



Volume 10.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., FEBRUARY 21, 1903.

Issued Every Saturday at
One Dollar a Year.

Number 99

NEGRO WOMAN VISITS HELL.

The Devil Comes After Her With a Black Horse.

Gives Her Water to Drink That Burns Worse Than Molten Lead.

Many of the Negroes of Northwest Baltimore are greatly wrought up over the recent declarations of Ina Pach, a woman of their own race, who says that she has paid several visits to hell, declaring that that region is a very real and a very hot place. These visits to the infernal region, it is explained, have been made while the woman is in a trance, which takes place between noon and 4 o'clock—admission 10 cents.

Promptly at the hour she regains consciousness and then relates her experiences at Shiloh Free Will Baptist church, George and Clinton street thereby causing great excitement among her auditors, many of whom become so impressed with the horrors of which the woman speaks that they call on the Lord to have mercy on them.

Rev. W. Allen, colored, pastor of the church, and several deacons take that opportunity of leading the penitents to the mourners' bench, and "religious enthusiasm" follows.

All day yesterday the church was open, and during the morning, afternoon and evening was crowded to suffocation. Fully 400 people were unable to gain entrance yesterday afternoon and last evening, a still larger number were unable to gain admission. A silver collection is taken at the door.

As explained by Rev. Allen, this is to pay the current expenses of the church and for charitable purposes.

THE TRANCE GIRL.

Ina Pach, the cause of all this excitement, is a young colored woman, about 20 years old. As she sat upon the platform of the church yesterday afternoon, and before she began the relation of her harrowing experiences, there was nothing to distinguish her from any of the other colored women in the church save the frequent rolling of her eyes and the swaying of her body to and fro. She was attired in a plaid skirt and a pink waist. She was led into the church from the house which immediately adjoins the church in the rear and took a seat on the platform. As the people crowded into the edifice and stood in the aisles she frequently ordered them to sit down saying she never saw "such irreverence in a church."

When it was impossible to crowd any more into the church the doors were closed and the pastor mounted the platform to take charge of the meeting. He began by saying that a series of revival services was begun some days ago and that little interest was manifested in the meetings until it became known that Ina Pach would relate her experiences there.

PREACHER ALLEN EXPLAINS.

"When I heard," continued Allen, "what the Lord had done for this, our sister, a 'reason' came into my head, and, as we are told in the Bible, all 'reasons' come from God. I just made up my mind that that 'reason' was correct. And now that 'reason' was that we would use our sister as an instrument to awaken interest in our meetings. And that 'reason' was correct, for last night this here church was crowded and over 75 persons were brought to the Lord and repented of their sins. This, then, was a religious 'reason.' And then another 'reason' came into my head, and in order to pay the expenses of keeping open our church we decided to take up a silver collection at the door. This

was a financial 'reason.' Religious and financial 'reasons' always go together."

"That is so," exclaimed someone about midway in the church. Up to this point the meeting was not marked by any unusual incidents, but when Allen turned his remarks to the Pach woman and her trances, much interest was manifested, and frequent words of approbation were given to what he said by people in the audience crying out their approval.

"Now," he continued, "I believe all that our sister has to say, and I hope it will be a means of bringing many of you to the mourners' bench. (Groans and sighs.) There may be some here who would like to criticize [more sighs and groans,] but I want to tell them beware. [Exclamations of 'That's so,'] This here book (pointing to the Bible) tells us that strange things are to happen before the end of the world [louder groans,] but I will not be the one to criticize. [Exclamations of 'No, indeed!'] Now in order to carry on this meeting properly we will begin with a hymn."

INA PACH'S MESSAGE.

After the singing, in which all joined, one of the deacons was called on to pray, and then Allen, by a few passes of his hand in front of the Pach woman, said that she was ready to give her message.

In an incoherent, rambling way the woman began to tell of what she had seen in her alleged trance. Her harange, translated into English, was something like the following:

"O, Lord, save this people and make them aware of their sins. Let them know the awful things I have seen and let them feel the heat which I have felt. Some people say there is no devil, but I have seen him, with his horns and all, and I have felt the terrible burning. I see two white people here. Yes, and there are white people in hell, too. Oh, what a awful man that devil is: that calls me to him and I have to go, because I can't help myself. He says I have been sinful, and then he gives me things to eat and they burn like fire. Repent for your sins and save yourself from that place."

The scene which takes place during the raving is absolutely beyond description. Cries of 'Lord help us, Save us from hell and similar exclamations, with sighs and groans, are heard on every hand. The women are especially demonstrative, throwing their arms into the air and clapping their hands. Amid all this the Pach woman is apparently again overcome by Belzebub and is removed to the house next to the church, and the announcement is made that 'she will again relate her experiences.'

All of this has caused the greatest excitement on the part of the negroes who live in that section of the city. Many of the white population are indignant that the thing should be allowed, and one man stated yesterday afternoon that it was a public nuisance. The whole neighborhood for blocks yesterday afternoon was in an uproar over the reported trances of the Pach woman.

EXCITEMENT RUNS HIGH.

If possible, greater excitement prevailed last evening in the church when in the course of her alleged experiences in the infernal regions the Pach woman said that the devil had told her in her last visit to His Satanic Majesty that he would not

An Old Favorite

EVENING AT THE FARM

By John Townsend Trowbridge



JOHN TOWNSEND TROWBRIDGE, novelist, poet and editor, was born at Ogdon, N. Y., Sept. 18, 1827, and now lives at Arlington, Mass. He lived on a farm until he was seventeen and later taught school for a short time. Since then Mr. Trowbridge has been active as an editor and as a contributor to newspapers and magazines. He has written more than forty novels, many of them for juvenile readers, and several volumes of poems. Among his most popular poems are "The Vagabonds," "The Lost Earl," "Evening at the Farm," etc.

OVER the hill the farm boy goes,
His shadow lengthens along the land,
A giant staff in a giant hand;
In the poplar tree, above the spring.

The katydid begins to sing:
The early dews are falling—
Into the stone-heap darts the mink;
The swallows skim the river's brink;
And home to the woodland fly the crows.

When over the hill the farm-boy goes,
Cheerily calling,
"Co, boss! co, boss! co! co! co!"
Farther, farther, o'er the hill,
Faintly calling, calling still,
"Co, boss! co, boss! co! co!"

Into the yard the farmer goes,
With grateful heart, at the close of day;
Harness and chain are hung away;
In the wagon-shed stand yoke and plough.

The straw's in the stack, the hay in the mow,
The cooling dews are falling—
The friendly sheep his welcome bleat,
The pigs come grunting to his feet,
And the whinnying mare her master knows.

When into the yard the farmer goes,
His cattle calling—
"Co, boss! co, boss! co! co! co!"
While still the cow-boy, far away,
Goes seeking those that have gone astray—
"Co, boss! co, boss! co! co!"

let her return any more after another visit.

This statement coming after a narration of still more harrowing experiences than those described during the afternoon, caused the large congregation to call louder and more earnestly for mercy. It was then announced that, in view of the fact that another trance was due today at noon, it would be the proper thing for all present forget to for the time being their own sinful states and to unite in the supplication that the Lord would remove the spell which he has placed on our sister, so that she can be saved from the awful fate which she had predicted.

This idea prevailed so strongly to those assembled within the church that their voices cried out as one for the afflicted sister. The praying was interspersed with exhortations from Rev. Allen and his assistants, and after each appeal her supplications became louder, until the voices of those within the church could be heard a block away.

This meeting kept up until almost midnight. While this strange scene was being enacted within the church, large crowds, who were unable to gain admittance, stood around the edifice until after 10 o'clock. Of course the only topic of conversation for these was the Pach woman and her alleged experiences. By some of those on the outside it was stated that the woman's husband had visited the church during the evening, but was unable to gain admittance. He was unkind enough, they said, to intimate that his wife was crazy, and said something about going to the police station and have her put away.

FOUR VISITS TO THE LOWER REGIONS.

In her talk at night the Pach woman said she had made four visits to hell; each time the devil comes after her with a black horse; that he offers her water to drink that burns worse than molten lead; that all the people there are alive, and that every imaginable form of punishment is in vogue. Many people, she said, were hanging by their tongues. Her alleged experiences, although crudely stated, rival the descriptions of the infernal regions by Dante. She finally stated that she feels she will never be allowed to return when she falls into another trance.

Now to her task the milkmaid goes,
The cattle come crowding through the gate,
Lowing, pushing, little and great;
About the trough, by the farm-yard pump.

The frolicsome yearlings frisk and jump,
While the pleasant dews are falling—
The new milch-heifer is quick and shy,
But the old cow waits with tranquil eye,
And the white stream into the bright pail flows.

When to her task the milkmaid goes,
Soothingly calling,
"So, boss! so, boss! so! so! so!"
The cheerful milkmaid takes her stool,
And sits and milks in the twilight cool,
Saying, "So! so, boss! so! so!"

To supper at last the farmer goes,
The apples are pared, the paper read,
The stories are told, then all to bed.
Without, the crickets' ceaseless song
Makes shrill the silence all night long;
The heavy dews are falling.

The housewife's hand has turned the lock;
Drowsily ticks the kitchen clock;
The household sinks to deep repose,
But still in sleep the farm-boy goes,
Singing, calling—
"Co, boss! co, boss! co! co! co!"

And oft the milkmaid, in her dreams,
Drums in the pail with the flashing streams,
Murmuring "So, boss! so!"

Some of the white people in the neighborhood last night expressed surprise that the police should allow the alleged revival meetings to continue. They were also severe in their denunciations of Mayor Hayes in granting a permit, some of them saying the whole affair is a travesty on religion.

Baltimore Sun, Feb. 6, 1903.

Mastery of Self.

"The creative will finds its life not in reception from without, but in activity from within. * * *

The fruit of the first work of the will is a perfect mastery of science and art. The perfect mastery of the far greater art and science of human life is the second fruit. There is yet a third. * * * We are at the last driven back from individual to their source, the one soul, wherein all are one. And the union of our separate selves with that immortal and infinite All is the last and highest task set by our will. In the will is our peace. * * *

It is the realization by the will of the present immortal in us; the victory over time and space is the reward carrying with it an endless extension of our powers. * * * Therefore to inherit all the divine powers of the soul, and with its nature; to enter into the pure and vivid life of the will; to life from within, by inherent and divine energy, and not from outer sensations. And this is the very essence and heart of the Eastern teaching.—Charles Johnston, M. R. A. S., Bengal Civil Service (Retired.)

That which others do for us but encourages our own weakness. Neither spiritual, mental nor physical strength can be ours by the exertions that others make. Enduring happiness comes from earning our possessions; it cannot come by gift. All life evolves from within the entity. Gifts from the outside, can, after all only be dead things, like clothes, money and other property. The "Kingdom of Heaven is within you" and can only come by soul-growth.—Lucy A. Mallory.

"Looking down on lives below them,
Men of little store are great;
Looking up to higher fortunes,
Hard to each man seems his fate."

SCIENTIFIC ASTROLOGY.

PROF. E. WHIPPLE.

During the last twenty years the civilized West has displayed a marvelous interest in the secret or hidden wisdom of the ancients; one form of which embraces Theology, Wisdom and Religion, another form that of Astrology, which reveals the nature of planetary influences on human character and destiny. Two systems of Astrology are now taught in this country, with a number of offshoots from each:

1.—The Geocentric System, meaning from the earth as a center, and that center continually shifting its position by reason of the earth's motion in its orbit.

2.—The Heliocentric System, with the sun as a center, which is fixed or stationary in relation to all the planets that move around him.

It will be readily seen that planets, moving in their orbits at different rates of speed, sustain a very different relation to a fixed center like the sun, than they do to a constantly moving center like the earth. From the sun-center we should see the real movements of the planets; from the earth-center only the apparent movements. For example: When the earth and Mars are moving on the same side of the sun, say both in Aries, then Mars will have an apparent retrograde or backward motion, because the earth moving nearly twice as fast, leaves Mars apparently behind.

In the geocentric system the "ascendant" or rising sign is a chief factor; but in the heliocentric system the sign which contains the sun is the chief factor, while the ascending sign is not considered.

Both systems teach that twelve signs of the Zodiac represent twelve manner of people; which is again multiplied by 12 from the circumstance that the sun and moon form 144 distinct polarities, while the sun is accomplishing one apparent revolution round the Zodiac. The chief zodiacal and planetary influences that—like Caesar's coin—stamps the character and foreshadows the destiny of each child at birth, are the following:

1.—The sign rising in the eastern horizon at the hour of birth.

2.—The sign which the sun occupies on the day of birth.

3.—The sign which the moon occupies on the day of birth.

