

THE SUNFLOWER

J C Shults \$1-05

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

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OBSESSION.

NOT SO GENERAL AS BELIEVED.

D. W. HULL.

I want to record my full assent to the following paragraph of a late editorial in THE SUNFLOWER.

"Since then a new theory—that of obsession—has grown out of the aforementioned. There is no doubt that such is true under circumstances, but not so general as believed and extremely rare among spiritual mediums, or sensitives co-operating in Spiritualism as a cause."

I fear that we have not made ourselves entirely clear to each other on this subject, for the reason that preceding the discussion on it there had been pressed upon the attention of the Spiritualists an anonymous book, which built an argument on extravagant assertions, concerning the tendency of mediumship.

That there has been what is known as obsession in all ages in the past, and that there is to some extent obsessions to-day, there can be little question.

But that there is any great amount of it, among spiritual mediums, or people believing in Spiritualism, I very much question.

Indeed, I have rarely met with it. In saying this, of course I have in mind a large number of mediums, who have as their most intimate "guides" Jesus, Socrates, Lincoln or some other conspicuous person who has lived or is supposed to have lived in or during the by-gone centuries.

That people have their Lares, and Penates (guardian spirits), I do not deny, but generally those who have such guardians as I have mentioned, show but little of that progress, we should expect from people thus companionated.

Such persons are being imposed upon, either by their own imaginations or some disembodied fake. But usually that credulous class of mediums are harmless, and suffer no physical harm from the companionship of this class of spirits; but they neglect an excellent opportunity to elevate these defunct pretenders.

That there is such an affliction as obsession, however, I cannot doubt. It is confined however mostly to unbelievers and contemners of Spiritualism and for very natural reasons. There are people in the spirit world who being interested in the welfare of the denizens they have left behind, are best fitted to perform the office of guardians of mortals here upon earth.

Many of these passed from earth, before they had finished their earthly education, or had perfected their physical lives, and they naturally seek out some one to whom they can be of use while perfecting with them their mental characters.

Often they are relatives of the ones with whom they associate, and always more or less, affinities. If these spirits approach a person who is not a Spiritualist, and a vibration of contempt is thrown out in the direction of spiritual teachings, they naturally withdraw.

Indeed, if they are very sensitive, and all refined spirits are, they cannot remain where they are not wanted, and the door is left open to those who are less sensitive, who often come in and take complete possession.

But on the other hand, if loving and harmonious thoughts are thrown out towards the spirit-world, helpful and sympathizing spirits are attracted. Hence cases of insanity, or obsession are very rare among Spiritualist mediums.

About 1876, Dr. George of Lin-

coln, Neb., wrote to the different asylums over the United States, and in answer he did not hear of a single Spiritualist inmate. It was true that in some of the asylums they had not investigated the religious views, of the inmates, but the probability is there would have been not exceeding three or four if a closer examination had been made, while other religious denominations were represented by hundreds.

Not long since I noted a statement from Hudson Tuttle that there was not a Spiritualist in any asylum in the United States.

Yet we have Prof. Hudson's statement that "mediumship leads to insanity and crime," and the unknown author of a "Great Psychological Crime" goes so far as to give the percentage of mediums who become insane. I forget how many, but it is so large that it would be noticeable among people who had much acquaintance in mediumship, and should have some sort of representation in our insane asylums.

I notice a disposition among our writers to doubt that any considerable number of insane people have been made so by obsessing spirits, but I am of opinion that their opportunities for investigation have been somewhat limited.

I am aware that people become insane from various causes, but it would seem that if there were none made so from obsessions, or close contact with undeveloped spirits that Spiritualists should have a larger representation in insane asylums.

In cases of hysteria, mania, potu, and other deranged nervous diseases the malady is mostly due to congestions in the nerves and brains, and no doubt, an unbalanced condition of the nerves may be found in those cases of alleged obsession, but even in those cases the iniquity arises from obsession.

In passing, I wish to state what I mean by obsession. They may be said to be of two kinds, perhaps more.

1. One is a class who pass out of earth-life with a curse upon their lips, or hatred in their hearts, against individuals, society, or the entire world. They die seeking revenge. These usually find some mediumistic person and psychologise him or her with their feelings.

A few years ago an outrage had been perpetrated upon the person of a refined Catholic young woman by a neighboring young man, whom she asserted stole into her room, during the absence of her parents, and in the night time while she was asleep, accomplished his purpose.

At his preliminary trial she had a pistol which her brothers bought for her future protection, with which she walked up close to him, and shot him.

Her brother testified at her trial for murder that she had practiced shooting at a tree two feet thru and yet the only a few feet away she could not hit it. Not being used to fire arms she would turn her head away when about to fire and thus divert the pistol from the mark she aimed at.

She testified that she saw him as she entered the hall and that she had no recollection of anything that happened till she found herself in the wagon whither she had been taken by her friends immediately after the tragedy.

I was taking testimony at the trial, and during the argument of counsel on some law point, I distinctly saw the face of an Irishman whom I supposed to be an uncle of

hers, who had obsessed her to commit the deed.

This evidence may not be satisfactory to my readers, but it would require much to shake my mind on the subject. That he obsessed her to avenge his niece's defamation, I have not one doubt.

There are many murders of this kind perpetrated. Perhaps this will not be considered a case of obsession, as the influence was only temporary. But I will relate another case that came under my observation where the obsessing influence was more continuous.

It was the case of a young man who came to Mr. Charles Davis of Franklin, Neb., for treatment at a time while I was visiting him.

While he was hypnotizing him, I noticed a burly low-down colored man by him, which I mentioned after hypnosis had been induced. It was to expel this man that he was treating him, which I am glad to say he succeeded in accomplishing. He afterward told me of him.

The boy had apparent epilepsy, and as the spasm left him, he performed an act which I cannot here name. He was one of the negroes who had been burned alive in Texas. Had he lived here to burn out his life he would not have returned as an obsessing influence.

2. There is another class, not very bad, nor are they very good, who often attach themselves to someone, not really intending any harm, and very frequently with the best of motives, often because they feel a pleasure in the company of the victim.

Persons who have lived a life of competition, are little aware that they may come so close to persons with whom they associate and remain so long as to inflict injury to the nervous systems.

I have met many persons in earth-life who have been injured by too close relations with some one either in earth-life or spirit life, the person injuring them being altogether unconscious of the mal-effects of their presence. We all have friends whom we very much love, but we must come only so near to them or we injure either ourselves or them.

There is a focal distance which must always be maintained between souls, and it is just as injurious to our nerves for people to come too close to us, as it is to our eyes to bring objects too near to them.

It is not, therefore strange that uncongenial spirits should come too close to persons in the mortal all unconscious of any evil they were doing by such close proximity. There is probably not one case in a thousand of wanton obsession.

Indeed I never yet had to use harsh language to an obsessing spirit, but always found them ready to withdraw when the matter was explained to them. I have a number of cases in mind.

About 1890, I was lecturing at Neodosha, Kansas. At the conclusion of one of my lectures a lady said to be insane was introduced to me.

I was about to lay my hand on the lady when she assumed a defiant attitude. I then remarked, "I wish the spirit to come and go with me and I will do you good."

From that hour the lady was cured, but I was required to give several treatments to restore her body from the bruises she had received while confined in the asylum. Her bruises were more severe from the reason that the spirit had resented the insults of the attendants at the asylum, using her physical organism to protect her.

Another was the case of a lady, this time a medium, who had facial neuralgia, involving the right side of the face, mostly above the eye. I discovered it was from a gunshot thru the eye of a man who had committed suicide and that she had only taken on the condition. I only had to inform him of the law of transmitted conditions and he withdrew at once, and she recovered immediately.

A third was for a lady who had spells of unconsciousness, and she invariably fell prone when the attacks came on, there was a liability she might sometime fall on the stove or in some other dangerous place. When she came to me I found that a man had been shot in the forehead in a dispute over a game of cards. She never had a falling fit after I talked to this man a short time.

Not one of these obsessing influences intended any harm or were aware that they were doing any harm.

Indeed only a very few—probably not one in ten thousand obsessing spirits intend any harm. And as all the spirits who come in contact with me soon learn that I want to help them and do them all the good I can, I have no difficulty with them whatever.

3 But then there is another class of obsessions which I should mention here. They are those poor negative creatures who during life were the victims of inebriacy.

The desire for strong drink does not leave them at death, and they find it difficult to leave the old haunts, and often attach themselves to some sensitive, that they might imbibe the fumes, just as the Jehovah-god imbibed the "sweet smelling savor" of roasting beef, mutton or veal when offered up on the altar.

Our physical mediums are not exempt from this class of influences. These spirits not only believe in satisfying the cravings of their appetite, but they believe as many of our Spiritualists seem to argue that it is legitimate to "do evil that good may come."

Hence, nearly all our materializing mediums, and some physical mediums will supplement fraud, where it becomes necessary to make up in fraud what is wanting in genuine.

It is not strange that this class should esteem it legitimate to adulterate spirit phenomena, since in life they had live in that atmosphere, adulterating everything they put on the market, or allowing it to be adulterated.

Indeed about a week ago, a Spiritualist of Los Angeles, in conversation with me claimed that it was justifiable since everything on the market was more or less adulterated.

It is easy to see what he would do in case he should as a spirit in the future attend a seance. This class of spirits are nearer the earth plane, more material and of course the best helps for this lower plane of phenomena and the finer element of spirits being crowded back, it is not to be wondered that they should throw all their appetites upon their mediums.

I should give some illustrative cases, if I had not already occupied too much space. And this is what renders it so difficult to cure inebriacy.

If they are physical mediums, there is an eternal counteracting influence. I cure inebriacy by hypnotism, and sometimes by magnetism, but I must have the co-operation of the spirits. At least I want their negative support.

Riverside, Cal.

Jonah's Whale.

The best Biblical scholars and critics have found that the story of Jonah and the whale has never been rightly translated. Atheists will be confounded and compelled to hide their heads, when they learn that the whale was not a "great fish," but simply the name of a tavern at Ninevah which took Jonah in out of the bad weather. After he had enjoyed a hospitality of the Whale hotel for three days and three nights, his bill was presented and he was forthwith ejected, for good and sufficient reasons, giving credence to the fish story which has been so successfully peddled around by Infidels as impossible.—Higher Science.

SPIRITUAL EXPERIENCE

Through a friend in whom I have implicit confidence I have obtained the facts that I shall relate in connection to the to me, strange circumstance that happened in a far western state not many years since.

My informant got his information from an eye-witness, who is a cousin to the gentleman, and granddaughter to the old lady. The subject of this story. The names of persons and places in the narrative are fictitious.

The incidents are true and took place as related verbatim. I do not offer any explanation other than the power of mind over the body and that the woman was translated or transfigured and her appearance was wholly changed so much so as to become apparent to others. If the mind of a person ninety odd years of age goes back to the time of marriage and in imagination (or in reality as far as the mind is concerned) lives her life over.

It is only reasonable to suppose that that would change the looks, actions and demeanor of the one so impressed. At any rate the circumstance as related to the writer is true in every particular, as I verily believe. I will now relate the story as it was related to me without further comment and leave each reader to form his own opinion.

There lived in the State of Kansas, Nancy Brown, ninety-five years of age, who had never been sick a day in her life to within three months of her death and then only as far as anyone could see her sickness consisted in extreme weakness and forgetfulness of things then present—but a vivid recollection of things that happened years ago, particularly from the time of her marriage till her last child was born, commencing with the first, whose name was Mary. She would tell her as though she were present to wash and get ready for school, and any other duties that fall to the average child in childhood days, the welfare of the child was uppermost in the mind of Nancy Brown. And then John was born and all the way through the births, marriages and deaths of a large family of children.

She lived her life over in its every phase till the evening before her death, she remarked to her attendant, one who had watched her for months as she would a child, that her life was at an end, her work was done, and the change would be thrice welcome to her. The attendant perceiving that the kind old lady was resting quietly stole away for a few moments rest, and now comes the strangest part of the story in the attendant's own words she says:

"I was gone probably an hour, on my return I saw the form of my grandmother lying on the bed just as I had left her only it did not look like grandmother. She had the appearance of woman from twenty-two to thirty years of age, perhaps younger than the last figure, dark auburn hair, blue eyes, very fair complexion, plump form, a very beautiful woman in every particular. I stood and looked as one entranced for some minutes when unthoughtfully I softly called: Grandma, where to?" and behold the spell was broken. I could see the change gradually from a most lovely young woman she became old, wrinkled and grey as before. I regret that I did not call my husband so he could have seen grandma in her young days. Before the ending of another day grandma died.

