

THE SUNFLOWER

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

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THE OUTLOOK FOR UNIVERSAL PEACE.

A LECTURE BY W. J. COLVILLE.

Among all the great teachings of the world which have been accepted by thinking minds and feeling hearts, there is no one sentence which appeals more directly to the very highest plane of consciousness than "Blessed be the Peacemakers."

We are told that David could not build the Temple to the Most High because he had shed blood, but that his son Solomon could build it in Jerusalem. The name of that city, when translated being the abode of peace, or the place where peace is permanently established. The name of Solomon means the man of peace. Thus it is declared in the Bible that "only a man of peace, living in peaceful surroundings, can externalize the divine pattern which Moses beheld in his hours of deepest penetration and highest exaltation."

Whatever may be true historically concerning Solomon's temple in Jerusalem, that temple was evidently intended to symbolize a perfect condition of human society which must include all classes of workers and give full opportunity for every kind of beneficent activity. The stones which composed the temple were all prepared and polished before being placed in position, so that each stone represented some human life working in unison with other human lives in a mighty concrete social edifice. There could be no rivalry or jealousy, no strife or disunion among the members of this ideal state because every stone had its own particular place to fill and each was of necessary for the solidity of the structure.

Human solidarity does not mean any obliteration of race distinctiveness or individual distinctiveness any more than harmony or sympathy in music means the discontinuance of distinct sounds produced thru diverse instruments by differently qualified performers. One member of an orchestra may play upon a cornet superbly without knowing how to draw a bow across the strings of a violin so as to produce melody, while another may be a wonderfully fine violinist who knows not how to play the French horn or produce melody thru any wind instrument. These varieties in attainment and in performance contribute, not to discord, but to perfect orchestration, tho it is of course conceivable that a single man or woman may be found who can play well upon all instruments.

The absurd saying, "we must agree to disagree," must be exchanged for the wise counsel: Let us differ. The more we differ in the right way the more truly can we agree. This is a fact very clearly demonstrated in the present age which is noted for specialism. One specialist or expert may have recourse to the services of another because two distinct kinds of work need to be done and two different men or women may be needed to accomplish it.

When the illustration is carried forward into the wider field of international and inter-national relationship we shall find it still holding good, and it can be safely affirmed, that the real distinction between a wise statesman and the narrow-minded politician is that the former can see his own country and his own party described as smaller circles within the larger circle of our general humanity; while the latter can see nothing of any value beyond the confines of his narrow zone which he and his immediate associates inhabit.

There can be no peace without wisdom; folly is the root of all warfare. Wisdom is broad of vision, but folly always takes a narrower view. Thus the wisest people are always the most specific, and the

most ignorant are invariably the most pugilistic.

We cannot possibly conceive of anything older on earth than warfare, and we are frequently told by naturalists that there are no evidences that any race of creatures on earth have lived without strife. This fact has never been disputed by any of the seers or prophets who, like Isaiah and Micah, have predicted a coming age when peace will universally prevail. Prophets are not like historians who look backward, or are they like superficial observers, mere purveyors of news, who look around them, but dowered with insight and foresight they look within to the seat of human possibilities and also forward to the ultimatum of possibilities hitherto unrealized.

No finer description of the new age now approaching has been given anywhere than in the fourth chapter of the book of Micah, which declares that "nations will not study war any longer and that people will voluntarily transform their weapons into implements of agriculture. The same piece of steel which was once fashioned into a spear or sword can in the future be fashioned into a plow-share or pruning-knife. In like manner these tendencies in human nature which have in the past displayed themselves beligerently can find a higher outlet in ways of constructive industry.

All force or energy is good in itself, but it can be directed into numerous channels, and according to its direction will it work constructively or destructively.

