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SPIRIT WORSHIP THE RELIGION OF THE WORLD.

Lecture by Mrs. May A. Price Before
The Secular League of Wash-
ington, D. C.

(Continued from last week.)

So the Vedas that when they made that one word mean so much. So we would have to understand the Hindus' meaning of the words which have been translated into God and Soul. Some call the soul a shadow, but in the original language the word was used to indicate a second-self—a somewhat likeness to our individual self, and as inseparable as a shadow. As the shadow follows the body, yet disappears when strong light is removed, so the breath which leaves the body at death is supposed to reside in the shadow or some form like the shadow. The word for God thru Polynesian is Altra, or Akua. Now Altra in the language of these Polynesian islanders means shadow, and what would be more natural than to use in this name for God, meaning originally shadow, that the idea of God sprang from spirit, and that of spirit from shadow. The other tribes have expressed the idea of the Atua, which is from Aitu, meaning the center of a tree, a core of wood, at first, then later included the strength and life, and used in the sense of Lord and Master, thus meaning that which was within and controlled all manifestation, just as we mean today when we say "Spirit force" in all nature and call it God.

Those who practiced fetich worship and carried charms did nothing that is not practiced today by Christians all over the world. There are days when candles, blessed by the priests, are taken home to prevent disease. Other things beside charms are given to protect from evil influences which come from the spirit side of life.

The savages, like many people today, did not tell, hardly knew how to put in words, to convey to others the deeper true meaning of their religion, of their belief in God, a Supreme invisible power, and those who had no written language were little understood. A negro was worshipping a tree, supposed to be his fetich offering it food, when asked if he thought the tree could eat, he said: "The tree is not the Fetich it is a spirit that has descended into the tree; he enjoys the spirit part of the food and leaves the material part." It is the spiritual part of material things recognized by all in the sacrifices, even to the time when the Hebrew burned the lamp as a symbol of atonement for sin. It did not mean, as has been taught, that blood of the slain was the symbol of salvation, but the fire illustrated the spiritualizing of all as the gross material was dissolved in the flames; so the spirit would eventually envelope and purify or perfect all. Outward forms of worship, whether in creeds or ceremonies of today or in the ancient days, or in the jungles of Africa, did not constitute the whole of the religion. It was only the outer expression to appeal to the physical or outer part of man's senses, while the inner consciousness of that and feeling beheld the invisible potency of spirit.

When the meaning of the words used in prayer by different people are properly translated there is the same meaning expressed. Some of the Africans pray in words which mean: "God in heaven, guard us from sickness and death; God grant us happiness and wisdom." The Dualahs have the same word for the Great Spirit and the sun. Others use the same word to mean God and weather. And so we could denominate many of the primitive races. Most so-called heathen and barbar-

ous tribes tell of the same belief—God the over-ruling power, and the elements of nature; an indwelling spirit of power. They personify this power, not only as it is expressed in parts of nature, each deserving of a certain amount of reverence, but they recognize a personality that is invisible, never sleeps, hears all that is said, but can reach only those who draw near unto him—who seek him. Good people will see him after death; bad people go into fire. After reading the reports of those who have made a careful study of different people and their religion for many years, we find very clear traces of a worship of spirit residing in different parts of nature, revealed partially by the sun or the sky, which forms a bridge from the visible to the invisible, from nature to nature's God. There are a variety of reasons why they show reverence to animals, as there are a variety of sacred thots connected with symbols and relics of today. The higher the human mind, the more lofty its conception of life. The higher its ideals, the more sacred its inner thots, the more symbols will be used to illustrate to those who have not had inner vision of spiritual things. If images or objects are worshipped as God, or as Gods, the very fact of the thot of God in the savage proves the consciousness of some spiritual, invisible power, else where did he get the word that expresses to him what we mean when we say God.

The poets of the Veda declared themselves powerfully inspired. The Gods were supposed to sharpen their minds, rouse the faculties, give words. Like a shower of rain bursting from the clouds, thus the inspiration became revelation, and very highly developed spiritual mediums of today know that inspiration and revelation, thru metaphysical laws, come from personal spirit beings who have once lived in human form, and we understand the life and teaching of Jesus and his disciples, because the spirit world is tangible to us, and what he meant when he told his disciples to take no thot beforehand, what they should say, for in the time of need words would be given. Every medium who speaks in a trance, or semi-trance, or under spirit control, knows that words are given, dictated by an intelligence independent of themselves, and that the illumined or super-conscious state is the touch of a higher intelligence thru mental magnetic-electric laws.

The change of the meaning of one word from generation to generation, from century to century, for a few thousand years, needs to be traced to understand the thot in all religions. For example, the word "Jupiter," the Greek God. Originally the word meant illumination, but gradually became God—that which illuminates—is light, therefore God was light, the illuminator of the spiritual senses. What is called the Rig-Veda was never printed, but embraced a religious literature, that was repeated by teacher to pupil for four thousand years. It embraced all the religious ideas of today, showing that human thot has always been the same, the ideals the same, their higher aspirations the same—the oneness of all life alike in all ages and centuries, no matter what the color or advance of civilization. As the story of love was the same at the beginning of creative force, as always the same old story, yet ever new, so the spiritual life is the same blending of an inner consciousness; illuminating and blending the human soul with divine life and light. In all nature the sublime speaks to the idealist. To all who think and feel, the grandeur of the mountain, the power of water, or any other force, tall of a power that is beyond analysis by the materialist. When I first entered the Library of Congress I shall never forget the feeling of awe, of reverence, I felt as I stood in the presence of a greater soul than

myself. It was a sense of the intellect expressed in the great structure that passed ages given to the world. Each expression of art or literature, even a name, represented all that life had been in its living, and achieving. Epicharmus, a famous Greek writer, says: "The Gods were the winds, the water, the earth, the sun, the fire and the stars. Prodicus says that the ancients considered sun and moon, rivers and springs, and in general all that is useful to us, as Gods. Herodotus when speaking of the Persians, says: "They sacrificed to the sun, the moon, the earth, fire, water and wind. But they also sacrificed on the hills to Dia, which meant circle of the sky, or the most high." In India some trees are revered and called Gods. The Aryans addressed their hymns to rivers, to mountains, to clouds, to the earth, to the sky, to the dawn, to the sun. They recognized an activity within these elements, and it was this invisible power that they paid tribute to, instead of worshipping the material object. The river divided, plowed, sowed, the moon measured; the mountain protected. The real name for moon in Sanskrit was Measura, and the American Indian also measures by the moon. A very primitive people in India called it Chando; said it created the world. When told by the missionaries that it could not create the world they explained, that they did not mean the visible Chando, but an invisible one, expressing a belief in an unseen power corresponding to our idea of spirit power, or God.