This is the story as related to the writer by a nephew of Nancy Brown.

D.
Lebanon, Ind.

Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time.

Self-suggestion leads to self-deception.



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WHAT IS SIN?

Sin is that which is out of harmony with existing conditions, whether committed against self or others.

Those against self are intemperance, gluttony, excess of any kind that is injurious to the body.

Those against our fellow men may be anything that is injurious to them.

Nature takes cognizance of the first named while man is still in the body by causing suffering to it, while man, through compatible laws, attends to the others.

Existing conditions constitutes all that which affects us directly; and nothing is nearer to us than our physical body—not material body, for the spirit is also material, tho' it finally becomes sufficiently etherialized to rise above or become positive to material nature or earth-bound conditions. It is the soul or divine spark in the human entity that is purely spiritual and free from matter—being the essence of spirit, which is love.

Now, man is a triune being in principle, having intelligence, will-power and love (or sympathy)—love in its true sense being the three in one and constitutes the creative-force of all nature—the divine essence differentiated in man as the three aforementioned.)

Intelligence in connection with matter generates animal sensation; will power lends it volition or motion—activity or locomotion; while sympathy or so-called love manifests as anger, hatred, combativeness and the emotions generally.

Sensation is the only one of the three that manifests through plant-life; sensation and volition through the lower order of animal life; and all three through the higher—active or energetic according to perfection.

Man begins where the animal leaves off—having, in his primordial state but a glimmer of intelligent consciousness, with which to govern his volition or will and his emotions.

Since the aim of man is to spiritualize his animalism to a balance in favor of spirit, so as to be found not wanting when weighed, it is difficult to determine how the primitive races ever manage to overcome the influences of material nature, unless there are provisions made for their continued development. And if that be the case, it might be asked why did Nature not let mankind remain in that Edenic state instead of pushing it up to that civilized (?) state which is all war and strife and anything but peaceful or loving?

But if the latter be necessary to perfect the human race, which means to help it up to the required "balance" must it be believed that all subordinate races are left behind in their struggle for spiritual progression? In that case Nature is not just, and those enjoying prerogatives over their weaker brethren should make the best of their opportunities and not waste their time in war and strife. What greater sin can a nation commit than by going to war?

War is certainly out of harmony with all existing conditions, and is a sin against self and others.

War is hell. Peace is heaven on earth. Love is heaven within the personality. But not that so-called love based on sensualism or selfishness. Love in its true sense is divine—free from materiality. In its primitive state it is purely animalistic, and as this is outgrown by mind and heart culture, its sensual and selfish features wane. Spiritual love then begins to manifest in the form of friendship, humanity, and benevolence; and when its sensations or emotions are experienced above the solar plexus exclusively, it is perfected—i.e., the animal has been conquered. A rapport with mortals or spirits under those conditions reveals to the sensitive the kind of love possessed by the individual thus touched, and which may be done by simply thinking of person from whom this knowledge is wanted. Spirits with this kind of love often fill us up with what has been termed the divine afflatus, but it is erroneously so called. It is simply spiritual love—that which has risen above the material. Divine love is that which comes from the soul direct, and only manifests when two souls in perfect harmony with each other come in contact through the medium of spiritual love and sensed as a living fire oozing from the heart and coursing through the blood from the solar plexus up to the eyes where the love light finds its way out.

Those who have experienced this know what we talking about. Those who do not still have something to learn—something material to overcome, some form of material love to spiritualize, be it for anything that controls the lower selfhood. Man has many kinds of loves, but as long as they dominate him for a material effect he will not be able to enjoy their spiritual counterparts. The spiritual impetus therein must control the material. To sense the spiritual of money making he must permit generosity to govern avarice, and so on through the whole category of human activities.

What sin is can then be easily summed up in that which is injurious to self or others, and reason then, if rightly used will lead to virtue and spirituality.

WHAT IS LAW?

Law is the first principle of Nature—the cooperation of spirit or force with matter. Man exemplifies this in his exertion to overcome the material in his composition.

Spirit, in its cooperation with matter, is, in the macrocosm what man is in the microcosm—both endeavoring to individualize themselves into something permanent.

The first-named leads to suns and worlds, the last named to the immortal man—intelligence individualized, while both have a spiritual counterpart that lives beyond the material.

These are absolute and maintain a bearing in conformity with their individualized state—each being a representative of the law from which it originated, and takes up its place in Nature according to past utility.

Man is the highest expression of this law, and what he knows of himself he knows of law.

PERSONALS.

R—To obtain an understanding of spirit-love one must experience it—sensed at the soul-centre as it thrills the entire being above all that which is material in its vibrations.

The man who in his investigations of Spiritualism is constantly trying to find other reasons to account for the phenomena than the true one finally engenders a condition around him that makes his theory a reality to him—a phantom that haunts him, in time filling him with doubt, then despair, until his own reasoning again shatters it, or must do so to get rid of the spectre.

Applause may be complimentary to a speaker, but is very annoying to the audience interested in the discourse, for it breaks the thread for the attentive listener and is the cause of such leaving before the finish.

Send out love and you need not ask for the same as a comfort. Nature or the spirit world reciprocates.

Doubt does not eradicate a truth.

Better be an outlaw than not free.—Longfellow.

RUSSIAN'S PEACE UNWELCOME.

Among Americans who regret the peace between Russia and Japan is Samuel L. Clemens (Mark Twain,) who says: "Russia was on the high road to emancipation from an insane and intolerable slavery. I was hoping there would be no peace until Russian liberty was safe. I think that this was a holy war in the best and noblest sense of that abused term, and that no war was ever charged with a higher mission. I think there can be no doubt that that mission is now defeated and Russia's chains riveted, this time to stay. I think the czar will now withdraw the small humanities that have been forced from him, and resume his medieval barbarisms with a relieved spirit and an immeasurable joy. I think Russian liberty has had its last chance, and has lost it. I think nothing has been gained by the peace that is remotely comparable to what has been sacrificed by it. One more battle would have abolished the waiting chains of billions upon billions of unborn Russians, and I wish it could have been fought. I hope I am mistaken, yet in all sincerity I believe that this peace is entitled to rank as the most conspicuous disaster in political history."

The New York police raided a Chinese theater on a recent Sunday evening, and arrested two actors, whom they charged with violating the Sunday theatrical law, says the N. Y. Truth Seeker. The celestials put up the defense that they were holding a religious service, in which the actors represented saints and deities, and the magistrate before whom they were arraigned entertained the plea, and discharged the prisoners. The Chinese seem fit and able to look out for themselves in the midst of our Christian civilization.

OBITUARY.

On Wednesday, August 30, Mrs. Catherine H. Green passed into spirit life, from the home of her son, Mr. Charles E. Green, at Dryden, N. Y.

She had lived a life of the utmost usefulness, bearing her burdens with fortitude and cheerfulness, when after 84 years of useful activity she found her bodily strength declining she awaited with patience and pleasant anticipation the release from the temple of the clay.

She was 84 years, 5 months and 16 days of age and until a few months ago enjoyed usual health.

Her husband, Oliver H. Green, passed into the great beyond nearly 25 years ago, and thru the mediumship of Mr. Herrick, at a trumpet seance but two weeks ago, he came to a beloved granddaughter and in the presence of many said: "We will come for grandma some morning soon."

The promise was fulfilled; the loved ones came from the other shore to take her home at 8.15 a. m.

The funeral was held Friday, "Grandma" Green, as she was called by those who knew and loved her, made all plans for the services. By her request Mrs. Mary M. Jennings, of Moraira, N. Y., paid the last loving tribute. Her text was II Timothy, 4 chapter, 7 verse: I have fought a good fight, I have finished my course, I have kept the faith.

She spoke words of comfort and of wisdom and those who listened could but feel the touch of the divine inspiration which emanated from her lips. A quartette sung, "In the Sweet Bye and Bye" and "When the Mists have Cleared Away."

She was ever loyal to her convictions as a Spiritualist and found joy in the anticipation of the happy reunion so soon to be.

Not only is the passing out of a life like this a loving benediction to children, but the whole community feels the loving influence of a life well lived, a faith well kept.—V. C. M.

A Mystic Flower.

A correspondent writes in the London Daily Mirror of the 17th of August: "Some years ago I was employed on a weekly paper. The editor was a shrewd, hard-headed Scotchman, and an ardent Spiritualist. It was his custom to sit by himself in a small room for half an hour or so every evening, and hold conversations with his spirit friends

through the instrumentality of a small board, called, I believe, a Ouija board. He never belonged to a Spiritualistic society or employed mediums, so there was no possibility of trickery. Yet he used to receive extraordinary messages and information from his spirit friend. Knowing him to be incapable of trickery, but fearing he was subject to delusions, I suggested that he should receive something more definite than mere tapped out messages, which might be explained in a variety of ways. He agreed, and within the period of half an hour, a white tulip was materialized or built up out of a glass of water! The flower was real as if it had grown in the ordinary way, and faded after a few days. Tulips, I may mention, were not in season at the time of the year this phenomena occurred."

SALT.

It was Lemoyne, a French Jesuit explorer who, in his journal published in 1653, first called attention to the existence of salt springs in Western New York. The first salt made by white men in this country was produced in the Onondagan district in 1788. Salt is now found in 32 States and is turned out in considerable quantities in fifteen—Michigan and New York taking the lead. The latter State was the first to pass laws regulating its manufacture and sale, and for many years the producers were obliged to pay a tax of 12 1-2 cents a bushel on all the salt made from the brine springs in the State of New York. In 1898 the State sold its title to the salt lands because the revenue derived did not equal the expense of keeping up the works. The output of the thirty-eight New York State establishments in 1900 was 4,894, 852 barrels.

To a Little Flower.

BY CONSTANTINE CHAMPION.
 I have found a life of sunshine,
 All that a life can hold,
 And the flower's little heart,
 Is a speck of shining gold.

It's home is in the valley,
 Where the vines climb up the hills,
 Where the roses nod in gladness
 To the music of the rills.

The birds sing sweetly to it,
 For it's modest sunny way,
 And the leaves dance to their music,
 When the breezes come to play.

'Tis a little life of sunshine,
 'Tis an angel, (in it's way)
 For it tells some heaven-lesson,
 Every hour in the day.

Sweet little life of sunshine,
 With your heart of shining gold,
 If you have got no soul,
 (As so often I've been told.)

If you can't go to heaven,
 And be there too, then I
 Don't want to go to heaven,
 When my time comes to die.
 Austin, Texas.



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

A Diagnosis.

We trace every evil of our present situation to some departure from the true principles upon which our fathers founded the Government. Figs are not gathered from thistles, nor are happy results to be obtained from unjust laws. If ever this Republic is to be again blessed with general prosperity it must go back to the system which once made it prosperous; and to do that the creed of Populism must find place upon the statute books.—Tom Watson's Magazine.

The Review of Reviews is a constant worker in spreading around the truths of Psychic Phenomena, and in its May number, gives an abstract of an article from the Arena, telling how the first Quakers, who arrived in Boston in 1655, were imprisoned and then sent back to England in 1657. They returned to America in a small craft, navigated by two men and three boys, and their voyage, described as "maraculous," was guided by spiritual direction as follows: "Knowing nothing of navigation, the captain looked to his spiritually-minded passengers for guidance, and we have the singular spectacle of a vessel being sailed across the Atlantic, the helmsman each day taking his orders from the ministers, who daily held a silent Quaker meeting for this purpose.

During this period, one or more of the Friends would, invariably receive an impression as to the course to pursue, which at the close of the meeting was conveyed to the captain, who laid the course until the following day. Early in the voyage they were threatened by a foreign fleet, which attempted their capture, this danger having been announced beforehand, but the wind suddenly changed and in a fog the Quakers' vessel escaped." The result of this "remarkable method of navigation, without knowledge of latitude or longitude" was that the vessel sailed straight into Long Island Sound, and landed its passengers at New Amsterdam, now New York.

"I will not accept private salvation for myself," said Buddha, "I will be content with nothing less than universal and perfect salvation for all."

NOTICE.

Any friend of the Mediums Relief fund of the N. S. A., sending one dollar to aid its good work will receive—if desired—one set of spiritual tracts, and one copy of "Violet," a booklet of choice poems. Those sending two dollars to the fund will also receive a copy of "Leaflets of Truth," a cloth bound book of instructive spiritual matter.

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

LILY DALE NEWS.

Close of the Assembly.

The last day of the session at the City of Light was blessed with beautiful sunshine.

