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KRISHNA--OUR

QUEST AND HOME

A Lecture Delivered at the City of
Light Assembly By Baba Pre-
manand Bharati.

LADIES AND GENTLEMEN--

We Orientals have been credited with being great talkers. We talk quicker than we can act. Yes, we can outdo you in that one thing--talking. Our talk flows of itself without inducement or even invitation, it is so natural. I mean we have not been blessed with that still reserve which piles up a wall of ice between two Westerners, who meeting face to face and perhaps dying to speak, must yet hold the gold of silence, until the ice is broken by an introduction. We Hindoos need no such thing. All our snow is stored up on the heights of the Himalayas, and ice is too dear to us Indian plaindwellers to make a wall of. Besides, it will not keep, our glowing sun will melt any lump of it in a minute. So failing to get the ice for the wall, we talk to each other the moment we meet and plunge into a subject without excuse or provocation.

But talking and speech-making are two very different things. We can talk and talk, but expect us to make a speech and all our warmth vanishes, our mind is ice-cold, our nerves below zero. Speaking before a literary club the other night, I had to inform that brilliant audience who demanded from me a post-prandial speech that the wise Hindoos did all the talking before the dinner to whet their hunger and after the dinner--the musing.

No, ladies and gentlemen, I am not equipped enough in the art of speech-making, therefore don't expect a speech from me, for you are to be disappointed.

But if I cannot entertain you with a speech, I may amuse you with a little interesting talk in my Hindoo way. For my subject I will choose one which the moment inspires, which the company suggests. My subject is in the interrogative: "Why are we all unhappy?" Now, my subject discussed, my moral pointed, my proposition proven. Why are we here together? What has brought us all here? What has made us gather in such an assembly? What do you expect me to talk to you for?

I answer for you all, for it is an obvious, an unavoidable answer: We have all met here for pleasure; we have met here to be entertained; body, mind and soul. We have met here for that one object of which we are ever on the quest, which we are every minute trying to realize. It is the one whole, absorbing quest of humanity, nay of all living creatures, of all creation. We are ever striving to find out that blessing, which ever eludes our grasp, ever misses our ken, ever eludes us, like the will-o'-the-wisp, the one object of all-absorbing interest--unmixed happiness, the fruit of unmixed absolute love.

Not only is this quest for happiness ever present within mankind, but also within the lower animals and even in every phase of Nature, more or less pronounced or discernible. Every manifestation of Nature, man or beast, bird or tree or plant, is ever endeavoring to gain a state of harmony and equilibrium, ever endeavoring to adjust a state of internal disorder and disturbance. I mean ever endeavoring to bring about a sense or instinct of that harmonious

equilibrium, which is termed satisfaction, contentment, happiness.

Now the question may be asked, Why is this universal quest for happiness? How is it that every man or woman or child is every minute seeking some sort of happiness or other? The Hindoo sages have answered the question to the satisfaction of all intelligent human beings. Why is this eternal search for happiness?

The answer is, Because the whole universe of which we are parts has come out of that eternal abode of happiness, called bliss, where it had dwelt before creation like a tree in the soil, and the memory of which dwells still in the inner consciousness of all created beings, though it has dropped from their outer consciousness.

That abode of happiness is called the abode of Absolute Love; the Hindoo calls it *Krishna*. The word *Krishna*, in Sanskrit, comes from the root *Karshati*--to draw. *Krishna* means that which draws us to itself; and what in the world draws us all more powerfully than Love? It is the one source and substance of all magnetism, of all attraction, and when that love is absolutely pure, its power to draw is absolute too.

In seeking even material pleasure of happiness through life we are ever seeking this absolute bliss, only most of us do not know it. The man who devotes his heart and soul to acquiring wealth is in fact but striving to attain this blissful state. What does the would-be millionaire work to make the million for, but to secure pleasure, the pleasure of good eating, good drinking, good living, good enjoyment to be happy? He makes the million, but the happiness which he secures by securing the means of pleasure and by enjoying the pleasures themselves is not complete. He still feels some void in that happiness, something still wanting in those pleasures to make him fully happy. He therefore piles up more millions, plunges into newer pleasures, in short, he leaves no stone unturned to find out the material objects which will add to his pleasures; and when he has secured all these objects and enjoyed them, he finds himself exactly at the same place where he was before--there is something still wanting to make him completely happy. Finding no newer objects which are likely to add to his happiness, he contents himself by enjoying what he has already enjoyed over and over again; that is to say, he goes through the same round of pleasures to delude himself into the belief that that is the best happiness allowed to mortal man.

But the delusion is temporary and far from complete. The hankering, the search for something still wanting is present all through that delusion--something unknown, but which he thinks he might know and recognize if he once found it. But alas! he does not.

Poor man, he does not know the secret of true happiness which is complete in itself, which never fades, which, once secured, never falls short or vanishes, which flows from within his heart through all channels of his body, out through the pores of it in a continual stream of ecstasy. He does not know that this thing, this unending happiness, is not found in material objects, cannot be secured by means of the instincts of the physical senses, which cognize only material objects.

And why? Why is it that material objects fail to give us that true and absolute happiness, fail to satisfy the hunger of the yearning heart for that unknown something, which it feels somehow must exist, but which ever eludes its ken and quest, and

which alas, it does not realize that it once knew, that it once was its right by heritage?

The answer is simple, and ought to be convincing to every thoughtful mind. The answer is, Because material objects are changeable in their nature and principle; because being nothing but forms of changefulness they do not possess this permanent, this unchangeable happiness to give it to those who seek to derive it from them. An object whose very principle is changefulness can afford nothing which is not changeable in its nature. All the pleasures, therefore, that we derive from material objects must necessarily be changeful, which means short-lived, pleasures of short duration, broken pleasure, distinguished by the Hindoos from unbroken pleasure, which, because of its unbrokenness and ecstatic taste, is to be called pleasure and assumes the name of Bliss.