The relationship between these three primary factors enables the proficient Astrologer to describe the physical build and constitution, the prospects for health and long life, the liability to sickness and physical injuries, the mental qualities good and bad which make up any character, the proper occupation for which the talents best fit the nature, the probable good or ill-fortune he will encounter. The position and influence of the planets must also be noted in their relation to the three fundamental factors, since each planet, according to its position at date of birth, has the power to exalt or depress, to impart either nobility or meanness to the resulting character. The same solar beams that hasten putrefaction in one aggregation, evolves the sweet odors of the floral kingdom of another. The characteristic influence of each planet when normally expressed in character, may thus be summarized:

Mercury gives speech, memory wit, oratory, impulsiveness, and desire for change. Venus gives affection, amiability, poetry, music, fine art, and a love of ease and luxury. Mars gives a combative, high-temper and forceful character; a courageous, aggressive, bossy, impatient, impulsive, and contentious disposition. Jupiter gives nobleness, generosity, moral and physical health and strength, good fortune, prudence, compassion and faithfulness. Saturn gives intellect, craftiness, sickness, misfortune, sensitiveness, suspicion, melancholy, conservatism and

inquisitiveness. Uranus gives a disposition out of the usual order—mystical, eccentric, inventive, and a fondness for antiquities. Neptune is Venus on a higher scale. Neptune characters belong to the future, being for the present out of relation to their generation. It is destined to play an important part in the new age that is dawning. The sun is something like Jupiter, but gives more pride and ambition. The moon is largely related to instinct and physical expression. It is the great transmitter of planetary influences to the physical organism. Besides, her influence is changeable, impressionable, receptive and mutable.

Again, each of the above planets have an inverted and so-called evil influence when found in certain positions in a nativity. They are variously compounded in every horoscope, with the good and evil strangely mixed, some planets being strongly represented, while others exert no appreciable influence. As 26 characters in our alphabet are combined in an infinitely various literature, so the nine planets unite in wonderfully diversified combinations to produce individual character.

Astrology disclaims the charge of fatalism; at least it is no more open to the charge than any other system which attempts to explain man's relation to the cosmos.

It does, however, supply additional links in the chain of causation, assuming man's pre-existence and succession of material embodiment. The planets in the horoscope, therefore, are an unending index, showing the magnitude of the debt which the individual brought over from a previous career that must be paid in this.

Jupiter and Venus are called the good fortunes; Saturn and Mars the evil fortunes; Mercury and the moon are convertible, behaving according to the planetary company they are found with.

Thus, Mercury with Mars—or afflicted by Mars, denotes a thief and liar; with Saturn, an impediment in the speech and bad temper, and so on.

Forecasting events in Astrology depends upon "directions," upon the "cyclic periods" of the planets, and upon "transits" or the daily motion of the planets.

Directions are of several kinds—primary, secondary, converse, etc. Generally speaking, the motion of the sun and moon each day after birth signifies one year of life. And when a conjunction or other aspect is formed with the place of a planet in the horoscope, in so many years will the event signified take place. The "periods" of the planets are also important. The sun has an astrocycle of 19 years, the moon 4 years, Mercury 10 years, Venus 8 years, Jupiter 12 years, and Saturn 30 years. This is a species of planetary motion quite independent of the data furnished us by the astronomers. Transits are those observed or apparent motions which the planets make from day to day and from month to month, and when they pass over the sensitive places in a natal figure often produce marked effects. Suppose the moon was in the rising sign at birth, afflicted by Saturn. Whenever Saturn by transit passes through that sign—usually requiring two years and a half—a period of worry and troubles is experienced. But transits are considered of far less importance than directions in a natal figure.

Another very important feature of Astrology, which applies especially to the destiny of nations, is connected with the precession of the equinoxes. It is familiar knowledge that the two points in the plane of the equator where they cross the plane of the ecliptic—the earth's or-

Continued on Last Page.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Published at Lily Dale, N. Y., at a special cheap rate, for the purpose of making it accessible to all who are interested in the subject of Spiritualism. The paper is published every Saturday, and is sent to all subscribers free of charge. The paper is published at a special cheap rate, for the purpose of making it accessible to all who are interested in the subject of Spiritualism. The paper is published every Saturday, and is sent to all subscribers free of charge.

SUBSCRIPTION RATES:
One year, \$1.00
Six months, \$0.50
Three months, \$0.25
Single copies, 10 cents

ADVERTISING RATES:
One line, one insertion, 10 cents
One line, three insertions, 25 cents
One line, one month, \$1.00
One line, three months, \$2.50
One line, six months, \$4.00
One line, one year, \$6.00

REMITTANCES:
All communications and money orders should be sent to The Sunflower Publishing Co., Lily Dale, N. Y.

IS THERE AN ABSOLUTE BAD?

In our last issue we discussed the question, "Is it ever best to compromise with error?" Now we propose to go one step farther and question if there is an absolute bad.

Great discussions have taken place of late years among the leaders—or so-called leaders—of society as to whether the world was getting better or worse. We have always concluded that it depended on the education of the individual as to the answer that was returned to that question.

There is no doubt in the minds of the majority of people that the world is committing more crimes every day. Whether these crimes go to prove that the world is growing more wicked or not, depends upon the way the people look at the question, and also upon the fact that the increased facilities for gathering and spreading the news make it more common.

In the childhood of our grandparents it was not an uncommon thing for them not to know of a crime committed a few miles away from them, for months. It is therefore natural for them to say, "Those things did not happen when we were young, and they are honest as can be in the opinion. Today a murder, or other crime is committed in England and our papers have complete accounts of it in a few hours. The account of the hanging of the Barrett Brothers in Minneapolis was on the street in two minutes after the drop fell. They set up a full account of the arrangements closing with the words, 'The drop fell at —' and the boys are now dangling in the air. Where we have put dashes they left a blank space that printed black. When the drop fell a man at the jail pressed a telegraph key, that immediately sounded in the press room of the paper. A stop-watch told the exact time, a man with some steel figures punched them in the type metal and the press started and delivered papers printed, cut and folded at the rate of one thousand per minute and in two minutes from the time the drop fell the newsboys were crying the papers on the street. So when people tell us that there are more crimes committed now than there were years ago, we must take these features into consideration.

But our ideas of what constitute crime are continually changing.

Fifty years ago the doctoring was done mostly by "old women" (this is a respectful quotation) and by traveling doctors who went from place to place and doctored and taught the people how to cure themselves and others. Now we have made a crime of what was once considered a positive necessity. Today, by the aid of non-progressive doctors, it has been made a crime to aid a person to get well unless you can show a diploma and are registered with the state medical board.

But does this constitute a crime? Would not the contrary be the case? Would not the real criminal act be not to give the relief if it lay in your power to give it, whether you had a license or not? Of course it is abuses along these lines that have made these lines possible, but they are counted among our criminals just the same and help to swell the list of those who make up our list of bad ones.

This is only one case. Many others might be mentioned and the list could be made quite large if we went partially through it. Mediums are criminals in the eyes of the law and many genuine ones have been persecuted for the crime of being instruments of the spirit world—but are they criminals?

What constitutes crime? It is not necessarily something that is absolutely bad. It is our ideas, or the result of our education, or the fiat of our law-makers that constitutes legal crime. But legal and moral crime are two different things. A law as often makes an artificial crime as it provides a punishment for a real one.

What is bad? Will I shock you if I say that it is that which your education has taught you to believe is such and it may not be bad at all?

How shocking it is to a person who has always been taught to revere Sunday, to see people working on that day. Yet to those who have not been so educated it is not the same at all. To the Adventist it appears the most natural thing in the world to observe the Seventh day—Saturday. He would experience as complete a shock from the observance of Sunday and the desecration of Saturday.

Is not that which we consider bad merely the result of our own undeveloped condition on that subject? If we understood all would we not see that much that we throw aside as bad is only innate goodness forging its way to the front and some day, we know not when, in the great economy of nature we may see the unfolding of a plan and that which we considered bad may have played as prominent a part in it as did many things that the world called good?

We look upon the rattle-snake and wonder what good it can possible be and are apt to say it has not one redeeming feature. The rattle-snake is the remains of a class of once large and terrible animals that infested this earth and had we been thrown among them we would not have lasted long enough to mention. But they were a part of the vast economy of nature. In the infinite wisdom displayed was a plan that the antediluvian could not have comprehended and it was to produce an animal that would absorb that which was detrimental to a higher order of warm blooded animals and thus purify the air, the soil, possibly even the rocks themselves.

As the world advanced these reptiles that had been absorbing the poisons were slowly rendered extinct by the very law of good overcoming the bad. That is, the carbon in the atmosphere was absorbed by poisonous plants and animals and was thus deposited and left for a higher class of beings to use. Every particle of chalk that is used in our educational institutions represents millions of lives and the lime thus deposited forms the basis upon which many of our substantial countries now rest.

Snakes do not live in a fine atmosphere. They live in a miasmic condition and where the soil is filled with poisons. That they absorb and if a change is made in a country, even without a settlement, the character of the fauna is soon changed. In the dark, damp recesses there is plenty of opportunity for snakes, lizards, toads, etc. Dry out these places and they will all disappear. This shows conclusively that that which we believe to be bad may only be a perverted idea we have of the subject or that we can not understand the underlying conditions.

The same may be true in other relations of life. We may many of us condemn a person for "stretching" the truth, but who knows what the result might be. Perhaps it was like Paul who said, "If the truth of God hath more abounded unto his glory through my lie, why am I also judged a sinner?" While we do not wish to appear as advocates of untruthfulness, is it not barely possible that sometimes a truth has more abounded through a lie, and therefore a lie may not always be absolutely bad.

Let us relate an instance. There was a lady who was a good, honest, respectable woman, probably as honest in all her dealings with humanity as the average reader of this article. She became interested in Spiritualism and developed to be quite a table tipping medium. One evening she invited a gentleman in to see the table tip, he having expressed a desire for it and found that the table would not move for them. This man was very skeptical and had repeatedly made sport of their table tipplings, and therefore she was more than humiliated by the fact that the table could not be induced to move for them. She finally decided she would not be beaten and made the table move herself. He immediately became interested, asked a few questions and received replies that interested him still more. He asked permission to come again which was granted and the next time the table moved of its own accord and he became thoroughly convinced of Spiritualism. The lady told the story to a circle of friends and they were shocked that she should have thus stultified herself. Her reply was: "I knew Spiritualism was true. If the table had not moved he would never have come back the second time. I made the table move, I gave him just enough to get his curiosity roused, he came back, the table moved straight and now he is a Spiritualist."

Judge not that ye be not judged; for with what measure ye mete, it shall be meted out to you. For why perceivest thou the mote that is in thy brother's eye, when behold the beam in in thine own eye. Thou hypocrite, first remove the beam out of thine own eye that thou mayest

the better see to take the mote out of thy brother's eye."

Good and bad are merely relative conditions and are the result of our education. It is not so much the doing of things as it is the acts of those around you who uphold or condemn them that causes the prevailing ideas of right and wrong to prevail to the advantage or detriment of the individual. That which one calls bad another can see no harm in and vice versa. We therefore conclude that the terms bad and good are merely relative, and do not convey any more to us than the terms up and down. If one of us and one of our antipodes was to point down we would point towards each other. If we point up we point in opposite directions. Big means merely something larger than something else that is not so large. Old and new—all of these terms are relative and depend upon our education for the relative meaning.

We conclude by saying: There is no absolute bad; there is no absolute good. All is relative.

NEW ADVERTISEMENTS.

The attention of our readers is called to several new advertisements that appear in the present issue. Among them will be found the announcements of the Abbey Press, and that of Dr. R. P. Fellows.

Dr. Fellows has, for a number of years held an enviable reputation in the medical line and has made a specialty of a number of diseases, thereby becoming familiar with them and enabling him to treat them successfully. He is well known as a pronounced advocate of Spiritualism and all lines of free thought, and stands well in his profession wherever he is known.

The Abbey Press have a number of books on advanced subjects and their announcements will have especial interest to students along those lines.

While we are on this subject, it is apropos to say that the advertisements appearing in this paper are considered to be among the best. We do not take every advertisement that is offered and thus we have a reason for believing that the majority of those who patronize our advertisers will be satisfied with the returns. Of course, no advertiser or dealer, or even a newspaper, can satisfy everyone. Something that will please you will displease someone else, and what they like will be contrary to your ideas. Therefore take from the paper that which can do you good and if something appears that you do not believe to be true, write a nice, gentlemanly or ladylike letter and say so, giving your reasons and if it is not personal it will be given a fair showing.

HYPNOTISM.

In this issue we begin a department of Hypnotism conducted by Prof. Lewis R. Hillier.

The rapid spread of Hypnotism, and its use in medical science, makes it especially important that people should know something about it. It is by means of questions and answers that a great deal of thought is brought out and they will be a feature of the department. If you have questions to ask, send them to Lewis R. Hillier, Gloucester, Mass., and if you wish reviewed, also send them to him. Do not fail to enclose a stamp for reply with each communication, so that if it is considered better to reply by mail than through the paper, it can be done. Just consider that if the reply to your inquiry is not worth a 2-cent stamp to you to receive, it certainly is not worth it to anyone else to give to you.

