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

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THE LOST ATLANTIS.

Lecture Delivered by M. B. Little at the City of
Light Assembly, August 2d, 1905.

Considering what are usually accepted evidences, drawn from facts gathered from the mortal plane of life; have we not made clear the probabilities of the existence of the, until very recently considered, "fabled lost continent?"

True while we have not actually proven its existence in this skeletonized statement, are we not warranted in the assumption that we have proven not only the possibilities under known operations of nature's eternal forces, but also the probability of the existence of this antediluvian continent, far back in the remote past, beyond the dawn of history?

Are we not then justified in endorsing the expression of an ancient Atlantean spirit when he says: "Silent Atlantis, thy ruins are under the flowing waters,—dim skeletons of faded glory?"

Within a few years past, a new impulse has been added to the investigation of the probable existence of Lost Atlantis, which may be traced to psychic or spiritualistic phenomena.

For many years past, thru various psychical processes, there have been numerous manifestations of the presence of individualized intelligences, claiming to be disembodied spirits, who in mortal life were residents of the now sunken continent.

Possibly I have been more than ordinarily favored along this line, for it has been my good fortune to have preserved uninterrupted communication for more than twenty years with a highly intelligent female spirit who claims to have been in mortal life a prominent Atlantean.

Utilizing the psychical gifts of Mrs. Emma A. Newton of Glens Falls, N. Y., this ancient spirit intelligence first made her presence known thru clairvoyance, for she was ignorant of the English language as well as the conditions of our present civilization.

Actuated by a strong desire to call the attention of the present age to her lost country and her people, she soon began the study of our language and in a few years by persistent effort succeeded, and to-day she can probably speak as good English as the average of persons in this audience.

In addition to this, and for her assistance, her medium has devoted much time in reading books of history, travels, social conditions, religious philosophies and scientific research.

In this manner this fair daughter of the remote past has been rescued from mortal oblivion and is now quite familiar with the prevailing ideas of the present age and is in touch with the advanced thought of her more fortunate sisters of the twentieth century.

Kindly permit me here to affirm that, during my association with this celestial one, her teachings, directions and suggestions have always been of the highest order, and have invariably proven to my advantage when followed.

During the past twenty years of my unbroken communication with her, in all matters which have been susceptible of proof, she never has made a misstatement, nor given as a fact anything that has not proven true.

With this experience, am I not warranted in being as positive of her identity as an ancient Atlantean and of the truth of her statements regarding the continent of Atlantis, as it was in her mortal life, as I am of the individual existence of and the representations of well known

modern travellers and historians?

Imagine a beautiful young woman of commanding presence, tall and stately, with a light olive complexion, large dark eyes, and oval face with clear cut regular features, expressive of strong self-reliance accompanied with refinement and gentleness.

As, on state occasions at her father's court in mortal life, she is clothed in flowing purple robes on which there has been exquisitely embroidered beautiful patterns in gold and silver illuminated with sparkling gems. Her dark flowing hair is surmounted with a royal crown wrought from solid gold enriched with diamonds and other precious stones.

From the center of the band of the crown there rises the curved neck of a bird in gold and from its beak is suspended a glittering jewel in the form of a pointed star about four inches in diameter. In the center of this jewel is a well cut diamond of about the dimensions of a large walnut, while the remainder of the surface of the star is a shining mass of smaller diamonds, rubies and emeralds.

In this simple word picture—I am introducing my spirit friend, counsellor and instructor, Wynona, Princess of Atlantis.

In presenting her description of the Atlantis of her time we are obliged to take you back to an age 2500 years more remote than the date of the Atlantean invasion of Southern Europe described by Plato.

We must not allow ourselves to be disturbed by the account of a civilization of such great antiquity as 14,000 years, for it is claimed that Dr. Edgar James Banks, an American Assyriologist in excavations in an ancient city in central Assyria, has recently discovered a carved statute designated as King David of Samaria which was cut into its recent form about 7000 years ago.

I have in my possession a private letter from Dr. Hilchpret, for many years at the head of the Archeological department of the University of Pennsylvania, in which he states, that from discoveries made by himself, in the ruins of old cities in ancient Babalonya he is sure of the existence of a civilization in the Valley of Euphrates, dating back to more than 10,000 years.

Wynona described the Atlantis of her time as a very large island, divided into two kingdoms, the greater one known as the kingdom of Atlantis was located well down in the tropics and extended north into the border of the temperate zone.

The northern kingdom, designated as Tepon, was located in the temperate zone and extended so far into the colder north that the summits of the great mountain ranges in the extreme northern part of the island were covered with perpetual snow.

In the tropical kingdom of Atlantis the inhabitants were dark featured, a brown race of fine physique and intelligent.

Wynona's father, Ursule the stern, was the king.

He is described by her as a tyrant whose word was law and disobedience to it death. He was a large powerful man with piercing black eyes and ambitions to extend his domain.

The northern kingdom of Tepon was inhabited by an intelligent white race of tall and well proportioned physique.

The king (Wynona's grandfather

on her mother's side) was the exact opposite of her father Ursule in that he was gentle and kind and the happiness of his people was his greatest ambition.

The royal city of Cyre the ancient capital of southern Atlantis was located on the southern coast of the island and contained a population of several hundred thousand people. The royal palace was a large building, constructed of stone, irregular in form and like all buildings at that time only one story in height. The architecture was heavy and massive, somewhat similar to the ancient Egyptian.

The otherwise flat appearance of the palace building was relieved by a number of tall towers, varying in height surmounted with glittering pinnacles of polished silver tipped with gold, which in the red hued tropical sunlight gleamed like great torches of fire.

The principal rooms in the palace were hung with tapestries woven with great care from the inner bark of trees and flexible grasses. They were enriched with pleasing patterns in rich colors and in their day were considered as being very fine.

In this palace Wynona was born. Her mother was of fair complexion, gentle and gracious in nature. The cruel sternness of King Ursule was the cause of much grief with her and she passed into spirit life very soon after the birth of Wynona, who was an only child.

Notwithstanding his harsh nature her father was very kind and thoughtful of his motherless child and she was reared with great care. Her attendants and teachers were selected from among the most competent in the land.

She was carefully taught in what we would now term reading, writing, music and deportment.

Her education in music was confined to playing upon a harp, heavy and massive in construction and permanently fastened to the floor. The singing taught was different from the present in that it mainly consisted in imitating the notes of singing birds.

The greatest care however was devoted to her deportment or the cultivating of courtly graces, for as the only daughter of the most powerful monarch in all Atlantis, and the adjacent islands, it was considered necessary that her bearing in the royal court of her father should be as faultless and impressive as possible.

She informs me that in striking contrast to her despotic father, her gentle nature and kindly bearing toward the masses now won for her the admiration and love of the whole people, who were very proud of her whom they considered as the motherless child of the nation. However, their pride was of short duration, for at the age of twenty two years she ascended into the higher life, and all Atlantis was in tears.

She possessed an abundance of jewels, for it was in her day the custom that when a person discovered a precious stone or a nugget of gold, it was immediately brought to the palace and presented to the royal family.

She was very fond of these glittering gems after the lapidaries had cut them, but she never displayed them in a spirit of envy. In fact there was no incentive for it for jewels were worn only by the royal family. Were any of the common people to bedeck themselves with such gems they would at once subject themselves to the ridicule of all the people.

At the time I am relating there were no coins, no monetary system in Atlantis. Commerce was carried on with Northern Atlantis and the adjacent islands by exchange of commodities.

The people had no knowledge of the existence of the continents of Europe and Africa. Being practically isolated their progress in civilization was slow and natural.

Lacking as it did the impulse of

competition with a more advanced nation. Notwithstanding the despotic character of their ruler, the king was deeply interested in the welfare of his people and they were contented and happy.

Practically the Atlanteans were living under a condition of primitive socialism. The cities and villages were generally located near the centers of fertile areas.

The land was owned in common but under the dictation of the king, and under the direction of persons appointed by him, all of the men in each locality assembled at the time of planting, prepared the soil and sowed the grain.

At the proper time it was harvested in like manner and stored in great ware houses constructed for that purpose; where the people came when they chose and carried away only what their necessities required.

These granaries were not guarded for as each person could get all they wanted of the grain at any time, there was no stealing, the stolen grain would be of no value to the thief.

There was an abundance of fruits and eatable nuts grown in Southern Atlantis and among them she remembers two varieties as closely resembling the modern banana and the coconut, and these are all she is able to recall as being like those grown at the present day.

There was also a vast display of beautiful flowers in great variety of forms and colors, some of them having a powerful perfume like the tube-rose, and foliage plants with highly colored leaves and stems.

The foliage of all plant life at that period was massive and heavy, like the leaf of the rubber tree. Plants with fine cut foliage like the more delicate ferns and climbers were unknown in Atlantis 14,000 years ago.

There were many sea fowl, and birds with gorgeous plumage and some beautiful songsters. Birds were never killed for food and rarely for their beautiful plumage.

Wynona also informs me that her people were strict vegetarians for they used only grains, fruits and nuts for food, and that during her mortal life she never tasted animal food nor saw it on the royal table.

The horse was the only domesticated animal she ever saw in Southern Atlantis.

The Atlantean horse, however, was but a crude and insignificant representative of his noble, highly developed successor of the present age.

In fact he was but an apology for a horse. Not so large as the smallest donkey of to-day, his little body appeared to be only a connecting link between an enormous head and proportionately large feet.

Wynona thinks that her people possessed no records of the origin of their race, nor had they any knowledge of the gradual submergence of their country. If they did possess such information it had been carefully concealed from her, for she never heard such conditions mentioned nor was her attention ever called to evidences of their existence.