Thought was according to the Vedas, the Great Spirit, the life, the breath, as it came down, striking down life, bringing light out of darkness, refreshment after heat, health after sickness. The wind was Vaera, the Blower, the breath of God, whose voice we hear, yet can not see, but whose power was potent in producing life.

The Sanskrit word Deva applied to that which was bright, as sun, fire, dawn, also the river, trees, and mountains; all power opposed to darkness, to cold, to evil. The same word lives on in the later pronunciation of Deus, and still later became our Deity. The same thot is back of that word; a power that rules in nature. Before Sanskrit, the great over-ruling unchanging power was called Dyu Pala (Heaven-Father) and in different languages a name has been given which also meant Heaven-Father. And we today bow our heads and say: "Our Father which art in Heaven," and we taught that Heaven's within the human soul, and God is all nature.

The comparison of all things with human life and its conditions is ever apparent, and we find this comparison in all the deified objects.

In the Rig-Veda it says: "Be kind to us as a father to a son." "Hear us, Igdra, like a father." Therefore the word father was only used as a symbol to express protecting care and goodness. In the Sanskrit we find the word "piti"—meaning the boundless or infinite. Also the same word existed before Sanskrit was written, and applied not only to the boundless universe but to parts of it. It also meant the mother of all Gods, implying the mother in nature as well as the father, so those who begin their invocations today "Father and Mother God" are expressing the same thot that was given to the world in oral teachings before a written language existed, tho in some expressions it shows a sexless power. And now we will give you the word of an Adept: "You ask me what God is? If I know I should be God. I know God exist God exist. We may in a certain way discern Him in his work, like the sun thru the clouds, yet we cannot see him, and we cannot see the water

by that means. Let us say, however, that He is the greatest good, the first being, the whole, just, compassionate, blessed calm, the creator, preserver, mediator, omniscient, omnipresent, the father, king, lord, rewarder, ruler, the beginning, the middle, the eternal, the author, life-giver. He alone is all in all." The man who wrote those words was burned as an atheist.

Reading Character.

Nature's Marks are on Every Man and Can be Seen at a Glance.

The ability to read character from personality is of inestimable advantage in all those branches of endeavor, private, commercial, or professional, that bring a man in contact with his fellows. Since this ability can be cultivated to a large extent, it is worthy of serious consideration. Without too frequent indulgence in "snap judgments," or weak leanings toward mere prejudice, he who would succeed to the uttermost must learn to appraise and classify justly the other workers with whom he must sustain relations of varied order. This ability to read human beings quickly, with the help of no other data than the explanatory signals unconsciously flown by every human vessel, has distinguished practically all of those great ones whose dealings have been rather with men than things. Nothing, moreover, counts more strongly toward business popularity or the reverse, than this same faculty in knowing "what's what" in the way of diverse humanity.

A Chicago worker not long since received a check which greatly overbalanced his modest bank account. Since this check was drawn by and on a firm and bank unknown to the cashier of the bank with which the recipient had regular dealings, the cashier refused to cash the check without investigation. The recipient needed the money at once, so took the check to another bank where he was little known. The second cashier, after explaining that he would do so on his own personal responsibility and indorsement cashed the check promptly.

"The other fellow looked at the check; I looked at you," he explained, when questioned as to the reason for his conduct. "I can read character. I knew it was all right, and that even if you'd been cheated in the check you'd make good on my demand."

"Do you believe in osteopathy?" suddenly asked a bank vice president of the unidentified feminine holder of another generous check. Meeting the amazed gaze of the woman, he laughed, and scribbled his "O. K."

"I only wanted you to look at me full and off guard" was his quiet remark.

A western millionaire not long since transferred his Chicago business from one large firm to another merely because when his last bill, thru some mistake, remained unpaid he was sharply reminded of this fact before the new order was filled. Many a man on the other hand, has paid large interest with hearty good will on a trifling financial favor.

The lawyer with his client, the doctor with his patient, the clergyman, business man, or philanthropist, who must listen daily to "hard luck" stories, money-making propositions all sorts of tales and appeals in which quick, keen judgment is needed, will find in the ability to rate and classify the applicant quickly and correctly an ally well worth taking some pains to secure.

This power of rapid, clear judgment is equally desirable in the realms of society and friendship. Broadminded kindness and justice, with due attention to the intuitive faculty latent in every nature, form the most reliable foundations for the important superstructure that means so much, but there are

certain physical signs that possess at least a tributary value. A Biblical authority declares that there are seven ways in which the creator has marked every man, and most of these ways are on the outside.

"God makes our eyes and noses," runs a pertinent old proverb, "but we make our own mouths."

"No man can lie with his hands open," says a keen and experienced student of human nature, "unless he has carefully trained himself to do so. In such cases the rigid manner of holding the hands, unless explained by another and stronger reason, will betray the mental effort and strain produced by the determined attempt to deceive."

The pugnacious man "makes a fist" of his fingers continually; the timid fellow carries his thumb inside the palm.—Chicago Tribune.

TO AN ASTROLOGER.

"Nay, seer, I do not doubt thy mystic lore,
There in thy horoscope. I do not believe
That yon dead moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Nor question that the tenor of thy life,
Past, present and the future, is revealed
Or joy, or failure, or success, pass on
To marvel or bless my earthly lot,
until
It proves its Karmic rights to come to me.
All this I grant, but more than this I know!
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the Cause,
Thru countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon this earth. The deathless Me of me,
The spark from that great all-creative fire
Is part of that eternal source called God,
And mightier than the universe.

Why, he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny,
And use vast space as 'twas a board of chess,
With stars for pawns; can change his horoscope
To suit his will, thru failure to success,
And from preordained sorrows harvest joy.
There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us! If we bring that to bear
Upon events, we mould them to our wish;
'Tis when the infinite 'neath the finite gropes
That men are governed by their horoscopes."
ELLA WHEELER WILCOX.

Sensitives are more easily chilled and suffer more from cold than those of impulsive temperament, while the latter are more readily flushed and suffer from heat. Warm climates for thinkers and dreamers; cold climates for workers and artisans—one seeking light, the other power.

Don't both be angry at the same time; it takes two to make a quarrel.



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LILY DALE'S FINANCIAL CONDITION.

As so much is being said of the financial condition of Lily Dale, and as press reports have gone out that give an erroneous statement, it appears but just that we should state the exact position, and ask friends of Spiritualism, and Lily Dale especially, what they want to do about it.

The situation is this: The Association found it necessary to put in a lighting plant, water and sewer system, a number of years ago. Money was borrowed for that purpose, and ultimately \$12,000 in bonds were issued. These bonds came due last year, and were taken up by the Pettengill interest, and \$8,000.00 of them are now in the hands of Henry A. Everett of Cleveland, Ohio, Mrs. Pettengill's son-in-law.