The question now arises, where is this true happiness to be found, if it cannot be found in material objects? Some modern scientists call this unbroken happiness delusion and a snare of evilish humanity. Modern science has done much, has done wonders in the Western World! None but a fool will deny the glory of its brilliant achievements. But even those who admire the wonders of modern science, if they are one who fails to find anything in these products of science, which in any way likely to contribute towards the attainment of contentment, the human mind, that person need not necessarily be a fool. Modern science has excited our wonder, but has failed to make us either contented or happy, contentment and happiness, which are our eternal quest, the one object of our life, the one goal to which all creation is running in a blindfolded race. It should rather be claimed for modern science, that it has made its following outward looking. It has produced conveniences and comforts of life which have made all people hanker after them and many failing to secure them, make themselves both discontented and unhappy. Modern science, in its word, has served only to put obstacles in our attempt to realize that one object of our existence--contentment which affords true happiness.

This leads me to repeat what I have just said, that no true or all-satisfying permanent happiness can be found out of material objects and hence the failure of material scientists to make humanity either contented or happy.

Where is then this happiness to be found? It cannot be found in anything outside of ourselves. This continual stream of happiness is flowing at all times from the heart of hearts all through our body, but we cannot perceive it, or feel it, because our mind has been covered by the clouds formed out of our hankering for material objects. Our desire for material pleasures is the only veil that shrouds this fountain of true happiness from our mental ken.

But if our desires for material enjoyments be carefully and intelligently analyzed, we can arrive at only one conclusion and that is that in hankering for material pleasures, we are in fact perpetually hunting for happiness, which once attained, is ever full, ever satisfying; which once enjoyed, all hankering for material enjoyments are forever at rest. The fact of our material possessions and enjoyments ever leaving within us a wish, more or less pronounced, for something still more enjoyable, still more pleasurable, is the most indirect direct proof that we are in quest of something which worldly objects cannot supply and the fact of

this quest being present in all human souls in all their thoughts and actions. At all times, forces us to the inevitable conclusion that we once knew or had a taste of the thing we all are eternally searching for, and that, having lost it, we are ever endeavoring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element.

This lost object, this once enjoyed state of the human soul, now absent but ever longed for, is *Krishna*.

It is *Krishna* (perfect state of Love or Bliss) that is ever drawing us to itself. This *Krishna* was once our home, when this creation of which we form but tiny atoms, slept for eons unnumbered in the bosom of *Krishna*, forming but a part of his will. When those unnumbered aeons were numbered, after these atoms of creation had slept for enough time to rest themselves in the boom of absolute Bliss, they were thrust out of that realm into space, to form a universe.

They first manifested themselves as universal consciousness, which, wanting to become conscious of something, developed into the Ego, and Ego developed into the Mind as no Ego is possible without the faculty of thought, which is the Mind's function. And as thoughts are not possible without objects to think upon, the five fine objects, namely: Sound, Touch, Form, Fluidity and Smell, came into existence, along with the grosser counterparts and compounds, I mean the five elements, namely: Ether, Air, Fire, Water and Earth, while the mind's channels of communication with these fine and gross forms of matter were developed simultaneously; namely: The five cognizing senses, Power of seeing (the eye) Power of hearing (ear), Power of smelling (nose), Power of tasting (tongue), Power of feeling (skin), with the five working senses, Power of speaking (vocal organs), Power of holding (hands), Power of moving (feet), Power of excreting and power of generating.

Thus from *Krishna* to earth, *Krishnas* will take twenty-four steps to assume the forms of the universe and myriad steps more to divide the universe into earth, heaven, stars, planets, sun and moon; man and beast and bird; trees and shrubs and grass; mountains and rivers, which go to make it up.

But every particle of this cosmos is conscious directly or indirectly in every point, of the home that it has left, the absolute state of Bliss it once had soaked in, the incomparable nectar which it had once tasted. Yes, that memory endures, the memory of that love absolute is the cause of all discontent, of all dissatisfaction, of all strife and effort, of all ambition and achievements. It is the cause as well of every philosophy and transcendental thought, of moral and spiritual uplifting and of the development of the human into the divine.

From *Krishna* have we all come and *Krishna*-ward are we all tending. And all our actions, good, bad or indifferent are but feeble steps, with which we are all endeavoring to cover the journey back to *Krishna*--our Home--Home, Sweet Home. Ever loved Home, from which we have come away as sorry truants and to which the need of our soul ever trembles, pointing to us the forgotten path, by which we fled from and by which we are again to return to Home--*Sree Krishna*!

Be strong, O heart of mine!
Look toward the light
--Adelaide Proctor.

The possible stands by us fresh,
Fairer than aught which any life hath
owned.

A RELIGION OF TODAY

J. P. COOKE.

It is the mystery of existence that reveals to man the nobility and wealth of his nature, as it creates for him the worlds of poetry, art and religion. About the latter in its manifestation today, I have a word to say. It is religion that hints, suggests, and bodies forth what is too transcendent and too wonderful, too near the primal reality of the inner life, too full of life, love, beauty and joy for any detailed and analytical exposition. It transcends the comprehension of the understanding.

It seeks to realize man's longings after the eternal one, and the perfecting of his own finite being. It reveals to man the possibility of the "Father and I" being one. Showing the sense of that deep inner mystery of being, it yet voices those longings.

The religious teacher, such as is "One in whom persuasion and belief have ripened into faith and faith become a passionate intuition."

The true teacher is thus inspired and glorified by the nature of which he lives. While the analytic mind looks at the cosmos as a problem to be solved, the religious spirit discovers it to be the endless outpouring of a beautiful and a bountiful life. To such a spirit, Nature is a poem from God. A lyric of the changeless love. Yes, a symphony whose passion and rapture fill his heart with some quenchless joy.

Thus, the thoroughly inspired religious teacher does not speak of what she will--but what she must. Hers is the voice of immeasurable powers which rest above, by specific levity and thence call for utterance. She becomes the medium of their expression--she is the mouthpiece of their thoughts--their knowledge. She is loved of mankind because she reveals the thoughts of many hearts, because she can say in words of living force and luminous beauty, what many hearts experience but cannot utter. She is like a reflection of the voice of humanity.

While feeling, in its unutterable lights and shades, is awakened in man by the clouds and sunshine of life, with all its joys and sorrows, the arid, the cold, the dark forebodings of fate, religion will ever continue to attract men and women since it answers to a deep need of their lives.

Among the many phases of religion which the outpourings of the spirit, in our own day, has brought about, there is one of more than passing interest.

