

# THE SUNFLOWER

Estelle F. Baillet

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

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## MY EXPERIENCE IN RELIGIOUS MATTERS.

E. K. B.

I was brought up in the orthodox faith, and with several others united with the church during a revival, though I had never fully believed the Bible after I was old enough to think for myself. I believed the historical part of it, but it seemed to me, the spiritual part must be visionary. I did not like to give up my belief in the Bible, so believed what I could, and laid the spiritual part aside, thinking that perhaps I might be convinced of its truth sometime. But I did not realize any change in my belief until years afterwards.

The doctrine of perfection was introduced in our church, and our pastor and some of the leading members adopted it, and others were following. I did not believe in it, and made it a subject of prayer, to be led into believing the truth, whatever it might be. One night I knelt by my bed as usual—to say my prayers, and when I got to that part—asking to be led into believing the truth—there was a rapping over my door. I knew it was the same that we used to hear in Titusville, where we dubbed it, "The work of the Devil," and thought it no harm to have a little fun occasionally at his expense. So I proceeded with my prayer regardless of the interruption. But I heard the rapping again. There was a row of long shelves on one side of the room, extending past my bed. This time the rapping was on the farther end of the upper shelf. I could locate the sound without giving it the least attention. I still persisted in not heeding it. Then it came down to the next shelf, and a little nearer to me each time, and so on, until it reached the next to the lower shelf. I thought it must be meant for me, and it gave me a strange feeling—not of fear, exactly, but it disturbed me very much, and like Samantha—"I riz right up." I stood a minute, not knowing what to do. I finally thought of Mrs. B— being up in the room below and called and told her we had spirit-rapping up there. She said she heard it. That restored my equilibrium, and I knelt again and commenced where I left off. But the rapping commenced as soon as I did, rapping furiously on a pile of large flower-boxes on the lower shelf. I thought from the racket that the boxes, flowers and all, would be smashed in pieces. I never got up quicker than I did then, and went to bed, but not to sleep. I did not sleep a wink that night.

In the morning I examined the boxes. They had not been disturbed. I waited to hear what Mrs. B— thought about the rapping. But she did not mention the subject. I finally asked her what she thought of it. She did not say a word. I made several remarks in order to draw her out, but she continued mum. There was not a person in town with whom I could discuss the subject. All were of a radical type. I knew it must be meant for me, in some way, but how, to what did it refer, and where did it come from, were questions that I could not solve. It troubled me greatly. I could not think of anything else, nor sleep for thinking of it.

Sometime afterward I was writing a business letter to J— B—. He was a Spiritualist, so I thought I would see what he would say about the rapping. Accordingly, after I got through with the business part of my letter, I wrote all the particulars about the rapping, and asked him what he thought it meant. He replied that he should think it meant that the truth was to be found in that direction. I had come to that conclusion myself, and made up my mind to investigate Spiritualism if ever I had an oppor-

tunity, but would not let anyone know of my doing so, even though I should be convinced that it was "Truth." I was very much surprised though, that at the instant that I resolved to investigate, all my worry and anxiety left me. Then, I hoped the opportunity would be lacking.

About three years before, there had been a Spiritualist Camp established at Cassadaga, and I was informed that the meetings were attended by respectable people. But I did not know anyone there, so thought that excused me from going, to fulfil my promise to investigate. But the next summer, one day, M— and J— came up to spend the day, and asked me to go with them to Fredonia to visit his mother, and said we would take in the campmeeting at Cassadaga, which was then in session. I had no excuse to offer, so went with them. We attended the meeting three days during our stay and heard some of the finest lectures that I ever listened to. But I thought that might be, and still not prove that Spiritualism was true. After the lecture the third day we started for the station. Our train would not be due for nearly three hours. There was to be a seance that afternoon, so we stopped there.

During the session we each got a message. Mine was from my sister Amanda. Her name was signed at the right hand, and at the left was—"Written for Amanda"—and signed, "Joe." I do not remember who M—'s was from, J—'s was from his father. He told M— that when his message was being written, he felt a fumbling under the top of his vest and asked her to unbutton it and see if there was anything there. She did so, and there was another message written on the bosom of his shirt while his vest was buttoned over it.

I continued to attend the annual campmeeting. I had seen and heard enough to convince me that there was no deception about it, and I found great satisfaction in hearing from friends who had left us long before. Some of them referred to incidents that transpired while they were on earth, and I had forgotten until they reminded me of them, and no one there could have known anything of. I was fully convinced that our friends could—under certain conditions, return and make themselves known.

I have known of several instances of spirit return. One occurred in Garland while D— lived there. A child of one of their neighbors was taken sick. E— watched there the night that she died. She was lying stupid in her father's arms, when all at once she started, looked up and smiled and reached up her hands for someone to take her.

Her grandfather died there not long before, and she had been his pet. Her father and mother both felt sure that she saw him, and wanted him to take her. She dropped her head, closed her eyes, and was gone. She was eighteen months old.

I had a test of spirit return when I heard of my brother Joe's death. He was seven years of age when our step-mother came to our place, and he never had any peace there after that.

My sisters informed me that she treated our brother, and all of them better when I was there, than when I was away. So I determined to maintain my home there as long as my brother or any of my sisters were there.

I was the only one of our family at home when Joe left. The last thing he said to me was, "I hate to go away and leave father, he is getting old and needs my help, but I can't live in peace under the same roof with that woman."

He intended to go to California— had engaged a passage there, but when he got to New York, the ship had been gone a week. They got ready to sail sooner than they had expected to. So he went on a whaling expedition. He wrote home

just before the vessel sailed, to let us know where he was going, and that was the last that we heard from him.

I kept watch of the reports of vessels, in the New York Tribune in order to know when the Jeanette—the vessel that he sailed on—returned. It was gone three years. I wrote to my brother as soon as the news of its return came, and enclosed my letter in an envelope addressed to the captain.

He wrote me that my brother died on the voyage out. They were five days sail east of the Indian Ocean. My brother started to go up to the "Lookout for Whales"—got up 50 feet above the deck to where an officer and man were at work in the rigging and was holding a small spar that they were using, and that was the last seen of him until he fell to the deck. The captain was the first man at his side after he fell. He only breathed three times after he reached him.

It seemed terrible to me to think he had been driven from his home, by ill treatment to such an awful death. But when I thought of his being sent to a place of endless misery, his death seemed but a trifle in comparison. I felt that if he had gone to such a place, I did not want to go anywhere else. There could be no Heaven for me anywhere. I wanted to go and share his doom. I did not want to live any longer, and I believe I would have committed suicide if my mother had not appeared to me just then. There was an opening thru the blue sky, and a bright beam of light shone down from there to me. My mother was on the other side of the opening and gave such a look of joy and triumph—I did not see her with my natural eyes, but I could not have seen her as plainly if she had walked into the room where I was.

She was dressed in a white, shining robe that reminded me of Moses and Elias when they appeared to Christ and two of his disciples. I only saw her an instant, but that look told me plainer than words could have done, that Joe was there and was happy,—and such a change came over me instantly—I was perfectly resigned and happy, and I never have felt any of that terrible anxiety about my friends since, that had always haunted me before.

I remember of seeing a picture in a religious eriodical, in which Heaven and Hell were both represented. Heaven was at the top, and the happy spirits were looking—with smiling faces—over a wall down at the lower regions where some of their nearest relatives and friends of all ages from little children to those with hoary heads were in a most revolting, hideous looking place, while Devils with horns and hoofs were tossing them around with pitch-forks, and otherwise tormenting them because they had not believed in "Our Creed"—. The creed that some of their peers believed. Some believed one thing, some another. They did not any of them know only believed, and yet fiercest, bloodiest wars, called "Holy Wars," and most vindictive persecutions that the world has ever known, have been perpetrated in the name of Religion.

I had never thought at that time but what all such representations were true to life. But a radical change came over me when my mother appeared to me. Since then I cannot help feeling that it is sacrilege for puny, ignorant erring mortals to accuse God, an Allwise, Just, Omnipotent Being of creating helpless mortals to exist in everlasting misery.—My father was a great reader of history—ancient and modern,—and he thought, from the fact that all nations, savage as well as civilized, have some form of religious worship, and believe in a future existence and an Infinite Being whom they worship, that there must be a religious element, or instinct implanted in the human organism.—He did not know anything about

Spiritualism. If he had he would, I am sure, have attributed it to spirit return. I used to think a great deal about it, but never came to any satisfactory conclusion in regard to it, until I investigated. Spiritualism. Then I found that the spiritual part of the Bible that I had considered visionary, coincided exactly with Spiritualism. It has been called by different names:—prophecy, sorcery, witchcraft, necromancy, magic, magi, miracles, revelations, mesmerism, wireless telepathy, etc. All come under the same head, and Spiritualism includes, explains and simplifies the whole.

If Adam and Eve were the first persons created on earth, they could not have had any relatives or friends in the spirit world to return to them. They knew no earthly human beings but themselves, consequently when they saw a being resembling themselves, they thought he was a God. They were the only reporters, and their report must have been handed down to posterity thru many generations. The Bible says, "God giveth His angels charge concerning us." Probably the being that they saw, and called God, was an angel to whom God had given them in charge. The Bible also says, "No man can see God face to face and live." and again it says, "No man hath seen God at any time." Positive declarations. And how could we, slow, sighted mortals that we are, behold with mortaleyes a being who is everywhere present, in all of this vast universe?

Its vastness—who can comprehend! We, and all of our little world, make but a speck in it.

### Brain Development.

"The brain must be developed. The world must think. Speech must be free. The world must learn that credulity is not a virtue, and that no question is settled until reason is fully satisfied.

"By these means man will overcome many of the obstructions of nature. He will cure or avoid many diseases. He will lessen pain. He will lengthen, ennoble and enrich life. In every direction he will increase his power. He will satisfy his wants, gratify his tastes. He will put roof and raiment, food and fuel, home and happiness within reach of all.

He will drive want and crime from the world. He will destroy the serpents of fear, and monsters of superstition. He will become intelligent and free, honest and serene."—Ingersoll.

The skeletons of gigantic Indians, supposed to have lived long before the discovery of America, have been found near the Choptank river, on the eastern shore of Maryland, by employees of the Maryland Academy of sciences.

### Scarcity of Radium.

The work of the last three years in Germany and France is estimated by Prof. Curie to have yielded about a pound of radium. America's stock of radium salt, reduced to the strength known as one million, would half fill a lady's thimble.

### Egg Poisoning.

Poisoning by eggs is an idiosyncrasy that has been noticed by a number of medical men. Dr. Capitan finds it first mentioned in 1856 by Marcellus Donatus, the patient being a young man whose lips swelled and who had purple patches after eating eggs. In 1884 several cases of violent poisoning were reported by Jonathan and Robert Hutchinson. In a family known to Morrell Mackenzie the members through four generations were poisoned, the symptoms being marked indisposition, insomnia, swelling and contraction of the throat, swelling of the eyelids and redness of the face. The idiosyncrasy has been followed by Bright's disease in two patients, suggesting a possible connection.

### CHIROLOGY.

BY MYRTLE HYDE DARLING.

The science of Chirolology can be traced in history for thirty-five hundred years. All this time it has been recognized as a guide to health, and indicative of the character of the individual.

Medical science has demonstrated that there are more nerves in the hand than in any other part of the body. The pulse can be felt only by the fingers, not even by the tip of the tongue, which is a very sensitive point.

Anaxagoras said, "The superiority of man is owing to his hands." Aristotle believed the hand "the organ of organs, the active agent of the passive powers of the entire system."

The medical profession recognizes a thumb centre in the brain. Nerve specialists examine the fingernail to tell whether the patient will be affected by paralysis.