When a nation gathers together its young men to organize them into a military company, it must of necessity withdraw a considerable amount of working capacity from all those fields of action in which science, art, philosophy, and the highest merchantile pursuits can furnish. Young men cannot be at college and the battle-field at the same time, nor can they be fighting on the frontier and also engaged in cultivating the country. Consequently, that nation must of necessity develop its internal source the most rapidly and completely which finds a way to conserve its working and utilize its energy in its own upbuilding.

Nicola Tesla, the renowned electrician, said four years ago thru the pages of the Century Magazine that the next great step in civilization would be the substitution of machines for soldiers on the battle field, and in a most interesting article, entitled, "The Problem of Increasing the Sum of Human Energy," this very romantic, but at the same time highly practical scientist, said that it was quite possible to construct automata which when directed by adequate intelligence, would completely take the place of the living men who are now considered necessary for the perpetuation of defending armies.

This next step Tesla frankly admits is not the total abolition of strife, but is so great a modification of warfare that it removes from the battle field all its ancient horrors, and as half-way measures must often be taken before complete measures can be fulfilled, we can readily see how mighty a forward step will be taken when modern science proves that only material property, not human lives, shall be involved in battle.

Five years ago the celebrated Hague conference decided that arbitration should be resorted to as far as possible by all professedly civilized nations, but scarcely had the conference at Hague ended, when war clouds gathered over the British Empire and the three-year war commenced between the Britons and Boers in South Africa; and scarcely had that war been concluded when clouds arose in the far east and broke in the struggle between Russia and Japan. These signs of the present time are certainly not encouraging to those who look only upon the surface of events, for to

them must appear that all the high-sounding phrases in which the Czar of Russia and other potentates engaged a few years ago were but empty breath not supported by interior convictions. But to those who look more deeply into the existing situation, quite another view of present conditions may appear.

It is well known to students of botany that before the expiration of some vegetable growth the plant seems endowed with more than previous vitality, and it is also a familiar experience with physicians that when a crisis in any disease is reached, before the patient is unmistakably on the road to recovery the symptoms of a long-standing ailment become more conspicuous. The time of crisis is always an anxious time, and it is moreover a period when symptoms can be misread easily.

There is a state of stagnation which is often mistaken for peace, which is only temporary atrophy, from which a patient must be aroused, or dissolution would ensue. That state of unnatural quiet attended with no alarming symptoms, to the unpractised eye, who ever penetrates below the surface of appearance can detect the certain approach of a searing storm. On the ocean the water looks peaceful, but a tempest is often close at hand, and when the storm has burst forth it must carry it frequently

subside quickly and unexpectedly. To the eye of seership the conflict between nations presents no alarming features, but instead of being evidence that the world is entering upon a new era of peace, it indicates that the world is entering upon a new era of war. There is certainly a brutality in warfare today that has not been known in the past, and the mercy which is now shown to a fallen foe was literally undreamed of among the great warriors of antiquity. This in itself goes far to show that war is certainly diminishing in intensity and fury.

Because animals cannot arbitrate they fight, so it is that human beings not very far developed in intelligence feel obliged to resort to animal methods of settling their disputes. You can never arbitrate so readily between ignorant, passionate people, as between those who have greater knowledge and self-control. Thus while the mission of the peacemaker is never a vain one, the most favorable condition for carrying it forward can be found only in these committees where reason has already achieved some appreciable victory.

(Concluded Next Week.)

Misses' Living Ground in Ceylon.

The Editor Truth Seeker—Dear Sir: We Buddhists, in the East and Far East, bless you for the invaluable good that you are doing for ignorant humanity all the world over thru the medium of your valuable journal, and thus Freethought and truth. Perhaps you know that Buddhists are Freethinkers and our blessed Lord Buddha was greater Freethinker ever. You can therefore well understand the great interest we evince in you and your colleagues do an. Since I am, you will no doubt be glad to hear the Buddhists in Ceylon have assumed wide proportions, and the Christian missionaries, who represent, sundry denominations, and who are ed among themselves, have found that they are losing their ground, and that this is a very serious matter for their religion. I shall thank you to send me a valuable post all the value you have published on Christianity—10 of each. Also send me one copy from each of the following works: "Secret Instructions of the Jesuits," "Some Bible Stories," "The New Testament Comically Illustrated." Yours truly, H. S. P. Pettah, Colombo, Ceylon. Truthseeker.