GROWTH OF CHRISTIANITY.

"I do not believe there ever was a time, taking the country through, when more persons were churchgoers and church members than today."

—Rev. Frank M. Goodchild.

Is the reverend gentleman honest in this or he simply "working a bluff?" If he is honest in it, his ignorance is criminal, for it is an acknowledged fact that if the churches were to purge their lists of the names of those who have died, "backslid," and withdrew from the church, it would not show anything like the number that is claimed by them. It was recently stated that in the Methodist church some of the churches had been attempting this and found that they were reducing their membership about twelve per cent. This would make a difference of about three hundred thousand in that one church denomination. Probably the Baptists, to which the brother belongs, would not fare any better, and the entire list would result in reducing the church membership in the neighborhood of 3,000,000 people.

As for churchgoers, it is the same. If the smallest percentage of the people of his city attended church, there would not be enough church buildings to pack them in like sardines in a box. Not the smallest percentage of people attend church regularly and a large percentage never see the inside of a building devoted to that

purpose unless it is on a funeral occasion. The pulpit should be honest with the people as these misstatements are not only misleading but they are very detrimental to the interests of the one who makes them and to the denomination to which he belongs.

Ignorance on these topics is criminal in the case of a public teacher. He should know statistics, etc., so that he can give the evidence of his claims being true. As it is, every reasoning person who reads this statement will know that there are fewer comparatively who attend the different churches today than there were in days past.

Something like two years ago one of the New York dailies sent reporters around to see what the church attendance was and found that while the church accommodations of Greater New York were totally insufficient to accommodate even a small percentage of the people, that the pews were not filled to a small percentage of their capacity. This alone proves the gentleman wrong in his statement. Of course, it is hard to admit that the thing you are connected with is not a growing thing, but it will be better for Christianity for its advocates to tell the truth and take steps to remedy the cause. They must not allow themselves to forget that people are investigating and thinking for themselves today. That the fear of an angry God and a vengeful devil has been swept away and they must arise to the condition of the times and walk in the footsteps of all other things and change their religious ideas to fit the day.

POWER OF THE CHRISTIAN.

"Every Christian, by virtue of the indwelling Christ, professes to have a power that makes him superior to winds and tides of life."—Rev. Dr. Goodell, Baptist, Brooklyn.

The above quotation from our Religious Thought column, leads on to another thought. It makes us wonder why, if every Christian professes to have such a power, it has not been made manifest for the past nineteen hundred years and made the world better than it is.

The great trouble with all religions, Brother Goodell, is that there is too much professing and too little doing. Too much talk about what God has done and is going to do, and too little of real doing by those who are supposed by the church to be His vicegerents on earth.

Christians have these powers—or are supposed to have—but they are not negotiable in the world's markets, any more than the professions of any other class of people are. A certificate of church membership has never acted as an incentive to extend a credit to the holder, and until they change their professing to doing it will not be likely to have any such effect.

We are not supposed to know much about a man's or woman's principles by their professions. A clergyman's coat may cover as deep a crime laden breast as the ragged frock of a tramp. The whole religious regime needs overhauling before it will stand in the world as a recommendation.

Let us work for the uplifting of all—not by means of any system of profession, but by actual doing. If Brother Goodell would read and carefully absorb Thomas Paine's "Age of Reason" he would find some thoughts that would do his religious mind good.

WIRELESS TELEGRAPHY.

Wonderful, indeed, are the results of the latest tests of wireless telegraphy. When we consider this strange manifestation of electrical energy, does it not give us a promise of greater things to come?

The question is, What will wireless telegraphy do next?

Who knows how soon we may telegraph to other planets or get a message from Mars? Does the discovery of wireless telegraphy mark the entrance into knowledge of the unseen world?

—LEWIS R. HILLIER.

MEDIUMSHIP AND GOD.

I have heard some people say that they doubted the existence of a Divine Being.

When we read the Bible we find in the second chapter of Isaiah the prophecy concerning the coming of Christ's kingdom, and according to the Bible it surely come. There must be a Divine power, or we would be unable to obtain such prophecies. If we lived as close to nature now as did the people of old I believe we would be just as receptive as they were.

As I sit here with my pen in hand the rain is pouring without, and I can see the sparrows all seeking shelter. I can sense a spirit element in my room during a storm that I cannot obtain on pleasant days. I wonder if they are like the sparrows seeking shelter from the elements?

How thankful I am for every manifestation that I receive whether by raps or by intuition or impression.

All these things show me a Divinity back of all.

I believe that if all persons sitting for spiritual development would send a prayer to the Great Creator for their uplifting and unfoldment they would receive a response more readily than they usually do.

Let us, kind readers, put our shoulders to the wheel and live in such a manner that others will see that we are in earnest and are honest in our belief, and prove there is a reality in this beautiful thought.

A. R. C.

GERMAN LECTURES.

To arouse more interest in Spiritualism among the German-speaking citizens of this country, I intend to devote the month of April to a lecturing tour embracing Chicago, Milwaukee, cities in Ohio, Philadelphia and other Pennsylvania cities, Washington, D. C., Baltimore, New York City, Brooklyn, Boston, Lawrence, Mass., and surroundings.

Societies, parties and individuals in the above-named states and cities and adjoining territory who may wish to secure my services in explaining the Spiritual philosophy to their fellow-citizens in the German language will please write to me as soon as possible for dates and terms.

MAX GENTZKE.

Editor of Lichtstrahlen, West Point, Neb.

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LILY DALE NEWS.

SEED THOUGHTS.

The storms of winter have now arrived and we are experiencing our first cold weather and snow and wind that we have had this winter. This morning the thermometer stood at eight below at seven o'clock, and the wind is blowing and it looks like quite a storm in the near future.

Most of those who have been sick with the prevailing winter complaints are getting over it and things are beginning to assume their accustomed routine. The condition of Mrs. Torrey continues about the same and we are informed that Dr. Hyde has been called to consult as to her case. While it has not been expected that she could recover, she feels that she will and that is a good way on the road.

C. B. Turner has been confined to the house on account of grip conditions for the past two weeks. He is improving.

Mrs. Mary Todd has returned after a visit to friends in Wellsville and Randolph.

John Hudson had the misfortune to have his nose broken recently. It seems that that the railroad company does not supply John as much in the way of ties as he thinks he ought to have, so he attempted to drive one of the spikes into his nose. That is one explanation. The other is that as he was driving a spike into a tie it flew up and hit him on the nose severely lacerating it so that several stitches were necessary to get it into shape. It has been thoroughly taken care of and it is hoped that there will be no complications. It is painful but does not confine him to the house.

Sidney Wilson, Jr., of Washington, D. C., has been a guest at T. J. Skidmore's.

Mrs. Wilkes, of Kinzua, Pa., a niece of Mrs. Torrey's, is spending a few days here.

A few people gathered at E. L. Griswold's Sunday evening and decided to meet once a week at the residences of the different members and hold discussions on the general topics of the day. The next meeting will be at the Leolyn Sunday evening February 22.

The last of the series of six dances will be held in Scheu's hall Wednesday evening Feb. 18. It has not been decided whether any more will be held or not.

Names for the Grand Hotel.

Pansy Wilcox, a former resident of Lily Dale, now of Jamestown, suggests Hotel Abby or Hotel Everett.

N. H. Eddy suggests Hotel Rest, Hotel Comfort, Hotel Bates, Hotel Champion, Hotel Melrose.

The Editor wants to know why it would not be well to call it the "Lakeview House?" Hotel is apparently more of a public place, but house carries more of the idea of a home with it. Then it is located on the shores of the lake, between which and it is a beautiful grove and the lake view is often spoken of by visitors who sit on the porch and enjoy the balmy air of our July and August evenings. If we change the name, let it by all means be something that will be descriptive of the location and surroundings.

THE SUNFLOWER.

"The sun shineth upon the just and upon the unjust!"
And the flowers bloom for all;
But the SUNFLOWER blossoms only,
When a dollar comes from all.

But its such a nobby paper,
And the type is set so neat,
When one sits down to read it,
They find it quite a treat.

And nearly all the people
Think a dollar is too cheap
From such an expansive paper,
Much knowledge you may reap.

Its got a new attachment:
Religious Thought—you know—
From all the different preachers,
And makes a splendid show.

I can't begin to tell you half,
The good things that are told;
But the great "Big Bible Stories,"
I've heard spoken of as "bold."

And I've a sad presentment
To the waste-basket this will fly.
If ever it comes in contact
With the big boss Editor's eye.

But his wife's a nice little body,
Like Josiah Allen, you know,
She thought Josiah "behind the times"
Awful poky and slow.

I'd tell you more about it,
But I really haven't time;
They can do all kinds of printing,
Right "up to date" just fine.

So now God-speed, dear friends,
I don't want to say good-bye,
The time is up, and so I think
I'd better adjourn—"Sine die."

M. B. Sherman.

Lily Dale, N. Y.

Native to the manner born, with innate love of justice and trained to be truthful and fearless, I must speak as I feel.

Hearing daily of the widespread distress through our loved land, of families freezing for lack of fuel, women and children dying, I wonder at the apathy of thousands who possess the ability to relieve and prevent such dire distress.

Why, Oh, why this sad, soul-sickening travesty on justice and all the better sensibilities of refined true manhood. Must justice remain forever blind to these shameful, repeated conditions, right thinking forever suppressed and the art of humane government lost to the race forever?

Rioting to live and keep from freezing for lack of fuel, though billions of tons of coal are just beneath the surface waiting for hands to take it—waiting all these many years for honest industry—not Baers, nor lords of sordid wealth filched unjustly from useful labor.

Are we a government of the people, by the people, and honestly for the whole people and not for the few robber barons protected by venal legislation secured by the basest political machinery?

What indeed are high salaried public servants worth to us when they allow a railroad president to ride over us rough shod and hold millions of better citizens and families by the throat in distress, yet make no effort for prompt relief. Do they earn half their salaries? They do not and we should get rid of them to the lowest bidder.

I am no anarchist, nor yet a socialist; but I am in living earnest for clean government, liberal and free and that shall prove an honorable honest American citizenship—not a hissing and byword among the nations. Are we indeed a republic?

The spirit in my blood tingles with shame to admit I do not believe such unnecessary conditions can be possible in the meanest government of Europe. Our noble president and his congress must give us some well-directed, honest rough-riding by way of clean, sensible legislation that shall promptly prove for the benefit of the whole people.

I am asked, Do not spirits control these changes in social and political life? Most assuredly. Then why complain? Because progress should always be for the benefit of the whole people. Surely those who sweat and toil produce the wealth of the world must not be left out. These must not be the only sufferers of the knavery and tyranny of the mercenary power.

Justice is essential to permanent peace. The vast mischievous errors in government and the practice of even-handed justice are kept alive by barbaric superstition and illogical beliefs. "People perish for lack of knowledge."

Were our official servants true to the welfare of the people present wide-spread suffering and injustice could not exist. These distressful conditions are created by the over-reaching sordid spirit of inordinate desire for wealth and power.

Brother, Sister Spiritualist, censure if you will this seeming severity to those creatures passing for men. "By their fruits ye shall know them" is yet a good standard of measurement. The flowering result of our personal public acts is the real test of service and value to the people.

Do our acts improve people, or do they tend to distress our fellows? The enlightened will readily see and grasp the logical scope of the philosophy of universal spirit control. Mediumship may reach from Czar or King to obscure peasant, from President's Cabinet to Congress and Senate. From Jehovah's special partner and railroad magnate Baer, to John Mitchell the grand and noble leader of necessary useful labor.

Spirit philosophy comprehends not only the physical but all life. Men and women are spirits now clothed with material bodies, and these fleshly bodies are directed, controlled by the inherent spirit the motor of all individual activities.

The dominant personal passion is the focus of attraction for like spirits of good or ill according to subjection and associative life animal and human is influenced by controlling Spirit forces.

The divine revelator saw angels—human spirits at the latitudes holding the "winds" symbol of spirits—and elemental essentials to the prolongation of physical life, until certain prescribed work could be accomplished.

Shall spirits build worlds and not have control of the denizens of these worlds? Hence there are many intelligences in and out of the form capable of predicting life's climaxes and changes political and social. The spirit reaches all things, yea, the deepest things of life—to tell us the course of these mercenary, heartless corporations and the power that will end their oppression and infernal greed.

There are syndicate-combinations

of forces formed in the realm of spirit active as aforetime led on for the formation of these stock-jobbing and money-grabbing monopolies and trusts and this concentrated force for greed so hateful to the masses struggling in the galling yoke of low wage and increased cost of living—until the less animal, more humane unite to overthrow these powers, of human debauchment.