In taking the pulse the physical condition is discerned by the skin and nails. In inherited lung troubles the nails are long, thin, highly curved. In tuberculosis the nails are covered with ridges running lengthwise.

In cases of catarrh, laryngitis, or bronchitis, the nails are similar in appearance, except that they are shorter.

Very short nails show heart affections and poor circulation. Whenever the circulation is very much congested, giving a tendency to paralysis the nails always have a pinched appearance at the base, resembling a triangle in shape.

Children who bite the nails inherit delicacy and nerve troubles.

Patients whose skin is damp and cold suffer from serious liver trouble. A rough dry skin shows skin disease and fever. Smooth satiny skin shows that the person will have at some time gout, rheumatism, or kidney and bladder trouble.

In meeting people notice the thumb first. If the first phalange is long, much longer than the second the person is domineering, and untrollable. If you praise him, his egotism accepts it as his right.

If, however, the phalange is much shorter the second, the man is deficient in will power and executive ability. He may reason well, but does not carry out his plans from vacillation, being enthusiastic one moment, discouraged the next, you can conquer him by your determination.

If the first phalange is broad, as well as short, he will be stubborn and obstinate.

If the phalange is rounded like a ball, clubbed, he has a violent temper with the obstinacy. Let his temper pass without notice or opposition. Remember that people with the first phalange short always yield in the end.

If his thumb bends back and away from the hand he is generous. A story of misfortune appeals to his sympathies. If the thumb is flexible and bends far back, he is a spendthrift, using no reason.

If possible, always shake hands with a man you expect to deal with. If his hand is fat and soft, he is constitutionally lazy, keeps no promises unless he is the gainer. A firm warm hand shows a man of action.

### Reflections of a Bachelor.

Either a girl wonders if a man is in earnest or if she is herself.

The way to give your daughter a good time is with someone else.

If a man oversleeps and misses a train that has an accident he credits it to his good judgment.

A man can lose \$50 at the races without suffering, but he has to wince when he drops a quarter in the collection plate.—New York Press.

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#### Have You Paid Your Subscription?

October 1 we sent out a number of notices of expiration of subscription and we would appreciate a prompt renewal. Kindly remember that while it is one dollar in each case that as we sent over 400 notices, if each one would promptly renew it would be quite a sum in the aggregate.

Kindly favor us as we need the money.

ASA BULLOCK.

In another column will be found the account of the accident to and transition of Asa Bullock. Mr. Bullock was the father of Alfa Bullock, a former employe of THE SUNFLOWER and our sympathies are extended to her in her hour of trial. Alfa had early imbibed the knowledge of Spiritualism from her grandfather and grandmother, Moses and Mattie Hull, and knows that

"Tis not all of life to live  
 Nor all of death to die."

She knows that death is but the transition from one sphere of existence to another, but even that knowledge can not stop the tear as we think that a loved one has gone beyond our mortal vision.

#### SQUIBLET.

Wonder what Japan has decided to do with Christianity?

General Sherman said that "War is Hell," and he probably knew, but in the late unpleasantness between Russia and Japan it seems the "Christian" nation got the most of the hell.

Granted that prayers have an effect and that God interferes in the affairs of men and nations, does it not look as though He was on the side of the heathen in this case? The Russians are a "Christian" nation, having the Greek Church as the established State religion, while the Japanese are "heathens."

What a terrible mix-up there must be around the throne when a war is in progress. Nations, mothers, sisters, daughters, and sweethearts praying God to send victory to each side. Suppose the wires "crossed," what would be the result? But we think it does not make much difference as to prayers as God has usually appeared to be on the side of the army that had the biggest guns, most men, and best Generals.

#### JESUS C. GOD, HEAVEN.

Was the Way a Visitor to the Rock River, Ill., Methodist Conference Registered at the Hotel.

Freeport, Ill., Oct. 9.—A long-haired stranger, who signed his name on the hotel register "Jesus C. God, Heaven," arrived here to attend the Rock River conference of the Methodist Episcopal Church. The stranger says he is the son of "God's love." He created a scene at the "Love Feast" in the conference.

Chicago's vice and crime and the opportunity to work out its salvation formed part of the theme of Bishop L. B. Wilson's sermon in the morning.

"You cannot vote righteousness and purity and Christianity into a city," said the bishop. "You cannot pray it in or preach it in, but in some way you must die it in as

Christ died on the cross to save the world."

If some such event would take place at the coming N. S. A. Convention in Minneapolis, what a furore would be created throughout the country. The Associated Press would report it, and it would be a positive evidence that Spiritualism and Diabolism were one and the same thing. Let's see? Isn't there a maxim that says something about Consistency being a jewel?

#### WHAT SHALL WE DO TO MAKE SPIRITUALISM GROW?

Every little while someone asks the above question thru one of the Spiritualist papers, and few attempt an answer to it. Some ignore it or simply say, "Spiritualism is growing all the time. Why is there any necessity of making it grow?"

Both are wrong. It is the duty of every advocate of any ism or business, or anything in which man and woman indulge, to cause it to move forward more rapidly. If not, moral, financial or physical stagnation result.

In Spiritualism the IDEA is progressing rapidly. Of that there is no question. The finer parts, such as the clairvoyance, clairaudience, psychometry, etc., are continually being taken up by even the strongest enemies of Spiritualism, and they are pushing them forward much more rapidly than Spiritualists ever did. The Psychic Research Societies, churches scientific men and societies, all are trying to solve the mystery of these powers, but it is left to Spiritualism to prove that they are the emanations, from our friends who have gone to the unseen shore.

Spiritualism alone takes that position—all the rest antagonize it as long as they have a leg to stand on, and often after that is knocked out from under them.

If the Psychic Research societies had spent one-quarter as much time and money trying to prove that the phenomena they witnessed was caused by spirits as they have to prove that it was not, they would have had overwhelming proof long ago. But they have had drawbacks that perhaps warranted them in their position.

The greatest drawback to the study of Spiritualism lays in the fact that it is difficult to procure proper mediums thru whom to investigate. Professional mediums do not, as a rule, care to enter the arena. This is not necessarily because they cannot stand the tests involved, but because they have been tested and no good came of it. After allowing the committee all the conditions they desired, the next day they had conjured up some scheme whereby it could have been produced without the aid of disembodied intelligences and the test had to be gone over with. Again, after all tests have been complied with, the committees have merely dropped the matter without so much as a "Thank you ma'am" to the medium who favored them with time and talent.

But there is a deplorable side of the matter, and that is the number of mediums, who, tested by the ordinary standards of mortals, fall far short of the standard required of ordinary business men. We have been asked many times by investigators if we thought that mediums who were not honest in their business dealings could be expected to be honest in their mediumship? What could we say? Ask yourself the question, whether you are investigator or medium, can the people have any more confidence in your mediumship after having been swindled by you in a business deal? The business deal is something we can put our fingers on. Your mediumship is something we have to take on faith. If you did as you agreed to in your business dealings, we would say we had reason to have confidence in your mediumship.

Others who are outside of Spiritualism say the same. We frequently hear our platform workers say that membership in a church is not good for an extended credit at the grocers and butchers. Look out that they do not say the same of mediumship.

We believe that upon mediumship depends the future of Spiritualism. An exalted mediumship means an exalted Spiritualism. A degraded mediumship means a degraded Spiritualism. A code of moral ethics is as necessary for mediums as for

clergymen. Clergymen who hang out at saloons, bawdy houses, indulge in profanity and indecent stories, would soon be unfrocked. If they were not they would degrade their church. We have done no unfrocking in Spiritualism. We have accepted everything that came our way that professed mediumship. If they swindled us we kept still so our neighbors would not know we had been taken in, and if we told them, they usually turned us down for trying to save them.

We recall a few years ago we were informed that a "medium" of a very bad reputation had engaged a room in a certain cottage on this ground, and was going to be here all summer doing mediumistic work. We went to the owner of the cottage and informed him of the reputation of the party, and were most beautifully scored for doing so. After he got thru with his tirade we said, "All right. We thought we would save you some annoyance and a very unpleasant experience. But if that is the way you take it, you can take the consequences. We know what we are talking about as we had an experience with him ourselves." The result was that in a few days after the arrival of the "medium" the officials of the Association notified him to leave on the first train or be arrested. But the cottage owner was not man enough to apologize for his abuse when we tried to save him from what we knew would happen.

Mediumship is the cornerstone upon which the superstructure of Spiritualism rests. We can make Spiritualism grow by exalting mediumship. By putting mediums to the front who are of clean moral character, who in the ordinary walks of life prove themselves to be honorable men and women. We have them! We do not need to be taken in with every traveling fakir that comes along! Don't turn down your home mediums whom you have every reason to believe are honest because something comes along with a whole lot of titles on a business card (you can get business cards enough to float a title for a couple of dollars and that class of people have the money to get them) or you may get caught as one man did. A stranger came along and claimed to be a healer, and presented a card bearing his name with the letters "M. D." following it. Of course this was a sure thing. A healer and an M. D. besides. When the officials got after him he swore that he intended the letters to mean "Mule Driver." He had been driving a span of mules lost his job and took that means of making an easier living.

Honest, well developed mediumship, with mediums who are reputable men and women will make Spiritualism "grow" as nothing else ever will or can.

#### Aluminum Radiation.

Small protuberances, like drops of melted metal, have been noticed by N. Orloff on the surface of an aluminum plate that had been used to cover a dish containing radium bromide. Radiations from these protuberances showed no lessening after six months and it is inferred that particles of radium accumulated around slight nuclei of aluminum to form a stable alloy.

#### Magnetic Storms.

The hypothesis that magnetic storms, aurora, etc., are due to the passage of the earth through denser portions of matter, ejected by the sun is favored by Prof. Shaeberle, the German astronomer. He finds that the irregularity of period is what should be expected, and the phenomena of comets sustain this view.

#### Lost Art Re-discovered.

The old alchemists' theory of the transmutation of elements is confirmed anew by fresh evidence of the change of uranium into radium. In the later experiments of F. Soddy, a solution containing over two pounds of uranium nitrate was freed from all traces of radium, and was then placed in a closed bottle, since which time, for eighteen months, it has been examined occasionally. An emanation—apparently identical with radium—has gradually developed, and increased in power.

#### 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.

### The Distinction Between Character and Reputation



By  
**NICHOLAS MURRAY BUTLER.**  
 President Columbia University

JUST now the American people are receiving some painful lessons in PRACTICAL ethics. They are having brought home to them with severe emphasis the distinction between character and reputation. A man's true character, it abundantly appears, may be quite in conflict with his reputation, WHICH IS THE PUBLIC ESTIMATE OF HIM. Of late we have been watching reputations melt away like snow before the sun, and the sun in this case is mere PUBLICITY.

Men who for years have been trusted implicitly by their fellows and so placed in positions of honor and grave responsibility are seen to be mere reckless speculators WITH THE MONEY OF OTHERS and petty pilferers of the savings of the poor and needy. With all this shameful story spread before us, it takes some courage to follow Emerson's advice not to bark against the bad, but rather to chant the beauty of the good.

Put bluntly, the situation which confronts Americans today is LACK OF MORAL PRINCIPLE. The greed for gain and the greed for power have blinded men to the time old distinction between right and wrong. Both among business men and the bar are found advisers, counted shrewd and successful, who have substituted the penal code for the moral law as the standard of conduct. Right and wrong have given way to the subtler distinction between legal, not legal and illegal, or, better perhaps, between honest, LAW HONEST and dishonest. This new triumph of mind over morals is bad enough in itself, but when, in addition, its exponents secure material gain and professional prosperity it becomes A MENACE TO OUR INTEGRITY as a people.

AGAINST THIS CASUISTRY OF THE COUNTING HOUSE AND OF THE LAW OFFICE, AGAINST THIS SUBTERFUGE AND DECEIT, REAL CHARACTER WILL STAND LIKE A ROCK.