In a suburb of Chicago, called Austin, is located the "Home Centre" of a small but growing society--a spiritual nucleus. It was founded on faith, it lives on faith, it is supported by faith--and yet it is supported. It is known as the "Circle of Light."

One inspired soul is the spiritual magnet that draws together this little group of the faithful. It is her care by day, her tender charge by night.

When twilight sinks tonight in the far west, in spirit, her loving arms are still about the little flock, so dear to her heart and to her faith. She is seeking ever to be about her "Father's Business." Ever striving in their open confidences to get some nearer and deeper insights into that great spiritual eternity to which so many things are passing evermore from our mortal sight.

With her, we would feel how little we know. We are shortsighted in our vision if we lack faith. We would

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METAPHYSICAL.

Conducted by E. P. BELL.

WILL.

You will be what you will be.
Let failure find its false content
In that poor word, "Environment."
But spirit seems it, and is free.

It masters it, it conquers space,
It crows that boastful trickster,
Chance,
And bids the tyrant, Circumstance,
Uncrown and find a servant's place.

The human will, that force unseen,
The off-spring of a deathless soul,
Can hew the way to any goal.
Through walls of granite intervene.

The river, seeking for the sea,
Confronts the dam and precipice,
Yet knows it cannot fail or miss;
You will be what you will be!

THE SECRET OF TRUE OPUL- ENCE.

God and man are one. Man is
God-coming into expression. Whether
we assume that there is but one
Self which is the Self of All, or whether
each man has an individual Self
coming to expression, will not materially
alter our deductions, says Self-
Culture.

If man has an individual ego which
comes to expression, then is this ego
only one of the channels through
which God expresses Himself, and
the Great Universal storehouse of
Wisdom, Power and Love, is man's
to draw upon according to his needs.

Ignorance of this fact is the cause
of all Fear, or lack of Self-trust. It
is the cause of all selfishness and
self-seeking. It is the cause of all
physical as well as moral weakness.
What the student then must first
develop, is a consciousness of oneness
with the great God of nature and
humanity. He must come to regard
himself as ever one with his Source,
which is also his supply. He is
in some respects like a plant in the
process of growth. All the wisdom
and power which the plant needs to
unfold, properly is already within it.
Should it doubt this it would cease to
grow. But it reaches out into an
unknown universe, like the babe
seeking for food, which nature sup-
plies with its advent.

"Unless ye become as little children,
ye cannot enter the kingdom of
heaven." Never mind if I fail to take
correctly. I have got the
sense of Christ's utterance. And
unless you come to have faith in
yourself, and the goodness of the Law
that brought you here, you will never
succeed in life.

Have faith, then. Do not sit
down and fold your hands in a hope-
less way, saying "Success is not for
me." It will not be so long as
you remain in that attitude of
mind. But rouse yourself and stand
up in the divine dignity of a child
of God that knows its origin and nature.
Inhale the breath of Life, and with
every out-going breath say: "I can
out-grow breath say, 'I can and will
succeed.'" Say it when you go
to bed at night, and when you rise in
the morning. Say it at every meal
and at other times during the day,
until you vibrate from head to foot
with a new-found courage that will be
an incentive to well-directed, deter-
mined and persistent efforts.

Effort in what direction, you say?
Know, then, that everyone is a born
genius in some one or other direction.
It must be your aim to find out what
work you would like to do. Then do
it, not because someone else makes
a heap of money that way, but because
you LOVE to do it. You know that
children do most willingly and with
success that which they like to do.
That which you really love to do you
can learn to do. Never mind if you
are at the mercy of circumstances.
Keep your ideal before you and
strive for its realization whenever
you have an opportunity. Instead
of allowing yourself to become over-
whelmed by your present conditions
and surroundings, make them your
servants, or the means for better
things to come.

Ah, the power of the ideal! The
world at large little realizes its might
to draw men unto it, if only men
would believe in it.

Do not follow a path because

someone else has trod it successfully.
The world of human endeavor is
plentifully intersected by "com-
pats." Seek to bring out your own
genius. It will lead you to success,
but it will not come without work.
No results without effort. You can
affirm success until doomsday, but
never get any nearer it until you go
after it, and win it by faithful en-
deavor. Affirmation, and the develop-
ment of a new consciousness
through it is one thing. It is to be
the soul of which a corresponding
work on the external plane must be
the body.

Work not blindly without regard
for others. Be honest and lend a
helping hand to your fellow-men
whenever you can. You win and
aid others by kind deeds. No
matter what may be said of the
generality of politicians, very many are
large-hearted and sympathetic in
their contact with others, and in the
main it is their deeds that count
more than words with their fellow-
citizens.

Two men are candidates for city
mayor. One is large-hearted and
sympathetic, although not a "moral"
man. He helps the widow and the
orphan when he comes in touch with
the distressed. The other is a strictly
moral man. He goes to church
regularly and lives a purely family
life. But he holds aloof from the
"lower classes," and it is said that
his father was a harsh landlord. They
call him a "silk stocking."
Do you think the people elect the
moral man? Not by a good deal.
When the votes are counted it is
found that the sympathetic man has
been the successful one.

Interest yourself in others, and
they will interest themselves in you.
Win their confidence by showing
them your good-will toward them.
And you need not make a hypocrite
of yourself to do this. The hypo-
crite is sure to be found out in time
by the observing one, and then his
influence is gone, and with it his
chances for success to that extent.

Concentrate your forces upon what
ever work you are doing. This
means, of course, a concentration of
attention. It means thought and
study of all the details involved in
your plans and their execution.
It means the exercise of a construc-
tive or inventive imagination to
discover means whereby your ends
will be served. But it means more
still!

It means the conquest of, or con-
trol over, all unpleasant emotions,
such as fear, worry, anger, jealousy,
"the blues" etc., for such emotions
not only use up vital force at a fearful
rate, but also makes for disorganiza-
tion and decay of brain, nerve, tissue
and blood. In the struggle for suc-
cess you will need to keep these at
their best. Husband your forces,
therefore and give mind and body
sufficient rest to recuperate, or regain
the force spent in your work.