The program was as follows: Morning, band concert; forenoon, lecture by Rev. B. F. Austin, preceded by orchestral renditions and song service.

Afternoon, services at the auditorium, German meeting at Library hall, band concert and Forest Temple meeting. Evening, Farewell services at the auditorium.

At the morning session Dr. Austin discoursed on "Wit and Humor." He said, wit and humor are intended to lighten the cares and burdens of life, while religion is very much identified with sadness and sorrow. The difference between wit and humor is that humor is a common quality of all men—a flowing stream—a steady burning light—while wit is effervescent and gushing according to circumstances. The individual who can regale with either is a real benefactor to humanity.

Amidst this kind of philosophy he told a string of stories that kept his audience in continued good humor, merriment and fascinating interest.

While speaking Mr. Lyman C. Howe entered; was received with applause and invited on the rostrum.

After close of the discourse, Chairman John T. Lillie announced that a collection was to be taken up for Mr. Howe, a veteran in our cause. Altho the morning audience was comparatively small, \$22 were donated with other promises outside.

Mr. Austin then made the presentation and Mr. Howe replied in well chosen words, expressing his gratitude and surprise at this unexpected compliment.

At the afternoon services Dr. Austin again had the floor.

Preceding the services the orchestra played as its close "Schubert's Serenade."

Then Dr. Austin read a poem "The Millennial Dawn." Mr. Lillie and Mrs. Annette Pettengill sang a duett, "Some Sweet Day," whereupon the audience was requested to go into the silence for a few minutes.

Dr. Austin then took up his subject "Practical Talk on Spiritualism."

Among the many good things he said, he emphasized that Spiritualism aimed to elevate the individual. A system that practiced this therefore must be beneficial to all that concerned life's activities. Furthermore, that such a system makes a man free.

Orthodoxy does not know of freedom; nor does its practitioner know that he is a slave anymore than a bird knows of its captivity. But the orthodox prisoner does not reason and consequently does not know. He has only faith. The Spiritualist is free to reason on all things and thus his liberation from the bondage of superstition and ignorance. In that way he reaches certainty.

At the close of the lecture Miss Edna Grant sang one of her pretty songs and Mrs. Annette Pettengill gave readings and spirit messages.

Another open air band concert closed the afternoon's program.

Sunday evening the auditorium was lit up for the last time, while a large congregation had assembled to attend the farewell service or love feast.

On the rostrum were Dr. B. F. Austin, Lyman C. Howe, Mrs. Evstaphie, Mrs. Douglas, Mrs. Annette Pettengill, Mr. J. T. Lillie, who all gave short addresses, while Mrs. Tillinghast Johnson accompanied the singers on this last occasion.

A number of the auditors also addressed the assembly, expressing their gratification and pleasure at the good results of the session, and hoped to meet again next year.

Among these who spoke were Mr. Alger, Mrs. Liddicoat, Mrs. Harris, Mr. Armberg, Mrs. Tillinghast, Mrs. Stumpf, Mr. Akin, Rev. Christian, Mrs. Mulhauser and Miss Hayes (who read an original humorous poem on The City of Light.)

The meeting was closed by Mr. Lillie, the worthy chairman, who thus had the first and last word of the season.

GERMAN MEETINGS.

Now that the season is over, the

work done and all going to their respective homes again, we would say a few words in regard to the German meetings held at Lily Dale this summer.

These meetings have been successful and we look forward to a very good time and greater success next season.

We thank the management of The City of Light Assembly at Lily Dale, for their kindness shown to us and we thank all the friends for their kind thoughts and appreciative words and all the German friends for their attendance as also those who have assisted in the musical fund, which will enable us to start in next season with a good musical program.

These meetings were conducted by Mrs. Elise Stumpf assisted by others, her work was good, the lectures very interesting and instructive and her spirit messages brought comfort and joy to the hearts of those that received them.

Mr. Gustav Thiese did his best as chairman and so did Prof. Arthur Uvedale as musical director.

Now dear friends one and all join us in making this work a greater success next season, by letting your friends know about German meetings at Lily Dale.

GUSTAV THIESE of Akron, O.

Chairman.

Mrs. Elise Stumpf, Brooklyn, N. Y., Medium and Treasurer.

Henry J. Hoffman of Toledo, O. Secretary.

REPORT WILLING WORKERS.

Cash left from last seasons work	\$ 8.87
Cash received from chair-woman Sunday.	
Entertainment Committee	9.20
Cash Memberships	12.00
Cash Donations	12.00
Cash Card Parties	21.45
Cash card parties after camp closed last season	4.00
Cash Bazaars and auction	161.30
Cash Dances	116.15
Cash Entertainments	13.00
Cash Classes	48.62
	406.59

Paid out for materials for work	\$4.72
Articles for sale	3.82
Costumers Expenses	2.10
Money advanced from material for next season	5.00
	15.64
Paid to Mrs. Pettengill	375.00
	390.64
Leaving balance	15.95

We can not mention the names of the many who have assisted us in the different ways by donations of articles both for sale and euchre prizes.

The mediums who read for us at our Bazaars we hope to meet you all again and that you will be as willing to assist us under our new name "Ladies Auxilliary" as you have been the Willing Workers in the past. We also hope to have a headquarters next year where we can welcome you.

Feeling again to thank the management and the yard men who have waited on us, and Mr. Bach who is always ready to assist us in his line of work.

M. ELIZABETH CLARK, Sec.

Sept 1905.

X FOREST TEMPLE.

Please allow me to give you a little scrap of history in re, Lily Dale and her "Forest Temple," as I recollect it something over twenty odd years ago, the board of trustees of the camp issued a order that no meeting of any kind should be held on the camp grounds unless it was by and with the consent of said board of trustees, and the consequence was some of the older campers and mediums retired very often, or every day very quietly and held an Indian camp fire outside the camp grounds in the dense "Alden woods."

This went on for awhile until we had a crowd and our camp fire became a "woods meeting."

Then for some reason or other we were allowed to meet within the camp inclosure and after a few years the "woods meetings" blossomed out under the cognomen of "Forest Temple," and I think, that that old camper Mrs. Harriet Van Buskirk (now of Los Angeles, Cal.) gave it that name.

As near as I can remember now the original "camp fire" followers in the "Alden woods," were Mrs.

Maria Swain, an old Buffalo medium, Mrs. Sulley of Buffalo Mrs. J. W. Dennis, Buffalo, Pierre Keeler, Wm Keeler, J. W. Dennis and others.

What has called my attention to this matter is that so many visitors at your camp give a great deal of praise to your "Forest Temple" and its usefulness.

I cannot give credit enough to the old workers that have aided in building up Lily Dale camp, and my wish is that she may flourish like a green Bay tree forever.

J. W. DENNIS.

Buffalo, N. Y.

NOTES.

F. Corden White spent Sunday at Lily Dale. He has returned to Chicago, and is traveling in the Western States.

Mr. W. H. Bach, publisher of THE SUNFLOWER, has been laid up with articular rheumatism, with a tendency to muscular.

Monday evening, after official close of the session, the Willing Workers, had a progressive euchre party at Library hall.

Between Sunday evening and Monday evening a large number of visitors left for their homes, though quite a contingency remained to enjoy a few more days of the beautiful surroundings—now assuming its fall attire.

The total number attending this summer's session at the City of Light, was 10,830. Largest Sunday Aug. 27, 1033. Largest week-day, Aug. 16, 616. Last year the gate fees were 10,640. Largest Sunday 877.

Miss Inez Macusker of Corry, Pa., the celebrated singer, late from Sousa's Band, visited Mrs. Peterson at Lily Dale last week.

Miss Edith Green has gone to visit her sister at Mayville, N. Y.

Mr. and Mrs. Glenn and daughter Eugenie have returned to their home at Newark, N. Y.

Notice To Stockholders.

Lily Dale, New York, August 21, 1905.

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

A. L. PETTENGILL, as President.
E. EVSTAPHIEVE, as Secretary.

Clairvoyant and Magnetic Healers.

One of the most beneficent phases of mediumship is that which heals the sick. It reaches both body and mind.

One of these is the clairvoyant diagnoses and prescriptions, and practiced by Mrs. Dr. Matteson of Buffalo and the other cures by the laying on of hands—or spiritual magnetism.

Both of these have variatues. in the case of clairvoyance the medium may be unconscious; and not realize any clairvoyant sight; but the controlling spirit is clairvoyant and diagnoses the disease and prescribe remedies by using the medium's organism to report to the witness.

Or the medium may be clairvoyant and diagnose from actual sight while the spirit acts as the magnetiser, and restores the medium to normal conditions after the work has been accomplished.

The best magnetic healers are those who have wise and strong spirits as guides and act as the spirit moves them. Such will find every weak or diseased spot in the patients body, and apply the healing vitality thru the medium's hands and often cure the most obstinate cases that have defied all the science of medical schools and been pronounced incurable.

They frequently cure without touching the patient and they do not use any Christian science jugglery of words, and repetition of lies to act on imagination.

Sometimes they manipulated vigorously, at others very gently or

simply lay on the hands without any active passes. Much depends on the quality of magnetism of both medium and spirit, and their chemical vibrations, and correspondence with the vibrations of the patients organism.

Some wonderful cures have been accomplished at a single treatment; but usually obstinate cases require continuous daily, or tri-weekly treatments for a week, or month, or sometimes several months.

Spiritualism has developed many hundreds of first class healers. Dr. Newton and Paul Carter were perhaps the most noted of this class, but many others are as good, if they use their powers well, and live properly. I do not think these healers are patronized now as much as 40 years ago, and if they are not appreciated and encouraged they are liable to drop out and pursue other vocation.

Lily Dale has had a good supply of healers the past season and those of most excellent qualifications.

Among them who have been kept very busy and achieved fine success are B. F. Webb of Spartanburg and Mrs. A. A. Cawcroft of Jamestown.

Mr. Webb cured me 10 years ago of a very obstinate ailment that followed a severe 4 weeks of lagrippe. Mrs. Cawcroft has been kept very busy and she loves her work and does it well. She is strong, has penetrating magnetism and inspires her patients with new life. She allows nothing to come between her and her work.

Mr. and Mrs. Dye of Los Angeles, Cal., stopped at the Huntington cottage. They are both healers and have many testimonials of their wonderful work.

Mrs. Dye has remarkably soothing, restful magnetism, and uses it intelligently and heals as it were without effect. May the healers multiply.

LYMAN C. HOWE.

Buffalo Notes

N. H. EDDY, Correspondent.

Mrs. S. S. Lillie of California occupied the rostrum and spoke for the First Spiritual Society at Prospect ave. and Jersey st., Sunday, Sept 3rd, good audiences greeting her and gave her welcome. Mrs. Lillie has been a grand worker in the cause of Spiritualism for years and has made many friends wherever she has labored. The Wednesday evening service was conducted by Mrs. Lillie and her guides. Aside from general remarks, questions from those in the audience were answered, the services were deeply interesting. Mr. John T. Lillie was present and took a part, by rendering a musical solo, "The Loom of Life" same being much appreciated by the audience. Mr. B. F. Austin will speak for the society the remaining Sundays of Sept.

Mrs. Henderson of Lily Dale, N. Y., spent a few days in Buffalo, also visited Niagara Falls.

Mr. Conroy of Beaumont, Texas, who has been spending a few weeks at Lily Dale, this season, is making a short visit at Buffalo and Niagara Falls. He will visit New York City enroute home, Mr. Conroy is a very genial entertainer, also a fine business man, he makes friends wherever he goes.

N. H. Eddy, Astrologer, has returned to Buffalo, N. Y., friends and patrons can address him at 56 Whitney Place, Buffalo N. Y.

Mr. C. Johnson of 477 Seventh St., has returned home, from a visit with friends and relatives in Bay City, Mich.

A man's mind is known by the company it keeps.—Lowell.

SPECIAL NOTICES.

DOCTOR OLIVER of Philadelphia

Presents to the readers of the world a book entitled the "SCIENCE OF THE SPIRIT, SOUL AND BODY." It tells you what constitutes man's estate. This clairvoyant transmission took four years of his life to obtain. The "Truth" as presented was formulated by exalted intelligences from the earth plain to the highest and most exalted souls in the Domains of the Deity. The book is an educator of all souls incarnate and exanimate suffering in the lower states of existence in spirit life, and a wonderful presentation of the value and truth of many false teachings of existence and progression after the change called death—explaining why there is no death. It is a clear-cut portrayal in all its simplicity of the master of truth.

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Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

TEST MEDIUMS.

