

THE SUNFLOWER

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

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WHO WAS ST.

VALENTINE?

MRS. ALICE CLEGG WRIGHT.

The Nineteenth Century is an era of disenchantment. All our old beliefs are departing. William Tell is an old fraud; Joan O' Arc, Maid of Orleans, is no longer considered a historical reality. We trace even the German Santa Claus back to St. Nicholas, who is said to have been a Bishop of Myra; and to have died in the year 326.

Popular fiction represents him as the bearer of presents to children on Christmas eve, but his history is very hazy and in searching for his pedigree we stumble on Robin Goodfellow, the patron of good children and upon Hobgoblin, the scare-crow of all bad children as believed in England.

Then we come upon the tracts of Knight Rupert, who takes us back to the north of Germany, where in the villages, he or his representatives dressed in high Buskins, white robe, mask, and flaxen wig, receives from the parents the presents designed for the children on Christmas Eve. He goes about from house to house, where he is received with great pomp, and calling the children to him distributes the presents to them to their great delight. There we lose the track. Antiquity robs us of the real Knight Rupert, the jolly Santa Claus, and even the Bishop St. Nicholas grows vapory and indistinct.

We turn our sympathy to romantic Sappho, and lo! the microscope has been planted upon her history. We no longer weep over her untimely death, for she turns out to be an honest married woman, whose poetry was so really good that the world concluded that she must be bad and lied about her, when she was not bad at all, but just the reverse.

How discouraging all this is. The star of hope, however, began to beam brighter as February was born. There was still St. Valentine. He was real, and good and delightful. We knew who he was.

We ransacked old trunks and resurrected old valentines, so as to get at the custom of celebrating him. When among other old papers a valentine sent to an antiquated party in 1813 came to light. We lifted it up with great glee. It had a basis of raised paper made yellow by age. Two doves embossed in gilt sat together on an impossible branch in one corner at the top, while across the other a gilt Hymen's torch blazed with a red flame. Two united hearts, blood red, nestled between them. At one side near the bottom a cupid pointed an arrow toward the hearts and a figure of Pan, playing upon his reeds occupied the other side. Between all these was a verse in gold ink grown pale with age, which when read proved very disturbing. It was as follows:

"When shepherds woo their loves
Then all the earth responds,
When mated cooing doves
Make sweet the words beyond.
Then Pan in grotto deep
The notes on pandean swell
And Echo loving him
Answers his soft notes well.
'Tis there my truant heart
Flies back to love and thee.
Ah, then, my darling girl
Pray thou remember me."

At first that looked all right, but on second thought, what had Pan got to do with it? Had that ugly scratch, half beast got anything to do with St. Valentine's Day? Banish the thought.

To prove that it was a vagary, a searching into antiquity was commenced.

First we found that the festival of St. Valentine had been celebrated for hundreds of years. It was established in England, Scotland and France about the fifteenth century

and was celebrated on the fourteenth of February. It was very popular among the upper classes and at many European Courts. It was the custom on St. Valentine's Eve for the spinsters and bachelors to meet in a social way, and write the name of a number of spinsters and bachelors on bits of paper and cast them into two baskets, one for male and the other for female. They were drawn out one at a time each person drawing the name of one of the opposite sex, the person drawing it being the other's valentine. They then joined in a romping dance which broke up in the small hours, but the celebration did not end there. The valentines claimed each other for months after, and many marriages resulted from this enforced friendship.

The festivities were introduced into America at an early day, but its observances have undergone a material change, and it is annually becoming less and less general.

So much for the festival, but how about St. Valentine himself.

St. Valentine was a Presbyter and Martyr, by some said to have been a Bishop. According to Roman legend, he was arrested and thrown into chains at the instance of Emperor Claudius II and after long imprisonment was beaten with clubs and finally beheaded February fourteenth, A. D. 270. He was early canonized by the church. He was so eminently distinguished for his love and charity, that the choosing of valentines or special loving friends on his day, February fourteenth, is supposed by some to have originated from this fact. Others deduct it from the birds choosing their mates on this day. (It is a very old notion alluded to by Shakespeare that on this day the birds begin to couple) but it is that more likely to be a corruption of a practice during the Roman Lupercalia, when the names of young women were put into a box and drawn out by the young men.

Lupercalia—How very disturbing to trace it there. We know that Lupercus was the Lycean Pan and that Lupercalia was a Grotto in Palatine hill, sacred to Lupercus. We know that the tinsel Pan on the 1813 Valentine is a good representative of the image that adorned the altar in the Grotto. He and Hymen whose torch adorns the other side of this old Valentine, were both Pagan gods. So also was Cupid who even this year will appear on the Valentines displayed in the store windows. Pan was the god of shepherds. Patron of fishing and fowling. He is represented as combining the form of a man with that of a goat. Having the body of a man, a red face with flat nose, horns upon his head, legs, thighs, tail, and feet of a goat.

The Romans it seems had a festival on the 14th of February in celebration of Lupercus. They called it the Lupercalia. On the eve of this festival the young men and maidens, arrayed in the "all-together," would repair to this Grotto, and a high priest of the temple would place a box on either side of the altar, above which sat the grinning Pan; one box contained the names of the youths, other those of the maidens. The youths and maidens would then form themselves in line and march to the altar each selecting a name from the box; chanting as they came and went. When the names were all distributed, at a signal from the priest, a scramble was made for each one's love, and then following a dance, that would have made the Seely dimers snort with envy. The orgies were kept up for a week and the mating of the swains continued for a year. Oh, St. Valentine, how thou hast deceived us. To see within thy cowl and flapping priestly gown, the features of this wicked old goat, is too much. How are the mighty fallen. We thou wert so safe upon thy pedestal, but lo! it has crumbled from beneath thy feet else. That is morality, and shown thy cloven hoofs.

But how did St. Valentine get mixed up in all this? He may have been beheaded upon the 14th of February and been canonized by the church for his goodness, but the festival of Pan was their first. He had probably been celebrating the festival of Pan with the custom of casting down to the earth our names, and Pan had been canonized. St. Valentine has been canonized.

Now we go back to the grotto and find that Pan, Lupercus, we will love them no more.

VIBRATION.

BY BEVERLY.

Reason says, "Vibration is all, and is the law of the universe."

The sun vibrates.
The moon vibrates.
The stars vibrate.
The spirit vibrates.
Your soul vibrates.
Your body vibrates.

All different rates of vibration. What is your rate? Do you need tuning? Better be keyed up. Have your harp harmonized. Vibrations will attract you from the dead. Do you need mental medicine? Touch the central nerve center. Do you need more lung power? So you can fly and rise into the spiritual ether? Touch the right button. Do you need a better heart vibration? Touch another button. Do you need a better spiritual appetite, touch the pneumo-gastric button. For all these building batteries are arranged along the spine like the keyboard of a piano. For twenty years I tried to reach them thru material things, but we are the psycho-spiritual beings and they can only be reached by the subtle power vibration which vibrates and illuminates and spiritualizes the whole temple.

Do you understand the switch-board, you can light up and become clairvoyant; light up the ear and become clairaudient; light up the very tips of our fingers and become clairfingers.

This is our mission. This is the new kingdom. We are to sit upon the throne, and send our vibrations to the different nerve centers. We are to do that every energy, every thought, every power, every weak thought, every complaining thought, every complaint, for these belong to the old heaven and the old earth, which must be consumed by the fire vibration of the spirit.

Many are passing thru this process now. The old temple is being taken down, and in three days if you are faithful, you will have your new temple. It is illuminated by a spiritual vibration. It is sealed by a spiritual vibration. Every color is produced by a beautiful vibration, so that all the decorations will be lovely, will exceed in ancient temple of Solomon.

All wisdom will come to us; all manifestations will come to us. Upon the stage of this vibration, will be demonstrated to the whole law of vibration as it phenomena.

You can enjoy the best of all worlds at your feet. The best past actors on the stage of life will appear before you, and you may enjoy this present to your heart's content. Messengers are waiting without to part in the affairs of men can no longer be doubted.

The potency of thought forces is unquestionably great; and when we better understand the laws governing this force and learn to strengthen and guide our own thoughts and bring our mental powers into harmonious cooperation with the thought vibrations of higher intelligences, our power for reforming and uplifting the race will be greatly enhanced.

That thoughts are things is now a recognized scientific fact. And when we learn to send them forth in love and righteousness, we are creating a thought atmosphere that

NEW YEAR'S GREETING.

And an Appeal to the Spiritualists of New York State.

It is my privilege as well as my good pleasure as President of the New York State Association to extend a New Year's Greeting, and to express words of encouragement to the workers up and down the State. It is unquestionably true that Spiritualism is receiving larger consideration now than at any previous time since the birth of the movement.

The Clergy and lay members of orthodox churches are enquiring; Scientists are investigating; hence the time seems opportune for a larger and more extended presentation of our cause.

Our local societies, generally, appreciate this fact and are improving the auspicious moment in dispensing this gospel and in presenting the proofs of continuity of life through the manifestations of Mediumship.

If there is a society which, for any reason, is apathetic or derelict in any way, we urge upon its members the importance of improving this golden opportunity. Sweep away all obstacles overcome all difficulties and push the work with a firm determination to make this year 1906 the banner year for our local societies. Pull together in harmony and in love for our cause and you will surely succeed.

But outside of all local societies there are many Spiritualists to whom I appeal and urge your loving cooperation with the officers of the New York State Association.

To such, if not already members of the State Association, I would extend a cordial invitation to you to unite with us. To such as are already members, I sincerely hope you will continue with us and help us. Spiritualism has done and is yet doing a great work for humanity.

It has furnished and continues to furnish the only tangible proof of continuity of life. It is fast liberalizing the civilized world from the thralldom of superstition and creed-al theology.