What about other "bad habits,"
such as the use of tobacco and liquor?
If they injure you mentally and phys-
ically (as they are bound to do in the
long run), then give them up! Give
them up I say, for they cannot cling
to you against your will. They stay
with you because you stay with them.
And this is the plain truth. They
have just as much power over you as
you allow them, and no more.

Do not carry your business into
your dining room, nor in your parlor,
and least of all into your sleeping-
room. Many a sleepless hour is
passed because people will not let go
of their thoughts. But this can be
learned, as the writer discovered one
night, years ago, when he lay tossing
from one side to the other. Sleep
failed to come, although it was most
earnestly desired. Instead came
troubling the unbidden thoughts
about some work that had engaged
his attention during the day. All at
once he remembered a statement
which he had read somewhere, that
even the thought-life might be con-
trolled to a certain extent. He com-
manded the unwelcome thoughts
to leave him. He did not succeed at first.
But there was an effort to subdue
that mental activity, and gradually
his brain quieted down. Then he
relaxed, and grew passive, expecting

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THE "CHEER UP LADY."

Mrs. Daniel of New York Lives by
Turning gloom into Sunshine.

Mrs. Blumina Patterson Daniel is
known in New York as the "Cheer Up
Lady." That is her business, to cheer
up the despondent, and she is gener-
ally pretty busy. You can find her
on the lower floors of the "Cheer
Up Lady's Exchange," and you can find
her everywhere. You can find her in
your own home. She visits lonely houses to
talk or read to the hopeless and dis-
consolate. She makes shorter by her
presence the weary hours of invalids
and convalescents. The dejected and
miserable are her subjects for her
noble wife. There is her stock in
trade; funny stories a good part of her
repertory.

Southern by birth, she was at one
time a Miss Greenfield. She is a
cousin of the Miss Patterson of Bal-
timore who afterward became the fa-
mous Miss Denning. For thirty
years she has made her home in the
north. Though time has whitened her
once glossy black hair, her eyes are
still as blue and her laugh as gentle
and well modulated and her voice as
soft as those of any other true daugh-
ter of the south.

The Woman's Exchange will send
for Mrs. Daniel if you need her ser-
vice. She will respond promptly, and
then she'll tell you just how she cheer-
s up people and her different rules for
getting all the sunshine out of life.

"It's simply this," she will tell you,
as she has told so many others.
"There's too much sunshine in the
world for anybody to be kept down-
hearted. If you can't see the bright
side of everything, it is mental and not
nothing. Don't ever be pessimistic.
When I was a girl of twenty I began
to cheer up my friends. In those days
it was a great deal, and I was poor and
poverty was around me. Yet I could
always see the bright side of things. I
found that I had given up much of my
early life to the sick and those heavily
laden with sorrow. I saw that the pros-
pects of youth are no longer false. I
feel that I must turn my talents where
they are best used, and I can impart
sunshine to others. I feel that this is
the mission God has given me for my
later years. Convalescents and semi-
invalids need for me to know them.
I read newspapers of books to them,
tell stories, play cards or do anything
which may strike their fancy and get
them away from themselves. One
hour's amusement will sometimes
brighten a whole day."

That is the sunny mood of the
"Cheer Up Lady," and she takes her
living by putting her "Cheer Up
Practice"—New York World.

BREEDING SELFLESSNESS.

How Parental Instincts Inspire a
Host of Children.

"What a selfish little beast that boy
is!"

Every one agreed.
Even his mother took her head and
sighed and remarked: "It is the one fault
Charles has. He never will stop to
think of other people."

But what amazed her and made her
perhaps a trifle indignant was that
every one seemed to think it was the
child's fault—that it was a part of his
character as a youngster and the way
that he was bred.

What nonsense!
Don't you remember that little child fresh
and fair as an unbroken page, and if
we do not actually rear him up, don't
we guide or push him along by words
which hold the seedling peril? Sown
and think, food matter, and you will
see how every baby had its start
under your watchful eye, and in nine
cases out of ten it is the origin of some
unwise action of years, not the child's.

Now, take the little boy under discus-
sion. I have seen him run into the
room and take the lampshade. That was
only natural. But when poor grand-
mother came in, did he get up and give
the old lady the comfortable seat? No.
A bit of it. Now, there was her chance—
there was the mother's chance. Either
of them might have taught him in a
nice way the duties of courtesy and
unselfishness. Instead of that, here is
what happened. Grandmother mildly
sat down in a straight chair quite
as if it were the proper order of things.
Now, can you blame her? He didn't
even realize he was doing anything
out of the way. Why should he?
Every one seemed to take it as a
matter of course. It was the same way
when mother deprived herself in order
that he might have her dessert just
his own, when the whole family per-
petrated the household gaffe in his waste
and inconvenienced just for his
pleasure.

There you have your selfish boy!
Happily, I place the blame for the
most generous man living, the greatest
philanthropist, would be a mere selfish
trait if he had been brought up in
that way.

HELEN CLETON.

Abigail's bag. The description
given by a bright woman in the family
scrap bag, into which goes the course
of the year all the odds and ends after
dressing or general sewing. It has
proved a genuine treasure trove on
more than one occasion, and a recent
inspection revealed enough rabbit
ribbons and other accessories for the fash-
ioning of a hat for her young daughter.

Do You Need Spectacles?

The right word is always a power.
—George Eliot.

An Astonishing Offer.

Send three two-cent stamps, lock
of hair, age, name and the leading
symptom, and your disease will be
diagnosed free by spirit power.
MRS. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

B. F. POOLE.

68 Sherman Ave. Chicago Ill.

THE MAPLEWOOD.



Thoroughly Renovated. Newly Papered and Painted.
New Management.

The Maplewood, formerly the Grand Hotel, will be opened to the public July 1. Having been
entirely renovated and repainted, and a new management, you will find it well worth a
visit to the Maplewood.

For further information and reservation of rooms, address,
LEO MANGER, Proprietor, Lily Dale, N. Y.



THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will
be sold. It consists of the property known as the Todd House, or Lily
Dale Sanitarium, including a large brick house, frame barn, twenty-
three acres of land, with rose bushes and other shrubbery, apple, pear
and plum trees, running spring water piped to all floors of the house;
modern conveniences. Has about thirty rods of lake frontage and over-
looks the Assembly Grounds and three of the lakes. Is about forty
rods from the Assembly entrance. Will be sold with all or part of the
land. For particulars, address

H. F. TODD, Lily Dale, N. Y.

A GREAT INVENTION.