In making repairs and improvements on the grounds, for the buildings and other arrangements had run down considerably and had to be repaired, settling a damage suit where a party was injured by a defective boat landing, etc., Mrs. Pettengill advanced money, and last year the Association was indebted to her \$8,300, in round numbers. She, and members of her family, held 917 shares of stock, at \$10. per share, or \$9,470 worth. The stock and indebtedness were sold to the Association for \$10,000, \$2,500 to be paid at once, \$3,750, in a short interval, and it was understood the rest to be paid November or January 1, at the latest.

The first two payments were made, making \$6,250 that has been paid, and leaving an indebtedness of \$3,750 and interest from August 1 last year that is to be met within the next two weeks, or before August 20.

The bonds can be refunded without difficulty, as \$1,000 was given to the Association on the death of Mrs. Judge Cook, \$3,000 are in the hands of people who are willing to carry them, and as there is no other incumbrance on the property of the Association that is inventoried at about \$40,000, and they carry 6% interest, they are good property.

But the payment of \$3,750 and interest, must be met, and the assistance of the friends is required at once. Send in what you can to Dr. George B. Warno, treasurer, or Mrs. Esther C. Humphrey, president, Lily Dale, N. Y., stating whether you wish to make a donation, want stock issued for it, or making any suggestions you wish. But send money at once. About \$3,000 more is needed. Will you help to raise it?

A STAR.

The angels named her baby Dot,— A tiny ray of light, Found in a dark and dismal spot. Where poverty makes night. They took her—such a little beam— To realms of angel love. A star, so small, yet adds a gleam, To matchless light above.

Eskimos as a rule cannot swim, the water around them never going above freezing point.

Lecturing at Berlin, Professor von Hansemann scouted the idea that cancer is on the increase.

HOW TO MAKE TELEPATHIC EXPERIMENTS.

BY W. J. COLVILLE.

In reply to questions frequently raised regarding methods for developing and utilizing the telepathic faculty, the following suggestions may be offered. It is generally conceded that a considerable amount of sympathy or rapport between two or more mutually interested persons is essential to successful telepathy, and this is equally true, even of unconscious telepathy, between those who are quite unknown to each other in the flesh. The old esoteric terms "operator" and "subject" may well be left behind, as they convey doubtful and often inaccurate meanings, but "sender" and "receiver" are words conveying the precise ideas we need to state.

There must be no sense of domination or subjugation on either side if the best possible results are to be secured; it is desirable, therefore, that the sender one day should be receiver the next, and vice versa in rotation.

As it is generally impossible to deal exclusively with any single phase of psychic experience, it often happens that clairvoyance, and telepathy are practically inseparable. What is always essential to success, however, is definiteness of mental aim and object; distinct visualizing of the form of an idea; and, above all, patience and calm persistence in employment of the method chosen till greater results arrive. Students of psychic phenomena wishing to engage in scientific experiments should appoint a time and place convenient to both, as this course greatly facilitates the production of the desired phenomena.

Let any two persons, actively and seriously interested, agree to devote a specified time daily to work, and, unless there be some extraordinary barrier in the way, some satisfactory result is certainly before very long.

It is a helpful practice to take exactly the time when the desire to conduct the experiment is strongest, and it is advisable to always sit or recline in a place in which one feels thoroughly comfortable and free from likelihood of intrusion. They who cannot devote a full hour should decide upon some time during the night, preferably the hour immediately following retirement, if both, or all, parties retire in their respective rooms and houses about the same time; or, if necessary, they might appoint an early morning hour, without considering whether one or more of the experimenters is asleep. This suggestion is given to meet the need of those who are unable to comply with rules which can only be observed by people who keep regular hours and have a definite command of periodical leisure.

Sleep is no obstacle to telepathic intercourse, but rather favors it; and this is about equally the case as regards natural and induced sleep. Much that is vaguely classified as hypnosis is only sleep, more or less profound, brought about by self-suggestion and concentration of mind upon a chosen subject, often without any suggestion furnished by another. But tho the sleeping state is often highly favorable to telepathy, it is by no means universally essential; in fact, many thoroughly conclusive results are often forthcoming when extreme wakefulness and unusual normal vigilance are characteristic of the state of senders and receivers of mental messages.

Experimenters should resolve to keep their mind concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference, or transmission, of mental pictures.—In Light.

INDIANAPOLIS, IND.

The Children's Lyceum of the Progressive Church of Indianapolis, Ind., has had a most pleasing and profitable year's work. At the opening of the season in September, 1906, there were but eight children in attendance. The roll-call now numbers seventy. Of course this is not the average but the attendance has been very good.

The program for each Sunday was divided into three parts: spiritual, mental and physical culture. For the spiritual part a lesson was given, and the children were given oppor-

tions to read concerning the lesson. The roll was then called and the children answered by giving quotations, from different good authors. The mental part consisted of recitations, talks, and music. The physical part was taught by dumbbell work, dexterte.

During the winter, five entertainments were given by the children, who were well trained by their efficient and intelligent conductor, Mrs. Flora B. Peeler, for their parts. The giving them the advantage of appearing at ease before the public. The proceeds of these entertainments paid all expenses incurred in the conduct of the Lyceum, and the balance was used for the purchase of books and other material for the Lyceum.

The Lyceum of honor for the past year was the Lyceum of the Lyceum.

Frank and Oscar Thondsen, Mabel Machelen, Elmer and Mary Stewart, Essie Crane, Margaret, Mary, Helen and Mr. Barge, Mr. Henning, Mrs. Ziegler, Miss Skelton, Mr. Allen, Mr. Seward and Mrs. Machelen. Mrs. Peeler has taken charge of the Lyceum work at Camp Chesterfield. The association has been fortunate in securing the services of this faithful and talented worker.

A Worker.

A Singular Dream.

A singular dream is related in a well known British magazine. A woman suffering from anxiety caused by reduced circumstances dreamed that she went to church. The people began to go out one by

one. I looked around and inquired why they were leaving the church. They said: 'To look for the magic bird in the churchyard. You will always have luck if you find it.' I thot I would try to find it, went out and swept away the fallen leaves and found a speckled thrush, and as soon as I took it up it dropped £1 in my hand. The next morning I went into our back garden and there among the fallen leaves was the speckled thrush, which had just been killed by a cat. It was yet warm, I said, 'Here is the magic bird, and the money I know will come by post.' The hope was justified, for £1 came in the morning and a check from a friend in the evening.

Cultivate a sense of humor.

JULY 24, 1907.

An emergency of vital import has arisen in the history of Lily Dale Assembly.

On or before August 20, 1907, thirty-five hundred dollars must be raised to meet the final payment upon the \$10,000 necessary to liquidate the notes now held by Mrs. Abbie Louise Pettengill, and secure all stock owned by herself and family.