DR. FUNK, DR. HODGSON AND GRANDSTAND TESTS.

BY J. C. P. GRUMBINE.

A desperate effort is being made by leading psychics in England, Europe, Australia, and the United States, to secure for the world the exact reading of the test message which is supposed to be locked securely in a deposit vault in the London office of the Psychic Research Society, of which the late Dr. Hodgson of Boston was secretary of the American branch.

Dr. Hodgson was an astute investigator—a Sherlock Holmes, as he has been called—among the professional fraud hunters in Spiritualism. He is the one who is alleged to have exposed Mme. Blavatsky in London, Eng., and Calcutta, India, although grave doubts are entertained about the genuineness of the alleged expose. His recent sudden death has revived a general interest in a story told of him by such prominent men as Prof. Hyslop, Dolbear, and Savage. Before he died he deposited with Dr. Myers, his colleague, and president of the Research Society, in the society's vault, in London, a certain test, which in the event he died he would repeat or make good, a certain, absolute assurance that he, Dr. Hodgson, survived the change called death, and could communicate.

The belief of the society expected that such corroborative evidence would come through Mrs. Piper, their chosen oracle. But as all Spiritualists know particular tests cannot always infiltrate through the mediumship of particular or chosen psychics, consequently every well-known medium the world over is making the effort of his life to secure this coveted test and so advance both the cause and their own professional standing.

Personally, I have not the slightest doubt that it can be done. Other tests agreed upon by the living and the dead have been verified a hundred times, and in this case history of course will repeat itself.

Dr. Funk claims to have held converse with the astral ghost of Dr. Hodgson, and in an interview in the leading New York papers make bold to declare it.

Now the point I wish to make at this stage of the development of so interesting a case is what of it? Do these grandstand tests prove what they claim to prove? Should they be accepted as final evidence of the survival of the identity after the change called death? Is not any test, however commonplace or trite, as sufficient and reliable as one so deliberately planned and guarded?

Is there not an easier chance for fraud or collusion in such a case than in the ninety-nine cases among the lay members whose communications are usually ruled out because not produced under what passes as strictly scientific conditions?

In the first place I make bold to say that a test such as Dr. Hodgson wishes to give is for him, under the conditions well nigh impossible; and secondly that should such a message be received it does not at all follow that it is from him. Anyone familiar with the law of mediumship and the manifestation of spirits, knows that a clever genius like a Mme. Blavatsky for instance, or an Anna Eva Fay, or even an expert riddle exarante spirit might see and read clairvoyantly, that particular message and so give it to the world, without Dr. Hodgson, knowing anything at all about it, or having anything at all to do with it. This can be done and has been done a thousand times.

Three-fourths of so-called materialization is impersonation, in which your spirit friend is only represented but is not actually present at all. Ninety-nine out of a hundred tests are given in the same way. That is the business of a control or a guide, to be a news-gatherer or bureau of information and so satisfy mortals with what they consider undesirable,

unimpeachable evidence of spirit return. And yet such is the ignorance and the credulity of the average investigator and even Spiritualist that these tests are never questions but are received as direct from the world of spirits.