Wynona never received any religious instruction, nor did she, in mortal life ever hear mentioned the name of an over-ruling deity.

To her knowledge the people did not possess any religious ideas, altho they had a profound admiration and veneration for nature quickened by close observance of her forces or natural laws, and were close observers of the heavenly bodies.

Since her entrance into spirit life she has learned that the sages of her day believed in the survival of the intelligent consciousness after death in some unknown locality among the stars where their condition of happiness was in proportion to the goodness of their mortal lives.

There was a very old custom relating to marriage conditions which

had been in practice for many centuries before her birth.

Persons bearing a physical or mental blemish had not been permitted to marry and the result was that in her time deformed persons, idiots and persons of dissolute characters, together with debauchery or drunkenness were unknown in Atlantis.

Wynona further states that while in candor it must be admitted that her countrymen lacked the progressive spirit of the present age, an age in which the highest ideals of progress are, unfortunately, far too often prominent in the acquirement of wealth thru questionable methods and the adoration of its accompanying hand maidens—the pompous display of authority, of selfish pride and enfeebling luxury; and while the primitive civilization of her people was, in many of its expressions, crude and simple; yet they were actuated by a much higher moral and humane sentiment than generally prevails in the present century, the boasted climax of all civilization.

The ancient Atlantean system of instruction from nature developed in the people a keen discernment of natural principles of justice, integrity and honor; as antagonistic to lack of principle manifested in acts of injustice, dishonesty and dishonor.

She does not recall ever having seen a lock or fastening of any kind on a door, for the property of one person was always held to be sacred by another and the crime of theft was a stranger to the royal city of Cyre.

As a result of this simple and natural mode of life, practiced by the Atlanteans, these ancient people possessed fine, strong physiques of perfect proportions and commanding presence, unmarred by blemishes produced by wanton luxury, crime and dissipation.

Altho surrounded with a coarser environment of nature and ruder manifestations of constructive art, yet there was a natural spirit of morality, refinement and gentleness pervading all classes of this primeval community which is, unfortunately too little known to the civilization of the present century.

This statement of Wynona, which from necessity is here given in greatly abbreviated form, is not given for the gratification of idle curiosity nor for the incidental glorification of herself and her people, but rather that she may be able to carry the mind of an intelligent audience several thousand years farther back into the dawn of a primitive civilization than our accepted historical records at the present time are able to furnish, thus adding another link to the as yet incomplete historical chain of the rise and gradual unfoldment of civilization and human progress.

Let us now follow the further development of the primitive civilization by here introducing a few extracts from statements given thru spirit Wynona by spirit Elid, in mortal life a gentlewoman of Tepon or northern Atlantis, a thousand years later than the date of the conditions we have just described. You will doubtless notice a general similarity between the statements of the two Atlantean spirits.

As there was but one language spoken thruout the entire continent new words were rarely coined and the general customs of the people were slow in changing.

At this time Atlantis was still ignorant of the outlying world. True they had enlarged their commerce by the discovery of other inhabited islands, but had no idea of the existence of other civilizations equaling or approaching their own. Therefore as the builders of a primitive civilization they were compelled to originate every advancement in their own individual and national life.

The kingdom of Tepon, located

(Continued on Page 8.)



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WHO ARE THE SPIRITUALISTS?

It is frequently asserted—that all who believe in immortality or a future life are Spiritualists.

This may be true in a general sense, but not that generally accepted in the present—specifically referring to our cult. And if we penetrate to the true cause of things, we will find very few genuine Spiritualists in our own ranks, comparatively speaking.

The question is, therefore: What constitutes a Spiritualist?

The same answer would fit, fundamentally considered: What constitutes a churchmember or a soldier?

A man may believe in ministers, church organizations, and even in Christ; but what is he doing towards giving the minister a living except to send for him only when absolutely needed (which may happen but once in five years through a lifetime)?

He is not upholding the cause which makes it possible for him to get that minister when he feels he must have him. Such a man is not considered a good Christian in the accepted term. The man who only comes to our meetings when he feels the need of a test is not a Spiritualist, however much he may believe in mediumship or spirits. He is not upholding the cause that makes it possible for him to get that test.

An accepted Spiritualist is then one who lives for his cause as well as for himself. We want to add, and for his own salvation. But the one united lesson taught through all inspired mediums is that individual progress and happiness in spirit depends upon the aid we lend others to progress and become happy. If that is synonymous with salvation the non-supporter of a cause from which he draws comfort may find himself on the outside of that blessed cause when he transits. Not that those within would object, but his own vibrations would prevent his entering.

Spiritualism is a law, and all law in spirit is fundamentally, love.—Selfish conditions do not obtain in spiritual law. The man who steals his comfort from a cause thuswise is selfish, and will not be able to harmonize sufficiently with Spiritualism in the cause to come within its heaven. And being a heretic to the Church, he has also built up a psychic wall between himself and that institution—or its heaven, though now diminished to a small sphere, since both mortals and spirits have been educated out of a belief founded on the errors of a past uneducated mediumship.

Like the good Christian, therefore the only good or true Spiritualist is the one who supports his Cause—or avows his belief in the same when not in danger of being mobbed for so doing, though many have been brave enough to stand even this test. But there is no more need of going to extremes in defense of any truth. The world is sufficiently liberalized to listen to everything new, even if not accepted for want of proof. But Spiritualism, being based on proofs of its claims, need not argue its way into human understanding on any

kind of hypotheses. Facts need no argumentation. Present these, and let the investigator form his own conclusions. Every Spiritualist knows what conclusions he has reached; and as there is but one all others must come to the same.

But that does not make him a Spiritualist, any more than a boy going to Sunday School about Christmas time, makes him a "good boy". But the test of the good things enjoyed may make him one. So the test of Spiritualism may make good Spiritualists—though the percentage of converts is about equal in both.

We have lots of Christmas Sunday School Spiritualists. It is when enumerating these that we figure up millions. But while their neighbors may class them as Spiritualists, they are not so in the true sense. They belong to no organization, take no paper, do not support their cause in any manner that pains their hearts a little—no sacrifice made that unfolds the love principle—their only hope of happiness, whether in this or the next life. But man has a free will that he may choose between matter and spirit.

To be a Spiritualist in the real sense now depends upon this choosing. Matter has its sweets as well as spirit, but it is overcoming these sweets that makes the spirit—perfected to rise above the influences of matter at transition. Not by becoming a recluse or a hermit, but by the development of ones intelligence and humanity—the inner consciousness brought without. Study and experience emphasizes one—doing good to someone else, the other. One makes the spirit conscious of his existence beyond the grave—the other makes him happy or content. Both are needed for equalization—one giving light or understanding in spirit, the other power or locomotion. Light without power makes the stationary spirit—the haunter of localities. Power without light makes the wandering spirit—no stable mentality to create a home.

To attain this state of spirituality it is thus necessary to overcome a sufficient percentage of the material in ones composition to balance the whole in favor of spirit—say somewhat over 50 percent. This does not rob the material of its enjoyments, but it places the spirit beyond earthbound conditions; and, which, as a mortal, he can already enjoy by being in company with spirits inhabiting the positive condition of life—spiritual nature or that which is positive to or controls material nature.

Man is a synonym of this, only that he begins life with his material nature controlling him.

In fact, he could not be created otherwise. If it were possible there would be no need of material worlds. But since it is the only way of creating life in personality—Universal Soul individualized—each personality must endeavor to get control of his material nature as spirit controls matter—rise above it to be able to come in rapport with spirit. When that is attained he becomes a real Spiritualist—one that lets him into that heaven or cause called Spiritualism.

Being a spiritual law, only its like can enter its influence or vibration, and to do so we must engender a synonymous vibration. Overcoming sense and self does it—that is curbing our animal nature and conquering selfishness by being as generous as our means will allow, charitable, humane and well-wishing.

Those who find themselves exemplifying these principles are the only true Spiritualists.

We are always ready to expose fraud, but when there are two sides to a question, with the same right on the side of the medium whose failure is due to bad conditions, we desire to be excused from opening the way for a controversy that can only cast reflections on our cause. The outside world regards such a controversy as men do two fighting cats—giving neither credit for being right, and in the end stone both.

Every spiritual thought or unselfish deed adds spiritual impetus or vibration to the soul, and when there is sufficient added to counterbalance the material in one's nature, the soul is ripe for the perfect transition or its entrance into the spiritual of Nature.

Every man for himself, and you are never doing more for yourself than when you are doing for others.

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Q.—A little anger is not harmful as long as it is not supplemented with an act. It is the latter which creates the discordant force or law with its accompanying uncontrollable vibrations. When conscious of the latter self-restraint becomes necessary.

K.—It is not the spirit body of the mortal that you see, but the soul. Only the soul can project itself from the body—whether awake or asleep. But that soul shapes itself to your vision as you know its outward form or reflects itself on your spiritual aura in conformity with mortality. Love is the principle which makes soul projection possible—it being the only force that penetrates matter.

Inquirer.—Healing mediums to a considerable extent take on or absorb during treatment, the impurities of their patients—notably from the parts diseased. Such is removing the cause. But a healing medium is so constituted that these impurities pass out of him or her again as bile without injury. This is negative healing, and somewhat dangerous to the novice, the depleted or the fake healer—this being one phase of mediumship which punishes the fraud by its practice. Positive healing is the injecting of magnetism for stimulating effects or the alleviation of pain. Diseased organs are benefitted by such stimulation, and which may prove the cure. But a negative treatment should precede a positive to remove peradventure impurities, which are more or less present in long standing diseases. Few healers combine the two phases, unless they understand how to make themselves alternately positive and negative. Self-study is the schooling for the latter.