All universities, in season and out of season, must keep clearly in view before themselves and the public the real meaning of CHARACTER, and they must never tire of preaching that character, and character alone, makes knowledge, skill and wealth a help RATHER THAN A HARM to those who possess them and to the community as a whole.

#### ORIGIN OF COFFEE.

#### A Romantic Tale Relating to the Discovery of the Beverage By the Arab.

There is extant a tale of the discovery of coffee, a story which might have suggested to Charles Lamb the idea for his "Dissertation on Roast Pig." This is the legend: Toward the middle of the 15th century a poor Arab was traveling in Abyssinia, and finding himself weak and weary from fatigue, he stopped near a grove.

Then, being in want of fuel to cook his rice, he cut down a tree, which happened to be full of dead berries. His meal being cooked and eaten, the traveler discovered that the half-burned berries were very fragrant. Collecting a number of these, and crushing them with a stone, he found that their aroma had increased to a great extent. Times.

While wondering at this he accidentally let fall the substance into a can which contained his scant supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was fresh, agreeable, and in a moment after the traveler had so far recovered his strength and energy as to be able to resume his journey.

The lucky Arab gathered as many berries as he could, and, having arrived at Arden, in Arabia, he informed the mufti of his discovery.

This worthy divine was an opium smoker, who had been suffering for years from the effects of the poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his own vigor that, in gratitude to the tree, he called it cabuah, which in Arabic signifies force.—Denver

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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.

We are having all kinds of weather this week, in fact we had all kinds in one day. We woke up in the morning last Wednesday to find the roofs, walks, grass and all such surfaces white with snow. It was not freezing for the thermometer only registered 35. During the day it rained, hailed, snowed, the sun shone quite frequently, the wind blew and it thundered and lightened. This was weather enough for anyone. The rest of the week has been very pleasant and we were glad to have the bad weather all in one day.

The woods are a huge flower garden. All shades of red, brown, green and yellow mingle together in the most artistic fashion.

Announcement cards tell us of the arrival of a daughter to Mr. and Mrs. Wm. E. Brooks of Buffalo, on September 16. Baby's name is Audrey Eleanor Brooks. May it live long and bless the happy home to which it has come.

Lynn Cornell is at Dr. Hyde's taking treatments for locomotor ataxia. He is accompanied by Mr. Gould, his attendant.

Mr. Reed's daughter, Mrs. Hill of Titusville, is visiting at the Reed cottage.

Chester Swanson is boarding at the Jackson cottage and is here for the purpose of learning telegraph operating of our local agent.

Mrs. E. Jackson and four daughters of East Arcade, N. Y., spent several days visiting at the Jackson cottage.

Miss Edith Green is has work in the printing office at Mayville.

Mrs. Langworthy is spending a few days at Bradford and other places.

Mr. and Mrs. Waterhouse and friends spent the day here a week ago Sunday. It makes a pleasant day's outing for them to drive up from Fredonia.

Mrs. Starr and sister, Mrs. Lacy, visited friends here for a few days.

Among those who have departed recently are Mrs. Nellie Ramsdell and son of Brooklyn, N. Y., Miss Keenan to Bradford, Pa., Mrs. Sigler to Corry, Pa., G. W. Fuller of Reynoldsville, Pa., Mrs. McCray of Spring Creek, Pa., Mrs. Reilly, Mrs. Dowd of Jordon, Pa., Mrs. Muhlhauser and possibly others that we have not heard of.

Mr. Lloyd of Erie has bought the grocery near the depot and has moved here with his family.

Mrs. M. M. Jones has gone to Chicago for a short visit.

Mr. and Mrs. Turner and daughter Essie spent the day at Brocton visiting friends in the grape country recently.

Miss Flora Gorton of Friendship, N. Y. passed to spirit life recently. Miss Gorton will be remembered by our visitors. Her father practiced dentistry here for several summers, their home being on South street. Miss Gorton and her mother assisted with the singing here several seasons.

A letter received from Mrs. Mary Todd says she had one of her "bad spells" about ten days ago and she has not quite recovered from it yet. She is at Wellsville, N. Y., and can be addressed there care of Dana Richards.

Leo Scheu was fortunate enough to catch a fine muskallonge last week. He remembered ye editor and a nice piece of it, garnished in Mrs. Scheu's best style, formed a welcome addition to our supper.

The "Dray Case" which was begun a year ago last summer came to trial in the October term of court last week and resulted in favor of the Association, the case being non-suited.

The school taxes for the coming year are now due and the warrants are in the hands of T. B. Waite, collector.

Mr. Kelly, a representative of the Third Assistant Post-Master General's Department of Washington, D. C., spent an hour looking over the SUNFLOWER office and getting details of the publication of The Progressive Lyceum.

W. A. McCray of Spring Creek, Pa., was a pleasant caller at THE SUNFLOWER office.

Miss Edith Green spent a day at the Dale recently.

Ye Editor is slowly progressing, but is still very slow about getting around. Rheumatix is too slow. It ought to move faster. But it is painful enough to make up for any faults it may have in other directions as its many victims can testify to.

Mrs. Hattie Stone and son Laurel spent Sunday at the Dale.

Mrs. M. A. Enches is slowly recovering from her attack of sciatic rheumatism and is now able to be around quite a little. The "cripples convention" met at her home one day last week and held a very enjoyable session.

Dr. and Mrs. Hyde and Dr. and Mrs. James Watson have gone to Friendship, N. Y. Dr. Hyde is expected back the last of this week. Dr. and Mrs. Watson expect to locate in Friendship for the practice of dentistry.

## SALES OF COTTAGES.

More cottages have changed hands this summer than has been the case for a number of years. The Rouse cottage on Cottage Row was purchased by Mrs. Savage of Holland, N. Y.; The Skidmore cottage also on Cottage Row was bought by Mrs. Dowd; Mrs. Hardenburg sold her cottage on South street to Mrs. Addie Baker of Limestone, N. Y.; The Kittredge cottage next to Frank Fuller's on Third street, to Mrs. Dederick of Tonawanda; C. B. Turner sold their cottage on Third street, next to the Kittredge cottage to Mrs. Gates of Holland, N. Y.; The Woods cottage, next to the Turner cottage was bought by Mr. Whitcomb of Lockport, N. Y.; Oscar Allen cottage on Buffalo street was purchased by John Starr of Warren, Pa.; the Clark and Loomis cottage on Fourth street was purchased by Mrs. Bard; the Dillon, on Fourth street, to a Buffalo party name unknown at present; the Beale, on Buffalo street to A. H. Winchester; Mrs. Phillips cottage on North street to Dr. Hyde; N. C. Lutgen's cottage on Buffalo street was bought by H. C. Tobien of Cleveland, O.; Kate Peate's cottage on Cleveland avenue was bought by Mrs. Addie Reynolds of Buffalo; the Gaston cottage by Mrs. Dederick of Lily Dale; W. A. McCray of Spring Creek, Pa., bought the Mather cottage on First street. Mrs. Reilly bought the Stearns cottage on Library street. The Carter cottage on the "flat iron" near THE SUNFLOWER office was bought by Mrs. Pettengill with the intention of moving it away and improving the site but a hitch in the negotiations leaves that open at present.

## RENTED FOR NEXT SEASON.

Among the cottages rented for next season are The Sutton, on South street to Mrs. E. H. Thompson; H. T. Smith cottage on Fourth street, to N. C. Lutgen; the Winchester on Marion street, to Mrs. Knowthe of Newark, N. J.; Shaw cottage on Library street to Frank Fisher; Carroll cottage on South street to Joe Robbins.

## THE CONFERENCE

The conference meeting met at Mrs. Sages's Sunday evening and had a very interesting session. Next Sunday they will meet at Mrs. Deveraux's, subject: "What is the object of life?"

## Tender and True.

True is the heart in the universe!  
And tender and loving, I trow, as true.  
Tho seems it that life is a frown and a curse,  
Yet true is the heart in the universe!  
And when it has carried its lovings thru,  
And into the better has grown the worse,  
We shall see, as when clouds from the sky disperse,  
Leaving the deep and the quiet blue,  
That true is the heart in the universe,  
And tender and loving, I trow, as true.

—J. M. Scott.

## Testing Cables.

Novel use of Roentgen rays is made by a Berlin company manufacturing submarine cables. The cables are tested by being passed over two eye pulleys over an X-ray tube, the screen above showing any defect more directly and with greater certainty than the resistance tests usually employed.

Have you renewed your subscription to THE SUNFLOWER?

## Buffalo Notes

N. H. EDDY, Correspondent.

P. L. O. A. Keeler slate writing medium, has been stopping in Buffalo a little over two weeks, has had exceptional good success in his seances and psychical demonstrations of slate writing during his visit in Buffalo. Your correspondent has heard very kind words of appreciation in behalf of messages received from spirit friends.

Dr. Wm. Lockwood lectures for the First Spiritual Society, Prospect ave., and Jersey St., Sundays, Oct. 15th, 22nd and 29th. Patrons of SUNFLOWER in Buffalo come and bring your friends to hear the facts and philosophy of Spiritualism, as demonstrated by Dr. Lockwood, who has much information to impart along these lines of thought and the basic principle of same.

Mrs. Tillie Reynolds occupied the platform of First Spiritual Church, Sunday morning, Oct. 8, and after the reading of poem, the subject of spirit return and mediumship was discussed upon, also nature's lessons, her guide also talked along the lines of progression, giving some of her, the guides, personal experiences. Evening subject, "The Religion of Spiritualism" spoke of its truth and value to humanity, especially to those who live and advocate its truth. Spirit messages were given at the close of lecture.

Mrs. Sully Click has gone to California to spend the winter. She spent the summer at Lily Dale.

Harmony Circle Society has been holding services at 374 Conn. St., during past year, but have changed their place of meeting, and will now until further notice, hold their services in Keystone Hall, 351 Main St. Chas. S. Hulbert, president and speaker will gladly welcome all who are seeking knowledge and truths of Spiritualism. Service every Sunday evening.

Mrs. A. G. Atcheson, is speaking to interested audiences at Niagara Falls, every Sunday evening and at Akron, N. Y., every Wednesday evening. Mrs. Atcheson states that the audience in Akron has increased a good deal the past year.

Don't forget the Ladies card party at Temple, Prospect Ave. and Jersey St., Friday evening, Oct. 20th. A more than usual good time may be expected by all who are there. Come and bring your friends.

Mrs. L. E. Barr has gone to Philadelphia per request of those desiring her service along lines of mediumship. H. L. Hanson expects to spend the winter in Philadelphia. New York City and Washington taking up studies along lines of electrical experiments.

Wednesday evening, Oct. 11th, Mrs. Tillie Reynolds finished her engagement with First Spiritual Church for this month. Mrs. Reynolds is a very earnest and sincere worker in behalf of its truth and the cause of Spiritualism. Dr. Wm. Lockwood serves the society the remaining Sundays in October.

P. L. O. A. Keeler has gone to New York City for a short visit, enroute home to Washington, D. C. Mr. Keeler's seances in Buffalo have been well attended, your correspondent attended his seance, Monday evening, October 9th and was well pleased with results, the manifestations were strong and convincing.

## BUFFALO.

Harmony Circle's first meeting in their new home, Keystone Hall, 351 Main St., Sunday, Oct. 8th, was a decided success, as the hall was filled every chair being taken. Our speaker Chas. S. Hulbert gave a short talk on the value of Spiritualism to the world, and its correlation with the highest attributes of man's character and standing, on this plane and the worlds to follow. Mrs. DeWolf a member of the society, gave the messages and they were heartily appreciated as well as recognized.