F. Corden White, Lily Dale, N. Y.
C. Walter Lynn, 784 8th street, Oakland, Cal.
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 576 Main Street, Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A. McHenry, Excelsior Springs, Mo.

HEALERS.

Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 220 N. 6th, San Jose, Cal.
Dr. J. S. Loucks, Stoneham, Mass.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drabos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N.J.
Moses Hull, Whitewater, Wis.
Mattie E. Hull, Whitewater, Wis.
Hugh R. Moore, 120 W. 14th St., New York City.

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1348 Roanoke, Washington, D. C.
A. Normann, 2721 Elliott Ave., Minneapolis, Minn.
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

ASTROLOGERS.

N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.

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Mrs. S. E. Pemberton, 487 Hancock St., Peoria, Ill.
Frank McKinley, 1209 Marmion Ave., Toledo, O.
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MATERIALIZATION.

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Five questions answered for 50c and one 2-cent stamp. Full life readings \$1.00 and two 2-cent stamps, 570 Main St., Hotel Victoria, Buffalo, N. Y. 206-257.

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Successful instructor of the laws of Health and Strength by Nature's Magnetic Methods, or medicine if necessary. Readings (by mail) \$1.00. Business advice or diagnosis. Send name, sex and own handwriting.

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Magnetic Remedy for Piles.

An internal remedy prepared from a spiritual formula, that will cure the most obstinate and long standing cases.

One Month's Treatment for One Dollar

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Ten questions answered for \$1.00 and a two-cent stamp. Will also officiate at Weddings and Funerals. 30-1y 274 N. Division St., Buffalo, N. Y.

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The infallible FIBRE-TRUMPET is guaranteed better than metal. No. 1—\$3.35 in—insulated top and bottom, cardinal colored enamel, \$1.50. Light Seance Trumpet, \$2.00. Pamphlet with instructions for all kinds of development will be mailed on receipt of 12 cents in stamps. Trumpets will be sent on receipt of price. Manufactured by

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The Stamps are carried in a neat metal box, wound on a cylinder, between two belts; they can not stick to the belts, or to each other, and a single movement of the thumb feeds them in or out without handling.

AGENTS WANTED. Uncle Sam Novelty Co., Dr B Lily Dale, N. Y.

No. 1		No. 3	IN EFFECT MAY 14, 1905.		No. 2		No. 4
a. m.	p. m.				a. m.	p. m.	
7.05	4.45	Lv.	Dunkirk		Ar.	9.25	6.00
7.15	4.55		Fredonia			9.37	5.55
7.19	4.59		Laona			9.43	5.43
7.38	5.18		Lily Dale			9.56	5.30
7.43	5.27		Cassadaga			10.03	5.27
7.51	5.34		Moons			10.10	5.18
8.00	5.42		Sinclairville			10.18	5.11
8.08	5.50		Gerry			10.29	5.01
8.19	6.01	Lv.	Falconer		Lv.	10.39	4.50
8.45	6.09	Ar.	Jaketown		Lv.	10.45	4.41
7.45	5.30	Lv.	Jameson		Ar.	10.51	4.43
8.25	6.06	Lv.	Falconer Junc		Lv.	10.58	4.31
9.18	6.57		Warren		Lv.	11.00	4.20
10.40	8.20	Ar.	Titusville.		Lv.	11.00	4.20
					a. m.	p. m.	

SUNDAY TRAINS.

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

SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk, 9:15 a. m., Lily Dale, 9:50, arriving at Falconer 10:32 a. m. Returning, Leave Falconer, 5:40 p. m., Lily Dale, 6:18, arriving at Dunkirk 6:55 p. m.
July 10 to September 10, Dunkirk 1:30 p. m., Lily Dale 1:34, arriving at Falconer 2:45 p. m.
Falconer, 11:00 a. m., Lily Dale 11:35, arriving at Dunkirk 12:01 p. m.

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

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

VOICES OF THE MORNING.

POEMS BY
BELLE BUSH.

One critic says: This is a book of true poetry—sublimely varied, styles philosophic, sentimental, lyrical and descriptive.

Another says: They show sympathetic feeling for nature and humanity, written with technical skill and freedom of expression beyond the common. Handsomely bound, 270 Pages. Price \$1.00. Can be ordered through THE SUNFLOWER Publishing Co.

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Lock of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

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

761 Golden Gate Ave., S. F., Jan. 19, 1905.

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

WOULD HAVE BEEN DEAD.

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

ARCANA OF SPIRITUALISM—
A Manual of Spiritual Science and Philosophy.

This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been revealed by me through inspiration and gathered by research on the subjects it treats during that time. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HUDSON TUTTLE, Berlin Heights, Ohio. 167-1f

This is a picture of the only Dr. Spinney in this state. ANDREW B. SPINNEY, M. D., who has had forty-eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He never fails in diagnosis. He has given especial attention to eye, ear, throat and lung troubles, also all forms of nervous diseases of both sexes.

Never fails to cure piles. If you would like an opinion of your case FREE, write just how you feel with your own hand and hold the letter in your hand five minutes. Enclose stamp for reply. Address, ANDREW B. SPINNEY, M. D., Prop. Reed City Sanitarium, Reed City, Mich.

It Permeates Every Class of Society From Highest to Lowest.

Veracity is a scarce article in Persia, according to the Rev. Napier Malcolm. In his "Five Years in the Persian Town" he writes of conditions in Yezd as follows: "In the Yezd bazaars probably not less than one-third of the speeches made by Mussulmans are falsehoods. One day a cook of a European went to the bazaar and after the usual haggling fixed the price of some meat at 12 kran for thirteen pounds. 'But,' said the cook, 'you've got your thumb on the scales.' 'Did you think,' retorted the butcher, 'that I would give you meat at thirteen pounds for 12 kran unless I kept my thumb on the scales?' We had a neighbor who was considered a fairly respectable man whose sole business was the forging of seals.

"But the fact is that every class, from the highest to the lowest, is thoroughly permeated by the leaven of dishonesty." A Mohammedan assured me that truth speaking and honesty had nothing to do with religion, but were purely a matter of climate. 'In that case,' said I, 'the people of Persia ought to speak the truth very well, for one of the Greek historians who lived before the Mohammedan era declared that the Persians were famous for speaking the truth.' 'But who does not know,' replied the Mohammedan, 'that the climate of a country changes entirely every 2,000 years?'

A SWIMMING POOL.

How to Make One in a Brook or Running Stream.

The brook or running stream of natural outdoor water gives a variety of chances for the man who wishes to live his life aright. The brook can be converted, without being diverted, into a swimming pool for boys by building a dam at the point where the banks do a little extra shelving and tend to form a natural basin. The bottom should be spaded out and made more of a reservoir in its capacity and shape. The dam itself can be made by a family of boys at the cost of the lumber and nails involved. The embankments are sodded. The sides of the spillway are made of wooden posts driven into the ground and boarded up. This makes a box up affair, or rather two boxes, one on each side of the stream. These boxes are filled with sand, rocks and sods to make a solid cubic piece of resistance. The sodded embankments run across the valley or depression of the brook hollow to the higher ground. By means of a lever—a pole (playing into a wooden jawed socket and weighted with a rock or pieces of iron)—the water gate can be opened against a strong headway of water. The water flows over the top of the spillway when it is closed, and by raising the gate the pond can be emptied or reduced to the normal level of the brook.—Country Life in America.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

Subscribe to THE SUNFLOWER.

METAPHYSICAL.

Conducted by EVIE P. BACH.

LOVE'S MYSTERY.

The mystery of love? 'Tis melody: And our attuned souls answer as a band,

Viol and reed, yields to the Leader's hand
That weaves and blends in wondrous harmony.

'Tis energy; it thrills like songs at night
Of mocking birds; it soothes us like the roar
And ceaseless throb of waves against the shore;
A monotone wrapped in the full moon's light.

Or unison; as when, within a wood
A voice speaks, and the echoing thus repeat

One to another, all its messages sweet,
Thus two souls who have heard and understood.

Nay, 'tis but nearness; as a startled fawn

Bounds down the dale, the blood leaps at a word;
And thoughts go trembling thru the heart-strings, stirred
Like green leaves sighing in the wind at dawn.

O closeness of the spirit! Closer pressed

By angels, still; who with a mystic light,
The breath of God, illumine our mortal sight,

While in his all-sustaining arms we rest.

SUSANNA DRAKE BISHOP.
La Habra, Cal.

WHY SUGGESTION HEALS.

DR. J. S. FLORY.

Not long since I read a statement made by a writer in an article published in one of the old school M. D. journals that suggestion could not be called a scientific mode of healing, from the fact there was not, nor could there be, any satisfactory hypothesis formulated, based on deductive reasoning.

A most remarkable statement, indeed, to be made this late in the day.

The application of electricity to dynamic uses we rightly conclude, is scientific, from the fact the discovery has long since been made that there is power in electricity, and when we know how to govern this power and direct it scientifically it becomes a wonderful force in a thousand ways.

Yet who can tell why it has such a wonderful pulling power. In like manner we can say the discovery has been made long ago that there is power in mind.

By deductive reasoning the electrician is enabled to formulate processes by which he can generate and apply electricity. Understanding certain laws embodied in what we call friction, we can readily apply his knowledge to bring about certain results.

He must recognize certain laws in order to get satisfactory results. For instance, the law of positive and negative currents, with many other equally well established laws, and, from them, by deductive reasoning formulate a science as surely correct as the science of mathematics.

The student of Psychic Science becomes acquainted with the laws governing mental power. He learns that the lungs are dynamos that generate life force.

To stop breathing means death, therefore "breath is the life," or the means that brings the life force into the system. The essence of life is taken up by the nervous system as so much stored up "electricity." The nerves are charged with this health-giving force.

It circulates liberally, provided the blood, which is the medium of circulation, is of good material. The student learns that there is a pilot or governor that holds, by right of appointment, eternal vigilance over every part of the intricate machinery of the "human form divine."

This pilot, like the "motorman,"

turns on and off the force or power, and things hum harmoniously, drag discouragingly, or stop altogether.

Notice its peculiar workings: A thought, a blush, and the blood rushes to the surface full of electric fire, that makes the face burn.

Another thought, distressing news, and instantly, with lightning speed, the blood, laden with many "volts" of electric or magnetic power, rushes away from the surface into the vital machinery of life, and a deep palor, like a white sheet, mantles the face, the strong body trembles, perhaps the "brittle thread" snaps and there is a sudden stop.

This tells the student the circulation of blood and vital life is under the control and management of mind.

From this positive and eternal organic law he is able, by deductive reasoning, to formulate an hypothesis of healing positively scientific, as much so as any known science for the healing of ills to which flesh is heir.

It is an established fact that like conditions will always produce like results. We care not what is the process, or under what name the conditions are brought about, the results will be favorable just in proportion as the means used are in line with certain established and known laws that are operative thru mind conditions.

Suggestion is the promoter that starts things moving in harmony with certain established laws. Therefore, suggestions heal because of the understanding the practitioner has of certain whys and wherefores that become effective thru the direction of the student who is versed in scientific suggestion.

He must know how, scientifically, to touch the "mental button" and how to "manipulate the switch-board."

It is true, an unpracticed marksman may occasionally graze the center mark, but the practiced hand is more to be depended on for good work.

Suggestive Therapeutics is just fairly emerging from out the fogs and mists of prejudice and superstition, to say nothing of intolerant bigotry. And it will, as a science, take its place on the scroll of the world's history.

THE GERM THEORY RUN MAD

It is stated on excellent authority, by those who believe in the germ theory, that in the early stages of consumption if the patient were to acquire syphilis the syphilis would have a tendency to check the ravages of consumption, and the consumption would have a tendency to check the ravages of syphilis.

Their theory is that the germs of syphilis and the germs of consumption are antagonistic, and when brought together in the human system in the early stages of each they will counteract each other's bad effects.

The promulgation of such a theory as this surely must have a demoralizing effect upon those who believe it, and is an excellent illustration of the direction in which the germ theory is leading. There is nothing too absurd for the bacteriologist to assert.—Medical Talk, Columbus, O.

Lombroso And Huxley.

Dr. Cesare Lombroso, the physiologist and criminologist, says: "There is a great probability now given us through psychical and spiritistic researches, that there is a continued existence of the soul after death, preserving a weak identity, to which the persistent soul can add new life and growth from the surrounding media."

Mr. Huxley, whose sceptical tendency no one will deny, says: "In my judgment, the actuality of this spiritual world—the value of the evidence for its objective existence and its influence upon the course of things—are matters which lie as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity."

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THE PAINTER MILLET

LIFE OF THE ARTIST OF THE PEOPLE WHO WORK AFIELD.

