

THE SUNFLOWER

Estelle F. Baillet

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

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HANGED ON THE EVIDENCE OF A CORK

ARTHUR F. MILTON.

In an ancient English factory town in an upper story of a tenement an old bachelor Scotchman occupied a corner room.

He had been there many years, living on an income which he had inherited at a time of life when he could enjoy it in a quiet and moderate way. His expenses being considerably below his income, he naturally saved money, and it was generally known that he had a neat sum always on hand. Among his habits was a semi-weekly call at a neighboring barrel house for a pint of "Old Scot," as he termed his favorite liquor.

This was called for in a flask of ordinary pattern, but with a "wart" or defect in the shoulder. To this flask fitted a cork with the number 10 branded in the sides. This combination became so well known at the barrel house that even the errand boy knew "the bottle with the wart in the neck" as belonging to old Scotty.

The night following one of his regular purchases of the liquor, the old Scotchman was murdered—having been strangled into unconsciousness, as the finger marks on his throat showed on the following morning. The deed was evidently committed for plunder, as the open bureau drawers showed, but no clue was had of the murderer.

In an adjoining room to the Scotchman lived a teacher of languages—a middle-aged man, whom everyone regarded as a gentleman in manners, moral in character and temperate in habits. In fact, an economical man, who had a faculty of saving what might prove useful some time or other.

No suspicion of murder in his career ever crossed the minds of anyone connected with the investigation until about a week later, while stepping out the front door of his tenement he pulled out his handkerchief and with it came a cork, which rolled to one side of the pavement. A detective who was stationed near there to watch every passing event connected with that house, saw this cork drop; and, altho with no feeling of finding a clue to the murderer in that little occurrence, picked it up nevertheless. To his unlooked for surprise the No. 10, of which he had also heard at the barrel house, where he was a regular visitor stared him in the face.

Without further ceremony he rushed diagonally across the street where the liquor dispensary was, and asked the first one of the spigot-attendants if he had ever seen that cork before.

"Why, yes," replied he, with countenance brightening up; "that's Old Scotty's."

"Then I have found his murderer!" said the detective, rushing out.

An hour later the neighborhood was wild with excitement in consequence of the arrest for murder of Tom Ewing, the teacher and neighbor of the old Scotch bachelor.

The only evidence against him was the cork, which he acknowledged as having dropped, but asserted thruout the trial that he had found it in the court-yard of the tenement two days before it dropped from his pocket.

The jury, however, selected from citizens who were incensed at the tragedy and determined to hang somebody for it, found the teacher guilty, and the judge sentenced him to be hanged shortly after.

The execution day came, and, in connection with two other murderers, Tom Ewing was hanged. But Tom Ewing would not die, neither by strangulation nor by a broken neck. He had to be taken down and subjected to another test. This time the rope broke and Tom got

upon his feet unaided and cried out, "You cannot hang an innocent man!"

This had such an effect on the crowd that a general protest went forth, almost ensuing in a riot, with threats to hang the sheriff if he insisted on carrying out the execution. Tom was taken back to his cell to await results.

In the meantime the landlady of the tenement aforementioned returned from a journey, whence she had gone two days after the murder of the old tenant—she occupying a part of the lower floor herself.

Hearing of the evidence on which Tom Ewing was hanged—tho happily not executed—her feelings arose to highest pitch in his behalf, and she exclaimed without fear of the consequences: "Then I, too, should be hanged on circumstantial evidence, for I had the cork in my possession before Mr. Ewing ever saw it, and that was two days after the murder of my old tenant. I threw it in the yard myself, and Mr. Ewing told the truth when he said he found it. Now, there!"

"But where did you get it from?" asked a bystander.

"Bring in the sheriff and I will show him the man, and probable murderer," she replied.

Several of the listeners volunteered to do her bidding.

A few minutes later the sheriff, a detective and several deputies entered the room of our hostess.

There she told them that two days after the murder she wanted a cork for a vinegar bottle, having lost her own.

Knowing that her Russian peddler tenant, who occupied a room on the same floor with the murdered Scotchman, had a sort of junkshop in his apartments, and could accommodate her with anything from a pin up to a second-hand pulpit, she called on him for a cork. He gave her one.

On fitting it to the bottle she saw the number 10 branded in the sides. Not regarding it as anything worthy of serious consideration. She continued to press the cork down, when to her chagrin the bottle slipped from her hand and broke, she gathered up the fragments, among which was the unlucky cork. No sooner did she notice the latter when she impulsively said, "Bad luck to you!" and threw it out of her back window into the court yard.

As soon as she finished with her story the sheriff said: "Up to the peddler's room boys, we have our man!"

A moment more the entire party was hammering for admittance at the Russian's door.

No answer being given, the sheriff plied his foot to the lock and the door flew open. No one was there. A hasty inspection of effects was made, when one of the deputies picked up a flask, saying, "I wonder if that cork would fit this bottle?"

Handing it to the sheriff, he replied, "I'll take it across the street and see if they know it."

Upon reaching the barrel-house he accosted the same clerk who had first recognized the cork, and who had appeared on the witness stand during the trial to testify to that effect.

He took the bottle in his hand, turned it over and said: "Why, certainly I know that bottle. I could tell it out of a thousand. I know it by that 'wart' in the shoulder. That's old Scotty's bottle, and I'll swear to it!"

"That'll do," answered the sheriff, and he walked out of the shop.

A half hour afterwards the neighborhood was again wild with excitement on account of the new discovery, but in this instance they did not cage their man.

The peddler had got wind of the affair before the arrival of the sheriff and had disappeared—nobody knew where. But a searching investigation was instituted among the peddler's effects and sufficient evidence found to prove him the murderer and have the court judgment

rescinded concerning the unhappy teacher.

When brought into court the latter was the recipient of much sympathy and regret on account of the mistake, and was told to return home and consider himself once more an honored citizen of the community.

Looking up with a sad expression, he quietly but firmly replied: "While thanking you for your kind words, your honor, I cannot accept the invitation; for I don't feel at home in a community that will hang a man on the evidence of a cork!"

He left town then and there and was never seen again.

CAN MR. GODFREY PROJECT HIMSELF.

A Curious Experiment.

In the second of his articles on "Mysteries of the Human Mind" in Public Opinion, September 25th, Mr. H. Addington Bruce describes the attempt of an English clergyman named Clarence Godfrey to "project himself" into the presence of a friend at a distance. The attempt was made on the night of November 15, 1886, and is thus described by Mr. Bruce:

The result of this attempt, as described in the account written out at his request by the "percipient," who, it should perhaps be added, had had no intimation of the experiment, was as follows: "Yesterday—viz., the morning of November 16, 1886—about half-past 3 o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go downstairs. This feeling became so overpowering that at last I arose and lit a candle and went down, thinking that if I could get some soda water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I had noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle, and gazed at him for three or four seconds in utter amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, I refrained from doing so."

Arguing from analogy, it was held by those advancing the telepathic hypothesis that the mind of a dying person in reverting to a distant friend conveyed to the friend's mind a distinct impression which took the form of a vivid visual hallucination. To the reply that the apparitions were by no means uniformly coincident with the moment of death, and not infrequently occurred only after a lapse of several hours, it was deemed sufficient to point to such cases as that of the Rev. Mr. Godfrey as illustrative of similar deferment of experimental hallucinations. In the Godfrey case the "willing" begun at 10:45 P. M., on the night of November 15, and lasted only eight minutes, after which Mr. Godfrey fell asleep whereas, it was not until 3:30 A. M., of the following morning that the hallucinatory vision appeared to the "percipient."

Chestnuts as a Food.

Chestnuts are a very similar food to potatoes. The chestnut, however, is the more nutritious of the two. The chestnut has only fifty-three per cent water, while the potato has seventy-six per cent of water. In all of the nutritive ingredients the chestnut leads the potato. The chestnut may be cooked exactly as the potato is, boiled, baked or roasted.

The culture of the chestnut in this country has as yet been neglected, and furnishes an inviting field for enterprising agriculture.

THE IRON AGE.

The Orondo Iron Company's Circular No 1.

New York City, July, 1883.
Room 25, Cooper Institute.

Many years ago it was prophesied that iron would be made to float upon the water, and pass with the rapidity of an eagle thru space—the conqueror of nations, and yet man's most faithful friend.

This has all been accomplished, from the field pieces of an army to locomotives in commerce in time of peace, and now it is in contemplation to make the simplest article of the household, to great structures of palaces, for private and public use, in fine, all and everything heretofore made of wood. Evidently, nature intended iron for universal use, or mother-earth would not have supplied it to almost every nation, proving, as nothing has been made in vain, that it was intended for universal use; and as selfishness dies out, and gold goes with it as a representative so iron will be more and more appreciated.

Let us consider for one brief moment the transformation of wood, stone and brick to iron, and what would be the result? Simply your houses, furniture, carriages and all other articles now known to man would be of iron.

But what advantages would society derive from such a change? Many advantages. Among which, I may enumerate health, cheapness, durability, convenience of handling, safety as to elements and a thousand and one items too numerous to mention.

There is this proposition to be considered, viz., that all substances are reducible to hydrogen, nitrogen and oxygen, in a specific sense.

(There is said by scientists to be in drop of water a power sufficient to rend granite.) "So, also, are all substances reducible to mother-iron and mother iron gives of its qualified substance to all other substances."

In our ignorance, stupidity, folly and selfishness, in the interest of monopoly, and to enslave the common people, we have made the scarcest article the most valuable, but this will be reversed as we grow in wisdom and knowledge of duty of one to another, the world over, or as we practice the 11th Commandment, viz: "Love ye one another," and iron will become the most valuable, because of its universal use.

We have passed thru the wooden age of building wooden houses, ships and furniture, to be destroyed by fire and the loss of life.

Very often do we hear of a village or a ship at sea being destroyed by fire, and the loss of valuable lives. How long will foolish men continue to waste money and life in this way?

Stone has taken the place of wood for dwellings to some extent, and later, brick has come into use for building purposes, but are costly and inferior to iron for dwellings. Brick houses are damp, with cobwebs in the corners. Iron houses are dry.

EFFECT OF ODORS ON MILK.

Upon this question Prof. Arnold, the work "American Dairying," says: "The London Milk Journal cites instances where milk that has stood a short time in the presence of persons sick with typhoid fever, or been handled by parties before fore fully recovered from the smallpox, spread these diseases as effectually as if the persons themselves had been present. Scarlatina, measles and other contagious diseases have been spread in the same way."

The peculiar smell of a cellar is indelibly impressed upon all the butter made from milk standing in it. A few puffs from a pipe or a cigar will scent all the milk in the

room, and a smoking lamp will do the same.

A pail of milk standing ten minutes where it will take the scent of strong smelling stable, or any other offensive odor, will imbibe a taint that will never leave it.

A maker of gilt-edged butter objects to cooling warm milk in the room where his milk stands for the cream to rise, because he says the odor escaping from the new milk, while cooling, is taken in by the milk and retained to the injury of his butter. This may seem like descending to little things, but it must be remembered that it is the sum of such little things that determines whether the products of the dairy are to be sold at cost or below, or as a high priced luxury.

If milk is to be converted into an article of the latter class, it must be handled and kept in clean and sweet vessels, and must stand in pure, fresh air, such as would be desirable and healthy for people to breathe."

All food should be protected from the surrounding atmosphere, and should not remain uncovered when not in use, especially drinking water, which rapidly absorbs the atmosphere where it stands, and the foul breaths, tobacco smoke and the disease of the persons present.

