

THE SUNFLOWER

Estelle F. Baillet

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

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THE COMPANY

OF "REDEEMERS."

J. P. COOKE.

As we look over the human history of the earth life we can hardly miss seeing the great need of the harmonists, the souls that help to bring reconciliation between man and man, between the high and the low, the noble and the abject.

There is a steady conflict waging between the material and the spiritual interests, the "natural" and the "super-natural,"—so-called.

As in thought we soar to the power ether of the soul-world and look back to the poor, dear old earth, we see indeed, that it has little of mirth, but "has sorrow enough of its own."

The skies are apt to be so cloudy—the ways so rough and stony, the oppressors wrong and cruel, and the moaning of the sufferers will force itself on the deafest ears.

There we behold the sorrows and the dangers, and how disease and death stalk abroad tearing the quivering hearts—there we see how even the strong and brave may yet fail, how the truest fall beneath the power of a falsehood, and the most sympathetic forget to be kind in the despair of their mortal condition.

Think of the birth-pangs of the spirit!—think of the days that are so short, and the nights so long—how the weariness of the heart creeps on until life seems a cruel enigma—too sad to be guessed,—too complex to be understood!

What can a human soul accomplish in the short space of a human life?—And yet what absorbing interest has this poor old earth for all the humanity of the higher spheres?

When we brush aside the sentiment and the wave of feeling and look more philosophically at the bare facts, we see that the power of goodness who initiates the work of reconciliation between the extremes of mankind is severed by the loyal company of the "servants"—the servants of all.

It is they who live and die in hope to bring the race back to its unity, and so effect a reconciliation between the lower elements and the higher.

We may see the mechanism at work. Social arrangements have attained some considerable perfection. The network of rails weaves states together. The ocean "Homers" keep up incessant concourse between the most distant shores.

The telegraph and the "phone" annihilate time and space. Trade consolidates interests, reciprocity makes men reasonable, the influences of law and civility are felt in all places. International treaties extend international obligations. The labors of such men as John Hav are really glorified.

The aspiration is everywhere towards unity, reasonable peace and human prosperity.

But suppose that this aspiration were far more nearly satisfied than it is, would the problem of human harmony be solved?

Will any amount of machinery and apparatus be a substitute for the moral element, or perform the part assigned to it in the organization of society? Is the contagion of earnestness to pass for nothing? Is the moral and spiritual element to be wholly ruled out?

I, for my part, still cling to my faith in moral forces. I am persuaded that they work outwardly from the center and that but for them the very machinery we advise would not have been invented.

The real, living, impetus comes from the spirit. Without the spirit world we should lack motive for the initiative; we should do but little!

The great powers of the loving life as incarnate in loving souls, would be lacking, surely the old myth of a god descending to the earth is full of suggestion still. If we consider a moment, we are amaz-

ed to see with what steady power and tireless patience, what implacable good will, the pure elements of human nature work and have from the beginning worked, to improve the condition and redeem the state of mankind. The history of every invention is a story of almost incredible toil and consecration.

Not the great exemplars of kindness merely, not only the world-renowned reformers, teachers, founders of faiths, missionaries, prophets, martyrs to high ideal truth, men of genius, men of faith who have become centers of regenerative power, but the patient toilers and discoverers of every kind compose the company of the redeemers.

What a list of names it is and what a store of energy and creative force it suggests.

The calendar of the Church is poor and thin and bloodless beside it. The lives of the saints make very dull reading, dry, monotonous, exaggerated fantastical, repulsive, a tiresome thrumming on a single string, which has but little resonance and less music; but these lives are rich in sympathy and variety.

Read the history of the steam engine, the magnetic telegraph, the sewing machine; go into the roots of the matter, trace the line of the discoverers, improvers, perfectors, back to the beginning; see what crosses they bore, what deserts they wandered in and what strips they endured.

The unwritten history of Spiritualism contains many a name whose life was crowded with unselfish consecration to the work!

These unsung lives—deserve all their reward! "Full many a flower is born to blush unseen and waste its sweetness on the desert air." But this blessed sweetness of the spirit is never wasted.

Take up the biographies of Watt or Fulton, of Morse or Elias Howe, or A. J. Davis, of Fanny D. Conant, Mary F. Davis and many others, they are romances of single-heartedness and self-denial.

Our simplest tool and most familiar instrument of service cost the precious life blood of one or more men; every improvement in labor saving machinery, every plan of social organization, every attempt at a readjustment of interests, every endeavor to reform an abuse, remove an obstruction, correct a mistake, mend a law, alter a custom, remedy an evil, has cost the best life there is in humanity, for it has come from that depth of the spirit where the human touches the divine in the day springs of the inner celestial life.

It has cost sorrow on sorrow, the bruising, bleeding, breaking of the sweetest hearts that beat. The legend is not written in the New Testament, nor the old, but in numberless books, pamphlets, reports, magazines that everyone can read. The air is warm with touching appeals, which, if they could be heard, would soften the hardest heart.

Every good man or woman does something after his kind to abolish hate, to mitigate suffering, to assuage sorrow and confirm nobleness. Every useful worker is a reconciler; every true, honest and pure man is a minister of peace; all self-sacrifice is atoning sacrifice, for it helps to draw together the alienated.

Then infuse magnetism into your work, make your work tell for something. The blood is the life, it is the symbol of love, exuberance, joy. But life, love and joy are all augmented by sharing. The more you spend them the richer you are.

Love's sacrifice is simply the voluntary, glad out pouring of life's fullness and all sincere sacrifice is of the same quality.

Let us live to be good for something! Then we can joyfully turn to that Infinite Goodness, who has dominion over life in all its changes, who goes down to the grave with the cast-off body, and who rises with the ascending spirit who is the inner life and glory to all forms and con-

ditions of created being and worship that love light, not with one or two faculties only but with the entire gamut of our being, with useful, holy deeds for the good of humanity.

May we never forget that there are souls on earth who have need of our strength, of our hope and of our love to buoy them up, and may we never grow weary of leading their feet out of darkness into light, life and love forever more.

Thirteenth Annual Convention of The National Spiritualist's Association.

The N. S. A. Convention to be held in The First Unitarian Church in Minneapolis, Minn., Oct. 17, 18, 19 and 20, promises to be one of the grandest spiritual convocations ever held.

It will be well for all who can do so to attend this gathering, irrespective of their faith or creed, that they may learn of the important work being done by the National organization of Spiritualists, and as for our own people they cannot do better than to sacrifice something—if necessary—for the purpose of being in attendance at every session of this assembly.

Notice the array of platform talent expected to participate in the exercises.

Prof. W. F. Peck, Rev. Dr. Austin, Will J. Erwood, Oscar Edgerly, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegué, Mrs. Lillie, Mrs. Fiken, Eva McCoy, Margaret Gaule Reidinger—with a host of others, all of the best on the public platform.

The musical program to be provided during one half the sessions by the well known artist, Mme. Ida May Poulson and her aids, and the other half, by Paul Zumbach—whose name is sufficient to attract music loving people—with his assistant, will of itself form a most brilliant attraction to our evening meetings.

The business sessions are to be of the utmost interest and importance, no Spiritualist can afford to forego them.

Come one and all, from far and near, and give your influence and encouragement to the N. S. A. and its hard working auxiliaries. Secure your rooms at the Nicolet Hotel—at one dollar a day for good accommodations—café attached—and be sure and come with certificate railroad tickets that you may return for one third fare.

Don't forget the Lyceum and its work, this will be presented at the convention by John W. Ring Lyceum Superintendent—he will tell you much you need to know concerning the spiritual care of children. In short, come and listen to all the good things that we have in store for you. All meetings open to the public and free.

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N. S. A. Sec.

The Habit of Observation.

"Be observing, my son," said Willie's father. "Cultivate the habit of seeing and you will be a successful man."

"Yes," observed Willie's uncle. "Don't go through the world blindly. Learn to use your eyes."

"Little boys who are observing know a great deal more than those who are not," Willie's aunt put in.

Willie took their advice to heart. A day passed and once more he stood before the family council.

"Well, Willie," said the father, "have you been using your eyes?" The boy nodded.

"Tell us what you've learned."

"Uncle Jim's got a bottle of whiskey hid behind his trunk," said Willie. "And Aunt Jennie's got an extra set of teeth in her dresser, and pa's got a deck of cards and a box of cigars behind the books in the secretary."

"The little sneak," observed the family.—Newark News.

Love never stops to count the court costs.

CHRISTIANITY VS. SPIRITUALISM.

The history of Modern Spiritualism by Emma Hardinge begins with the year 1848, and embraces a period of 20 years.

Thru all these years we read of many schemes and attempts made by the people to run Spiritualism on the plan of ecclesiasticism; but it was a complete failure in every instance.

Those people were usurpers, interlopers, invaders on the domain of Spiritualism.

I use these words in no invidious sense, and I impute to those people no evil motives or bad designs. They were honest and sincere, but being accustomed to ecclesiastical authority and church government. They supposed Spiritualism should be run somehow on a similar plan.

They wanted laws, rules, limitations, regulations, officers, declaration of principles, creedal statements, organizations of their construction—a great mistake.

In Dr. Peebles' book on Obsession we frequently meet with statements to the effect that "Christianity and Spiritualism are synonymous—identical—one the complement of the other." He says "Christianity and Spiritualism must stand or fall together."

Now I have a secret suspicion that persons who propagate such a sentiment and doctrine as that, must be obsessed by Christian spirits; perhaps Jesuits.

Nevertheless, there are many people in our land who hold the same sentiment and faith. They are simply trying to Christianize Spiritualism.

They have a knowledge of spirit existence and communion, yet still creed-bound. They have captured, absorbed and appropriated Spiritualism in small quantities, and sometimes it may appear that it is mixed with and allied to popular religion.

Well, it is a valuable prize to capture—plenty of it for all the world; and we hope they may absorb as much of it as they can utilize. It will finally lift them out of ignorance and error.

They call it "Christian Spiritualism," but that is a misnomer; a fraud; counterfeit; infringement. It can never be Christianized.

They call themselves "Christian Spiritualists," which is a contradiction of words; an abnormal condition; a false attitude; and encroachment on our province.

Christianity and Spiritualism have never "stood together." No two things are more opposite, more unlike each other. They bear no relation, affiliation, assimilation. One is based on faith, the other on knowledge.

Spiritualism is dependent upon mediumship and communication with the spirit world, not recognized by Christians, who charge it with fraud, delusion, witchcraft, work of the devil. It has met its greatest opposition from Christians.

To place Spiritualism on a par with Christianity puts it in a false attitude and sinks it to a level with superstition. It can never rank with the churches, for its demonstrated facts destroy the basis of all church creeds.

It stands before them a fair and honorable opponent, proving that communication with spirits is a fact which they deny.

It demonstrates the continuity of life, spirit existence, knowledge of the spirit world thru mediumship—Christianity does not and cannot do this—It has corrected false conceptions of a future life; destroyed the basis of religious creeds by substituting knowledge for faith; emancipates from fear; robs death of its terrors; opens the door that makes plain the mysteries of life—the key to the door of truth that sheds its cheerful light over all races, for all.

The difference between Spiritualism and any of the old religions is more pronounced than any one of them with another. They commence with God; demand unquestioning obedience; rest every doctrine upon divine authority; teach miraculism.

Spiritualism begins with man; proclaims the largest liberty; relies upon scientific demonstration; denounces miraculism as the creation of ignorant superstition and in the nature of things impossible.

Christendom is divided and subdivided into hundreds of warring sects—distinctive, exclusive, selfish, independent sects—the inevitable effects and products of the system, fundamentally false.

Christianity centers on a worship of a specific God.

No God in Spiritualism. It is an unknown quantity. Belief in a God has led men to the most terrible crimes and diabolical deeds that history records.

Christianity is what it is represented by Christian devotees, believers, adherents; by what they say and do; by what they have said, taught and acted in the past. It is based upon a case of murder, of Christian nations is attributable to blood atonement. "Thus saith the Lord: I came not to bring peace on earth, but a sword."

Christian religion has been propagated by force, and has the stain of blood on its history. Spiritualism has no such record.