The Way the "Cry of the Soil" Used to Ring in His Ears—Times When He and His Wife Felt the Pangs of Hunger—When Success Came.

Millet's early life was very close to nature. His father's farm was at Gruchy, in the hilly department of Manche, which juts out like a promontory into the English channel. In that narrow strip the sea is nowhere far off. He grew up in the air of the hills and of the sea, surroundings bringing sturdiness of character and development of imagination, if a boy chance to have either of these, and the young Millet had. He knew nothing of art or artists, but he had the desire to represent what he saw, and in the intervals of work upon the farm he would copy the engravings in the family Bible or take a piece of charcoal and draw upon a white wall. By the time he was eighteen a family council was held and it was decided that the father should take him to Cherbourg and consult a local painter as to Jean's prospects. The painter advised his studying art, and undertook to teach him. However, he worked in Cherbourg only two months, for then his father died and he had to return home to resume his work as a farm laborer. Three more years he labored until the municipality of Cherbourg provided a sum of money to enable him to go to Paris to study.

He was now twenty-three, a broad chested Hercules, awkward and shy, his big head covered with long fair hair, with nothing to denote intellectual force except a pair of piercing dark blue eyes. Delaroché, to whose studio he attached himself, was kind to him, but Millet could not understand the large classical pictures that the master painted. To him they seemed artificial, with no real sentiment. Ringing in his ears even then, as he used to say in later life, was the "cry of the soil"—memories of his home life, that in some way he wanted to learn to paint. Delaroché's studio was no place for him, and after a little while he left it.

Then followed eight years of beating the air. He married and had to bestir himself for a living. He tried to paint what the people seemed to like—pretty little figure subjects—but prettiness was not in his line, and the attempt to seek it disgusted him. Suddenly he made the great resolve to paint what he wished to and could paint, and in 1848 produced "The Winnower." It represented a clumsy peasant, in uncouth working clothes, stooping over a sieve as he shakes it to and fro. From the point of view of the academics a shockingly vulgar picture! Yet it sold for 500 francs (\$100). Millet now had the courage of his convictions.

His friend Jacque, afterward the celebrated painter and etcher of sheep and poultry, told him of a little place with a name ending in "zon," near the forest of Fontainebleau, where they could live cheaply and study from nature. The two painters, with their wives and children, rumbled out of Paris in a cart which took them to the town of Fontainebleau. Thence they proceeded on foot through the forest. It was very wild in those days. "How beautiful!" was Millet's constant exclamation. Arrived at Barbizon, they were welcomed at Ganne's inn by Rousseau, Diaz and the other artists who lived in the village.

When a fresh painter came into the colony it was the custom to take down from the wall a certain big pipe, that, as the newcomer puffed at it, the company might judge from the rings of smoke whether he was to be reckoned among the "academics" or the "colorists." Jacque was proclaimed a colorist; but, some uncertainty being expressed concerning Millet, the latter exclaimed, "Ah, well, if you are embarrassed, put me in a class of my own." "A good answer," cried Diaz, "and he looks strong and big enough to hold his own in it." The little peasantry was prophetic.

But its fulfillment was deferred for many years, during which Millet worked on in poverty, pictures that now would bring large sums of money being refused at the exhibitions of the salon and finding no purchasers. A hint of his condition is contained in a letter to his friend Sensier, acknowledging the receipt of \$20: "I have received the hundred francs. They came just at the right time. Neither my wife nor I had tasted food for twenty-four hours. It's a blessing that the little ones, at any rate, have not been in want."

It was only from about his fortieth year that his pictures began to sell at the rate of from 250 to 300 francs each. Rousseau, who had himself known the extremes of poverty, was the first to give him a large sum, buying "The Wood Cutter" for 4,000 francs under the pretense that it was for an American purchaser. It was resold at the Hartmann sale in 1880 for 133,000 francs. By the beginning of the sixties, however, Millet's reputation was no longer in question. At the Paris exposition of 1867 he was represented by nine pictures and received the grand medal. In the salon of 1869 he was on the hanging committee. But he still continued what has been happily called

his "life of sublime monotony," his sojourn in Barbizon being interrupted only during the war of 1871, when he retired to Cherbourg, painting there some fine pictures of the sea. He died in 1875 at the age of sixty and was buried in the little churchyard of Chailly, overlooking the forest. A rock in the latter bears a bronze tablet on which a sculptor has represented side by side the bust portraits of Rousseau, the father of modern French landscape, and Millet, the artist of the people who work in the fields.—Charles H. Coffin in St. Nicholas.

DAKING BRAVERY.

An Exciting Incident in the Career of John Paul Jones.

Whitehaven was a town of considerable importance, writes Cyrus Townsend Brady in the Metropolitan Magazine. It had a population of 50,000 people, and several hundred vessels of all kinds were in the port. Two forts commanded its harbor, but John Paul Jones believed largely in the value of the unexpected and by 3 o'clock in the morning was making for the place with two cutters manned by fifteen men each armed only with pistols and cutlasses. One of the cutters, in command of Captain Jones himself, made directly for the town, and the other, under command of Lieutenant Wallingford, pulled for the shipping docks or the opposite side of the harbor. Jones landed quietly just as the first streaks of dawn were tingeing the east and leaving one man in his boat, set out at a run for the nearest fort. Gallantly scaling the walls, the party fell upon the small garrison and made them prisoners without firing a shot. After spiking the guns Jones locked the English soldiers in their own guardhouse and set out at a run for the other fort, half a mile away.

But during all this time there was no sign of the work of Wallingford, not a spark of light or a cloud of smoke to show that that officer was doing his part of the work. Not until Jones had reached the other fort and spiked the guns did he learn that Wallingford had abandoned the attempt because the match which he carried for the purpose had gone out.

It was broad daylight, and here and there were signs of activity in the houses near the docks. Captain Jones had no time for delay. He boarded a large vessel and with his own hands kindled a fire in her steerage. Upon the flames he threw straw and hatchway gratings; a barrel of tar completed the work.

In the meanwhile the gathering of townfolk had increased until the crowd had become a frantic mob, which was now threatening the men and the landing place. Seeing that he could do no more, Jones went ashore and, drawing his two pistols, went down to face 1,500 people. He was not a large man, but there was something in his face to supply the deficiency of majesty in stature. He swayed the mob with his pistols as a summer breeze moves a rye field. He reached the cutter and easily held the infuriated people at bay until the fire was well started and his men were safely seated in their cutter. After that he entered the boat and was pulled away.

"The Yellow Peril."

It is probable now that some attention will be paid to those who for years have been warning the world with reference to "the yellow peril." The Japanese, by their victories on land and sea, have demonstrated their ability to whip anything that can be sent against them.

This is not surprising to those who know the source of Japanese vigor. One Japanese has more vital force and energy than four Europeans; one Japanese can work in a boiler room or gun turret where four Russians, one after the other, would drop from exhaustion.

The Japanese body is not full of alcohol and the poisonous products of a meat diet. In many respects the Chinese soldier is as efficient as a Japanese soldier. The Chinese are badly governed, the officials being notoriously corrupt, but with proper officers a Chinese army could conquer an equal number of Europeans without effort. It is not remembered that Asiatic hordes have overrun Europe in the past, and now that the art of war has been learned by the Orientals, there is no reason why Europe can not be devastated again. All that is wanted is a leader. Japan, by making an alliance with China and by using its soldiers as officers, could burn every European capital in the next decade. There is to-day not a power on earth that could stop them.

Whether or not Japan will enter upon this very interesting performance will depend largely upon the attitude of certain governments. One thing is sure—Japan will settle with Russia with no interferences. All the nations, including this country, will stand by very politely and no one will "butt in."—Elmer Ellsworth Carey, in Chicago News

FAITH AND FEAR VS. KNOWLEDGE.

A. H. NICHOLAS.

Nothing is so firmly believed as what we least know. The more absurd, false, and delusive a religious doctrine is, the more firmly do its victims believe it, cling to it and defend it.

Benighted man formerly in good conscience, made certain events fearful curses which, when rightly understood and used, become rich and gladdening boons to mortals.

What has been declared "the work of the Devil" can be explained by spiritual phenomena. We should reconsider history in conformity with requirements of discoveries, by the use of which we can have furnished a truly philosophical and satisfactory solution of the marvels of alleged witchcraft. The way to conquer fear is to learn that no justifiable cause exists for it. If people had no superstitious fears, theologians would have to find other occupations.

According to mythology there are gods infernal and supernal that hold charge over heavens and earth, over paradise and hades. These gods, widely different in character and attributes, are supposed to exercise great influence over humanity.

The fear of gods and devils is the effect of training of ignorant teachers of superstition, whose object is to frighten people into belief and submission, into the church, into heaven or hell. Thus religious devotees are afraid of things that have no power to harm them, of things that have no existence, except as fabrications of imagination.

Man has never fallen, never been lost, and needs no savior, as taught in theology. Through knowledge, progression and right living he becomes his own savior. By slow and painful steps man has advanced from his primal condition of rude barbarism to a knowledge of science and the comprehension of moral duties and responsibilities, to higher forms and conditions of life.

Christianity is distinctive, exclusive—claims to be a special, final revelation and the only way of salvation. Spiritualism is universal, permeating all grades, classes, orders of humanity without distinctions.

"In Spiritualism faith is changed to knowledge." That is true where faith has foundation in fact, in truth; but not in things false or unreal, which never can be changed to knowledge. Faith, inference, theory, fallacy, assumption are no substitutes or equivalents for knowledge. When we are convinced of the truth which moves us to change or drop the old faith, it is better to say faith is exchanged for knowledge.

The chief bulwarks of Christian religion by which its devotees are held in servitude are the attributes of awe, sacredness, devotion, sanctity, holiness, fear, reverence, solemnity, worship. We do not observe these attributes in the ministrations of Spiritualism. On the contrary, there is cheerfulness, joy, entertainment, pleasure, amusement, instruction.

We are taught the more lovely, sweeter, brighter, sensible, humane ideas and sentiments. Our religion is not dogma or bigotry nor fear—it is the living life that warms the heart to better deeds; freedom from dogmatic faith; education unto knowledge.

Summerland, Cal

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[This shows that the senses are of the Spirit not of the flesh.]—Ed—Atlanta Const.

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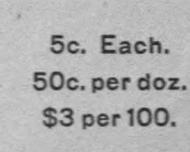
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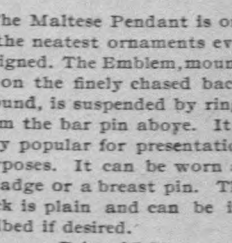
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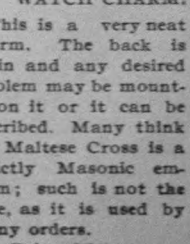
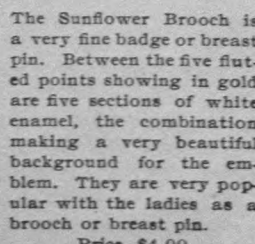
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MISCELLANEOUS.

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J. P. COOKE.

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The old writer does not assert the common place, that love is one of the Divine attributes.

He is not even content to affirm that the supreme attribute of divinity is love. But he evidently means to declare that it is the divine characteristic, the essential ground and substance of all attributes that are of good report. It is the essence and soul of deity, the positive, controlling attraction of the cosmos.

Love displays its goodness by leading the lowly heart out of the worlds deceptions, he gives them spirituality to overcome the lusts of the flesh and the pride of the animal life.

When we speak of the Divine Love, we dwell on the great work of redemption, a work, the whole impressive glory and significance of which comes out in strong relief against the blackness of a world shadowed by priestcraft and hypocrisy, the darkness of sensuality.

Let us then trust on with Tennyson—

"That nothing walks with aimless feet
That not one life shall be destroyed,
Or cast as rubbish to the void
When God shall make the pile complete."

To doubt that God is love is that deadly doubt from which there is no recovery.

To doubt, that is to doubt love altogether as a deep principle and to doubt the principle of love, is to be a mental and spiritual outcast.

The doubt of the heart when real, chills the qualities that console mankind. We dread it instinctively.

It is easy to demonstrate the goodness of God when we ascribe to Him all the good there is, and throw on to the "adversary" all the evil there can be thought of.

But to the Unitarian Theist, whether he be Hebrew or Mohammedan or Christian, the labor is more difficult for him.

God is a whole, comprehensive, all embracing power of light, life and love. He shares the dominion of the universe with no other power.

Love is filled with light and life! Let us upon waking, thank the light of the living goodness for health and the sweet, innocent sleep.