THE BENNINGTON.

A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters.
Has five new and valuable features of merit, any one of
which would make a superior machine.
No larger than existing typewriters.

We are now offering a limited amount of stock to invest-
ors at the par value of one dollar. As soon as we have sold
enough to complete equipment, manufacture, advertise and
sell our machine, no more will be offered at any price.

We want a few good men for active official positions,
who will invest with us.

If you wish to make a Choice Investment with good
prospects of 40 to 60 per cent profit, carrying with it first
right and preference to a good position, write us for pro-
spectus.

Capital Stock, \$1,500,000. Shares, \$1.00

The Bennington Typewriter Co.,
304-5 Lyceum Bldg. 91-116 Kansas City, Mo., U. S. A.

P. L. X., THE NEW POPE

IN April, 1902, when the late Pope Leo XIII. was practically perfect health and there was no probability that his brilliant reign would be so soon cut short by the grim reaper, the pontiff remarked in the grim conversation with Father Perosi, the Italian priest whose musical compositions have made him famous the world over, that he was convinced that his successor would be Cardinal Serio, the patriarch of Venice. When the recent convalescent late apostle expressed little probability that Leo's prophecy would be fulfilled, for Raimondo seemed to have an almost complete command among the members of the college of cardinals, with Orsini, Gotti and Sestini Vannetti as strong possibilities. Besides these, there were several others who were thought to be likely candidates in case the rivalry among the leaders should become so intense as to make the election of any one of them impossible. But Serio's name was scarcely mentioned except among the most reverent who remembered the prediction of Pope Leo and those who were mindful of the popularity in the Catholic church of Cardinal Serio, which by many was regarded as being second only to that of Leo himself. Cardinal Serio, now Pope Pius X., evidently did not seriously consider himself as one of the papabili, for the evening before his election he declared, in speaking to a friend who had suggested that he might be the next pope, that when he started for Rome from Venice he had bought a return ticket. But the unexpected has happened, and Leo's prediction has been fulfilled—Cardinal Serio is Pope Pius X., and the Catholic church is satisfied that the progress made during the reign of Leo XIII. is to be continued and perhaps amplified under the administration of the present pontiff.

Pope Leo's prediction was considered remarkable by reason of the fact that because of Serio's position with reference to a modus vivendi between the church and the state he seemed to be on that important point directly opposed to Leo. For instance, Cardinal Serio publicly announced his joy when there were strong probabilities of a union between church and state, and his accession to the pontificate has long been regarded in certain quarters as the solution of the Italian problem, as the union of the church and state, and long a cause of discussion over all Italy, to say nothing of his bearing upon the attitude of other Catholic countries. Cardinal Serio is noted for his prudence, having never meddled with politics, and for extreme independence. He is also a patron of the arts, and launched Father Lorenzo Perosi, the celebrated priest composer. The cardinal is recognized as one of the most learned men in the church. He is a stickler for the exact truth as between the church and the people, and was much renowned some years ago by destroying certain relics of doubtful authenticity. He places his high office a character of most attractive modesty, unusual energy in the direction of matters both small and great, the talents of a fine administrative officer and the first qualities of an organizer. In addition to his abilities and his undoubted Christian character, the cardinal is from the sweetness of his

nature, beloved by many millions of people. It is certain that no pontiff would have a more enthusiastic sanction from the laity.

Pope Pius X. is thirty-eight years old. He was born at Biadene, in the province of Venice, and was educated in the Salesian Institute at Cottolengo, founded by the famous Don Bosco. He was always of a serious turn of mind and when a young man his rector said to him that he had "never been a child."

Cardinal Serio was not "discovered" until he had reached middle age. He was a parish priest in the province of Venice for the most of his years and finally became a bishop. His high executive qualities and unexcelled learning became known soon after his elevation and were recognized by the authorities of the church. It was not until 1893 that he was created a cardinal, at which time he was also named as patriarch of Venice. Thus the modest but able parish priest became the head of the province in which he had served so many years in a lofty position. His selection was made by the conclave of 1893, which was compelled to select the throne for the private of installing him as patriarch of Venice. In return for this concession, which was made through Premier Crispien, the church appointed an ecclesiastical vicar apostolic in northeastern Africa to assist the premier in his pet scheme of extending the African colonies.

Cardinal Serio had not been in office more than a year before he publicly declared for a union between church and state, speaking in no uncertain way. His utterance created a great sensation, and it was felt that he might have offended the holy father by the fervor of his words. Apparently he received the silent approbation of the pope, in whose estimation he ever held a firm place.

It was said at the time that Cardinal Serio made his public announcement that the Austrian and Prussian ambassadors at the Vatican were endeavoring to induce the pope directly to agree to a modus vivendi. Emperor Francis Joseph is reported to have written several letters to the pope with this end in view, and Emperor William of Germany is said to have been equally anxious to bring about an understanding between the Vatican and the Italian government.

For more than three decades a gulf has yawned between the rival palaces of king and pope, a gulf material and political. For thirty-five years—since the Italians battered down the massive walls near the old Porta Pia—enemies and noble women of all parties have been dreaming and hoping that the mighty breach between victors and vanquished might in some way be closed.

It was said of Pope Leo that in 1878, when he had just succeeded Pope Pius IX., he heard for some amiable arrangement with the Italians, but if he did dream of state outweighing his private wish. He was silent, and thus obliged himself to the no compromise party.

It is strange that while Serio was never seriously considered by the public at large or by the ordinary press correspondents as a papal probability,

his availability was remembered upon the really thoughtful writers more frequently than that of any other cardinal. As an example, a special correspondent of a prominent American daily last April wrote as follows to his paper concerning Cardinal Serio and the papacy:

"He is Cardinal Giuseppe Serio, the patriarch of Venice, the friend and patron of Abbe Perosi, the composer, who is at the present moment regarded not only throughout Italy, but likewise in the principal capitals of Europe, as destined to become the next pope. He little has been heard of him until now in connection with the papal succession that he may be regarded in the light of a dark horse in the race, which is perhaps due to the fact that he rarely goes to Rome, but he has never been a resident of the Eternal City, and that from the time of his being appointed vicar general of the diocese of Treviso until now he has had steadily about him all the projects of the curia.