No human being can be exempt from the ill effects of these surrounding auras and odors without a removal from the persons, places or things that create them.

It has been said in olden times "that a rolling stone gathers no moss," meaning that it is detrimental to the individual to move often. But in these modern days the science of life and health is better understood, and we now sometimes see a very sick person entirely cured by a change of bed and room in the same house, and it is quite common now a days for sick clergymen to go to Europe for a change of air instead of calling a physician, provided the church can afford to pay the minister's expenses.

Much of the food exposed to the bad atmosphere of markets, stores, boarding houses, restaurants and hotels is unfit for use, because it has imbibed disease-creating conditions from the surrounding atmosphere of those places, which is generally full of bad breaths, damp cellar and sewer exhalations, and a conglomeration of refrigerators or too numerous to mention here.

There is sufficient cause in the poisonous food we eat and bad water we drink for much sudden sickness that cannot be otherwise explained. Generally the best remedy will be about 30 grains of ipecacuanha and removal from city to country air and pure food.

One of the chief considerations in the economy of man is health. The relations of house walls to health, even the color of the paint and paper on the walls of dwellings have an effect for good or ill on their occupants.

Iron walls are not porous like stone, brick, wood and paper, which is their favor to medical men, who understand such matters. Not only do porous walls absorb moisture, but they also absorb animal gases and offensive odors, and it is well known to the medical profession that absorbent walls harbor the germs of infection floating in the atmosphere. These spores and germs, as algae, fungi, varuæ, bacteria, etc., the invisible to the naked eye are now recognized as a prolific source of inflammatory and purulent diseases.

The writer remembers several cases of whooping cough in his own family that could not be cured until a change of residence was made, which effected a cure at once, without medicine.

These walls and the rooms occupied by these whooping cough patients were unfit for any human being to occupy without danger to their health, unless cleansed by soap and water lime, paint and new pa-

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HENRY SLADE.

My sickness has made us late in saying a word about the passage of this worker for Spiritualism, which took place at Dr. Spinney's Sanitarium, near Belding, Mich., September 7th.

The slander so industriously circulated by some of the secular press that he died alone should be effectually silenced, as he was cared for by Dr. A. B. Spinney, whose well-known generosity when he undertakes a thing would never have permitted such a lapse, and in addition to that, the National Spiritualist Association gave a monthly stipend and private individuals also contributed to his maintenance. But without any of the rest, we who know Dr. Spinney know Dr. Slade was never neglected.

Dr. Slade's life was a peculiar one. Apparently different from others from his birth, he was the curiosity of his playmates and used to mystify them by making things move without visible contact when he was quite small, which culminated by writings on his slate.

The attention of investigators having been attracted to him, he traveled all over the U. S., England and the Continent of Europe, some of his greatest work having been done in connection with Prof. Zoellner, and reported in the book called "Transcendental Psychics."

Of his mediumship the writer has personal knowledge. Slates cleaned, so that chicanery was impossible, were written on in plain sight of the sitter, while on one occasion while in St. Paul, Minn., a man came over from Minneapolis having a pair of slates securely buttoned up inside of his vest. They were not removed, but were written full by this mysterious power.

Moses Hull tells of sitting in his room and seeing a pair of carpet slippers walk off across the room with no one touching them, while on several occasions the writer was a witness to a pair of heavy slates being thrown out from under a table in such a manner as to land squarely on top of it.

Slade's triumphal European trip also marked the beginning of his downfall. He was used until his forces were entirely exhausted, then was wine and dined and introduced to the delusions and snares of the salons of Paris, Berlin and other places.

His after history is too well known to need repetition here. Possessed of a fine mediumship, but unable thru dissipation to get it into operation, his personal aid was called in to play with the usual result—exposure and ruin, then a gradual run down the hill until a charity ward became the home of one who had made more money, had more presents of diamonds and jewels than falls to the lot of but very few in this life.

Dr. Slade has gone to that land where the judgment of justice is served alike to all and we will let him rest; but his life and experience should be a lesson to all who seek to utilize the delicate powers of mediumship. Remember that the same susceptibility to influence that will make you a good subject of the spirit world will also make you subject to the influences of this life and they may terminate good or bad.

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IS THE BIBLE IMMORAL?

According to the Buffalo News, Anthony Comstock has proved by court decisions that he can "legally blacklist the Bible and Shakespeare from the mails."

Why bless your soul, Anton, we could have told you that years ago. You are too slow. Why, don't you remember where your people, not you individually, that we know of, out in Kansas, had a man arrested for writing a verse from the Bible on a postal card and sending it to a preacher? They were soon like the man who wanted his neighbors to come in and help him let go of the bear. No, good St. Anthony, don't think you have made a great or new discovery. The smallest Freethinker boy could have told you of it.

Words are words. No matter where they appear. If they are "indecent or obscene" in the Kreutzer Sonata, they are equally so in the Bible or Shakespeare. How can a man with any degree of consistency pass some of the passages in the Bible and then turn down modern educational writings? How can he pass "Venus and Adonis" and "The Rape of Lucrece," and turn down the fishiest "French Novel"? If there is anything more calculated to act upon human passion than "Venus and Adonis," it has never come our way to read it. We doubt if it exists.

THE SUNFLOWER stands for everything that is beautiful and ennobling in life. But it tries not to have too perverted an idea that will cause us to lose sight of some of Nature's higher attributes because someone trampled them in the dust through ignorance. We may be raising our aristocratic nose so high to catch an imaginary stench that we overlook the cess-pool at our feet.

James G. Holland put it beautifully when he said:

"Wings for the angels, but feet for the men,

We may borrow the wings to find the way—

We may hope and resolve and aspire and pray—

But our feet must rise or we fall again."

PASSED AWAY.

What a change has come over the thoughts of humanity regarding the passage from this life. Only a few short years ago the passage from this to another life was the signal for the resurrection of all the black in the community. "The Dread Destroyer," "The Grim Monster," "Death the Avenger," were referred to in tones of awful severity, while newspapers vied with other in trying to see which one could put the most "turned rule" in its columns without changing its make-up entirely.

Today how different. As we were reading the account of the passage of a friend from earth life, in one of the daily papers, we could not help observing that it was all "Passed Away," no "Death," "Grim Monster," or "Avenging Angel." Death, only a sweet presager of that rest which comes in the "Land of the Unknown."

Only a few short years ago we expected to listen to a sermon of an hour or more duration, filled with admonitions and pleas of "Come to Jesus," as the only means of escaping from the terrors of hell-fire, while the grim prayers and exhortations were interspersed with such loving songs as

"And are we sinners yet alive,

And do we yet rebel?

'Tis wondrous! 'Tis amazing grace,

That we are out of hell."

Quite a change from that to the beautiful thoughts so wonderfully set to music by our good Brother Longley in his "Only a Thin Veil Between Us," or "Shall we All Meet Again in the Morning Land?"

Crepe? No, not as a usual thing. Occasionally used by religious back numbers but not used by those who have tasted the new. Evergreens and flowers—the one typical of everlasting life, the other the beauty of the soul.

Truly "De worl' do move."

As you see the transmutation of the earthly into the heavenly, the flowers and all they mean being brought from the dark earth, be sure that something more is symbolized. Your dark and dying past shall also be transmuted by the sunshine and rain of God's seasons into the lilies and roses which make the fragrance of the Eternal Gardens where you at last shall walk with God.

"FURTHER CONVINCING TESTS."

(From Light, London, Eng.)

In my article in Light of January 14th, I expressed the hope that I should get more evidence of spirit identity, and be able to give another series of them. This hope has been fulfilled, and I now relate the facts in the order of their occurrence.

When my most intimate lady friend from Switzerland was here, she used to converse, through my medial power, with her father and mother. In one of those conversations she asked for the name of the present husband of a sister who died twenty years ago, and had been very unhappy in her marriage on earth. The mother hesitated, for she could not inspire me with a name that was utterly unknown to me. I told her: "Dear mother F., you have to tell me that name by means of the alphabet." (In ordinary conversation with spirit friends I speak in syllables with which I am inspired, and every syllable is confirmed by an energetic turning of the book by spirit will, as described in my former report.) I now spoke the alphabet, and at the letter W the book was turned. My friend immediately exclaimed "Weder!" "That is the name," acquiesced her mother. I had never heard that name before. Mr. Weder, who had been a suitor of the sister, died in early life, and in the spheres the true lovers had found each other again. After some time my spirit friend, and daily visitor from heaven, went to the spheres to see my friend's sisters, for my Swiss friend had lost her youngest sister in November last, and the two sisters are now together in the spirit spheres. My spirit friend, during that visit, saw Mr. Weder. I asked that he might be described to me, and was informed that he is of middle size, has dark hair and brown eyes, and very pleasant features. I sent the description to my friend in Switzerland, who informs me that it corresponds with Mr. Weder's appearance when in earth-life.

I received exact descriptions of the appearance of spirits in two other cases.

A Munich friend of mine, a musical man, wished to hear from his friend, Mr. Soh, who died two years ago. I had never seen Mr. Soh, nor even heard of him. My heavenly friend found out Soh in the spheres, and gave me the following description of his appearance: "He is not much over middle size, has brown hair and brown eyes, and an expression of high intelligence." The musical man and his wife thought this description was correct, but were in doubt about the color of the eyes. Taking the matter seriously, they wrote to the widow of Mr. Soh, and asked her if her husband's eyes had been brown or blue? The answer, was, "His eyes were brown."

Another description of a spirit lady was recognized as perfectly correct by her friends in Western Germany.

These descriptions of personal appearance afford, I think, strong proofs of spirit identity. But in addition I get tests of another kind. A lady friend of mine, who has been a widow for nearly forty years, can speak with her spirit husband through my mediumship. She also tries to speak with him when she is alone, and succeeds to some extent. At all events, when she has a consciousness of his being near her. I advised this spirit to take a bunch of violets from the gardens of the sphere in which he dwells, and to call his wife by violets' scent, as my own heavenly visitor is in the habit of doing. Well, this amiable spirit succeeded in attracting his wife's attention in the way I suggested.

In our seance this spirit said to me: "My wife perceived the violets' scent the other day, and she said: 'Oh, I am so glad!' (O das freut mich.) I asked Mrs. K. (that is the name of the widow) what she had said, and she replied: 'I said, Oh, I am so glad!'—those were my exact words."

A few days ago Mrs. K. came to me and said: "On my way to your house I perceived the most delicious scent of violets, that was coming to me from above." Her spirit visitor then told me: "Yesterday evening I overheard my dear wife saying: 'To-morrow at five o'clock I am going to Miss Hitz.' Therefore I came and accompanied her to you." I asked Mrs. K., if she had really said so, and she replied, "Those were my words!" Thus this spirit gave a double test of his identity by repeating to me the words used by his wife and by making himself

manifest to her on the way by means of the scent of violets.

I have reserved for the last the most beautiful test. I have in Munich another friend, Mrs. Z., who is the widow of an artist. I did not know her husband's baptismal name, but about a fortnight ago I received the message: "Frederic Z., is in heaven, and is waiting for his second wife because he loved her more dearly than his first consort." I communicated this message to Mrs. Z., and I found that her departed husband's first name was "Frederic," as stated to me.