Let us cultivate gratitude for all the fair gifts of life.

Let us daily seek to gather in the sunshine.

Let no one, let nothing come between your soul and God.

Let us ever remember that God is the Living Light and inner life of every being.

Let us love them for the pure life of God that animates them!

Let us set examples of perfect truthfulness in word and deed.

Let us keep our blood pure by exercise in the open air, and deep breathing; since by the life in the air, we live.

Let us avoid too much eating or drinking, too much pleasure and excitement, and everything in excess.

Let us be kind to all, willing to please and to be pleased—not out of good nature only, but from a sense of duty.

Let us avoid slander, or gossip and idle talking as unworthy of creatures whom God has made and placed in so fair a world.

Let us respect the silence or say something better than silence.

Let us shrink from no pain which it is needful that we should bear.

Let us inflict no pain on any creature for the sake of a pleasure.

Let us be modest, and willing to submit to correction and censure.

Let us resolve to help the weak, to teach the simple, to cheer the sad, visit the sick, encourage the hopeless, bear with the dull, excuse the ignorant, forgive the erring and pray for the wicked.

"Let us live in the sunshine,
Leaping and flashing
From morn till night
Fountain of love light

Let my heart be
Fresh, changeful, constant
Upward like Thee."

Let us cultivate and encourage the free spirit of inquiry, censure narrowness of mind, struggle against prejudice, cherish the disposition to believe in new truths—which seem to be true, and give welcome to just thoughts not known before.

Let us be large-hearted; trying at all times to think and do generous and noble things, without being afraid of rebuke or ridicule.

Let us keep before the mind the belief in our power to improve ourselves in every way, to soften our manners, tame our passions, curb our tempers and grow more and more in loveliness.

Let us walk in the light and we shall find the fellowship of love.

Let us;

Catch the sunshine, tho it flickers
Thru a dark and dismal cloud;
Tho it falls so faint and feeble
On a heart with sorrow bowed.
Catch it quickly; it is passing
Passing rapidly away.
It has only come to tell you
There is yet a brighter day.

Catch the sunshine, catch it gladly.
Messenger in hope's employ
Sent thru clouds, thru storms and billows
Bringing you a ray of joy.
Don't be sighing, don't be weeping;
Life you know is but a span:
There's no time to sigh or sorrow;
Catch the sunshine when you can.

—A. J. D.

Missionaries Report.

June was our vacation south and we spent that time at our home in Jamestown, N. Y. It was a pleasant and happy experience.

When we arrived home we were both tired out and sick, but the rest and change together with the treatment furnished us by Mrs. Dr. Matteson of 248 North Division St., Buffalo, N. Y., restored us to the state of health necessary to the continuance of our work.

During July and August we visited Erickville, O., Elwood, Ind., Millsburg, Mich., and filled engagements at the following named camp-meetings:

Chestfield, Ind., Snowflake camp, Central Lake, Mich., Vicksburg, Mich., and Ashley, O. We organized one new society and held 48 meetings.

Chesterfield camp meeting with its many mediums for various phases of phenomena was doing business on a large scale; many investigators and others were being supplied with the "bread of life" and perhaps more, the bread of life immortal. Many Spiritualists were partaking of the same kind of nourishment and everybody was in their happiest mood.

The lectures and messages were of the best. The conferences were very interesting as well as educational and when brother Collins (a former minister of the "Church of God") "let go" in conference, everybody "got happy". O what joy Spiritualism brings to those who have believed and preached a future life as it enables them to prove it.

Everything was first class and everybody was at their best at Chesterfield and the "pilgrims" felt that their visit was all too short.

Chesterfield showed its good will and sympathy in the work of the N. S. A. by allowing us to take a collection for the Mediums Relief Fund which netted the handsome sum of \$22.00.

We next visited Snowflake camp, Central Lake, Mich., our daughter Marie accompanying us.

We have but little time to visit our children and they have but little or opportunity to visit us as we are so constantly on the wing, and we greatly appreciated the opportunity to spend one whole week with the dear girl. We did enjoy it and so did she.

Snowflake camp has improved in the last year. New cottages have been built, streets laid out, lots surveyed, etc. New streets were being put thru the woods to the lake and everything was being done to push the work at this beautiful camp.

The attendance on Sunday was good. The air was lovely and cool here, while in New York, Chicago and other places the heat was intolerable and sunstroke prevalent.

The nights at Snowflake were cool and we slept comfortably under blankets. There was no one suffering from heat at this place. Many people come to this part of the state of Michigan to avoid hay fever and asthma.

The Vicksburg camp was well attended this season. I think there were more people in attendance on Sunday than there has been for some years past.

Thomas Grimshaw was the chairman and proved himself one of the best.

Mist Jeanette Fraser the little woman who is filled with the love for our sacred cause and inspired with the zeal that guarantees success, is the owner of the beautiful grounds and the manager of the camp.

She employs the best talent obtainable regardless of the expense, which is one of the secrets of its success. Every year new improvements are added to make the camp more beautiful, attractive and comfortable. Here old friends come together to enjoy the sweetest blessings of "this dear old world."

Vicksburg programs advertised a N. S. A. day at which time Brother Grimshaw and the missionaries officiated. A collection was taken to assist the N. S. A. in its work.

At Ashley camp we found the old friends at their several posts of duty. They received us with the same familiar smile and hearty hand shake as of yore.

These camp grounds were never so lovely as at the present time. The foliage seems more dense than ever before. Trees are planted each year and are coming on to take the places of the old ones as they shall pass away.

In like manner the campmeeting is converting new members who are growing in spiritual knowledge, preparatory to the filling of the places that will soon be left vacant by the older ones as they shall pass on to the better land.

"Lake Tiberius" was much clearer and perhaps not quite so rough as in former years. No shipwrecks were reported, and no one was drowned during the campmeeting; the banks of the lake were lined with men, women and children, from morning until night, day after day.

The fishing was exceptionally good at Ashley this year. Mrs. Kibby spent a good share of her time fishing and it was reported that she caught one hundred fish in one day.

The conferences were a feature of importance in the good work of the camp. Regular meetings every day and three meetings on Sunday is the rule at Ashley. There was the largest attendance at Ashley this year of any year of the five that we have served that association.

I want to mention the "Odovine" mineral well that is on these grounds. Its water is used by many people in this vicinity. People come with teams and fill jugs and bottles and take away with them, many reports of different diseases that have been cured by drinking this water are current. This water is free to all now. The camp managers hope to be able to erect a sanitarium here at some future time.

The campmeetings have had a successful year. Spiritualism in all its branches of work is succeeding beautifully. It was never more in favor with the people. It has never made such rapid growth, and especially in the direction of permanency in organization, as it is taking today.

Spiritualism is winning the day and we are happy. Spiritualists, you ought to be happy, you need to be happy, you are happy, and the way to keep happy is to subscribe for this paper and thru it keep posted on the growth and advancement of our great cause.

E. W. SPRAGUE AND WIFE.

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The latest sacred song in sheet music, especially adapted for the home, the uplifting of Spiritual Circles and services. English and German. Price 25c a copy 3 for 50c. \$1.50 per dozen. Write to George J. Drews, 35 Marion Ct., Chicago, Ill. 200-15.

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Myrtle Hyde Darling, 26 B. Shepard St., Cambridge, Mass. Horoscopes, or eight questions answered, \$1.00. Tests, 10 cts. Character Readings by Solar Biology, 20 cts. Send birth hour, day of month, and year.

LIFE BUOY AND OAR.

How to Get Into the One and to Support Yourself With the Other.

Very few persons know how to get into a life buoy, and, as in this uncertain world one never knows when one may need to make use of a buoy in real earnest, a little practice might prove of great value in an emergency.

Now, when the buoy is thrown into the water the temptation is to try to lift it over one's head and shoulders or to dive through it. This, however, is impossible. The correct thing is to grasp the two sides of the buoy, with fingers of the hands uppermost, lower yourself under the buoy and come up through the center, then rest your arms upon the sides, and you will be comfortably supported as long as it is necessary.

More often than otherwise, in case of accident, a life buoy is not at hand. In such event an oar may be used as a substitute. Now there is some little art in saving oneself by this means, for an average sized scull is not buoyant enough to support a person if grasped as the first impulse would direct.

There is only one way in which the oar will support a human being. It must be ridden like a hobby horse. The haft is put between the legs and the blade allowed to project above the surface of the water in front of one. By this means the head is kept well above the water.—Pearson's Magazine.

SOME SECRET INKS.

Writing That Remains Invisible Until Exposed to Heat.

Letters written with a solution of gold, silver, copper, tin or mercury dissolved in aqua fortis, or, simpler still, of iron or lead in vinegar, with water added until the liquor does not stain a white paper, will remain invisible for two or three months if kept shut up in the dark, but on exposure for some hours to the open air will gradually acquire color, or will do so instantly on being held before the fire.

Each of these solutions gives its own peculiar color to the writing—gold, a deep violet; silver, slate; lead and copper, brown, but all possess this common disadvantage—that in time they eat away the paper, leaving the letters in the form of perforations. There are a vast number of other solutions that become visible on exposure to heat or on having a heated iron passed over them, the explanation being that the matter is readily burned to a sort of charcoal, simplest among which we may mention lemon juice or milk, but the one that produces the best result is made by dissolving a scruple of sal ammoniac in two ounces of water.

Writing with rice water, to be rendered visible by the application of iodine, was practiced successfully in the correspondence with Jelalabad in the first Afghan war.

DO WE TALK TOO MUCH?

A Plea For Enough Silence to Enable Us to Think.

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

During the after business hours, at the lunch and dinner table we talk on and on without ceasing, as though there was nothing worth thinking about. We invented the first talking machine, and no American is considered properly equipped unless he can talk at all times and upon all subjects.

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

There is a great force and value in silence. It enables us to think. It forms and expresses character. The great men of the world were relatively silent men; they talked only when they had something to say, and the greatest of them said but very little.

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

The Bridal Wreath.

The bridal wreath is usually formed of myrtle branches in Germany; it is made of orange blossoms in France as well as our own country; in Italy and the French cantons of Switzerland it is of white roses; in Spain the flowers of which it is composed are red roses and pinks; in the islands of Greece vine leaves serve the purpose and in Bohemia rosemary is employed. In German Switzerland a crown of artificial flowers takes the place of the wreath.

The Scandal.

"When I saw her last she seemed to have fallen in love with him."
"Oh, yes, but that was some time ago. She's singing him now for breach of promise."
"Trying to get damages for the same?"

Have you missed your aim? Well, the mark is still shining.—Reason.

WAYS OF THE PERSIAN.

The Queer Houses and the Water Supply of Yezd.

Persia is mostly desert, but desert in Persia is of many kinds. The ordinary desert is good soil and where it can be watered is extremely fertile. Generally it has a hard but rather gravelly surface. The oases are not really very different in character from the desert, however, according to the Rev. Napier Malcolm, in his book "Five Years in a Persian Town." Water is brought from the mountains in a most curious manner. It is found near the hills at depths varying from sixty to a hundred yards below the surface. "From the hills to the center of the plain," says Mr. Malcolm, "there is a considerable though very gradual declivity, so when the original shaft has been sunk and water found, perhaps at 300 feet below the surface, a long line of similar shafts is sunk toward the center of the plain at distances varying from twenty to forty yards, the line sometimes stretching for more than forty miles until a point of desert has been reached that lies as deep down as the original water level. Then all the shafts are connected at the bottom by burrows just big enough to afford passage to a man; the water is let in and appears in an open ditch in the center of the desert."

Houses that are not very new are always more or less tumble down, but no man wants his house to last forever. "Nobody can realize the damage that can be done in a town like Yezd by a really wet day," says the same writer. "Some while ago we had twenty-four hours of rain, which destroyed, I believe, about a couple of hundred roofs and, what is worse, caused the older aqueduct pits to fall in, blocking the water supply in some parts of the town for three months. Is there any other town in the world where a little extra rain causes a three months' drought? There is a story in Teheran about a Dutch ambassador who was so afraid of the roof falling that in wet weather he invariably slept under the table. However, he was a very tall man, and when the catastrophe happened he got his foot crushed."

In Yezd houses are built only for protection against heat. In winter the citizens "grin and bear it," the merchants close their offices and stay at home, and only the smaller tradesmen and artisans go to the bazaars. The heating arrangement consists of a wooden stool under which a charcoal brazier is placed. Over stool and brazier a heap of rugs and quilts is placed, and the family tuck their legs under the wraps, squatting on the floor.