It has lead and continues to lead men and women out into higher lines of thought, giving them larger conceptions of life and its purposes, presenting to them higher ideals, and has awakened in them a keener sense of justice and a desire to uplift their fellows.

And yet, in the face of all that has been done, we unhesitatingly assert that the mission of Spiritualism is yet a long way short of having been fulfilled.

The real mission of Spiritualism is to uplift and Spiritualize the human race: To lead men and women out into a higher intellectual and spiritual enfoldment, and establish a closer cooperation between mankind on this earth and the angels in the Spiritual world, to the end that wars shall cease; that inhumanity, inhumanity and injustice shall disappear from the earth and that we may learn to deal with material things in a way that will not do violence to spiritual laws.

One important field of work, for us who desire to assist in establishing these conditions, is the cultivation of our own powers, mental and spiritual. That thought vibrations will henceforth play an important part in the affairs of men can no longer be doubted.

The potency of thought forces is unquestionably great; and when we better understand the laws governing this force and learn to strengthen and guide our own thoughts and bring our mental powers into harmonious cooperation with the thought vibrations of higher intelligences, our power for reforming and uplifting the race will be greatly enhanced.

That thoughts are things is now a recognized scientific fact. And when we learn to send them forth in love and righteousness, we are creating a thought atmosphere that

will eventually uplift and spiritualize all mankind. Who, more than the Spiritualist (the foundation of whose religion is based on spiritual manifestations, so largely dependent upon thought vibrations projected by the spirit operator) should teach, cultivate and utilize these forces?

That a great reformation on this earth is sorely needed is apparent to all thinking, high minded people.

That Spiritualism is the greatest reformatory force in the world is equally apparent to those who understand it.

What spiritually minded man or woman would not gladly assist in redeeming the world from the extremes of commercialism, selfishness and greed and injustice, which now seem to be running riot over this fair land?

I assume that all our people are reformers at heart, hence I earnestly urge that all Spiritualists unite in one grand effort and make the year of 1906, upon which we are now entering, a year of great spiritual growth.

We must each do our part and do it faithfully if the largest results are to be attained.

Let us do all we can with voice and pen; do all we can through the spiritual press by patronizing and supporting our periodicals; do all we can through cooperation with other men and women, through the organized movement of our local societies, State and National Associations.

Do all we can with the subtle, silent thought forces, which we can send out in loving cooperation with the angel world and wish our fellow workers.

It is the duty of each Spiritualist to accomplish much. If you are a member of a Spiritualist society, support it well and faithfully, not only with purse, but with your presence at its meetings. Form classes for the study of thought forces. Demonstrate these powers from time to time and discuss the results.

Spiritualists out of reach of local societies can make their influence felt in their own immediate neighborhood by living in harmony with our teachings, by the judicious use of literature, and by joining the State Association as individual members. Your dollar a year dues will help us to carry this gospel to hungry hearts who need it. And please bear in mind the fact that individual membership entitles you to a seat on the floor of the Annual Convention where we need your advice and cooperation in formulating plans and moulding the work of the State Association.

We want to carry the message of Spiritualism into every town and hamlet in this great Empire State and carry it in love and kindness; and to this end we are now maintaining one State mission for this purpose and for the purpose of assisting the weaker local societies.

Help us to create a demand for missionary work and the Spiritualists of the State will answer that demand by placing more missionaries in the field. But bear in mind the fact that our State missionaries will answer calls and visit localities wherever there are a few Spiritualists who desire a meeting and who will assist in making arrangements therefor. In case where a public hall is not available at moderate cost we sometimes hold parlor meetings in order to arouse an interest and get the work under way.

Our State missionary works under the auspices of the State Association and invitations may be sent direct to her Mrs. Tillie U. Reynolds at her home, 137 Congress St., Troy, N. Y., or to H. W. Richardson, East Aurora, N. Y., to the State Secretary or to any member of the board of trustees.

We invite all Spiritualists to assist us to reach the outlying localities by writing and informing us of the conditions near your home. Most sincerely yours,

H. W. RICHARDSON.



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W. H. BACH, Managing Editor.

DR. FUNK, SIR RICHARD HODGSON AND SPIRITUALISM.

The secular press is having lots of fun with Dr. Funk and Richard Hodgson since the latter made the change to spirit life, and even has gone to the extreme of issuing bulletins purporting to emanate from the spirit of Mr. Hodgson. This is a very poor spirit and little appreciation for one who worked to prove a disprove a great question, but it also proves that the world is living out of superstitions that held them under bondage during past ages.

Richard Hodgson did not hesitate when he learned the facts, and could not find any other explanation for them, after spending years in the investigation, with every possible attempt to prove that it was not the spirits of the departed that produced the phenomena he witnessed, and the secular press is respectfully referred to the old story of the ass who kicked the lion. The lion was dead.

Dr. Funk should have the highest respect of the people-at-large when he comes out and expresses himself so plainly on the subject of his belief. Did he not know what it meant? Has not every truly great man who has espoused something contrary to the accepted custom or ideas of the people had to receive their taunts and abuse? History does not record anything different, and a man who has been trying to instill a belief in immortality into the people should be the last one to decline to accept or investigate such evidence as may be presented to him. When he does, he opens the door to a charge of the grossest kind of prejudice, but such is the action of the majority of people.

We honor such men as Hodgson, Wallace, Crookes, Funk, Savage, and all those who have investigated the question and had stamina to declare themselves when they have had a fact demonstrated to them. We have nothing but contempt for the little two-for-a-cent, penny-a-liners who ridicule them in the press. They fill the description given by Sam Jones: "A million such souls could dance on the point of a needle and have plenty of elbow room."

This is the day of investigation. Let the Dark Age relics take a back seat.

IMPORTANT NOTICE

From the N. S. A.—Ordination.

It has been repeatedly announced by the N. S. A., at Convention, from headquarters and to societies as well as through the spiritual press, that the National Association Does Not Confer Ordination on anyone—yet the mistake is constantly being made by speakers and others that the National Association can and does ordain workers in the field. So far, it has not ordained anyone; the certificates issued by the N. S. A., to workers who have been regularly ordained by State or local societies is one indorsement of such ordinations, and is not of itself a paper of ordination. Some speakers and mediums who have received such certificate are stating they are ordained by the N. S. A. Please take Notice that

the N. S. A., has ordained NO ONE! AT ANY TIME.

MR. AND MRS. SPRAGUE—MISSIONARIES.

Mr. and Mrs. Sprague, Missionaries of the N. S. A., are serving the Cause in Washington, D. C., during January, speaking and giving tests before the First Association of that city. They are doing a grand work for the Cause, and are arousing the Spiritualists in Washington which is needed. The lectures of Mr. Sprague are full of thought, eloquently delivered and creative of great interest and enthusiasm; the lectures, tests, and messages of Mrs. Sprague are comforting, helpful and convincing. These missionaries are the right people for the work in the field at large.

MARY T. LONGLEY,
Washington, D. C.

LET THERE BE LIGHT.

ARTHUR F. MILTON.

Spiritualism! That unbounded realism of truth from the supernatural realms hath awakened the souls of earth!

Sunk in the slough of a materialistic religion, man's spiritual nature was slumbering under an anesthesia of dogmatism or theological ignorance.

Sensitive souls were listening with an inner consciousness to the return of a messiah—though with doubting sense, as their only conception of a revelation consisted in the antique method of a personality—a message in the form of a man.

They looked down, not up. They looked at, not through matter. To imagine a rending of the veil by the "tiny rap" would have been regarded as a miracle, which the church had proclaimed a future impossibility.

But a miracle it was, and thus its economic acceptance. It was too much for the church, and not enough for the materialist.

But all laws are miracles, and laws operate slowly—though with a certainty, and unchecked.

Faith was substituted by fact. Truth displaced theology. A child confounded science, and science came untrue to itself by ignoring facts. Ministers of the gospel founded a devil in fact, but the revelation killed that instigator of fear in non-believers; and the latter became believers in consequence.

Willing to be immortal provided no devil exists to disturb their entrance into another realm of existence.

Happy idea of conversion! But it was not a mortal conception. No priest or pope could or would have encouraged humanity thuswise.

Oh, reason, how ready thou art to be converted to truth! And reason must rule or we return to witchcraft, hoodooism, or, possibly priestcraft.

Reason is master of the spirit. Unreason its slave; And the slave begins to rule where individuality is surrendered. But love must be its companion—not self-interest. Knowledge may be power in worldly sense, but not in a spiritual sense. Knowledge may be misapplied—notably in finance. But love, which is the moral law of the spirit—honesty or justice applied—governs the universe, and must be reason's guide for spiritual progress.

The lack of spiritual progress has demeaned religion—has led to wars and revolutions—misery.

Peace is the synonym of spiritual law—peace is power. Man's inheritance is peace within himself, but it must be attained through spiritual progress. The individual represents or is a guide-post for the masses.

The growth of Spiritualism depends on the individual—each one a unit in the aggregate, but composite in influence. The mass becomes a unit whose self-interest is placed under-foot for an effect. There is no spiritual progress in self-interest exclusively. Self-preservation is a material law—good for the body, but baneful to the soul. It dwarfs the latter and individuality runs to seed. In that state it becomes a revolutionist and the body politic is destroyed.

Spiritualism could continue as a personal thing—as a science or philosophy stored away in the closet and nursed accordingly. But it would have no contracting influence against educated ignorance, conventionality, or immorality. It would be ingratitude to the higher

messengers for "hiding our light under a bushel."

Let all who can, bask in the light of the spiritual sun, and enjoy its comforting rays; and proclaim its benign effects by patronizing its workers and contributing to its literature that the truth may find its way to all mankind.