Now in occult sciences, it is a well established law that what an immortal can do a mortal can do, if he knows how. It is not a matter of death but life, not of a condition after death but a condition of life. The fakirs of India are able to do the same things and more wonderful things than our Western mediums, who do what they do, not because they are adepts, or because they have consciously realized their supernatural selves, and so consciously exploit occult powers, but rather because they permit themselves to be obsessed and so become vehicle or tools of forces extraneous to themselves. Such is the extraordinary interdependence and correspondence between the mediums and the obsessing influence that all other things follow. Now a fakir need not die nor go to London to get at Dr. Hodgson's sealed message in the iron box in the safe! He need only to get into condition, and there you are—presto—the message just as the doctor gave it when alive. You doubt? Then you have not gone far into the science of clairvoyance, telepathy, mind-reading, and divination. Do I deny that spirits survive the change called death? Not at all! Do I say that Dr. H., could not communicate or reproduce in exact language his sealed message? Not at all. Do I deny that mediums could not secure this message if they could get into condition or rapport with him? Not at all. What I do say is that whoever gets that particular message might get it from either himself, from another, not Dr. Hodgson, from "the air," so to speak, or from him! As for myself, your simple everyday tests, if tests are good enough for any mind that knows the difference between a brass-band and the harmony of the spheres. "I'm from Missouri—So I have to be shown."

Poor Richard Junior's Philosophy.

Short weights and long prayers do not balance.

Satan finds some mischief still for idle funds to do.

Next to doing a big thing is getting some one else to do it.

The average humorist never knows when he is at his wit's end.

More mistakes slip through the mouth than through the fingers.

The lady who has no servant troubles can always talk about her neighbors.

The man who makes the best of opportunities is apt to get the best of obstacles.

After we read the "yellows," we can always understand why no news is good news.

Clothes don't make the man, they merely break him; especially if they're his wife's clothes.

Anglo-American union now amounts to something more than an exchange of a rich girl for a bankrupt title.

Norway went to the trouble of electing a king when she might have had one of our American bosses for the asking.

A man who wastes his time bragging about his ancestors isn't going to give his descendants much chance to brag of theirs.—Saturday Evening Post.

The Scandinavians held three great religious festivals in the year. The first was celebrated at the winter solstice. The principle night was called the Mother night, the one which produced all others, the most remarkable of all their epochs because from it dated the beginning of the year. This feast called Jul, hen Yeol, and Yule, was celebrated in honor of Frey, the Sun, in order to obtain a propitious year and fruitful seasons. Sacrifices, singing, dancing, feasting were universal.



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W. H. BACE, Managing Editor.

UNDERHANDED CRITICISM.

A copy of THE SUNFLOWER of last week was returned to us blue penciled and marks on it calling attention to something the recipient did not approve of. The author of the blue pencilings was not man enough to let us know whom he was, as he took particular pains to scratch the label so the address was not to be deciphered, thus making it an anonymous communication, that is not considered legitimate criticism. The editor of THE SUNFLOWER does not claim infallibility for either himself or his correspondents. We all make mistakes. Perhaps sometimes he publishes articles he should not, but in this case he does not feel that he has. One of the articles criticised is the lecture by Hugh Pentecost on Fatalism.

Mr. Pentecost is considered a very smart man. Probably his intellectual ability is far in advance of, two-thirds of the people of the U. S. for he has made a study of matters to present to the people, for many years. He believes in fatalism. So do hundreds of people who are classed among the best educated in the world. How they can believe differently is beyond us, for the editor of THE SUNFLOWER also accepts fatalism as a fact. He makes this proposition and defies successful contradiction: "We are either living in a world of law or a world of chance." If we are living in a world of chance, why does the same proposition always attain the same result? Did H₂O ever make anything but water? Did you ever put a kettle of water on a good fire and have it freeze? If not, that, and thousands of other instances of a similar nature prove that the world is governed by law, and chance has no place in it. Then if law governs the boiling of water, the precession of the equinox, the chemical combination of air and water, it governs human beings and human life.

If evidence of this is wanting, it can be clearly demonstrated by Astrology. Give but the place and time of birth and an astrologer will tell you what form the body will have, even to the color of eyes and hair. If that law governs the physical appearance, it will govern the mental, and also the actions of the individual. There is nothing wrong with the idea of fatalism.