The vast papacy of the Italian empires, and especially those which are part of the curia, has been established in the Eternal City, have won their prominence in the hands of the emperors as members of the diplomatic service of the papacy rather than as priests. And when a priest has won the greater portion of his life in diplomacy, and has found it the steeper slope to high honors, it naturally seems him at the close of his career as representative of the Vatican abroad, and as a greater leaning toward statesmen than toward the administrative and doctrinal duties of his office at home. Many persons declare that it is incongruous that the next pontiff should be a private who would devote his entire energies to reforms of an administrative and economic character, and devote to the more rigid enforcement of the doctrines and discipline of the church.

"Cardinal Serio, the patriarch of Venice, is the man of others who fills these requirements. It is probably the most able administrator of the Italian episcopacy, combines firmness and moderation, and is a man of common sense, and is managed to be a number of practical reforms in his diocese of Venice without any harm to the clergy or to the laity. He avoids all newspaper controversy. Indeed, his name is rarely mentioned in the press. He has always maintained his position as an agreeable yet dignified modus vivendi with the Italian authorities, has shown his devotion to the vigorous campaign which he has carried on against the veneration of relics of questionable authenticity. He is on friendly terms with the members of the reigning house of Italy, during the late reign took part with King Humbert and Queen Margherita in the launching of a naval war at Venice, as well as in other state ceremonies at which they were present, and would certainly be a most agreeable choice as pope to the present ruler of Italy. He is just sixty-eight years old, which will be in his favor in the eyes of the coelectors, since, as a general rule, that number of years constitutes a guarantee that the pontificate will not be of undue length."

"Good Enough as it is," "Doctor, if a pale young man named Zinks calls on you for a prescription don't let him leave it." "Why not?" "He wants something to improve his appetite, and he borrows at my house."

"If I would know so," "Pair Niece—Why do you object to duets so strenuously, Uncle Tom?" "Uncle Tom—Because when two people attack me I have to take an unfair advantage."—Chicago News.

Very conservative in all matters are the Turks, and especially so in adapting modern improvements of any kind.

When a man quits smoking and goes to chewing he is not much of a hero.—Athletic Globe.

The Evelyn House.



EVELYN HOUSE PARLOR.

A fine summer home on the bank of one of the Cawadaga Lakes. The Lake on the west side, the primitive forest 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.

FOR RATES ADDRESS

A. C. WHITE, Manager.

Lily Dale, N. Y.

JACKSON : COTTAGE,

11 Third Avenue,
Lily Dale, N. Y.

Having enlarged the Dining Room, made other improvements and secured competent help we are better prepared than ever before to cater to the comfort of our Patrons.

Good Meals, Good Beds, Large Veranda, Reasonable Rates.

For particulars and program, address with stamp.

A. H. JACKSON, Proprietor.

RATES, \$8.00 TO \$10.00 PER WEEK. TABLE BOARD \$6.00 PER WEEK.

MOORE COTTAGE,

Corner Cleveland Avenue and Marion Street,
Facing Lake. Central to all Meetings and
Places of Amusement.

Buffalo, N. Y., Office, 17 West Eagle St.

P. O. Box, 38, Lily Dale, N. Y.

GEORGE P. MOORE, Prop.



The South Park House,

J. H. CHAMPLIN, Prop.
NEAR THE AUDITORIUM.

Newly Papered,
Thoroughly Renovated.

RATES—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
tickets, \$2.00; single meals, 25
to 40c.

The - White - Restaurant - and - Bakery

Newly Furnished, Thoroughly Renovated,
Under New Management, 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 Iroquois

NEAR THE DEPOT.

Licensed Hotel.

Lunches and Dinners
a Specialty.

Also rooms on Assembly Grounds

J. C. SCHEU, Prop.



The Sunflower \$1 a Year in Advance.

Shady Side Family Hotel.

All Modern Improvements.
Beautifully Situated on the Lake.
One minute walk from the station.

\$1.10 Per Day and Upward.

Breakfast and supper 25c.
Dinner 25c. 21 meal tickets
\$5.00; Board and room,
\$7.00 per week and upward.

MRS. E. DENSMORE, Prop.
Lily Dale, N. Y.

Self made pedestals are a good deal
more numerous than self made men—
Fuch.



POPE PIUS X.

Bird Superstitions.

In many parts of England there are curious superstitions about birds. The sturgeon, for instance, is believed to be continually chatting with the evil one, so it is held in bad repute, and as the raven commonly impersonates his noble majesty it is ranked in the same category of evil birds. Sometimes, however, the raven's appearance, so it is held, forebodes a death.

Natural Conclusions.

"If dey's mill in parson's day rons have cows dar," said Brother Williams, "en dey got honey dar dey slo mus' have bees, en whar bees is dey's blossom, en whar blossom is dey's always waterfalls in season, bless de Lawd!"—Atlanta Constitution.

GREENBACK LOGIC.



So many of my friends have been asking about me that I thought it was about time for me to appear again. It has not been a very good season for me, consequently I have not been very much in evidence. As a matter of fact, I have joined the great majority since I last appeared in THE SUNFLOWER and it was not until my friend J. Clegg Wright delivered his lecture on "Re-Incarnation" that I knew that it was possible for me to appear in this mundane sphere and take a part in the exercises of the day. Since I learned that I have appeared in the flesh and I must admit that I feel very natural. For some time I was undecided whether I should re-incarnate as a gold bug or a greenbacker, but old associations and attractions were too great and then I knew that politics were not permitted in the paper so I decided to come back as a I went away. After my sojourn in the ether regions, however, I feel better, wiser and happier.

There is one thing that bothers me though and that is that so many want to meet me and I can not appear at present as my astral shell is in such a condition from long disuse that I am afraid it would break open if I went out into society much this season. Possibly I will meet you next year.