It meets the whole Christian gospel of salvation and damnation with square denial and proves it entirely false. It has set a tyrant on its throne and made religion slavish homage to what his chosen priests demand.

It is a solemn farce, an empty show, a delusion.

A. H. NICHOLAS.

Summerland, Cal.

Asia and Africa on His Back.

Physicians at St. Agnes' Hospital, Philadelphia, are watching, says the Light of Truth, with interest the development of a peculiar formation on the back of one of the victims of the gas tank explosion at Point Breeze last month.

The patient is Stephen Labantz a Poleander, who was burned on the back as he fled from a wave of fire. As the wounds healed, outlines on the shoulders resembled maps of Asia and Africa.

Dr. Dorsett, the attending physician, who made a thorough examination, said the formation began upon the right shoulder and extended diagonally down the back. The Malay peninsula, he said, could be seen plainly, as could also Hindoo-stan. The outline of Africa, he declared, was defined sharply and roughly speaking in the proper proportions.

Who can explain such wonders as these? Pictures of trees have been imprinted upon the bodies of victims struck by lightning; and everyone knows the wondrous power of frost, and its artistic results upon the window-pane in winter. Is it a blind "force" which produces the lovely, fern-like fixtures, the lightning painted trees, on the fire-drawn map of the world?

How to Make Ice.

Below is a recipe for making ice, etc., in five minutes.

Take a strong sulphuric acid and glauher salts. Dilute acid with water and put in pail. Put in handful of salt. Put your cream or water in a jar or pail and set in the first pail, and the resulting cold will freeze mixture solid within five minutes.

I used it when I had mountain fever in the mountains. Use it to make ice for the ice box. I freeze grapes and small fruit this way, and as it costs but a few cents one can have ice, etc., all the time.—R. E. Carlyle.

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THEORIES OF THE UNIVERSAL ETHER.

That scientific men should spend not one, but many lifetimes in trying to work out the mechanical constitution of a substance whose existence can not be demonstrated by the direct evidence of any of the senses, is certainly a striking fact. The reason why they feel obliged to do this, and the degree of success that has been reached, are stated in the following editorial paragraphs in *The Electrical World and Engineer* (New York):

"The universal ether has never possessed any experimental right to exist. No one has ever yet seen, felt, or tasted it. It is probably correct to say that there is not a single observation or recorded experiment which brings the ether home to our senses as ether. Nevertheless, we all believe that it exists, because our minds can not grasp action across a void, and in order to make our mental conceptions work, we are obliged to create a something out of nothing. We can not imagine, for example, that the sun's light, which we know by observation takes about 500 seconds to reach our planet, 'does time' in empty space, or spends these eight minutes in nothing—doing nothing. Again, the space within a highly exhausted glass tube can not, in our minds, be regarded as empty of everything; for if we place the tube inside an electrically excited solenoid, we can ascertain that magnetic energy exists in the tube. We are unable to think that magnetic energy can exist in nothing. To meet these and numerous like difficulties, the ether has been invented.

"Once having adopted the ether, its duties develop at an astonishing rate. It has to fill all space, or stretch out to infinity in all directions, without any holes or blank cavities. It must permeate all substances to the innermost, more thoroughly even than water permeates a submerged sponge. The motion of matter must give rise to no displacement in the permeating or enviroining ether. The ether must be capable of absorbing electric and magnetic energy, and of transmitting gravitational stresses. Electromagnetic energy must be propagated through it at a uniform and definite speed. All of these properties must be everywhere the same—to ranges of billions of miles, so that the ether in which the earth floats next year must be, within measurable limits, identical in behavior to the ether in which the planet floats today, for the entire solar system is supposed to shift its position in space by half a billion miles per annum. It must be admitted that an ether which can do all this is a very remarkable entity. Speculations as to what it can be like have been ripe for many decades. Some estimated that it was jelly-like. Others preferred to suppose it made up of distinct grains like extremely small shot. The astronomer wanted one kind and the electrician wanted another. Some scientists postulated for it a rigidity much greater than that of steel, together with a tenuity much below that of the rarified gases in a Crookes tube."

The occasion for these remarks is a paper contributed *The Journal of the Franklin Institute* (Philadelphia, July) by Prof. W. S. Franklin, in

which the writer discusses the propagation of electric waves on a theory of the ether propounded many years ago by the English physicist Clerk Maxwell. Maxwell supposed the ether to consist of contagious spheres that rotated one upon another like cog-wheels, and from this hypothesis he deduced very ingeniously many of the properties described above. Prof. Franklin finds that this theory helps to account for the behavior of electric waves over wires. Unfortunately the theory is merely a mechanical symbolism, which aids the mind in understanding, without professing to represent, actuality. Is it permissible to use such a theory?

ON LAUGHING IN CHURCH.

Dr. James M. Buckley, editor of the *New York Christian Advocate*, and one of the most influential men in the Methodist Church, aroused a good deal of interest and some dissent lately by an address in which he stated, according to the newspaper reports, that "a clergyman has no right to make his congregation laugh, and to do so is irreverence." We quote some lay comment called forth by this statement. The *Chicago Tribune* remarks:

"It is not recorded that the laughter which was occasionally provoked by the remarks of Peter Cartwright or Henry Ward Beecher did any harm to the cause of religion or justly exposed either preacher to the charge of irreverence. The only effect of mirth-provoking remarks was to rivet the attention of those who sat under them."

From the *Chicago Chronicle*, which discusses the matter editorially, we quote in part as follows:

"The Christian religion is essentially a solemn religion. So far as we know, Christ never laughed. He is known to have wept and he is known to have been laughed at, but we have no reason to think he ever laughed. There is no proof that any of the apostles or early Christians ever laughed, though it is certain that several of them wept.

"If any one will consult a concordance of the Scriptures he will be surprised to see how little is said about laughter. In England a religious person is called a 'serious person,' and an English infidel once described Christianity as 'the cultivation of sorrow.' Laughter, then, must have a very small place in such a religion.

"On the other hand, what Dr. Buckley actually said, that a clergyman has no right to make his congregation laugh, and for him to do so is irreverence, is neither true nor philosophical. Paradoxical as it may seem, tears and laughter are companions. Every rhetorician knows that a public speaker who is famous for producing tears is equally famous for producing laughter.

"It is also to be observed that there are laughs which are distinctly religious and devout. There have always been new converts who gave vent to their unspeakable joy in peals of laughter. The most intensely religious and devout congregations in the Christian world are sometimes moved to laughter by something particularly sublime, and sweet in a Christian experience, by some wonderful and opposite providence, or by some felicitous scriptural quotation. It is really no uncommon thing for a pious congregation not only to laugh, but to manifest its piety in laughter."—*Literary Digest*.

Seeking Health.

Seeking health is a precarious business. It rarely results favorably. The only way to seek health is to forget all about the matter and go to work at something that furnishes exercise for mind and body and arouses enthusiasm.

Find something to do that you like to do, and you have found the best sanitarium in the world. Something that furnishes a good living, and something that furnishes not too much nor too little exercise. The man who loves the work he is doing is seeking health in the most effectual way possible.—*Medical Talk*.

Make for yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care cannot disturb nor pain make gloomy, nor poverty take from us—houses built without hands, for our souls to live in.—John Ruskin.

VERDICT OF COMMITTEE

Of Investigation in St. Louis.—In the Case of Missouri State Spiritualist Association, Vs. Mrs. Folsom.

We crave your indulgence in placing before the readers of your valuable journal, a summary of the case mentioned in the caption of this article. As doubtless you are aware this case has been pending for several months, for it has been widely exploited in the columns of the St. Louis secular press and by other journals. The case simply told is as follows:

Mrs. Josie K. Folsom, pastor of the Truth-Seekers Society of St. Louis which is an auxiliary of the N. S. A., and at the time an officer in the Missouri State Spiritualists Association also an auxiliary of the National Association, was some time ago, accused by a number of residents of her city with producing card writing and pictures upon cards in her public meetings, claiming them to be the independent production of spirits.

The particular persons making these charges gave their reasons for so doing, making their affidavits in regular form and asking the Missouri State Association to investigate the same.

At this time, Miss Ella Preston a medium of St. Louis publicly appeared before the official Board of the State Association and confessed that she had on a number of occasions supplied Mrs. Folsom with the written cards that the latter lady afterwards presented as genuine evidences of independent spirit manifestations.

Acting upon the results of its investigations, believing that the testimony against Mrs. Folsom and her present husband, Mr. Stewart, was sufficient to warrant such action, the State Board expelled each of the accused from its membership declaring their offices vacant.

Upon this action, an appeal was made to the N. S. A. by the accused parties for protection and for an investigation, and the State Association also urged the National Association to appoint a committee of investigation of the mediumship of Mrs. Folsom in the particular phase of mediumship that had been questioned.

After due consideration of these appeals, the official Board of the N. S. A. appointed its committee with Dr. George B. Warne, vice-president of the N. S. A. as chairman of the same.

The committee consisting of Dr. Warne of Chicago, Rev. Thomas Grimshaw and Mr. B. A. Schram of Peru, Ind., president of the Indiana State Association met in St. Louis September 6th, in the St. Louis Spiritual Temple, of which Mr. Grimshaw is pastor—three daily sessions occurred for several days, the inquiry being conducted with the utmost care and order in the presence of a special stenographer—and with the dignity and decorum of any judicial inquiry, each member of our committee having only the desire to establish the truth and to uphold the principles of Spiritualism.

Testimony from both the accused and the accusing parties was carefully received and weighed, and the medium given every opportunity to establish her claims as a card writing and card picture medium—as the following from the report of the committee will show.

"Saturday evening was devoted to a seance in her own home; about twenty-five ladies and gentlemen of her developing class, chosen by herself as a battery, were in attendance, while your committee had three outside ladies present to examine the medium's clothing and person. The committee furnished its own carefully marked cards which were of customary size and unobjectionable in quality and finish."

Its members were seated near the medium, the chairman being either at her elbow, or directly facing her across the small center table, and was assured that he contributed a helpful force?

The committee by its opening words and private utterances and acts, sought to create harmonious vibrations and felt to sincerely mourn over the evening's failure and caused Mrs. Folsom to shed tears.

Because the medium claimed her own forces had never produced this manifestation save in the presence of a public audience we consented to at-

tend the Howard hall meeting on Sunday afternoon. Here again only the cards of the committee were used. The service, lasting three and one half hours was characterized by spectacular methods in the giving of spirit messages and the sensational reading while blindfolded, of papers and cards collected from the large audience.

After much tribulation the name "Sue" appeared upon one card and the word "yes" upon another, while upon a third an attempt had been to form the capital letter "Y" apparently the beginning of "Yes" all of these being written in one hand and appearing to have been produced by a piece of colored chalk or lead.

Mrs. Folsom on other occasions and under less rigid conditions has delivered from the same platform at a single session, from six to a score of "spirit-writings, mostly done in gold letters, one being found by actual count to contain twelve lines and ninety different words.

It is our united belief, formed by the independent observation of each member of the committee, that letters and words on the cards furnished by us were produced entirely by mortal and material agencies.

We further agree that no evidence before us in this case establishes beyond reasonable doubt that there is such a phase of genuine mediumship as of independent spirit-writings on paper or cards.

We have reason, satisfactory to ourselves, for believing that certain individuals not now under public suspicion have become helpers in this work since the medium's loss of her ally, Miss Preston, while yet others may have been longer upon the staff of aides.

Your committee has striven to be patient and fair in the hearing of this case and conscientious in reaching its conclusions.

Neither the coming flood of personal abuse nor aspersions of our methods or motives can swerve us from the belief that our verdict is in harmony with the facts as they exist; no hearts can be sadder than our own over the result we are compelled to announce.

Signed by the committee

THOMAS GRIMSHAW

GEO. B. WARNE

R. A. SCHRAM

The Executive Board of the N. S. A. also regrets the results of the investigations of its well chosen committee and is pained that no better report could be made.

MARY T. LONGLEY, Sec.

Telepathy, or What?