So much for matter-of-fact tests whose correctness must be evident to any unprejudiced reader. Besides these, a great many others of a more spiritual character are being continually given to me, but their correctness cannot be proved to others because they refer to things only known to myself. I recognize, for instance, every one of my spirit friends or visitor by the style of their conversation. I find out their thoughts, their predilections, their ideas, and realize that they are much as they were on earth, only ripened to higher perfection. A friend of mine who was a great admirer of Goethe's poetry, is so still in heaven. A relative who had, on earth, certain theological prejudices, has, after some time, succeeded in freeing himself of his narrow-mindedness, and so on. But I receive the most wonderful spiritual evidences in the poems that are given to me by the alphabet. I have received verses from several well-known poets who were my friends on earth, and I found in these pieces of poetry not only their own way of thinking, but some peculiar turns which were characteristic of them. My daily visitor gives me verses very often, and they are written exactly in the style in which he used to write poetry when a young man on earth. A French author has said, "Le style c'est l'homme." There is a great truth in these words. By their style in prose and in poetry you may recognize your friends your invisible friends as well as those who have left you for another continent. The other world surrounds us and holds us in a strong embrace of love and sympathy!

Munich.

LUISE HITZ.

New Anesthesia.

The new method of producing general anesthesia proposed by Schneiderlin, of Berlin, consists in giving three hypodermic injections—two hours, one hour and half an hour before operation—of scopalamine with some morphine. Unconsciousness continues some hours after the operation.

If you have association with narrow minds, make your own broader and broader till the narrow one shall occupy so small a place in the sources of your happiness that they shall no longer vex you.

JOTTINGS.

Hope is faith holding out its hands in the dark.

Doubt is the being, not the end of wisdom.

Degree is much; the whole Atlantic might be lukewarm and never boil us a potato.

Form may be of more account than substance. A lens of ice will focus a solar beam to a blaze.

Ten builders rear an arch, each in turn lifting it higher; but it is the tenth man who drops in the key-stone, who hears the huzzas.

Imagination is a window, if too wide, it means a weakened wall and light in hurtful excess.

Mere precedence is much. No man will ever have as many descendants as Adam. The eyes of Columbus pointed to every mountain and stream mapped in American.

An art is a handicraft in flower.

Sounds travels farthest as music; the most telling form of truth is poetry.

A leader should not stride forward too fast, otherwise he may be hidden from his followers by the curvature of the eaath.

A superstition is a premature explanation that has overstayed its time.—Century.

Egyptian New Year.

The Egyptian year began with the rising of the star Sirius, and consisted of 365 days. There were 12 months of 30 days each, and at the close of the year five days were intercalated. All reckoning was by this year; the festivals were celebrated by it, and as a consequence, like the Roman festivals of later times, circled around from one season to another on account of the omission from the calendar of the quarter day. Notwithstanding this omission the Egyptians seemed to have known that the addition of a quarter of a day each year was necessary in order to keep a correct measurement of time, which they called their "Sothiac cycle." This cycle was a period of 1,460 true years, and was called "Sothiac" because its beginning was fixed at a date when the dog star, known by the Egyptians as Sothis, rose with the sun on the 1st Thoth, which was the commencement of their year. This rising of Sirus and the sun on the 1st of Thoth took place in the years B. C. 2782 and B. C. 1322 and also in 138 A. D.

Hair Planting.

Hair growing by the methods of gardening is claimed as a successful new industry by a Turkish physician. He sacrifices the bald scalp, and then transplants hairs, taken from another head and clipped at both ends, in the incisions. After a time, it is affirmed, the hairs thus set out actually take root and grow.

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

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.

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

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

ADDRESS

A. F. MELCHERS,

Lily Dale, N. Y.

LILY DALE NEWS.

Chestnuts!

Yes, it is chestnut time again, there is a dish of them on the table before me and I have to stop between notes to eat them. Eating chestnuts is a habit. Most people do not eat them because they like them for really they are not very palatable when they are fresh unless they are boiled or roasted, but some way when you see everyone gathering and eating them as if they were something of rare treat, you join them and eat with them altho they are tasteless and very hard to digest. There is a great fascination, however, about gathering them, and you see people everywhere bending their backs and diligently searching under the trees as if hunting something of great value.

Mrs. E. L. Griswold is visiting friends at Dunkirk.

Miss Lettie and Lila Allen and Miss McDonald are visiting at Mrs. Truman Allen's.

Mr. Fisher has sold out the grocery store near the depot, and has moved into the Shaw house on Buffalo Street for the winter.

Mr. and Mrs. J. H. Turner of THE SUNFLOWER office are spending a week visiting Mr. Turner's mother who lives near Titusville, Pa.

Mrs. McClary of Cleveland, is visiting her mother, Mrs. Jacob Wright. Mrs. Bigdon another daughter of Mrs. Wright, is visiting in Cleveland.

The weather still continues pleasant. It rained Monday just to lay the dust and wash the dust off the foliage. The leaves are falling some and the scenery improves every day.

It is very quiet this week. Willie Steck returned to Buffalo last Monday with his auto accompanied by his mother, Mrs. McNeil, we miss them, for the auto makes it seem quite like the city. Mr. Steck and Mr. Brooks have been here very frequently this summer with their autos.

A souvenir card from Mrs. Pettengill from the Hamburg-American Line, is a reminder that she sailed from New York City October 2. The card is from the steamer Danfers. We wish her every possible pleasure on her trip.

W. H. Bach has so far recovered as to be out a portion of each day and this week will doubtless be able to spend a goodly proportion of time at THE SUNFLOWER office. He still walks with a cane and could hardly maintain his reputation for rapid transit at present.

There are several mediums here yet. Mr. and Mrs. Norman can be seen flitting about the grounds and in the woods, they certainly enjoy and appreciate our autumn. Mrs. Stumpf is still here also Madam Mayer, Miss Danforth, Miss Green, Mrs. Enches, possibly others that we do not recall just now. Mrs. Maggie Turner and Mrs. C. D. Greenamy are among our best and they are here for our winter residents.

THE SUNFLOWER family, Mr. Fred Foote and family, Mr. and Mrs. Joe Turner, Miss Florence Davis, Mr. Greenamy and Mrs. Sage made up a buss load that spent a pleasant day at Shumla last week. Shumla Falls are on the Canadaway Creek, situated five miles from Lily Dale, and is a beautiful place for picnickers to spend a day. All lovers of beautiful scenery should visit this place during their stay here.

Mrs. Jennie Downes, who has given such excellent satisfaction with her dry goods store at Cassadaga, is selling out her stock and is going to Cattaraugus, N. Y., to open a store that is more commodious and better equipped for a more extensive business. Mrs. Downes will be missed. She is always obliging and carries a splendid stock of goods.

UNCLAIMED LETTERS

The following unclaimed matter at the Lily Dale Postoffice for the month of September:

Will Arent, 1 letter; Mrs. Bartell, 1 letter; Miss Nora Brown, 1 letter; Dr. Thos McCauland, 1 letter; Mrs. D A Dawson, 1 card; Miss Margaret Daws, 1 letter; W C Edwards, 1 letter; Mrs. Lottie M Green, 1 card; Mrs. H L Jones, 1 letter; Laura A Mundy, 1 card; Belle Small, 1 card; Miss Georgia Olmstead, 1 letter; Wm Pease, 1 card; A W Sparland, 1 letter; Belle K Wait, 1 letter; Mrs

White, 1 letter; Mrs C M Weaver, 1 letter.

E. L. GRISWOLD, P. M.

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., October 17, 18, 19 and 20th, 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, W J Erwood, Oscar Edgerly, Mr and Mrs Kates, Mr and Mrs Sprague, Mrs Resseque, Mrs. Lillie, Mrs Fixen, 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 Nicotlet Hotel—at one dollar a day for good accommodations—cafe 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.

3t

N. S. A. Sec'y.

Bodily Management.

The glory of man is yet asleep in the secrets of his individuality, which our present degree of life hardly touches. Individuality is centered at present on physical misuse and money.

Physical majesty has thus far been based on accidental redundancy, such as the individual happened to inherit; but it cannot endure amid the immense temptations and wrong opportunities of to-day. Individuality now shifts itself onto its ultimate center; and those persons and tribes that will not shift with it will be worsted and then left out.

The splendid wild Indian and Congo negro stood on isolation. That condition is disappearing from the earth. It was unconscious, with few temptations.

Conscious individuality is the ultimate kind. This is based, in the first place, on a mental consciousness that the physical man is the measure of the expression of the soul or spirit.

And in the second place, the body should be encouraged and cherished more than the mind. Nature tries to improve the mind.

Third—physical improvement should not be gross, but progressive—wherein the finer senses are consciously guarded—then aided in the task of guiding the lower ones of appetite, passion and greed, till the highest controls all.

Fourth—The mind is thus the guide of the final individuality, the sentinel over the physical matter of life. Matter, shape and degree are life's basis—mind the expression, not the essence.

The dream mind is nearer to nature than the educated mind. The mistake of civilization is in developing the latter at the expense of the former, thus making man a final infidel. The dream mind sees into secrets—the external mind does not so see.

Such is my definition of individuality—a theme that is none too well understood.

J. M. HOLADAY.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning services at Temple, Prospect and Jersey St., were conducted by Mrs. Tillie Reynolds of Troy, N. Y. Subject discoursed upon was, "What are we doing to make Life Records a Satisfactory Result." Mrs. Reynolds gave some interesting points, relative to subject also speaking of the law of compensation; advocating that to be a true Spiritualist one should live a spiritual life, and to help others and humanity to right living.

Evening service opened with song, followed by poem "The Now" read by Mrs. Reynolds. Subject of the evening was "Sowing and reaping, or the Results of Life. Excellent thoughts were expressed, some being very instructive. Mrs. Reynolds guides gave several messages at close of lecture, most of same being recognized.

The Ladies Aid Society connected with First Spiritual Church gave a peach festival and entertainment in the Temple, at Prospect and Jersey St., Friday evening, Sept. 29. The musical and literary program was most excellently rendered. Mr. Prentice of 187 Whitney Place, acted chairman for the evening, per request of Mrs. Johnson, president of Ladies' Aid. Those who took part in entertainment were Miss Florence Beebe, Piano solo; Mr. Hoyt gave a recitation; Miss Schmisser rendered two vocal solos, Miss Beebe pianist; Miss Jousz two recitations, (very ably) Mrs. Dillon two recitations; Miss Henderson gave a most excellent recitation; Miss Beebe and Miss Wagner a piano recital, same receiving a hearty encore, each one on the program rendered their part in a very able manner, same was much appreciated by audience.

Much credit is due to Mrs. Johnson, president of Ladies Aid for her untiring efforts to make the entertainment a success which it was. The Ladies Aid Society appreciated very much the assistance tendered in donations from Mrs. Matteson, Mrs. Ey, Mrs. Atcheson and others, the floral decoration of platform, also the refreshment tables were beautiful.

An abundance of peaches and cream, grapes and cake were furnished to satisfy the material needs of the inner man. The occasion was one that brought pleasure to all, hence an enjoyable evening to those present.

The Ladies Aid Society connected with First Spiritual Church, Prospect and Jersey St., will hold a card party at Temple, Friday evening, Oct. 20th. Patrons of SUNFLOWER in Buffalo, come and bring your friends, a good time is expected.

Wednesday evening seance at Spiritual Temple, Prospect and Jersey St., Oct. 4, was conducted by Mrs. Tillie Reynolds, and her guide, aside from an invocation and singing, Mrs. Reynolds and her guide took up most of the time, in giving spirit messages, most of which were acknowledged as quite satisfactory. The guide done remarkably well, there being between 30 and 40 messages given. Mrs. Reynolds is expected to give another seance Wednesday evening, Oct. 11.