At a meeting held this day in the Assembly's Auditorium, the following Ways and Means Committee was appointed to raise the necessary funds: I. W. Pope, H. H. Hunt, F. W. Martin, R. H. Hoyt, Mrs. Tillie U. Reynolds, Mrs. E. L. Nicholson, Mrs. M. J. Stephens.

YOUR PROMPT AND SUBSTANTIAL AID IS SOLICITED. We can not dally with indifference. Pay your pledges to members of the Committee. Forward your donations immediately to George B. Warno, Treasurer, Lily Dale, N. Y. Stock can be had at ten dollars a share.

Yours for Truth, MRS. ESTHER C. HUMPHREY, President Lily Dale Assembly.

The Last of Hon. A. B. Richmond's Books The Nemesis of Chautauqua Lake



A BEAUTIFUL STORY BY A GIFTED AUTHOR. Cloth Bound, 25 Cents, Postpaid.

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

LILY DALE NEWS

The third week of the Assembly has passed and the program is progressing to the average. There is a continual stream of people both ways in and out every day, and they appear to go away satisfied with the presentation of the subject.

There has been a great demand for matronizing mediums and that demand is now likely to be satisfied as John Johnson of Toledo, Ohio, Mrs. Moss and Glean B. Nichols are here and holding seances.

The weather has been up the rain coming mostly at night, short showers during the day drying up immediately after, and keeping the temperature of the light wraps are needed evenings and part of the time during the day. However, as the houses here are mostly arranged for heating, people are not affected by the cold as they are in places where no such provision is made, even if it were quite a cold snap.

The meetings are well attended and much interest manifested in them all. Forest Temple has come to interesting meetings, while the Theosophical Library hall certain evenings of the week are marvels of interest. Some hot discussions are evoked and will go away with the idea that have learned something.

Sunday the 8th Elizabeth Harlow and Wendell Warner were presented. They are both of the socialistic order, and their appeal very strong to those who want political reforms and a platform.

Monday the 9th an interesting lecture and an interesting audience. Tuesday and Wednesday Miss H. H. Warner gave an address of interest. After her closing the program continued and good attendance.

Friday the 13th an afternoon of the public in the afternoon. Saturday the 14th a large gathering. Cook's will be swimming ways and interesting.

It was a week full of things and interesting to all. Some very interesting center meetings were given during the week. The evening children gave one assisted by some of the best and it was full of things.

Prof. Sherman's classes in music are well attended and gratifying results. The give an entertainment, which will be a good one. Mrs. W. Richmond's classes will begin August 16 and continue until the 19th and 20th. Colville will follow with lectures and classes from August 16th to 17th when Dr. Beckwood will close the class lectures from the 19th to the end of the Assembly.

The ladies still have good meetings at their Thursday evening Bazaar, much interest being manifested by the people and the social affairs being quite liberal.

There is more of a social nature this season than for several years past. Little gatherings are common and much is done to make the people smile themselves.

Two of the younger members of the family, Roy and Turner, and Mrs. Louis, are myer decided that single blessedness is not desirable, and with the assistance of Lyman, have formed a marriage ceremonial Tuesday July 23 at 2:30 p.m. The ceremony was performed at the residence of the grandmother of the bride, Mrs. C. D. Green, myer and a reception was tendered them at the home of the parents, the groom, Mr. and Mrs. J. C. Turner, Thursday evening. About 250 guests, all of whom they respect, during the evening. They will make their home in Buffalo where Mr. Turner has a position with the steel plant.

A letter received from Mrs. Eliza Douglas informs us that she was married the fore part of July to Mr. Otto Henscher at Ouse, Mass.

Victor W. de Wilton of Struthers, Ohio and Bessie A. Rahmow of Herculais, N. Y. were married at the residence of Mrs. Jennie Allen Friday evening, August 2, by Mrs. R. S. Lilla, assisted by W. H. Bach. Mr. and Mrs. de Wilton will spend a short time at Lily Dale before returning to their home.

The vocal class under direction of Prof. Sweeney gave a very interesting entertainment the Auditorium last evening. Many of the numbers were of the old variety, but the average of such entertainments is that they are not very well liked. The vocal class, however, was well liked, and the program was very successful.

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LIST OF CAMP MEETINGS

Several series of camp meetings are being held during the season for public and private groups. The following are the dates of the meetings:

- August 10-12, 1907, at Lily Dale, N. Y.
- August 13-15, 1907, at Lily Dale, N. Y.
- August 16-18, 1907, at Lily Dale, N. Y.
- August 19-21, 1907, at Lily Dale, N. Y.
- August 22-24, 1907, at Lily Dale, N. Y.
- August 25-27, 1907, at Lily Dale, N. Y.
- August 28-30, 1907, at Lily Dale, N. Y.
- August 31, 1907, at Lily Dale, N. Y.

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METAPHYSICAL.

Conducted by EVIE P. BACIL.

MAKE IT A WORLD OF BEAUTY

BY WILLIAM E. RAYMOND.

Think of the sun as shining,
Think of the sky as blue,
Think of the night as star-lit,
Of fellow-men as true.

Create a world within you,
Create a world ideal,
Create it from perfection
You find within the real.

Make it a world of beauty,
Make it a world of bliss,
Make it a world unselfish,
Then build a bridge to this.

SCATTER SUNSHINE.

Employees can often make their situations easier, get more salary, and win promotion by always being cheerful and bright, besides having a happy, pleasant time themselves. Emory Belle, in Opportunity, tells how this worked in her own case:

"I started out to my work, one morning, determined to try the power of cheerful thinking, for I had been moody long enough. I said to myself, I have often observed that a happy state of mind has a wonderful effect upon my physical make-up, so I will try its effect upon others, and see if my right thinking can be brought to act upon them." You see, I was curious. As I walked along, more and more resolved on my purpose, and persisting that I was happy, and that the world was treating me well, I was surprised to find myself lifted up as it were, and my carriage became more erect, my step lighter, and I had the sensation of treading on air. Unconsciously I was smiling, for I caught myself in the act once or twice. I looked into the faces of the women I passed, and there saw so much trouble, anxiety, and discontent, even to peevishness, that my heart went out to them, and I wished I could impart to them a wee bit of the sunshine I felt pervading me.

"When I arrived at the office I greeted the book-keeper with some passing remark, that for the life of me I could not have made under different conditions; I am not naturally witty; it immediately put us on a pleasant footing for the day; she had caught the reflection. The president of the company I was employed by was a very busy man, and much worried over his affairs, and at some remark that he made about my work I would ordinarily have felt quite hurt (being too sensitive by nature and education), but on that day I had determined that nothing should mar its brightness, so I replied to him cheerfully. His brow cleared, and there was another pleasant footing established, and so thruout the day I went, allowing no cloud to spoil its beauty for me or others about me. At the kind home where I was staying the same course was pursued, and where, before, I had felt estrangement and want of sympathy, I found congeniality and warm friendship. People will meet you half way if you will take the trouble to go so far.