A French gentleman, while walking in the Bois de Boulogne, Paris, was suddenly impressed with the death of a sister, some three thousand miles from Paris, and on telegraphing ascertained that she died at or about the very time he was so impressed.—*N. Y. Herald*.

OBITUARY.

WM. H. BORK.

On opening my Buffalo News of Thursday, September 28, I was shocked to learn that William H. Bork of Buffalo, had passed to spirit life the day before as result of an operation. Mr. Bork had been in poor health for some time but it was not generally supposed he was in such proximity to the change.

He had been quite closely identified with the work of *THE SUNFLOWER* office for the past six years, having done the cloth binding of all of the books printed in the office during that time.

Mr. Bork was a man of sterling integrity, and one who investigated matters pertaining to the here and hereafter, having been connected with several of the methodical attempts at scientific investigation of psychical phenomena in connection with the Society for Psychical Research.

He was 62 years of age and had lived in Buffalo all of his life. He had the honor and respect of all with whom he came in contact and we can consistently say that the world is better for his having lived in it.

He leaves a family consisting of a wife and four daughters to whom the sympathy of *THE SUNFLOWER* is extended in their hour of need.

W. H. BACH.

John W. Ring.

This earnest young worker and eloquent orator paid our little city a visit recently and scattered some beautiful thoughts among us which have left an impress for good.

Mr. Ring's optimism is contagious, and he radiates cheerfulness and hopefulness like sunshine so that his presence is an inspiration.

The cause of Spiritualism would move forward with rapid strides if there were more such brave workers filled with enthusiasm, and the spiritual and mental vigor of youth.

It is encouraging to see the young coming to the front and directing their energies toward the advancement of the glorious philosophy and beautiful phenomena of Spiritualism; ready to step into the places left vacant promoted to higher service "beyond the gates."

Mr. Ring's great love for children renders him especially fitted for the work he has taken up, and future years will prove its value. The angel world is reaching forth helpful hands to assist him in his path of progress, and thus he has the co-operation of a mighty host.

FRANCES E. BONNEY.

Conneaut, O.

"Brighter eyes are on us than we blind ones know. Never, walking heavenward, can we walk alone."

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TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

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

CHARLESTON, S. C., June 21, 1900.

HENRY P. ARCHER, Supt. City Public Schools.

ADDRESS A. F. MELCHERS,

180 Calhoun Street, CHARLESTON, S. C.

LILY DALE NEWS.

Beautiful Lily Dale! It certainly is, and now of all times. The trees are donning their autumn robes and are slightly tinted with the most beautiful colors imaginable. The weather is perfect. No rain, no wind, no dampness that so often prevails at this season of the year usually, in fact we have been having the kind of weather we wish we might have during the Assembly session every year. Many of those who still linger say, "yes, I am all ready to go, but as long as this fine weather lasts I cannot bear to go." Those among our summer visitors who have never stayed to enjoy an autumn here will never know Lily Dale at its best.

Mr. and Mrs. Akin have gone to their home, Titusville, Pa.

Mrs. Thompson has rented the Sutton cottage for a year and will occupy it next summer.

Mrs. Peterson and sister, Mrs. Fowler have returned to their home at Grand Rapids, Mich.

Mrs. Sutton who has been occupying her cottage on South Street has returned to her home at Casadaga.

The Scott, Lloyd and Sherman families have all gone to the farms of Mr. and Mrs. Twing at Westfield, to pick grapes.

Mrs. and Miss Shook, who have been occupying the Cook cottage on Melrose park have returned to their home in Jamestown.

Miss Flossie Griswold, agent for the Buffalo News got her first finger of the right hand quite badly hurt with her bicycle this week. DrHyde however, will be able to repair it so to not even leave the joint stiff.

W. H. Bach is still improving. He gets out and basks in the warm sunshine, and we hope by the time for another issue of THE SUNFLOWER he will be able to be at the office and attending to his work.

Several letters received from Mr. Melchers tell us of his safe and pleasant arrival home and the happy reunion with his family. Mr. Melchers has been with THE SUNFLOWER, the past year and one half. He is improving in health very rapidly and says he begins to feel like himself.

Cards received from Mrs. Mary Todd say she had quite a bad spell on the way to Wellsville, both at Falconer and at Randolph, but she thought she would be better as soon as she got rested. We hope to hear better reports from her in the future.

Dr. James Watson, nephew of Dr. and Mrs. Hyde, who graduated in dentistry at the Buffalo college this spring, and has been practicing dentistry here this summer is kept very busy. Dr. Watson and wife will go to their former home, Friendship, N. Y., to locate permanently as soon as he gets the work all done here.

H. L. Tobien of Cleveland, who bought the Lutgen house on Buffalo street, has been here for several days overseeing some repairs on his cottage and setting out shrubs in the yard. He has returned home.

The Campbell Brothers have returned to their business at Atlantic City, N. J. Charlie's health was very much improved. He said he knew he would be better as soon as he could get to Lily Dale. They expect to spend the winter in California, leaving about the first of November.

Lester Haas, agent for the Buffalo Express, had one of the bones of his left wrist broken while climbing through a window of the schoolhouse during the noon-hour one day this week. He is getting along nicely and will soon be healed. Dr. Duke, of Casadaga is his physician.

P. L. O. A. Keeler and family have returned to Washington, Dr. C. Mr. and Mrs. Johnson and Mrs. Tillinghast have gone. Mrs. Johnson, who was pianist for the Assembly this year and last, will spend two weeks in Chicago then visit her mother at her home in Pennsylvania before returning to her home in Kansas. Mrs. Tillinghast will spend the winter with the Lillies in California.

Miss Florence Davis was called to Casadaga last week to nurse her sister, Mrs. Waterman, who has been very sick with peritonitis. Mrs. Waterman is very much im-

proved. Mrs. Sage, Mrs. Waterman's grandmother, was called home from Clear Creek where she was visiting on account of the illness of her granddaughter.

Miss Huntington, the real estate agent appointed by the City of Light Assembly Board, reports many cottages already rented for another season, and many applications which she has not been able to attend to. We hope to secure a full report of the above from Miss Huntington soon, also a complete list of the sales made during the season.

Sunday the 24th, a meeting was called at Library Hall to arrange for the winter conference meetings. Mr. C. D. Greenamyer was appointed chairman for the winter. Last Sunday the meeting was held in Library Hall at 2:30 P. M., the subject being Spiritualism.

Mr. and Mrs. H. T. Smith, who have occupied their pleasant home on Fourth Street for so many years, have closed their house and moved to Dunkirk, N. Y. Mr. Smith has been in very poor health for several years being unable to attend to business. They are successors to a very successful boarding house at 632 Washington Street and we bespeak for them a great success. We all regret the departure of Mr. and Mrs. Smith, they were the kind of people any community may be proud of. "Hank" was out among us and always had a joke or pleasant word for every one. Maggie De Lanty, who has been with them so many years has gone to Dunkirk with them.

Frank Smith and wife have moved into the Skidmore cottage, now owned by Mrs. Dowd, and will live there all winter. It will seem good to see a light in the house again winters.

F. W. Foote and family of Jamestown are visiting at the Sunflower home.

Mr. and Mrs. L. C. Hutchinson have started on a two week's trip to visit at Geneva, Jackson, Cleveland and other points in Ohio.

CONFERENCE.

Meeting was held Sunday afternoon October 1, and the attendance was small, the exercises were very interesting as well as profitable. Conference will meet next Sunday evening at 7:30, at the residence of Miss Abbie Olmstead. Subject, "What is the relation of the material life to the spiritual?"

Newsy Letter.

Since the Woneoc campmeeting a report of which has been given in another issue, the writer has had some very pleasant experiences, meeting old friends, and getting acquainted with some new ones.

Three very pleasant days were spent at the Minnesota State Convention in Minneapolis, the 8, 9 and 10th of September. It is always a pleasure to visit the twin cities here as it was in St. Paul that he made his first real successes in the work of Spiritualism, and while he had been endowed with mediumship for some years, and had used the same in the cause, it was not until he arrived at St. Paul five years ago that the work took the tangible shape of recent years. Consequently it is good to visit among the friends who spoke encouraging words in the time when all were strangers.

You have already had an extensive report of the convention, so it is unnecessary to add to that. I simply wish to say that our veteran worker, Moses Hull was there and treated the audience to some of the finest thoughts ever uttered from the Spiritualist platform. The vast audience that greeted him on the last evening of the convention, and the rapt attention accorded him spoke very forcefully of the esteem in which this truly great man is held by those who know him best.

In the election of officers, the convention did the right thing; many tried and true workers were kept in the harness—some new blood was infused into their ranks, and take it all in all, the Minnesota State Association has a good year ahead. Frank Irvine, of St. Paul, in former years very active in the work of the Twin Cities has again swung into line, and is now the secretary of the State Association. I am greatly mistaken in my estimate of the man, if this fact does not put a good deal of life in the work.

OTTAWA, KANSAS, CAMPMEETING.

After the Minnesota state convention, I answered the call that came

from "Macedonia" and took my way to the Ottawa, Kansas, Campmeeting.

Here I found that the elements had tried their best to put the camp out of business, but without success. Despite the high water a goodly number of truthseekers assembled, and we had one of the most enjoyable camps I have visited this year.

For two days the building in which we were domiciled was entirely surrounded by water, but even this could not dampen the ardor of the Spiritualists and investigators, and many there were who literally "walked the plank" that they might enter the "Ark" of Truth, and listen to the thoughts and the messages given out. The citizens of Ottawa attend in vast numbers, and the night meetings are events to be remembered.

As you will probably get a detailed report of the meetings it will not be necessary for me to mention the workers; they all seemed to give quite general satisfaction. As at all camp meetings there were mediums for different phases of phenomena. I believe these mediums, Mr. Dunakin and Mr. Burroughs were quite well patronized.

The writer did not have the privilege of visiting their seances, therefore cannot give a description of their work.

Mrs. Bessie Bellman of Howard, Kan., was present for several days and gave some soul stirring addresses. This little lady will certainly be heard from, for she always "says something" when she talks. We need more Bessie Bellmans in our ranks.

Then we had with us, that good old time worker who is still active in the interests of the good cause, Mrs. A. L. Lull. Tho well advanced in years, Mrs. Lull is still young in mind, and gives out thought well calculated to induce thinking. She is good anywhere she is put, either as test medium or speaker. With all due respect to the other mediums the writer thinks Mrs. Lull gave some of the best and most soul satisfying messages given during the camp.

Another one who did good work was Mrs. Ella Baldwin of Kansas City, Kan.

Mrs. Baldwin is deeply versed in metaphysics, and excels in class work. Sincerity and aspiration is very manifest in Mrs. Baldwin's work. She was a very welcome acquisition to the camp.

I said I would not mention the workers, but as I have gone so far I may as well say that the others who took part were Max Hoffman; W. P. Sailing, and Judge Walser and wife of Liberal, Mo., also Rev. Collins of Kentucky. Space will not permit of a more complete report from me.

In closing this account of the Ottawa Camp, I would say Forest Park is one of the prettiest spots in the country. It is the home of the Ottawa Chautauqua Assembly, which has erected a very fine class of buildings, all of which were placed at the disposal of the camp association.

This camp is a permanent thing, and bids fair to be one of the camps of the country. Mr. H. W. Henderson of Lawrence is president; to say that he is the right man in the right place is putting it mild. The fact that he has several times succeeded himself is evidence of the esteem in which he is held.

The writer is more than pleased with the treatment accorded him; he leaves Ottawa Camp with many pleasant memories of the days spent there.

After visiting several other points in the state among which are, Lawrence, Burlington, Wichita, and Kansas City, Kans., as well as Kansas City, Mo. He leaves this section for the winter's work in Wisconsin. A strenuous campaign has been outlined in that state, of which there will be more later.

Fraternally,
WILL J. ERWOOD.

Imagination.

The lunatic, the lover and the poet
Are of imagination all compact.

The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth,
From earth to heaven,
And as imagination bodies forth,
The form of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
—Shakespeare.