I think we have been having a pretty good camp—Oh, excuse me, I meant Assembly! How do you like the change? I like it. Why, this is an Assembly. If you don't believe it, just look over the Auditorium any day Sunday preferred. There is something that suits all the men—there are lots of women here. They are everywhere present and Woman's Day didn't they just make the men stand around? Well, I guess I liked it too. The men—especially the small ones—are not very friendly to me—they want me to go fishing with. Well, many a sucker is caught with poorer bait than I would make at any campmeeting. They do not catch all suckers here though, many a beautiful fish is caught and sometimes they catch a muskallunge that weighs twenty-five or thirty pounds.

My good friend Leo Manger is running the hotel now—The Maplewood. He that name. The Maplewood. Something and does not disappoint people. If you were not satisfied with meal or your bed when you went to a Grand Hotel, you would think it was not very grand. Now this is a grand hotel and it is in the middle of a Maplewood, so you see it is bound to be right.

I hear that our Editor got his palm read once on a time this season and when he got through he was so excited that it took him two days to get down to the common experiences of printing office life. It was a good reading, but when any of you mediums or palmists or anyone gets a message or your bed when you went to a Grand Hotel, you would think it was not very grand. Now this is a grand hotel and it is in the middle of a Maplewood, so you see it is bound to be right.

What a fine lot of lectures we have had this season. It seems as though everyone was trying to do their very best and thus build the place up to a higher position than ever before occupied by it. Well, that is right—"It is a good thing—pass it along."

My friend Tillie Reynolds got away before I arrived so I did not see her. I understand she had lots of good things to say and made lots of friends here. I am glad of it. I hope she will come again.

I was pleased to hear that my old friend J. W. Dennis was again on the platform at Lily Dale. He has been here for a number of years and it is good to meet old faces again. Some people, like some other things, improve with age and he is one of them. Then we had Elbert Hubbard. He is principally noted for his place at East Aurora and some other things. He wears his hair so long that I was afraid that Sitting Bull, Young-Man-Afraid-of-his-Shadow, or someone else might decide to control some mediums and take his scalp. But the time passed and no damage was done. I don't know what he thought of Lily Dale, but if he did not like it he does not know a good thing when he sees it and I think he does.

Then my friend Colville came. He is a whole host in himself and I am pleased to meet him again. My what lectures he gave. My head ached when I heard them, but it is so interesting and instructive that I always went again. I wanted to go to Onset to see him again, but it is too far to jump and I can't jump so well since I was re-incarnated.

Well, I am glad to be here again and if the spirits do not move too much and my spirit moves enough, I will try to write again. So good-bye for this time.

Your Old Friend,
A GREENBACKER

EXCURSION TO THE SEASHORE.

On August 18, the Dunkirk, Allegheny Valley & Pittsburgh R. R., will sell low rate excursion tickets to Atlantic City, Cape May, Ocean City and Sea Isle City, N. J., via L. S. & M. S. Ry. Buffalo, Lehigh Valley Ry., Philadelphia. Tickets good 12 days including date of sale. Rates from Lily Dale \$10 for round trip. Stop-overs permitted at Philadelphia, Niagara Falls and Lake Chautauque returning. Consult agents in regard to trains, or write to J. Smith, G. P. & T. A., Cleveland, O.

The Weak Chastened Girl.

The weak chastened girl who will follow the laws of hygiene and will exercise carefully and slowly will find that her figure begins to improve. If she will massage just a little with cocoa butter or with the oil or sweet almond, or with a liquid cold cream she will find that her figure improves still faster. And if she will drink cocoa and eat good, nourishing food she will be able almost to observe the progress of improvement from day to day. The weak chastened girl must stop coughing. This is a difficult thing to do, but it can sometimes be accomplished where the cough is a little bad and a bad habit by changing the position. One very thin chested girl with a cough found that she could stop coughing by loosening the strings of her clothing, by sitting her lungs with good air and by standing with the shoulders thrown back. It was part of her physical culture exercise, and it worked wonderfully well.

"Music is the language of the soul. Angels must think in melody."

The Use of Time Glasses.

Despite the prevalence of clocks and watches, numbers of said time glasses are now sold. Those with a three minute gauge are a regular accompaniment of egg boilers and egg cookers of rich brown or copper now popular for table use. Many said glasses are in favor for dictating the length of time the tea must draw or the exact number of seconds the rooster must "ret" after withdrawal from the fire. Many housewives use a said glass when preparing the sauces for delicate fish dishes or making dainty omelets and desserts apt to spoil the breath of a second's overcooking or undercooking. The said glass is a picturesque table equipment, performing its duties modestly and having a romantic, time honoring suggestion that clings in appropriately with the simple antique furnishings now in vogue. Said time glasses now find place in sitting rooms and bedrooms and are installed on many desks and dressing tables in fashionable homes.

The Sunflower 1.00 a year.

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right and a perfect contentment.—Emerson.

I believe in the trinity of natural living, right thinking and good morals. If a worship of this trinity were the rule, the progress of humanity would be increased a hundredfold.—Soundview.

BUFFALO & LILY DALE EXCURSIONS.

During July and August the Lake Shore Railroad will run Excursions each Sunday between Buffalo and Lily Dale at \$1.00 for the round trip. Train leaves Exchange Street Station, Buffalo, at 9 a. m., reaching Lily Dale at 10:37, in time for the morning meeting. Returning leaves Lily Dale at 6:45 p. m.

The "Southern Cassadaga" SPIRITUALIST CAMPMEETING ASSOCIATION

WILL HOLD ITS
TENTH ANNUAL CONVENTION



ON THE GROUNDS NEAR

Lake Helen, Volusia County, Florida,

February 7th to March 20th, 1904.

OFFICERS OF THE ASSOCIATION.

President, E. W. BOND, Lake Helen, Fla.
Vice-President, D. G. N. HILLGROSS, Cincinnati, Ohio.
Financial Sec'y and Treas., H. S. TOWNS, Cleveland, N. Y.
Corresponding Secretary, Mrs. J. D. PALMER, Springfield, Ohio.
Trustees, FRANK E. BOND, St. Louis, Florida.
A. A. BLYLER, Brecksville, Ohio.
M. H. CLARK, Jaffrey, N. H.

LOCATION ON LAKE HELEN.

Lake Helen, 155 miles south of Jacksonville, is situated on the A. & W. branch of the "Florida East Coast Railroad," a line between New Smyrna and Orange City Junction, connecting the East Coast road with the Plant System, thus giving a choice of routes from Jacksonville, and also making connections with the Clyde Steamboats from Jacksonville on the St. John's river at Bradford Landing, eight miles from the Camp.