BUFFALO.

Harmony Circle Spiritual Society will have a new home. Having leased for the coming season the commodious and handsomely furnished Keystone Hall, 351 Main St., (East Side) corner North Div. It is the most central location in the city, all street car lines center at this point. We cordially invite all Spiritualists and the public to attend our Sunday service at 7:45 P. M. Short lectures, tests and messages by our regular speaker and local mediums. Harmony Circle enters its fifth year with prospects brighter than ever. Many new members being taken in, and old ones returning to the fold. We expect our entertainments during the season will surpass all previous efforts. Harmony Circle is member of the Y. P. S. S. A., and through them the N. S. A., with ordained speaker. We invite the cooperation of all thinkers and investigators on these lines to aid us in the cause of love and truth.

CHAS. S. HULBERT, Pres.

An ad in THE SUNFLOWER brings good returns.

Hard on the Old Man.

There are divers manners of forming resolutions for the new year that are always put into practice, and all have their devotees, even if the turning over of a brand new leaf only lasts a week. There is one system of starting the new year, however, that has lost at least one devotee for all time in New Orleans. About 2 o'clock last New Year's morning, after the usual ushering in of the new year and as the family was about to retire, the head of the house told of an old custom that was in vogue when he was a boy. He explained that in his boyhood everybody would open the Bible at random on the first of the year and the first text his eye should rest on would be a guide for his conduct during the coming year. The custom found ready acceptance, and one young hopeful produced a Bible, and, letting it fall open, his finger fell on the following text from Zechariah, chapter i, 2: "The Lord hath been sore displeased with your fathers." It is needless to say that no other member of the family was coaxed to try the old custom.—New Orleans Times-Democrat.

Spy on Cop writes from Buffalo: After over two months absence, the Rev. Chas. Hulbert resumed his Harmony Circle meetings at Stirlings Hall last Sunday evening. The audience greeted Mr. Hulbert warmly. The old veteran, J. W. Dennis, took the platform and in behalf of Harmony Circle extended the right hand of good-fellowship to Brother Hulbert, and in a few well chosen words welcomed him back to his work among them. Mr. Hulbert will continue these meetings during the fall and winter.

He who bends to himself a joy,
Does the winged life destroy.
But he who kisses the joy as it
flies
Lives in eternity's sunrise.

—William Blake.

THE SUNFLOWER, \$1.00 a year.

SPECIAL NOTICES.

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MENTAL PSYCHIC HEALER

will give absent treatment to persons depleted in vital or nervous force, or suffering with insomnia. Charges \$2.00 for first, \$1.00 for each subsequent treatment. Chronic cases \$5.00 per month, two treatments a week. Address, naming your ailment, sex and age, with your name and address plainly written.

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Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 360 Anderson St., Allegheny, Pa.
Aila A. McHenry, Excelsior Springs, Mo.

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Mrs. Frank E. Ellwanger, 1729 Willington St., Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
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Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

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

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Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

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Captain Geo. W. Walrond, box 201, Denver, Colo.

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Magnetic Remedy for Piles.

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

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

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METAPHYSICAL.

Conducted by EVIE P. BACH.

INFLUENCE.

Seek to have the world grow brighter
'Neath the influence of thy love;
Try to make each heart grow lighter
And its sterling worth to prove.

Shed the sunbeams all around thee,
Scatter them both far and wide;
Their glad light will soon surround thee
And reflect on every side.

Meet the glance of doubt or chiding
With a smiling one of love;
Prove that thou art safe abiding
In the strength of Heaven above.

Try to find the brightness hiding
'Neath each cloud of doubt and sin;
For each future woe providing
By a fund of joy within.

Thru the ages, swiftly, surely
Love will gain the victory,
And thy influence sweetly, purely
Bring its harvest back to thee.

C. M. WHEELLOCK.

A RECEIPT FOR KEEPING YOUNG.

She was fresh in color as a girl,
Her hair without a touch of gray,
Her face without a wrinkle, and she
felt, I am sure, as she certainly
looked, far younger than I did. So
I asked her finally:

"How do you keep so young and
fresh with all your great family?"
She looked at me a moment and
then laughed a merry little laugh.
"You see," she said, "I haf my von
little naps."

"Your what?" I asked, puzzled to
understand her.

"My von little naps," she repeat-
ed.

"But tell; I do not understand,"
I said.

"Vy so," she said in her pretty,
broken English, "about twelve
o'clock, or mabe one or mabe two,
as you like it better, I takes de baby
vichever is de baby, and I goes to
de room and takes my naps."

"But if the baby won't sleep at
that time?" I objected.

She shrugged her shoulders. "Oh
he sleeps all right."

"But there are so many things to
do while the baby sleeps," I went
on.

"I vill haf my naps," was her
smiling answer.

"But," I urged, "suppose some-
thing happens to the other children
while you and the baby are asleep?"

Then she did stare at me. "There
could be not'ing happen to dose
children vorse dan I not get my von
little naps," she said indignantly.

I gave it up. This closed the ar-
gument.—*Christian Uplook.*

HINTS ON CHARACTER BUILD- ING.

BY L. H. TALBOT.

To know or do anything well is
to make marketable the power it
places in the hands. It raises one
in the scale of being and puts him
in the place of royalty—the royalty
of the workers!

It is surprising how very few per-
sons are really trained, who know
how to do anything well. The success-
ful term them "incapables" and de-
clare them to be deficient in power
to raise themselves.

This is not true of any normal
man or woman; each and all are pos-
sessed of power for excelling in
some one direction. God is imma-
nent in every soul; to belittle it is
to belittle Him. Who shall judge an-
other without laying himself liable
to judging God?

The greatest necessity of human
society is that of making each mem-
ber of it self-supporting and self-
reliant.

The sentiment, if not the law,
should be compulsory in the train-
ing of every boy and girl in some
special line of work. There is no
self-defense like it, for in the effort
of study the moral as well as the
physical strength is developed, and
a courage is born therefrom that
will never depart, and the character

is fortified for all time to come. Be-
sides this, there is developed the
bit of industry, which is perhaps the
most valuable power of success, and
one that prevents the infirmity of
doubts, which so weaken the charac-
ter and efforts of a man. To be in-
dustrious is to be willing, to be per-
sistent in the pursuit of an idea.

Industry develops a sense of re-
sponsibility, and puts into its work
the vim and energy that will not
cease with any discouragement; to
be upset has no demoralizing terrors
for an industrious person; he does
not count any effort too much for
gaining the victory over a defeat. An
industrious man or woman is not
easily defeated. If either find they
have missed the way, neither feel
that they are incapable of develop-
ing the work set to do, and, having
formed an attachment for it, set
about overcoming the difficulty with
as much energy as when they first
started out upon it.

If you are an inheritor of poverty
beautify it with pleasant ways; pros-
perity did not spoil you; do not al-
low this emphasis of adversity to
make you less bountiful in your
kindly feeling, less grateful, less
courteous, less loving.

Meet your misfortune with a high
good humor, and do not feel that
you are the only one who has to
walk in the silent ways of sorrow;
and above all, do not invade the
province of your friend with your
woes; if you do, she will flee you
sooner or later; she likes your quips
and quirks, but not your sighs.

It is best to culture the nerves to
the punishment of reverses and un-
comfortable condition. Events are
apt to run in company; but strive to
receive them with the serene com-
posure that you would the influx of
inopportune company. Proper cour-
tesy is due one's self-respect.

As the intelligence refines and ri-
pens we will come into finer and
more perfect conditions and relation-
ships; our world will change and the
aspects of life will present finer
views; when the eyes are clear the
vision will be ready for the joy of
meeting.

The earth is the Garden-spot of
manifestation. The trees of Life
and Knowledge are rooted in Matter
but they lift to the eternal heavens
their fruitage.

Jesus Christ said, "If I be lifted
up I draw all men unto me." He
hints of the necessity for self-pos-
session, for self-expression before
we can hope to help others. He
knew that to be serviceable to oth-
ers we must first be serviceable to
ourselves.

And only thru overcoming these
things which beset us may we hope
to reach the power that frees us
from the inharmonies of our igno-
rance.

The preparation is going on all
the time; it is the natural destiny
of human expression. It is the ulti-
mate good fortune of every soul to
gain the sure knowledge that will
lift him into the Father's House.

Even as nature reaches her goal
of growth, so will humanity, thru
love, faith and persistent effort and
the cheerfully asserted will, reach its
ripeness.—*Magazine of Mysteries.*

Tainted Times.

Tainted money,
Tainted stocks,
Tainted ways of
Getting rocks.
Tainted garments,
Tainted shoes,
Tainted food
And tainted booze.

Tainted morals,
Tainted sports,
Tainted cases
In the courts.

Tainted votes
And tainted tricks
In the world
Of politics.

Tainted novels,
Tainted plays,
Occupy our
Nights and days.

Tainted husbands,
Tainted wives—
Gee! but ours are
Tainted lives.

—Louisville Courier-Journal.

The Dust In the Air.
The air of cities is impregnated with
dust and filth. To combat their dele-
terious effects the streets should be
freely ventilated and watered. Wind
and rain are the great destroyers of
dust. From the fields the wind lifts
the debris of vegetation—pollen, seeds,
spores of fungi and bacteria; the dust
of the soil—silica, silicate of alumin-
ium, carbonate and phosphate of lime
and peroxide of iron. In and proceed-
ing from volcanic regions fine particles
of carbon and dried mud are taken up
and wafted hundreds or even thou-
sands of miles. In and round about
cities and towns the finely ground dust
of the pavements, fragments of straw,
hair, stable manure, debris of insects,
soot, epithelia from floor sweepings or
shaken from rugs, carpets and bedding,
together with gases and other volatile
emanations from factories, rendering
establishments, abattoirs, tanneries and
compost heaps of all sorts, though not
of the air, are in it, in so much as to
be in some degree almost everywhere
present.—*Sanitarian.*

A Canny Scot.

A canny Scot lived in a small settle-
ment some miles from the neighboring
town. The distance, however, could
be considerably lessened by cutting
through a large estate. This practice
was accordingly so much resorted to
that the owner gave peremptory orders
for all trespassers to be turned around
and sent back the way they came.

One time, however, the Scot in ques-
tion, having occasion to take some arti-
cles to town in a wheelbarrow, decided
to run the risk and was about half
way through when he saw the owner
in the distance. Not relishing the idea
of retracing his steps, he bethought
himself of a scheme, and, promptly
turning the wheelbarrow to face the
direction from which he came, he sat
down upon it as if resting.

Soon the owner came up and, seeing
him there, roughly ordered him to turn
around and go back.

As "back" was in this case his ob-
jective point, the Scot obeyed and went
on his way rejoicing.

Did Not Look Right.

The intelligent compositor, one of the
kind that figures in many an anecdote,
worked on an Arkansas paper at a
period when a well known novelist was
editor. One day the printer undertook
to set up the word "doughnut." He
spelled it "donut."

"See here," said the novelist, "don't
you know how to spell 'doughnut'?"
You've misspelled it here."

The intelligent compositor came over
and gazed at the proof and scratched
his head in perplexity.

"Well," he admitted, "that doesn't
look right, but it had a 'w' in it once,
and somehow that didn't look right
either."

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garding any of Carlyle's works.

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by Marie Corelli. One of the most
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and as it deals in a practical manner
with many abstruse points in oc-
cultism, it becomes more than a
story to the student of such.

The Way of Life.