NOW.

BY BELLE M. . .

One morning a cruel east wind came. In a chariot of mist from the sea, And stern and cold as the breath of fate.

With a sallow mantle it wrapped me round.

It hovered in every nerve, And my soul, enthralled by an unseen power,

Needing the right could serve.

The chosen paths I had sought to tread, With patient and dawning eyes, seemed changed about by a nautilus

And the hopes of my heart were dead.

I sought for a home in a drier clime, Where the ever blooming rose to careworn

And the air invites repose.

Was that of the struggle and toil that come with the winter's time, and show, pulling at the

The stars looked clear and dark to me.

The past was a tangled wild where the tattered tents of hope and

No longer my thoughts beguiled.

I was still in the house of bondage, wed

To mortality's pains and needs, For I found the plans I had cherished

Were only as "broken reeds."

In anguish of spirit I pondered long On the issues of life and death.

Wondering if only ashes here I should find this fleeting breath.

I dealt with the past and the future, To give some token or sign of my mortal

With a heritage divine.

The past and the future I plied not, But a voice to which reason must

But a voice to which reason must I spoke, "You're on the Now."

My spirit was a ship that came untrue to itself by ignoring facts. Ministers of the gospel founded a devil in fact, but the revelation killed that instigator of fear in non-believers; and the latter became believers in consequence.

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That Vegetarian Edition.

We have arranged to have that Vegetarian Edition of THE SUNFLOWER under date of March 3, 1906. That will give plenty of time to get up a fine edition. We already have one article from England for it, and more are coming all the time. Mrs. Jessie Pettit Flint has sent us some recipes and tells us how to make our own peanut butter, at a cost of from 12 to 15 cents a pound, right at home. Then we have many others.

Dr. Peebles will give us an article. We hope D. W. Hull will tell us in as few words as possible how he lived on 88 cents a week, and "there are others."

THE GREENBACKER

seems to have got converted to the idea if the Editor has not, and will have a word to say.

THE WHOLE PAPER

will be devoted to the Vegetarian Question, and we want its ADVOCATES and its OPPONENTS to have their say. These are a few of the questions:

Is a Vegetarian diet cheaper than a meat diet?
Is it more humanitarian to live on Vegetarian than a mixed diet?

Is it healthier to live on a Vegetarian diet than on a mixed diet?

Were we intended to live on a Vegetarian diet or a mixed diet?

Does diet affect our natures? If so, what evidence can be presented?

SEND US RECIPES FOR VEGETARIAN DISHES.

This ought to be the most popular edition of THE SUNFLOWER ever published, and we ought to circulate 100,000 copies. We will furnish them to you, ten or more copies, at the rate of ONE CENT A COPY, either mailing them to you or direct to the friends you wish to receive them.

Make your articles short and to the point, so we can get as many different ones as possible. If anyone thinks they can live cheaper on a mixed diet, tell us how to do so. Let us have a thorough exposition of the question and make the greatest paper on this important subject ever presented.

Remember the date, March 3, and have your articles here not later than February 20th.

MISSIONARIES NOTICE.

E. W. Sprague and wife, the N. S. A. Missionaries, have postponed their proposed trip, thru the south and will work for a time in the middle west.

Societies and individuals in Ohio, Indiana, Michigan, Illinois and Iowa wishing their services will please address them as follows: 702 H St. N. W. Washington, D. C. until January 30th. After that date address 618 Newland Ave. Jamestown, N. Y.

The arena of the new standpoint of science is that of the pupil's own mind.—Elmer Gates.

FOUNTAIN PEN PREMIUM OFFER.

THE SUNFLOWER ONE YEAR, AND THE
Uncle Sam Self-Filling Fountain Pen.....

\$1.60

This unparalleled offer will continue during February. After March 1st it will be withdrawn and the Uncle Sam Fountain Pen can be had only at the regular retail price.



We Guarantee the Uncle Sam Fountain Pen

to be a 14 karat solid Gold Pen with Iridium points, Self-filling, (no dropper used) hard rubber holder, and that is equal to any pen in the market that is sold at from \$2.00 to \$3.00 each. We are making this offer to help to introduce them to the people.

E. L. Griswold, P. M., at Lily Dale, says: "I have used a number of high priced fountain pens, but the Uncle Sam gives me as good satisfaction as any I ever used."

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies." It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you, and if it is not exactly as represented, we will return your money. This proposition if we did not know the quality of the goods? After March 1st the market at \$1.25 each, so take advantage of this offer this month. We will extend one year from the time it does expire. If you wish it, send by registered mail, send 8 cents extra for registered fee.

Send your order today, then you will be sure of it.

The Sunflower Publishing Co., Lily Dale, N. Y.

Dr. Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

WINNING SUCCESS.

What the success is hard to find.
 'Tis perseverance ever wins;
 Keep hope, and work with all your might,
 'Tis then a brighter light begins
 Illumining the darksome days,
 In which you almost found despair.
 Keep hope and never fear but you
 Reward for effort, soon will share.
 'Tis those discouraged who will fail
 And never win success desired;
 So persevere and see that you
 In all your work shall be inspired
 To benefit some other souls,
 And, for yourself alone, not live;
 But let your efforts ever be
 To happiness to others give.

Then you will win life's grand success;
 For helping others you ascend
 And gain the plane where love abounds,
 Where peace and happiness will blend.
 And what is gold to pleasure found
 In having highest aims in life?
 Oh, let us win success thru love,
 And not by selfish greed and strife.
 —Martha Sheppard Lippincott.

CHAINS OF OPPORTUNITIES.

From one side we hear the admonition to be awake, alert, active; others tell us to sit down and wait, even make delays. These different attitudes might be taken as excuses for hurrying or for indolence. It is true there is an endless procession of opportunities, and if we have not grasped any yesterday, or fail to do so today, there will be sure to be more opportunities of some kind or other come our way tomorrow.

With life so filled with infinite and limitless possibilities for us, it is evidently unnecessary to make any scramble for anything; on the other hand, if we do not learn to take hold of the small opportunities that come within our reach at first, we grow into a habit of indifference, and eventually we do not notice the opportunities around us.

There is no call for trying to do everything today. Some things ought to be left till tomorrow; other things still later.

We need not allow ourselves to be overwhelmed with the imagined importance of duties; but do our work with ease and interested attention; hitherto disagreeable tasks may so be made pleasant. Such is the power of concentration.

The words of regret spoken by those who have suddenly become awakened to their nature is uncalled for. Past failures and all fields of experience have left some useful educational impression on the sub-conscious mind, and the awakened soul may use these lessons for his future benefit. So may evil be transformed into good, and so all kinds of experience may be made of useful service.

Great fields of opportunities are before us; we shall discover them in the order of our growth; we have indeed great fields discernibly around us now; let up be prompt in the season; and also, when we see it best, let us not be afraid to try.

Time is for our service—to be used by us into periods of activity and rest.

—Magazine of Mysteries.

THE LAW OF LIFE.

In commenting on life we generally imagine something that gives, that moves forward, impels, that presses onward or controls, that is similarly defined. Yet if we think more closely, we may involve a force that reverses things; and, instead of pouring out or giving, that life or the law of life consists in an eternal and ever-present drawing or absorbing of vitality or energy, one from the other.

The sun, for example, does not give light and heat, but the atmosphere around the earth absorbs elements from the sun, which, in conjunction with our own, generates heat and light. For where there is no atmosphere there is neither heat

nor light, tho the sun "shines" on it, as it is the case with the moon, for example. Then again, were the giving-out process the rule, we might imagine exhaustion in connection with it, and occasionally or finally a cessation of activity or motion; while, where motion is dependent on all conditions of life drawing from one another, exhaustion would only accelerate motion and thus prevent its cessation. Under these circumstances we can imagine an ever-present and never-ceasing activity in the universe not dependent on some incomprehensible undiscoverable fountain source of energy obtaining its motive power or life principle from nowhere. For to give out force we must first receive it.

No. 1 is to get it from? God, says Theology. But who and where is God? First Cause, says science. But what is that? Life, so called, exists, and must have ever existed else it would not be here. If we could imagine a beginning, an ending also must be granted. And if the latter is possible, why have we not yet had any signs of it in the death of physical beings?

The return of spirits proves that man does not go out of existence; nor does the spiritual side of the world cease to exist according to the testimony of these returning ones. Spirits also inform us that life there is as it is here and that vitality and strength are obtained by absorption in place of eating or drinking as mortals are compelled to do. Here again we have the taking-in process to sustain life. Nor is it confined to man alone. What animal, bird, fish or insect does not seek food to live? What tree or plant does not live by drawing in substance from some other source? What condition of life is not replenished by drawing on some other? We may call it giving when some one draws on us for strength, but why cannot we give to a dead body? Because it will not draw, it has no life in it.

Thus, where there is no attracting force there can be no giving. It is not in the nature of things—proven by the universal selfishness that exists in all animal life. We may overcome certain unreasonable or unnatural selfishness, as avarice, greed, love of praise, self-conceit, etc., but we cannot check nature's calls that are essential to our relief, comfort, rest, invigoration, etc. each one of them is based on the principle of absorption or the taking-in process. It is this which makes life and sustains it, and is consequently the law of existence.

Even the creation of life in the elements, according to science, is by the attraction of the positive by the negative, and clearly proved in the animal kingdom by the attraction of the male to the female only under natural promptings or according to the law of generation.

Thus all indications point to the theory that the law of life is a taking-in process, thru which a perpetual motion is established in nature, and that this motion, or energy per se, becomes that which Theology calls God, and science force.

For naught we know it may be what some term spirit or intelligence—a conscious form of motion which is again absorbed by individualized intelligences as that and appearing as impressions or so-called intuition.