Ask a Presbyterian if he believes in fate and he will answer NO! in stentorian tones. But he will subscribe to the thirty-nine articles of faith, one of which is the doctrine of predestination and foreordination. In other words that God ordained some to be saved, others to be damned. Fatalism under a different name.

You must take this world as law or chance. Chance is out of the question, consequently law must govern and law is fate.

He also marked several of the squibs of "Du Ot Des." While the author of these squibs is able to stand any criticism, there is good solid sense in both squibs marked. If you really believed that you would go to the right hand of the throne of God, there to have an everlasting blessing, would you not rather die than live? Is there a

person living, who, if he really believed such to be the case, would not wish to speed the day when he might enter paradise? If I really believed this, would I suffer with sickness and pain, hustle to meet printer's bills, and buy paper, and worry about getting out a paper that people would want? By all means, I would wish all to rest in peace at the foot of the Great White Throne. The only reason I do not take steps to reach the paradise is because we do not really believe in its existence. If a man knew he could better his earthly conditions by moving from one location to another, would not his neighbors say he was very foolish not to do it?

If homes were made more agreeable than other places would not the temptation to go elsewhere for amusement be lessened, and would not less people go there and would not some of them have to close up? We have been too impetuous and too prone to criticize the actions and lives of others when many times, tho we may not go to them ourselves, we have been material factors in aiding just such places to continue in existence. False modesty and self-elation have been two strong factors in the spread of erroneous ideas and actions. Let us heal ourselves, and we will not need to recommend a physician to our neighbors.

THE FOLSOM-STEWART CASE

We publish in another column the endorsement of the Iowa State Spiritualist Association, of Josie K. Folsom-Stewart, and C. W. Stewart, as we have previously published the report of the N. S. A., investigation of the same persons, which condemned them as frauds.

THE SUNFLOWER aims to be eminently fair to all parties. We seldom enter the field to take any part in these so-called exposes for the reason that few of them appeal to us. Take the Winans case as an example. One set of people wrote us telling what a fake he was, how he had deceived the public, while another set of equally responsible people sent us a sworn statement endorsing him and claimed that the report sent by the opposition was full of many particulars. We did not know which side was right and declined to enter the controversy.

In the Folsom-Stewart case there was a trial, supposedly fair and impartial, and a report made that reflected on the honesty of the medium. It came officially and we published it. This comes officially, signed by the board of directors of the Iowa State Spiritualist Association, a number of whom we are acquainted with, know them to be people of honor and veracity, and we published the statement they make.

So far as we are concerned this closes the case. We do not know whether Mrs. Josie K. Folsom-Stewart and her husband, Charles W. Stewart are fraudulent or genuine. We neither endorse nor condemn them.

GAMBLING—RELIGIONS, AND OTHERWISE.

Miss Alice Robertson, who is postmistress at Muscogee, I. T., believes in the impartial application of the law. Newspapers containing advertisements of lotteries are not allowed transmission through the mails, and knowing this to be so she excluded the Muscogee Daily Times because it printed a notice that some young women of the town were raffling off two boxes at the theatre for the benefit of charity, and also threw out the Phoenix, another local paper, that reported the winners of prizes at a card party. This is righteous, if the law is, but what will Miss Robertson do with the New Testament? Matthew xxvii, 35, gives the particulars of a raffle for a suit of clothes, although the name of the winner is withheld.—Truthseeker.

This may be hard on the churches, but we could never see the difference between the Louisiana Lottery or any other lottery, or a game of craps, or a poker joint, and a church social where grab bags, raffles, letter boxes, and such paraphernalia are quarreled for the purpose of taking the dollars away from the unsuspecting attendant. If there is a difference where is it?

If a church social sells 500 25-cent tickets for a \$60 sewing machine, and 499 get left and one person draws the machine, as has got to

sons and families and one grand-daughter.
D. A. Herrick of Akron, O., officiated at all of the above.

Life is repaid by the joy of living it.—David Starr Jordan.

The New Life.

BY LEROY BARRIER.