Ten new members were enrolled at the last business meeting, among them Mrs. Travis formerly of Hornesville, N. Y., now serving the Hamilton Can. Society.

Sec.

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. Ressegue, 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 Nicot 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.

N. S. A. Sec'y.

## SPECIAL NOTICES.

Madam Antoinette Muhlhauser  
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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## MEDIUMS' AND SPEAKERS' DIRECTORY.

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

## TEST MEDIUMS.

G. Walter Lynn, 784 8th, street, Oakland, Cal.  
Miss Ella C. Preston, 2306 Morgan St., St. Louis, Mo.  
Mrs. O. W. Grant, 576 Main Street, Buffalo, N. Y.  
Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 309 Anderson St., Allegheny, Pa.  
Aila A. McHenry, Excelsior Springs, Mo.

## HEALERS.

Mrs. Frank E. Ellwanger, 1729 Willington St., Philadelphia, Pa.  
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.

Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.  
Dr. J. S. Loucks, Stoneham, Mass.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.  
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

## LECTURERS.

Rev. Dr. J. B. Geddes, 103 Lafayette St., Jersey City, N. J.  
Moses Hull, Whitewater, Wis.  
Mattie E. Hull, Whitewater, Wis.

\*Hugh R. Moore, 129 W. 13th St., New York City.  
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Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

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To handle an edition of the Cupid's Messenger Co-operative Marriage paper in the Southern and Middle Western States, also in New England States. We furnish them to you, with your address as publisher; \$100 a month sure profit; do not let this opportunity slip by you, but write to us for our confidential terms to branch managers. Mail order dealers preferred. Address SPECIAL INTRODUCTION CO., box 121, Oakland, Cal.

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AGENTS WANTED. Price 25c. Uncle Sam Novelty Co., Dr. Lily Dale, N. Y.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## CHEER UP!

Cheer up! The rose is redder  
Than the ones we saw last year;  
The lark's gay song is sweeter  
And happier to hear;  
The grass is getting brighter,  
And fairer yet to see—  
The world is growing better  
Than it ever used to be.

Cheer up! The sky is bluer  
Than it was a year ago;  
The very smiles are gladder,  
And have a richer glow;  
The raining and the sunshine  
Are helping you and me—  
The world is growing better  
Than it ever used to be.

Cheer up! The rose is sweeter  
The birds have newer songs;  
We find more things to please us  
And dream of fewer wrongs.  
There's always lots of honey,  
So let's be like the bee—  
The world is growing better  
For folks like you and me.  
—Magazine of Mysteries.

## LOVE THOUGHTS.

The warm, earnest and living desire for excellence and the reaching after it, makes us in league with excellence. It extends our horizon of possibility, distances our zenith of power and lessens our conflict with "weakness and sin."

In our trials we have been mostly alone. Even those to whom we would naturally turn for love and sympathy, like the rest of humanity are looking for our love and sympathy and not our trials.

And we are glad to stand erect so that all burdens may roll quickly from our shoulders, while we take the wider view of human needs and rejoice in our work. Instead of telling of our trials we leave them in the past, or bury them, plow them under and think only of the perfect furrow for our feet as the result. Our own trials mastered, we smile in showing others how to utilize and thus obliterate their tribulations as they go. We look thru the woe to the weal. The redeemed throngs coming up out of much tribulation are happier and better advanced in knowledge than the very elect who have had no cross, and await no crown of victory.

If among the thousands who see this, there is one who is oppressed with trials, you may shut yourself up with the infinite Mind and claim all you need.

It is not God's sympathy you want, it is God. And then you will not longer need or desire sympathy. You will be equipped for helpfulness. Your own thoughts will become batteries to charge every substance with which it comes in contact.

As sure as intelligence is everywhere (and life and growth universal make this truth self-evident) all Nature is in love with you at this moment. Be still and know.

Real love is spiritual power which makes you realize its verity in your own individual being. The very atmosphere of heaven all about you is Love's breath; the trees and flowers express their Love for you, and wave their leaves in loving greetings the birds wake early to call you with their theme of love, and the winds whisper it in their matins and vespers; the tides tell it to the rugged shores, and the waves dash high in their eagerness to show the depths of the ocean's love; the rivers roar it, and the brooks and branches sing a ceaseless lullaby of love to you; the stars twinkle their love upon the earth, and leap for joy of telling you how much you are loved and cared for; the skies bend above you to symbolize the measureless love, and protection, and the mountains and hills woo you to lay their treasures of wealth at your feet.—The Life.

## THE AWAKENING OF MAN.

BY FREDERIC W. BURRY.

This is an age of discontent; an age of reformers and new schools of thought.

But it is strange how long it has taken for individuals to perceive the one real pressing issue of this age—the Awakening of Man.

A wide survey has been taken of the old systems of thought; their imperfections exposed; new radical measures of change have been suggested, and in some quarters carried out. But it is only recently that any widespread recognition of self-culture has shown itself.

Man is only just now beginning to awaken to the fact that he possesses infinite powers within him—that his Mind is an ocean of boundless resources, his will a centre of eternal energy.

All these glorious potencies have been hidden within or behind the veil of matter; the real Man has been asleep.

This is an era of great manifestation. Changes and transformations are rapid and on an enormous scale. The earth is being made to live, by the awakening of the Life that is Man's own being.

While we can have the utmost sympathy with and active participation in the new external remedies and measures, calculated to bring happiness on the earth—an important work resides within the circle of one's individual kingdom—starting with a renewing of the personal self, then extending a greater or lesser degree outside.

Individual moves are of more importance than organized moves, valuable as the latter may be. Immediate health, success, progress, as well as benefits for others, come from individual moves.

Hampered as we are by various social restrictions, some might inquire how it was possible to move alone.

Habit is very powerful. Nothing but habit keeps people in the same old grooves. To think outside of the old way, different to the old way—this is to be man's only salvation. To allow one's thoughts to be free—to be courageous—to trust the best ideal which each one possesses, always leading to still better ideals in due time—this is to be awakened and resurrected, to enter a new life at once.

We cannot make any just prophetic statement in detail of what this land will be like in the near future. The genius of men is making such undreamt-of changes in living, affecting all people in every department of their life, that we cannot say what kind of living will be ours in years to come.

We must be prepared for change; for loss and decay of our carefully reared structures—but out of their ruins alone can be resurrected glorified creations. Nothing is lost. Our apparent failures and disagreeable circumstances have great value in the realm of experience.

By moving onward, according to the highest guidance of our minds, we reach, after climbing repeated obstacles, successions of goals without number, each one greater and better than before.

This need for perpetual change, for awakening, does not make the need for repose any less.

It is reposeful action, then, quiet assumption of Man's authority over materials, the infinite faith in Self, that is to win the day.

Immediately! There are various little opportunities around us; by making something of them we step toward larger ones. Habit need no longer keep the inner potencies. We need not allow ourselves to be enchaind by customs. Even the rulings of our present social system need no longer stem the currents of our activities.

Let us give ourselves expression. Make over this neglected, undisciplined earth. First making over our own little circle or world.

If such a little seems possible, let that little be done; new possibilities will then disclose themselves—and the way to master them.

For some, whose life has been filled with wear and strain, a special period of rest is the first thing to have. This may be made a season of meditation and real awakening—without any mental strain whatever.

We must learn how to order our days, with varied ends in view. We must not go to extremes of work or idleness—or at any rate not stay at these extremes for any length of time.

## THE FIRST ELDORADO.

Spaniards Searched for a Phantom Treasure City in South America.

From the Chicago Chronicle.

Every time a new gold field is discovered, the term "Eldorado" or "El Dorado," as it was originally, comes into frequent use by writers. Since the Klondike excitement began it has been seen in print oftener than at any time in recent years, and many persons have wondered just what it meant. Its derivation is of interest.

In the fifteenth century it was rumored that there existed in the northern part of South America a city of great wealth called Manoa, whose king, by name El Dorado, was periodically smeared with oil or balsam, and was then powdered with gold dust until his whole body had a gilded appearance. It was said that on these occasions he threw gold, emeralds and other precious metals and gems into a sacred lake, in which he afterwards bathed.

Beginning in 1532, the Spaniards sent many large expeditions to search for this phantom city, and most of them ended disastrously, hundreds of lives being lost. Among the results of these expeditions were the conquest of New Grenada, the discovery of the Orinoco and the Amazon and the exploration of vast territory west of the Cordillera mountain range. About the end of the sixteenth century an English expedition, with the same object in view, penetrated Guiana and founded the British colony of that name.

It has been supposed that the origin of the El Dorado fable is to be found in the yearly celebration of a tribe of Indians near Bogota, whose chief was, on these occasions, glided with gold dust. The name El Dorado was commonly used to describe the city or country which was the object of the search, but a later usage of the term has been its figurative application with regard to any region of more than common richness.

White diamonds, the most popular among buyers, are seldom what they pretend to be, for a stone clear and transparent is more rare than one thinks. There are red, blue, brown, yellow, green, and pink diamonds; heat also often changes the color of a stone.

## PREMIUM BOOKS? YES.

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

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

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

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

## 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.

## D. A. V. & P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

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7:05	4:45	Lv. Dunkirk	8:25	6:00
7:15	4:55	Ar. Fredonia	9:17	6:52
7:25	5:05	Lv. Laona	9:13	6:48
7:35	5:15	Lv. Lily Dale	9:56	7:30
7:45	5:25	Ar. Cassadaga	8:53	6:27
7:55	5:35	Lv. Moons	8:45	6:18
8:05	5:45	Lv. Sinclairville	8:38	6:11
8:15	5:55	Lv. Gerry	8:29	6:01
8:25	6:05	Lv. Falconer	8:19	5:50
8:35	6:15	Lv. Jamestown	8:15	5:45
8:45	6:25	Lv. Jamestown	8:15	5:45
8:55	6:35	Lv. Falconer Junct	8:12	5:43
9:05	6:45	Lv. Warren	8:09	5:41
9:15	6:55	Lv. Titusville	8:06	5:39
9:25	7:05	Ar. Titusville		
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk 10:30.  
Leave Dunkirk 4:45 p. m., Lily Dale, 5:15, Falconer 6:01 p. m.; arrive Titusville 6:30 p. m.

## SPECIAL SUNDAY TRAINS.

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

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

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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 me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

WOULD HAVE BEEN DEAD.

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

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## GOD, SPIRITUALISM, AND THE CHURCH.

BY R. H. RESSELL-DAVIES.

Do we as a nation believe there is a God? The great majority of people, if polled on the subject, would doubtless proclaim themselves agnostics; the orthodox and Nonconformist section would, of course, declare their firm belief in the Deity; whilst a minority would rank themselves under the banner of the fool, and loudly proclaim that "there is no God."

Now it is quite possible that all these people are perfectly honest, and believe what they say. The agnostic can not and will not accept the orthodox God—a God continually changing his mind and waxing wroth at his own handiwork.

If Great Britain is rapidly becoming rationalistic and agnostic, who is to blame? Why, the very men whose mission it has been to teach the existence of the Deity.

I say the archbishops, bishops, clergy, and ministers of the countless sects of so-called religion have made a miserable fiasco of the whole matter, and by their own gross ignorance and materialism have disgusted the thinking portion of their congregations. The people have asked for bread and have been given a stone.

They are sick to death of the constant bickerings and strife over such tomfoolery as vestments, incense, and candles amongst the High Church party; whilst they cannot stomach the narrow, vindictive, and puerile dogmas preached so smugly from the Evangelical pulpits.

The priests and parsons delight in long, wearisome prayers and emotional sermons; but if you have the temerity to ask them for some proof of immortality woe betide you. If they have such great faith in what they preach, how comes it that they possess none of the spiritual gifts they prate about?