National organization is absolutely necessary if we desire to have protection as a sect distinct from any other. Those opposed are enemies to our cause, whether so by obsession or individual conceit. Let the friends continue the good work begun, and let it be known throughout the ranks who are true Spiritualists and who are not. Show your colors! The battle-cry is victory or defeat—free religion or continued persecution. Now is the time to join as the prospects for success never were better.

Slander among Spiritualists is equal to murder among orthodox Christians. It is the same crime, only in degree. The cause is malice or hatred—the aim being to annihilate somebody. Slander is often as effectual as murder, and reacts with like potency on the evil-doer. Nature's law is no respecter of person—a little tardier than statute law, but surer. Furthermore, it uplifts the victim to the degree that it punishes the slanderer.

A young preacher who lately left the ministry told the truth when giving his reasons for so doing. He said: "The men of the world do not take any minister seriously. They count him neither man nor woman, but put him in a class by himself, half way between a social earthly functionary and a heavenly fakir.—Dickens Leader (Ia.)"

No one man can run the whole of Spiritualism, yet a newspaper man is expected to know the wants of the whole body of individuals that run it. Is this a compliment or a sense of delight to get at somebody on whom to let out a little discordant vibration? How about putting yourself in his place?

The newspaperman is expected to say all the good things he can of people, but few ever think it worth while to acknowledge the praise given. Whether their silence is a manifestation of ingratitude or lack of appreciation, must be left to inference or their own consciences.

The pen has become mightier than the sword when nations can not go to war without first consulting Rothschild, to obtain his check—as now it seems to be the case. Verily, "God's chosen people" have become the mediums for war or peace.

As love is the principle that finds causes, those who have the most, can best send their astral off to convey messages of comfort to others—whether as spirits in the higher spheres or still in the mortal.

Spiritualism has been languishing for want of a new light to lead it beyond its present confines and if our mediums are not to do it, who shall? The church has already absorbed our early teachings and New Thought what the Church left behind. Spiritualists are flocking in that direction because we offer them nothing higher, or not rapid enough to keep them enthused. The phenomena alone won't do it. The soul wants food as well as the sense consciousness; and that wants new truths constantly. How are we to procure them? There is but one way open—our mental mediums as a whole must either individually or collectively go into the silence of spirit and gather new truths from thence to awaken the Cause to renewed energy and renewed hope for a brighter future.

PSYCHICS.

An enforced eulogy often proves a boomerang in the end.

Doubt is the safety valve of truth—skepticism the cloud that covers the sunshine of faith.

To be animated, cheerful or physically active, are better health remedies than drugs.

Let love exalt you from the soul centre, but do not exalt your self from the brain centre.

Mental or physical energy prevents the discomforts which indolence exercises over the body.

Contentment or peace comes with the removal of sensual impurities. Happiness comes with the removal of selfishness.

Often when we think we are overlooking people because too small for our special attention, they are simply beyond our spiritual reach.

Those who only care for the money they can make out of Spiritualism are like the hypocritical churchmember who "joins the church" for business or trade.

Toleration.

"They are not free who are not willing that other people should be free. We think that we have attained freedom when we have only gained toleration."

I do not know how you feel about it; but I do not want anybody to tolerate me. I thank nobody for tolerating me. Toleration is an insult. It is standing up on a high pedestal by yourself, and saying:

"I am right, of course, my ideas are the truth; but I will give you permission, without any penalty, to go wrong. I will tolerate you, altho you do differ from me."

I want no toleration. I claim the right, in the face of God and the universe, to think my own thoughts whether they agree with anyone else's or not.—Dr. M. J. Savage.

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 A. F. MELCHERS:
 I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
 I am very truly,
 HENRY P. ARCHER,
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LILY DALE NEWS.

ASSEMBLY JOTTINGS.

Sunday—the beginning of the week's spiritual feast—was another red-letter day in the annals of this year's session.

In addition to the large crowd already within its gates, over 700 excursionists passed its portals on that day and were pleased with everything they saw and heard—many of them leaving with the desire of calling again.

The principal feature of the day was the afternoon session at the auditorium, where another 1500 house had gathered to hear Rev. Anna B. Shaw speak.

The session opened with the usual orchestral concert, during which the attendants gathered to take in the coming good things to be dispensed.

Together with the speaker on the rostrum was the following talent arrayed:

The president, Mrs. Abby Louise Pettengill, Susan B. Anthony, Laura B. Fixen, Mrs. R. S. Lillie, Mrs. Maggie Gaule Reidinger, Mrs. Tillinghast Johnson, John W. Ring and John T. Lillie, the chairman.

The program was carried out as follows: Concert; announcements by chairman; Invocation; Soprano solo by Miss G. Anderson of Butler, Pa., (having also recently sung at the Chautauqua Assembly); address by Anna B. Shaw; Chautauqua salute to Susan B. Anthony; song—solo by Mrs. Jessie Starr Hawks; spirit messages by Mrs. Reidinger.

The subject of Miss Shaw's lecture was "The Relation of Woman to Religion."

Among the many good thoughts uttered were: I want to throw off the churchiness of worship and come nearer to you in spirit.

The first religious impulse of humanity came from the soul of the mother whose child had passed away, followed by the desire to meet it again.

So religion may have originated in the woman's heart. Then men used it to bring woman into subjection, and created a He-God. Woman never had a God of her own. They tell us to believe in the Bible, yet are revising it all the time. Could woman have made a creed with infant damnation in it? It was such things that prevented woman's progress. Women are beginning to form a creed, however—one outside of the Church, where all true reforms begin.

Ours will be more democratic—a creed of love. Woman's reform has love as its basic principle.

It worships the God within; and if you want to find heaven, seek it in your back alley. The good you may do there brings heaven to you. So if you cannot find God in your own soul, you will never find him on a throne—thus you don't have to die to go to heaven. The best creed by which to reach it is to "Love thy neighbor as thyself."

Sunday evening Mr. Wilson Fritch delivered a Shakespearean lecture—subject "Hamlet."

The speaker's depictions were fine, and exemplified the genius in other respects besides oratory. Many attended and enjoyed an unexpected treat.

Prof. Arthur Uvedale also favored the audience with a vocal solo, which seemed to reach the hearts of all, and was recalled for an encore. Miss Bernice Baldwin very efficiently filled her place as accompanist.

Monday dawned fair with music in the air. The order of the day was class meetings, Forest Temple thought exchange, annual meeting of the stock holders of the City of Light Assembly, an afternoon with Mrs. R. S. Lillie at the auditorium, who answered questions for the spiritually hungry, two open-air concerts, and a masked ball at the auditorium in the evening.

At the Board meeting held for this day, the following officers were elected:

Abby Louise Pettengill, Pres.; Henry A. Everett, Vice-Pres.; E. Evstaphiev, Sec'y.; A. C. White, Treas.; Laura G. Fixen, Auditor.

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Abby Louise Pettengill, Laura G. Fixen, Annette J. Pettengill, Esther

C. Humphrey, Albert C. White, Homer Todd, Henry A. Everett.

Monday evening terminated the day's program with a grand bal-masque at the auditorium. Over 600 spectators witnessed the masqueraders from their elevated seats, while below the merry makers marched and danced in their handsome, comical and grotesque costumes to the time of the orchestra, which discoursed grand music for the occasion. It was an event that will ever be remembered by those participating.

Tuesday was another fair day and brought out the multitudes to enjoy the sunshine and pleasant breezes that came wafting over the lakes.

Mr. J. W. Ring, National Lyceum Superintendent was on the program for the afternoon session.

In attendance with him on the rostrum were Mrs. Laura G. Fixen, Geo. E. Littlefield, Mrs. E. Schauss, Mrs. M. E. Cadwallader, Miss Carrie T. Howard, Mrs. R. S. Lillie, Mr. C. W. Barber, Mrs. Reidinger and Chairman J. T. Lillie.

After a song "Star of the East" by Miss Edna Grant, and a short address by Mrs. Cadwallader on Lyceums—closing by introducing Mr. Ring—the latter took the floor, and after an invocation, began his address on Spiritualism.

It was rather a lengthy one, but not tiring, since he threw out a healthful magnetism—being still a young man—and kept the interest alive by many wholesome truths concerning the cause.

Among some of the telling points spoken was that it were better to spiritualize one Spiritualist, than to materialize a thousand spirits—that Spiritualism should be made applicable to our daily lives and not a Sunday religion—that, inasmuch as it advocates a broad platform, it should exemplify this principle.

Concerning fakirs, he said that as a counterfeit dollar does not invalidate a genuine, a simulator of spiritual phenomena does not detract from the work of genuine mediums.

But it were also time that Spiritualists demand that all who go before the world to represent their cause, also represent in themselves the purity of womanhood and manhood.

Mrs. Reidinger closed the session with messages.

After this session a German meeting was held in the auditorium with Mrs. Elizabeth Schauss as speaker, Mrs. E. Stumpf conductor, and Prof. Uvedale as singer.

Tuesday evening an entertainment, consisting of music, readings, and tests, closed the day's program.

Wednesday Mr. Geo. E. Littlefield, the well known Socialist, lectured at the auditorium.

He introduced himself by saying that of all people outside of his particular cult, he found Spiritualists the most liberal and always willing to let him speak, whether they believed in his doctrine or not. But his lecture on this occasion was not on Socialism per se (having reserved that for Sunday.)

He, however, spoke in that direction, giving what might be termed a prologue to the real thing.