Author of "Cultivation of Personal Magnetism."

The New Life is an expression of the New Thought, which is so rapidly making its way in thousands of minds. We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life. In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth. Price, One dollar.

"Wanted—A strong horse to do the work of a country minister," is an advertisement which appeared in an English newspaper the other day.

Grant me to become beautiful in the inner man, and whatever outward things I may have, may be at peace with those within.—Plato.

Time is said to be money, but a whole lot of it is counterfeit.

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.

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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."

Miss 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 with 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. We will make it our proposition if we did not know the quality of the goods? After March 1st we will be put on the market at \$1.25 each, so take advantage of this offer this month. It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire. If you wish it sent by registered mail, send 8 cents extra for registered fee.

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

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UNCLE SAM NOVELTY CO.,
Dr. Lily Dale, N. Y.

There was a good attendance at v

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE SUN IS ALWAYS SHINING.

Are you waiting in the valley,
Mid the mist and clouds and rain?
Are you longing for the morning,
When the sun shall shine again?
Cease your waiting and repining,
Do what'er you find to do
Of the duties all around you;
Thus the light will soon break thru.

For the sun is always shining.
Tho the clouds obscure your view,
Shutting from your earthly vision
All the wide expanse of blue;
You must mount up to the hilltop,
Where the air is pure and sweet;
There you'll find the sun's still shin-
ing,
While the earth lies at your feet.

And while drinking in the ozone
From the mountain top of love,
In the realm of spirit fancy,
All earth's sordid cares above;
There will come to you the knowl-
edge
That there comes to every soul;
Clouds and rain, as sun, are needed
To make up the perfect whole.

You will cease all useless struggle
For the baubles which, if gained,
Would but prove a sad delusion.
Worthless and to be disdained,
Strive but for the pure and noble
In what'er you think or do;
Then, no matter where the sun lies,
It will always shine for you.
—Albert Knowles Walker.

ARE YOU YOUR OWN DES- TINY?

BY CORY WALTON.

You are your own destiny. Have faith in yourself. Be determined. Your ability is sufficient to carry you thru life. Set your stakes for something you are going to reach. Have a system and follow it. Build up a system with strong willpower and determination. No power can overthrow it, for it is based upon a foundation that will stand the test. Go forward and never falter. Always use plans with sense and integrity.

There is a future for you, but you must work it out. Be determined and will with a strong will, and you are sure to win.

A great majority today hope. Therefore, they never come to anything. They never reach the goal; they only hope. What we hope for will never come, but what we will for is sure to come. Hope never did anything. Hope is a mere mistake.

You are sure to travel the wrong road as long as you hope. Hope is error. Hope is weakness. It implies you have no confidence in yourself. Know yourself and apply yourself to a good system, if you would make a success of anything. Dispel all doubts. Doubt is a thot of fear that you will not reach the point you determined upon.

First of all, clear up your mind, open the doors and drive out all evil thots. If you have evil thots, be cranky, irritable, and filled with pessimistic ideas, there is only one chance for you. The world is too busy, too full of duties to listen to our wallings and imagined wrongs. If you would have a friend you must be a friend. No one but yourself can make your life a success, make your life beautiful. You may be invited to a bountiful feast, but you must eat for yourself. No one can live or die for you. No one can be pure, honorable and loving for you.

Someone has said, "Cold and reserved natures should remember that the not infrequently flowers may be found beneath the snow, it is chilly work to dig for them, and be sure to take the trouble."

Cultivate the latent power of your mind. You can control and direct all the great forces of the universe for your good. You have the power within yourself to make or unmake you. Practice mind culture.

Man vibrates on a high or a low plane, according as he uses or mis-uses his thot forces. Change your vibratory key from inharmony to harmony. Every thot good or bad produces a vibratory current. Bad

thots are destructive—positive thots are constructive. Keep open house for good thots. You cannot have too many. Soon your whole being will change. You will find yourself happy and a joy to live. Where before you went forth to your day's work with a February countenance, a curt good morning or perhaps a grunt of salutation, the whole machinery of your body out of gear, physically and mentally unfit for the duties of the day, you will put on the armor of goodwill toward your fellow-man.