It is all too true the increase of wealth in the hands of a few also increases pauperism, false religions belief and creedism in support of alcoholism multiplies criminals and prisons. This rampant spirit of unscrupulous greed for possession logically tends to brutalize all human sympathetic instincts.

These unducted anarchy breeders in bejeweled broadcloth, cunning and grasping, inherit all things—all the heart may wish, luxury, comfort, ease. What do they care for the unsuccessful or the suffering, humble toiler. The landless poor are not in it at all. "The meek inherit the earth"—in our cemeteries mayhap the potter's field.

And so, sad to say, in our much-lauded Republic our useful producers to a wide extent are condemned to squalor, penury and suffering. And because of this wide-spread injustice of monied corporations, crime of all degrees is daily on the increase.

It is admitted these ruthless trusts are acted on by greedy, low-down, gold-loving spirits passed on. Now as we may not be able to catch the ambitious, selfish spirit in control of these people we must deal with positive counteracting influences.

A good working principle expressed by a noble soul passed on is "The world is my country; to do good my religion." Let our official servants do something at once in return for their exorbitant salaries.

Let them expel all laws that protect in monopoly goods of life's necessities handled by the trusts, and give us free competition. In this misery-breeding greed the Christian nations are borne along with an impulse destructively strong to be stayed, yet may it not be guided?

Why may not the enlightened, more humane Spiritualist guide these mistaken souls into the practice of the better science of life? Attract them away from this all-absorbing, soul-debasing, mammon worship. The masses are suffering, hungry and waiting for the saving character of justice and truth.

Even-handed justice to useful industry is not only essential to peace it is fundamental to all good lasting government. I am no pessimist and sincerely wish all human-kind cheerfully to live in the soul-expanding health-giving power of constant perennial.

SUNSHINE.

How to Get Rid of Selfishness.

It has been frequently demonstrated by logical reasoning that selfishness is a child of sensualism—too much love for the body.

The savage is satisfied when his physical appetites have been appeased but the civilized man invents ways and means of enhancing them beyond nature's call. This is sensualism—intemperance or lust according to the desire.

Any desire enforced founds a habit for the same calling for repetition. When beyond reach means are sought to still it at another's expense. Selfishness is added to the sensualism, and, like the latter, also founds a principle or habit that calls for repetition.

Selfishness is a bane of civilization, and an evil which we are all combatting—individually and collectively. But it is like endeavoring to cure a disease without removing the cause. It is being held down by laws and punished when discovered or comes within legality of such laws. But human laws will no more stop it than drugs will eradicate a disease—both being an attack on the effect and not the cause. The cause of selfishness being sensualism, reform, therefore, must be directed to the parent of the evil.

Temperance and justice, exercised by the individual, are the primal qualities to its removal—self-restraint practiced in the full sense of the word.

By overcoming our physical desires we naturally sacrifice ourselves for others, and to do for others is love—nature's law—unwritten and without the need of police regulations to enforce it, or a judge or jury to pass on its merits.

Much is said about vivisection, and it is condemned because it is cruel—heartless. But no protest is made against caponizing, or like cruelty to animals. And why? Because it interferes with man's sensual appetites—the veritable mother of selfishness and the primary incentive, it might be said, to the cruelty of vivisection, being a similar process. To understand effect we must study cause; and to remove bad effects, we must first remove the cause that leads to it.

ARTHUR F. MILTON.

Life's Trials Bring the Sunshine.

Too oft we meet with troubles in this fleeting, weary world,
That keep us in the mire on life's rugged road;
And many are the castles built from which the cyclones hurried
The choicest treasures that in our hearts abide.

Yes, 'tis the world's experience and every soul must bear,
The trials and the crosses on the devious way.

From the cradle rocking, to furrowed brow, and silvered hair,
More clouds than sunshine compose the bitter day.

The way is ever onward, far up theacherous hill,
Some day each soul the summit will surely gain;

The echoing caves of sorrow will then with pleasure thrill,
And the heart grow strong that now is merged in pain.

Much is in the seeming that ever keeps life's pressure low,
Errors of the mind produce the sad'ning tale;

A thousand hearts may tremble that never feel a blow,
As shifting winds may scatter the approaching gale.

Mind is immortal, God is the lumin power within,
Will is infinite and lifts us far above;

The thunder storms may crash around earth's wild and lurid rim,
The soul is all secure in her sphere of love.

Many are the crosses and heart-aches in the schools of life,
In the welkin we can read the onward march,

Advance our vision, and amid the battle and the strife,
Behold heaven's keystone brightening in the arch.

Then let us stand as warriors bold, and face the storms of time,
Though dark may be life's bitter, chilly day;

Our ships may sail on boisterous seas the port will be sublime,
And hallelujahs greet our onward way.

—John A. Hoover.

Moorestown, N. J.

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BY ELIZABETH WHITAKER RENNIE.

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They who have gone before have not therefore passed into a condition of lethargy or vacancy. They may be nearer to us, as they are nearer to the perfect love. They may guide us toward a holier and ampler freedom, since they suffer no more the limitations of time. The veil is rent. There is with us the presence of the unseen host.—Elisha Mulford.

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7:30	7:30	Piedmont	AA
7:45	7:45	Loomis	AA
7:55	7:55	Lily Dale	AA
8:05	8:05	Canadago	AA
8:15	8:15	Moons	AA
8:25	8:25	Shohrsville	AA
8:35	8:35	Gerry	AA
8:45	8:45	Falcons	AA
8:55	8:55	Jamestown	AA
9:05	9:05	Falconer	AA
9:15	9:15	Warren	AA
9:25	9:25	Titusville	AA
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METAPHYSICAL.

Conducted by EYIE P. BACE.

A LITTLE THING.

My neighbor met me on the street,
He dropped a word of greeting
I looked so bright, her tone so sweet,
I stopped to music all that day.

It was a little thing that tugged at heart and
brain.

The work too heavy for my hand,
The endless underbeat of pain,
The tasks I could not understand,

How lighter as I walked along
With air and step of liberty,
And by the sudden tilt of song
That filled the world with cheer,
For me.

It was all. A woman wise,
Whose life enriched by many a year,
Who faced me with her brave, true
eyes.

Passed on, and said, "Good-morn-
ing dear!"

—Margaret E. Songster.

COURAGE.

In our so-called troubles, woes and
sorrows the soul is our only refuge.

The mind is of little aid only as it
can become cool and calm—even
thoughtless.

Thus we often see in dangerous
calamities nature kindly makes the
mind stop for days and weeks a blank—
unconscious—and the influx of the
soul spirit makes a healing.

And so it is with courage and hope
—if we can but rest and quiet and
stop the mind for a while and
let God have full and complete con-
trol, we are greatly strengthened,
uplifted and encouraged.

Often men in the lowest sloughs
despond give up entirely all their
mental efforts to overcome, and lo
and behold a miracle! The Divine
Mind and Will takes possession of
their souls, hearts and minds, and
in a little while they are lifted up into
realms of the highest courage and
hope.

Look to thy self—thy soul—God—
if thou wouldst be strong and coura-
geous and not faint and fall.

What else can help thee?

With a full recognition and realiza-
tion that we are soul, and not
mind or body—the eternal child of
the Eternal God—we get courage to
overcome and endure in perfect tran-
quility anything that may happen
in our earth's existence.

"O father, lift our souls above,
Till we find rest in thy dear love."

Courage to give up all mortal and
mental aids and external remedies,
and rely on God alone to take
care of the hand and lead thee as a
little child out of thy mire of weak-
ness and despond, makes for the
greatest strength, hope and courage
there is.

The soul is always courageous;
the mind is timid and cowardly—
until it recognizes God as the ALL.

Courage comes from either chang-
ing the mind from its lower depths
to its highest vibrations; or, by clos-
ing and emptying it entirely of all
external thought. To often close
the mind to external things is to
thus renew hope and courage and
occult and psychic powers.

In disturbed conditions we think
too much and pray too little.

Paradoxical as it may seem—it is
when we give up all that we gain all.

How frequently we see men and
women in sickness given up to die
and at that very moment a recovery
begins.

He who lives in the spirit will have
great courage without any effort or
even desire for it.

Courage is the natural effect of
living with God.

Who can fear who knows and real-
izes his oneness with the great God?

Who lacks courage who is wholly
and solely sustained by the Eternal
Sustainer of all things?

Our only support when we are dis-
couraged is the Omnipresent God.

O pure and blessed guardian an-
gels of all those who struggle with
fear, doubt and discouragement,
strengthen, encourage and defend
them against the dark and false
thoughts of their own minds, and
help them to rely on God and their
omnipotent souls. Amen.

Magazine of Mysteries.

ABOUT TEMPER.

There are three reasons why one
ought to control his temper, and
the first is self-respect. When one
loses command of himself and
throws the reins upon the neck of
passion, he may have for the mo-
ment a certain enjoyment in the li-
cense, but there must surely come
a reaction of regret. When he is
calm again and the fit has passed
away, every serious person must be
ashamed of what he said and what
he did, of the manner in which he

gave himself away, and the exhibi-
tion he made of himself. He will
recall the amazement on the faces
of his friends, and the silence which
they adopted as a protective mea-
sure, and the soothing language
which they used as if they were
speaking to a baby, and the glances
which passed between them. He
will not soon hold again with them
as strong as he did before his out-
burst nor will he have the same
claim upon their confidence as a
sound and clear-headed man. He
has acted like a fretful, peevish child,
and has for the time forfeited his
title to manhood and the place of a
man.—Ian Maclaren, in New York
Observer.

ART OF SELF-DEFENSE.

A story is told of a young man
who came to his pastor with the
inquiry if it would be unwise for
him to learn the manly art of self-
defense. He was, perhaps, some-
what surprised when the good man
answered promptly that he consid-
ered such knowledge a most excel-
lent thing. He had himself ac-
quired it in his youth, and had
found it invaluable. "Indeed,"
said the young man much inter-
ested. "And what system did you
learn?" "Solomon's," replied the
clergyman, gravely. And then see-
ing an expression of perplexity on
the face of his companion, he added,
"You will find it laid down in the
first verse of the fifteenth chapter
of Proverbs: 'A soft answer turneth
away wrath.' It is the best system
of self-defense of which I have ever
heard."

—Margaret E. Songster.

—Margaret E. Songster.

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—Margaret E. Songster.

STIRRING CRITICISMS.

A Dissertation on Chas. Pearson's

CRITIQUE OF BIBLICAL MIRACLES

His Critics Reviewed—An Open Letter to Clergymen.

THE ELASTIC COMPLACENCY

with which these D. D.s attribute the
spirit of all intolerance in others to the
natural bent of men, not to reli-
gious bias and bigotry, is cunning,
if not logical. But whence the au-
thority for the province of these
gentlemen to "tolerate" others' opin-
ion? What assumptive assurance
is this. Whence cometh it? Whence
their censorship and ruler-
ship? The vicegerency of the pon-
tiff is accepted by his people, none
others. What ecclesiast is deputized
to have in his keeping the con-
sciences of men, and by whom?

This glib talk, delivered with un-
ctuous gusto, as if conferring large con-
cessions and to make the impression
that there is liberal progress in ec-
clesiasticism, sounds decidedly fresh
for who does not know the history of
their progress until within a few
years is that of burning for heresy,
relentless cruelties and prolonged
tortures for all who differed from the
opinions expressed by these self-
constituted authorities. Proselyting
yet obtains and had they the secular
power they would continue their
cruelties. These authorities know
full well the logical character of their
system is damnation, not toleration.
They tenaciously believe the destiny
of their dogmatic teaching is to put
down all rule, all authority, opposing
theirs. Hence, if tolerant, at all it
is compelled by outside pressure by
the spirit of a more liberal age.

This pressure of intelligence is
making the people thinkers, and a
gigantic liberal press is the active
factor compelling a more liberal
pulpit. Churchianity, of which we
sometimes hear, would intensify the
one sided selfish power against all
who differ with them. Full individ-
ual rights and personal liberty have
no use whatever for ecclesiastical
domination. If these dictators who
so lord it over the heritage of
heaven—humanity, are not selfish
usurpers, how account for the centu-
ries of opposition to the equal rights
of the most effective working force in
the church—woman? In this age of
unprecedented scientific research, the
they talk so glibly of a "scientific
ology" but does it require the knowl-
edge of science or philosophy to do
kindly deeds, acts of benevolence,
fraternal good will, truthfulness and
peace to humankind?

Those who dissent from the long
time superstitious notions about the
Bible are largely on the increase. Of
the latter, possessed of the courage
to express his convictions is the Rev.
Granville Luther, D. D. The heresy
he is charged with is that the serpent
who talked to Eve in the Garden was
a pre-Adamite man, not a crawling
snake in the grass, except as this
symbol expresses the character of a
deceiver; and that there were other
men and women besides Adam and
his family; else where did Cain get
his wife? Also, whence came the
"daughters of men" whom the "sons
of God" took for their wives? The
gentleman pursues these rational
views much farther, and though I
have been familiar for years, I prefer
not to dilate on them at this time.