"So, my sisters, if you think the world is not treating you kindly, don't delay a day, but say to yourselves: 'I am going to keep young in spite of the gray hairs, and, even if things do not always come my way, I am going to live for others, and to shed sunshine across the pathway of all I meet.' You will find happiness springing up like flowers around you, will never want for friends or companionship, and, above all else, the peace of God will rest upon your soul."

Sunny people dispel melancholy, gloom, worry, and anxiety from all those with whom they come in contact, just as the sun drives away darkness. When they enter a room full of people where the conversation has been lagging, and where everybody seems bored, they transform the surroundings like the sun bursting thru thick, black clouds after a storm. Everybody talks on a joyous spirit from the glad soul just entered. Tongues are untied, the conversation which has dragged

becomes bright and spirited, and the whole atmosphere vibrates with gladness and good cheer.

This power to scatter sunshine, and to radiate gladness and good cheer, everyone should cultivate.

There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its doors to you. A cheerful disposition is a fund of ready capital, and a magnet for the good things of life.

Force yourself, if necessary, to form a habit of seeing the best in people, of finding out their good qualities, and of dwelling upon them and enlarging them. Do not see the distorted, crooked, cramped and burlesque man, but the man that God made. Ruskin says: "Do not think of your faults; still, less of others' faults. In every person who comes near you, look for what is good and strong. Honor that; rejoice in it; and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes."—New York Magazine.

EFFECT OF THOT ON HEALTH AND THE BODY.

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thots the body sinks rapidly into disease and decay; at the command of glad and beautiful thots it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thots. Glad thots will express themselves in a sickly body. Thots of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely tho less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thots, even if not physically indulged, will soon shatter the nervous system.

Strong, pure happy thots build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thots by which it is impressed, and habits of thot will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thots. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thot is the fount of action, life and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thots. When a man makes his thots pure, he no longer desires impure food.

Clean thots make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thots does not need to consider the malevolent microbe.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thots of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thots. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one result of a sweet and sunny disposition: the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy or serene countenance can only result from the free admittance into the mind of thots of joy and good will and serene.

On the faces of the aged there are

wrinkles made by sympathy, others by strong and pure thots, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful and softly mellowed like the setting sun. I have recently seen a philosopher on his death bed. He was not old except in years. He died as sweetly and peacefully as if he had just lived.

There is no physician like cheerful thots for dissipating the ills of the body; there is no comforter to whom you can turn for sympathy with good will to dissipate the shadows of grief and sorrow. There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its doors to you. A cheerful disposition is a fund of ready capital, and a magnet for the good things of life.

OFFICIAL PROGRAM

of the Day-Side Assembly, (opens July 12, closes September 4, 1907.

John T. Lillie, Chairman.
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Mrs. W. J. Colville, Vice-President.
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Mrs. George H. Brooks, Treasurer.

JULY.
12—Dr. Geo. B. Warner
13—Mrs. J. Pettengill
14—Mrs. Carrie E. S. Twigg
15—J. Clegg Wright
16—Conference
17—Mrs. Carrie E. S. Twigg
18—N. Y. SPIRITUALISM ASSOCIATION DAY—Dr. Warner, Carrie E. S. Twigg.

19—Mrs. Elise Stumpf
20—J. Clegg Wright
21—Mrs. A. J. Pettengill
22—T. Grimshaw, Mrs. R. S. Lillie
23—Conference
24—T. Grimshaw
25—N. Y. STATE DAY—Fillie U. Reynolds, H. W. Richardson
26—Mrs. R. S. Lillie
27—T. Grimshaw
28—Mrs. J. Reynolds
29—Mrs. Elizabeth Harlow, Hon. Secy.

AUGUST.
1—Mrs. Elizabeth Harlow
2—Wendell C. Warner
3—Conference
4—Mrs. Elizabeth Harlow
5—J. Clegg Wright
6—Georgia Gladys Cooly
7—George H. Brooks, Cora L. V. Richmond
8—Conference
9—Cora L. V. Richmond
10—Mrs. Helen L. P. Ressegue
11—Georgia Gladys Cooly
12—Cora L. V. Richmond
13—George H. Brooks
14—Mrs. Ressegue, W. J. Colville
15—Conference
16—W. J. Colville
17—WOMAN'S DAY—Symposium, Mrs. Mary Seymour Howel
18—Dr. J. C. Batdorf
19—W. J. Colville
20—TEMPERANCE DAY—Mary Seymour Howel, Laura G. Owen
21—Miss E. Hull, Dr. V. M. Lockwood

22—Conference
23—Dr. J. C. Batdorf
24—Miss E. Hull
25—Miss A. Edgerly
26—W. M. Lockwood
27—Miss E. Hull
28—George H. Brooks, Oscar A. Hartford
29—Conference
30—Miss A. Edgerly
31—WOMAN'S DAY—Symposium, Mrs. Mary Seymour Howel, Laura G. Owen
1—Miss E. Hull, Dr. V. M. Lockwood

2—Conference
3—Dr. J. C. Batdorf
4—Miss E. Hull
5—Miss A. Edgerly
6—W. M. Lockwood
7—Miss E. Hull
8—George H. Brooks, Oscar A. Hartford
9—Conference
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NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

Dear Sisters: your kind letter and contents, and may God bless you both for your kindness to me. I have been taking the medicine since March 28. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizzy spells that I received two awful falls. I am up and about now, and have not had any dizziness or faint spells since I started on the medicine. The neighbors all marvel at the great change in me for the past three days and I have told them what did it.

I must now close, with a God bless you both for your kindness to a suffering sister. MRS. ANNE WARREN, Chestnut street.

Mrs. Dr. Dobson-Barker— Please send me \$1.25 for another month's treatment. Your medicine you sent me last month did me more good than all the medicine I have taken in the four years I have been taking medicine. I sincerely hope you can help me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity. Mrs. LARA BANKS, Chicago, Ill.

Mrs. Dr. Dobson-Barker— Please send me four more magnetized papers. The first you sent last month worked wonders for a lady friend of mine. Her feet bled all our physicians, but now all the swelling has gone down and she is so happy and is spreading your wonderful medicine wherever she goes, knowing that you never failed in all these cases. Mrs. J. Wright of Fruitville is now enjoying better health and sends her compliments to you and your daughter. She suffered from 1877. Do you remember treating Mrs. Sarah H. Smith in 1903? She is now one of the healthiest women of her age—she has been a member 1904 and has a beautiful complexion. She was given up by our doctors, but all your patients are in robust health. E. E. CHANDLER, Manchester, N. H.