There are doubtless a few of the clergy who have boldly and bravely espoused the truth of Spiritualism. Archdeacon Colley has for many years preached the doctrine of spirit return, and I dare say has had to suffer in many ways for kicking over the orthodox traces; and all Spiritualists honor him for it.

A university education is doubtless a great privilege, but it does not confer upon a man spiritual gifts; neither can an archbishop or bishop bestow them by the laying on of hands.

I have a great admiration for St. Paul, but why on earth he ordered the women to keep silence in the churches, I never could comprehend unless he thought there would be too many old women parsons amongst the men, which unfortunately is the case to-day.

Spiritual gifts are to be found more amongst women than men. Who have been the principal pioneers of our grand movement? Need I ask? Those fortunate individuals who have listened to Mrs. Britten, Mrs. Tappan, and a host of other gifted women know that Paul was wrong when he wrote those words. Our finest media have been and always will be the women. They are naturally more sensitive and mediumistic than thick-headed men. It is high time the women of this country had a voice in its government.

Depend upon it, we should have a far better and healthier state of things, and I firmly believe it is their mission to prove to the world, that there is a God. They bring us into the world, they suckle and nurse and soothe us in trouble, pain and adversity, and yet they are not permitted to speak in our churches and chapels. Show me a God-like man, and the chances are ten to one that he had a God-like mother.

Hitherto the men have had the educating of the masses, with the result that they have emptied the churches and filled the public-houses. There is no mistake, we are rapidly degenerating.

You cannot walk in our streets without hearing filthy language and the name of God constantly taken in vain, not only by men, but by youthful hooligans and children. Vice and misery abound. Simplicity and decency in all grades of life are the exception. There may be a certain fear of the law, but the fear and love of God is at a discount.

And what is the reason? Surely it is because the religion of the country has become an empty, meaningless form of worship. Nothing is done to develop the spiritual

nature in our children. What is the use of talking of a God until our immortality can be absolutely proved and demonstrated to men, women, and children? When they grasp that, they will not need to question "Is there a God?"

Thus, then we see that Spiritualism has come to this country to regenerate and purify it. A vast number of Spiritualists is recruited from the Baptists, and this, to my mind, is a wonderful thing, considering how imbued they have been with narrow sectarian teaching.

But true Spiritualism appeals to every thinker, and undoubtedly the great majority of Spiritualists have not accepted its teachings without much careful thought and strict investigation. Their conception of One Almighty Spirit has been immensely quickened and broadened by their certain knowledge and practice of spirit communion.

They know "there is no death," and so, conscious of their immortality, they feel themselves one little step nearer to the God who created them. If it is not given us to understand what God is, we are still permitted to "sense" the Divine Spirit, which we instinctively call God.

"In the sweet by and bye" it is quite possible that the honest Agnostic, aye, even the Atheist, may take a higher place in the realm of spirit than the priest, parson, or minister. Honest doubt is no sin, but a proof of progression. "Not every one that saith, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of the Father."

The man who has the best conception of God is he who improves himself to the utmost. Knowledge only comes to those who labor for it. The more you learn the nearer you will get to the source of all wisdom.

It is a long, long voyage that we are engaged in, and who can tell when we shall complete it? For aught I know there may be a plurality of Gods! I know not, but in my ignorance and utter helplessness I prefer to address my aspirations to the One Great and All pervading Spirit. I know I shall live again when this poor body returns to dust. "One step enough for me, lead thou me on."—Two Worlds.

## THE MODERN NEWTON

HENRY CAVENDISH, THE SCIENTIST, AND HIS ACHIEVEMENTS.

**The Man Who Weighed the World Was One of the Shiest of Mortals, Had an Intense Hatred For Women and a Contempt For Wealth.**

Henry Cavendish, the great English scientist, was one of the shiest of men. So far as we have any record, he was only ill once in his life, and that illness killed him at the respectable age of seventy-nine.

He told his physician that "any prolongation of life would only prolong his miseries," and he died, as he had lived, alone. For the ordinary human relations of life he seemed to care nothing; he was absorbed in his experiments and loved his books and his laboratory more than anything else on earth. Henry Cavendish, who has been called "the modern Newton," was born in 1731, only four years after Newton's death. He was educated at a private school at Hackney, from which he passed to Peterhouse, Cambridge, where he left three years later without a degree. Thereafter he was a man of science, devoting his whole life to experimental philosophy.

"The man who weighed the world," wrote Henry Cavendish's cousin, the late Duke of Devonshire, "buried his science and his wealth in solitude at Clapham." His science, however, he did not bury, for he published to the world certain facts which placed him in the first rank of experimental philosophers. It was he who converted oxygen and hydrogen into water and proved that it consists of these gases; it was he who first stated the difference between animal and common electricity, and it was he who, by a course of ingenious experiments, weighed the world.

Cavendish had no vanity. He cared for no one's praise, avoided society and was, as one must suppose, an unhappy man. For money he cared little. Up to his fortieth year he was comparatively poor, probably having an annual income of no more than £500, but in 1773 an uncle died who left him an enormous fortune. Of that he spent very little. He was one of those rare men who have no idea of the value of money. His personal needs were very simple, and the fact that he was rich never seems to have struck him as a matter of interest.

Cavendish had two houses, one on Clapham common and another near the British museum, at the corner of Gow-

er street and Montague place. He had few visitors, but his library was at the service of any one who cared to use it, yet, so anxious was he to be undisturbed, that he hired a house in Dean street in which to accommodate his books and paid a librarian to look after them. When he wanted to refer to his books, he went around as though to a circulating library and left a receipt for whatever he took away, an admirable idea, which should be encouraged nowadays.

His house at Clapham was practically a workshop. The upper rooms were converted into an observatory, the drawing room—Cavendish had no use for drawing rooms—was a laboratory, and in an anteroom he had fixed up a forge. On the lawn he erected a stage, which enabled him to reach the top of a large tree, on which secure and isolated perch he could be absolutely alone with his thoughts.

As a host one gathers that this strange being was hardly a success. The very few people who were admitted to his table were always given the same fare—a leg of mutton. On one occasion four scientific men were to dine with him. When his housekeeper consulted him as to what she was to give them to eat, he said a leg of mutton. "Sir," said the good soul, "that will not be enough for five." "Well, then, get two," he replied. And this man, who was content to eat mutton everlastingly, had no sense of beauty. He cared for nothing beyond his own work. His biographer, Dr. George Wilson, said of him:

"There was nothing earnest, enthusiastic, heroic or chivalrous in the nature of Cavendish, and as little was there anything mean, groveling or ignoble. He was almost passionless. All that needed for its apprehension more than pure intellect or required the exercise of fancy, imagination, affection or faith was distasteful to Cavendish. An intellectual head thinking, a pair of wonderful, acute eyes observing and a pair of very skillful hands experimenting or recording are all that I realize in reading his memorials."

He simply left his income to accumulate. One day his bankers, finding that they had a balance of £80,000 to his credit, sent up a messenger to consult him about it. Cavendish was extremely perturbed, but he consented to see the messenger. "What do you come here for?" he asked. "What do you want with me?"

"Sir, I thought it proper to wait upon you, as we have a very large balance in hand of yours, and we wish your orders respecting it."

"If it is any trouble to you I will take it out of your hands. Do not come here to plague me!"

"Not the least trouble to us, sir; not the least, but we thought you might like some of it to be invested."

"Well, well, what do you want to do?"

"Perhaps you would like £40,000 invested."

"Do so; do so! And don't come here to trouble me or I'll remove it."

He was essentially a shy man, to whom it was even difficult to speak. Dr. Wollaston said: "The way to talk to Cavendish is never to look at him, but to talk, as it were, into vacancy, and then it is not unlikely you may get him going." And Professor Playfair, who was a frequent visitor to the Royal Society club, said: "Mr. Cavendish is a member of this meeting. He is of an awkward appearance and has not much the look of a man of rank. He speaks likewise with great difficulty and hesitation and very seldom. But the gleams of genius break often through this unpromising exterior. He never speaks at all but it is exceedingly to the purpose and either brings some excellent information or draws some important conclusion."

Cavendish's shyness amounted almost to a disease. He shrank from speech with strangers, and if he were approached abruptly he would dart away with a cry like a scared animal. At such entertainments as he attended he would often stand on the landing, afraid to face the company on the other side of the door, nor would he open it until the approach of some one from behind drove him forward.

On one occasion at a party at Sir Joseph Banks' house a certain Dr. Ingenhousz took upon himself to intrude Cavendish to his face in a high-flown and pompous manner by way of introduction to an Austrian gentleman who was present. The Austrian promptly took the clew, loaded the unfortunate philosopher with compliments and assured him that he had come to London mainly to meet him. Cavendish stood with downcast eyes in abject misery, speaking never a word. Then he saw an opening in the crush, flew to the door, jumped into his carriage and drove home at full speed.

Women he hated. His usual method of communication with his housekeeper was by means of notes left on the hall table, and if any female servant came into his presence she was instantly dismissed. To guard against chance meetings with his household he had a second staircase erected in his Clapham villa. Lord Brougham remembered "the shrill cry he uttered as he shuffled quickly from room to room, seeming to be annoyed if looked at, but sometimes approaching to hear what was passing among others."

This extraordinary man left a fortune

of £1,750,000. His heir, Lord George Cavendish, was only permitted to see him once a year, and then for no longer than half an hour. He never changed the fashion of his dress, a fact which naturally drew the attention to him which he was so anxious to avoid. He was indeed a man of pure science, in whose constitution there seemed no room for human kindness.—T. P.'s London Weekly.

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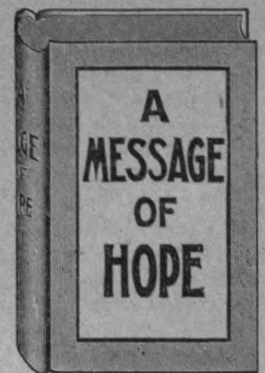
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Of all the fallacies which have gained currency concerning Spiritualism, this is perhaps the most patent, for it is only necessary to glance at the ages of those whose passing to the other life is regularly chronicled to observe how far from the truth is the suggestion that adherence to Spiritualism causes early death.

Our esteemed contemporary, "Light," publishes a most interesting list of veterans, whose ages will go far to prove that whatever the unthinking or the ignorant may say of Spiritualism, the fact is that rather than curtailing the age of man, Spiritualism has the opposite effect.

And this is quite understandable. The philosophy of Spiritualism is of such a nature as to induce in man a spirit of confidence. With a full grasp of its meaning there is less tendency to worry, and above this it offers the strongest reason for living a "quiet, honest, and sober" life.

The Spiritualist, above all men, should realize, and often does so, realize, the need for a life in which passion is curbed and license limited—a life whose highest aim is to establish equilibrium, to avoid extremes. In this sense alone is to be found a cause for long life in Spiritualists. The "even mind" of Andrew Jackson Davis is the "magic staff" of the stalwarts of Spiritualism, and they, seeing beneath the surface, realize that the snapping cur at the heels of dignity has its place in the plan of the universe, and that presently both cur and man will have moved forward to a higher plane of perfection.

It is worry that kills. The Spiritualist does not worry about the future, for he fears no eternal damnation, no devil's toasting-fork, no ice-to-oven quick-change inferno. He has no terrified vision of a vengeful God who is waiting to turn him into a never-dying Prometheus, or a terror-stricken Damocles. The Spiritualist realizes that if he must suffer the torture of Tantalus, that horror will be self-inflicted, for he endeavors to bring into practical being the doctrine of just retribution.

The Spiritualist knows that if he endeavors to steal another man's character for his own base ends, he will presently suffer such pangs of conscience as will be long-lived terror to him. If he filches the good name of his fellow, the hand of retributive justice is waiting to clutch at his vitals; the hand, self-created his own hand.