Such is life according to our theory, tho it proves but an effort of the imagination or a passing fancy.

—ARTHUR F. MILTON.

In everything in life, in every new step or development, it is necessary for a man to exercise his most dominant will in order to obtain it fully. —The Gates of Gold.

"The tissues of the life to be, We weave with circles all our own And in the field of destiny

We reap what we have sown."

"Be true to every inmost thot, Be as thy thot thy speech, What thou hast not by suffering bought Presume thou not to teach."

A Bird in the Hand.

It is impossible to trace the use of the proverb "A bird in the hand is worth two in the bush," which in various forms of expression is common to many countries.

In middle English we find phrases which have the same purpose. Thus in Wicliffe's "Comynplace Book" (1380) we find, "A byrde yn honde ys better than thre in the wode," and a Rhode's "Babees' Book," also of early date, "A byrd in hand . . . is worth ten fye at large."

No doubt our modern version springs from these old saws, and it is possible that they may have originated in the spiritist remembrance of one Will Sommers, a jester in the court of Henry VIII., to whom Lord Surrey, in gratitude for many a good turn, had given a kingfisher from his aviary. When Surrey sought to recover it to replace it another day, the jester is said to have decided, saying, "I prefer one bird in the hand to two in the bush!"

The seven sleepers of Ephesus. The seven sleepers of Ephesus were Constantine, Dionysius, John, Maximilian, Malchus, Martinian, and Serapion, seven young men, converts to Christianity, who during the persecution of Christians under the Emperor Decius, A. D. 250, refused to bow before an idol set up by the emperor at Ephesus. The story goes that they fled to a cave in Mount Celion and that Decius, in his rage, ordered all caves in that mountain to be sealed up. Nothing was heard of them for 230 years, when they were discovered by some workmen who were digging foundations. Awakening from their long sleep, they offered coins of such antiquity that the attention of the authorities was attracted. They did not long survive and their bodies were taken for burial in a large stone coffin to St. Victor's church, Marseilles.

Strength of Treasury Notes. A single treasury note measures three and one-eighth inches in width by seven and one-fourth inches in length. It will sustain, without breaking, lengthwise, a weight of forty-one pounds; crosswise, a weight of ninety-one pounds. The notes run four to a sheet, a sheet being eight and one-fourth inches wide by thirteen and one-half inches long. One of these sheets lengthwise will suspend 108 pounds and crosswise 177 pounds. It will be noted that a single note is capable of sustaining, crosswise, a weight of ninety-one pounds, which is twice the amount by nine pounds of the width of the note. The lengthwise, while, in the case of the sheet, the crosswise sheet lacks thirty-nine pounds of double the sustaining power of the lengthwise sheet.

Napoleon's First Cause, Med. That man is made of mud by spontaneous generation under the sun's heat was the deliberate opinion of Napoleon, first of the modern. If General Gourmand can be believed.

Referring to ancient civilizations in the east, Napoleon one day said to Gourmand? "All this leads me to think that the world is not so very old, at least, as inhabited by man, and within one or two thousand years I am disposed to accept the chronology appended to the sacred writings. I think that man was formed by the heat of the sun acting upon mud. Herodotus tells us that in his time the alms of the Nile changed into rats and that they could be seen in process of formation."

Cerberus' Three Heads. The most famous of dogs is Cerberus, who watches the entrance to Tartarus. He has three heads, but Heracles dragged him to earth and Orpheus put him to sleep with his lyre. The original dog snakes were given to the sibyl who led Aeneas through hell. They were made of flour and seasoned with popples and honey. He must have been an opium fiend as the celestial drug is made from popples. A "top to Cerberus" was one of these snakes given to the monster by Greeks and Romans as a bribe to let them in without molestation.

Chequers Inn Foe. The Chequers Inn at Slonstone, near Osmotherly, must be unique among English inns in one respect. It boasts of a fire which for more than a century has never been allowed to go out. The place is a quaint little building, to which many visitors resort on account of its never extinguished fire and the turf cakes baked upon its hearth. It has been in the occupation of one family for over 100 years.

Always on the Watch. Children have ears like the very sples of nature itself—eyes that penetrate all subtleties and pretense. It is good to set before them the lofty ideals that have lived in human reality, but the best ideal of all has to be portrayed by parents in the realities of home life at home. When you are next watching and the children are there, is when the lessons are learned for life.

If grown-up folks, like children, Were forgetful and forgetting, This earth would be a paradise And life would be worth living.

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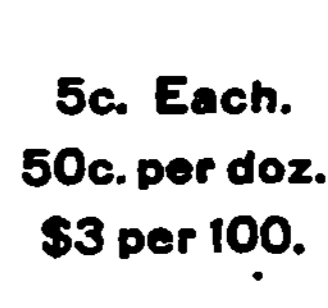
The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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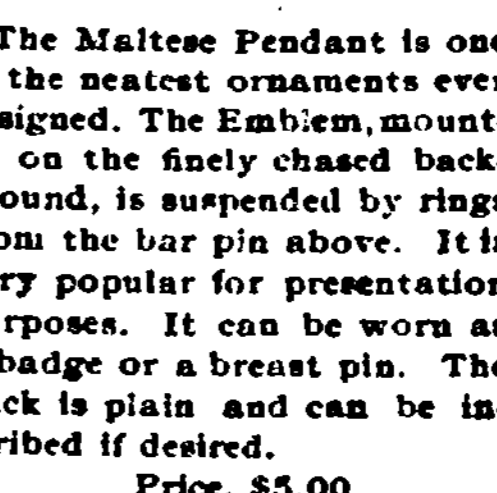
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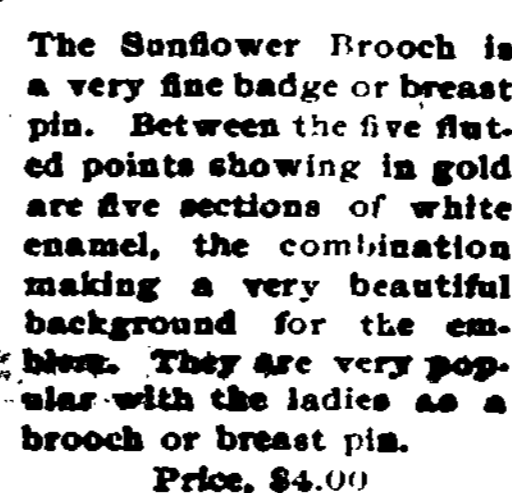
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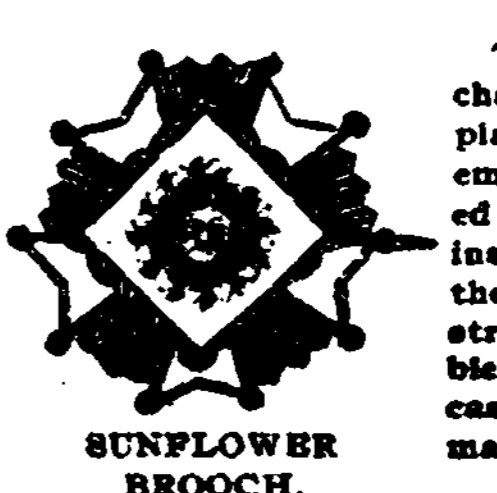
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BUILDING LOTS FOR

SALE IN HELL

An experience of Charles Dawbarn.

With spectroscopic and telescope men is ever trying to discover what is going on above and below. But the instrument has yet to be invented that will tell the history of a block of lava before its mother volcano permitted it to run alone. It is everywhere around me, as I write by the side of the crater of the most active volcano in the world. And some of it is yet so hot that no policeman is needed to tell the wayfarer to "move on." I just pushed a stick into yonder bank. It came out coated with sulphur, liquid with the heat. Everything is weird and unreal. The lava bends as you walk, and there is an echo which is at best a very unsatisfactory foundation for the trail, three miles long, by which I creep to the edge of the crater of the celebrated Kilauea volcano, the glory and terror of the island of Hawaii.

I rarely note down a first impression, and have often regretted it, so here, on the spot, I record a rather unsatisfactory comparison suggested by the scene play going on 100 feet below.

It is not yet quite dark, so the lava is still dimmed by the light of day. But it is crossed and recrossed by lines of fire. They are cracks in the lava, but have a strange regularity that somewhat resembles the map by which a real estate advertiser his sale of most valuable and eligible lots. One almost expects to see somewhere a huge sign announcing "Building Lots For Sale in Hell tonight." But the play is on. Fountains begin to sparkle, cascades tumble and roar, and waves of white hot lava rolls over at least one third of the great lake, where it had seemed previously rather neglected and unsaleable.

In one corner the hour has come for increased activity, and we hear the puff-puff as of engines, with the thundering of plutonic hammers evidently pounding and smashing great blocks of chaos into fragments of suitable size for the fuel needed by the volcano.

It is a gawdlike and weird scene, and none the less so when the guide tells me that he considers this rather comfortable ledge on which I am sitting as liable to tumble into the crater any hour. No one has yet gone to heaven—or elsewhere—by this route, but the guide says he has often found the resting spot of one day has disappeared at his next visit. So a rather startling newspaper epitaph is included as one of the possibilities of a tourist's ticket.

This volcano is presided over by the Goddess Pele, and at intervals that seem almost decimal she sends from a much higher crater a stream of lava to usually makes quite a reputation for itself before it ceases. And thereby hangs rather an interesting tale.