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JAPAN WOMEN ASK FOR EQUAL RIGHTS

Every woman emanating from the women of Japan lend contention to a conviction which every woman holds who lives any part of time in this country...

The first petition bears considerable evidence to the widespread and intelligent interest the women of the country are taking in public affairs...

The second petition, which is the strength of a new moral ideal, is moving a strike at the realization of the country through the most delicate part of its structure...

The third petition, which indicates the germ of a movement toward the attainment of the suffrage for women, is a simple plea for the cancellation of the existing laws prohibiting women from taking part in political meetings...

The fourth petition, presented to the Imperial Diet, is more radical from a Japanese point of view, and is regarded as very daring in its attitude toward the condition of Japanese women...

The fifth petition, presented to the Imperial Diet, is more radical from a Japanese point of view, and is regarded as very daring in its attitude toward the condition of Japanese women...

A HANDY BANK

There is a bank in every man's pocket, and it is the most handy bank of all...

The bank is the man himself, and his pocket is the bank's vault. It is a bank that never fails...

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The bank is the man himself, and his pocket is the bank's vault. It is a bank that never fails...

The bank is the man himself, and his pocket is the bank's vault. It is a bank that never fails...

THE FINEST OF HUSBANDS

There is a man in every woman's heart, and he is the finest of husbands...

The man is the woman's heart, and his love is the finest of husbands...

The man is the woman's heart, and his love is the finest of husbands...

The man is the woman's heart, and his love is the finest of husbands...

The man is the woman's heart, and his love is the finest of husbands...

The man is the woman's heart, and his love is the finest of husbands...

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AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

CHAPTER XI.

THE GREAT INSPIRATION—SOUL PERFECTION.

And why should the self-denying be put on a level with the self-gratifying? Why should some strive for purification from sensual passion and not others? Does not nature represent exact justice? Or will it be claimed that perfect inspiration, self-love and love are the necessary requirements? But their perfection depends on the practice of temperance, humility and charity to attain it—justice to self and to others. Thus we may infer that a perfected soul also needs perfected qualities to inherit perfect harmony with nature.

CHAPTER XII.

HEAVEN—AGE HEAVEN AND HELL—PITIMY?

And I doubt you have experienced a sudden sadness to overcome you which was not expected; or felt low-spirited, melancholy, depressed, gloomy?

Well, they have their reasons for being. There can be no effect without a cause. What you feel is the effect of an influence touching you from somewhere. It may be the weather—you feeling the atmospheric pressure, as the barometer does.

Sadness is caused by a sudden depression or negativity—the upward tendency of our spirits falling to a lower standard. Unpleasant news, clouds, snow, a mournful melody, a severe depletion of new light, may produce an effect of depression. It is a vibration passing over from one to the other. We are only coming a little nearer home with our science, that is all. But it is of the same cloth and getting back to first principles—the initiatory influence or vibration, sense of feeling or emotion—on which this science is based; viz.; sympathy or love.

It is a well-known fact that we often think of persons while they are writing to us, and what remains to be likewise—both letters having the same date. What causes this? The vibration which contains its life principle magnetism, producing this and sends it on to the intended. If negative, the motion is felt comparatively with no degree of sense—culture or keenness of observation in this case. If the news is a sad nature, the feelings of the writer will impart with it, and, besides being reminded of the individual in question, we feel sad. The thought wave from him is the reminder; the feeling accompanying the vibration, indicates what he feels. Thus we can readily prophesy unpleasant news—something sad coming.

Persons all are differently constituted and their deviation must be expected in the manner of sensing these things, and of explaining their spiritual import on the recipient. But we can observe and note results and create a guide for personal use.

Persons who are suddenly touched with a feeling of sadness, note the time and place of its occurrence, and await results.

A friend relates that one afternoon late as the sun was receding toward the horizon, he was suddenly struck by a feeling of sadness in a street-car, while passing a bishop's home. There was nothing in the exterior to indicate mourning or sadness, nor did he know of any sickness in the house. But the evening paper announced the sudden death of a favorite priest, at the place mentioned about the time our friend was passing there.

Being sensitive, he felt the thought-wave floating on the wings of sorrow as it emanated from the building. Others may have experienced the same sadness, but not knowing what it meant, threw it off again as an unwelcome guest. The same vibration that touches us

directly may do so indirectly or when not aware of its approach.

Do we need be invited to feel sad, when unwelcome news is conveyed to us? No, it lies in the vibration; it conveys itself to our consciousness. In like manner joy is sensed. Good news carries its own delight. A sudden feeling of joy overcoming us uninvited brings compatible information or has something pleasant in store for us. Its antithesis—depression of spirits or a falling of the mental barometer—often portends a disappointment, as, no doubt, many have experienced, who have been observant of these facts. Thus joy, sorrow, delight, pain or suffering, sickness, changes in the weather and other unforeseen events may be inferred by the causes preceding effects—sensed as vibrations whispering to finer feelings, our higher sensations and emotions as herein described, and as gathered from personal observations, others' experiences, co-incidents and logical conclusions generally.

Sickness, pain and suffering are foretold by feeling low-spirited fundamentally, but accompanied by melancholy, involuntary sighing, gloominess, and often ill-humor—the latter is mostly the children's "sign" of approaching illness. But this might be accounted for as being in the blood or occasioned by bile-accumulations. However, parents often feel low-spirited, melancholy or gloomy, which indicate suffering but not sickness for them, and which depression is followed by sickness in the family—generally of one of their children. Is it not suffering to have one of your children under a doctor's care? Where does the bile-theory come in under these circumstances? If we felt that of our children it must have been sympathetically; and how does sympathy operate except under the influence of a law—a vibration passing over from one to the other? We are only coming a little nearer home with our science, that is all. But it is of the same cloth and getting back to first principles—the initiatory influence or vibration, sense of feeling or emotion—on which this science is based; viz.; sympathy or love.

Sympathy and antipathy are the attracting and repelling forces in man, synonymous with attraction and repulsion in nature, or its intelligent counterparts, showing man's near relation to universal law. As such he is a part of nature and dislikes discord as much as nature does—in fact, often taking her part in the punishment of evil in his fellow men.

The feeling of resentment against wrong—sensed as indignation—is caused by an encroachment on our harmony with nature or with right-doing. We hate to be disturbed by a discordant soul-vibration—especially when we are moving upward, deviating from the negative and struggling for purity or justice ourselves. But we must not permit uncharity to be the judge. Many commit a worse evil in their condemnation of a wrong than is in itself. This is frequently, aye, mostly the case, when the wrong is directed against us.