His subject was "Factors of Human Progress," Spiritualism, of course, being one in his estimation, and a very important one.

Among the others mentioned were heredity, the human will, natural selection and others that seemed reasonable by his elucidation.

Mr. Littlefield is eminently practical in his talk, and has a clear insight into things that concern humanity in the present.

He is a reformer on that which is to lead to man's betterment as a mortal being—to make him happy here and now.

Wednesday evening closed with a dance at the auditorium.

Thursday was New York State Day. At the morning session the president of the Assembly, Mrs. A. L. Pettengill, introduced the president of the N.Y. State Association Mr. H. W. Richardson, who after speaking a few words and was warmly welcomed was given the chairmanship of that session.

He then called upon the various speakers gathered on the platform to consider the matter of the day—State Organization; its benefits, both of the past and what it hopes to do in the future.

Among those who entered this symposium were Mrs. Carrie E. S. Twing, Mrs. E. M. Travis (who was introduced as the lady who would accept names for membership of the State Association,) Mr. C. D. Pruden, Mr. S. D. Dye of California, Mrs. Lillie, Mrs. E. Stumpf, Mrs. Dr. Matson, Rev. Mr. Sales and Mrs. Thatcher.

At the afternoon session Mrs. Twing occupied the chair, and Mrs. Pruden delivered the Invocation. President Richardson gave the address of the day—a lengthy and interesting document, setting forth the needs of the hour, which occupied the attention of listeners from beginning to end.

Mrs. Twing followed him in one of her pleasing impromptu talks, which was full of good cheer and kindly advice.

She admonished to grace, grit and gumption, and asked if organization in material affairs can become so strong as to get what it demands, why cannot organization with a spiritual backing do the same and more.

Mrs. Travis also delivered an interesting address on the same subject and was loudly applauded.

At the close Mrs. Reidinger gave spirit messages.

Thursday evening the Willing Workers held their last Bazaar, and at 9:30 an auction sale was held of the goods unsold—results apparently very satisfactory.

During the evening a silver wedding presentation was made to Mr. and Mrs. Lillie, followed by congratulations and well-wishing for another twenty-five.

Friday was National Lyceum Day. As the weather favored—the atmosphere being mild with beautiful sunshine—the children were out in full force and formed a handsome parade. After the morning concert the band headed the Lyceum procession and went into the auditorium where exercises were held.

On the rostrum were Mrs. A. L. Pettengill, Mrs. Laura G. Fixen, Mrs. Annette Pettengill, Mrs. Carrie Twing and Mrs. R. S. Lillie as the reception committee.

Mr. John Ring and Miss Carrie T. Howard lead the two wings in the Lyceum march and drill, to which Mr. Lillie played. Miss Bernice Baldwin and Mrs. Johnson conducted the singing exercises. Miss Howard conducted the Lyceum from the chair.

Among the exercises were Lyceum songs; flag salute and "Star Spangled Banner" by the assemblage, standing; recitations, dialogues, solos and addresses by Mr. Barber, Mrs. Cadwallader, Mrs. Hayes, Mrs. Twing, Mrs. Pettengill and Mrs. Lillie.

At the afternoon session there was a symposium by Lyceum leaders—Mr. John W. Ring, National Lyceum Superintendent, delivering the principal address of the day—all of interest to the Lyceum. Mrs. Cadwallader occupied the chair on this occasion.

(The afternoon of this day was terminated by a German meeting conducted by Mrs. Stumpf, at the auditorium.)

Lyceum Day ended with an entertainment by the children of the Lyceum, aided by their teachers and elders in an interesting manner.

On the program presented to the public were a Sunflower acoustic with song, a number of recitations, living pictures, songs, addresses and presentation of badges and medals.

Among the latter were to Mr. Ring and Miss Howard—the former for his able management as National Superintendent of Lyceums, the latter for her labors of love at this year's session in behalf of the children and their lyceum work.

Among addresses delivered were those from Mrs. Cadwallader, Mr. Ring and Miss Howard—Mr. Lillie of course, doing his share by speech and song, which latter was loudly encored.

On the whole the entertainment was a success both in its presentations and attendance, and great credit is due to all who participated in it.

Saturday morning the lyceum work ended with a picnic given for the benefit of all concerned.

Saturday ended the sixth week with continued fineweather—open-air concert in the morning, class lecture in the forenoon, service in the afternoon with Mr. Geo. Elmer Littlefield as speaker, and a dance in the evening.

NOTES.

The Children's Lyceum picnic, given by Mrs. Cadwallader, was a pleasant affair. Besides enjoying themselves to their fill—with refreshments added, a photograph of the happy group was taken as a souvenir of the event.

Cecil Kelly, one of our junior visitors, enjoyed a delightful birthday party at the residence of Mrs. Maggie Turner on Tuesday last. A dozen girls and boys had gathered together to do honor to the young lady, while she was the recipient of some substantial presents.

NOTICE.

Mrs. Tyler-Moulton wishes to say to all souls at Lily Dale that her meetings and classes will be continued for the balance of the season at the Maplewood Hotel veranda, 2nd floor at 1 o'clock p. m. daily. Her readings and treatments at room 3. Dr. Oliver will make a brief address at each meeting.

WILLING WORKERS.

The Willing Workers held their annual meeting and election of officers Wednesday afternoon at the Caldwell cottage. Reports of president, secretary and treasurer were read and accepted. The name of the society was voted changed from Willing Workers to Ladies Auxiliary. The following officers were elected:

President, Mrs. Kingsly Carpenter. 1st Vice-president, Mrs. Jean L. Reed.

2nd Vice-president, Mrs. Mary E. Hardenburg.

Secretary, Mrs. M. Elizabeth Clark.

Treasurer, Mrs. Eliza P. Alger.

A vote of thanks was given our retiring president for the faithful work she has done, also for the use of her house for our meetings, sewing circles and storing our things.

A vote of thanks was also extended to Mrs. Hardenburg for the use of her sewing machine thru the camp season.

They also wish to thank all who have donated to our Bazaar or for prizes for the card parties. It all helps the work along.

M. ELIZABETH CLARK, Sec. Aug. 23rd, 1905.

Notice To Stockholders.

Lily Dale, New York, August 21, 1905.

A Special Meeting of the Stockholders of the City of Light Assembly (formerly the Cassadaga Lake Free Association) will be held on the 18th day of September, 1905, at ten o'clock in the forenoon of that day, at Library Hall, on the grounds of said Corporation, at Lily Dale, Chautauqua County, New York, for the purpose of voting upon a proposition to increase its Capital Stock from Twenty Thousand Dollars (\$20,000) consisting of 2,000 shares of the par value of \$10.00 each, to Forty Thousand Dollars (\$40,000.) to consist of 4,000 shares of the par value of \$10.00 each, and for the transaction of such other business as may properly come before such meeting.

A. L. PETTINGILL, as President. E. EVSTAPHIEV, as Secretary.

SPECIAL NOTICES.

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Mrs. Elizabeth J. Demorest, 360 Anderson St., Allegheny, Pa. Allan A. McHenry, Excelsior Springs, Mo.

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Mrs. Mattie Rector, 140 Hicks St., Ulica, N. Y. Mrs. Dr. Dobson-Barker, 290 N. 6th, San Jose, Cal. Dr. J. S. Loucks, Stoneham, Mass. Mrs. A. A. Cawcroft, 383 E. 2nd, Jamestown, N. Y. Vincel Drahe, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J. Moses Hull, Whitewater, Wis. * Mattie E. Hull, Whitewater, Wis. * Hugh R. Moore, 120 W. 13th St., New York City.

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METAPHYSICAL.

Conducted by EYE P. BACH.

SOUL VISION.

Had she any dower
When she came?
Yes! her face was like a flower.
And her soul was free from blame.
On her cheek a rose-leaf flame
Ever fluttered. When she spoke,
Then for me the morning broke.

Wore she any crown
When she died?
All the earth seemed sodden brown.
Though 'twas June; and children
cried.
And placed flowers at her side;
And the paths that once she trod
Seemed highways unto God.
—L. F. Tooker.

IT'S LOVE.

Of all that life can offer,
From below or from above;
From the mind or from the soul—
The sweetest thing is love.
—M.

NEW METHOD OF MEASURING MENTAL PHENOMENA.

What the author calls "another physical criterion for the state of the human mind," is described in *The Scientific American* (New York, June 17) by Dr. Alfred Grandenwitz. It is the discovery of a Swiss engineer, E. K. Muller, of Zurich, and furnishes a means of measuring certain phenomena of the mind accurately by physical methods. That mental processes are always attended by alterations in the physical state of the body, which in many cases admit of measurement, has long been known. Excitement, for instance, raises the temperature of the blood, while nervous depression lowers it. Muller's discovery differs from such facts as these only in pointing out a correspondence in which the physical phenomenon concerned is electrical and hence susceptible of great accuracy of measurement. Says Dr. Grandenwitz:

"Mr. Muller noted an interesting connection between the conductivity of the human body and its psychological and physiological condition. This conductivity, in the first place, undergoes great variation, according to the hour of the day at which the experiment is made and according to the meal taken by the person experimented on. Accurately identical figures will occur very frequently in series of experiments, lasting from 10 to 15 minutes, with the same minutes and the same person, even in the case of experiments separated by an interval of some days.

"The magnitude of the conductivity, as well as the regularity in the behavior of the different series, are highly influenced by the presence of a third person; whenever anybody enters the room or a noise is produced, the resistance of the person experimented on is found to undergo a spontaneous variation of extraordinary magnitude. Outside of objective causes, any psychological influence, either internal or external, will result in an immediate oscillation of a sometimes enormous magnitude. Any sensation or physical emotion of a certain intensity will reduce the resistance of the human body instantaneously to a value three to five times less.