To many of us Life is rude
And joy a fleeting bubble;
The only time our credit's good
Is when we borrow trouble.

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No. 1			IN EFFECT MAY 14, 1905.			No. 2			No. 4		
a. m. p. m.						a. m. p. m.			a. m. p. m.		
7:05		4:45	Lv.	Dunkirk		Ar.	9:27	6:58			
7:15		4:55		Frederia			9:15	6:50			
7:29		4:59		Laona			9:13	6:48			
7:39		5:15		Lily Dale			8:56	6:30			
7:48		5:18		Cassadaga			8:33	6:27			
7:51		5:34		Moons			8:45	6:15			
8:00		5:42		Sinclairville			8:38	6:11			
8:08		5:50		Gerry			8:29	6:01			
8:19		6:00	Lv.	Falconer		Lv.	8:19	4:50			
8:45		6:15	Ar.	Jamestown		Lv.	7:45	4:15			
7:45		5:30		Jamestown		Ar.	8:45	5:15			
8:25		6:06	Lv.	Falconer Junction		Lv.	7:20	3:51			
9:15		6:37		Warren			8:12	4:43			
10:40				Titusville.		Lv.	6:00	2:30			
P. M.						a. m. p. m.					

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale,
10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 4:45 p. m., Lily Dale, 5:18, Falconer
6:01 p. m.; arrive Titusville 5:29 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, 5:30 p. m., Lily Dale, 6:18, arriv-
ing at Dunkirk 6:55 p. m.
July 16 to September 3, Dunkirk 1:00 p. m., Lily
Dale, 1:34, arriving at Falconer 2:45 p. m.
Falconer, 11:00 a. m., Lily Dale 11:35, arriving at
Dunkirk 12:31 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 help for her, and was a sight 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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are blocking the way of this pos-
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you wish to know under whose cen-
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PSYCHOMETRY.

Psychometry is the Science and the art of recognizing and interpreting sensations not recognizable by the five senses.

The one peculiarity of Psychometry is that its conclusions often seem pure assertion, without rhyme or reason, as far as the sensitive knows.—Charles Dawbarn, in Banner of Light.

To one who has studied vibration, each square inch of space is like every other square inch, because each individuality in the universe radiates itself as does the sun or candle. Those vibrations of varying degrees of speed fill the medium in which they radiate. Therefore, thought from each individual person radiates throughout all the thought realm, soul throughout all the spirit realm. Be these realms one or be they separated, the fact remains that the vibrations of each personality and individuality radiate to the extent of the medium in which they exist. For this reason, each person is present at all times in every portion of the universe. Human omnipresence is demonstrated by Psychometry.

All that is needed is that one should become conversant with his sensations and know from whence they come—interpret them. He may then know whatsoever he may desire.

Our sensations so blend that we do not analyze them and live in the sum total of them. Unless they are positively felt through the senses, or our attention is called to them, we let the most important of our sensations pass by unnoticed.

But the artists, poets, psychics, notice them and thus extend the range of their perceptions, which is in reality extending their universe.

Attention to, which is cultivation of, sensations will soon enable one to sense the vibrations from any desired person. This requires the faculty of shutting out sense-perception, and noticing instead those sensations which come to the soul through the entire nervous system, those which are in general unnoticed.

To attain this, practice by going into that "silence" where the voice of man never comes, "the closet" Jesus recommends, whose door is "concentration" and whose key is "desire." When once there, the desired sensations will be felt.

I cannot better tell you how to do this than by narrating the method of my class work in a recent experiment.

I had previously torn up a letter from a correspondent, unknown to me personally save by name. Age, description, history, all unknown. Bits of this letter were placed in envelopes and given to each member of the class, telling them nothing, not even the sex of the writer, with the request that they, at such time as is convenient, "go into the silence" and write what they felt concerning the writer; to write what came into their minds no matter how strange it might seem to them. At the next lesson reports were read, several describing person and others describing the character. Mr. Foulds, however, gave so fine a reading that I sent it to the lady with the request that she tell me if it was true. As a specimen of what can be done through a cultivation of this faculty, I give below the reading which the lady writes me is "excellent." The only error is in death of husband. There has been, however, a death of father, mother, brother, three children and a much loved sister (in an awful manner.) To one versed in these matters, this mistake is easily accounted for. The son is a letter carrier, and she is much interested in these persons and in the G. A. R. The name of the spirit teacher is, as indicated in the reading, "Nathaniel." The lady writes: "Mr Foulds' reading is excellent and true in every particular save in the death of my husband."

Remember this cannot be telepathy, because not one person of the class, even myself, knew these facts, and only I knew the name of the person and that she is an author.

With this I get a woman of from 45 to 60. She lives in quite a large city, 30,000 to 40,000 inhabitants. It seems a railroad runs by the side of the town, and I think it is one of the lines that come from Chicago. I get Rock Island. I think this person has passed through a great deal of trouble. It seems that the

death of a husband has caused her much trouble and worry, but a certain philosophy that is really one given her from the Spirit by writing has helped to comfort her very much. Now her hopes all center in a son, a young man of maybe 19 to 24. I believe this woman to be a Spiritualist of a high order and a good writing medium. Her guide, it seems to me, is called "Nathaniel" and writes through her. Poetry and art appeal to this person, and I believe she has written books and also for the magazines. I think she is deeply interested in the G. A. R., and in some people who wear gray uniforms and carry something on their backs—may be letter carriers. This person has a wonderful love-nature and is greatly loved by all who know her.—Now.

The "Signs of the Times."

Every self-denial, physically or mentally pleasing, is a spiritual gain—an added impulse to the soul or Divine nature of man.

Virtues and talents being self-assertive and operating for good only we must guard against the unspiritual in our nature manifesting.

The method is self-evident. As we overcome intemperance, ill-feeling and injustice by temperance, charity and justice, we may overcome every unspiritual impulse by an antithetical one.

As those of a physical nature are overcome, man becomes inspirational. As those of a mental nature (vanity, conceit, false pride and selfishness) are overcome, man becomes discerning—the first giving him light on effects, the other on causes.

Love or happiness is the reward of the two, being in rapport with spiritual nature, undisturbed by animistic vibrations. When the spiritual consciousness dominates, then and only then can you enter in the wholeness of love.

As the individual, so the masses. A general harmony with spiritual nature makes a prosperous and happy people. But the people must generate that harmony among themselves to be at peace with nature.

War and dissension naturally attract reverses, discords and calamities. History records many such to the intuitive minded, as direct effects of a conflict between man and nature.

A discordant mental atmosphere inherits the same results on a large scale that an individual, out of harmony with nature, does on a small scale.

A general warfare among human kind could, under such a pressure, invite calamities that would route all armies in a way unlooked for; or perhaps bring on a cataclysm which might create marked changes on the face of the globe, as no doubt have already occurred, when selfishness or arrogance was at its height.

Our present civilization is comparatively a short one. That others have existed, comes more and more to the light every day. What psychometry is yet to reveal may cause fear and trembling that we are again tending towards the danger line, where nature reacts with unrelenting fury.

Man at peace with himself and his fellowmen means peace with nature. The spiritual "signs of the times" are upon us, as they have been at other periods before a general break up.

But with modern printing, telegraphing and tolerance, the impending calamity may be averted. Spirit guides for peace and harmony, not war and dissension. Let the world look upward and garner from that which is being offered as the Savior ere it is too late. A cause is upon us for a higher guidance. Let it be welcomed!—Arthur F. Milton.

Is there a Spirit World?

The London Daily Mirror asked for contributions from its readers giving records of actual spirit communication, and said:—

"It is of enormous importance to us all to know if the spirits of the dead can communicate with the living. If this were proved, it would alter many people's conception of the universe and view of life altogether. All who can contribute to the clearing-up of doubt ought to regard it as a duty and a privilege to do so."

In response to this appeal a larger number of letters have been sent in, from among which some have been selected and published under the heading "Is there a Spirit World?"

THE SUNFLOWER \$1 a year.

SOME BUTTER TESTS

METHODS BY WHICH TO DISTINGUISH THE GENUINE ARTICLE.

The Use of Preservatives With Fresh Meat—Coloring Matter In Many Sausages—How to Detect Boric Acid In Meat Products.

It is a matter of common information that oleomargarine is sometimes substituted for butter and that rancid and badly made butter is frequently melted, washed with soda and churned with milk for the preparation of renovated or process butter.

Methods are available which, with a little practice, may be employed to distinguish between fresh butter, renovated or process butter and oleomargarine.

The "spoon" test has been suggested as a household test and is commonly used by analytical chemists for distinguishing fresh butter from renovated butter or oleomargarine. A lump of butter two or three times the size of a pea is placed in a large spoon and it is then heated over an alcohol burner. If more convenient, the spoon may be held above the chimney of an ordinary kerosene lamp, or it may even be held over an ordinary illuminating gas burner. If the sample in question be fresh butter it will boil quietly with the evolution of a large number of small bubbles throughout the mass which produce a large amount of foam. Oleomargarine and process butter, on the other hand, sputter and crackle, making a noise similar to that heard when a green stick is placed in a fire. Another point of distinction is noted if a small portion of the sample is placed in a small bottle and set in a vessel of water sufficiently warm to melt the sample. The sample is kept melted from half an hour to an hour, when it is examined. If renovated butter or oleomargarine, the fat will be turbid, while if genuine, fresh butter the fat will almost certainly be entirely clear.

To manipulate what is known as the Waterhouse, or milk, test about two ounces of sweet milk is placed in a wide mouthed bottle, which is set in a vessel of boiling water. When the milk is thoroughly heated a teaspoonful of butter is added and the mixture stirred with a splinter of wood until the fat is melted. The bottle is then placed in a dish of ice water and the stirring continued until the fat solidifies. Now, if the sample be butter, either fresh or renovated, it will be solidified in a granular condition and distributed through the milk in small particles. If, on the other hand, the sample consists of oleomargarine it solidifies practically in one piece and may be lifted by the stirrer from the milk.

Many persons believe that the great mass of the fresh meat sold on the market is preserved chemically. This impression is entirely unfounded. The cold storage facilities of the present day make the use of preservatives with fresh meat unnecessary, and the larger packing houses do not employ them. It sometimes happens that local butchers sprinkle preservatives over a cut of meat in order that they may keep it exposed on the block or hanging in a show window as an advertisement. The use of chemical preservatives with fresh meat is confined to this practice alone.

Preservatives are very commonly used with chopped meats and sausages, especially fresh sausage. They are always employed with canned Vienna and Frankfurter sausages inclosed in casings with the ends tied. Where the ends are cut preservatives may be absent. The reason for this is that the temperature required for the complete sterilization of sausages will either burst or distort the skins when the ends are tied, whereas sausages with cut ends afford an opportunity for the escape of the water and steam.

With many varieties of sausages, both fresh and smoked, and with chopped meats of all descriptions, coloring matter is sometimes employed. This is done partly for the purpose of satisfying an unnatural demand for a high colored article and partly sometimes to conceal the grayish color characteristic of old meat, which should not be used at all.

The preservatives employed with meat products are boric acid, borax and sulphites. To detect boric acid about a tablespoonful of the chopped meat is thoroughly macerated with a little water, pressed through a bag and two or three tablespoonfuls of the liquid placed in a sauce dish with fifteen or twenty drops of strong hydrochloric acid for each tablespoonful. The liquid is then filtered through filter paper and a piece of tumeric paper dipped into it and dried near a lamp or stove. If boric acid or borax were used for preserving the sample the tumeric paper should be changed to a bright cherry red color. If too much hydrochloric acid has been employed a dirty brownish red color is obtained, which interferes with the color due to the presence of boric acid. Now, if a drop of household ammonia be added to the colored tumeric paper and it turns a dark green, almost black color, then boric acid is present. If the reddish color, however, was caused by the use of too much hydrochloric acid, this green color does not form.