The Spiritualist realizes that the almighty forces of nature will not be hurried or worried or bullied into compliance with the will of man. He knows that if he is to be happy he must put himself in harmonious relationship with these laws; and he knows that it is his birthright to be happy in this life rather than to anticipate a postponed period of pleasure in the life to come.

Gathering up all the threads of revelation and experience, he discovers that the fabric of the universe is a well-designed texture, and that his troubles too often come from petulant objection to the conditions by which he is surrounded, and to ill-advised and selfish efforts to escape from the position in which he finds himself. So he says, "I will bear my burden as cheerily as possible, content to build for the welfare of the coming race. I will try to improve the condition of my mind, my inner self; I will do my work, but will all the time strive to lay the foundations of a state in which grinding poverty may no more be known, in which laborers shall not give their lives for a paltry pittance in order that 'their betters' may be able to revel in luxury. I will labor that those who come after me may be better men and women than I am." In this spirit he refuses to sell his vote for a "pint of beer," he refuses to gratify his selfish passions at the expense of others, whether in the body or yet unborn, and so, with a noble ideal in front of him, he constantly strives to rise to the attainment of a higher place in the universe because he

realizes it is his duty. To him it is a pleasure to work along the lines of universal law; and, no longer fretting as a cage-bird against her bars, he philosophically sets about the task of so developing the race that the artificial restrictions of this time shall no longer hold humanity in thrall; he works as a dying prisoner, who day by day files the bars of his prison windows to facilitate the escape of future prisoners, although he realizes that the sweets of freedom will never be for him.

There is every reason, then, why Spiritualists should be long-lived. The broad outlook of Moses is theirs. Ascending into the mountains they have viewed the promised land—which flows with milk and honey. They know this is no mirage, no vision of the night to be falsified by daybreak. To them it is a reality already born and beginning to come to fruition. They see in the constant resort to arbitration the dawn of the day of peace; in the entente cordiale the promise of that wider brotherhood their mountain vision has beheld; and in the outspoken of Bible critics and the advance of "heathen" Japan the promise of that universal religion in which right life, and not right belief, shall count in the eyes of men as in the sight of God.

The passing of the grand old veteran, Mr. Thos. Everitt, brings to mind an example of the power of Spiritualism to infuse a man with sweetness and to give him a deep hold upon the eternal verities. In his life was no fear of death, to him the grave was the open portal to the life beyond, and the death-warrant but a passport to joys of a supernal day in another sphere.

Wherever the beauty of Spiritualism is realized it will go on making veterans, for there is in it none of the sorrows of Satan, none of the Miltonic wars in heaven, none of the Calvinistic horrors of hell. In Spiritualism shine all the beauties of Omar, brightened by the faith of Tennyson and the certainty of Lowell. Spiritualism holds in a crystal chalice the sparkling waters of eternal life, and he who drinks discovers the spring of eternal youth.

Should not, then, Spiritualists attain a ripe old age? Their heaven is in eternal happiness, found in constant development, and their God is eternal love.—Two Worlds.

### Curious Condensations.

Petroleum drinking is a peculiar Parisian vice.

Bracelet-wearing men are said to be on the increase.

Africa has nearly 700 languages, and this fact presents great difficulties to missionary effort.

England coronial proceedings always allude to suicide in as indirect terms as the case will admit.

A village without a name, consisting of 500 fishermen's huts, occupies a position every winter on Lake Huron.

In the course of the last decade the manufacture of cotton goods has become a firmly established industry in Brazil.

Fishing is the favorite pastime of a Rock Rapids (Ia.) dog. It swims into the water and catches the fish in its mouth.

The two highest paid women in the Government employ are translators of French and Spanish, and each receives \$2,400 a year.

As the average life of a car wheel is 10 years, there are needed 1,200,000 new wheels every year to replace those worn in the service.

Women have taken out patents on a globe for teaching geography, a baby-jumper, fountain pen, deep-sea telescope, and the first cook stove.

Japanese matches hold the market and come in continually increasing amount. A local factory is now in course of construction at Foochow.

Charles Hopkins Evans, of Columbus, O., a lad of 19 summers, is building a sailboat in which he expects to sail to Venezuela to carry on trade with the natives.

One of the queerest villages known is in New Guinea, and is called Tupeselei. The houses are all supported on piles, and stand out in the ocean a considerable distance from shore.

A Sullivan (Ind.) man has refused to pay a note for \$150 which he gave to a church some years ago, on the grounds that the paper was drawn on a Sunday, and was, therefore, of no value.

### PASSED ON.

Asa Bullock, of Hobart, Ind., met with an accident, which resulted in his passing out of the body on Sunday, September 24. Mr. Bullock was a lawyer of some prominence, in Hobart, Lake Co., Ind. He was driving from his home to Crown Point, the county seat, to attend court. When he came to a turn in the road an automobile met him; they did not see each other until too late to stop.

They were sure to collide, which would perhaps, be fatal to the occupants of both carriages. In order to prevent a worse calamity, Mr. Bullock reined his horse to one side which upset his carriage and threw him down an embankment of eighteen feet. The carriage fell on top of Mr. Bullock, breaking his hip and one leg in two places, and internally injuring him. He lay several hours before they could get a conveyance to take him home. When an ambulance came to extricate him and take him to where he could have medical aid, he would allow no one to touch him, or the carriage, until they thoroughly examined the conditions, and took all necessary measurements of the distance he fell and made notes of his chances of escape, and of the fact that if he had not pulled his horse to one side he would have been killed, and in fact everything an attorney would need should the case come into court. Then, after they started home with his poor bruised and broken body, he despatched a messenger to inform his family that he was being brought home almost dead.

He was soon informed that his only chance for life was by undergoing a surgical operation. Which he did, but to no effect.

Mr. Bullock was a son-in-law of mine, having married my daughter Cynthia in 1874. He was the father of a large family, to whom he was greatly devoted. He was respected by all who knew him. The flags on the school-houses and other public buildings were floated at half-mast, and I am informed that they still (October 8,) float at half-mast.

The funeral took place in the Unitarian Church, which was filled to its utmost capacity. Mrs. Hull made the opening invocation, Mrs. Florence Johnson, Mr. Bullock's sister-in-law, rendered the beautiful poem "Discipline," and I delivered the discourse, taking for my text, the words of David. "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." After the discourse the Masons conducted the services.

Mr. Bullock was what would be called an agnostic. He knew nothing of another life. If there is a life beyond, he wanted it, if not he was perfectly willing to share the fate of others who had gone before him, and still others who are to follow after. His country was the world, his religion, to do good.

Mrs. Bullock, and the sons and daughters are Spiritualists. While they mourn the loss of husband and father, they do not mourn as without hope. They think they have already had indications that he is with them.

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

Moses, Mr. Bullock's eldest son, who was in the law school at his father's death, left school and has been admitted to the bar, and has taken up his father's practice, and has the promise of the support of his father's clients.

MOSES HULL.

### A LOVING TRIBUTE TO ASA BULLOCK.

How strange it seems to think thy unfettered feet  
Now tread the paths of that more real world;  
That all thy mortal trials now are past,  
That all thy earthly counsels have been told.

We do not call thee dead; we know sometime  
That we shall see the shadow of thy hand,  
And hear thy voice, know thy gentle tread  
Within the home, and we shall understand.

We know amid thy new experiences  
Thy loved and loving, thou canst not forget;

They oft may dream of thee 'mid mysteries  
And still they know that but a single step  
Would take thee to the realm where thou hast gone;

Thou art so near, they do not feel alone.  
M. E. H.

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When cast down just forget about it. Sing aloud or to yourself some hymn of hope, some glad song of childhood days. It will drive the shadows away. There is no virtue in suffering from fear or loss,

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## LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

The Light of Truth notifies its readers that it is "flooded with postage stamps" and all received after this date will be returned to the senders. Another argument for a postal currency.

Dr. J. A. Bailey will spend a short time in Chicago. He would like engagements for the coming season. Address for a short time, General Delivery, Chicago, Ill.

Mrs. Laura Crawford is speaking to large and appreciative audiences at Detroit, Mich.

Mrs. E. Connelly, W. W. Aber and Inez Wagner are working at Kansas City, Mo. They have held some very interesting meetings at Warwick Hall recently.

We understand that Mrs. H. S. Geneva Lake is open for engagements for the coming season. Address her for particulars, Box 502 Olympia, Wash.

Lillie White is giving tests at Grand Army Hall, Pueblo, Colo.

A Spiritualist society has been inaugurated at Oklahoma City, Okla., which will meet at private homes for the present. They report considerable interest in the subject and prospects good for successful meetings.

Will C. Hodge spoke for the First Society, of Seattle, Wash., October 1.

Dr. J. M. Peebles writes, "It is not flattery to tell you that you are bringing out each week an excellent paper, and what is true, it is growing better with age. I read it with interest each week." The venerable Doctor will soon visit Chicago again and deliver several lectures.

Elizabeth Schauss is now located at Conneaut, O. She will answer calls for funerals in the vicinity. Conneaut has one of the most successful societies in the U. S., people coming on the trolley cars from many miles around to attend the meetings.

Will J. Erwood has been filling a series of engagements in Kansas and Missouri. He is a forceful and logical speaker and should be kept busy.

Mrs. Laura G. Fixen, altho prominent as a Spiritualist, and an excellent speaker, is held in high esteem by the W. C. T. U., and at its late convention in Bloomington, Ill., she was called upon to occupy the pulpit of the First Presbyterian Church. Mrs. Fixen also opened the discussion on the first day of the convention on the subject, "Woman in the realm of prophecy." Mrs. Fixen is to be congratulated on her success at the convention as an influential factor, and we venture to say that the pulpit she occupied will feel for a long time the spiritualizing influence she imparted.—Progressive Thinker. Mrs. Fixen is a member of the Board of Directors of the City of Light Assembly.

Don't forget that the Spiritualists of Indiana are trying to organize a circuit that will permit the employment of good media who will devote their time to the state. Address Carrie H. Mong, 415 S. Franklin St., Muncie, Ind.

Dr. Beverly writes, "The South Side Spiritualist Society of Chicago at Arlington Hall, 31st and Indiana Avenue, have opened a branch at South Chicago, at Trusley's Hall, to meet every Saturday evening. All workers are invited to come and bring their friends and help to feed the people who are hungering after

## Topic For the Progressive Lyceum.

Sunday, Oct. 22, 1905: "Practice What You Preach."

## GEM OF THOT.

Our preaching is vain unless practiced. What is life unless put to good use? The strength of the mind or the body, Misapplied will be only abuse.

Take the Truth and Love of the Lyceum, And live it, truly each day, as you go; The world will rejoice hearts be made lighter, And you be far happier I know.

I. W. R.

spiritual food. The "Child Wonder" demonstrates what a child can do as a platform test medium. Very few of the older mediums can surpass her in her sensitiveness and accuracy. Her mother Mrs. Dixon, is known as "the honest medium," and has a very large patronage. She mails clairvoyant readings, and answers three questions for a dime at 44 E. 31st street. Come and hear these wonderful psychics."

Mrs. Aila McHenry, the medium, who is stopping at Hurd Hotel has decided to remain in Marshall indefinitely. Her work has proven very satisfactory to her patrons here and she has had liberal patronage from the best people of the community. Mrs. McHenry says she has found more happy homes in Marshall than in any place she has ever visited in the state of Missouri.—Daily Democrat-News.

## Takes Exception.

We take exception to the few words in your paper of Oct. 7 stating that "The meaning of the word enthusiasm is God in us exciting us to activity." Now it is possible for an individual to get within us—it is news to me. There are astral souls who throw through us I believe but for a personal God to get within us is too much of a ridicule.

God must be a person, else how could he beget a son? And if this is not true then why should we use such a word to express an honest thought?