Whenever the person experimented on is talked to or caused to concentrate his attention in some way or other, oscillations of the resistance will be produced. Any effort made for hearing a distant noise, any volition, any effect of self-suggestion, will exert a material influence, the same being true of any excitation of the senses, any light rays striking the closed eye, any body the smell of which is perceived (even where the smell or the body is fictitious). Any physiological action of some intensity such as breathing, stopping the breath etc., is found to exert an analogous effect.

"By making experiments both before and during the sleep, the author observed some characteristic variations according to the character of the latter and the vivacity of the dreams.

"Any pain, either real or suggested, will modify the resistance, the

feeling of pain being preceded and followed by an oscillation.

"The individual resistance of the human body depends also on the nervous susceptibility and on the conditions the person is living in. Nervous persons, as well as strong smokers and drinkers, show an extremely low electrical resistance. The variability and temporary behavior of the resistance is also shown to depend on these factors."

In the Electromedical Institute in Zurich, rooms have been fitted up especially for the measurement of the bodily electrical resistance of patients in connection with Muller's discovery. The patient is placed in a so-called "isolation-room," where he is removed from outside noise or anything else likely to interfere with the results, while the measurement itself is carried on in another apartment connected with the first by wires. The results are said to show the value of the method for ascertaining the degree of nervous susceptibility of a patient, his mental activity, and the frequency and intensity of pain during the measurement. To quote further:

"The behavior of the resistance curve corresponds to the state of pain and excitement of the patient, the purely subjective state thus being ascertained objectively by the measuring outfit.

"From the above the possibility is seen of ascertaining the nervous excitability of any given person and the alterations undergone by this factor under the most various conditions. It would seem possible also to find out from a number of investigations and measurements a given average resistance for what might be termed 'standard' men. On the other hand, the action of electricity with therapeutical applications might be verified objectively."

Japan, Astrology and Spiritualism.

A friend has just handed us a copy of *Science Siftings* for the 4th of March, in which the story is told from a Japanese source of the remarkable part played by astrology in the present war with Russia. It states that Japan has for years looked forward to a war with Russia, and the Mikado got the opinions of the most noted astrologers in his realm as to the most favorable time to begin hostilities. The sign of Aquarius rules Russia, and when the Mikado's astrologers were consulted about five years ago they at once gave it as their opinion that the most opportune time to begin war would be when the evil planet Saturn passes through that sign. Saturn's influence is very harmful, and astrology has it that any person or country afflicted by that planet's influence is doomed to fail. Saturn passed into the sign Aquarius last year, and remains therein two-and-one-half years. By retrograde motion the planet has now reached the fifteenth degree in that sign, wielding its powerful influence against the fortunes of Russia in favor of Japan. Considering the success Japan has so far had in the war, and the fearfully chaotic condition of Russia at the present time, the prophecy of the Japanese astrologers has been in great part fulfilled. However, Japan must win before Saturn passes from Aquarius into the next sign, Pisces, for then influences of evil will have passed away from Russia, and Japan's chances against her would not be so favorable. In order to accomplish this, Japan is pushing the war with all possible speed, feeling secure in the belief that the stars are on her side, while Russia, with all her resources and vast army, is for the time helpless because of celestial influence operating against her.

I may add that the Japanese are a nation of Spiritualists, and that no nation on earth believes more truly that "there is no death." They have borrowed many of our Western ideas, no doubt, for they are not ashamed to learn from any sources; but they offer fair exchanges, and we have learned, and can learn, more from them than they have learned from us. It has been my good fortune to handle many charming examples of Japanese

art, both ancient and modern, and many good stories could be told regarding the many symbolic signs occurring thereon. The Japanese regard for detail is truly admirable, and he never neglects any points that may be of use to him. He is always courteous, even under the most trying circumstances, and is ever anxious to learn a useful subject without offering an opinion on it before he has studied it. He dislikes scandal and foolish talk; in fact, such frivolity is opposed to his religious training; he is brave and true, broad-minded and not bigoted, courteous to a friend and chivalrous to a foe, and one of his mottoes is "Judge not." I hope to devote some special articles to Japan and her people at no very far off date. But talking of astrology again in connection with the acts of a nation, it may not be out of place to remind my readers that the date of the ultimatum sent by England to Russia before the Crimean War was decided by the "Astrologer of Charing Cross"; in fact, the part played by astrology in the affairs of nations will never be truly known.—London Light.

Religious Advancement.

One of the most hopeful signs of advancing civilization is the spirit of religious tolerance as shown by the following incident which occurred recently in one of our large cities.

A religious conference was being held at which the various denominations were represented by speakers. During the conference a Jewish rabbi was asked to deliver an address on the religion of the Hebrews. The rabbi chose for his subject "Why I am a Hebrew" and the reasons given for upholding the faith of his forefathers were clearly and eloquently set forth. In the course of his remarks the learned rabbi had this to say: "We believe that every man is his own high priest and mediator before God. We hold that God rewards and punishes man, not according to what he believes, but according to what he acts. The salvation of man depends infinitely less on right faith than right conduct." Is this not sound reasoning?

Another and more widely known example of this spirit was made manifest during the last illness of Pope Leo. When it was announced to the pope that another physician was to be called in to attend him—the Pope requested that it should be Dr. Mazzoni. He was informed that Dr. Mazzoni was a surgeon and not a specialist such as was required. "Nevertheless," said the Pope, "I will have Mazzoni, I like him." Therefore, Dr. Mazzoni, although not a Catholic, and being a man high up in the Masonic order, in fact, considered by many as an enemy of the Catholic Church, was called in to attend the head of the Catholic faith during the Pontiff's last moments on earth.

Such examples as the above go to prove that this is truly an age of tolerance.

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"When you spoke to papa did you tell him you had five hundred dollars in the bank?"
"Yes, darling."
"And what did he say?"
"He borrowed it!"

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No. 1	No. 2	IN EFFECT MAY 14, 1905.	No. 21	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
2:05 4:45 Lv.	Dunkirk	Ar.	9:25 6:00	
7:15 4:55	Fredonia		9:17 5:52	
7:19 4:59	Laona		9:13 5:48	
7:20 4:18	Lily Dale		8:56 5:30	
7:43 5:17	Cassadaga		8:53 5:27	
7:51 5:34	Moore		8:45 5:18	
8:00 5:42	Sinclairville		8:38 5:11	
8:08 5:50	Gerry		8:29 5:01	
8:19 6:01 Lv.	Falconer	Lv.	8:19 4:50	
8:45 6:30 Ar.	Jameson	Lv.	7:45 4:15	
7:43 5:30 Lv.	Jameson	Ar.	8:45 5:15	
8:25 6:08 Lv.	Falconer Junct.	Lv.	8:12 4:43	
9:18 6:57	Warren	Lv.	7:20 3:51	
10:40 8:20 Ar.	Titusville.	Lv.	6:00 3:30	
A. M. P. M.			A. M. P. M.	

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 4:45 p. m., Lily Dale, 5:18, Falconer 6:01 p. m.; arrive Titusville 8:20 p. m.

SPECIAL SUNDAY TRAINS.
July 2 to September 10, Dunkirk, 9:45 a. m., Lily Dale, 9:50, arriving at Falconer 10:32 a. m. Returning, leave Falconer, 5:40 p. m., Lily Dale, 6:18, arriving at Dunkirk 6:55 p. m.
July 16 to September 3, Dunkirk 1:00 p. m., Lily Dale, 1:24, arriving at Falconer 2:45 p. m.
Falconer, 11:30 a. m., Lily Dale 11:35, arriving at Dunkirk 12:01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

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761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely,
Ade Johnson.

WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she would have been dead if it hadn't been for Mrs. Dr. Dobson-Barker. She gave up and thought there was no help for her, and was a sight to see. We didn't think there was any help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer.
Gratefully yours,
MRS. A. C. BARNARD.

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A Manual of Spiritual Science and
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MISCELLANEOUS.

Shakers Work For Peace.

The invitation to a peace conference on August 31, issued by the Shakers of New Lebanon directs attention to the consistent life of the sect which dates back to the Revolution in this country. Peace among nations and among men has been its watchword from the beginning and many who have ignored the Shakers are accepting their general belief.

Mother Ann Lee and a few converts established a place of worship near Watervliet 130 years ago. Their methods were peculiar, but they were patient workers and their influence upon the community has been helpful. "The highest good wherever it may be found" was the basis of the Shakers' belief, and the proposed conference is strictly within their original contention. Coming as it does when there is a general demand for universal peace, it will attract considerable attention.

In their circular the Shakers declare they have been showing for 130 years that it is possible for men and women to approach the highest ideals of human brotherhood, living at peace with the world and among themselves. From the beginning they have held that the interests of mankind are in common. They hope to secure general support in the proposed conference, asking aid "in favor of international peace and arbitration, and to prove to the world the inhumanity and stupidity of war, the suffering it entails and its economic waste."

Many now see the great advantages of peace and the disastrous effects of war upon nations, and to this extent there is a turn in public opinion toward the goal upon which the Shakers first fixed their gaze. As the Boston "Transcript" says: "However long delayed fulfillment has been, or still may be, a large share of the credit of a strong and tenacious initiative belongs to them; and we who now believe as they have so long believed, should not be so ungracious as to deny them that need of acknowledgment and honor which is their due."—Albany Evening Journal, August 9, 1905.