The corrosive nature of hydrochloric acid must not be lost sight of. It must

not be allowed to touch the flesh, clothes or any metal.—New York Tribune.

He Asked For It.

"Do you know that the coin you lent me was a counterfeit?" said the habitual borrower.

"Oh, sure I do. You said that you needed it bad."

A person suffering from chronic rheumatism should avoid dried fish, cooked oysters, pork, veal and turkey.

You never hear of a knocker using his little hammer to nail lies.

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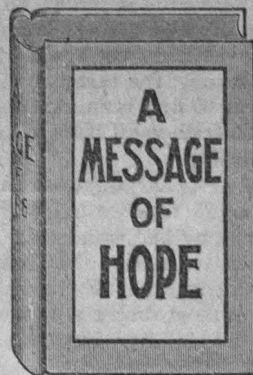
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He is the man with a single virtue. Perhaps he is honest. He makes a point of paying his debts. He boasts about it.

He takes on all sorts of superior airs on account of it. If he hears of some delinquent debt payer he is puffed up and refers to the fact that he always pays his debts.

While he has the virtue of paying his debts that may be the only virtue he possesses. He may be a tyrant in his home, intemperate in his habits, unjust in his judgments, lacking in benevolence, slovenly in habits, discourteous in manner.

Yet he pays his debts. On every possible occasion he takes this little of his and flaunts it. Especially if he can find some one who has the reputation of being a little slack in financial obligations.

The man with a single virtue. Maybe his virtue is that he never tasted a drop of strong drink. He tells it over and over again, that he does not know the taste of liquor. That beer to him is nauseating, etc., etc. His friends all have to hear it, day after day.

While he is harping over his single virtue of total abstinence, his creditors may be wondering when he is going to settle that bill. He may be a consummate liar, a crazy crank, on most subjects, an unsocial, hard-fisted fellow, but he never drinks a drop.

This single virtue he carries with him as a boy carries his first red toy balloon. He keeps dancing it in the eyes of a long-suffering public. He must make the most of it. It is his single virtue.

Then there is that other fellow who has been successful in some line of business. He has certainly financed the scheme thru to a finish. He has made himself well to do. He has become possessed of considerable property. But this is all there is to him.

He has sacrificed every other virtue to the one virtue of industry. He has certainly been industrious. Most people call him avaricious. But he has provided for his family in a royal way. He cares nothing for the other families he may have robbed, or the multitude of people he has wronged.

He knows nothing of charity, of unselfish service. He cares nothing for morality, has no regard for the rights of others. He is absolutely oblivious to every social obligation. Thinks only of how he may add to his store, and acquires very justly the reputation of being a thrifty and successful business man.

How he despises the fellow who failed in business. How he looks down upon the poor man, and frowns upon the other fellow who has tried to succeed, but is staggering under the weight of business responsibility he cannot quite meet. It does him good to read in the papers, or to hear on the street, how this man or that man went "to the wall" when he is growing more and more prosperous every year. He brings out his single virtue and exhibits it, while his family at home or his nearest neighbor knows him only to fear or despise him.

And so we might go on enumerating virtue after virtue which some people possess and are sadly wanting in others.

It is easy to detect the man of a single virtue. He is always boasting. He is secretly conscious of his many faults. So he parades his one virtue in order to cover them. He may be doing this unconsciously. It may be the operation of an animal instinct for self-preservation. But he is sure to do it.

He keeps his eyes continually on his one attribute of which he is not ashamed. He has neither mercy nor respect for people who lack in the one virtue he possesses.

They may have a thousand virtues to his one. They may be everything that is desirable in all other points but the particular thing in which he happens to excel, but he sees no good in them.

The man with a single virtue is a disagreeable fellow. He is apt to have his single virtue accentuated, developed out of all proportion to its real value.

The man with many virtues is not so apt to hold to any one virtue in such a way as to make it prominent.

His virtues do not stick out like He is a bore. He is an enemy to so-pimples on the nose, or a wen on the top of a bald head.

Everybody recognizes the man of many virtues as being an agreeable fellow all around. But none of his virtues obtrude themselves in such a way as to gain special distinction. He may not be a teetotaler.

He may not be a strikingly successful man in the business world. He may not always be ready to pay a bill when it is due. But everybody recognizes him as a fellow of good intentions. He is liked at home. Liked in his neighborhood. He is liked by all who come in contact with him. But yet he makes no speciality of possessing any virtue, or pretensions that he is better than any other men.

He is apt to do the normal and neighborly thing every time. Unlike the man with a single virtue, who makes himself offensive at every other point, he is a pretty good fellow all thru.

Some men possess the single virtue of being polite. They are very polite. Over polite. Their politeness is like the polish on a mahogany surface. It scintillates. It is rather embarrassing to come in contact with it. One hardly knows how to make the proper responses to his effusion of politeness. His courtesy knows no bounds.

And yet there is an undertone to the performance which makes it seem insincere. Indeed, it is a ceremonial affair. Deal with him, and you may find him as hard as a flint. Only a flint could maintain such a polished surface.

Open a conversation with him on any subject requiring information, and you may find him as stupid as a stone. And yet his conventionalities glisten like crystal, and attract the superficial observer as something beautiful.

A single virtue very quickly becomes a fungus growth. It absorbs moral fiber of the whole man. He concentrates the powers of his whole being on this one virtue, and the rest of his moral attributes hang like dead limbs to a tree, verdureless and rotten.

One man's single virtue is that he goes to church every Sunday. But for this one practice no one could tell him from a heathen.

Another man's single virtue is that he speaks the truth, or tells what he thinks is the truth. He may be coarse and brutal, ill-natured and uncouth. But he speaks the truth, in a blunt, disagreeable way. Unlike the polite man, who continually utters polite lies, he has swung to the other extreme of belching forth inopportune and irrelevant truths. He carries truths about with him like brickbats, to hurl at the head of every victim he can inveigle into a conversation with him.

There is no virtue in the world that cannot be overdone. What is needed is an evening up of virtues. A little of each. A moral balance or symmetry that makes it possible for a person to adjust himself agreeably to human associations wherever he meets them.

Not a stiff-jointed virtue that creaks with every movement, or rattles at the slightest motion. A firm virtue, but slightly elastic, permitting motion enough for the ordinary exigencies of life. A tolerant virtue, that gives room for slight inequalities on the part of others.

Some men carry their virtue in a scabbard as if it were a sword, with which they cut and slash on all sides.

Other men carry virtue about with them as if it were a shield, behind which they seek to hide.

As soon as virtue becomes self-conscious it very quickly degenerates into an excrement. Virtue should be an inner, subconscious impulse, that gives character and stability to all conscious acts.

When anyone says to himself: "Now I am virtuous. This thing I am doing is moral, very moral. I know that I am better than the average of men. Surely everybody will respect me now, when they see me do this thing." When anyone has reached this state of mind his virtues become faults.

His moral nature is suffering from organic disease. Nothing but some moral disaster, which strips him of every pretense and compels him to stand before himself and others as he actually is, a hideous, unsightly, deformed moral monstrosity, nothing but something like this will ever cure him of his folly.

Beware of the man of one virtue.

He is a bore. He is an enemy to society.

Beware of becoming a man of one virtue. Even things up. Take your eye off those things in which you excel, and keep your eye on your weak points. Do not study to find in what particulars you excel other men, but rather scan yourself closely to see wherein you fail in measuring up to the standard.

Be a man of many virtues, even though no one of them ever excites any attention. Be a man of many-sided virtues.

The only way to accomplish this is to recognize that other men possess some virtue. Even that fellow who has glaring vices has some virtues, if you will look for them. The most depraved man in society may possess some virtues greatly superior to any other man in the community.

No man is perfectly good. No man is utterly bad. The practice of discovering the hidden good in every man, and admiring that good in spite of all failings, this greatly facilitates the acquisition of many virtues.

Add to this habit the other habit of refusing to be dazzled by the man of one virtue. Look behind the attributes which he pushes so prominently forward. Refuse to pass judgment upon his virtues until you have the necessary evidence to sum them up as a whole. Allow the good and the bad to balance over against each other. Then strike a general average.

If you do this you will discover men even up to nearly the same level, or at least much nearer so than you had first supposed.

You will discover, to your astonishment, that the well-dressed man, the well-behaved man, who never comes in conflict with the written laws or traditions of society is not always the best man. You will also discover that the man who has every external appearance of degradation, who is regarded as an outcast, looked upon as a social leper, is not always a bad man. The number of his virtues may greatly exceed the other man who has the reputation of being eminently respectable. Try it and see if it does not work that way.—Medical Talk.

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The animals, the plants and trees and, every creeping thing.

All the fishes in the waters, all the birds upon the wing,

Had been given to these people, to do with as seemed best.

They only touched the button and Nature did the rest.

It was a promise, sure and certain, to them freely given, But it was rudely broken, by the so-called God of heaven.

They were drowned in an unholy and unmitigated way,

With no trial and no jury and not a word to say;

Their wives and little children, their grown-up girls and boys,

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To please this great Jehovah, who made a fearful start,

By creating all, then failing to get the people's heart;

His bungling work had been condemned, the fault was all too plain,

His only hope, to wipe it out and try it once again.

If this had been his first mistake for us now to discover,

We might then have more charity to look the matter over;

He's out of one and in again, so quick we can't keep track,

And either telling something new or taking something back.

What shall we think of such a god, to worship and obey?

To sing to and rever his name, to look up to and pray?

While, when you are not thinking, he is apt to change his plan,

And tell you "just to watch his smoke" and follow, if you can.

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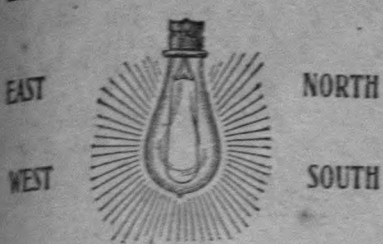
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J. M. Holiday writes: "The First Spiritual Church of Council Bluffs, Iowa, is well on its feet and sometimes its Sunday afternoon meetings are very well attended."

A. E. Burley writes from Hamilton, Ont.: "We have started a new society in our city called the Willing Workers Spiritual Society, our large hall was filled to the doors both meetings on Sunday last."

Harry Dalton writes from Troy, N. Y.: "I have just returned from New York. While there I lectured to about 500 people followed with spirit messages. All were recognized. Services were held in Masonic Temple. The people are alive to the cause of Spiritualism in New York and in fact everywhere I go. I am open for calls to lecture within one hundred and fifty miles of Troy, N. Y. My address is 470 2nd Ave., Troy, N. Y."

The Pittsburg Leader of October 2, speaks as follows of Rev. George W. Kates and wife, of Philadelphia, who are to serve at the Spiritualists Church, Boquet Street, during October. Yesterday they held two services before large audiences. Mrs. Kates lectured at the morning service. She outlined Spiritualism as a great reformer and builder for good in this world and unfoldment in the soul-life. She claims that Spiritualism is being accepted by the intelligent thinkers of the world, and spirit phenomena is being proved by the most noted scientists. Rev. Mr. Kates addressed the evening meeting upon "Soul Values," based upon the following: "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Timothy 6:7. He considered this to be a very gloomy view of life and wondered at the old prophet making such a mistake; for it is decidedly materialistic. This statement teaches absolute creation and positive death. Lots of people who claim to be laying up treasures in heaven will never see them again, but all who achieve the realities of soul power here will be sure to have their benefits hereafter. The speaker discussed the evidences of soul. Mrs. Kates gave a liberal number of messages and spirit descriptions in the usual satisfactory manner.