If I want to extol my friend I don't call him a thief for if I use the word thief, liar and coward to extol my friend I am certainly falling short of expressing the thought I desire to give.

Vice is born from within the same as virtue and if so then a personal devil is just as necessary as "God" and in this even the churches are ahead of us for they no longer use the word "devil."

Can't there be a word more appropriate than "God" to use for the expression of soul's elevation, for if we denounce his infinitude and his malignity then we are using an erroneous word when we try to express a thing which actually exists by an expression which it is impossible to comprehend and dig a fathomless gulf between the word and its meaning using a falsehood to express a truth.

I cannot see what excuse any Spiritualist can give for using this microbe of past folly and ignorance to express true, honest, happy soul's elevation.

CORA BENTON.

## REPLY.

Our good sister loses sight of the fact that we have to use words that the people can understand. No one who uses the word "God" in Spiritualism, or in the churches for that matter, now uses it in the sense of a personality. It is used entirely as a principle. The personal idea is too old. The reason why we do not use another word is because we must use words the people understand. If we coin new words, unless they have an original root by which to trace them, there is no clue to what is meant by the writer. That is an error made by too many of the "progressive" people of the age.

The day was when the word "God" meant a powerful being on a white throne. Today even the least progressive church would not accept such a definition. The prejudice against a word should not work against its use as understood by the world. The coinage of a new word would not change it in the least, while it would tend to confusion.

To illustrate: A very good Free-thinker of the West has discarded "God" but has substituted "The Great Dynamis." Great Dynamis has all the attributes of the old God. It is self-creative, all-powerful, in fact is omniscient and omnipresent. Now it would puzzle the proverbial Philadelphia Lawyer to draw a line of demarkation between the God of the Christian and the Great Dyna-

mis of Brother Maddock. We have always been told that "a rose by any other name would smell as sweet."

Words are used to express ideas. We have not space to go into the construction of language, but if we had we could show how every word is constructed from a set principle and an educated person can take a word he has never seen before and trace its meaning from its roots.

Our good brother and sister Benton have coined some new words. But they were not built up from any law of language, and it is necessary for them to explain their meaning before they can be understood. No doubt when explained they have a good meaning, but they still require an explanation to every person who sees them for the first time.

Reformers should be more than careful that they use words as now understood by the people, for only in that way can they reach the masses with their ideas. At the World's Parliament of Religions one of our people presented himself and asked for a hearing.

He was asked whom he represented and said the Spiritualists. Had he any credentials? None. Asked if he believed in a God he replied with an unequivocal No! and was told there was no place for him there. Yet when they defined their idea of God they defined a principle that we have heard him present from the platform over and over again. He was a smart man and, had he gained a hearing, would doubtless have done us good. But he killed his usefulness by being a back number on the God question.

## Report of Texas Spiritualist Convention held in Dallas, Sept. 28, Oct. 1.

The Texas S. Nat. Ass'n of Spiritualist held its ninth annual meeting Dallas, Texas, Sept. 29, 30, Oct. 1st.

The meeting was opened with music followed an invocation by Mrs. Carrie M. Hinsdale of Fort Worth, after which a very cordial address of welcome was extended by Mayor Barry, to the officers, delegates and visitors, having the effect of all feeling at home.

Mrs. Laura B. Payne, president of the association made a short address in her usual eloquent delivery. Spirit messages were given by Mrs. Isa Wilson Kayner of Chicago.

The business session was called to order by president Laura B. Payne, the following a. m. and the usual routine of business was disposed of, the interesting points were that of placing missionaries in the state, and the organization of a camp meeting association. Much interest was shown, and it was decided to leave it to the board of trustees for consideration, to meet some time during the present month.

The societies sending reports were as follows: Galveston, Houston, German American Society Galveston, Beaumont, Flatonia, Marshall, Austin, Dallas and Smithville.

The officers elected for the ensuing year were the following viz—president, Mrs. Carrie M. Huisdale, Fort Worth; v. president, Mrs. Wm Akin, Beaumont; secretary, Mrs. Minnie Malone, Smithville, and treasurer, J. C. Watkins, Dallas.

Trustees elected were: Mr. E. Freis of Galveston, Mr. A. Eidelbach Flatonia, Mrs. L. Gardner, Beaumont, Mr. H. C. Brehops, Austin, Dr. J. H. McCarty, Marshall. Mr. John W. Ring was elected delegate to the national convention to be held in Minneapolis in October.

Beaumont was elected the next place of holding the next annual convention of this association.

The evening meetings consisted of songs, music and lectures, the interesting feature being that of the spirit messages and the fire test, given by the renowned medium, Mrs. Isa W. Kayner of Chicago. The meetings were largely attended, and each speaker seemed to be their best, arousing considerable interest and the state association closed the meeting feeling truly this has been the best convention during the state organization.

Sec.

The true Free-thinker is an earnest truthseeker, is not "puffed up" with his own importance, is not envious of others, is not jealous. Avoid these things, for they darken the understanding.

And then, really, what is knowledge good for if not to make men broad, tolerant and noble?—Ingersoll Memorial Beacon.

## ATLANTIS.

In the silent ocean waters, deep down,  
Where mermaids dwell,  
Where the sea-king with his maid-ens  
Sets to music each fair shell;  
Where the coral branches lifted,  
With rare colors light the caves  
Ever sleeps the fabled city—  
Far beneath the salt sea-waves.

Plato sang of its famed beauty,  
Such as none of earth now know  
Of its palaces and castles,  
Pure as light, and fair as snow;  
Of its wise men, and its poets,  
Of its men and women grand,  
Yet how silent are they sleeping  
In that far off fabled land.

In its prime and in its grandeur,  
Helped by more than mortal power,  
It forgot the text of duty  
In one fatal evil hour;  
Granted was the gift demanded  
But the mighty hand of fate  
Sunk beneath the ocean waters  
That once strong and grand estate.

Often from the fabled city,  
It is said the gems flash bright,  
And the spirit of those buried  
Hie them through the halls of night;  
And it may be that repentant  
Some day from the rocks and caves,  
With a majesty undreamed of  
I shall rise from ocean waves.

## REFRAIN TO ATLANTIS.

Lost Atlantis, sad Atlantis—  
Thou comest in dreams to me;  
As the moan of a shell  
As the tone of a bell,  
That falls on your ear from the sea;  
Out of the past, so fabled and old,  
Out of the past, where your ruins  
are held,  
Out of the past, who heat, time has  
quelled  
Again from the mists are you free.

Lost Atlantis, grand Atlantis  
Where sunbeams never fall,  
Beneath the sea waves,  
In deep coral caves,  
The gnomes in bower and hall,  
Play with the tress of the mer-  
maids hair,  
Bow to the sea-elf who holds sway  
there  
Beauty and love are seen every-  
where  
Where the sea-star's shadows fall.

Lost Atlantis, sad Atlantis—  
What do you speak of the past?  
White are the bones,  
Whiter than stones,  
Of heroes, in the waves cast;  
Never to see the eye of the sun  
Never to see the willed deed done,  
Never again to be smiled upon  
But lost to the present and past.

Bold Atlantis, brave Atlantis,  
What was the power you sought?  
To wrest from the sky  
The powers on high,  
By the terrible forces of thought,  
It came, with the lightnings flash  
and roar  
It came, with the steady river's  
pour,  
It came, till you sunk to rise no  
more  
On the face of land or sea.

Lost Atlantis, dream Atlantis—  
Do you dwell among the stars?  
In the milky way  
In the moonlight say,  
Do you weep for your stains and  
scars?  
I cannot tell, the dream goes by;  
I cannot tell, the dawn is nigh,  
I cannot tell, but in yonder sky  
All mystery God unfolds.  
ABBBIE WALKER GOULD,  
Moline, Ill.

## The Language of India.

Among the 145 distinct languages spoken in British India are some possessing only a few hundred words, others rivaling English as Dr. Grierson says, or Russian as I would say, in their copiousness, some in which every word is a monosyllable, others in which some are elongated by agglutination till they run to an syllables, like da-pa-i-ocho-akan-tahen-tae-tin-a-c, a Sontali word, meaning "He who belongs to him who belongs to me will continue letting himself be made to fight." Some of these divers tongues lack verb and noun, others are as complex and systematic as Greek and Latin.—Nineteenth Century,

## The Norseman's Calendar.

The ancient Norsemen reckoned by winters, and the beginning of their year was probably dated from the 16th of October. The festival in honor of Thor was held in mid-winter, about our Christmas time, and in fact was the origin of the Christian holiday merrymaking. We get the names of at least three, if not four, of the days of the week from the Norse gods of the Odin religion. Tuesday is from Tir or Diss-day, on which the offerings to fate were made and the courts of justice held; Wednesday is from Woden or Odin, one of the Norse trinity; Thursday or Thor's day, from Thor, the chief of the trinity. and Friday is from Frigg, another of the minor deities of the trinity.

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# ANNUAL REPORT

John W. Ring, National Superintendent  
of Lyceums, Reports For the Year  
Ending September 1st, 1905.

To the Thirteenth Annual Meeting of the National Spiritualist Association at Minneapolis, Minnesota, October 17, 18, 19, 20 and 21, 1905; Spiritual Era 58:

The year ending September 1st, 1905 has been one of great interest in the Lyceum work. The influence of a "school of liberal and harmonious education" has been pronounced and its benefits appear as never before. Working hands are put willingly to the work and eager minds look for the tuition which inspires, cheers and comforts.

California has four active Lyceums that affiliate with the National movement thru the Nat'l. Supt. of Lyceum Work.

Mrs. E. G. L. Smith, conductor, Miss Nellie Sturr, 852 16th St. and Ralph Ulmer Treas, have a wide awake Lyceum in San Diego, with an average attendance of thirty-five.

In Los Angeles Mrs. Mary C. Vasek, 121 E. 30th St. and a corp of earnest workers, have an average attendance of thirty-five.

San Francisco is blessed with the presence and efforts of Mrs. Anna L. Gillespie, where a Lyceum with Edith Norton, 946 Dolores St., Secy, has an average attendance of forty.

Summerland has a Lyceum organized since the close of the Mineral Park Camp meeting (July 25); Mrs. L. H. Woodruff is the active leader and the average attendance is twenty-five.

Grand Junction, Col., has lately started a Lyceum with Mrs. Minnie Bennett, Rockway Ave. conductor, with an average attendance of twenty.

Washington, D. C. supports one Lyceum. Mrs. Mary J. Stephens, 402 A St., S. E., reports an average attendance of twenty.

Chicago, Ill., has but one Lyceum that affiliates with the Nat'l Supt. Mrs. C. Schwahn, 523 Belmont Ave., reports an average attendance of twenty.

Indiana has three Lyceums, all of which closed their sessions during the summer, as many were to attend the Chesterfield Camp where Mrs. Anna L. Gillespie had charge of the Lyceum and a grand work was done. These Lyceums are located at Bryant, Peru and Elwood. Very good reports have been received during the year, and they promise to resume work. We put the average attendance at forty-five for the three Lyceums.

Maine has the Bower of Beauty Lyceum at Monson, where we have a beautiful exemplification of devotion to TRUTH. Mrs. Mary Drake Jenne started the Bower of Beauty Lyceum with a few children in her home. Its influence has reached into the surrounding country until people drive as many as fourteen miles to attend this center of love and peace. The average attendance of twenty, some times many more. The spirit of strength emanates from this Lyceum. Would that many pattern after this woman's devotion.

Massachusetts has four Lyceums. Brockton is favored with a well organized Lyceum where Mrs. Anna Shean, 29 Davis St. is active with an average attendance of fifty. Their sessions are held regularly eight months of the year and they are prosperous.