Of this Convention, Dr. Lyman Abbott says: "I recognize the fact that the Shakers were pioneers in the movement for international arbitration, and I am heartily interested in this movement, the success of which I believe depends upon the creation of a healthful public opinion by just such measures as the Shakers are proposing to take at this convention."

Death Foretold In Dream Vision.

A dispatch from Pittsburg gives the incidents concerning the fate of Mr. George Loeffler, as foretold to his wife and sister-in-law before his death, by dream visions:

Dreams foretelling the fate of George A. Loeffler, one of the victims of the railroad catastrophe at Harrisburg, now dying in the hospital in that city, came to his wife and sister-in-law several days before the accident. Last Monday night Mrs. George Loeffler slept at the home of Mrs. John Loeffler. The latter was aroused by her sister-in-law's cries of fright, and when she hurried into her bedroom Mrs. George Loeffler said: "There is something going to happen to George. I had the most horrible dream." The sister-in-law soothed her but during the night she tossed uneasily in the bed.

The following night an incident exactly similar occurred. "I just saw George crushed to death beneath an engine and saw fire all around him," said Mrs. George Loeffler, when her sister-in-law again hastened to her bedside. Mrs. John Loeffler almost fainted. She had just been awakened from a dream in which she saw her brother-in-law ground to death beneath a train.

"I know there is something going to happen to George, and I must go to him," said Mrs. George Loeffler. She refused to return to bed, and when dawn broke she ordered a carriage and hurried to Union Station, where she purchased a ticket for New York and reserved a berth in a sleeper on the train which departed early Thursday morning.

When the carriage rolled up to the door to convey her to the train she received a telegram to the effect that her husband had been caught in the wreck.

Mrs. John Loeffler said: "I don't

know whether it was a premonition or not, but it was certainly peculiar. Our dreams were almost the same, and then to think this should come as it did. I am not in the least superstitious, but I cannot account for this remarkable coincidence.

Mediumship.

That mediums should be spiritual minded—head free from unspiritual thoughts and heart clear of like feelings—is only natural. Spirit needs a spiritually softened vibration to force its way to the surface of matter; and such harsh vibrations as envy, jealousy, ill-feeling, or uncharity are impediments that not only mar the inspirations but holds the medium to the material plane and prevents progress.

The medium who lives to gain the regard of the spirit world rather than that of the mortal world lives right.

Mediumship that needs mortal praise must be spiritually weak—or not sure of itself.

If that cannot stand without being materially stimulated it is either inflated or it has been superceded by something else.

Perfected mediumship depends on its living its own life—penetrating to its own soul-depths for best results which in its full meaning is self knowledge or the knowledge of spirit.

The individual who essays to tell something of spirit life, should have some practical knowledge of it, and which can only be had by studying himself as a spirit.

Andrew Lang on Immortality.

Andrew Lang, than whom the English language hardly has no abler critic and skeptic, in reviewing Mr. Myer's "Human Personality and its Survival of Bodily Death," says:

"I myself, regarding the word 'matter' and 'spirit' as mere metaphysical counters with which we pay ourselves, think (religious faith apart) that human faculty lends a fairly strong presumption in favor of the survival of human consciousness."

"To myself, after reading the evidence, it appears that a fairly strong presumption is raised in favor of a 'phantasmogonic agency' set at work, in a vague, unconscious way, by the deceased, and I say this after considering the adverse arguments of Mr. Podmore, for example, in favor of telepathy from living minds, and all hypotheses of hoaxing, exaggerative memory, mal-observation, and so-forth—not to mention the popular nonsense about 'What is the use of it?' 'Why is it permitted?' and the rest of it. 'What is the use of argon?' 'Why are cockroaches permitted?'"

"To end with a confession of opinion: I entirely agree with Mr. Myers and Hegel that we, or many of us, are in something, or that something is in us, which 'does not know the bonds of time, or feel the manacles of space.'"

RAILROADS ARE CO-OPERATING.

Name Special Low Excursion Rates to Syracuse During the State Fair.

The efforts of the State Fair Commission to attract large crowds to the annual exhibition, held at Syracuse during the week of Sept. 11, are being heartily seconded by the passenger departments of all the principal railroads of the state, which have named special low excursion rates of one fare for the round trip, plus 25 cents admission, to Syracuse good during the fair. In addition the New York Central, West Shore and D., L. & W. roads and doubtless others will have on sale on Tuesday, Wednesday, Thursday and Friday of that week special two-day excursion tickets good for the round trip at seventy-five per cent of one fare. These rates are very low and are given to aid this enterprise of the state.

Lodge on Electricity.

Electricity is likened to water. Sir Oliver Lodge mentions that it is no more a form of energy than water, but like water, it may be a vehicle of energy, when at a high level or in motion. Electricity can not be manufactured, like heat. It can only be moved from place to place, like water, and its energy must be in the form of motion or of strain. Electricity under strain constitutes a current and magnetism, electricity in vibration constitutes light.

Life is what is lived, not what one owns in material possessions. You get out of life just what you put in it, no more, no less.—W. A. T.

LITERARY WORLD.

Any book noticed in this column can be had at this office.

The September number of "The Arena" contains a rich and varied table of contents. Those interested in the present ethical awakening along politico-economic lines will be especially attracted by the bold and circumstantial revelations of influence exerted by the dominant trusts and corporations in Colorado politics. "The Arena" is especially attractive to persons who desire to keep abreast of the times.

Following are some of the contents of Tom Watson's Magazine for September:

Municipal ownership in New York, Public ownership, Sarah Jane Appleton's strike, The supreme test, John Redmond, Member of Parliament, The Financial case for home rule, The Science of insurance, Effective rate regulation, Mr. Stonychap's parade, The Flag of his country, Just as you used to do, The Need of a remedy, The Octopus: According to Bobby Jonks, Monarchy within the republic, The Man and the mouse, The Silent worker.

Bodily Management.

J. M. HOLADAY.

Some children are born with chilled top brains. These infants have an old look.

The slightest baldness makes the features more commonplace. Individuality may be lost from the features.

The brain cells send billions of nerves down into the body, giving the mind a peculiar and increasing oversight—for consciousness increases continually.

The top brain at once feels the shock of every bodily misuse.

Life is a bubble that must not be touched.

Tender raw food improves the teeth and the coating of the digestive tract at once. The system should be aided daily with as much of this kind of aliment as it craves. Cooked food rarely benefits the teeth or digestive surfaces.

Our food is generally coarse, and must hence be cooked.

Cooking makes foods more digestible only because the food is coarse.

The yolk of an egg is like glue, as you have noticed when a drop of it has lodged on a plate and become dried.

The system gets rid of such food by hardships; that is, by thirst, which causes water drinking.

This water dilutes such indigestible food, and enables the system to cast it off by the way of the kidneys and bladder. Such habits break down the kidneys.

Potatoe soup is good, but the solid portion of the potatoe is of a woody nature and paralyzes the digestion.

And some persons continue to say that soft boiled eggs are tender food.

Much water drinking changes the method of digestion by throwing it on to the sympathetic system and kidneys. Our food should not cause thirst.

Partly cooked bread and partly cooked grease cause thirst and consequent kidney distress.

The kidneys now pass off undigested food and undigested water thru the bladder. It is hardly possible to cook bread sufficiently.

We minister unwisely to our cravings and destroy the outline of individuality.

Everything we do is a play upon the sympathetic cells of the sexual nature. Renal disease loses inorganic salts and their animal cells, and increases, albumen and other poor substitutes.

Tubercle spots, like millet seeds may begin in the bladder wall, in the kidneys, brain cavity walls, brain lining and elsewhere.

Each tubercle spot becomes an ant-hill of bacterial gems or bacilli, or semi-animal specks.

The nutritive system and the sexual system are the two parts of the magnetic individuality. The blood cells are secondary to those of the sexual glands.

Council Bluffs, Ia.

The "coming" and "going" of spirits is merely a realization of them by us, by our own mental coming and going. They are far off or near by, according as we think them to be.—L. A. M.

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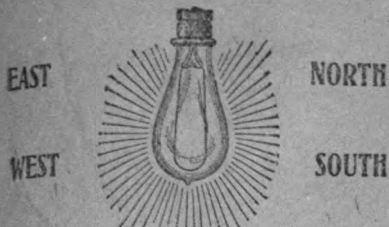
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LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. GREENAMYER, Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the world. Send us notices of your engagements, and of any other items of interest. Offices of Societies, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but a guarantee of good faith. "Correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

Transitions.—Dr B. F. Clark, Belvidere, N. J.—A Symington, La-Crosse, Wis.—S D Clarke, Port Huron, Mich.—Emma Davis, Williamsburg, Ind.—F W Wyman, Bennett's Corner, Ohio—Geo H Nunemacher, Mercer, Pa—A O Froistad, Priest Lake, Idaho.

Eugenia Roubie of Watertown, N. Y., writes: The First Progressive Spiritual Society, after about three months rest finds itself ready for another season's work for Spiritualism and will commence Sunday, September 3rd, with Mr. and Mrs. E. W. Sprague for the month, followed by Mrs. Amanda Coffman for the months of October and November. Our plans for the balance of the season have not as yet been completed but if we finish as we started, none but the best will serve us and nothing but success attend us.

Our correspondent from Syracuse, N. Y., writes: First Society of Spiritualists is still enjoying the privilege of listening to the scientific lectures delivered by the Rev. J. C. P. Grumbine. His subject Sunday evening, August 13, was "Telepathy." August 20th, the subject was "Whatever is, is Right." From the fact that he was able to leave the Universalist Church and take his stand on the Spiritualist platform shows that his own is no ordinary mind. He has proved the fact of spirit return to his own satisfaction. Then he delved in science until he was able to give his knowledge to the people. We consider that Syracuse is also honored to have the privilege of entertaining D. W. Herick of Grand Rapids, Mich. He is a trumpet medium, worthy of the respect and patronage of all who are looking for honest work. The phenomena produced by his guides might be called miraculous.