One of our advertisers writes to us: "Please put in my ad 'postage stamps not accepted.' They come to me all stuck to the paper, crumpled and dirty, and are a fearful nuisance." We wish people would recognize this fact and abate the postage stamp nuisance. When they are put in an envelope why is it necessary to stick them to a piece of paper? They won't dig their way out! We have recently had several letters in which dollar bills were stuck to a sheet of paper with mucilage! We would appreciate an explanation of the utility of this. The only thing we can see is that it makes us a lot of work soaking it loose.

Don't send postage stamps unless absolutely necessary. They are not legal tender and are only taken as an accommodation.

Don't send 12-cent stamps for a 25-cent article—lots of people do. Don't write a letter without being sure you sign name and address. Don't write us to change your address without giving the old as well as the new one. We cannot change it without both addresses.

Correspondent from Elyria, Ohio, writes: During the absence of our

Topic For the Progressive Lyceum.

Sunday, Oct. 15, 1905: "We Stand Between the Past and the Future."

GEM OF THOUGHT.

From the fathomless past I gather
Much fruit and golden grain
For there I have wept and labored
Thru hours of joy and pain.

In the mystical future I fancy,
The things that are to be,
And the gleam of the hopes that glitter
Brings cheer and strength to me.

So HERE and NOW I must labor on,
With faded hopes that 're gone;
Their somber hues with bright ideals,
Make life a joyous song.

President, F. W. Martin, who is at present in Europe, we are congratulating ourselves on being so fortunate in securing the services of Rev. Elizabeth G. Reed of Toledo, Ohio, who has been conducting our meetings during the month of September. I regret that I am deficient in language to express the sentiment of our society in praise of this dear sister. She is an inspirational speaker, test and message bearer in every sense of the word. Mrs. Reed gave many interesting thots relative to mediumship as the foundation of the revelation of Spiritualism, its philosophy, and the value of the same to the world and to humanity by the knowledge and the tests given through her mediumship, proving the continuity of life in the spheres eternal existence and the truth of spirit return by her loving messages and descriptions of spirit friend who came to comfort the hearts her guides could reach.

Oscar A. Edgerly, of Lynn, Mass., appeared before a small but appreciative audience at Shiloh hall Sunday morning in the initial lecture of a series to be delivered under the auspices of the Elkhart Spiritual Society. The speaker announced that his first effort would be in the nature of a preface to those following and started out by defining Spiritualism as meaning naturalism. Nothing is supernatural but all phenomena is the result of the operation of natural law. He compared the seance room of the scientist, both being necessary for the demonstration of the truth of a previously held theory. The lecturer gave evidence of the highest culture and refinement, and his language and manner on the rostrum are above criticism. The society is to be congratulated for having secured so able an exponent of their cause—Elkhart, Indiana, Daily Truth.

Moses and Mattie E. Hull Going South and West.

Circumstances over which we had little control seem to have decided to send Mrs. Hull and myself south and West in the very near future. We shall start not far from the first of November, and our route will be via St. Louis, and the South-west, through Texas to Southern California; thence up the Coast, via San Francisco, and Portland, as far as Seattle, and possibly, on to Vancouver, and Victoria, B. C., and thence via some of the Northern routes to Milwaukee, and White-water.

We want appointments wherever they can be made along this route. We will not mind going a little distance off of this route. We want to be guaranteed at least all of our expenses wherever we go, besides this we want the privilege of advertising the Morris Pratt school and taking collections and subscriptions to aid it in doing its work.

In fact the principal object of this journey is to acquaint the Spiritualists with whom we may come in contact with the fact that they have a school which, while it needs their supports can render to its students a greater educational benefit than can be obtained elsewhere for a like outlay of money and work.

Spiritualists everywhere South and West of Chicago, please do yourselves, the Institute and us the favor to afford us an opportunity to do a work in your towns and cities.

As Mrs. Hull and I will fully occupy the time of the meetings with our invocations, songs, poems and discourses. We wish no so-called tests nor readings to follow our services.

Hoping that these conditions are understood, we invite correspondence from all who wish such service as will aid in building up an integral and healthful Spiritualism. As ever,
MOSES HULL.

He who thinks the world owes him a living tries to overdraw the account.

Facts and Fancies, Substance and Shadow.

HENRY M. TEFPT.

The model government exists today only in the mind of the philanthropist and the dreamer. If it is ever realized, it will be through the efforts and agitation of those men who interpret dreams, believe in visions, and speak in prophecy, imaginative men who always paint a picture in the brightest and most showy colors. No great wrong was ever abolished by argument. The passions, emotions and sentiment of the people have got to be reached and stirred before any reform can be consummated. Audiences are moved by oratory and not by argument. The people never demand proof, simply assertion. With the great mass a badge stands for more than a principle. Light will clean out more vice in a town than the police. Imagination, sentiment, feeling, lead people to higher states of living than reason. Uncle Tom's Cabin was a fiction, but it revolutionized the thought and action of the people as no amount of logic and reason had been able to do. Who adds most to the enjoyment of life, the matter of fact man, or the man of sentiment, feeling, and imagination? Who gets the most enjoyment out of this world, the one who sets a cash value on every object or measure that comes before him, or the one who views a question from an intellectual, spiritual and idealistic standpoint? The most of our happiness is imaginary. To one all objects in nature are so much dead matter, to another all things appear alive with thought and intelligence. Some people can appreciate only that which appeals to the senses; the spiritual, the ideal, the imaginary, meet with no response in their nature. The man who does not worship at the shrine of womanly grace, who is not impressed with the innocence of childhood, who is not exalted by music, and softened and subdued with all the grand display of tint and color, and beauty of the flowers and foliage which earth produces, has no poetry in his nature, no sentiment in his soul. Dull facts become prosaic. We all like a certain amount of illusion. Who would do away with the old myths, the beautiful legends and fairy tales? "Every happiness that man enjoys, and almost every friendship that he cherishes, rest upon illusion; for, as a rule, with increase of knowledge they are bound to vanish." Some painters can picture the waves so accurately that they seem to be plunging along as if driven by the winds. Those artists whose specialty is in the animal kingdom, can with brush and paint imitate motion to a degree that horses and cattle appear to be moving upon the ground, and birds flying through the air. Truth is sometimes best represented by fable; true history often becomes more impressive when clothed in fiction. There is a point of knowledge beyond which reason cannot dictate, an acquirement of principles that defies rules, formulas and precedents. The great orator can give no rule for his matchless painting of thoughts in words. The artist can give no recipe for his beautiful tints, shades and expression of color; nor can the sculptor tell by what power he can breathe into marble and stone, the appearance of the very life and thoughts of soul. There is a power in poetry, in oratory, in painting and in sculpture, that comes by the gift of the gods and cannot be obtained by labor, however studious and long continued. Genius often seems exempt from the rules governing the conduct and life of ordinary men. Mankind has succeeded in solving only a few of life's riddles.

General intelligence is increasing, but the intellectual gauge rises no higher in individual instances than it did a hundred or even three thousand years ago. Solomon is still regarded as the wisest man that ever lived; Plato is acknowledged to be the world's greatest thinker; Moses, the greatest law-giver; Homer, the world's greatest poet; Demosthenes, the world's greatest orator; Socrates, the world's greatest philosopher; Shakespeare; the world's greatest dramatist; and Napoleon, Alexander, Caesar, and Hannibal, the world's greatest warriors. Some men have a national reputation, others are known for a single age, but these are universal men whose genius will speak for all times and all ages. Great characters in

history, not only make their names immortal, but the most trivial things connected with their life, alike become famous. The collar of Byron, the boots of Wellington, and the hatchet of Washington, are incidents connected with the lives of these men, which never will be blotted out. The birth of a great man gives the day of the month in which he was born a distinction over all other days, Emerson says: "The knowledge that in the city is the man who invented the railroad raises the credit of all the citizens." Every phenomenon in nature, every condition in life, every phase of society has a reason for its existence. The shadow is as real as the substance. Even a mirage must "have a certain basis of fact," to exist. The wind is not fickle but under supreme control. Disease and health, life and death, sin and righteousness, are all under and in complete subjugation to law. There is no great movement in the realm of thought, whether in literature, in art, or in revolution, that comes by preconceived arrangement of the people. We see the effect of progress but the seed that produces it has never been discovered. Civilization moves imperceptibly and by unknown laws. A nation, a race, a civilization has a given amount of life, and of vigor and vital force, and when it is exhausted, the people go back to barbarism and decay. The imperceptible things around us are more powerful than the things perceived—the unseen than the seen. A strange destiny controls us all. The length of an individual life is uncertain, in regard to which no prediction can be made; but when we come to estimate the number of births and deaths that will occur of a given number in a given time, we can speak with certainty. The number of people, and the kinds of disease of which they will die, the number and kinds of crime they will commit, are all a matter of speculation. Cyclones, tornadoes, storms, and all the disturbances of Nature come and go with remarkable regularity when viewed over a series of years. All human action is closely hemmed in by fate, destiny, foreordination, and circumstances that we cannot control. The most absolute monarch that ever sat upon a throne is dependent upon a thousand social and political forces around him that he can in no way change, interfere with, or evade. The very lowest form of morality is that which is produced by fear of punishment. Law is the most feeble instrument there is for the prevention of crime, vice, and immorality. The foundation of law is public opinion, and public opinion is made from private opinions, so there must be a universal sentiment at the bottom of every statute in order for it to be of any value. A universal sentiment for or against any proposition is law, and needs no indorsement from any legislative body.

"He who molds public sentiment," says Abraham Lincoln, "goes deeper than he who enacts statutes or pronounces decisions."—Norwich, N. Y., Union.

There is a vast difference between making your mark and making remarks.

Subscribe to THE SUNFLOWER.

A Prayer to Love.

BY THEODOSIA GARRISON.

Pray you, my master, let me keep my dream.
Of all sweet things have I not been bereft,
Of very youth, of very happiness?
Why should you covet this one fairing left?
Nay, grant me this. What slave could ask for less?
Pray you, my master, let me keep my dream.

Pray you, my master, leave to me this thing:
I, who was rich one day, to-day am poor
Beyond men's envying, save but for this,
This dream for whose glad sake I still endure;
All else you filched in that one Judas kiss,
Pray you, my master, leave to me this thing.

Pray you, my master, let me keep my dream.
Oh, Love, I gave to you so much, so much—
Desire of joy, yea, and desire of tears—
Leave me this one dear solace in my touch,
This little lamp to light the desolate years.
Pray you, my master, let me keep my dream.

—From Harper's Bazar.

"If you are serene, know that the angels of the Invisible Forces are ministering unto you, lifting you to a higher realm of life as far as your stage of development allows. If you are troubled, know that you have but to put yourself into devout mental attitudes in order to be comforted."

"Spiritual influences reach us all at times. How bright and glorious must those beings be who have lived for ages in perfect harmony with the Infinite Love! They are sending you life and light and are consciously and actively your friends if you will but have their help. Therefore never call yourself friendless or alone."