The Camp Ground is three-quarters of a mile south of the railroad station at Lake Helen. It is beautifully situated on high, pine bluffs, overlooking a chain of lakes, prominent among them is Lake Colby. In this region fever and malaria are unknown; the high altitude and resinous pines, make this location especially beneficial to all those who are afflicted with pulmonary diseases.

A more beautiful location cannot be found in Florida.

CLIMATE.

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

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

LOTS.

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

LIBRARY.

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

THE HOTEL CASSADAGA.

Improvements have been made at the hotel and the rooms have been equipped for heating when necessary. Mrs. P. H. Richardson of Cassadaga, N. Y., will have charge of the dining room. The Hotel and dining room will open November 1st. The service and menu will be first class in every respect.

Board by the day, \$2.00 Single meals, 50c.
Table board by the week, \$7.50 to \$8.50 Dinners, 25c.
Breakfasts and Suppers, 25c.

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

The daily mail will be brought upon the grounds.

BRIGHAM HALL.

This is a fine building of 18 rooms, well furnished, good closets, nice spring beds, halls well lighted, one lamp and stove in each room.

THE APARTMENT HOUSE.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is connected to a suite of three rooms, to be rented separately or together. A kitchen in the center accommodates those renting rooms on either side. These rooms are 12 x 14 feet in size, and are furnished with beds, pillows and comfortable chairs, rocker, table and lamp. The kitchen has one cook stove

with two sets of furniture, brooms, dust-pans, two of each. All else must be supplied by the occupants.

The prices of these rooms with one-half of kitchen, are from \$2.50 to \$3.50 per week, according to location.

The suites of three rooms will be rented for the entire winter for \$50, paid in advance. Corner room with one-half of kitchen, \$30. Inside room, \$25, with one-half of kitchen.

The Apartment House has been celled and other improvements have been made.

COTTAGES AND TABLE BOARD.

Furnished Cottages and Rooms in Cottages at reasonable rates.

Table board at A. M. Spencer's Cottage on the Grounds.

ADMISSION TO GROUNDS.

The expenses of the meetings are necessarily large, on account of the long distances that speakers and mediums must travel to reach the Camp. To help defray this expense, a small admission fee of ten cents is charged on entering the grounds, and ten cents a day while remaining, unless a season ticket is held, which can be purchased for \$2.50 for the entire season.

BAZAAR.

Persons coming to the Camp are requested to bring fancy articles and materials for making them, as contributions to the Bazaar which will be opened during the meeting for the benefit of the Association. Those desirous of sending articles for this sale may direct them to Mrs. E. W. Philbrook, Lake Helen, Florida.

AUDITORIUM.

This fine building is located on a bluff overlooking Lake Colby. During the past season, important improvements have been made, looking to the comfort of the audiences. The sides have been enclosed and six large memorial windows, contributed by generous friends, together with the addition of heating stoves, adapt it to all the vicissitudes of weather and temperature. It has a large stage, very comfortable seats and will hold some thousands people.

NEWSPAPERS.

Particulars concerning Camp and season of 1904 will be found from time to time in the Banner of Light, Progressive Thinker, Light of Truth and The Sunflower. Every Spiritualist should subscribe for one or all of these progressive papers, and keep abreast of the times.

PROGRAM.

The program for the meeting will be announced later in the Spiritualist papers. W. J. Colville and W. F. Peck have already been engaged. J. Homer Altemus will serve as platform test medium during the entire season. Miss Grace E. Hawtin of St. Louis, Mo., a fine vocalist, will be one of the musical attractions.

The management desires to state that Mrs. Carrie E. S. Twing, by her own request, was left off the list of speakers, desiring to take a much needed rest, but requests us to state that she will be with us all the season and will put in her time working for the uplifting and prosperity of Lake Helen, but we hope to occasionally induce her to occupy the platform.

MEDIUMS.

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

AMUSEMENTS, &c.

Dramatic entertainments, card parties and weekly dances are features of the Camp. Seances by the different mediums are held evenings. Good music will be provided. After Dec. 1st, 1903, meetings will be held each Sunday at the Auditorium until the yearly season commences. No better place can be found for a winter home than the Southern Cassadaga Campground and vicinity.

ARTESIAN WELL—RUNNING WATER.

A deep rock well has been drilled, and the water piped to a large tank on the hill; thence sent through distributing pipes, all over the grounds, thus supplying running water for fire purposes and for the kitchens of cottages.

RAILROADS.

The best route from the middle Western States and Cincinnati to Lake Helen, is the QUEEN AND CRESCENT ROUTE. It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest, to points in Florida.

During the season of the Campmeeting at Lake Helen, special service is run by this line and its connections, so that leaving Cincinnati in the morning one reaches Lake Helen next day in the afternoon. Low excursion rates for the winter, sold vestibule trains from Cincinnati to Jacksonville, with through sleeping cars daily. No change of cars from Cincinnati to Jacksonville—observation car—parlor cars on daylight trains between Cincinnati and Chattanooga.

We wish to make your journey more comfortable, so that you may enjoy your trip to Lake Helen.

For further information, write to Mrs. J. D. Palmer, Corresponding Secretary, Willoughby, Ohio. Enclose stamp for answer.

EXCURSIONS TO FLORIDA.

People who wish to visit Florida the coming winter, can go on one of the first class, low-priced excursions by an excellent Steamship line to Lake Helen, or to other places in Florida, from New York City, which will be under the management of H. A. Buddington of Springfield, Mass., (91 Sherman St.). These excursions run in the months of October, November, December and January. Tourists between New York City and Jacksonville will save twenty-five dollars by joining these excursions instead of going by railroad.

Particulars write him, (enclosing four cents in stamps for postage on circulars, folders, etc.) and full information will be given.

HOTEL WEBSTER.

This hotel is located near the Campground. Salubrious piped hot water here will water-pleasant lake view—rooms heated by air water when needed—hygienic cuisine. Terms moderate. An excellent winter home—open all the year.

Bath rooms, and other modern improvements. G. W. WEBSTER, Proprietor. Dr. O. R. WEBSTER, Manager.