Why They Laughed.

One evening Carlotta Patti sang in a large town. Just as Ferranti, the buffo, was leading her out of the door upon the platform some one in the anteroom behind cried out to him that his coat had burst at the seam in the back. It was too late to go back, for the audience had seen him, and the two singers advanced to the footlights. The knowledge of this mishap took all the fun out of Ferranti, and the duet, which was sung in Italian, was so dolefully devoid of its usual humor that Patti noticed it before they were half through, and, dropping the text of the duet, she fitted the following words to it, in Italian: "What is the matter with you tonight? I don't understand your nervousness. Nobody laughs at you!"

Whereupon Ferranti, in the mellifluous Italian, responded: "By the saints, I have burst my coat! Everybody will laugh when I go off the stage if they don't now!"

At this unexpected interchange of personal feelings Max Maretzek and his orchestra began to laugh immoderately. Then the people in the front seats, seeing the orchestra and the artists laughing, joined in themselves, and the merriment presently broke out into applause all over the house.

"Ah," said one of the papers next morning, "there is always something majestic in Ferranti's singing of that song. People burst into sympathetic laughter without being able to tell why!"

Movable Bedrooms.

In one of the old castles of northern England visitors are shown two rooms which are connected with each other by a singular mechanism. Each room is adjoined by an alcove used as a sleeping room apartment, and the floors of the adjoining alcoves turn on a pivot in the center of the partition wall. This ingenious device was the invention of one of the ancestors of the present proprietor, who was somewhat of a wag and found great pleasure in frightening and mystifying his guests. When one had gone to bed in the green room and the other in the blue, the floors were turned on their pivots, and on awakening the visitor found himself in strange quarters, with clothes that were not his own. It is said that this fun-loving lord was a real liberator by thus disturbing the restful moments of a wealthy aunt, who never forgave the trick her nephew played upon her.

Remember this—that very little is needed to make a happy life.—Marcus Aurelius.

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 notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Mrs. Elise Stumpf, lecturer and test medium, is open for engagements, either German or English. Address till further notice, Lily Dale, N. Y.

At Columbus, O., the following society has opened for the season:—West Side Church, State and McDowell streets—7:30 p. m., lecture by Dr. C. S. Carr (Dr. Talkwell), the well-known lecturer. Mrs. S. E. DeLong, the well-known test medium, will follow with spirit tests and messages. Solo singing by Miss Jennie and Miss Blanch DeLong.

The Grand Rapids Spiritualist society has purchased a lot for the erection of a temple, on which it has paid nearly \$2,000 and meetings are held on the lot every Sunday. Virginia Barrett of South Bend, Ind., is serving the society during the month of August and large audiences attend the meetings and her work is highly appreciated. The Ladies' Aid of the society are putting all their efforts into work for the temple and are aiding the society in every possible way. The Ladies Aid takes the form of a literary club. With Mrs. John Hoskin as president the society is prospering and progressing in a financial and literary way as it never has before.

Harmony Circle Spiritual Society, Buffalo, N. Y., will open its regular season, October 1st at Stirlings Hall, 374 Connecticut St. Regular business meeting Thursday, October 5th at 54 Niagara St., Members. Chas. S. Hulbert, president and speaker, who has spent the season at Lily Dale, will lecture October 17th and 24th for the J. C. Bristol Spiritual Society at Allegheny, Pa. While at Allegheny Mr. Hulbert will be the guest of Mr. and Mrs. H. S. Keyser.

Virginia Barrett of 333 W. Colfax Ave., S. Bend, Ind., writes that she has returned from Grand Rapids, where she held meetings on a lot purchased by a spiritual society for the erection of a temple in the near future. Electric lights, flags and music were arranged for. She speaks hopefully of the cause there and especially mentions the good work done by Mrs. Johnson, secretary. On her way she stopped over at Grand Rapids, where she found in Sister Piper a fine test medium. The writer is now at above address and open for engagements.

Concerning the Unity League of Dayton, Ohio, the Journal says: A committee of lady members was appointed to look after cases of want and destitution throughout the city, with a view to relieving their distress to some extent, and especially to provide food, clothing and entertainment for poor children at Christmas time. At a late hour, the meeting broke up and all that is left of it now are pleasant memories. The Unity League was organized several months ago to provide a free public forum for the discussion of religious, scientific, social, philosophical and ethical matters and as an organization is unattached to any body of creeds or dogmas. Persons of all faiths and attachments are invited to attend the meetings of the league, which are held on Sunday nights, present their views or participate in the informal discussion that ordinarily attends the presentation of a subject. The meetings are consequently very interesting and prolific of much genuine good. The executive committee of the league is preparing an extensive and interesting program for a series of fall and winter meetings and huge

attendances are assured. The league maintains a handsomely appointed hall at 201 North Williams street, where all the meetings are held.

Rev. Allen Franklin Brown and wife and Mrs. Anna Sweeney, left San Jose last Friday for San Francisco, from there took the steamer Sunday morning for San Diego, where they will attend the California State Spiritualists' Convention, as delegates from First Spiritualist Union of San Jose. The convention was held the 1st, 2nd and 3d of September. Mrs. M. E. G. Howe, of San Francisco occupied the rostrum of the First Spiritualist Union, Sunday, August 27th, in the absence of Rev. Brown. Mrs. Howe gave many beautiful tests and readings from flowers in a very pleasing manner. The house was well filled and all were much pleased with Mrs. Howe, hope to have her with us again in the near future. Mrs. Nettie P. Fox will speak for us during the present month. Wednesday evenings of each week, Mrs. H. L. Bigelow has parlor meetings at her home. A number of the members of the First Spiritualist Union gave brother and sister Weber a surprise Monday evening. There was an impromptu program, and games, which made the evening pass pleasantly and quickly. The ladies served dainties which they had prepared, and it was at a late hour when the happy gathering bade good-bye to Mr. and Mrs. Weber, leaving them alone to ponder over what had happened.

The Journal of Dayton, Ohio, says: The Unity League dedicated its new hall at 201 North Williams street yesterday in a splendid service, beginning at 2 p. m., and lasting till 10:30 last night. A grand feeling of unity and harmony prevailed throughout the entire day, and all who participated were enthusiastic in their realization that it was good to be there. There were no long addresses, nor tiresome essays, but short and crisp extemporaneous speeches by a large number of earnest men and women, making a real symposium of bright and helpful thought and sentiment. After some musical numbers Mr. W. V. Nicum delivered a fine address on the subject "The Golden Rule," with more piano music following. Then came an excellent talk on "Brotherhood," by Albert Mendenhall, with a song by Miss Pearl Bliss. W. H. Bridgewater, of Boston, gave a stirring address on the subject of "Suggestion," and then came the splendid but brief speech of Rev. F. N. McMillin, the brilliant young pastor of the Memorial Presbyterian Church at the close of the afternoon service. The audience was very highly pleased with Rev. Mr. McMillin, and gave him a very hearty welcome and applause with a most cordial invitation to come again. After a lunch came short addresses by Mr. W. V. Nicum, Job Hill, Elias Breidenbach, Barton Pickering, W. H. Bridgewater, J. M. Martin, Mrs. M. Hooper, of Chicago, and a song by Louis Vermilion. The members of Unity League feel greatly encouraged by the successful and harmonious meeting, and received several new applications for membership.

From N. S. A. Headquarters Matters of Interest and Importance.

It gives me pleasure to again extend the cordial greetings of the N. S. A. to yourself add all connected with your valuable journal and our sincere thanks for all the help and encouragement you have ever given to our organization.

It is also with pleasure that we report to you and to the readers of your paper, that the N. S. A. has never been so prosperous or able to do so much good work as in the present year—as the yearly report of its secretary to next convention will show.

In regard to the Thirteenth Annual Convention of the N. S. A. which will be held at the First Unitarian Church, Eighth st., and Mary Place, Minneapolis, Minn., Oct 17th-20th inclusive, we are glad to say that promises of the best of convocations are held out to us, and we believe that Minnesota will surpass herself in the efforts made to give Spiritualism the grandest boom it has ever had in that section.

Our program for the evening entertainments which are to be free to the public is a grand one; among those invited to be present as participants, are Rev. Dr. Austin, Will J. Erwood, Prof. W. F. Peck, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. Sprague, Mesdames Lillie, Ressegue,

Fixen, McCoy, Gaule Reidinger and others.

The musical program under the direction of Mr. Paul Zumbach will be splendid addition to the evening work.

The Lyceum Movement will be ably represented at convention by the National Lyceum Superintendant, John W. Ring, who has much of interest and importance to report and who has done a grand work for the children's Lyceums in his official capacity.

The headquarters of the N. S. A. during convention will be at the Nicolet Hotel, Minneapolis; all delegates and visitors wishing rooms at that hotel can secure the same at reduced rates by writing to the proprietors asking for terms given to National Spiritualists Association during convention dates. Special railroad tickets will be issued on certificate plan at one fare and a third for round trip; all wishing the same should ask for them at ticket office, full fare to be paid going, one third on return trip each certificate must be used by special R. R. agent who will be at convention for that purpose the last day—Oct 20th, and holders of said tickets must be there on that date to secure them, 25 cts. will be collected from each holder, by N. S. A. secretary for visiting R. R. tickets such being the rule of the R. R. companies—in addition, each certificate must be signed by the secretary of the N. S. A. The annual reception to delegates will be held at the Unitarian Church on the evening of Oct. 16th. All are welcome.

CAMP MEETINGS.

We desire to extend the grateful appreciation of the N. S. A. to the managers of all camps that granted an N. S. A. during the late camp season; first and last these camps have been valuable aids to the National Association in its good work.

The N. S. A. secretary had the privilege of representing this association the present summer at Onset, Mass., on N. S. A. Day, and cannot adequately express her appreciation of the attention given to her plea for aid.

Dr. Geo. A. Fuller chairman of the camp, and president of the Mass State Association, presided and made an eloquent speech in behalf of the grand work of the National Association and of organization among Spiritualists, pledging Massachusetts State Association anew to our cause and to the N. S. A. and its objects, while many other prominent workers echoed these sentiments.

The result of this meeting netted the handsome sum of one hundred and three dollars to the N. S. A., many bills being quietly placed in the collection baskets, while a number of friends gave their subscriptions to swell the sum before the meeting closed. Among the many whose generosity and efforts went to make the Onset day a successful one for our association Mr. and Mrs. Butterfield and Mrs. M. C. Weston may be mentioned, while the indefatigable Mrs. C. L. Hatch must be remembered for her cheerful assistance.

To one and all our greetings and love.

Cordially,
MARY T. LONGLEY, Sec'y.
Wash., D. C.

Marconi's Discovery.

Marconi's system of wireless telegraphy is not an invention, but a discovery of a natural law or process which has been going on continuously through all the realms of space since time began. The sun as the great source and center of energy in our solar system is constantly sending out messages of light and life to his family of planets. It is a scientific fact, clearly proven, that a ray of light is an wireless message from the sun to the earth, and it could not be received unless the earth attracted it, and was attuned to it. For here the same law prevails between sun and earth that no message can be received except by some object which is sympathetically attuned to it.—Geo. W. Warder.

Thoughts do not need the wings of words

To fly to any goal:

Like subtle lightning—not like birds—

They fly from soul to soul.

Hide in your heart a bitter thought.

Still it has power to blight;

Think love, altho you speak it not.

It gives the world more light.

—From a Hindu Magazine.

ORIGIN OF FLY FISHING.

Dates Back to Classic Times, as Shown in Greek Writing.

Probably few fishermen are aware that fly fishing dates back to classic times, says Forest and Stream. A minute description of the artificial fly as used by Macedonian anglers is given by Aelian, a Greek writer of the third century A. D., as follows:

"Between Berea and Thessalonica there flows a river, Astraeus by name, and there in it fishes of a spotted color, but by what name the people of those parts call them it is better to ask Macedonians. At any rate, these fish live upon the native flies, which fall into the river and are like no flies of any other part. One would neither call them wasp-like in appearance nor would one reply to a question that this creature is formed like what we call the bumblebees nor yet like the honeybees themselves. It has really the proper fashion of each of the above. In audacity it is like a fly, in size it might be called a bumblebee, in color it rivals the wasp, and it buzzes like the honeybees. All common creatures of this sort are called horse tails. These pitch upon the stream to seek the food they affect, but cannot help being seen by the fish, which swim underneath.