In the year that the theologian calls 1882 the last of these great lava rivers started to cross the island and reach the ocean. But right in its road was the one seaport of the island, the flourishing little city of Hilo. The inhabitants, both sacred and profane, naturally objected to being wiped out in this manner and a battle royal began, as, according to sacred history, a similar battle was fought to the bitter end between Elijah the prophet and the priests of Baal. The prophet defied the priests to set up a sacrifice on a great altar of stone built. Their prayers were answered, but to cold for the occasion, the sacrifice remained unroasted. The prayers of the prophet went straight to the spot. There was a conflagration, and, of course, a "mad" crowd joined his army immediately. For there was, on those days, nothing so common as success. Here was to be a battle royal, but this time the victor was to put out a fire instead of kindling it.

The missionaries and their flocks, at first innings, but the dread of the sacrifice continued her march to the "Roll on thou shining river." When the awful stream was less than three fourths of a mile from the city a dear good princess of the then royal family undertook to appeal to the goddess. It was Princess Ruti—a sylph weighing something over 390 pounds—who proceeded to take the accustomed offer-

ing in a chariot which would vulgarly be called an ox cart, only it was drawn by loving and enthusiastic natives. She sat flat on the bottom of the cart, with her princely limbs hanging out behind in the full glare of the 19th century. With her were offerings well known as acceptable to the divine Pele.

From a rock overhanging the flowing stream the princess cast in a sucking pig, and bananas where the goddess could immediately scent and enjoy the feast. In a moment the lava ceased to flow and the city was saved. A gentleman holding high office under the king told me he witnessed the ceremony, listened to the prayers, and personally saw the instantaneous effect of the sacrifice.

Of course the natives believed more firmly than ever in their goddess. And why should not they? Elijah murdered all that did not believe in his God. These gentle natives are quite willing the white race should continue to make unanswered prayers. The missionaries shouted "only a coincidence." Just so. But the same remark hits the case of Elijah. Personally I confess to a great respect for an answered prayer, but none at all for the petition that can neither start a fire, or do any other useful work. So Pele, dear Pele, write me down as a humble admirer, and accept my earnest congratulations on your success.

Just one question to the learned. How comes it that the goddess of the Hawaiian volcano on the lonely island of the mid Pacific has the same name as the Atlantic volcano which since the above was written has destroyed the city of Martinique, and its 20,000 inhabitants almost in a moment? Surely it points to some prehistoric mingling of races.

The Medium's Home School And "Silver-Chain" Developing Circle.

Kindly permit us to state to your many readers that it is now nearly ten years since the angel world first communicated to us their plan and scope for a Medium's Home School and "Silver-Chain" Developing Circle (a circle-at-large.) During these ten years many obstacles have retarded the more complete "materialization" of the plan and scope suggested, yet we are glad to announce that these obstacles are now successfully overcome, and the work is happily going forward.

The object of this Home-School and circle-at-large is to promote the spiritual, intellectual, physical and social welfare and progress of the students and members, and others whom its influence may be able to reach; giving spiritual culture and mediumistic unfoldment special prominence, with a view to a more complete elucidation of the grand truths of our philosophy, science and religion. Thus building up and cultivating better mediumistic conditions and encouraging mutual helpfulness in the spirit of fraternal kindness. The present status of Spiritualism urgently demands earnest effort along this line.

We must raise our standard, and qualify our spiritual representatives in the field (those who may need our assistance) to more properly represent our cause in the arena of public thought and advancement to present our claims logically and forcefully before the contending armies of organized superstition, intolerance and oppression. Our "foe" must be met on the battlefield of the mind, and our "army" must be equipped with pure and irresistible logic and demonstration, if the battle is won.

In the establishment of a medium's home school we shall secure conditions by means of which we can extend the hand of helpfulness to those struggling for the attainments that shall fit them for service in the great field of progress.

A vast deal of mediumistic aptitude goes to waste all over the land for want of a little guidance and encouragement. In supplying this guidance, and in kindly encouraging and co-operating with those who aspire to advance in spiritual culture and mediumship, Spiritualism would avail itself of many great and fertile opportunities to advance its claims.

True education in spiritual science breathes a higher significance into the experiences of life, and furnishes the mind with nobler reflections and purer aims. Every sincere and progressive medium and co-operator with the higher life, in advancing the spiritual welfare of mankind, becomes, in time, a radiat-

ing energy and beneficent light. Spreading its countless rays in all directions. His (or her) enlightened thought, touching some congenial mind in his associations at home or abroad, is woven telepathically into the very substance of that mind, and affects, more or less permanently, its course in life—hanging the less spiritual ideals and purposes to those of greater spiritual power and usefulness to mankind. And this individual may, in turn, help scores of others out of their limitations and mental bondage, up to a higher and broader plane, where life's shadows are beneath their feet, instead of, above and around them, and where the dignity of human nature can assert itself in every relation of life. Thus will the intellectual and spiritual heaven do its work; thus may we enable the angel world to express itself more fully in its communications to mortals.

To carry forward this work as it deserves, and as the spirit band designed in its message to us ten years ago requires more co-operation and support from the general spiritualist public than we have, in the past. Nevertheless, we have confidence in those advanced minds in spirit life, who originated this movement, that they will find ways and means to sustain and advance it as time passes. We would be glad, however, to hear from all who feel an interest in this effort, either as students or as benefactors.

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| A. M. | P. M. | | A. M. | P. M. |
| 7:00 | 8:00 | Lv. Dankirk | Ar. | 8:40 9:00 |
| 7:10 | 8:10 | Lv. Fredon | | 8:50 9:10 |
| 7:14 | 8:14 | Lv. Leona | | 8:58 9:18 |
| 7:27 | 8:27 | Lv. Lily Dale | | 9:11 9:23 |
| 7:37 | 8:37 | Lv. Cassadaga | | 9:28 9:32 |
| 7:44 | 8:44 | Lv. Moons | | 9:35 9:39 |
| 7:52 | 8:52 | Lv. Macfarville | | 9:53 9:57 |
| 8:03 | 9:03 | Lv. Gerry | | 10:04 10:08 |
| 8:14 | 9:14 | Lv. Falconer | Lv. | 10:25 10:30 |
| 8:25 | 9:25 | Lv. Jamestown | | 10:36 10:41 |
| 7:45 | 8:45 | Lv. Jamestown | Ar. | 9:00 9:15 |
| 8:10 | 9:10 | Lv. Falconer Junc | | 9:30 9:44 |
| 8:25 | 9:25 | Lv. Tinsville | | 9:45 9:59 |
| 10:25 | 9:00 | Ar. Tinsville. | Ar. | 9:58 10:02 |
| A. M. | P. M. | | | P. M. |

GHOST PHOTOGRAPHED

French Scientist has Snapshot of Spook
—Claims it is a Genuine Ghost.

According to Dr. Charles Richet of Paris, an eminent scientist, the strongest evidence of the actual existence of a spirit is to photograph it.

In a recent number of the *Annales des Sciences Psychiques*, of Paris, Dr. Richet tells how he saw a ghost and photographed it; and he claims that it was absolutely impossible for the phenomenon to have been produced by persons at the seance. In addition, the room in which the sittings were held could not have been entered from the outside, and before and after the seance the room was examined and every means of exit and entrance carefully tested. The sittings which Dr. Richet describes took place in an outhouse belonging to a villa in Algiers, occupied by M. and Mme. Noel. The building was situated in the garden of the villa and was completely separated from any other structure. The second floor of the building, consisted of a single room, was used for the experiments (the first floor being a carriage house,) and there were present at the sittings, M. and Mme. Noel, Mile. N., M. Gabriel Delanne and the three daughters of a retired army officer, Martha, (19 years of age,) Paulette, (16 years,) and Mala, (14 years.) The only openings in the room were two windows and a door. One of the windows was fifteen feet above the ground, the other equally inaccessible, and the door led into the garden. Each of the windows was covered, first with canvas and then with carpet, the fabrics being nailed securely to the wall. The floor was composed of cement tiles, and over the tiles was tacked linoleum. Near the medium's cabinet the floor was also covered with carpet.

Martha was the medium, and she was accompanied on one or two occasions by a negress; at others the latter was not present. The cabinet used consisted of a cloth screen erected in one of the corners of the room, arranged in the form of a triangle and leaving a space of a foot and a-half between the top and the ceiling. The cabinet was closed by a thick drapery, which ran on a rod, and immediately before the cabinet, leaving a space only wide enough for a person to pass, was placed a wooden table, around which sat the spectators.

One of the most remarkable incidents, as reported by the French scientist, was the materialization and dematerialization of the figure outside of the curtain and immediately before the spectators. On one occasion the phantom, according to Dr. Richet, "started to come out of the cabinet through the regular opening, but immediately retreated. I then saw outside of the curtain and on the floor (between the curtain and the table) a white light. I stood up in order to see over the table and I saw what appeared to be a ball of white light; it floated on the ground, but its contours were indistinct. The light now changed and a figure came through a trap-door." At the point where the spirit materialized the curtain of the cabinet was nailed securely to the floor. A short time after this the white light appeared at the feet of M. Noel, and in a few minutes the phantom was seen—in both cases the figure disappeared in the same way and with the same rapidity with which it had appeared. Dr. Richet considers this incident conclusive.

The photographs were taken immediately with a kodak, stereoscopic apparatus and a Richard stereoscope-venoscope.

In one or two instances there were five plates made at one time. Thus the Dr. Richet thinks it was absolutely impossible for there to have been error from double exposure. This being excluded, dishonesty of the medium or clandestine entrance into the room remain to be considered. But Dr. Richet says that entrance could not have been obtained through the door or windows; that that there was no trap-door; that he examined the ceiling of the carriage house after the experiments and found it covered with webs and spiders which had not been disturbed for years; that the negress was not present at all of the experiments; that it would have been impossible for Martha to have concealed about her the paraphernalia necessary for the impersonation of

the phantom; that the young lady was a girl of irreproachable character and honesty, and lastly, that she was carefully scrutinized before and after the seances. She could not have concealed about her the clothing, mask, turban, beard, and so forth used by the spirit, and her dress was such that she could not have rid herself of it without assistance. In addition, during the experiments both the negress and Martha were seen seated in the cabinet when the spirit appeared. Dr. Richet does not go into the question of the communications made by the spirit, but he is firmly convinced that he has to do with a genuine case of spiritual phenomena. —Jackson (Mich.) Patriot.