Buffalo Notes

N. H. EDDY, Correspondent.

Mrs. Tillie Reynolds of Troy, N. Y., speaks for the First Spiritual Society, first two Sundays in Oct. Dr. Wm. Lockwood the 15th, 22nd, 29th of Oct. Patrons of SUNFLOWER in Buffalo come and bring your friends to hear what the Dr. has to say relative to the facts and philosophy of Spiritualism.

P. L. O. A. Keeler is stopping with friends in Buffalo for a short time.

Sunday morning service at Temple, Prospect and Jersey St., was conducted by B. F. Austin, his subject was "The Higher Life, or Life in the Upper Story." He says, I mean by this, that we should gain knowledge and strive for the higher attainments, and the consciousness of right living, spoke of soul hunger and that we should reach out to gain the best we can out of life, said will should be governed by wisdom, use it in accord with nature's laws, spoke of right views and right habits. The lecture was deeply interesting. Mrs. Austin was present at the services.

Mr. Austin's subject for Sunday evening was relative to Admiral Togo's statements in the light of Spiritualism. He said that the Japanese believed in the continued interest of spirit friends for those in earth life; also that the Japanese gained much of success thru the assistance of spiritual forces. Mr. Austin spoke of the progress they had made in the affairs of life, and that today the Japanese stood high in the understanding of spiritual and scientific thought. He made some fine points in favor of Spiritualism. The lecture was an able one. Prof. Lockwood was called upon and made some very timely remarks.

P. L. O. A. Keeler, the noted psychic and slate writing medium is in Buffalo for a short time, stopping at 398 Jersey st. Mrs. Keeler is with him, they were at Temple services Wednesday evening.

Wednesday evening seance at Temple, Prospect and Jersey St., was conducted by Mrs. M. E. Lane. About 40 were present.

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BE STRONG.

Be strong.
We are not here to play, to dream,
to drift;
We have hard work to do and loads
to lift;
Shun not the struggle; face it, 'tis
God's gift.

Be strong.
Say not the days are evil. Who's
to blame?
And fold the hands and acquiesce.
Oh, shame!
Stand up, speak out, and bravely in
God's name.

Be strong.
It matters not how deep entrenched
the wrong,
How hard the battle goes, the day
how long,
Faint not. Fight on. To-morrow
comes the song.

M. D. BABCOCK.

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Success is the result of a right
control of forces. The two factors
of life are the self and energy out-
side of self. Both are infinite hap-
piness.

When man learned the power of
the lever, so he could roll together
rocks and build himself a shelter
from the winds, he made a great ad-
vance.

When he learned that seeds properly
planted might be made to
give an increase that would feed
him and his loved ones he had made
himself less subject to the adverse
influences. The opposing powers
were good for him, they developed
his character, but it was well that
he overcome them. "He that over-
cometh shall inherit all things," and
in the tasks of the natural world
you may fit yourself to attain all
the joys of Paradise. That is what
all problems are for.

The earth is peopled with beings
who are sovereign over all things.
They have not yet discovered the
fact. You may think you cannot
help being without love, without
happiness, without health.

The cave men sat in darkness in
corners or cowered in the shadows
of trees while the thunderbolts
crashed about them and the terrors
of the night made them to feel sick
at heart. Later they found the
candle, the oil lamp, the gas flame,
and at last the thunderbolt itself,
for a light. The early men knew
not the control of the electric forces,
and so were wretched.

You do not yet know the control
of spiritual and mental forces, and
so you are unhappy. Be sure if you
lack it is none of God's doings. He
has put as much love here for you
as He has placed light.

The cave man went without it,
you go without much of it, but there
is no lack of divine energy to enable
you to "mount upward on wings as
eagles, to run and not be weary, to
walk and not faint." Like the
slant-browed cave dwellers who chat-
tered to their gods and repeated
their confessions and prayers of fear,
we sit in our darkness and do not
even notice the manifestations of
titanic forces for good which, like
the lightnings of old, blind our vision
as they proclaim the sufficiency
of supply from the spirit which is
over all.

You would like to be happy,
healthy, prosperous. You would
like to be told just how to gain
these blessings, told in a word. The
flint-hurling savage of primitive
times would have liked to have been
given a Winchester rifle. Had he
been handed one out of the clouds
and could have used it, he would
have made himself a cruel oppressor
of mankind.

Only after toil and the attain-
ment of poise thru effort does man
fit himself and his race to use great
forces well, and knowledge of men-
tal healing and thought influences
has come fully as early as is good
for the world at large.

Even now there are some wise in
"the wisdom of God," who are not
conscious of what floods of deaths
they lose upon themselves by its
misuse. You will attain to the

knowledge of healing and the gain-
ing of unspeakable affection and
needed prosperity as fast as you fit
yourself to know. It is well that
God has made the mysteries of His
Kingdom as foolishness unto the
world. Otherwise evil men would
use the power of the Holy Spirit to
serve their lowest lusts.

It is not fair, therefore, for you
to expect to buy a pamphlet or read
a few articles in a magazine and
then have all earthly desires satis-
fied.

It took years of patient thought
to develop cotton mills, free govern-
ment, telephones, good poetry, rail-
roads and wireless telegraphy. The
higher the aim the longer it takes
to gain it. To attain an apple hang-
ing on a tree is accomplished quick-
ly, but to secure perfect unity with
God, so that literally all things are
ours, is the task of eternity. Fortu-
nately we do not have to wait after
deserving part of God's bounty, at
least not long.

You think you ought to have
blessings. It is true that you should.
How much have you done to deserve
them? The Hottentot ought to
own a comfortable home and enjoy
Shakespeare, but he will not even
approach the plane till he has strug-
gled and gained for himself the qual-
ities which are expressed outwardly
in ownership of property and the se-
lection of high-class volumes.

It is most abundantly worth while
for the poor barbarian to try to
gain some measure of culture, no
matter how far from it he may seem
to us to be; it is even more worth
while for you to try to attain to
spiritual understanding tho you are
now, perhaps, a victim of ignorance,
domestic inharmonious, poverty or
rheumatism.

Remember this: If you spend
the best power you have in pursuit
of business and neglect the interests
of the soul, you will have a soul
only for business, while love-crav-
ings, body-needs and the joy you
desire will be unsupplied.

If you waste love in animalism, if
you waste the prayer-thought in
sentimentalism, if you degrade the
sense nature even by materialistic
ideals, you will not have success that
will satisfy. If your best impulses
are left to die, the second-best im-
pulses will dominate, and if these
perish others lower still will rule.
To control and use your energies is
the secret of life, but the energies
are all yours and are from the De-
ity.

Be not discouraged. Regenera-
tion, perfect health, life and joy are
not dreams, but the word of God
which shall be fulfilled. Down the
long highways of ages of life we
come.

In us is the subtle instinct of the
woman who outran pursuing wolves
or fought by her husband's side
when the enemy came against her
dwelling. In us is the impulse which
caused the priests of old to prophesy
of unknown things; in us are the
tides of life that flow with rhythmic
surge thru all climes and races; in
us is the power that moves the chil-
dren of other earths and that at last
shall flower and bring forth fruit of
a diviner age.

But know beyond all question
that the eternal life is eternal
order. Not by avoiding the
path shall we climb the holy hill
where we shall be blest.

Thru labor of the body, toil of
mind, discipline of spirit, must we
go. One by one the temptations
which may be turned to opportuni-
ties and made our servants come to
us. If we yield to the desire to per-
vert them to pleasure they become
pain; but again the same class of
temptings will come to us, over and
over, till at last in this life, or some
life, we see that lack of love, lack of
prosperity, lack of joy, are results of
our making masters rather than
helpers of our temptings.

You missed love? You would
not had you made it altogether a
high and holy thing, or missing a
dear desire would have gained a
higher. Trample not the sex-in-
stinct, for it is of God. Regenera-
tion lies beyond it, but the road lies
thru that realm as well as thru many
another field.

You missed fortune? You may
yet gain it if you awaken in your

soul the latent powers that bring do-
minion. Live sensibly and ask not
God to do what you should yourself
accomplish. Learn to obey law,
observe order and duty, practice re-
straint, discipline the self. These
lead to wealth as well as to practical
religion.

You miss happiness? Know al-
ways that perfect happiness is in
perfect goodness. You attain it as
you gain the spirit of Him who gave
Himself that the joy of the world
might be perfect. Something worthy
is within the reach of all and no
man or woman went down to the
shadows that cover the mystery of
the closing earth-life unhappy be-
cause of anything but selfishness.

Regeneration lies thru the perfect
triumph over mean ideals. It re-
news the youth, enlightens the mind,
brings friends and home and courage
to endure till the world life is swal-
lowed up in victory.

Daily you may attain to some-
thing of this gift from on high. You
may do it even now, waiting for
nothing. "For I am persuaded that
neither life nor death, nor things
present nor things to come, nor
height nor depth" can separate us
from the infinite renewings and com-
fortings of that oversoul of love
wherein we even now dwell.

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

We must remember that this is a
world of progress—a world of
change. There is perpetual death
and perpetual birth. By the grave
of the old forever stands youth and
joy. And when an old religion dies,
a better one is born. When we find
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stroy, the more room there will be
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One hour slower than Eastern Time.

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
7:15	4:55	Fredonia		9:35
7:19	4:59	Laona		9:39
7:39	5:18	Lily Dale		9:59
7:43	5:22	Cassadaga		10:03
7:51	5:30	Moons		10:11
8:00	5:42	Sinclairville		10:20
8:08	5:50	Gerry		10:28
8:19	6:01	Lv. Falconer	Lv.	10:39
8:45	6:30	Ar. Jamestown	Lv.	10:45
7:45	6:30	Lv. Jamestown	Ar.	10:45
8:25	6:06	Lv. Falconer Junc	Lv.	10:43
9:18	6:57	Warren		10:31
10:40	8:20	Ar. Titusville	Lv.	10:30
a. m. p. m.			a. m. p. m.	

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale,
10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 4 45 p. m., Lily Dale, 5:15, Falconer
6:01 p. m.; arrive Titusville 8:20 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. Return-
ing, Leave Falconer, 5:40 p. m., Lily Dale, 6:15, arriv-
ing at Dunkirk 6:55 p. m.
July 16 to September 3, Dunkirk 1:30 p. m., Lily
Dale, 1:54, arriving at Falconer 2:45 p. m.
Falconer, 11:30 a. m., Lily Dale 11:35, arriving at
Dunkirk 12:01 p. m.

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Mrs. Dr. Dobson-Barker,
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761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am
feeling very good. The last month's treatment did
wonders for me, causing the pain in my side to
disappear and my appetite to increase, which caused
me to gain flesh most rapidly, and I look fine. I have
never felt better. I am so thankful to you and band,
and only wish the suffering women all over the land
could receive these rich blessings which you can give.
Yours Most Sincerely, 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 doc-
tors 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 hope for her, and was a child to see. We didn't
think there was any help for her, as she tried every-
thing she could hear of, but nothing or no one did
her any good but you. May God bless you and your
band is her prayer.
Gratefully yours,
MRS. A. C. BARNARD.

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ASTRONOMICAL.

DO STARS EXPLODE?

That the sudden appearance and wonderfully rapid expansion of the new star in the constellation Perseus have constituted a standing puzzle to astronomers has already been stated in these columns. According to the observers of Lick and Yerkes observatories, the only tenable theory is that a star has exploded, been converted into gas, and blown at a velocity of thousands of miles a second to spread itself throughout the entire universe. Can this be true? In Knowledge and Scientific News (November,) Prof. A. W. Bickerton puts and answers the question as follows:

"Is it conceivable, with the known laws of matter and energy, that a force can be generated great enough to blow a star to pieces? A calculation shows that were the entire star an explosive, it would have to be a score of thousands of times stronger than dynamite. Is there in nature anything in which such a store of energy exists? This question must undoubtedly be answered in the affirmative, and the source of the energy is the attractive force of gravitation. The force with which the sun attracts matter, and the enormous distance through which this force extends, gives us an energy so great that, without any original motion, a particle falling from the nearest star upon the sun would reach it with a velocity of three hundred and ninety miles a second. This velocity would possess an energy hundreds of millions of times greater than that of an express-train, and the temperature produced by the stoppage of the motion would excel that of an electric furnace a score of thousands of times.