We have a right to vindicate ourselves or observe the law of self-preservation, but we must not lower ourselves to a level with the wrong-doer by uncharity or hatred—revenge. By so doing, we also place ourselves in disharmony with nature; and both become subject to her disfavor—frequently to the disadvantage of our fellow-men as well and inherit punishment unlooked for.

Indignation in the face of wrong is one thing; our self-love being hurt is another. We must guard against the latter. To kill a man for calling us untruthful, is certainly a ten-fold worse evil than the latter. But it has been done. To murder a man's reputation by slander in retaliation for a slight committed under pressure, is an unreasonable vindication. It is not curbing our animal nature, but adding to its impetus, which needs a like self-denial to neutralize. In other words, it adds to our impulse for hating instead of loving. Evil passions are thus developed. In the language of Pope: "Vice is a monster of such frightful mien, That to be hated it needs but to be seen, But seen too oft, familiar with its face, We first endure, then pity, then embrace."

The foundation once laid, it is easier to take revenge on another like occasion. To reverse the evil, it must be resisted, and a passion for forgiveness is its cure. The "utmost farthing" was not a vain syllogism in its application.

Some people are very resentful. It indicates a strong negative tendency of the love for forgiveness that betrays hatred yet uncurbed; and where there is such emotion dominant, the feeling of real joy cannot be sensed. People, who are always discontent with themselves and envy others' happiness, should look within. They would find the cause of their discontent in their lack of good feeling towards others. The same influence or vibration we send out is returned to us. As we affect others they feel towards us. Sympathy and antipathy is the law. As we sow we reap.

Selfishness inherits similar vibrations to those of hatred. We may say invites them—like attracting like. Selfishness is negative love inverted—not sympathy with mankind. Developed as a passion it becomes so love or avance, greed, covetousness, envy. Its vibrations are debilitating and wearisome—thus rejected by those whom they touch and returned to their owner. He reaps what he sows and finally succumbs to their pressure—sickness from pure inanition, debility or lack of vitality to bear up. That is the reward of love for self only, unoffset by pecuniary losses, which the selfish to unutilized activity, which neutralizes the effects for a time being; and gives them new lease of life. But in the end they must succumb to inactivity, indolence and general prostration. (To Be Continued.)

CINDERELLA.

It was in ancient Egypt that the story of Cinderella originated. Moderns, however, owe the familiar nursery story directly to the Frenchman, Charles Perrault whose "Cendrillon," appeared at the end of the seventeenth century. Perrault took his Cinderella from earlier versions, which came, no doubt, from the story of Rhodopis' bath. That Egyptian beauty had prepared to bathe when an eagle stopped on one of her slippers, carried it to Memphis and dropped it into the lap of King Psammetichus. He sat administering justice. He admired it, had Egypt searched for its owner, married her, and lived happy ever after.

BOSTON NOTES.

MRS. B. W. BUCHER.

HARMONY HALL. Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:00 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions. COMMERCIAL HALL. 694 Washington street. Sundays at 11, 2:30 and 7:30. Tuesdays and Thursdays at 2:30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES ALL. 446 Tremont street. Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2:30 p. m. of each week.

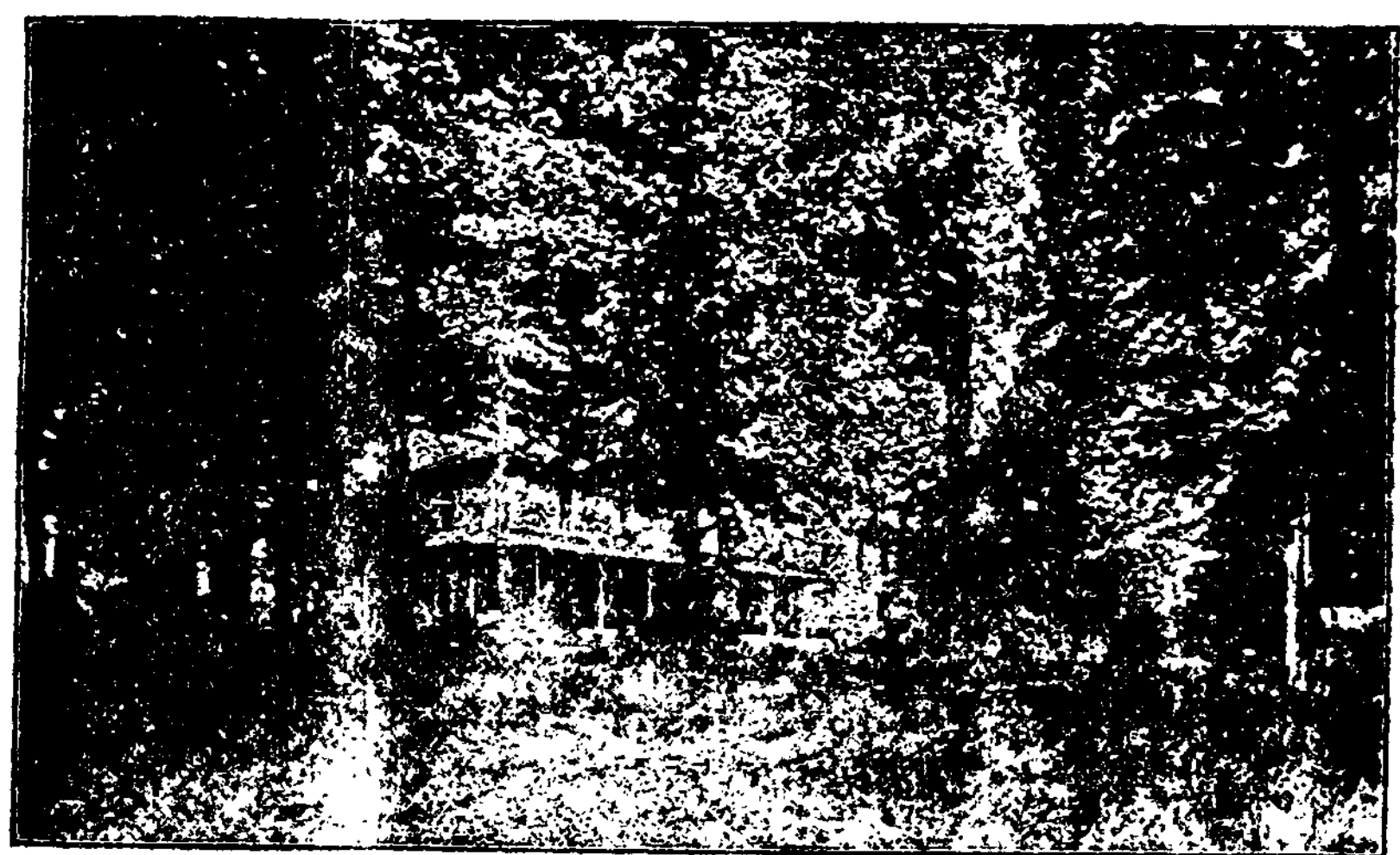
FIRST SPIRITUAL SCIENCE CHURCH. 578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7:30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST. Room 430, Hunting on Chambers. Services every Sunday at 2:30 and 7:30 p. m. H. G. Howard, president.