Frank E. Gardner of New York City writes: I arrived at Lily Dale, the home of the spirit on earth—I being of the old orthodox ideas, that the two places of habitation, heaven and hell, were the homes of the departed, the good and the bad, and that when you went to the former place, you had no desire to come back, and if you got into the other place, you could not get back. I was astonished, to find that there was a life beyond the grave, and that spirits do return and intercommunicate. In the communications and manifestations I received in my investigations through several of the mediums I came in contact with. I must say the most remarkable experiences I passed through, was the psychic treatments and readings I received through the mediumship of Mrs. Tyler Moulton, whom I found to be ripe in spiritual growth, as you term it, and to whom I attribute my developed sight and hearing from the soul side of me. I fail to find words to express my astonishment as well as my gratification. I feel duty bound to give credit where it is due. I am not biased by opinions of others, and act upon my own convictions. I wish to say also, that among the trumpet mediums I have yet to find the equal of Mr. Frank McKinley of Toledo, O. My sittings with him were most satisfactory—and last but not least was the genial Doctor Oliver of Philadelphia, whose presentation of these ethics—I shall call them—were most forceful and so simple to understand that I cannot but say for him, that of all speakers and teachers I learned more from an hour's talk with him

than I have gathered in all my past years of investigation—I bought his book and it certainly is a revelation to me so far as I have read. I should advise all who want to have something, to procure this book before you leave. THE SUNFLOWER, I want to say has risen to a plane of intellectuality that rates it among the leading occult papers of the day and to the thoroughness of Mr. Bach and his able brother, A. F. Melchers—the success of the little journal is assured. I have also met the management of the association, and for lack of space I will not grow sad in my feelings and expression, in closing my commentary upon this visit to Lily Dale, but shall ever cherish with fondness, the recollections and reminiscences of the past in my visit to the haven of Light.

J. Madison Allen writes: I am expecting to take the general lecture field for the fall and winter months. Will also engage with the camps for the season of 1906. Nearly half a century of successful work as an inspirational speaker, psychometrist and message medium etc., should insure me a ready hearing at all points. Societies or committees desiring my services should address me soon at 651 So. Grant St., Springfield, Mo., with needful particulars of situation etc. Terms liberal.

Nettie Grace Phelps Best.

Otterville, July 24th.—The remains of the late Nettie Grace Phelps Best, beloved daughter of Hortense Malcolm Phelps was brought to Otterville from New York city, where she died on July 8th, 1905, aged 26 years, for interment. Services were held at the residence of her grandfather, Robert Malcolm, and were in charge of Rev. Arthur Eddy of Springfield, and were attended by numerous relatives and friends, from thence to Otter cemetery, where she was laid to rest in a beautiful spot. The deceased was a member of the Boston Press Writers' Association, and had written several articles in the line of advanced thought, the best of which, an article on Vegetarianism, was widely copied by the press. She was an earnest student and believer in all things uplifting to humanity; of a sweet generous nature and charming personality. Her bereaved mother, sister and brothers are comforted by the knowledge that she has passed to the higher life upon a more beautiful plane, where her highest aspirations will be realized. All who live must surely pass that way upon the onward and upward road to perfection.

"I know not where His hands left Their fondled palms in air. I only know I cannot drift, Beyond His love and care." Sir Edwin Arnold.

Initiative and Referendum in Oregon.

Oregon has the initiative and referendum and is more nearly governed by the people than any state in the Union. Before the establishment of the system the few men in the legislature, backed by the party machine, were the final power. Now the voters are the final power. Eight per cent of the population of the state (8000), can bring up any question, conduct a campaign upon the issue, and secure a vote. If the first campaign is not successful another can be brought again every two or four years, until success is attained.

Each question must stand on its merits, it is not subject to the vagaries of paid lobbyists or self-seeking politicians.

The people of the state are thoroughly posted on all public questions; there is an unusual vigor in the political life. The women of the state work for all proposed reforms with as much enthusiasm as if they were themselves permitted to vote. It is proposed to submit an equal suffrage amendment to the people this fall.

The mayor of the city of Portland openly confesses that he would not have secured his office if he had not had the assistance of the educated women of the city.

All in all the avenues of progress are open in Oregon. The people are awake, they are studying their political needs. They have a definite method by which they can accomplish their emancipation from political oppressors and they are already living up to their privileges. Columbus, Ohio, Press-Post.

Be not simply good, be good for something.—Thoreau.

DO WE TALK TOO MUCH?

A Plea for Enough Silence to Enable us to Think.

In the United States we are prone to talk too much. We do not sufficiently appreciate the value and beauty of silence.

During the after business hours, at the lunch and dinner table we talk on and on without ceasing, as tho there was nothing worth thinking about.

We invented the first talking machine, and no American is considered properly equipped unless he can talk at all times and upon all subjects.

Information must be imparted and ideas exchanged; it is essential to mental companionship and develops our faculties of expression. But there is no necessity for the endless and eternal talk in which so many of us indulge.

There is a great force and value in silence. It enables us to think. It forms and expresses character.

The great men of the world were relatively silent men; they talked only when they had something to say, and the greatest of them said but very little.

We should study the beauty of silence and develop our thinking power rather than our talking power.—Chicago Journal.

Strange Warning Of Tragedy.

About one o'clock on the night of June 3rd, Rollo Smith, a popular member of the San Francisco Yacht Club, disappeared from the launch Rob Roy and was drowned in the bay a few hundred yards east of the clubhouse at Sausalito. W. A. Smith, father of the young man, says that a presentiment came to him as he lay in bed at home, about one o'clock, that his son was drowning. 'Rollo is drowning,' something seemed to say to him. He sat up in bed and tried to convince himself he had been dreaming, but he was unable to sleep for hours.

Concerning his presentiment Mr. Smith says: 'I have always scoffed at such a thing as a presentiment, but after my experiences of last night I cannot but believe in such warnings. I retired about eleven on Saturday evening, but was unable to go to sleep. I tossed about for two hours. About one o'clock I was lying with my eyes closed, but quite wakeful. Suddenly a strange feeling took hold of me. Something told me that Rollo was drowning. "Rollo is drowning, Rollo is drowning," it said, and repeated the warning over and over again. Perhaps the presentiment lasted half a minute. I opened my eyes and sat up in bed. I tried to make myself believe that I had dozed and dreamed. And yet I knew I had been wide awake. I was worried and was not able to go to sleep for some time. Before I did so I made up my mind that I would talk with Rollo the next day and make him promise that he would give up his many trips on the bay, or at least make them less frequently. This morning I was in the office when the telephone rang and I was told that Rollo had met with an accident. Instantly the presentiment came back to me. It was useless for those who notified me to conceal anything. I knew that my boy had drowned. It was, in my opinion, simply a case of telepathy. Rollo and I were always chums. He thought the world of me and I of him. It was but natural that he should be thinking of me during the last moments, and his dying thoughts came to me in the form of the presentiment.'—Light of Truth.

AIRSHIP AT STATE FAIR.

Prof. Carl Myers Will Make Flights During the Fair.

The State Fair commission, always alert to keep its exhibitions fully up-to-date, recognizing that aerial navigation is rapidly becoming a certainty, has secured Prof. Carl Myers to give exhibitions of his latest airship at the fair grounds daily during the fair, to be held during the weeks of Sept 11.

The ship will be on exhibition constantly and flights will be made about the grounds when favorable conditions prevail.

Prof. Myers is recognized as one of the most successful of the aeronauts and the airship is a marvel of creative genius. It will be worth the trip to Syracuse for all who have never seen the latest designs of air navigating craft.

A Justification.

In refuting the libel of a belated scribber who defamed the great prophet of the revolutionary era Thomas Paine, an author in one of his books termed Thomas Paine "A dirty Atheist".

As repeated requests have been made to the author of the dead to correct this, and no retraction made, justice to the character of the departed statesman demands a statement refuting it.

John Kenyon Kilbourn, D. D. in his book "Faiths of Famous Men" quotes Thomas Paine as follows:

The power that called us into being can, if He pleases call us to account for the manner which we have lived here, and it is rational to believe He will.

Religion is man's bringing to his maker the fruit of his heart. I believe in the equality of man, and that religious duties consist in doing justice, loving mercy, and striving to make our fellow creature happy. The world is my country, and to do good my religion.

It is the fool and not the prudent man that would live as if there were no God.

Thus it appears that one of the most distinguished fathers of this republic was of the identical faith of the Judean prophets, whose dictums Jesus reverently taught. It is written:

"The lip of truth shall be established, for truth endureth and is always strong, it liveth and conquereth forevermore."