"Hence, in the collision of suns we have an agent that may generate energy sufficient to cause the sun to explode; but so enormous is the mass of a sun that the energy of collision has been shown to be too small to blow the sun into a nebula; but the probabilities of a complete collision between suns is small indeed. Any original motion or any attraction of other bodies acting during their fall toward one another would tend to make the impact of a tangential character, and it is upon the study of tangential impact that the solution of our problem depends. The velocity with which two suns would past one another would be so great that a slight graze would not stop them. They would fly past one another, scarred by the encounter; but the portions that lay in one another's path and that did actually come into collision would be swept from the remainder, would coalesce, and would form a new body in space. The tremendous motion would be converted into heat, and the mass of the new body, if the graze were not deep, might be so small that the explosive pressure produced would blow it into a nebula that would continue to expand with an enormous velocity, and every particle be finally dissipated into free space, in some cases leaving the very universe itself.

"It is thus seen that the numbers and distribution of the stars must, on the demonstrated laws of nature, produce an explosion; and it is highly probable that all the so-called temporary stars that have appeared at intervals in the heavens, usually increasing in brilliancy for some hours, or a day or two, and then gradually disappearing, are caused by partial impacts of stars or, in most cases, of dead suns. For all these bodies have similar spectra crossed with double lines, the one showing recession, and the other approach, indicating the two scarred suns that have struck one another; while the brilliant continuous spectrum seen in all new stars, for some time after the outbreak, is due to the mass of flaming gas that must expand at the rate of some millions of miles an hour.

"The velocity with which these bodies pass one another would cause the impact to be over in an hour or less; and in this time a body is produced with a higher temperature than that of an ordinary star. This brilliant body would soon expand until the globe of fire would be thousands of times the volume of the sun."

Tycho Brahe, the celebrated Danish astronomer, tells of a "nova," or new star, of his time that grew to

be more brilliant than Jupiter, than Venus at quadrature, so as to be visible at noonday. Professor Bickerton thinks that this was doubtless formed in the same way, and that its disappearance, which is chronicled by Tycho, was due to the decrease of luminosity consequent on its rapid expansion. The writer goes on:

"Herschel has told us that the only possible explanation of the character of the many planetary nebulae that he discovered was that they were hollow shells of gas. Every stellar explosion that is produced by a partial impact must result, at one stage of its history, in a planetary nebula that may be permanent or evanescent according to the attractive power of the new body as compared with its temperature.

"Thus evanescent planetary nebulae would be produced by slight grazes, whereas a deeper graze might produce a permanent planetary nebula, and still greater grazes result in a large ratio of the molecules being attracted back, and producing a star in the center of the nebula. Examples of this are comparatively numerous in the celestial vault.

"So that our observers were doubtless right in the conclusion they came to that 'Nova Persei' was a celestial explosion in which a star was blown to pieces. And this fragment of the study of impact shows how important an agent impact is in astronomical evolution, for it must be remembered that all kinds of impacts may take place, from a mere graze up to a complete impact. Impact may take place between dead suns or lucid stars. They may take place between meteoric swarms, or between star clusters. The impact of nebulae may range from a mere graze through deep cuts, up to entire coalescence; and every form of impact save direct center to center must result in rotation, and obviously furnishes an explanation of the spiral character of so many thousands of nebulae. Again, such vast bodies as the two magellanic clouds may be approaching one another, and after countless ages may impact, and should they strike deep enough into one another, coalescence of a whirling character would result, giving a galaxy of stars of a double spiral character, and spreading the poles of the ring with masses of nebulous matter, a configuration that exactly corresponds with the structure of our universe. And hence may we not ask the question, 'Is not our visible universe a result of the coalescent impact of two previously existing universes, and if so may not such cosmic systems exist in endless number throughout the infinity of space?'

"Such are the lofty conceptions that develop themselves from the study of impact, carried fearlessly to its legitimate conclusions."—Literary Digest.

Civilization and the Kaffir.

On bare feet, of which the skin grew so tough as to enable him to run over the sharpest rocks without flinching, the old Kaffir could easily walk, as fast as a horse trots, fifty miles a day. The Kaffir who still goes barefoot can do so today. He used likewise to be able to get a light—the "boy" who is constantly bothering one now for matches—by rubbing two sticks together. Now he is as helpless in the dark as ourselves.—Pall Mall Gazette.

Doubly Embarrassing.

Sutor—Beg pardon for interrupting, but—I—er—have just come—er—that is, I have just been speaking to your daughter, and she referred me to you. Old Gentleman—Gee crickets! I wonder if that girl thinks I am made of money. You are about the fortieth bill collector she has sent in today. If she doesn't marry pretty soon I'll be bankrupt.—New York Weekly.

In the Beginning.

"I tell you, Singleton, you don't know the joys and felicities of a contented married life, the happy flight of years, the long, restful calm of"—
"How long have you been married?"
"Just a month."

Odd Coincidence.

Mrs. Janson said to Mrs. Lamms in perfect confidence, "Do you know mine is the prettiest baby in the world?"
"Well, really, now, what a coincidence!" said Mrs. Lamms. "So is mine!"

Much prudence does not always keep one from committing follies, nor much sense from thinking them, nor much wit from uttering them.

Our soul has powers, powers of mystical feeling and intuition, which go beyond reason, and provide us, with scientific knowledge, but nevertheless with convictions—Charbonnel.

THE IRISH PEASANT.

His Hospitality Is Only Equalled by His Courtesy.

The especial characteristic of the Irish peasants, according to Frank Mathew, in "Ireland," is an old-fashioned courtesy. They are all sure, he asserts, that they are descended from chiefs, and their manners are ruled accordingly.

Take shelter in any hut on the mountains, and you will be greeted as if its inmates had been longing to see you. This will not be due to the fact that you seem prosperous; indeed, you would be even more graciously welcomed if you were in rags. Nor is their courtesy only exhibited when they are hosts. Once when I was exploring the Burren of Clare a ragged old woman seated by the wayside accosted my equally ragged driver. "Excuse me, sir," she said, "but did you happen to meet a loaf on the road?" "Deed then, ma'am," said he, bowing respectfully, "and I'm sorry I did not." "Who was she?" I asked him when we had driven out of her hearing. "Deed then, and I don't know," said he. "Tis some poor soul that has lost her loaf and will be goin' to bed hungry tonight." On another occasion an aged man, clad in knee breeches and a swallowtail coat, addressed me as I was climbing a path in Connemara. "I am thinkin', sir," said he, "that you are Mr. John Blake." "Well, sir," said I, "you are thinking wrong." "Well, sir," he answered solemnly, "says I to myself as I saw you come up the side, that is Mr. John Blake, and if 'tis not, says I to myself, 'tis a fine upstanding young man he is, whoever he is." Now I am convinced that he knew I was a stranger, but was not that a charming way to suggest that I should sit beside him on the low ferny wall and discuss the ways of the world?

BORROWED PLUMES.

How an American Became a Man of Mark in Russia.

Andrew D. White's first diplomatic experience was as an attaché at St. Petersburg at the time of the Crimean war. The war brought to Russia many American adventurers. "One man who came out with superb plans," Mr. White says, "brought a militia colonel's commission and the full uniform of a major general. At first he hesitated to clothe himself in all his glory, and therefore went through a process of evolution, beginning first with part of his uniform, and then adding more as his courage rose.

"During this process he became the standing joke of St. Petersburg, but later, when he had emerged in full and final splendor, he became a man of mark; indeed, so much so that serious difficulties arose. Throughout the city are various corps de garde, and the sentinel on duty before each of these, while allowed merely to present arms to an officer of lower rank, must, whenever he catches sight of a general officer, call out the entire guard to present arms, with the beating of drums.

"Here our American was a source of much difficulty, for whenever any sentinel caught sight of his gorgeous epaulets in the distance the guard was instantly called, arms were presented and drums beaten, much to the delight of our friend, but even more to the disgust of the generals of the Russian army and to the troops, who thus rendered absurd homage and found themselves taking part in something like a bit of comic opera."—Exchange.

An Old English Ballad.

"Greensleeves" is a good old English ballad and tune mentioned by Shakespeare in the "Merry Wives of Windsor" and has been a favorite since the latter part of the sixteenth century. The tune is much older than the words, probably as old as the days of Henry VIII. It is also known as "The Blacksmith" and "The Brewer" and was a great favorite with the cavaliers. A modified version is found in the "Beggars' Opera." The tune is still sung to "Christmas comes but once a year" and many other songs of the same rhythm or with the burden "Which nobody can deny."

In the Orange Free State.

At an examination for admission to the British Military college at Sandhurst many candidates in answer to a question about hydrogen wrote that the gas was not found in the Orange River Colony. This puzzled the examiner, who told the story to an army coach. The coach, after thinking awhile, said: "I have it. I remember impressing the fact on a number of my pupils that hydrogen does not occur in the free state."

Is Yours Damp?

A subscriber who complained to the publisher that his paper was "damp" received the reply from the patient and long suffering editor that perhaps it was because there was so much "dew" on it.

Another View.

Mrs. McSpurge—When I go out with this lovely new frock people will think I've been shopping in Paris. Mr. McSpurge—Maybe they'll think I've been cracking a safe.—Cleveland Leader.

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A letter that leaves a sting should never be written. There is a great temptation to say smart things in a letter. They sound so nice to you when your typewritist leaves the completed letter on your desk. But how do they sound to the other fellow? All the smartness has oozed out before the missive has reached him. Only the ugly brutality remains.

Read the letter over; admire it and yourself; read it to your clerk, to the office boy, to the cat, if you must show it to some one. Then

tear it up, and write another. State your case as fully as you wish, and as strongly as it will stand. You can do all that and still be polite and friendly. Make no threats. Use no taunts. Keep out bravado and bluster. Don't be an ass.—American Correspondent.

Money is what men without great minds or heart or soul get out of life as compensation for the lack of the finer, rarer, deeper pleasure obtainable by doing which gives play to the spirit.—William Marion Reedy.

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This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

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THE PHENOMENA.

Charles Foster, "The Salem Seer."

This great medium, one of the greatest the world has ever known, passed away December 1885. His remarkable powers were manifest in his ability to converse directly with the spirit world, obtaining answers to very abstruse and difficult questions, and from ancient spirits. Very often names and answers to questions were written in blood-red letters upon his arm.

The following newspaper reports of remarkable seances held by him some thirty years ago are of perennial interest and well illustrate not only the fixed unbelief with which many entered his seances, and the wonder and amazement and oftentimes clear knowledge, with which they left the seances.

The Evening Day of Philadelphia (1873) reports as follows:—

We girded our armor, tightened any defective links, and grasped the sword of scepticism in one hand, with our breast guarded by the shield of unbelief, and helmet crowned by the theories of anti-spiritualistic religious education, and made our way to the Continental Hotel.

We give a few quotations of this writer's report:

A PEEP AT THE FUTURE.

One gentleman wrote, "when will I go to Europe?" Rapidly, without opening the paper, or even looking at it, Foster replied, "Not before 1875." The gentleman, who was apparently an Englishman, acknowledged that such was his intention.

Then the brother of the gentleman appeared, and his name and date of death were announced. A student then asked if his sister should take a journey. In a minute the medium was greatly excited. He said the influence was upon him very strong, and meant something urgent. "She must go at once," the spirit says: "great danger menaces if she remains. Go—go—go, by all means go"—at the same time forcibly striking the table with his hand, and with much determination. The gentleman, at our request, explained that his sister had come from England, but this climate did not agree with her, and she had urged him to send her back.

A PUZZLED PARTY.

We now thought it our turn, and asked the name of our infant brother who died in 1852. It was at once written on a piece of paper, in a large, scrawling hand, the medium exclaiming, "Ah, now we have one very near and dear to you." It was correct. Then we asked what disease brought death to him, and were requested to write a number of diseases on paper. We wrote about a dozen, and the medium, taking a pencil, half closed his eyes and ran his pencil through until he hit the right one, which he marked and threw to us. Our lips were bit slightly. How could he know that?