Some ecclesiasts are promising us
a "new theology."

BISHOP'S AND EDITORS' SALARIES.

The Methodist Book Committee's
report on salaries was adopted today.

It allowed Bishop Bowman, retired,
\$1500 and Bishop Foster, retired,
\$2375.

"Bishop Andrews get \$5000 be-
cause his residence is in New York.
Bishops, Merrill Warren, Foss,
Hurst, Walden, Mallelieu, Fowler,
Vincent, Fitzgerald, Joyce, Goodsell,
McCabe, Cranston, Moore, and Ham-
ilton, get \$4750 each. Editors W.
V. Kelley, the Methodist Review, J.
M. Buckley, the New York Advo-
cate, and T. B. Neely, editor of the
Sunday School publications, get
\$4750 each; editors D. D. Thompson,
Levi Guilbert, A. J. Nast, S. E.
Spence and F. Munz, \$4000 each, and
I. B. Scott and A. N. Fisher, \$1700
each."

In social, political and religious
life it is demonstrated in all profes-
sional institutions the great vital
leaven of cohesive force is plenty of
cash. I need not say that preaching
is a profession largely controlled by
self-interest as is other business pro-
fessions, nor should we deem it
strange they wish to be under-
stood in their orthodox, material luxury.
It is natural that ample pay, com-
fort and ease are desirable—refused
by few. What if these professionals,
like secular officialdom, fail to earn
half of their salaries, long toleration
compels the conclusion that the peo-
ple are either helpless to change these

unjust conditions, or they wish to
have them so. In a lucid moment
Rev. James M. Buckley candidly
admits: "Churches are conducted
to a large extent as business institu-
tions, money making permeating
everything to a degree exceedingly
hurtful—yet this is a right spirit up
to a certain point."

One would think in a lengthy edi-
torial from which this is taken, hon-
est consistency would surely prompt
the spiritual teacher to show his many
manly readers the whereabouts of this
"point" up to which the saints are
justified in getting all the cash they
can from their sinful neighbors. But
he does not do so, leaving us to infer
that the right spirit in this competi-
tive strife is to go ahead, push to the
wall all rivals, and by any means ac-
cumulate all the cash and property
you can, acting on the advice of the
sordid Solomon: "Get money, and
with all thy getting, get money."
Such appears to be the ruling pas-
sion of this age and saints, preachers
and people are all swept along with
it. Christendom, as ancient Jewry,
yet bowing down to the calf-idol,
gold, the standard and measure in
practice for men and things.

THE BOARD OF BISHOPS

calls on the church to make a forward
movement for widening the "Lord's
Kingdom" by subscribing and pay-
ing up \$20,000,000, bringing the offer-
ing into the treasury as a twentieth
century thank offering. This is the
call, says Bishop Fowler: "One
million of converts and twenty mil-
lions of money." Like an electric
engine it will run either way. With
the converts the money will come.
"Bring ye all the tithes into this
storehouse, that there may be meat
in mine house," etc. Their lines are
truly cast in pleasant places and to
secure this cash, well and systemat-
ically laid. Of this glittering round
sum of \$20,000,000, there is much in
the atmosphere, a secular peace com-
mission, for the joys of relieving old
Spain of a large load of trouble com-
mitted Uncle Sam to pay her the
little sum of \$20,000,000 in gold.
The air is full of millions, the sound
is familiar; would we had sufficiency
of this essential bacilli, or must we
become a golden gownned bishop to
secure the precious lucre? But what
is this? A letter in the Christian
Advocate: "We know of churches
whose records are being revised that
show hundreds of names dropped
from the rolls; in some cases the
purging reduces membership of the
church twelve per cent, and condi-
tions are yet unfavorable for aggres-
sive work on revival lines in any part
of our conference."

This and more of lamentation over
present dearth in Zion, and of the
difficulty, merging into impossibility,
to reach and convert the people. I
would like to relieve this groaning
and help these pride-swollen pious
people to account for this apathy and
point out the cure, but they will not
believe. The people so long neglec-
ted in their real necessities by the sec-
tarists, now possess little respect for
pious snivel and moss-grown hell
fire drivel as they have outgrown it
and believe better. The great want
of the multitudes is humane, kindly
sympathy and healthful, hope-in-
spiring knowledge of the future—the
continuity of human life. This
knowledge the D. D.s do not give—
they preach theory, not personal
demonstration.

WHEN THE REV. EDITOR EXHORTS
his members to become active mis-
sionaries for the truth to make the
churches what they ought to be, if
he means greater spirituality and
practice of the humanities, not large
increase of sordid wealth, I cordially
shake hands with him; but when he
and his coadjutors do all they can
to hinder rational interpretation and
the real personal liberty and free spirit
of the Christ, and bend all their en-
ergies in the accumulation of millions,
only to waste the money inculcating
in lazy, disorderly students a
barbaric theology, and call it
scientific, I feel much misgiving,
and yet more as I learn this woful
waste—misapplied filthy lucre—is
increased by the cool, exacting de-
mand of bishops and pastors for
\$20,000,000. This to make a mil-
lion of converts is taxing the people
heavily for the sectarian whistle.
The great humanitarian leader de-
clares of the Pharisees, "They com-
pass sea and land to make one pros-
elyte and when he is made he is seven
times more the child of hell than
before." Severe, but possibly true.

Phariseism, religious vigor, so ex-
pressive of superstition, the worship
of false gods, is not dead, but much
alive and boldly exacts millions of
cash to continue the merchandizing
of proselytism. Religious vigor neg-
lects, starves the living and decorates
the dead, erects monuments to crim-
inals and those who shamefully
rich. The graves of these are
piously garnished, though they de-
stroy the truly Spiritual teacher,
persecute and cast out those sent for
their highest good and who teach the
humane way. Equal justice, honest
living is the truth in action, and car-
ries through life nothing false nor
unfair. The truthful life is the hu-
mane, fraternal and does not wor-

ship false gods, nor any unseen, un-
known deity; its object of devotion
is the unfoldment of a clean, consist-
ent, truly exalted manhood, kindly
and just.

"For who knows not truth, herself
is strong
Next to Almighty; that she hath no
need

Of policy or stratagems, indeed,
Or licensing to vanquish error's
wrong?

These vain defences, wily shifts
belong
To error, that he may awhile succeed.
Give truth but room and she will
make good speed—
Bind her not or she will lead thee
wrong.

Let prideful prelates do battle about
creeds,
That church is mine whose are the
most Christlike deeds.

We live in deeds, not years; in
thoughts, not breath;
In feelings, not in figures on the dial.
We should count time by heart throbs
when they beat

For good, for man, for duty. He
most lives,
Who thinks most, feels the noblest,
acts the best."

The greatest reward in life or eter-
nity comes from doing good.—N. H.
Eddy.

"Worthy ends come not by wishing.
Wouldst thou? Up and do it then.
While the hungry lion slumbers,
No deer comes to his den."

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herby notified that all
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year of 1902. The public is warn-
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ing person can show a letter of ap-
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growing to such huge proportions, and was of such deep
and increasing interest, the idea of publishing it through
the paper was abandoned, and it was determined that the
debate must be brought out in book form. The result is
a fine, large cloth-bound book.

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repartee unexcelled; but in all the eight days debate not
one word was passed which could in the least offend any
one. These great debaters thoroughly demonstrated that
gentlemen can meet and debate the greatest and most
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alism, has a portrait and brief auto-biographical sketch of
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A NEED OF ORGANIC REPRESENTATION.

How Best to Defend Our Cause.

A great deal that passes for Spiritualism before the world must be a cause of deep regret and humiliation to those who would have it representative of the science of life here and hereafter and the religion of humanity. The opposition cannot be censured for taking the material furnished and drawing conclusions therefrom. If the flotsam on the surface conceals the tide, there is no one to inform them that the rubbish is not all there is of it.

Take up any city newspaper and you will find an advertising column of mediums, clairvoyants, astrologers, magicians born with veils, sons of seventh sons, daughters of seventh daughters, occultists, mystics, etc. Mediums engage with fortune tellers in revealing the future, whom to marry, how to conduct business, to gain love and everything else but spiritual knowledge. Can the great public, unacquainted with the teachings of Spiritualism, otherwise conclude that a cause, thus represented, is like the company it keeps?

There are "mediums" who advertise and are known by speculators on the Board of Trade and Stock Exchange, and it is surprising how many business men consult them and stake fortunes on advice thus received. Spiritualists feel aggrieved when laws are enacted including mediums and clairvoyants with fortune tellers and fakirs. Why should they when mediums place themselves among mountebanks, practice the same methods and are as unscrupulous?

Not only is Spiritualism thus misrepresented, its opposers have weapons placed in their hands by the traveling show class of self-styled "mediums." Their public exhibitions are more or less expert juggling performances. Other "mediums" who dare not attempt a public show, gain entrance to private families usually of zealous Spiritualists, where they can make "conditions" favorable, and continue their show until suspicion is aroused, when they fold their tent and depart to new pastures with new names. The exposure of these fakirs is heard as an exposure of Spiritualism, although in some cases made by Spiritualists themselves. The way to notoriety and money is for one of these self-confessed frauds to publically expose his own rascality. The churches have nothing too good for him; he is flattered by the clergy, the pulpit is free for his use and the press, that will not admit a line in defense of Spiritualism, will give columns to such calumniators. If in this crowd of deceivers, conspicuous at the front, there are any possessing mediumship, such will not preserve their gift, for in this cess-pool there is a common level determined by the lowest, from which none arise.

The public looking to the pulpit and press for information, never seeing a spiritual journal, or hearing anything on that side, are scarcely blamable for the conclusion that Spiritualism is founded on that which only a weak credulity would accept as evidence of spirit presence. The most discouraging thing that the Editor-at-Large has to meet with, is the constantly recurring exposures of these fakirs, and no one outside this office, to which clippings from papers over the whole world are sent, can form an idea of their number and activity. Even when the exposure is complete and it does not seem possible for anyone to have a doubt, there are those claiming to be Spiritualists, who write demanding that such be defended!

It is true that sometimes genuine mediums are misrepresented by those who attempt to expose them, and facts do not justify the conclusions which are jubilantly published. Conditions are demanded which would make manifestations as impossible as taking a photograph in a sun-lit camera. The best defense that can be made by the latter, is for them to give seances at which deception is impossible. The genuine medium as well as every Spiritualist should understand that his own interest as well as that of the Cause, imperatively demands every seance to be under test conditions. If this is insisted upon, fakirs will be of the past and the last exposure has been made.

I said that the constant demand to come to the defence when such exposures are made is most discouraging. What can be said in defense? An editor who publishes with startling headlines, a thrilling account of a "materialization" leaving phosphorescent robes, false hair and mustache, is in no mood to accept a vindication or apology. His readers are in the main, too well pleased with the statement that a thousand such deceptions do not weaken the evidence of a single genuine manifestation, any more

than the seizure of a counterfeiter with pockets filled with false coin, would prove that there is no gold or silver or mint where they are stamped.

With such conditions before us, the absolute necessity is apparent, of something central and tangible to represent the belief, knowledge and aims of Spiritualists to the world. Is this great crowd of pretenders to represent the great cause? If so then every self-respecting Spiritualist must stand isolated and alone and be held responsible only for that which he individually advocates. Those who believe, yet stand in the shadow of church influence, will be slow to become identified with a movement in which they are liable to much humiliation, and more potent will be the attraction of the liberal churches and organizations, where spiritual belief offers no bar to membership.

There is one supreme way for Spiritualists to free themselves and their Cause from all these obstructions and give the world an authoritative statement of what they believe and what they propose. There must be an expression of the whole. That means an organization, for only in that way can the whole be represented. From the beginning through all this half century this has been felt to be a necessity, and attempts made to organize the incoherent forces, but the way was not made ready.

Something more than local organization is required,—a central Association, supported by local societies reflecting back to them the greater power and influence gained by their union. It has been repeatedly said that if the spirit world desired such an organization, it would come. The spirit world does want such an organization and it came ten years ago as the National Spiritualist Association. Its rise and growth has been slow because Spiritualists have not appreciated that only by such means can the plans of spirit-intelligence be realized. Yet considering how slow such organic effects have matured with other great movements, ten years have given wonderful success to this Association. Its necessity has been deeply impressed on the understanding and the great work possible for it to do is apparent to all. The vital question is the means and direction. Spiritualists even if they do not endorse the statement of principles put forth by the National Association, are quick to present them as something concrete and authoritative. We may not accept the statement as a whole; we may choose to omit portions and insert, yet we feel assured that it is a general expression of the fundamental principles of Spiritualism, and not perfect, open to revision at the hands of the yearly convention.