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The Wonder Wheel. An Astrological Game. Anyone can give a perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

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Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

THE SUNFLOWER

THE IRON AGE.

(Continued from Page 1.)

per; and such is the condition of most of the city houses, hospitals, prisons, asylums, offices and public buildings. Very few, if any, are fit to be occupied by a new tenant before being thoroughly cleansed.

We should have hygiene houses instead of disease-creating dwellings as most houses are at the present time. Every person leaves an influence for good or ill wherever they go, which can be psychometrized and ascertained, for psychometry is an exact science and will account for much sickness, the cause of which cannot be ascertained in any other way.

The porous walls are full of bad magnetisms, bad breaths and invisible germs of disease, and the best remedy in many cases is total destruction by fire, which is called a calamity, as were the great conflagrations in Boston and Chicago a few years since.

But in many cases great fires are blessings, by destroying morbid conditions. But there will be no necessity or possibility in The Iron Age yet to come of destroying our dwellings by fire.

Thus we discover mysterious causes of sickness and death in the porous walls of wood, stone and brick houses, which can be avoided by the non-prosity of iron walls for dwellings.

We now propose to introduce the iron age, and make pretty much every thing of iron for durability, health and cheapness.

Iron dwellings and furniture that will not burn and need no insurance; fire proof iron ships, iron railroad cars and iron carriages for common roads; iron bridges, iron fences—in fact almost everything of iron that formerly has been made of wood, and let the forests grow to perform their natural use of attracting moisture from the clouds.

The wear and tear and destruction of iron on our immense system of railroads and other things, with the introduction of the iron age will make a wonderful increase in the value of iron. Cities should require iron fire-proof buildings.

The writer would respectfully request any person interested in these important subjects to correspond with him, be he a scientist, physician, capitalist, architect, builder or manufacturer of iron for personal interests and public good.

B. FRANKLIN CLARK, M. D.

A Message From Spirit Life.

Heaven is not a place, but a condition. 'Tis a condition where the soul is lifted up from the depths of dark despair, up to the pinnacles of supernatural glory; where the rosette hues surround us; and where we live, breathe and move and have our being in the sweet tender tones waiting to us from loved voices; from spirit friends who have gone before, where we dwell amid the odors drifted to us from flowers blooming in the gardens of the soul's best and truest affections, where we revel with our loved ones in the life eternal.

I am a spirit and dwell in spirit existence, yet even from here we drop at times from our high estate, from the zenith point of hope, to nadir of despair, when the remembrance and the sight of our misdeeds done in earth life, make even in spirit life a deep felt remorse.

Yet who of us can ever dwell in our heaven, without being lifted up and beyond this sorrow until the very hills of paradise are glowing and glittering with the glory of this our heaven.

My soul expands and pulsates with a quicker, newer vigor as I mount day by day, higher and higher up the ladder of progression, step by step—new heavens open up before me, and brighter and brighter are the visions of glory that I, my soul views in the beyond of summerland.

I strive to go up and I am rewarded by taking a step higher. Oh! that I had striven in earth life to lift myself and others up, as I do here, then I could have taken these upward steps long ago.

Do I go alone along this upward road?

No; beside me and around me are the friends of my youth, and very

near me is the guardian angel of my living soul.

Joy is mine in this progression. for I hope to yet reach the Infinite—yet I ask—can man's soul reach that state of utter and absolute perfection that befits the Gods—who knows?

The glory of brighter spheres beyond entice me on, and good deeds are rewarded by a step higher, a step nearer the celestial joys of the future.

Do I leave the dear ones behind me on this road of advancement?

Not at all; clouds of them dwell with me in this broadway of eternal advancement. Myriads drift with me to higher homes; and millions hope for the brighter and more beautiful homes beyond.

Earth life is beautiful to the inhabitants of earth but Oh! how beautiful to the spirit is this life, how grand to the soul is this home of the soul!

Amid all this joy, and amid all this glory, we do not forget earth and all its toiling millions, but from our sphere is wafted hope to the weary of earth, help to the weak and the best of loving wishes to all mankind in their struggle for progression.

All earth life is gradually reaching out toward the spiritual, the realm, beautiful, gradually humanity is growing out of the animal, gradually growing nearer the celestial home of the soul.

J. W. DENNIS.

RELIGIOUS FREEDOM.

A clause in our Federal Constitution says that "Congress shall make no law concerning the establishment of religion or prohibiting the free exercise thereof." It would have been well while the framers were about it, to have prohibited the states from interfering in religious matters, but probably such a clause would not have been ratified. The states have continually had laws in the way of the free exercise of religion. Some believe one day of the week is sacred, and some believe another is. We are called upon to accept the day of the majority. The Jews and Seventh Day Baptists have always been made to suffer from the Sunday laws, and in some cases quite severely. There are some who regard all days as equally holy, and religious freedom means their views should be respected.

There is a sect that religiously abstain from the sex relation. There is no fuss made about this, but there would be if their increase in numbers became really threatening. We may believe in and practice monogamy and prostitution, for that is the prevailing religious sentiment; but to have a religious belief that it is better to provide for the destruction of prostitution through plural marriage, making all women honored wives, is not permissible in practical life. In this respect our National Government has defied and still defies a plain constitution provision. This is not a nation where religious freedom is permitted.

Do not understand me as defending sneaking bigamy; that is a very different matter.

SAMUEL BLODGETT.

Too High a Price.

A farm laborer who was getting married found that he had no money with which to pay the minister's fee. He promised, however, to pay him in potatoes when they were ready for digging up. The minister waited for some time, but no potatoes were forthcoming; so he called upon the man and inquired the reason.

"Well, to tell you the truth, Governor," was the reply, "I'd like to give you the potatoes, but she ain't worth it."—Harper's Weekly.

A Simple Remedy for a Corn.

Tie a piece of lemon on the corn at night for five nights, leaving it on all night. Soak the foot in warm water and the corn can be easily removed. When the root of the corn is taken out cover the toe with colloid or some other preparation to protect the skin, which will be sensitive. Unless the tender skin is protected it will soon form another corn. The preparation known as "New Skin" is very good for this purpose.

A piece of cotton saturated with vaseline and put over the toe will doubtless protect it just as well.

E. P.

His satanic majesty has no use for the man who loves his enemies.

THE SUNFLOWER.

THE GEISHA GIRL.

It Takes Severe Training to Develop This Japanese Artist.

There are many geisha training schools in Japan, but the best of them all is, I think, the one in Kioto to which I, with some difficulty, gained admittance. It is apparently a delightful place, but it is a place of unremitting toil. The girls are apprenticed to these schools by their parents or guardians at the age oftentimes of six years, and for ten years at least they are put through such a course of training as would break the spirits of girls less inured to unquestioning obedience to authority. Their physical training is of great importance, of course, and each little girl must go through such exercises every day as will keep her little body flexible as rubber, and after that is finished she must devote her time to tasks that far exceed in difficulty any schoolgirl work imaginable to one of us.

No woman of ordinary mind can possibly become a successful geisha, because she must be able to acquire and make use of every kind of worldly knowledge which will lend to her conversation a vivacity and charm that will lead men to seek her society. The dancing and the music are the least of a geisha entertainment as it is understood by a Japanese. These are merely an accompaniment to the feast which is served by small apprentices, such little girls, indeed, as met us at the door of the wine red and iris purple tea house in Kioto, but after the feast the men must be entertained by interesting stories and bright repartee, and in this the girls are trained rigidly.—Eleanor Franklin in Leslie's Weekly.

A LIMIT TO ALL THINGS.

Even to What a Woman Can Do With the Handy Hairpin.

He had been away on a long journey, and upon his return his wife was detailing to him a number of reforms and improvements which she had successfully engineered during his absence.

"And you know," she said, "the drawer that was locked for over a month and which you said couldn't be opened except by a locksmith? Well"—triumphantly—"I opened it."

"Well, well. How did you do it?"

"With a hairpin."

"And the oven door," she continued, "has been stopping around on one hinge for ever so long just because you were too lazy to fix it, but it's all right now."

"Well, I'm glad you had it fixed."

"Had it fixed! I fixed it myself—with a hairpin."

"And then there's that crayon portrait of mother that stood in the corner for almost six solid weeks because you never would bring me any picture books?"

"Well, I intended to, but"—

"Oh, but! Well, it don't make any difference now. I got it up with a hook I made myself—out of a hairpin."

"Ye gods!" he said.

"And there's Willie. You've been coaxing him and bribing him for a year, trying to break him off biting his nails, and I broke him in a week."

"With a hairpin?" he inquired weakly.

"No!" she snapped. "Don't be a goose! With a hairbrush."

How We Catch Cold.

The rationale of the causation of the ordinary "cold" is pretty well understood at the present day, and it is generally conceded that when circulatory disturbances or vital depression is produced as the result of localized or general chilling of the body surface newly entered or already present pathogenic bacteria are enabled to attack the body with very good chances of success. At such times it is said that the powers of resistance are below par, and consequently the bacteria gain an easy victory. This point was illustrated in telling fashion by Durck, who found that rabbits infected with pneumococci developed pneumonia if they were subjected to severe cold, whereas unchilled control animals survived.—Medical Record.

Reputation.

A certain pompous individual from the state of Massachusetts was once strutting about the capitol at Washington. A western senator said to Senator Hoar:

"Who is that person?"

"That," responded Hoar, "is General Blank of my state."

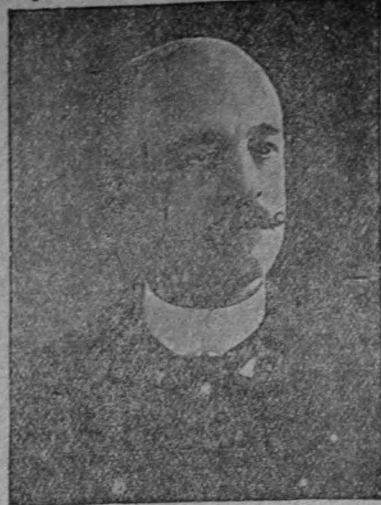
"Does he cut as wide a swath in Massachusetts as he does in Washington?"

"No," said Senator Hoar, with a merry twinkle. "No, General Blank's reputation is purely national."—Life.

The Malaria of Ambiguity.

Admiring Friend (to captain of college boat club)—I say, Thompson has been slanging you like anything about putting Jones into the Henley boat. He says the fellow's the biggest fool in the varsity. Captain—Oh! And what did you say? Admiring Friend—Oh, I stuck up for you, of course, old fellow.—Punch.

To reach the top, get out of the rut and climb.



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PSYCHOMETRY.—How to read the soul of things. This book teaches you how to become a psychometrist. Price, 50 cents.
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Secure a large crystal for crystal gazing or reading. Price \$2.25, postage prepaid. Send money to

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Send stamp for our three valuable circulars of instruction.
Trance, test and business readings by mail \$1.00. Sealed questions answered without opening, by spirit power.

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Philadelphia, Pa., March 8, 1898.

P. J. Dempsey,
Dear Sir:—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to the names below. Very respectfully yours

IGNATIUS DONNELLY.
Dials now \$1.50. Beware of imitations. Send for circular and testimonials.
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1343 Roanoke St., Washington, D.C.
Thirty-five years before the public as a spirit photographer, backed by thousands of testimonials from those who have received positive evidence through his mediumship of the continuity of life is his record. Send your own likeness or a lock of hair, and have two distinct sittings for \$2.00—NOT two or three pictures from the SAME negative.
Attention given to the development of mediumship upon application. Two cent stamp for reply.

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