MAN'S SPIRITUAL COURT OF LAW.

Law—all is law—the universe is based on law! Man is the epitome of that law—a university which he may attend without cost or much labor. And if every individual knew as much of himself as he does of his neighbor, the world would be much the wiser for it. We are all wise enough when counselling others, but becloud our wisdom with affirmations cooked up in our own mental soup-pot.

What do we know of others' suffering? We may tell of our own pain, but cannot feel a whit of our neighbors'.

Thus we may know that which concerns ourselves, if we chose to study self, but cannot realize what lies at the bottom of the heart in our nearest of kin, unless revealed to us. And much there is, that cannot be revealed even then, because not understood by the possessor thereof.

We may pity him, for the man who knows more about his neighbor than himself needs pity. He is like a shipwrecked mariner—neither able to get or give counsel. What do?

Well, the aforementioned may ask themselves that question; for they are like shipwrecks, but stranded on a barren spiritual shore.

If we would know law we go where it is exemplified—at a lawyer's office or at court.

Man constitutes both. In his survey of self he can read all the law he wants; carry it to his own court and become his own judge. Ultimately it will be the only schooling he shall ever receive of spiritual law, the only court he will ever enter, and the only judge to face. And he will receive justice—such justice as he deserves, whatever its quality. We are prone to be biased in others' favor, but never in our own—even though we try to bribe ourselves into the belief that wrong is right. It is not an unknown quantity in humanity—this faith in our own righteousness. We even call our weaknesses "natural." Yes, natural to us, but that court of Self-Reflection will undeceive us. We need not fear injustice there if we open a sufficient number of the soul-windows to let in the spiritual draft. A cyclone may occur, but is not hurtful. In fact, it is often beneficial, inasmuch as it seems to find the niches in which our pet theories are pedestaled, while the clearing away of the debris enables the true light to find fixity.

Few men will endeavor to patch up a broken idol, and none but an idol in his own estimation, shattered, will weep over it. The true progressivist will be inspired by the ruins and clamber upon them with delight.

Thus is the man who, by presenting himself before his own court, finds judgment against himself honestly. A new sunrise peers over his mental horizon, and he hails its full awakening. He becomes a lawyer in spirit, and is astounded at his past ignorance.

As there is but one step from the sublime to the ridiculous, there is often but one step from material darkness to spiritual light; and he who continues to batter at the door of his own interior consciousness will gain admittance finally. It is illuminated within. That is assured. There is a psychic telephone connection with that of light from the spiritual spheres beyond the earth-bound, and no fear of misunderstanding the epigrams scintillating within.

No experience or trial, but has its philosophy golden-lettered in the Court. Nothing is lost. All speaks intelligently to the searcher. The most glorious reward thus awaits the student of self.

ARTHUR F. MILTON.

ANOTHER VOLUME OF

BIG BIBLE STORIES.

BY W. H. BAC.

I have received a number of letters asking for Volume II of Big Bible Stories. It appears that those who have the first volume want more.

I have the matter nearly ready for another volume about the same size as Volume I, but thru the expense we have been to on account of sickness and the fact that a Monotype type-casting machine I bought failed to do the work causing a loss of between \$1000 and \$200, I have not felt that I could take the financial responsibility of getting out the new volume and taking the chances on its sales to pay the bills.

Recently I have had a number of letters asking for the volume. I will make this proposition: I have the matter ready so I can get the book out within the next two months. It will cost nearly if not quite, \$300 to publish, as the bill for the first volume was \$302.50. If enough people want this volume to subscribe for sufficient copies at 50 cents a copy, or five copies for \$2, postpaid, to pay the bill I will get it out.

From present indications it will make a volume of about 150 pages. Now if it is wanted and on your pledges. Do not send any money, but merely say how many copies you will take, and I will get the book out if I get a sufficient number of subscriptions to warrant me against financial loss.

The stories are as good as in Volume I. Some of the titles are as follows: "David and Goliath," "The Impossible Duties of the Priests," showing that each priest must have attended 79 funerals each day, made sacrifices for 827 births, or kill 827 lambs and 827 pigeons, and eat certain portions of them and carry the rest out of the camp. To do this alone, which was only a small part of the work they had to do, they would have had to kill, dress and complete the sacrifice of one animal every 37 seconds, besides carrying the offal outside the camp of about five miles diameter. The total number of sacrifices daily for each priest was not less than 765.

"Gideon's Army and the Fleece" comes in for a consideration, "The Fall of Man," and a number of others, while the book will be concluded by an article written by my father, E. Bach, now in the spirit life, in which he pictured Adam and Eve inviting their descendants to a Thanksgiving dinner, showing what would have been the condition had not death entered into the world, showing the millions of tons of turkeys, barrels of cranberry sauce, etc., that would be required for the feast, the whole compelling Eve to give up the plan.

I present the matter to those who want the book. If you want it send in your pledge to take a certain number. I will not attempt it unless 600 copies are ordered.

Address, W. H. Bac., Lily Dale, N. Y.

A Queer Animal.

One of the oddest of the many queer and unique creatures that inhabit the antipodean wilds is an animal about the shape and size of the American raccoon. He is not a curiosity on account of his shape or size or because he resembles the coon and lives in Australia, where all nature is topsy-turvy, but because of a remarkable habit the female of this species is of laying eggs and hatching them after the manner of birds. The queer egg laying animal, the only creature of the kind on earth as far as the zoologists know, is called a platypus. It inhabits the deep forests of the river bottoms of both Australia and New Zealand and, it is said, has many of the characteristics which distinguish the beaver.

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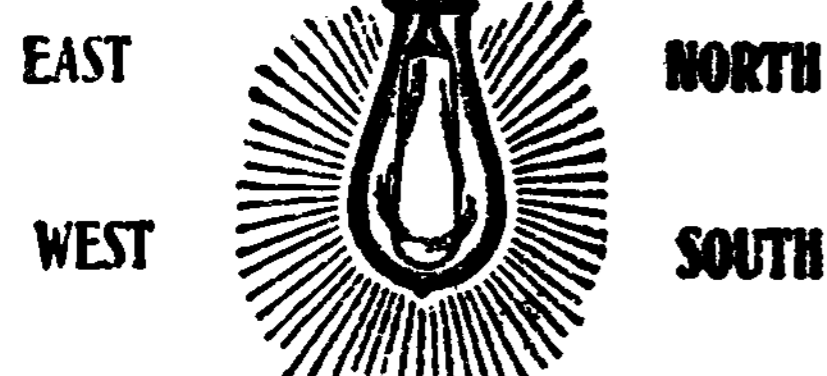
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LIGHT FROM EVERYWHERE



The 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 for any other items of interest. Officers of societies, reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

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

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings or entertainments on a postal card would be most welcome.

Assign your full name and address to every column position; not necessarily for publication, but as a record of your faith. "Correspondent" or "subscriber" is not necessary to the author. The printed article can be sent 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 your work as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

H. D. Barrett is open for engagements. Address him for terms and dates, care THE SUNFLOWER.

By some oversight we failed to credit Mrs. Rose B. Helm with the authorship of "What shall we do for 1906?" which appeared in the last SUNFLOWER.

Frances F. Spangler writes that the Pittsburg, Kan., Spiritualist Society is progressing finely, doing good work and creating interest in the society.

The long useful life of George Jacob Holyoake, the Father of Secularism and pioneer in many important political and industrial movements, reached its close at Brighton, England, on January 22nd. He died at the age of eighty-three years, full of honors, beloved by thousands, and respected by the world.

Don't forget about that special VEGETARIAN EDITION of THE SUNFLOWER. Good matter is coming in fast, and we should circulate a great many copies. Send in your contribution. 10 copies sent to one or ten addresses postpaid for 10 cents.

The following have our thanks for lists of subscribers sent in: Mrs. M. E. Lane, Mrs. J. C. Browne, Mrs. L. D. Rouse, D. Feast, W. H. Griffin, Wm. F. Semler, Geo. S. Drews, Ada A. McHenry, Mrs. C. F. Spencer. Will your name be in this next week? We would appreciate it very much if it was. Read that column on page 6. We want to give you one of those articles for getting subscribers for us. A few minutes time will do it.

Moses Whistler writes: "I will enclose you \$1.00 draft to pay my subscription to January, 1, 1907. I might have remitted last month, but I despise premiums. Would like to have a national law enacted to do away with all manner of premiums, with penalty to hang every violator by the neck until dead, dead, dead. Then, and not till then, will true merit be the rewarded of honest toil."

We agree with you fully, brother, when we are in Rome we must do as the Romans do. There are hundreds of people who look for these premium offers, and without a "bribe" of some kind will not take subscription. Many papers give what is bought in the regular way, could not be bought for the price of the paper. It is being done every day, and this does not permit of legitimate demand for any publication. If such a law was made and enforced we would be the first ones to hurrah for it. Ed.]