Hudson Tuttle,
Editor-at-Large, N. S. A.

DEATH IN SLEEP.

Many people die in their nightly sleep. Some retire perfectly healthily; but when the morning comes, it is seen that the spirit has passed on. The physician's verdict is often "heart disease."

Looking at this question from the standpoint of hypnotism, I think that some of the deaths of this description are caused by terror experienced in dreams.

There are several cases of a strange nature which I have read about, from which I will cite the following:

A man dreamed several nights in succession that he was falling from a high building; that just before striking the ground, he always awoke.

He remembered one day that the dream was unbearable. The next morning he was found dead in bed. I explain this occurrence, by saying that the man struck the ground, in the fall in his dream; and through the complete operation of his mind, and by its power over the body, the shock killed him.

In another case, the dream did not result in death; but in a fit of sickness. This case was a girl who dreamed several nights in succession, that a man was chasing her. She got weaker each night; and soon she could hardly walk.

Undoubtedly such cases could be easily and quickly relieved by judicious hypnotic suggestion. Thus, when a person experiences a bad dream, several nights in succession, if he or she would apply to some reliable practitioner of suggestive therapeutics, relief would follow a few suggestions such as: "You will sleep peacefully, you will have no more bad dreams," etc.

Many wise physicians are turning their attention to hypnotic suggestion, and the results received prove the value of the experiments made."

LEWIS R. HILLIER.

I earn that I may eat; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good, and content with my own.—Shakespeare.

The Sunflower, \$1.00 a year.



An Early Norman Dinner.

The Saxon dinner arrangements were orderly compared with those of the early Normans, when the halls and passages were frequently the scene of a free fight between the servants bringing in the food and the crowds of hangers on endeavoring to snatch it from them. This nuisance became at length so intolerable that ushers of the hall and kitchen were established by King William Rufus to protect not only the cooks bringing in the dinner, but the guests arriving to partake of it. Upon the occasion of his great feast at Westminster 300 of these officers were on duty, some to guard the visitors as they ascended the steps and others to defend the threatened dishes.

Such was the uncivilized state of society at this period, but when later on the marauders disappeared from the great houses it became customary to carry in the dishes in procession, sometimes preceded by music and headed by the steward with his wand of office. It was the duty of an "asseur" or placer to arrange them upon the table; the ewers and napkins with which to perform their ablutions were presented to the guests by the esquires and pages, while it fell to the lot of the almoner to say grace.

The Feet of Chameleons.

Chameleons, as no doubt readers are aware, all belong to the old world, and particularly to Africa. In their tongue, their feet and their eyes they differ remarkably from other lizards. The feet, though possessing five toes, are divided into two grasping groups, looking like a hand in mittens, and only by close examination you perceive the presence of the two or the three opposing respectively, but so close together as to appear like one broad one.

On the padded soles or palms of these grasping limbs you can feel and see the small—may one say—palpi, which enable them to grasp so firmly that it is difficult to detach a chameleon from its foothold. These clinging feet, together with their prehensile tail, enable them to sustain themselves on the branches in the strongest gale.

Paying a Call in China.

A Chinese bride called upon a foreign lady, says a missionary. On entering the room she deliberately turned her back upon her hostess and made an elaborate obeisance. Of course the foreign lady was amazed and annoyed, but she found out the reason of the strange proceeding afterward. The bride's conduct had conformed to Chinese etiquette.

She had performed her obeisance, her K'o-t'ou, to the north because that is the direction of the royal abode. If the foreign lady was so ignorant as to stand on the south side of the room, that was not the bride's concern. She knew, if her hostess did not, in what direction to bow her head.

The Status of Children.

A child of British parents, whether born in France, China or any other country, is a British subject. So, too, is the child of American parents wherever they are situated. What is more, these two greedy countries claim as their own all children born within their dominions, but in England the child of aliens is permitted when he comes of age to choose his own nationality. It is plain that if each state attempted to claim as its own every one born in its borders there would be endless quarrels. International law on the subject says, therefore, that there shall be no attempt to exercise authority over natural born subjects so long as they are outside the borders of their own countries. Once a man returns to his own country that state is permitted to deal with him as it sees fit.—London Answers.

Injury From Tightly Laced Shoes.

Tightly laced shoes or overnight gaiters which fit closely about the ankles have an extremely bad effect on the health of the foot. Any member deprived of its customary supply of blood becomes impoverished and enfeebled and by and by subject to muscular atrophy. There are people who have worn tight laced shoes or tight gaiters so long that the muscles of their feet and ankles have perceptibly shrunk and lost a large portion of their power. Shoes tightly laced at the ankle deprive the foot of its needful supply of blood, and after the foot becomes weak it is extremely liable to sprains or wrenches, and a large proportion of people suffering from sprained ankles themselves induced the trouble by weakening their muscles with tight shoes.

Time's Changes.

A well known artist relates that on one occasion a man came to a friend of his and asked him to paint a portrait of his father, who is dead. "But, my dear sir," said the artist, "I never saw your father. Have you a photograph of him?"

"No," said the man, "I have not, but you never saw Moses, and yet you have a picture of him on your walls."

The argument was unanswerable, and the artist accepted the commission. When the picture was finished, the man came to see it and said at it with tears in his eyes and said: "Dear me, is that father? How he has changed!"

A SWORD OF HONOR.

It Was the Means of Bringing Marshal Ney to Death.

A saber of honor brought Marshal Ney to dishonor and death. When Napoleon entered Cairo on the 22d of July, 1798, he was presented with three swords of honor richly inlaid with precious stones. He brought them back to Europe, and in 1802 he gave one to Ney and another to Murat, keeping the third for himself. Ney received his at an imperial reception. The sword passed from one to another of those present, among whom was a young subaltern of the Auvergne regiment. When Napoleon escaped from Elbe, Ney left the king and took sides with his former chief. After the allies entered Paris, Ney made preparations to get out of the country, but his wife and a friend persuaded him that there was really no danger, and he decided to remain in France. Then came the order for his arrest. He fled to a castle in the possession of some friends and succeeded in reaching it without his presence being known. One day, feeling tired, he threw himself on a couch, first taking off his oriental sword, which he always wore out of affection for the emperor. Hearing voices, he sprang up and hurriedly left the room, forgetting his sword. A minute later a party of women and men entered the room, one of them being the young subaltern of the Auvergne regiment, now a colonel. He at once recognized the sword and, calling in some gendarmes, proceeded to search the premises. Finding that he was discovered, Ney gave himself up quietly. On Dec. 7, 1815, the marshal, whose sobriquet was the Bravest of the Brave, the hero of a hundred battles, was shot. Scarcely two months after the owner of the second sword, Murat, had met his fate in the same way.

An Alliterative Poem on Pigs.

One of the book collectors of Philadelphia has in his library a volume of Latin jokes that was printed in Germany in 1703, says the Philadelphia Record. The name of this volume is "Nugae Venales," and it contains a poem 300 lines long wherein every word—every single word—begins with the letter "p."

Even the title page of the poem contains only "p.s." It reads:

"Pugna Porcorum, per Publium Porcium, Poetam" ("The Battle of the Pigs," by Publius Porcius, poet).

Here are two lines of the poem that show how strange alliteration, so heavily laid on, appears:

Perlege porcorum pulcherrima proelia, potior;

Potando poteris placidam proferre poemam.

Almost incredible is the patience that must have been required to compose this work of 1,500 words, every one of which begins with a "p."

Spoiling a Tragedy.

Among theatrical anecdotes a time honored chestnut is that which belongs to the tent scene in "Richard III." The story is told of Barry Sullivan, to whom it probably occurred. Anyhow the narrator has thrown in a repartee that is characteristic enough of the famous Irish tragedian.

"Who's there?" exclaims Richard at the conclusion of his dreaming. Catesby in his excitement stammered out his answer and abruptly stopped in the middle of his phrase, "Tis I, my lord, the early village cock."

Sullivan surveyed the bewildered aspect of the officer for a few seconds with a sardonic grin, as if enjoying the actor's agony, and then growled in an audible tone, "Then why the mischief don't you crow?"

Tennyson's Memory.

Tennyson when a young man had a strong liking for Gray and classed him and Burns as the two greatest lyric poets of any age or country. He much loved some of Burns' poetry. But before all Tennyson placed his Bible. He had also a great liking for Dante's "Inferno" and knew it line for line. He would boast in his pleasant way that if any one read one line he could give the next from memory, and he invariably did it.

An Effusive Combination.

Wagsby—Gracious! If young Gotrox and Miss Blubind are so fortunate as to have their marriage blessed with children, the rising generation will be terrible talkers.

Naggsby—Why so?

Wagsby—Why, if "money talks" and "blood will tell," their progeny will inherit two mighty strong inducements to be communicative.—Baltimore American.

Silk Adulteration.

This country is not the only one where unconsidered trifles are snapped up by manufacturers and put to practical use. In China the down of the thistle is gathered and mixed with raw silk so ingeniously that even experts are deceived when the fabric is woven. It is also used to stuff cushions as a substitute for eiderdown, and a very good substitute it makes.

Ever Employed None.

He thought the mothers of the day were inclined to shirk their proper responsibility, and he was arguing against the employment of a maid for the children.

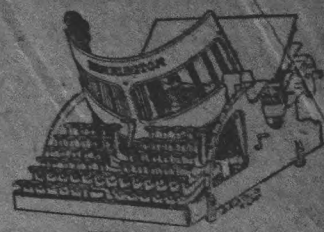
"Ever," he said, "had no nurse-girl." "And Cain went wrong," she replied promptly.—Chicago Post.

Between Friends.

Miss Elderleigh—I'll let you into a secret if you'll promise not to tell it. Miss Younger—All right. Miss Elderleigh—I'm engaged. Miss Younger—Oh, fudge! Suppose; do tell it? No one will believe it.—Chicago News.

Mauna Loa, in the Sandwich Islands 13,550 feet high, is the highest mountain which rises directly from the sea.

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The instruction given will cover a two years' course of about thirty-six weeks each. The first term ends with the holidays, the second ends on the last Friday in June.

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EXPENSES.

Tuition per year, \$50.00
Tuition where one cannot attend the whole year, per week, 2.00

ROOMS AND BOARD.

Single Room in building, including steam heat and hot and cold water, per week, \$1.00
Double Room per week, 1.50
Meals per week in building, 2.00
Board and Room in private house, per week, from \$3.00 to \$3.25.
Text Books can be obtained at the school.
No educational examination is required of those who wish to enter this school.

OUR PRINCIPLES.

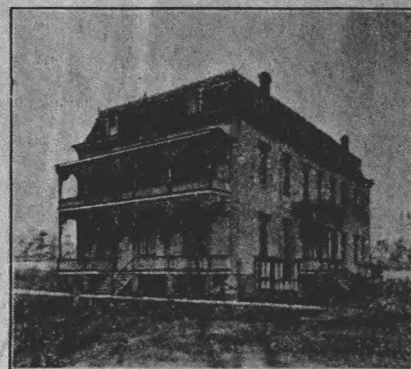
The school strictly adheres to the following general principles:
1. The absolute individuality of each student.
2. Perfect freedom of thought and expression, nothing being done that interferes with the rights and privileges of others.
3. Reason and experience the highest authority.
4. No discrimination is made because of a pupil's ideas. The aim is to make all of the pupils original thinkers.

OBJECT.

The aim of this school is to enable persons of any age above childhood and in any condition of life, to obtain as much education as two years' time will permit, and this education to be imparted without the student having to study the subtleties of an effete theology.

WORK.

This school has no attraction for idlers nor pleasure seekers, nor for those who imagine that teachers can pump knowledge into them as water can be pumped into a pail. The school is only for those who will apply themselves to intellectual and spiritual work.



MORRIS PRATT INSTITUTE.

It is hoped that all who attend will take a full two years' course, with no branch of study omitted.

ENSLAVING HABITS.

It is not desired that any person shall remain a member of this school, either as teacher or pupil who makes a practice of visiting saloons or other disreputable places. All who enter this school are most respectfully and earnestly requested to leave off every enslaving habit, such as the use of vulgarity, profanity, strong drink, tobacco, opium or other injurious drugs.

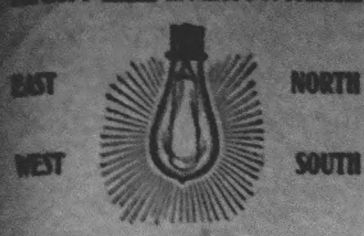
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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us letters of your own or any other items of interest. Columns of information, and reports of your meetings, entertainments, 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 letter 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 as a guarantee of good faith. "Correspondent" or "subscriber" given as notice to the editor. The printer can be trusted 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 enclosed they will be retained thirty days and then destroyed. Retain copies of papers as we do not return them. If we can not use them.