Chas B Yeaton, 66 Franklin Ave., Revere, reports an average attendance of thirty-five at the Lynn Lyceum. John Howlett, 31 French St. Methuen, reports a live Lyceum with an average attendance of twenty-five.

Miss Ida F Maxim, 257 Shawmut St. New Bedford reports an average attendance of twenty. There are other Lyceums in the state, we understand, and we hope for their co-operation and support.

Missouri has three Lyceums with an average attendance of twenty-five each.

Joplin has the Sunshine Lyceum with Miss Dona Field, 1323 E. Hill St. daughter of Mrs. Thomas Sheridan, as Secy.

St Louis has two Lyceums. One at the Temple, Pine St with Mrs B J Hall, 104 S Channing St conductor. The other is presided over by Mrs Klara T Hary, 1950 Wyoming St.

Chesaning, Mich. has a Lyceum with an average attendance of fifteen. Miss Mabel Waldron reports a growing interest and we look with anticipation for this Lyceum.

Minnesota has three Lyceums, two in Minneapolis and one in St Paul, G W Bush, 311 Pierce St, N E and Miss Alice Wickstrom, 614, 23 Ave, N E Minneapolis report an average attendance of twenty-five at each Lyceum.

Mrs J P Whitwell, 254 B Winnifred St, St Paul conducts a Lyceum of more than fifty, which stands as an example for general conformity to the order and growth to the best possible ends.

New York has two Lyceums. One in Buffalo with an average attendance of twenty-five. At Syracuse Rev G Mudge, 423 E Jefferson St has charge of a Lyceum with an average attendance of fifteen.

Ohio has four Lyceums. At Conneaut, Miss Carrie Twing Howard, who had charge of the Lyceum at the City of Light Assembly, this year, had done signal service. Mrs Elizabeth Schauss is there at present working with the Lyceum with an average attendance of thirty.

At Elyria Miss Laura Winslow reports an average attendance of twenty for the Helping Hand Lyceum, that has done much good work during the past year; at one time contributed five dollars to the Nat'l Lyceum Fund. Irving Jackson manages to keep about fifteen in line at Sandusky.

Cleveland, the former home of the faithful arisen Thomas Lees gives promise of work in the near future, for the Lyceum.

Oregon has two Lyceums. Mrs Ella York, 453 1-2 E Ankeny St Portland, has furnished excellent reports during the past year with an average attendance of thirty.

M Julia Evans a few months since started the work in Ashland with fifteen.

Pennsylvania has three Lyceums and there were two others at Bradford and Alleghany part of the season.

Titusville has a wide awake crowd of workers with more than thirty attending. C W Barber, 27 E Main St, is conductor and acting Secy. The society at Titusville, own a magnificent temple property, such as should be reared, in the name of humanity, in every city.

Philadelphia has a Lyceum, with Mr and Mrs W R Mc Glenn, 1303 N 11th St, and twenty attending, that is doing a good work.

At Mc Keesport Mrs Ida Baumann, 2605 Walnut St, with twenty others report a good work and promise of growth.

Texas can report but one active Lyceum, that of the Home Lyceum in Galveston, where with an average attendance of forty-five we endeavor to do a good work, for the betterment of humanity. The Temple Property at Galveston consists of two lots of ground, a large two story brick structure, with Lyceum room stage etc., below, and lecture auditorium above, and a two story nine roomed frame dwelling house.

Wheeling, W Va is represented with a Lyceum by G William Way who instructs about thirty, in the Lyceum ideas. Ripon, Wisconsin has an active Lyceum, with an average attendance of more than twenty-five, altho many of them come several miles from the country. Arthur Mueller, is Secy.

Milwaukee supports a Lyceum in which Miss Louise Loebel, 189 Lloyd St, with about twenty-five, takes an active part.

Mrs Mary C Forbes has lately organized a Lyceum with twenty-five in Etna, Washington.

Last year twenty-six Lyceums were reported; this year you will note forty, with an average attendance of one thousand. We realize that there are other Lyceums, and hope for their co-operation and support, to the end of establishing such systems as will make the work more effective. We realise this to be a small number of Lyceums compared to the beauty of Our Harmonical Philosophy of the territory covered, but with the marked increase over last year, we can but apprehend the possibility of gathering greater strength during the coming year.

At the beginning of the year we had \$53.87 in the Treasury. The Nat'l Spiritualist Ass'n. placed \$100 in the Lyceum fund. The Nat'l Supt. by a lecture tour placed \$35 in the Lyceum fund. The single subscriptions have paid \$69.40 while the several Lyceums have been paid and there remains \$82.20. With an expenditure of \$100 by the Nat'l Spiritualist Ass'n. \$500 has been collected and expended. With this sum 12,200 eight paged and 16,950 four paged copies of THE PROGRESSIVE LYCEUM have been printed and circulated, 1375 letters have been written during the year, encouraging the work of the Lyceum and in other ways attending to the business attendant to the office of Nat'l Supt. of Lyceum work, as we understand it. Merit and Membership Cards and Badge Pins have been secured and furnished to the Lyceums; and as rapidly as conditions permit, the many needs of the Lyceum work are being met. There is such a necessity for system that the forces may be cemented, and by getting in touch with the various Lyceum leaders we will gather such pointers as will make the growth of the Lyceum a certainty.

Lyceum Day at various camps.—Los Angeles, Cal and Lily Dale, N Y (where the Nat'l Supt. attended) Chesterfield, Ind, where Mrs Anna L. Gillespie had charge, Etna, Maine, where Mrs. Mary Drake Jenne worked with zeal, Mt Pleasant Park, Clinton, Iowa, where Mrs Mattie E Hull had charge of the Lyceum, at Lake Pleasant, Mass, where Mrs C Fannie Allyn and Mrs Eleanor K Eager, our faithful contributor worked with the Lyceum, did much to unify the efforts of the several workers, in this truly important department of our beloved cause.

The heart of the founder of the Lyceum work, Andrew Jackson Davis, is yet warm to the needs of the movement, and with many who have given of their best during the year, we join forces that Thomas Lees and Alonzo Danforth, arisen, may make us strong to move forward.

Mrs Eleanor K Eager of New London, Conn, has been an untiring worker to furnish stories and lesson matter for the Lesson Paper. Mrs Elizabeth Schauss has furnished some very valuable matter. Several others have kindly contributed matter to be published. It is our aim to interest the leaders, conductors and members, of the various Lyceums, that they will furnish essays, responses, etc., thus affording suitable matter for the Lesson Paper, fresh from the fountain of action, at the same time cultivating their personal power of inspiration. It is the object of your Supt. to furnish a regular Topic, with suggestions, for each week thus drawing into harmonious expression the thoughts of the various Lyceum workers and members, over the field. This unity of thought will produce unity of action and soon we will find the Lyceum forces assuming such proportions as will demand an entire day at the Nat'l convention. Space is too limited to furnish more than helps, and the great need is leaders, who will faithfully draw into expression the soul powers of the pupils, keeping them in line with the topic suggested, thus retaining the harmony of thought and action.

The Progressive Thinker, Sunflower, Light of Truth and Banner of Light have done much to this end by publishing the topics of THE PROGRESSIVE LYCEUM in their columns. I am under lasting obligations to the Spiritualist press for their kindness in keeping the Lyceum work before their readers.

Surely the conditions herein presented to you, will arouse a determination to place such funds in the Lyceum treasury as will make the plans of the movement possible. When with an expenditure of \$100 by the N S A \$500 can be collected and expended whereby 30,000 "tracts" are sent systematically thruout the land, and 1000 of the "buds of promise" are nourished and fed, it is time to venture a little more.

Thus ends the third year of my ministrations for the Lyceum work. The power of Go(o)d is moving thru this cause of education, and the spirit friends are stooping low to carry forward the development of girls and boys until they shall become noble women and men, then we shall have spiritual Spiritualists who will knowingly seek for spiritualization rather than materialization, and endeavor to live as well as teach. All hail to the dawn of the day of peace, when love shall be expressed in the lives of children of earth and the path of progress be so clearly defined that the great multitude will walk therein.

## Financial Statement.

Balance from September 1, 1904.....	\$ 53.87
Single subscriptions during the year.....	\$ 69.40
The several Lyceums during the year.....	325.28
Sample copies.....	4.79
Cards, pins, etc.....	14.88
Commission on articles, adv. in Lesson Paper.....	5.80
Donation Nat'l. Spiritualist Association.....	100.00
Donation Nat'l Supt. of Lyceum Work.....	35.00
Donation C. D. Pruden, Baltimore, Md.....	5.00
Donation Mrs. J. R. Francis, Chicago, Ill.....	5.00
Donation Helping Hand Lyceum, Elyria Ohio.....	5.00
Donations from other sources.....	4.45
Total.....	\$628.47

EXPENSES.	
Printing 13 eight page issues of the Progressive Lyceum, 12,200 copies, printing 38 four page issues of The Progressive Lyceum, 16,950 copies.....	\$437.25
Mailing the same.....	24.40
Printing cards, letter-heads, envelopes, etc.....	41.75
Letter postage, 1375 letters.....	27.50
Package postage.....	11.92
Lyceum pins.....	2.10
Telephone.....	.60
Paste.....	.50
Carbon paper.....	.25
Balance.....	\$ 82.20

I Am Always,  
JOHN W. RING,  
Nat'l. Supt. Lyceum Work.

## POINTED PARAGRAPHS.

You can't satisfy some people. Don't try.

If you do a disastrous thing carelessly, it is the same thing as if you did it on purpose.

Some people's idea of being sincere is to say disagreeable things to their friends' faces.

Some houses always look as though the occupants were in the midst of a house cleaning.

If the women were called upon to vote for the nicest man in town, how many would vote for their husbands?

Never worry about anything that you can put off until tomorrow. Many of the worries of today, if put off until tomorrow, will take care of themselves.

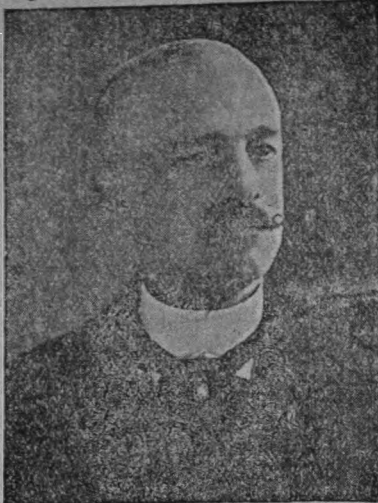
A man and his girl can endure a great many hardships when they are courting that they don't know are hardships until after they are married.—Aitchison Globe.

## First Typesetting Machine.

In answer to the query, How old are typesetting machines? the London Chronicle prints an extract from a copy of the Birmingham Herald of 1823: "Dr. Church is now at Birmingham preparing his new printing machine. The compositor has only to sit down at this curious mechanism as he would at a pianoforte, and as he strikes the keys the types all fall from the case into their proper places with a velocity that keeps pace with the most rapid speaker. The form having been worked off, the type moves into the melting pot, from which it is returned, recast into its original state without any diminution of material and thence distributed into the case quite new. One of these machines placed at the bar of the house of commons would always insure a correct report of the debate. Dr. Church, the inventor, is a native of Boston, in New England."

## A Fantastic Duty.

A fantastic duty falls every fifth year to the lot of the mayor of St. Ives in Cornwall, England, when the bequests left by John Knill, a former collector of customs, are distributed. Accompanied by the borough mace bearers, he has to walk in procession, with ten maids dressed in white and ten old widows, to the monument known as Knill's steeple, round which, to the strains of a fiddle, he and his strangely assorted companions are required to step a measure. Then the bequests, which include £5 for the best knitter of fishing nets and £5 for the best curer and packer of fish, are distributed. After this the trustees adjourn to dinner.



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