"So whenever one of them sees the fly floating he comes softly, swimming under the water, fearful of disturbing the surface and so scaring away his game. Then he comes near the shady side of the fly, gapes and sucks him in, just like a wolf snatching a sheep from the fold or an eagle a goose from the yard. This done, he disappears beneath the ripple. The fishermen understand these maneuvers, but they do not make any use of these flies for a bait for the fish, for if the human hand lays hold of them they lose their natural color, their wings fray, and they become uneatable to the fish. So for this reason they make no use of them, disliking them because their nature forbids their capture. So with angling craft they outwit the fish, devising a sort of lure against them. They lap a lock of reddish wool round the hook and to the wool two cock's feathers, which grow under the wattles and are brought to the proper color with wax. The rod is from six to ten feet long, and the horsehair line has the same length. They lower the lure. The fish is attracted by the color, excited, draws close, and, judging from its beautiful appearance that it will obtain a marvelous banquet, forthwith opens its mouth, but is caught by the hook, and bitter indeed is the feast it has, inasmuch as it is captured."

Level of Two Seas.

When attention was first called to the practicability of a canal from the Mediterranean to the Red sea by the first Napoleon a corps of surveyors was sent out to "run the levels." They reported that the scheme would necessarily have to be abandoned because the level of the Red sea was thirty feet six and a half inches higher than that of the Mediterranean. That report put a damper on the canal project for several years. In 1847, however, some "doubting Thomases" prevailed on the great powers to resurvey the route. England sent Robert Stephenson, Austria M. Talbot and France Signor Negrelli. They found that the two seas had exactly the same level, and the Suez canal was the result.

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Sixty seconds make a minute,
So my father used to say;
What you've got to do, begin it,
Or 'twill not be done to-day;
For so fast the seconds fly,
You can't catch one—nor can I.

Sixty minutes make an hour,
So my mother used to tell;
While you've got the strength and power
Do your work and do it well;
Or at night you'll have to say,
"I've done nothing all the day."

Sixty seconds make a minute,
So my father used to say;
What you've got to do, begin it,
Or 'twill not be done to-day;
For so fast the seconds fly,
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A NEW ANESTHETIC.

To go to sleep quietly before a surgical operation, to slumber peacefully after it, and to waken as if from natural sleep with no recollection of what has happened, and with health and appetite unimpaired—all this seems an unrealizable ideal in anesthesia; yet we are assured that French physicians have found a new anesthetic that accomplishes all these results. Up to this time it can not be said that any substance in use has quite realized the surgeon's ideal. Chloroform and ether are the most common, but with chloroform there are occasional accidents which do not appear altogether preventable, even with recent devices that enable the physician to administer it mingled with air in any desired proportion. As to ether, its known after-effects are most disagreeable. Some recent attempts to utilize the anesthetic qualities of other chemical substances, culminating in the discovery just mentioned, are described in Cosmos (Paris, May 27) by a contributor. He says:

"Other liquids, such as the bromide and chloride of ethyl, or their mixture in certain proportions, produce rapid anesthesia with a minimum of danger, but their effect is fleeting, lasting scarcely one or two minutes, and it can generally be utilized only for very short operations—the opening of abscesses, the extraction of teeth, the removal of adenoid growths.

"Cocaine and its recent substitute, stovain, produce local anesthesia that is very useful for small operations in a limited region. By injection of either of these substances into the spinal marrow we may produce insensibility of the whole lower part of the body, which with a sufficient dose may be extended over the whole body. But in spite of the progress of antiseptic manipulation some cases of death and others of paralysis have followed the use of this method."

The writer reminds us that the awakening from the effects of all these anesthetics is more or less disagreeable. The Parisian hospitals, however, are experimenting with a substance that is said not to possess this inconvenience. This agent, which is named "scopolamin," is an alkaloid extracted from a plant (Scopolia japonica) of the nightshade family (Solanaceae.) sometimes known as "Japanese belladonna." This has been familiar to physicians for many years as a sedative and it has even been used as an anesthetic since 1900, but the most successful methods date only from December last. The substance is now mixed with morphine, and three hypodermic injections are required, each of which throws the patient into a deeper sleep until he is quite insensible. A peculiarity is that the muscles do not become flaccid, and that the patient may be awakened as from normal sleep. Says the writer:

"It is very important to note that no matter how deep the sleep may be, if the patient be shaken or spoken to loudly and insistently, or if a noise is made near him, he will awake precisely like a man in a natural sleep. But if he is pricked or pinched he shows not the slightest sensitiveness. This complete anesthesia, with persistence of the intellectual functions, is particularly striking with scopolamin, which seems to act exclusively on the sensitive fibers.

"After the operation, the patient is placed in his bed, [where] he continues to sleep as calmly as before it; the breathing is very quiet, and not the least complaint is heard, though sometimes there is a good deal of perspiration.

"The duration of the sleep varies slightly with different subjects; it averages four or five hours after the operation (or nine to ten hours in all.)

"The awakening takes place exactly as in ordinary sleep. The patient opens his eyes, and his face expresses astonishment at finding himself in bed. He tries to get his ideas together . . . and asks questions of those about him, wanting to know whether the operation has yet taken place; generally he calls for a drink and then goes to sleep again for several hours. Sometimes he stays awake and wants something to eat. Several have refused to believe that they had been operated upon. . . .

"On the morrow, the patient eats in his customary manner and follows with appetite the regimen demanded by the operation that he has undergone.

"Finally—and this is an important point—none of those operated upon remember anything of the operation or of its pain, even when they have appeared sensitive during its progress; and this fact is the more striking because some patients have appeared completely wide awake thru the operation, speaking and complaining as if they had received no anesthetic.

"Some surgeons, after the first injections of scopolamin, administer chloroform. The effects are nearly the same, and in this case the scopolamin has the advantage of saving the patient from apprehension of the operation and of the chloroform . . . but this addition is unnecessary, and scopolamin alone appears to furnish a prolonged anesthesia without the inconveniences of chloroform."—Translation made for the Literary Digest.

ORIGIN OF INSTINCT IN INSECTS.

According to the theory that instinct is inherited experience, it is difficult to see why insects that live only a few weeks or months should have any instincts at all, since the time in which they may accumulate experience is so limited. But M. Edmond Perrier, an advocate of this theory, shows us that we may reconcile it with these facts by supposing that the original experiences, of which the instinct of insects is the successor by hereditary transmission, was acquired by their ancestors ages ago when they lived longer and had time to learn. Of this ingenious theory M. A. Latour says in LaNature (Paris, May 13):

"The progress made recently in the study of the nervous system has led M. Edmond Perrier to a new theory of instinct, regarding which philosophers will probably be somewhat skeptical, but of which a geological consequence deserves to be known for its ingenuity. The author is endeavoring to explain, by means of experience and heredity alone, how insects, whose adult life lasts only a few weeks, or even a few days, and who know nothing of their parentage, have the time and the ability to acquire their wonderful instincts. Evidently there is no possibility here of education nor of customs; it would seem as if the manifestation of instinct in the individual were quite spontaneous. But M. Perrier notes that the existence of the seasons, as we know them, appears to be of very recent geological origin. Geologists in general agree that temperature and climate were once, for very long periods, absolutely uniform in all parts of the earth and throughout the whole year. This is explained by the fact that the sun was then much larger, the inequalities of the seasons having been finally brought about, little by little, by its gradual condensation. Now insects existed at a time when this condensation had not yet taken place. Insects were remarkably abundant on the banks of the carboniferous lakes or lagoons, and the interesting discoveries of Messrs. Fayol and Charles Brongniart, at Commeny, have shown how great was their variety and how huge their size at that time. Now, since there were then no seasons—the cause that now brings about the early death of insects, so soon after their reproduction—these carboniferous insects must have lived as long as any other creatures; they must have been able, like our higher animals, to acquire experience and transmit it to their offspring, thus gaining an acquired and cultivated intelligence in the same measure as other living beings. This was then transmitted by heredity, and when the seasons began to appear, in the tertiary epoch, when by the appearance of cold insect life was reduced to a brief season, when experience and parental education could no longer play their part, the intelligence formerly acquired and transmitted from generation to generation must, according to M. Perrier's theory, have been changed into immutable instinct; that is to say, it must have been fixed at a determinate point without power to progress further. Our present insects are thus producing indefinitely the faculties and cerebral development of the insects of the secondary epoch of geological time."—Translation made for the Literary Digest.

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Strange Reward For Life Savers.

"I have seen a good many drowning accidents," said an old sea captain, "and I have seen a good many queer rewards. Once a young man rescued a young widow's little son from the sea. The widow, in her gratitude, asked for the young man's photograph. He sent it to her, and two months later he received a magnificent painting, by Smith, that showed the scene of the rescue accurately, with the little boy and him, both perfect likenesses, struggling like mad in the water.

"A farmer, one of the Pinkertons told me, came from the west to meet a gold brick man. As the farmer and the swindler crossed on the ferry the swindler fell overboard, and the farmer rescued him. He was so grateful that he gave the farmer a brick of solid silver.

"I saved a pretty girl from drowning in my youth," the captain ended. "She gave me a present that weighed 130 pounds. She gave me herself, and I've still got her. She may not be in as good condition now as she was then, but in my eyes somehow she is as sweet and pretty as she ever was."—Philadelphia Bulletin.

Koran and Bible.

Concerning the alleged resemblance between Christianity and Mohammedanism Rev. Napier Malcolm, in "Five Years In a Persian Town," says: "There are really not many resemblances to note. An officer of Indian troops replied to a Mussulman's suggestion that there were resemblances between the two religions, 'There is hardly a single practical point where Mussulmans and Christians are not entirely at issue,' whereupon the Mussulman said: 'Sahib, you have read your Bible, and have also read the Koran. I always make that remark to Christians. I made it to a padre the other day, and they almost always say: 'Very true. Mohammedanism has a great deal in common with Christianity.' Well, sahib, when they say that, I know that they have not read the Koran and that they have not read their Bibles.'"

From Jail to the Bench.

Francis Pemberton (1625-97) was imprisoned in the Fleet for debts contracted during a period of youthful extravagance. While in jail he applied himself to the study of law and came to be regarded as a kind of legal oracle by his fellow prisoners, who nicknamed him Counselor. With the fees they gave him for legal advice he bought books to continue his studies. He then prevailed upon his creditors to grant his release from prison that he might the sooner earn money to pay off his debts. Called to the bar in 1654, after a brilliant career in the palace court at Westminster and subsequently in the house of lords, he became a puisne judge. He was knighted in 1675 and ultimately, on the dismissal of Scroggs, was made lord chief justice in 1681.

The Oldest Paper Books.

What is believed by antiquaries to be the oldest paper book in existence is the "Red Book of Lynn," an ancient register belonging to the corporation of King's Lynn, England. This volume is known as the "Red Book" from its original binding having been of that color. The first entry is a transcript of the will of Peter de Thorndon, burgess of Lynn, dated 1309. The latest entry is dated in the fifteenth year of King Richard II. Fifty years ago the book was repaired and rebound, and the leaves, which age had reduced to a loose, fibrous substance, were carefully resized as an aid to preservation.

Turn About.

An Irish doctor was asked to attend a patient on Tory island, off the Irish mainland. The doctor said that he was willing to go, but that the fee would be £2 (\$10), payable in advance. The Tory islander paid the money and ferried the doctor over from the mainland himself. The physician finished his duties and wished to start back. The only way to get back was to be rowed back by the same man who had carried him over. The doctor asked what the charge was. "Two pounds," said the Tory island man, "payable in advance." It was paid.

The Pursuit of Man.

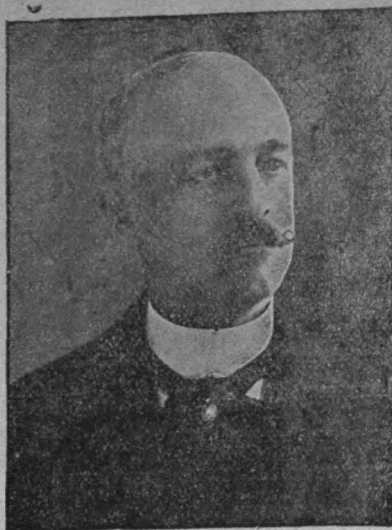
Directly or indirectly we are all interested in the pursuit of the desirable male, for whom every function is really arranged whatever be the ostensible reason. When one sees on all sides how eligible men are run after, fawned upon, flattered, cajoled and humbugged, can the truth of it be denied?—Ladies' Field.

An Unfair Fling.

Mrs. Wickwire—If woman were given the credit she deserves, I don't think man would be quite so prominent in the world's history. Mr. Wickwire—I expect you are right. If she could get all the credit she wanted, he'd be in the poorhouse.

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