Mrs. A. Atcheson writes: During the last four years I have labored for the First Spiritual Church of Niagara Falls, N. Y., every Sunday morning, and for the past two years I have served the First Spiritual Church of Akron, N. Y., every Wednesday. It truly has been a pleasure. I have never labored with a more zealous and genial people than those whom make up the membership of those two churches, and both have grown dear to me. When in Akron I am entertained by different members of the church, who have done everything in their power to make my journeys there pleasant. Wednesday, January 17, upon my arrival at Akron, I was invited to the home of Mr. and Mrs. N. W. Flint where I found awaiting me a goodly number of friends whom Mrs. Flint had invited in my honor and after a short time spent in introductions, etc., we were invited to

Topic for Progressive Lyceum.

Sunday, February 4, "The Lyceum a Privilege."

GEN OF THOUGHT:

Every task in life a privilege.
When Truth has blessed the mind,
Duties vanish and we gladly
Go cheer and help mankind.

The Lyceum with love and knowledge
Leads all to this grand field;
Where each moves with sacred privilege
For good that it may yield.

the handsome dining room where our amiable hostess had spread for 20. The house was beautifully decorated with potted plants and cut flowers, the colors being pink and white. After we had done ample justice to the good things we adjourned to the parlors for a short time, then we all left for the church, wishing that we might meet Mr. and Mrs. Flint on many more such occasions.

Frank N. Foster, the well-known spirit photographer, has taken up his home in Seattle, Wash. Evidently there is a fine field in that country for Mr. Foster's mediumship. The Light of Truth unqualifiedly indorses Mr. Foster as a man and a medium, and bespeaks for him a hearty welcome to the State of Washington and its metropolis.—Light of Truth.

Mrs. Dr. Dobson Barker writes from San Jose, Cal.: "This is my country; to do good is my religion."—Thomas Paine. The birth of the above great patriot, will be duly celebrated at Hale's Hall, January 28th, where an able and efficient program will be held thruout the day. Children of the Sunset Lyceum are to take an active part, by recitations and songs. Their exercises to commence at 10 a. m. The 11 a. m. conference will hold services in his memory. At 12:30 a picnic dinner will be served, after which a social time, until the hour arrives for the afternoon program 3 p. m. There will be many able speakers, a select orchestra, solos and congregational singing. The evening service will be held at the Unitarian church, commencing at 7:30. Under the auspices of the people who are inspired by Paine's noble deeds. We are looking forward to a visit from our venerable workers, Moses and Mattie Hull, who are touring the state in behalf of the Morris Pratt Institute. They have promised to be here for a week from February 7th to 14th. We are preparing an all-day program for February 11th, making it a "Hull" day in their honor. Rev. Hull will give an address in the evening.

Mrs. Alice Baker in Indian Territory, Oklahoma and Texas.

I would be pleased to reach my many friends with the knowledge of my whereabouts—enroute from Kansas City, Mo., we stopped in Ardmore, I. T., as it was thought to hold a few meetings; but time was extended for one month. I was told no Spiritualist lectures had ever been given in the Territory. So I feel to say I plowed the soil there for the first time, and I found it very fertile.

I am sure good seed was sown that will soon bear a rich and abundant harvest. I also sowed the first seed by delivering the first lecture in Oklahoma City, two years ago when I first left my Northern home and came South.

I also wish to report the kind treatment we received from the citizens there, for which I feel that not only myself but all workers and Spiritualists that have the Cause at heart owe many thanks. The hall was kindly donated to us for all of our meetings.

The daily press advertized all our meetings free of charge and gave us most kindly reports after each lecture. Such treatment by citizens of a town as deep-dyed in orthodoxy and materialism as Ardmore means something, and should encourage every true worker to continue to wave the pure white banner of Spiritualism to the highest ability. The audiences were large, attentive and mostly composed of intellectual people. Arrangements are being made for my return to hold more meetings at an early date.

Ardmore is a growing southern city of ten thousand inhabitants, and from all present indications will very soon be quite a large city. Statehood is the ambition of the Territory now, and will eventually be soon there.

I am now in Dallas, Texas, sending a most cordial greeting from many old friends. A part of my time is

now open for engagements. Will be pleased to correspond with societies, wishing to have a speaker and message medium.

Address all communications to Ray Alice Baker, Diamond Flats, 100 Floyd St., Suite 1, Dallas, Tex.

SPIRITUALISM IN INDIAN TERRITORY.

Elwood Work Accomplished by Conscientious Workers.

How my pleasure and privilege to serve the work being accomplished in the good old Hoosier State by this valiant young exponent of Spiritualism, Will J. Elwood, who is in the employ of the State Association of Spiritualists.

On January 11th Mrs. Elwood gave a Rochester audience for the first time and won the applause by his eloquence and logical reasoning. After delivering seven lectures to the entire satisfaction of the local society he journeyed to Peoria and again covered the work.

The next place visited was Muncie where a State Mass Meeting was held beginning January 1 and continuing over Sunday. In this meeting Mrs. Elwood was assisted by Wm. V. Nelson of Dayton, Ohio, and Miss Elizabeth Harlow of Columbus, Ohio, who do not mean to be deterred by their abject condition, but added to the work of each speaker was crowned with success, the subjects being handled in a comprehensive manner calculated to do good, not only to the followers of our peculiar cult, but all who heard.

Each service was largely attended with eager listeners who were in their applause. The music was furnished by the young people of the Muncie Spiritual Society and Miss Minnie Mendall and Miss Nicklas of Camp Chambersfield. Added to all of this were good collections which paid the expense of the meeting.

Too much praise cannot be said of the workers of the Muncie society. Mrs. Zou Swenson, Mrs. Carrie Brown and Mr. Harry Brown and Mr. Moore, the state secretary who did all to make the meeting a success, financially as well as spiritually.

The Hoosier press gave a generous and respectful mention, complimenting the talent and ability of our speakers and giving synopsis of lectures.

It is not too much to say that the Muncie Mass meeting was the best meeting of Indiana for a number of years.

Mrs. Anna Thronson was a messenger at each service bringing comfort to many hearts by the concise methods of message work.

I would like to give an account of each lecture, but will not take too much of your valuable space.

Mr. Elwood went from Muncie to Anderson and Elwood thence to Evansville and the towns in southern Indiana and we feel confident the journey will be productive of good to our movement and bring many into the realization of its beauty.

MARGUERITE MILLER.

NATURE'S LESSON OF PATIENCE.

BY SAM ALEXANDER.

Waiting to grow, under the snow,
And waiting to bloom, under the sun,
And waiting to ripen, under the rain,
And waiting to harvest, under the wind.

Waiting to grow, under the snow,
And waiting to bloom, under the sun,
And waiting to ripen, under the rain,
And waiting to harvest, under the wind.

Waiting to grow, under the snow,
And waiting to bloom, under the sun,
And waiting to ripen, under the rain,
And waiting to harvest, under the wind.

quest of rain and sun and wind—what a wonderful existence is theirs! Theirs to cheer and bless the whole world. Theirs to fill the air with a perfume as faint and subtle as if dropped from the tips of angel wings as these guardian spirits of purity hover unseen around man-kind. Theirs to make sad eyes brighter and sad hearts lighter. Theirs to cover earth's dark places with beauty and usefulness. Surely, surely one infinitely greater than man prepared this wonderful lesson.

But has man learned his lesson well? Has he followed the example of the rain and given something, however small, to his brothers and sisters who dwell down there in darkness, with eyes blinded by purity, with hearts chilled by misery, with souls stifled by the black darkness of their envelopment?

Remember these men and women are down there waiting to grow just as surely as the root and bulb and seed wait to grow. Remember that the life which sleeps, all unbound, within them can be made to unfold to as great a degree of beauty, usefulness and blessing as the life which sleeps in the snow-bound flower. Yes, they are waiting to grow. Waiting for the dew of kindness. Waiting for the sunshine of encouragement. Waiting for the gen-

tle breezes of good cheer which you alone can furnish. Are you willing to provide some incentive for this growth, and are you ready to patiently wait the fruition of your task? The sun shines on fixedly, while the root is still asleep. The rain falls persistently altho it cannot know the depths to which its moisture must penetrate before it can rouse the inanimate bulb. The wind calls constantly tho long unheeded by the stolid seed. Only man is impatient for rewards. Only man does not trust his own methods. Only man forgets to have faith. Only man, with his manmade standards, his human perceptions, and his earth made creeds, fails. Nature does not fail, nor is she ever discouraged. Let man learn his lesson, if he would assist to some purpose, give to some purpose, work to some purpose.

"The man died eating water-melons," someone said to Brother Dickel. "Yes, suh," he replied, "sometimes Providence puts us in paradise before we get to Heaven.—Atlanta Constitution."

All outward wisdom yields to that within, whereto no creed nor canon holds the key.—Bayard Taylor.

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TESTIMONIAL.

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

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SUPERINTENDENT
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CHARLESTON, S. C., June 21, 1906.
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.

Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and mine is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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THE SUNFLOWER

WE GRADUALLY CRYSTALLIZE.

Our Skeleton is Our Executioner, Says a German Scientist.

It is a popular belief that if disease or accident did not intervene man would live forever. This idea is controverted in a recent article in the *Hamburger Nachrichten*. In the end it is not disease or sudden death that we have to fear, but a gradual crystallization of the body. Why must death follow life? ask the *Nachrichten*. "The answer to this is that man, as all vertebrates, in the end is destroyed by his skeleton. This is the reply which the biologist, Dr. Koenig, has just given to this question. The skeleton which is so important a factor in our movements, and is the defense of our lives, is in the end our executioner."