Suggestions for the improvement of the paper are invited.

THE SPIRITUALIST, P.O. BOX, LILY DALE, N. Y.

Ellen M. Onan writes from Niagara Falls: "The social and apron sale given by the Ladies of the First Spiritual Association, Wednesday evening, January 28th was a success program consisted of recitations, songs, dialogues, and sandwiches and coffee were served. Those who attended from Buffalo were Mr. and Mrs. Atcheson and Master Breckenridge, Mrs. Large and Mr. Benson; Miss Lee and Mr. Learn, of Niagara Falls, Ont."

Mrs. E. M. Travis, sec'y, writes from Hornellsville, N. Y.: "I feel that we owe the New York State Association a great many thanks for sending to our society such a worker and missionary as Mrs. Tillie U. Reynolds. She met with great success in arousing the sleeping Spiritualists and putting our society on a working basis. We re-elected officers with the following results: Chas. Young, Pres.; Robert Herun, Vice-Pres.; Stephen Coston, Treas.; and your correspondent as secretary. We have started in to hold regular public meetings every Sunday evening in the Good Templar's Hall, and the mediums who reside here intend, with the help of their spirit friends and also those in the mortal to keep up the good work begun."

We are glad to learn that George E. Weiss of Brooklyn, N. Y. has finished a translation into the German, of Hudson Tuttle's "Philosophy of Spirit, and the Spirit World." The translation could not have fallen into better hands; not only is Mr. Weiss a linguist of ability he is a close student of the spiritual philosophy, and is thus enabled to give the true meaning of the text in German. The book is published by Mutae, Leipzig, Germany.

Mrs. M. E. Cline writes from Toronto: "Your correspondent wishes to inform you that we have just organized and started a new meeting here in the city, in the Occident Hall, west end. Our lecturer and medium is Mrs. M. C. Rynex, of Flint, Mich. She came here first at my solicitation; she gave her first lecture on Sunday evening, February 1st; the lecture was excellent and her tests were simply marvelous and well recognized; the hall was well packed. She has held two meetings since, one on Wednesday evening the other on Sunday evening following, both were equally successful and well attended."

W. D. Gror, sec'y, writes from Louisville, Ky.: "The Church of Spirit Communion has re-opened under very favorable conditions and as this was our third Sunday night's meeting and we had a very good attendance we are very much encouraged. The lectures are very good after which there are tests given by the medium, Miss Annie Thorndson, which were all acknowledged. The lectures are thoughts on Spiritualism and are convincing and open the eyes of skeptics. The officers of the Church are as follows: Pastor, Miss Annie Thorndson; Pres., Germain Bryant; Vice-Pres., Geo. W. Funk; Sec'y, W. D. Gror."

F. Corden White is located at 631 French Street, Erie, Pa., and will hold meetings during the Sundays of February at Grand Army Hall, also part of March at Conneant, O.

Will Arent is serving the society at McKeesport, Pa.

D. Feast cor. writes from Baltimore, Md.: "Dr. N. S. Ravlin, of California, is serving the First Spiritual Church for the month of February the Doctor is an interesting and instructive teacher. Sunday, February the 8th, at 3 p. m. he lectured on the subject of "New Thought." Many new thoughts were given to the audience which were well received. In the evening he lectured on his experiences as a Baptist clergyman to a large audience. For the month of March Dr. Austin will occupy the platform. The society will shortly erect a church in a convenient locality, having the necessary funds on hand to build a fine structure."

Miss Lizzie Harlow is the speaker for the Philadelphia Association of Spiritualists during February.

Mrs. Carrie Montgomery writes from Buffalo: "The christening of baby Jimeron at 283 7th Street, on February 3rd, was a grand affair many flowers were presented to them. Mrs. Delano and two daughters, Mrs. Zimmerman and their husbands, of Niagara Falls, and many of the Buffalo friends attended. Rev. Victor Wyld conducted the christening. C. E. Benson and Adella Lakey became the godfather and godmother. The baby shall be known as Adella Marguerite Jimeron; her angel or spirit name given by Rev. Wyld is Angela. After the christening the friends were conducted to another room where a cabinet was in order for physical manifestations. D. B. Jimeron's controls materialized hands and touched the baby's face; and wrote messages. Ida B. the spirit artist drew the pictures of baby's guide and controls which were the finest ever seen from Jimeron's cabinet. All enjoyed themselves and expressed their best wishes to the mediums and their baby."

Will some one through your highly valued journal please publish the remainder of the following poem? Mrs. M. Eason, Fredonia, N. Y.: The rose had been washed, just washed in a shower

Which Mary to Anna conveyed; A plentiful moisture encumbered the flower And weighed down its beautiful head.

The cup was all filled and the leaves were all wet,

And it seemed to the wonderful view,

To weep for the buds it had left with regret On the flourishing bush where it grew.

D. B. Jimeron and wife are stopping at 1881 Baily Avenue, Buffalo until March when they expect to go to Toronto. Mr. Jimeron is taking lessons in shorthand from a private instructor, Mrs. Lakey.

Correspondent writes from Evansville, Ind.: "Our temple is crowded to the doors every Sunday and Mr. Ripley is giving the best of satisfaction here; he goes to Newport, Ky. for the Sundays of March and April, and can be addressed for engagements for May and June after February, to general delivery, Newport Ky."

S. E. Latta writes from Friendship, N. Y.: "Mrs. Tillie U. Reynolds has just been here two days and at Wellsville, also in Inavale. She has given the very best satisfaction, and all who have heard her would be delighted to have her remain longer or return to them in the near future. May all who meet her receive he kindly and make her labor as light as possible."

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Mr. H. M. VanBuskirk and family wife and mother, are contemplating a trip to the more congenial climate of California; expecting to make that part of the country their home and dwelling place in the near future. They anticipate leaving Buffalo the fore part of April. Mrs. VanBuskirk and granddaughter are members and workers in the Lyceum at the Temple. Mr. VanBuskirk and wife are active workers in the Y. P. S. I. and we shall miss their genial presence and kindly support in both the Lyceum and Y. P. S. I. The health lines of Mr. VanBuskirk have been considerably taxed during the past year, hence he is desirous of trying a warmer and more suitable climate. They have many friends in Buffalo and elsewhere all of whom will be sorry that they are to take their departure. There are many readers of the SUNFLOWER who in the past years have been aware of the interest and efforts of Mrs. VanBuskirk in behalf of the "Forest Temple" meetings at Lily Dale, and during the coming camp season will miss her genial presence at the place termed the "Wood's Meeting;" during the camp season of 1902 they were heart and hand workers in behalf of the Lyceum at Lily Dale. I feel that all who know them as campers and workers at the Dale will wish their many friends in Buffalo, wish for them health and success wherever they take up their abode, and I trust that patrons of the SUNFLOWER in California who have an opportunity of meeting them will give a hearty and cordial greeting.

Monday evening February 9th Victor Wyld held the first lecture in the second course of class lessons, the guides gave very instructive teachings also very interesting to the members of the class, which meets at Mrs. Whitaker's 368 Front Avenue.

Wm. Whitaker and wife, who make their home with his mother, at 368 Front Avenue, will start on a trip to California, February 16th; they will visit the various points of interest both in California and Mexico on their journey, also stop at New Orleans on their return trip. Their many friends wish them many pleas-

ant hours on their pleasure trip to the more congenial climate on the Pacific Slope.

A grand masquerade ball will be given by the Harmony Circle Monday evening, February 23rd at Union Hall, corner of Main and Mohawk Streets. Good music and a good time is promised. Prizes awarded. Patrons of the SUNFLOWER, in Buffalo, take notice, come and be one with many and enjoy a pleasant evening.

Again I would remind the friends in Buffalo, who are interested in a social-dance entertainment and a good time not to forget the masquerade ball given by the Harmony Circle at Union Hall, February 23rd; also the night-cap social and dance of the Y. P. S. I. members and friends, in the dining parlors at the Temple, corner of Jersey Street and Prospect Avenue; come and bring your friends.

The February 11th service at the Temple was conducted by Victor Wyld, a short lecture on Telepathy, followed by tests and descriptive readings; also gleanings and advice from spirit friends of those in the audience.

First Rappings at Moravia, N. Y.

I was talking today with Mrs. Dr. Horton, of this city, regarding the account of the seance by Mrs. Andrews, at Moravia, N. Y., in 1872 published in a late SUNFLOWER. She is a veteran Spiritualist and attended many seances held with Mrs. Andrews in the early days, and related to me who it was discovered she was a medium even when a school girl; together with similar accounts of wonderful manifestations to those published.

It seems that an elderly gentleman called one day on the man in whose house Mary lived, and the two began talking on Spiritualism. Just for fun she suggested to others that they place their hands on a table and see if it would tip for them. Loud knocks came on the table as soon as their hands touched it, and attracted the attention of the two men who were in an adjoining room. She was frightened and wished to run away but they persuaded her to sit down again at the table with them and more knocks came.

This was the beginning of a series of home circles, and by raps the spirits told them how to make conditions so they could produce materializations. Of the grand success they accomplished hundreds could testify to, as people came from far and near to test the powers of this the first materialization medium.

LIDA BRIGGS BROWNE, Utica, N. Y.

THRONE LIGHTS.

The crown prince of Germany is a "fancy skater" of the first order and on the ice every available day throughout the winter.

King Victor Emmanuel III. is one of the most enthusiastic automobilists in Italy. His majesty is said to have exclaimed after a motor car ride, "The only thing that now contents me is my automobile—until I can have an airship."

King Edward VII. inherited from his mother an unusually valuable collection of gold and silver plate. Recently an inventory was made at Windsor, with the result that the plate was appraised at a sum far in excess of \$5,000,000.

The empress dowager of China intends establishing a girls' school in the palace at Peking. Ten daughters of princes will be the students. The reason is that the empress needs interpreters when entertaining the wives of foreign ministers.

ELECTRICITY AND COAL.

It's all very well for Wizard Edison to insist that he can extract electricity directly from coal, but where is he going to get the coal?—Cincinnati Commercial Tribune.

We have already looked upon Mr. Thomas Edison as a most practical man, but his proposal to make electricity directly from coal is, to say the very least, not opportune.—Washington Post.

Mr. Edison is reported to be in search of a method by which electricity can be made directly from coal, thereby producing electricity on a more economical basis. It seems odd to hear coal and economy mentioned in the same connection.—Baltimore Herald.

TOWN TOPICS.

In Boston the number of persons in a dwelling varies from 20.23 in the north end to only 6.6 in the Back Bay and 8.61 at Brighton.

Portland, Ore., is about to remodel its public parks, and the park commission has under consideration a resolution to put Frederick Law Olmstead of Boston in charge of the work.

Residents and property holders on Thirteenth street, in Atlanta, Ga., have petitioned the authorities to change its name to Piedmont place, explaining that the name "Thirteenth" is somewhat in the nature of a stigma because of popular superstition and is detrimental to their interests.

HOW TO KEEP WARM.

Value of Newspapers as a Protection Against Cold.

Few people know that by the use of newspapers they can keep warm in cold weather when without it they would suffer, says a writer in the Washington Post. Several sheets of paper pinned to the inside of a man's or boy's vest before putting it on and another part of several thicknesses worn under the vest when going out into the cold will take the place of an overcoat to the poor man who has none and will furnish as much warmth.

Many poor families have not bed-clothing enough in winter to protect them from cold during extremely cold nights. Such families can make themselves perfectly comfortable by spreading three or four newspapers between the scant bedclothing they have. They will be agreeably surprised to find that the papers are equal to the heaviest blanket in excluding the cold. If people generally understood the merits of this simple remedy and practiced it, there would be less sickness and fewer cases of consumption. Men and women frequently stand for hours about the market, at the depots or other places, exposed to severe cold or drafts of air, and before they are aware of it have contracted a cold which terminates in consumption and death.

Newspapers under the vest or wrap when thus exposed will nearly always prevent taking cold. The newspaper is a nonconductor of heat and when placed over the stomach preserves the supply of what has been called the reservoir of heat in the body. It would seem probable that these suggestions were already known by almost every well informed person in the country, but in fact very few have ever tried it. The public schools of the country should teach the children these and kindred rules for their comfort and health, for by their use great suffering would be avoided.

How to Whiten the Neck.

To whiten the neck and remove the "brown band" made by wearing the velvet ribbon, try this: Take a wine-glassful of lemon juice and one of eau de cologne; scrape into this two cakes of the best brown soap. Stir over a slow fire till the soap is melted. Then pour it into a mold to harden. Wash the neck with this, and the mark will soon disappear.

How to Serve Cheeses.