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Verona Park, Rockland, Me., Aug 13 to 27
City of Light Assembly, Lily Dale, N. Y., July 14 to September 3
Chesterfield, Ind., July 15 to August 26
M V S A, Mt Pleasant Park, Clinton, Ia., July 30 to August 27
Los Angeles, Cal., June 25 to July 25
Forest Home, Snowflake, Mich., July 30 to Aug. 21
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31
Onset, Mass., July 23 to Aug. 27
Unity Camp, Lynn, Mass., June 4 to September 24
Sunapee Lake, N. H.—July 30 to Aug 27
Vicksburg, Mich.—July 30 to Aug 20
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25
Central N Y Sp Asse Camp, Freeville, July 23 to August 20
Parkland Heights, Pa., July and August
New Era, Portland, Ore, July 9, continuing 4 Sundays
Edgewood, Washington, July 30 to Aug. 20
Ashley, O., Aug 6 to 27
Central Ohio, Columbus, June 4 to 25
Camp Progress, Upper Swampscott, Mass., opens June 5
Ocean Grove, Harwich, Mich., July 9 to 23
Lake Brady, O., July 30 to Aug 20
Grand Lodge, Mich., July 21 to Aug 21
Winfield, Kan., July 15 to 25
Madison Spiritual Association, Sept 1 to 10
Wanewoc, Wis., Aug. 5 to 27
Escondido, Cal., Aug 6 to 20
Maple Dell Park, O., July 9 to Aug. 27
Illinois State Camp, Belmont Park, July 1 to Sept 1
Lake Pleasant, Mass., July 30 to Aug 27
Island Lake, Mich., July 25 to Aug 25
Niantic, Conn., June 12 to Sept 11
Mantua, O., July 9 to Aug 27
Franklin, Neb., Sept 1 to 12
Ottawa, Kan., Sept 15 to 25
Haslet Park, Mich., Aug 6 to Sept 3
Temple Heights, Northport, Me., opens Aug. 13

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THE SUNFLOWER

THE LOST ATLANTIS.

(Continued from Page 1.)

within the temperate zone was a country of magnificent scenery, with its lofty hills, its gigantic mountain ranges and broad, fertile valleys, luxuriant in the foliage of noble trees and the soft carpeting of mossy green, often enriched with myriads of brilliant flowers.

The whole country was traversed with good public roads and there was no part of the country inaccessible.

At the time of Elid, individual ownership of land had become prevalent. Her father, Alon, owned a country home where he grew large quantities of fruit; also a winter residence in the capital city of Ceil.

During the lapse of a thousand years the population of the whole country had greatly increased and there were many wealthy people outside of the royal family.

The form of government was monarchical. King Lando was a kind and gentle ruler absorbed in caring for the happiness of his people.

Naturally modest in his tastes he ruled without ostentation or display. There were but few laws, in obedience to which people cheerfully acquiesced, for there were no soldiers or civil officers to enforce them.

Practically it was a paternal government in which the ruler filled the part of father to his people. He resided in the royal city of Ceil, originally built at some distance from the sea, but at the time I am describing much of the older part of the city had been destroyed by the gradual encroachment of the ocean.

There had been a great improvement in the Atlantean horse for it had grown more symmetrical in form and had increased in size to about the dimensions of a large Shetland pony. They were driven from three to five abreast before a rude vehicle, in form somewhat resembling a Roman chariot.

There also had been a change in diet. Fish was now the staple article of food and the flesh of animals was also sparingly used.

A metallic currency was now in use. Their most valuable coin was of gold round in form, large in size, with a representation of the sun, engraved upon it, while the other coins in form represented different phases of the moon from the full down to the quarter, the value of the coins diminishing in like proportions. Gold in large quantities was discovered in the beds of mountain streams and recovered thru a crude but systematic process of exploration and mining.

At this primitive stage of civilization, the people were prone to recognize a superior force or power in nature and as the life developing energies of the sun were to them the most tangible expression of superior energy they became sun worshippers as individuals but not as an organized body.

They had no superstition of a concealed deity behind the sun, giving authority to certain individuals, therefore they had no priests, no temples or religious shrines. The people arose at early dawn and after due preparation took their places where they could catch the first rays of the rising, glorious luminary full in their faces, after which they bowed their heads in humble reverence with a silent petition for assistance from the—to them—brilliant promotor and preserver of all life.

They believed that at death the ego returned to the sun from whence it came and there forever preserved its individuality in close proximity to the soul of the universe.

At the time of Elid the continent of Atlantis had, during the past ten centuries undergone important geographical changes caused by the gradual encroachment of the sea, which had diminished the area of the continent to a marked extent. None of these changes occurring at any one time having been of sufficient magnitude to terrify the people except on rare occasions and when accompanied by extraordinary, seismic convulsions.

Elid remembers that her attention was directed to the remains of an old flight of stone steps in the sea a short distance from the shore,

near her city home. Her father informed her that they once formed part of a building then located in the city but that since that time the encroachment of the ocean had destroyed the building and the steps were of no further use.

Far down the west coast, at quite a distance from the shore, there was located out in the sea what appeared to be miniature mountains with just their tops projecting above the water.

She had often heard the statement, that at one time, not very far back in the past, these little mountains had been quite lofty and were at that time located on the main land at quite a distance from the sea.

At another locality there could have been seen what at a more remote period had been high ledges of rocks lying out in the water with but a small part of them visible. Elid remembers that it was not an unusual occurrence for an old resident to point out these rocks to his younger friends and say, "Do you see those rocks out in the ocean? Well, in my grandfather's time they were not surrounded by water at all but were on the shore."

She was also informed that on the eastern coast of southern Atlantis, where in Wynona's time had been a great fertile plain but slightly elevated above the level of the ocean, that several centuries later during a terrible night of earthquake convulsions this broad area of land suddenly disappeared and an immense arm of the sea had taken its place.

There was also a generally accepted tradition that long before her time, the royal city of Cyre, the birthplace of Wynona had, during a terrible earth-quake disappeared under the sea.

In Tepon it was understood that these terrible cataclysms had been more frequent and more destructive in the southern part of the continent than in the northern kingdom. While it was true that the older part of the ancient capital of Tepon had gradually sunk under the sea, yet these sudden convulsions of nature had been comparatively rare and far less destructive than in the tropical part of the continent.

At that time it was not even suspected that the old ocean was actually sweeping back among the hills and valleys and the startling fact that the whole continent was slowly but surely settling down into a watery grave was in no way surmised by the simple minded inhabitants of ancient Atlantis.

Such were the conditions of civilization upon the continent of Atlantis 14,000 and 13,000 years ago as portrayed by spirit intelligences at those periods, residents in mortal embodiment of that unfortunate country.

Possibly these simple statements of an earlier civilization are disappointing to us in that the condition of civilization are represented as being so far below those described by Plato as existing 1500 years later. However, after making due allowance for popular exaggeration, so common at that time among historians and writers of traditions in magnifying the exploits of their ancestors, if we admit the beginning of intercourse with the advanced civilization of the Mediterranean coast to have occurred soon after the time of Elid, may it not have been possible that the people of Atlantis, possessing sufficient intelligence and arouse to action may have developed all the conditions of national advancement described by Plato?

In the Japan of today we may discover an equal progression by contact with a higher outside civilization, accomplished within the limit of less than a century.

Kindly permit me to close by giving verbatim, as dictated by herself, Spirit Wynona's closing sentence in her original story of Atlantis from which I have here given only extracts in greatly abbreviated form.

Change is the undisputed monarch of the material universe, to which all expressions in nature pay silent homage, while birth, growth, maturity, decay and disintegration are his tireless executive officers. What is today was not yesterday and will not be to-morrow.

All manifestations in nature, from the most infinitesimal to the most ponderous, are alike the unprotesting subjects of the eternal law of change. Even great continents are subject to the ceaseless operations of this merciless principle, for when

they have served their purpose; when they have exhausted their life sustaining energies, they too die, go down to the bottom of the sea and disappear.

Again after untold centuries, having recuperated their depleted forces, they reappear and once more become the great centres of life's activities. Your so-called new world was the arena of a struggle for existence for the lower forms of both vegetable and animal life, ages before the old world had sufficiently recuperated her vitalizing energies at the bottom of old ocean to be once more lifted above the deep.

Slowly but surely, for more than a hundred centuries, layer after layer of ocean deposits have gradually embalmed our beloved Atlantis in the deep sea charnel house of continental death. There let us leave her, patiently awaiting for some future convulsion, or the slower but eternally persistent processes that in their own due time shall again elevate her to a position of usefulness and glory among the great continents of the world.

Then shall her restored monumental records confirm the unromantic narrative of Wynona, Princess of Atlantis, while the laughing waves, that play on the throbbing bosom of the great ocean of thought, kiss the bright rays of the rising sun of a more advanced intellectual and spiritual unfoldment over the deep buried and long forgotten graves of your own marvelous civilization.

PROGRAM AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen
- 5—Dr. John Geddes
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—Mrs. Lillie
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. Anthony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—Wilson Fritch.
- 20—Anna Shaw.
- 21—Conference.
- 22—John W. Ring.
- 23—Geo. Elmer Littlefield.
- 24—NEW YORK STATE DAY—H. W. Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—

SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

TEST MEDIUMS.

- Annette J. Pettengill, July 14th, two weeks.
- Georgia Gladys Cooley, July 30th to August 16th.
- Margaret Gaule-Reidinger, August 18 to close of session.
- Classes will be conducted by Cora L. V. Richmond, J. Clegg Wright, W. J. Colville, and we hope to have several others.
- JOHN T. LILLIE, Chairman.

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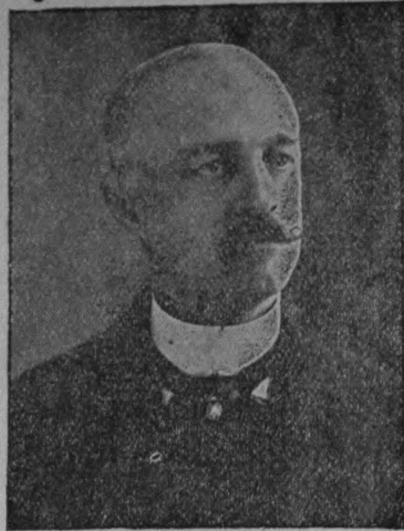
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