, but not the sort.—Beecher.

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