Cheese may be made into souffles, ramekins, omelets, etc., and served before the dessert, or with crackers, wafer biscuits, or celery with a salad before a hot dessert or after the dessert. Cheese fingers and cheese straws are served with the salad. A Stilton or Chester cheese is cut in half and one part wrapped in a napkin and served. Roquefort and Gorgonzola are cut in large slices from the cheese and served in a folded napkin. The American dairy cheese is cut in small cubes of equal size, while the soft cheeses—Brie, Neufchatel, etc.—are unwrapped from the tinfol and scraped before serving. Place on lace paper. Pass fresh butter, wafer biscuit or the celery with the cheese.

How to Clean Plated Articles.

Electro plated spoons, etc., will soon become tarnished when kept in constant use. Clean them with a piece of flannel dipped in vinegar and then in white powder, rub well and afterward polish with a leather, when all marks will be removed. Egg and salt spoons may be treated successfully in this way.

How to Care For Silver.

Any kind of silver in daily use may be cleaned by immersion in strong borax and water for two or three hours. The water should be boiling when the borax and silver are put in. After the plate is dry rub with a little plate powder and polish with chamois. If silver ornaments in the drawing room are not kept in a case, they soon tarnish. They can be brightened by dipping the articles in a strong solution of ammonia and hot water. Silver should never be rubbed with flannel or cotton cloth. The plate not in general use should be wrapped carefully in tissue paper to exclude light and air, as these are the two factors that cause silver to become tarnished.

How to Treat Perspiring Hands.

If your hands perspire too freely, add a few drops of tincture of myrrh to the water in which you rinse them after washing. Then dry thoroughly, and dust with borate powder or oatmeal. It is an excellent plan to keep a box of oatmeal on one's washstand and make it a regular habit to dust a little over the hands every time after washing. Then rub well with a dry towel.

How to Clean Chatelaine.

A weak point in the much worn steel embroidered chatelaine bags is that, once tarnished by dampness or salt air, their brightness cannot be restored. A suggestion for the improvement of tarnished steel work is to use burned alum. Burn some alum and pound it fine and sift through coarse muslin; apply dry with a soft brush. Powdered burned alum can be bought at a drug-store. Emery powder well rubbed on will often remove small spots of tarnish on steel. Either application needs thoroughness in using.

How to Stop Hinges Creaking.

Creaking can be quickly cured by dropping a little oil on the hinges or a little bit of vasoline does equally well. Black lead is another excellent remedy, and places that can't be got at with an ordinary brush can generally be reached with a black lead pencil.

How to Make Corks Fit.

If a cork should be too large for the neck of a bottle, drop it into boiling water for three minutes, and it will be found to fit quite easily.

HOW TO BE A POET.

I am bound to be a poet. I am made of just such stuff. There's no use trying to stop me. For I'd make an awful bluff. I am built by some great power, I know not what it be. But sometimes think the Architect Must have been a poet, you see.

But then it makes no difference. The ingredients are very fine. For I always wax with beauty. My thoughts right into rhyme.

So you see I'm bound to glitter. Like the poets that have passed. Whose thoughts have crystallized Into words that will forever last.

But maybe I'll be different. I know not how long I'll stay; But when I am translated, I'll know just what to say.

For the facts they have told us. In verses bright and clear. That when we are translated, We'll know our friends down here.

It may be some are hovering Around me at times; I think I hear their voices. And words that are sublime. —S. J. Richardson.

TRUSTS.

Lily Dale, N. Y.

They used to say, when I was young, That's many years ago. The trusts were dead and buried; But I find it is not so.

We know about the beef trust That sells both beef and ham, But you need a big, fat wallet If you want a piece of lamb.

You have heard of the rum trust All through the last campaign, Cummings will take care of that. Here in the State of Maine.

I am going to sign the temperance pledge. And a vegetarian be; I can get along without much meat, And rum don't trouble me.

We hear about another trust. You may call it tin or steel; But the man that works the hardest Don't want that every meal.

You talk about the oil trust But that's not the worst of all; See how the local dealers Run up the price of coal.

Some say that they are wicked; Others say they are no good; I say it is an outrage To raise the price of wood.

The dealers say "bout four dollars a cord. And say they use you fine If they give you measure And charge it up at nine.

I don't say what will become of them. And little do I care; If the devil doesn't get them, He'll never have his share. —Kane Latam.

Lewiston, Me.

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To Be Held March 11, 12, 13 and 14, 1903

The New York State Association of Spiritualists will hold a grand Mass Convention in Brooklyn, N. Y., March 11, 12, 13, and 14, 1903, at Crosby Hall, 432 Classon ave., near Quincy street. There will be three sessions daily morning, afternoon and evening. Good music, fine speaking, and spirit messages.

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SCIENTIFIC ASTROLOGY.

Continued from First Page.

...have a slow backward motion, which requires a little more than 2,000 years to make the passage of one sign or thirty degrees of the zodiac, and nearly 26,000 years to complete one entire revolution. When the precessional points were passing through the zodiacal constellations of Taurus (the bull) and Scorpio, the ancients and Babylon adopted the signs of their public buildings which bore the bull; and when they entered Aries and Libra, the messengers of Isis and Osiris entered the signs of the fish. Now the equinoxes are passing into Aquarius and Leo—the sign of the man and the son of man, which marks the great transition between the outgoing Iron Age and the incoming of a new Golden Age on earth. —Exchange.



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PREVENTIVE OF SMALLPOX.

Dr. Guyula Ullman, of Chester, Pa., Says He Has Discovered a Medicine that may Take the Place of Vaccination.

Dr. Guyula Ullman, a French physician of Chester, Penn., was notified today that the Academy of Medicine, at Paris, France, has bestowed upon him a silver medal in honor of a discovery he has made regarding a preventive of small-pox, which, it is said, may take the place of vaccination.

The academy conducted examinations along lines the same some time ago which it is declared fully corroborated what Dr. Ullman says regarding this remedy.

Speaking of the matter tonight, Dr. Ullman said: "I do not mean to declare against vaccination. I believe in it heartily and as a proof of my faith I have had all my own children vaccinated, but this remedy will take the place of vaccination and prove a boon to those who do not desire to submit to vaccination. It is a remedy that can be taken inwardly and will make one safe against the dread disease."

He has conducted experiments in numberless cases and where the remedy has been administered he has found that vaccine matter will not take on those persons. I was delighted when I was conscious of my success and at once notified the Academy of Medicine, with the result that my conclusions were found to be correct by the officials of that institution. The discovery is of such value that the French Government will at once make use of it. Already the matter has found its way into all the medical journals of importance and in all the hospitals there will use it in place of vaccination."

—Philadelphia Press.

BE PROGRESSIVE.

Human consciousness is a strange, mysterious thing. The individual's thoughts and mode of living, are subject to change.

There is a certain class of people that live in a rut; that live in the same manner for years.

Now, while I believe that a person should have stability of thought and character; and that one should not run after every new fad that comes along; yet I believe that the individual should be progressive; that he should be ever ready to accept the truth, and not allow his mind to stagnate.

The people who are in the rut (and there are many of them) cling to old customs, associations and manners, until they become antiquated. To hold proper respect for himself, a man must be up to the times, as far as possible.

From childhood, the thoughts and impulses are ever changing. A progressive individual or nation; must necessarily experience frequent changes of thought. Must discard the old and proven false, and grasp the new which stands the test of reason and common sense.

China, which is the home of many great inventions, and which might have been a very powerful nation today but for the habit of keeping in a rut and not seeking to advance, is a notable example of the dire consequences which arise as a result of allowing the mind to settle in one vibration and not eagerly searching for new truths and advancement in knowledge.

Let all keep the mind ever young. Do not form a rut, but train the thoughts to keep up with the times and be ever ready to use reason in testing the things which are presented by the efforts of those who are engaged in researches into the realms of the unseen.

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AWAY.

I cannot say, and I will not say
That he is dead. He is just away!

With a cheery smile and a wave of the hand
He has wandered into an unknown land.

And leaves us dreaming how very fair
It needs must be, since he lingers there.

And you—Oh, you! who the wildest year
For the old-time step and the glad return,

Think of him faring on, as dear
In the love of there as the love of here;
And loyal still, as he gave the blows
Of the warrior's strength to his country's foes.

Mild and gentle as he was brave,
When the sweetest love of his life he gave.

To simple things; where the violets grew
Pure as the eyes they were likened to.

The touches of his hands have strayed
As reverently as his lips have prayed;

When the little brown thrush that
harshly chirred
Was dear to him as the mocking bird;

And he pitied as much as a man in pain
A writhing honey-bee wet with rain

Think of him still as the same, I say;
He is not dead—he is just away!
J. W. Riley.

Serpent Worship in India.

Serpent worship, once very widely diffused, survives in India. Sometimes when Hindus find a cobra in some crevice in the wall of their house it will often be revered, fed and propitiated, and if fear or the death of some one bitten by it induces them to remove it they will handle it tenderly and let it loose in some field. When Hindus are bitten, they have far more confidence in their magic spell or "muntia" than in any medicine, even if they do not scruple to make use of medical aid.

Fill the Place Well.

Where one man is called to be a hero on some great scale 10,000 men are called to be courteous, gentle, patient. There are conspicuous virtues which make reputation, and there are quiet virtues, the virtues of private life, which make character. It is not every man's duty to fill a large place, but it is every man's duty to fill his own place well.—Christian Evangelist.

A Narrow Margin.

John Stuart Mill was once dining with two brilliant French talkers who were given to monologue. One had possession of the field, and the other was watching him so intently to strike in that Mill exclaimed aloud, "If he stops to breathe, he's gone."

Responsibilities.

"Remember," said the serious citizen, "that wealth has its responsibilities." "Yes," answered Mr. Cumrox. "So long as you are humble and obscure you can say 'I seen it' and 'I done it' and eat with your knife all you want to."—Washington Star.

Defied.

She—Dear, you have crushed and almost suffocated me. What kind of a hug do you call that?

He—That's a Metropolitan street railway hug.—New York Life.

Falmouth is probably the oldest port in England. It was used by the Phoenicians at least 2,500 years ago.

He does not love us because we are so lovely, but because He always loves what He creates.—Elizabeth Prentiss.

Shaky Rope Bridges.

In the wilds of South America many rope bridges exist, and in writing of them a traveler, who published through Messrs. Longmans "The Great Mountains and Forests of South America," says: "There being no trees here, such bridges as were necessary were usually constructed of a couple of ropes stretched across a chasm, upon which was spread a rough kind of matting made of pliant brushwood or a sort of rush. Such bridges swung about fearfully and cracked under the foot as if about to give way. Often I held my breath while passing such a bridge, momentarily expecting the rotten contrivance to part in the middle. There was plenty of evidence in the skeletons of horses and mules on the rocks below that accidents not infrequently occurred, but I was assured that not many men were lost, which, of course, was an exceedingly comforting assurance, especially as I noticed that the guides were careful to see that either I or George was the first to cross these confounded structures. At one of these places we saw on the rocks 300 feet below the skull and bones of two men who had been lost about eight years before."

Snakes Waste Little Time Eating.

A serpent will go for weeks, sometimes even for months, without feeding. Then it may take three rabbits or ducks, one after the other, at a single meal and afterward become torpid while digestion proceeds. When, after a sufficient period of fasting, it gets disposed to eat and a rabbit happens to be introduced into its cage, it may plainly be seen that the rabbit's presence is quickly noticed by it. The snake will begin to move slowly about till it has brought its snout opposite the rabbit's muzzle. Then, in an instant, it will seize the rabbit's head in its mouth, simultaneously coiling its powerful body around it and crushing it to death at once.

The action is so instantaneous that it is impossible for the rabbit to suffer. Certainly it can suffer no more than when killed by a poulturer. The snake does not immediately uncoil its folds, but continues for a time to hold its victim tightly embraced, sometimes rocking itself gently to and fro. Then it slowly unwinds its huge body and once more takes the rabbit's head in its mouth and swallows it.

Superstitions About Bread.

In Brittany when a housewife begins to knead dough she makes a cross with her right hand, the left being placed in the trough. If a cat enters the room, it is believed the bread will not rise. It is supposed that certain women can cause the dough to multiply itself. On the coast of the channel the dough is adorned to imitate the leaven, the miller and the baker and to rise.

The oven is a sacred object and connected with crowds of superstitions. The oven is dedicated, with ceremonies. In certain places in Brittany the wood is watered with blessed water. Bread must not be cooked on certain days, as on Holy Friday or during the night of All Saints, when the ghosts would eat it.

The Introduction of Forks.

Forks are articles of such common household necessity to us that we hardly realize that there was a time, and not so long ago either, when forks were entirely unknown. A knife was used at the table to cut up food, but the food so cut was afterward conveyed by the fingers to the mouth. Rich and poor alike were accustomed to this method and so thought it perfectly correct.

It was about the year 1600 and in the reign of James I. when forks were first introduced into England. This "piece of refinement" we are told, was derived from the Italians.

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