At one time during the sitting he announced: "A spirit who died of apoplexy is present." None of us recollected any such friend. Presently he gave the name, and we then recollected that it was the name of an acquaintance, a person with whom we were on but little better terms than an occasional meeting and conversation. He had died, however, several years ago, during our absence from the city, and we had either never heard the cause of his death, or else forgotten it. Here, then, was an admirable test,—and this morning, on our way to our office, we stopped and inquired of a person who knew, and ascertained that the death occurred from apoplexy. That's a stunner for us, and leaves us more mystified than ever.

In conclusion, we would state that Mr. Foster remains here until the 15th inst., and those who disbelieve our statements can call on him themselves, assuring them that our article was in no way prompted by Mr. Foster, but by a desire to place our experiences before the public, we having heard extraordinary statements of his ability.

We regard the account of the following seance as one of the most remarkable:

Last night we again held an interview with Mr. Charles Foster, the spiritual medium, and our object was to ascertain how far he could communicate with the spirits of the ancients. Unknown to him we wrote on separate slips of paper the names, Virgil, Don Pedro Calderon

de la Barca, Lope de Vega, Don Miguel de Cervantes, and also, the name of a dead man who had given us instructions in the modern languages. Very soon Mr. Foster handed us a paper, stating that it bore the name of

VIRGIL, THE LATIN BARD, who wished to communicate with us. We asked him several questions, among them the authorship of the lines in the *Ænid*, "Hæc olim meminisse juvabit," which were written on a slip of paper and apparently not seen by Mr. Foster. Virgil claimed the authorship of these lines, and added nine or ten consecutive verses. By request made in writing, as all our questions were, and none of them read by Mr. Foster, proper quotations were made from the various passages in the *Ænid* and Georgics. Satisfying ourselves on this point, the

SPIRIT OF THE PROFESSOR in the above named manner announced its presence, and thereupon ensued the following dialogue, Mr. Foster speaking as the medium of our ethereal friend, whom we asked concerning a friend, long dead, and whom we shall call Albito, he being an Italian:

Dov'e? (Where is he?) Spirit—Dov'e? chi? (Where is who?)

Albito? Spirit—None' Inglesese; e Italian, (He is not an Englishman; he is an Italian.) Stelle inferno da sei mese. (He was sick about six months.)

Dov'e il mio socio? (Where is my companion, or friend?) we now asked; for our credulity was shaken, inasmuch as Albito had been killed by robbers.

Spirit—L'uccesero al suo ritorno. (They killed him on his return.)

We felt satisfied that the medium knew something, for the manner of this young friend's death, murdered as he was, was here related, and each circumstance connected with it detailed. We next were requested to hold a conversational

INTERVIEW WITH CERVANTES, whom we asked to give us the concluding lines to the piece of poetry in the second chapter of Don Quixote de la Mancha, which reads *Munca fuera, coballero, etc.* Immediately was written its other lines, *De damas tan bien servido como fuero Lanzarote quando de Bretane vino.* Other test-questions were asked Cervantes, who answered them very promptly.

The San Francisco Chronicle reports as follows:—

A WINDFALL FROM HEAVEN.

Next day the gentleman met his friend, the Hon. Chas. E. De Long, who had just then returned from Japan. To him he told his remarkable experience of the day before. De Long laughed at him for his apparent credulity, and scouted the idea that spirits had anything to do with the message. Nettled at this, the gentleman invited Mr. De Long to go with him to see Foster and judge for himself. That night they both, in company with Howard Coit, called at the Grand Hotel, and were shown into Foster's rooms. Mr. De Long was wholly unknown to Foster. They all sat down to the table, and after Foster had smoked awhile at his cigar, he said: "I can only get one message to-night, and that is for a person named Ida. Do either or you know who Ida is?"

Mr. De Long looked at Foster with rather a startled look, and said, "Well, yes, I rather think I do. My wife's name is Ida."

"Well," said Foster, "then this message is for her, and it is important. But she will have to come here and receive it."

WHAT THE SPIRITS TOLD MRS. DE LONG.

This was just enough to excite De Long's curiosity, and after endeavoring in vain to get Foster to reveal the message, to him, he consented to bring his wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. De Long, were ushered into Foster's parlor. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said: "The same message comes to me. It is for Ida. This is the lady, is it?" he asked, as of the spirit. "Oh, you will write the message, will you? Well, all right," and with this he took up a pen and dashed off the following:

To my daughter Ida—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death he

failed to account for the investment to my executors. The money was invested, and twelve hundred and fifty acres of land were bought, and one-half of this land belongs to you. I paid Madden on account of my share of the purchase \$650. He must be made to make a settlement.

Your father,

—VINEYARD.

Both Mr. and Mrs. De Long sat and heard this communication read with astonished faces. Mrs. De Long knew that in life her father had business dealings with Mr. Madden, but to what extent, or even the nature of them, she did not know. She was terribly frightened at the denouement, for she knew that Foster did not know who she was, nor who her father might have been, and when the communication came in so remarkable a way, the effect upon the whole party may be better imagined than described.

MR. MADDEN COMES DOWN.

Mr. De Long had just enough faith in the correctness of Mrs. De Long's communication to see what there was in it anyway. So the next day he called on Mr. Madden at the Occidental Hotel. Without saying what especial reason he had for asking the question, he asked Mr. Madden if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago he and Mr. Vineyard had purchased a tract of land together, and their interest was yet undivided. The land had increased and was still increasing enormously in value, and he supposed Mr. Vineyard's daughter desired to let her interest lie untouched, which was the reason why the matter had never been settled up. Besides, she had been absent a long time from the country, and was not here to have the matter settled. When informed that Mrs. De Long had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said he supposed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to increase in value. Mr. Madden then said that he was ready to make a settlement at any time. This was readily assented to by Mr. De Long, and accordingly, on Sunday last, Mr. Madden transferred a deed for 625 acres of the land to Mrs. De Long, her heirs and assigns forever. Having done this, Mr. Madden offered the lady \$18,000 for the property, but, having been informed that it is worth at least \$25,000 she declined to sell.

Meanwhile Foster was over-run with people anxious to interview their deceased parents, for the purpose of finding out if the old folks are quite sure that their estates have been fully and properly settled.—B. F. Austin in Reason.

The offspring of man ought not to be brought up like so many animals. The trouble which is expended upon the upbringing of children ought to have a more noble aim than of putting into the world a well-dressed puppy.—Tolstoy.

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Any of the above books can be had at this office.

Not What the Lawyers Wanted.

"Lawyers have some queer experiences," said the judge. "One of them was telling of a case heard before me. A young man had been arrested for larceny, and he sent for this lawyer."

"The young fellow told the attorney that he was innocent, but that he had no friends in the city and no money. His mother, however, was in fair circumstances, and he knew that she would help him. What he wanted the lawyer to do was to defend him and also send a telegram to his mother telling of his fix and asking for aid. The lawyer agreed to this and made such a good defense that the young man was acquitted."

"He and the attorney went direct to the telegraph office to which the message had been ordered sent and found it. The young man was so grateful to the lawyer that he handed him the unopened envelope, telling him that he must take all the money that his mother had telegraphed him. The lawyer tore open the yellow cover, and his eyes were greeted with these words:

"Put your trust in God. I am praying for you."

"Aging" a Rug.

A good deal of fraud is practiced in selling antique "Kazaks," "Daghesh-tans" and similar rugs, for there are hardly any of these which are more than fifteen years old. They are "aged" artificially, but you must understand nevertheless that these rugs are well made of the very finest wools, and the native dyes used are pure and good. When they have been made they are sent in the village to "the butcher, the baker and the candlestick maker"—to any one, in fact, in whose house there is plenty of traffic. Here the carpets are trampled upon and made to look old. They are afterward washed in a running stream and then dried in the sun. And by these means the rugs get an antique complexion and a certain gloss which are much appreciated. What may be called a genuine "antique" is thus manufactured and sold in the bazaar for ten times or twenty times the price for which it could be bought in London.—Constantinople Letter.

Garibaldi's Ashes.

It is generally known that Garibaldi left directions in his will for the cremation of his body and that through the intermediary of the Italian government his wishes were overruled. Few, however, are probably aware of the minutiae of detail into which Garibaldi entered upon the subject or of the extent of self-consciousness which is evident at every line of the direction: "Facing the sea you shall erect a pyre two meters high, built of acacia wood, myrtle and other aromatic trees and plants growing at Caprera. On this lay a sheet of iron, on which shall be placed my body, dressed in the red shirt. A handful of the ashes place near the coffin of my daughters Rosa and Anita." The rest were to be blown away by the wind as seeds of liberty for other parts of the world.—London Globe.

Reciprocity in Chickens.

Poultry and the home orchard often make an excellent combination. The poultry stir the ground considerably, fertilize it and take an interest in the solution of the insect problem. There is reciprocity. The fowls need sunshine, shade, a range, scratch bed, grass and grit; the trees need scratching and fertilizing. Poultry seem to be especially valuable in the plum orchard; no curculio playing possum escapes them. Which animal to use for pasturing the home sod orchard is mostly a question of expediency. Before you decide this, however, go over the whole subject again and see if it will not be better to till the orchard after all.—Garden Magazine.

The First Steel Skyscraper.

The first steel skeleton building ever erected was known as the Tower building and stood on lower Broadway, New York city. When the architect submitted the plans for it to the building department in 1888 the members of the department were so puzzled that they had to turn the whole matter over to a special board of expert examiners. For the first time in the world a building had been designed in which the entire weight of walls and floors was supported by the steel skeleton, and the building laws contained no provision for such a structure. But the experts accepted the plans, and the modern skyscraper was born.

Imitation.

The hairdresser had done rather a hasty job on the raven locks of the young woman.

"Well," she said, surveying the result in the mirror, "this is a shampoo, all right, if there is any such thing as real 'poo.'"—Chicago Tribune.

How About Home Displays?

He-It seems to me that the practice of sending clothing to the heathen is in direct opposition to Scriptural teaching. She-Why, how can that be?

He-It teaches them to take thought what they shall wear.—Town and Country.

It is only by labor that thought can be healthy and only by thought that labor can be made happy.—Ruskin.

THE SHIP'S PURSER.

Some of the Things That Make His Life at Times a Burden.

The lot of the purser is anything but a happy one. From his title one would think that he had only to look after the finance of the vessel; but in reality his office, so conveniently and picturesquely situated at the top of the grand staircase, is really as busy a bureau as any in Capel court or Wall street. It is no doubt legitimate enough to expect the purser to be quite au fait with the monetary matters, to explain to the Britisher the difference between a dollar and a crown or to the American that the greenback is treated with scorn and contumely in Europe, but our American friends are par excellence the interrogators of the world, and to them the purser is simply a walking encyclopedia.

He is expected to tell them all about the ship—that's right enough—but they want to know all about the passengers as well, who they are, where they have come from and where they are going, how much they are worth and any little titbit of news about their social life. He is also asked about every hotel, beginning at Liverpool and ending at Rome, the best shops whereat to purchase different articles, who will give the best discount for cash, where the questioner's wife can best be rigged up in European fashion and the most likely resort at which his daughter might run across some impecunious scion of British nobility.—Harry Furness in Strand.

Position of Wood and Its Durability.

The problem has troubled many why two pieces of wood sawed from the same section of a tree should possess very varied characteristics when used in different positions. For example, a gate post will be found to decay much faster if the butt end of the tree is uppermost than would be the case if the top were placed in this position. The reason is that the moisture of the atmosphere will permeate the pores of the wood much more rapidly the way the tree grew than it would if in the opposite direction.

Microscopical examination proves that the pores invite the ascent of moisture, while they repel its descent. Take the familiar case of a wooden bucket. Many may have noticed that some of the staves appear to be entirely saturated, while others are apparently quite dry. This arises from the same cause—the dry staves are in the position in which the tree grew, while the saturated ones are reversed.

A Reminiscence of Fanny Kemble.