MRS. B. W. BUCHER has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 293 Pleasant street, Melboro, Mass., as all correspondence will be forwarded to her through the summer months.

The Montreal Daily Witness is the only journal in the world that will not print theatrical advertisements.

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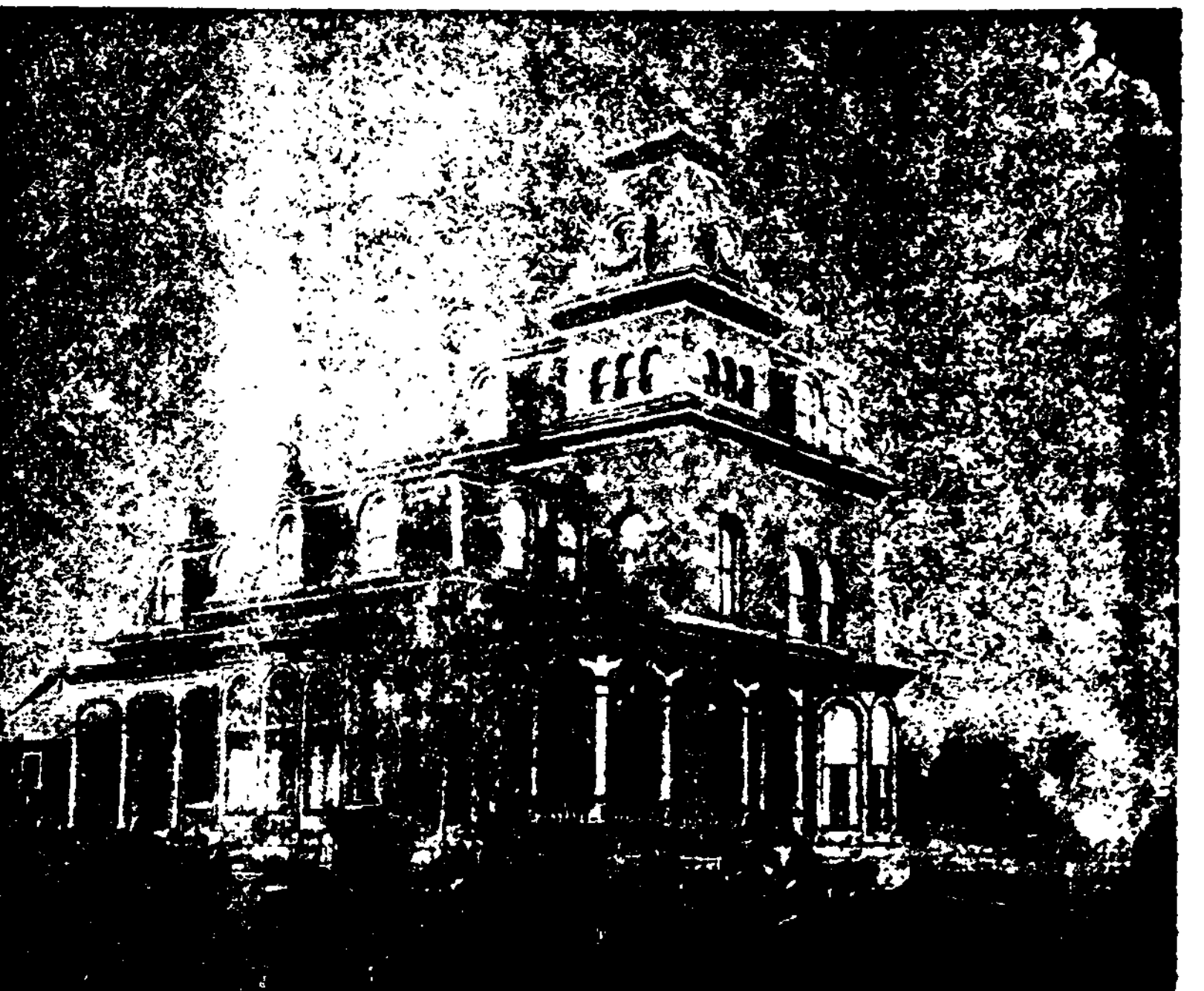
The Maplewood.



The Association Hotel has been leased by M. R. Rouse of Titusville, Pa., who, having been a member of the Board of Directors of Lily Dale for many years, and having also conducted the hotel on a previous occasion, is prepared by experience to cater to the comfort of the guests.

To enable many who wish to have a quiet outing before the regular season opens, the hotel will be opened about June 10th, and will accommodate guests until the opening of the Assembly for \$5.00 a week for room and board.

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A REVERIE.

I walked down the Valley of Silence
Down the dim, mystic valley,
alone.

CAMP CHESTERFIELD.

Once again, Oh, friends of my soul,
I write to you from this Mecca
of Indiana Spiritualists.

monious. There was a great storm,
"a mighty, rushing wind," incessant
thunder and lightning, and an im-

Friday morning opened rainy.
Lyceum at 9 a. m., conducted by
Mrs. Flora B. Fessler. Over twenty

The first lecture of the season was
delivered at 2.30. T. W. Smith,
trance speaker. He took a very opti-

Saturday at 10 a. m., we had our
first conference, the venerable Joseph
Mendenhall in the chair.

Just at twilight the "Kentucky
Cottage" was dedicated. This beautiful
cottage was erected by Mrs.

Sunday July 28, was a glorious
day. It opened auspiciously. Lyceum
at 9 a. m., conducted by its peerless

A SLATEWRITING.

Before leaving my home for Lily
Dale I framed two small slates, putting
the frame on in such shape that

When he was seated Mr. Keeler
picked up the slates and Col. Van
Horn and myself took hold of one

After a long acquaintance with
Mr. Keeler I know him to be a gentleman,
perfectly honest and a fine

JAMES T. SHEFFIELD.

(The editor was shown these slates
before the sitting, after the sitting
and before they were opened, and

The Pope has appointed a man
as his doctor whom he likes because
he is "old-fashioned" and not a

People rarely ever want to walk
on the grass until they see some
one putting up signs telling them to

For a man to exercise his power in
doing good so far as he can is a
glorious task.—Sophocles.

By my skill I have got many acquaintances,
but by my manners
very many friends.—Posidippus.

The Hon. Mrs. Harbord, of London,
has made a successful balloon
trip across the English Channel.

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The condition of my health being
such that I must have rest from
mental work, I offer the SUNFLOWER

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