Dr. Koenig says that formerly all animals had an exterior skeleton, or a bony covering. This, in the case of so many animals, particularly the greater, gradually gave place to an inner skeleton. The inner skeleton represents all those portions of the body which in the course of the development of the species were brought under a permanent pressure, and in consequence of this were built up by the mineral substances in solution in the blood. As time went on the fluid salts were crystallized at these points instead of on the surface of the body, where they had formerly produced the scale. By means of heredity these points in the interior of the animal body have become dense from the beginning of individual lives, so that in the embryo the crystallization of the salt goes on at these points instantly and with great intensity. "Development from egg to adult epitomizes the ancestral history of the race," and the crystallization from bone centers takes only a few years. This solidifying is a continual process in our bodies; it commences with the beginning of life. The crystallization, however, rests on a specific contracting process, and thus in our bodies there is constantly at work a contracting process directly opposed to the expansive, or growth process. As long as the body grows, the contracting process is not perceptible, but as soon as the body obtains its growth the expansion power ceases. The crystallization, however, steadily increases, and soon the time comes when the contracting forces completely dominate the expansive powers. Now begins for the body the first period of contraction, and the contrary of the former process sets in. The mass of the body grows less, the skin becomes salty and wrinkled, the feelings are dulled, the organs function more slowly and the crystalline deposit continues. Thus the life in our body constantly grows less and at last the most important functions, breathing and heart action, stop.

Live Your Own Life.

The most rudimentary thinker is fully aware that in the broadest sense it is impossible for a man to live his own life. It is self-evident that every thought, every suggestion, every experience coming in to man from the outer world must assist to some extent in moulding and shaping his life.

"No man liveth unto himself" is, therefore in this sense a truism. It isn't necessary to kick a neighbor's dog or to throw refuse into his back yard to evidence an unfriendly spirit. The merest alteration of facial expression can convey much that physical efforts would fail to do.

A cheery smile and "how-d'ye-do" even the tending to become somewhat stereotyped, is a species of tonic; and tho it is but a habit, is very much better than a bitter grunt—for the grunt also is often a matter of habit.

In the broader sense, then, it is impossible to live your own life. But, in a narrower application, it is possible, and to my mind advisable. We heard not long since of a man who had a good business. He was doing passably well, as the world goes, and was happy and contented until— Well one night the "spirits" informed him that if he would trust them they would lead him into new channels of usefulness; they would guide him and help him. "Give up your present business," they said, "and rely on us. We

have something fresh for you to do. You will be successful, and do much better for yourself and us than you are at the present time." "Right," said the man. "I trust you—I will do what you say." He did, and today he is almost penniless.

The question we are worrying just now is: Should that man have lived his own life, have used his own reason, and have gone his own way, rather than allowed the plans for his life to have been laid down by the controlling spirit?

What is the position. Here is a man going along a country road. He accosts and is misdirected by a stranger. He blames the overconfident one, but he curses himself bitterly for having allowed himself to be misled. Yet there are thousands of people who are prepared to give themselves up to the leading of the "spirit," without any assurance that the spirit is reliable, or is able to grasp their condition so thoroughly as to be able to tell truly what is about to transpire.

Are these people right in their attitude toward the matter? In answer, another question may be asked: Is it wise for a child to be trained to rely upon a nurse for help, rather than use its own legs?

How often have observers witnessed the failure of prophecy. It may be, as the Rev. J. Page Hopps suggests, that the spirits lead their mediums by devious paths, in order that the best may come; but does not the very fact of the failure of the prophecy reduce the trust which one can repose in the prophet? If a spirit tells a man that a certain venture upon which he is about to embark will be a great success, and urges upon him the desirability of undertaking it; and if that prophecy is falsified in every way, does it not destroy confidence in the spirit, and render future prophecies of no account?

These are questions which must be faced and answered. Meantime, we believe that man is on this plane to gain experience by battling with the material conditions by which he is surrounded. To paraphrase, we believe

"It's better to have fought and failed

Than never to have fought at all," and that a man is a better man for being forced back upon his own resources, and made to feel the need for constant struggle.

In the heroic times of Greece the gods helped the warriors who were putting up a good fight, while they left the cowards to their own fate. We believe that the eternal law works likewise, and that the man who is the most successful—at least, the man who is happiest—is the man who has learned to live his own life.

—The Two Worlds.

Pride Goeth Before a Fall.

The Grumbler entered a drug-store for the purpose of phoning to a friend, and finding that he had no nickel to drop into the slot, he approached the clerk—a very young and disagreeable-looking person.

Throwing down a dime, he said: "Give me two fives, please." The boy took the dime and looked at the Grumbler hard.

"What is it ye want," he asked, "two nickels?"

Then the grumbler boiled over. "I want what I asked for, you narrow-brained numskull," said he.

"Two fives—two five cent pieces?" "You didn't imagine I expected to get two five-dollar bills, did you? Because you are accustomed to referring to the coin in question as a 'nickel' does not signify that it is not a five or that you have a right to correct me in supercilious tones. You are like the druggist who told me he had no 'kwi-nine' but had 'kwe-nene' or like that art-ware dealer who caught me up on 'vace' and emphasized 'vawse'."

"I asked for two fives—two five cent nickels—is that plain enough for you, you nincompoop?" "Now, if you are all done," said the boy when the Grumbler stopped for breath, "I'd like to have you know that this is a postal-station as well as a drug-store. About half the sales I make at this desk are stamps. I ain't a mind-reader, you know, and I've got no way of telling whether two fives means two nickels or two five-cent stamps—have I, you lobster?"

And the lobster had to admit that he hadn't.

The Grumbler is once dead to abuse and dumb as to retaliation.

Horoscope and Outlook for February.

J. K. LARSON.

The beautiful and gentle Venus is our ruling star from February 1st to 12th, when the swift and impulsive Mercury takes position and rules in conjunction with Venus and assisted by Mars from the 12th aspect in Scorpio, for six days, or until the 19th, when the earth leaves Aquarius and enters the sign Pisces, geocentrically.

The horoscopes found up to the 19th are weak compared with what it has been for several months, consequently there will be a lull in business circles, especially as regards big deals and larger transactions, but the retail trade will be comparatively active. Money among the masses will be tight, but after February 20th business starts off again in earnest, the same as formerly, and large orders will be placed with the factories for future delivery.

After February 20th, Mercury will again be the ruling star of the earth up to the 27th, and from that date Venus rules in conjunction with Saturn until March 8th. People whose birthday occurs between October 24th, and November 23d, of any year, will come in for a good deal of hard luck, which will last for two months after February 8th, owing to the presence of Mars in that sign until April 8th. Their troubles will not be over until April 20th, as evil affliction is on from the evil aspect of other planets in the solar system.

Persons born between June 22nd and July 23d, of any year, will have trouble between February 1st and 12th, and after that date severe agitation comes to people born in August. This trouble will last until the 24th for those who are born between July 23d and August 23, while Virgo people will catch it from the 18th to March 2nd. That is, those born between August 23d and September 23d.

It is very hard to locate the weather owing to the size of the earth, as the difference is so great in the different localities; but it is likely we will have plenty of soft, balmy wind during February and there will also be an unusual number of fires all over the world, as the earth passes through the fiery sign, Aquarius.

Speculations in stocks will be lively all through the month, with severe breaks and sharp variations, but the tendency is decidedly downward until March 8th, when the lowest prices will be recorded, for some time. The spider's parlor has been swept and dusted for the coming of the fly and the "shearing-pen" is ready for the lambs.

You have no right to an opinion on a question of which you know nothing.

No man will succeed if he is afraid of doing something he is not paid for. "If you never do anything you are not paid for, you will never get paid or anything you do not do."

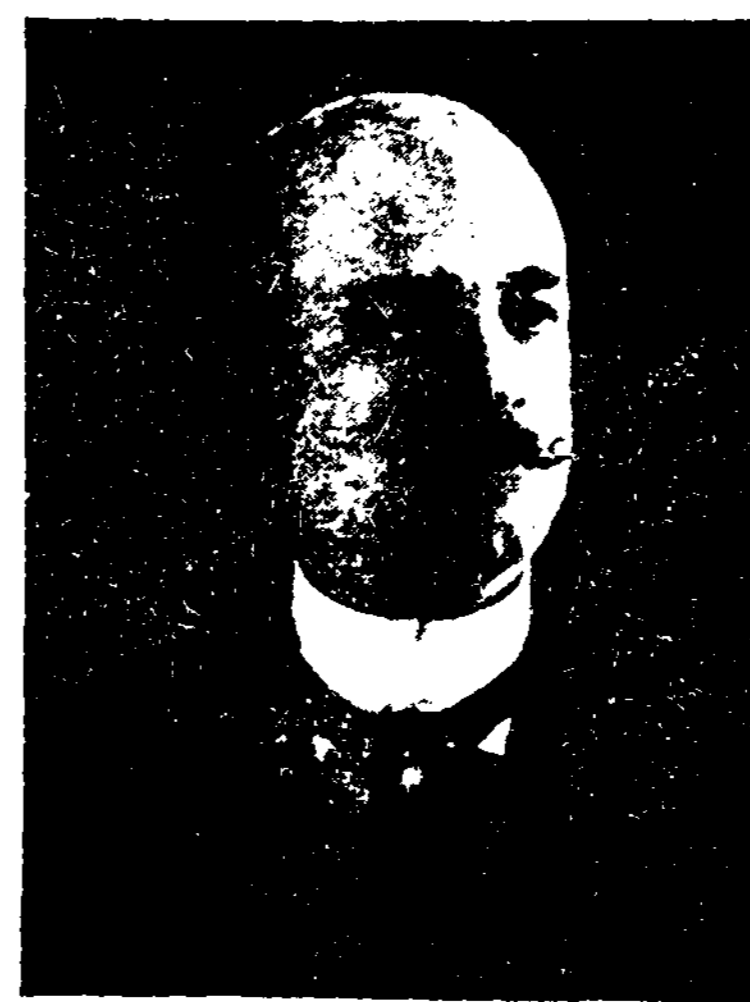
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