Fanny Kemble is remembered by old residents of Germantown and Philadelphia as a superb horsewoman. She had a fiery temper, which matched that of her husband, Pierce Butler, and speedily brought about one of the most noted divorce trials reported in the law books. In her youth she was remarkably beautiful, and in the role of Juliet she was the personification of dazzling loveliness. She was noted for her keenness of wit even in the days of her old age. Once when an impertinent street loafer stepped up to her while she was looking in the window of a bric-a-brac store and said, "Are you fond of antiquities?" Mrs. Kemble quickly unpinned her veil and, turning on the man her aged face (she was then seventy-three), asked, "Are you?"

An Aggravating Speech.

One of the wits of the parliament house is said to have observed on the occasion of Judge Deas' promotion to the honor of knighthood, "The queen may make George Deas a knight, but no one will ever make him a gentleman." Deas was quite able, however, to hold his own, and he punished the wits when they came to make their maiden speeches before him. "Prisoner at the bar," he once said to an unfortunate wretch on whose behalf an infant advocate had been feebly urging "extenuating circumstances," "everything that your counsel has said in mitigation I consider to be an aggravation of your offense."

Two Ways of Doing Business.

The industrious man—the plain, everyday kind, we mean—gets to his work early. Three hours later the man of marked executive ability drops in to see that the industrious man keeps steadily at work. If everything is going well the man of marked executive ability leaves for the day, for there is no need for a display of his peculiar qualities. If everything is going ill the man of marked executive ability quits at once in order that his reputation may not be compromised by his presence.—Boston Transcript.

A Slave to Method.

A medical specialist was very much in the habit of using a notebook to assist his memory and insure precision. In course of time it happened that his aged father died. The worthy doctor attended the obsequies as chief mourner with due solemnity. At the close he was observed to take out his notebook and carefully to erase the words "Memorize father."—Scottish American.

No consecrated absurdity could have stood its ground in this world if the man had not silenced the objections of the child.—Michelet.

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 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.

Dr. N. F. Ravlin was one of the speakers at the Oregon State Spiritualist Association held at Portland recently.

Oscar A. Edgerly is filling an engagement with the Spiritualists of Elkhart, Ind. He will continue there the first three Sundays in October.

Georgia Gladys Cooley, well known as a platform test medium, is now located in her own home 657 E. 62 Street, Chicago, where her friends will find her from 10 to 4 daily except Saturday and Sunday.

Dr. J. M. Peebles has been filling a very successful engagement at Baltimore, Md. and the press of the city speaks very highly of his lectures. He expects to deliver a series of several lectures in Chicago early in November.

Geo H. Brooks has been lecturing for the Rockford, Ill., society the latter part of September and goes to Milwaukee, Wis., for October. Permanent address 114 President St., Wheaton, Ill.

A print of a human foot found in a coal bed at Pottsville, Pa., opens a new field of inquiry as to the age of the earth and how long man has been here. Was that footprint made 10,000 or 10,000,000 years ago? Don't all answer at once!

The Nebraska State Spiritualist Association will meet at Lincoln, Tuesday, October 10, at the office of the secretary, G. S. Clock, 2900 P. Street. An adjournment will take place until Oct. 14, for the purpose of ratifying the actions of the Board for the past year. A good meeting is anticipated.

John W. Ring, National Superintendent of Lyceum work has been visiting Lyceums at Lily Dale and Buffalo, N. Y., Conneaut, Ash-Tabula, O., Titusville, Pa., and other points. He spent Oct. 1 in Chicago and will visit Milwaukee, Wis., and from there go to the N. S. A. convention at Minneapolis. The Lyceum work is flourishing under Mr Ring's ministrations, fourteen more Lyceums fraternizing now than were enrolled last year.

Dowie is going to start another "City of Zion" in Mexico. What a wonderful power he has to pull money from his followers. Is it all assumption or does he possess attributes that place him above the great run of people? He certainly has done much good in many ways by the exercise of his peculiar claims and traits. All of the Spiritualists in the world have not accomplished so much centralized power in fifty-seven years as has this one man in less than one-third that time. Wherein is the secret of the power.

E. R. Kidd asks in the current issue of the Progressive Thinker why "secretaries and correspondents of camps make no mention of the work of the phenomenal mediums, but devote all of their space to the descriptions of the platform lecturers," ending with a plea for "philosophy and phenomena to go hand in hand." We endorse Bro. Kidd's idea.

Rolla Stubbs writes of the good work done by Mrs. S. M. Lowell, Mrs. A. Talcott and Moses Hull at Long Lake, Minn. They have had a very earnest band at Long Lake for a number of years and have done some good work.

Don't forget the call of the Ohio State Association to extend its missionary work. If there is a chance of holding a meeting or organizing a

society address Carrie M. Bartholomew, Corr. Sec. O. S. A., Geneva, O.

Lidie Quint Irvin writes from Barlow, Ore.: The First Spiritual Religious Association of Clakamas County, Oregon, on the sixth day of August 1905, closed one of the most successful camp meetings ever held on its grounds with G. C. Love of Portland as president. We had with us during the meeting many of the most prominent workers and workers and speakers from different states of the union. Harrison D. Barrett president of the N. S. A. was with us three weeks, and was loved by all. The association was honored by having the presence of Mr. Barrett on its list of speakers as a worker for the cause. He was always sincere, willing and ready to respond to the call, and with a magnetic personality that made him many friends, and we earnestly hope that circumstances and conditions will make it possible to have him with us in the near future. We also have with us as a camp worker, Bro. Harry J. Moore of Rochester, Ind., who came well recommended, and who by his many fine discourses won for himself many friends. He too is welcome as a public worker in our camp. The well known medium, Mrs. Eva McCoy was highly esteemed and loved for herself as well as the work done thru her by the spirit world. Mrs. Ladd Finnican of Portland, Ore., another medium employed was exceptionally fine and made for herself many new friends as well as retaining the old ones. Dr. Espanto of St. Louis, Mo., known as the Indian medium gave many fine tests and found friends in the far West who regretted his departure. Mrs. Espanto gave us many good talks and we found her pleasant and willing at all times to assist in any way to make the camp a successful one. Mrs. Lapworth of Seattle, Wash., found her way to our warmest praise and friendship. She being always ready to give to the hungry some food from the spirit world. We had with us Mrs. Elizabeth Craig of Texas, Mrs. Jackson of New York State. From Portland, Oregon, we had Mrs. Ella York, Mrs. Mabel Wilson, Mrs. Armstrong, Mrs. C. Cornelius, Mrs. Siep, Mrs. F. White, E. DeYohn and C. H. Piggott, president of ministers and mediums protective association of Portland. Visitors came to us from nineteen different states in the Union and Canada. The officers for the ensuing year were elected as follows. Pres., G. C. Love; Vice-Pres., Benj. F. Atherton; of Portland, Sec., Lidie Q. Irvin, Barlow; Treas., J. Burgoyne, New Era, Ore. All possible will be done to make the camp of 1906 better than the one just closed.

From Conneaut, Ohio.

The readers of THE SUNFLOWER are aware that our little society has had the pleasure of welcoming Mr. and Mrs. Kates to its platform for the first time, but hope it will not be the last.

These earnest souls and grand workers are too well known to need eulogiums from us, but we desire to record our appreciation of their services, and to add our testimony to that of thousands of others who have been blessed by their ministrations. They love the cause they are serving, and are swayed by a resolute purpose to advance its interests, even tho such purpose may sometimes involve personal sacrifices; their interpretations of the philosophy, together with the messages and clairvoyant readings of Mrs. Kates form a combination of spiritual potency as rare as it is useful and uplifting.

On last Wednesday afternoon, the subject of "Motherhood" was discussed by Mrs. Kates in an incomparable lecture to ladies only.

Grand utterances, ringing with the inspiration of truth, fell from her lips in alternations of pathos and humor, inculcating lessons of purity, and awaking resolves to more earnest endeavor in the attainment of a higher spiritual life.

FRANCES E. BONNEY.

"If your life within is not harmonious study to make it so. The outer life will never make you miserable if you are in the right attitude. Therefore, be not cast down at any event that happens in this world, but be strong in the spiritual life within till that which seems evil passes slowly by."

Perhaps the spendthrift is anxious to get rid of his money because he is afraid of the microbes.

UNIVERSAL SUFFRAGE.

Editors Register and Leader:—Some weeks ago a lady in New York invited the writer to suggest a plan to secure universal suffrage in the United States which he did.

I now take the liberty of sending you a copy of the plan, with the hope that some big souled readers of the Register and Leader may be favorably impressed with thoughts suggested and reach out a helping hand to this noble band of grand women, who have been pleading for fifty-seven years for the simple act of justice, equal rights with man.

A brief outline of a plan to secure universal suffrage in the United States, the importance of unity is strikingly illustrated by the result of the last presidential election.

I would form a great national organization of women to work for equal rights and for the elevation of womanhood on all desirable lines. I would invite every woman, white and black ringed, streaked and speckled, and every girl 12 years old in the United States to become a member of this association. The membership fee might be 50 cents a year for women and 25 cents a year for girls.

I would locate the headquarters of this association at Des Moines, the capital of Iowa, as this is near the geographical center of the United States.

At the meeting called to organize, the name of the association could be determined upon. A president and vice-president should be selected, who should select a vice-president at the capitol of every state in the union to work in the interests of the association.

This association should work in harmony with all the other influences working for the same result, justice to all.

I would back this association up with a strong newspaper, a woman's newspaper, published at headquarters. It should be a weekly paper, price one dollar a year. The duty of the vice-president would be to work up the membership and secure subscribers for the paper and report same to the president.

This paper should be a great educator and civilizer. The editorial page should be largely devoted to the cause of woman suffrage and every other movement calculated to elevate humanity.

The balance of the paper should be devoted to general news of the world, excepting that nothing should be published that might have a debasing influence upon the morals of the people. It should be a paper that would be a welcome visitor in any home in the world. It should be conservative in all things, but never cease to plead for equal rights and exact justice to every human being. It should never lose sight of the fact that every human being is a child of God.

Ample space should be acquired in Des Moines for a home for this association, and after the ground, buildings and all equipments are paid for, the surplus earnings of the association should be used to found homes for poor old deserted mothers and other women deserted and left to starve and freeze.

Homes should also be provided for little boys and girls, deserted and living alone in the world. It should, be strictly understood, as a benevolent institution in the interest of humanity. Any institution that elevates womanhood elevates the nation.

After this organization is effected a building and printing press might be rented for a time and the movement started in a limited way. Every great movement had to have a start.

I presume that there are thousands of brainy newspaper women in this country who would be attracted by this grand movement, and would like to show the world how women can run a great newspaper. I do not think it is unreasonable to predict that this paper in two years would have the largest circulation of any weekly newspaper on this planet.

I would send out thousands and tens of thousands of these papers to poor girls who could not afford to pay \$1 a year for it. This paper would appeal to the reason and common sense of a human being, if he had any. This paper would be a civilizer, and as fast as men and na-

tions become civilized women will receive at least equal rights with man, and not before.

Let the movement be started and never turn back, and I believe it will prove the greatest blessing that has ever come to humanity on the broad footstool of God.

"The hands that help are better far than lips that pray."

I quote from Herbert S. Bigelow in "Progressive Thinker."

"In 1848, when the first woman's rights convention was held, men exclaimed: What! Women on the platform! Women in the pulpit! In the college! In the court room! In the voting booth! In the legislature! Monstrous! It is against the ordinances of almighty God! It will break up the order established at the creation; and, respected for 6,000 years! It will prove a lasting injury to all mankind! It will give the lie to scripture! It shall not be! Even the order of God is at stake! In that day, the few who stood for the right of woman to a larger life were made the butt of ridicule; yet in the light of history how ridiculous are opponents.

"How is it now? There are over 430,000 professional women in the United States.

There are 1,000 lawyers, 2,000 journalists, 3,000 clergymen, 6,000 literary and scientific persons, 7,000 physicians, 8,000 government officials, 34,000 merchants and 328,000 teachers and college professors. And what of woman's political status today? Full suffrage in four states in the union; school suffrage in twenty states, and some measure of political rights in twenty-four states, with full suffrage in federated Australia, and some form of suffrage in every civilized country of the world.

"All this has been done in the face of the most solemn warning; in face of all the prophets of calamity. The heavens have not fallen. What harm has come? None, save the harm that has been done to the reputation of those who stood in the way. I had rather be ahead of my time, and suffer ridicule for a season, then shake my fists and make grimaces in the face of advancing truth and thereby become the laughing stock of posterity."—Register Leader.

WILLIAM B. KETCHUM.

Mendota, Mo.

Where Idols are Made.

Probably the only idol factory in the world is now located in the city of New York, where the idols of all countries are reproduced and new ones manufactured. India gets the largest shipment, but from some countries even further East comes an ever increasing demand. The average foreign shipment varies from a couple of hundred to a thousand images every 30 days. By far the largest of idols are made of plaster, coated, oiled and polished to resemble old bronze.—Bangkok Times.

The meaning of the word "enthusiasm" is God in us inciting us to activity. The true enthusiast, then is an inspired man.

What Medical Laws Accomplish.

Medical legislation is intended to bolster up doctors without any reference to their moral or spiritual qualifications for practicing. If a man holds a diploma, or has passed a certain Board of Examination, or belongs to a certain clique of professional men, medical legislation attempts to force him upon the people whether they desire it or not, arbitrarily attempting to prevent other doctors from practicing, who, perhaps, really do have the moral and spiritual qualifications for the practice of the healing art.—C. S. Carr in Medical Talk.

The Faith in Doubt.

BY HENRY FLETCHER HARRIS.

The peace of God descends more softly shed
Than light upon the deep,
And sinks below the tumult of my years
Deeper than dreams or sleep.

And somehow, as of dusk was born the star
Whose fire is on the sea,
Another star from doubt's profounder dark
Is risen and shines on me.

—From Harper's Magazine.

Money is what men without great minds or heart or soul get out of life as compensation for the lack of the finer, rarer, deeper pleasure obtainable by doing which gives play to the spirit.—William Marion Reedy.

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INSPIRATION.

Its Science and Its Moral Worth.

ARTHUR F. MILTON.

In theological parlance inspiration is denominated a "quickening of the spirit."

Through psychic science this has been corroborated by spirit control. But in addition to the latter it reveals that inspiration is an effect of supernormal activity of the brain functions—increased vibratory action of the mind, so-called—and which increase of vibration makes spirit control or inspired thought a possibility.

Now, inspiration is not altogether dependent on spirit control. This is but a pleasing feature in the exercise of the gift, though an important one in many respects, and a welcome aid to its fuller development in those who are mentally idle or deficient in brain force as a physical agency. A man may be deficient in the latter and yet be very intuitive (a relative term for inspiration) knowing things unsought for or unheard of—those dawning on him as an interior illumination or coming to him spontaneously.

Such thoughts, the experienced know, are not self created, but occur—are not the effects of reasoning, and being often above the average of the recipient, intuition has been denominated higher than reason, and by many regarded as a sixth sense.

St. Paul calls it a "spiritual gift." Modern spiritualistic writers call it a phase of mediumship. Specifically it has been attributed to spiritual unfoldment or soul growth, attained through mental labor or physical abstinence (moderation generally) that enables the spiritual to outgrow the material in vibratory activity. This is of relative meaning with the first-named, only wider ranged, and perhaps more acceptable to the scientists. But to those who lack it entirely no definition is valid. For such it has no existence—often exposing their further ignorance by denying its possibility or classing those who do know of it as fools or cranks.

But even among those gifted with this sixth sense there is denial and doubt—those of lesser vibratory activity denying the claims of those of higher caliber and doubting their assertions of higher knowledge or truths not yet proven by fact. The analogy is similar between these as between the first-named, but none the less natural.

The animal is not blamed for not understanding what man does. The intuitive man does not feel to censure his less developed brother mortal.

So it continues upward. Man's understanding depends upon mental vibration. The more active the more he knows. Inspiration is intuition in another form, but alike in caliber. Intuition is mind or thought reading—sensing the intelligence in connection with persons, object, or principles without seeking. Inspiration is spirit thought directed on the brain of the recipient or medium, and is interpreted or understood according to mental and moral perception combined. A failing in one or the other perverts the thoughts proportionately—these partaking of the eccentricities, vanities, or conceits of the recipient. In degree to the latter they are worthless, and frequently come from minds akin to the medium, because in spirit the law of affinity is stronger than in the mortal. But it is inspiration, nevertheless, and if of no other value, it reveals a philosophy underlying it that is instructive to the observer. It proves that intuition or inspiration is a natural gift or qualification, attainable by everybody, but like all others needs proper cultivation to make it of benefit to either the recipient or the public; and the best way to cultivate it is to cultivate the whole man; i. e., let his actions harmonize with his thoughts, for the intellectualist pure and simple is cold and untrustworthy, while the moralist without education or a disciplined inspiration is not recognized as a revelator or guide in this age of science and progress. At the time of Jesus when ignorance was the rule and not the exception as now, such a revelator was accepted. Now he would be stoned or arrested. In the dark ages when selfishness was the rule, a crafty king or religious reformer could easily deceive or enforce belief. But this is past, so far as en-

lightened countries are concerned. Religious mountebanks without love in their prime motive are ostracized by legislation—individually and collectively. To-day we want a sufficient quantity of intelligence and morality—inspirational purity and love—in combination to command public respect and influence hearers or followers to a higher mode of living—one as far above the average as it is taught by modern inspiration.

WHERE IS MEMORY?

B. R. ANDERSON.

"Where is memory?" An article under this heading over the signature of our Brother Blodgett appears in your issue of October 29, 1904.

Let me say first, that Brother Blodgett and I would agree fully concerning the persistence of consciousness after death of the physical body. But I cannot at all subscribe to the theory that retention in memory of past events after dissolution of brain cells, aids in proving this persistence. No doubt Brother B. would accept of the following condensed statement of the theory.

An event is witnessed, and is laid up somewhere in the secret archives of memory.

The materialist says this event has made an impression upon the physical cells, that when we wish to recall the event—agitation of these receiving cells brings forth the event again and this we call memory.

It is a theory among them, therefore that when dissolution of the brain cells takes place (as at death,) all memory of the event necessarily perishes. In fact they claim that this dissolution ends all consciousness.

Here our brother and I protest and claim that these cells do not contain all there is of memory. So far we would walk arm in arm; but here we part company.

He recites the oft repeated argument that because memory is retained after the physical decay of the brain, this proves that this brain was not the seat of memory; for, he argues that if memory adheres in the physical brain how do we remember after this brain is gone?

At least this is the usual argument and I understand it to be his. I once—many years ago, when my hair was dark and glossy held the same argument.

But now that my hair has grown white with age, tho my eye is undimmed by time, I clearly see the fallacy of the argument. The secret lies in the slow, tedious metamorphosis of the brain. (I am aware that metamorphosis from the Greek includes change in form and so I mean it.)

Let us, make a familiar parallel. Our brain is an association of intelligent atoms. Suppose a similar body of intelligent men—say two hundred are assembled and adopt a series of working rules; their object is scientific investigation. Each member is fully apprized of the existence of these rules.

Now if all should suddenly depart—if the body should dissolve—the hall where they met would be dead. If a new body entered they would be (so far as comparison is concerned) wholly without the knowledge of the work of the first body.

But suppose by way of analogy that one man went out each week, there would be 199 men well informed in the work of the body, and the new comer would soon be as one of them. In another week another member passes out still there are 199 well informed members in that body; and thus for hundreds of years if it continued so long there would be 200 members all cognizant of the work of the assembly as before. Now notice how the change in brain cells come about.

An atom of food passes thru the venous circulation to be cast out—and thus in time the entire transformation takes place, but the affinity among brain cells—their well known interaction and magnetic relation, surely causes them to affinitize and interchange vitality much more rapidly than do the members in the suppositional case of the body of men. Thus then as each subsequent new comer takes its place it becomes a part of the general entirety and is necessarily imbued with the properties of the whole.

We need not resort to false or illogical arguments to prove that spirit is the underlying force of all

matter. Life itself is intelligent vibration. Vibration and motion are correlative forces. Thus—vibration produces motion—in fact it is motion while motion again produces other vibrations.

Concordia, Kan.

CHURCH ALES.

An Old English Custom of Raising Money For Church Use.

A curious light is thrown on ancient church bazaars and charity balls by certain records kept in some of the churches in England. For instance, in the records of Yateley church, which date from 1543, are frequent references to "church ales," the object of which was to get money for church expenses.

The feast was organized by the church wardens, "who provided a good spread at so much a head, and credited the profits to the church expenditure." It first appears as the "church ale," then as the "king's ale," then later as "our banquet at Whitsuntide." It was probably held in the church and went on until 1643, the year after the civil war broke out, when probably the Puritans put an end to such festivities. It was popular evidently.

One enterprising churchwarden has left on record all the good things which were prepared for the Crondall "church ale" in the year 1587. They had a band, brewed a quantity of ale, and made a profit of \$42. As money was then worth nearly ten times as much as now, the "church ale" may be said to have brought in about \$400, which was just 100 per cent on the outlay. The band was hired for four days.

THE SENSE OF TRAFFIC.

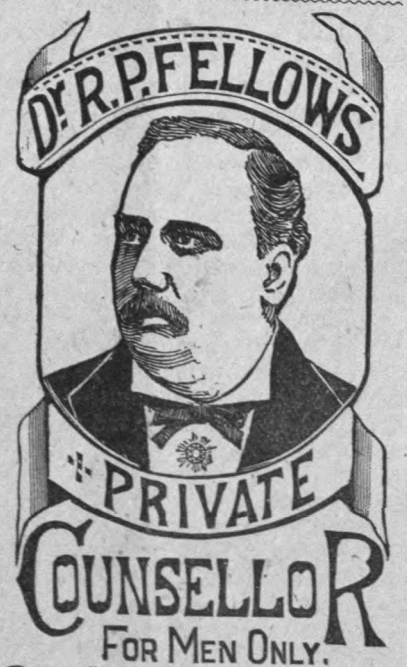
A Good Thing For Those In Crowded Centers to Cultivate.

Every town dweller should cultivate his "sense of traffic." At first this means that he will take every step in a crowded thoroughfare with a reasoned consciousness. He will never think of his business or his pleasure while he is in the street, but only of the way in which he is going, of what is before him, of what is on either side of him and of what he is leaving behind him. At every crossing he will settle his course, so to speak, and look out for dangers from every point of the compass. After very few weeks of this careful self regulation he will develop the "sense of traffic." Without knowing it he will see and hear and realize all that moves about him. He will automatically avoid collision, and it will be as impossible for him to take a step at the wrong time as it was formerly difficult for him to take it at the right one. He will at the same time preserve his person and lighten the labors of the policeman. Street accidents occur to those who have no "sense of traffic."—London Lancet.

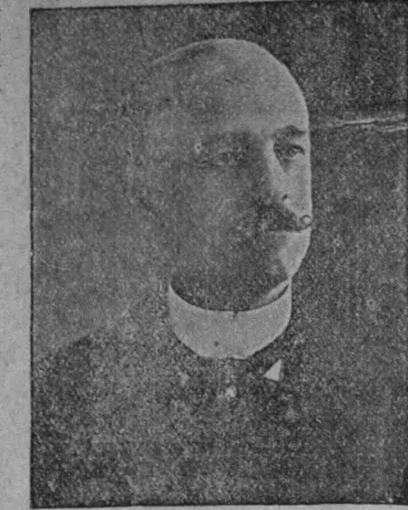
A Curious Story.

In "A Diary From Dixie," by Mary Boyd Chesnut, there is a curious story of a beautiful Washington girl, Mattie Reedy, who, weary of the abuse that her northern friends showered upon the southern general John Morgan, took up the cudgels in his defense. "What's your name?" asked an officer, turning fiercely upon her. "My name now is Mattie Reedy," was the answer, "but, please God, I shall one day call myself Mrs. John Morgan." Up to this time she had never met or even seen John Morgan. Somehow the story came to his ears. He sought her out, courted her and married her.

No man is ever so busy that he can't find time to make an occasional mistake.



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