The good thots will beam in your eyes and radiate in your face. Your whole-souled, cordial manner is felt by your fellow-creatures, and instantly there is a broad sympathy.

The good thots in your mind send out good vibrations, telephone them to every part of your system and to all with whom you come in contact. You are in harmony with yourself, with the world. You develop self-confidence and mental attributes which before you did not have. The heaven within you makes a heaven without. You gather your forces, you are stronger mentally and physically. Your insight is clearer, your duties easier.

The one great thing for us to know is ourselves. A person may master all the studies of science, but the one who knows himself has mastered much more.

Put God into your business. The godless man or woman is generally small, petty, mean.

Standing at the fork in the road, the future lies before you in two distinct paths. These paths are conditions of the mind, avenues of thot. To the right is the sunlit way, to the left the path of somber shadows. People often grow under a shadow they call destiny or fate, without a knowledge that there is a higher force to help them.

"As a man thinketh in his heart, so is he." Mind operates the heart. When one's mind is right the heart is right. The heart sympathizes with the brain. People worry on account of the mind being confused. Fretting and worrying only eats up the finer fibre and tissue and weakens our system. Banish evil thots. Spare no time. Cultivate a pure mind, kind, good thots. If you think right your deeds will be right. Equip yourself for the battle of life.

If you wish to succeed put yourself on the side of power and influence. Good will, good thots, kindness will put you on a foundation of rock. On every hand it will bring you loyal friends. Friends open the way to opportunities. Opportunities to success.

You cannot afford to be sour and grouchy. You are only hurting yourself. You are a tiny atom, filling a very small niche in your little corner of the world. What matter if you fume and fret, make yourself a camping ground for evil thots, which eat out your very vitals, drain your life blood and leave you an ugly, worthless being.

The successful man is a man of good will. Elizabeth Towne says, "He that doubteth and yet doeth directs Evil Will, not Good Will, and he is condemned in his own soul, not only that, but he will reap outwardly what he has sown—Evil Will."

Look happy, act happy and you are happy. A smile costs so little, but buys so much.

When your mind is right set your stakes, make your plans, gather your forces. Think over your plans; make them a part of yourself.

Be faithful, be true to them. If you have made them carefully, you know the road to the goal. You will not waste your energy and time by experimenting on a circuitous route or a cross-path thru the wood. You will march steadily on to your cherished ambition.

Be still, think right. Affirm over and over again that you will succeed; it is your birthright. Put your trust in God. Keep a club near for doubts, fears, prejudices, and you will be happy and successful.

—Magazine of Mysteries.

Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it. —Jeremy Bentham.

PA'S ALMANAC.

There's lots of books in our house, Esop and Thomas Hood, Josephus, Poe and Parley's tales, and others just as good; In fact, up in the garret, for I've seen them there myself, Are half a hundred dusty books piled on a yellow shelf.

But pa he never touches one from out that musty stack For when he has a chance to read, he reads the Almanac!

He reads the leading "Hints to Health" and what will cure an ache, And when there's uric in your blood the pills that you should take. The symptoms of black measles and the points on heart-disease; And as he turns the pages back he thinks he has all these "By gum!" he'll say with troubled look, "I've sharp pains in my back, And that's the way lumago comes—it's in the Almanac!"

We like to see pa winter nights sit by the open grate And read aloud his Almanack and tell us just the date That Nero played his fiddle while old Rome was burning red, And when that wicked English king cut off poor Raleigh's head, It's mighty interesting and the jokes that pa will crack Are just the kind that fill each page of his old Almanack.

Pa reads the tide a hundred times, and when's the next eclipse, And he has all the weather news right at his finger-tips. He knows just when dry spells are due and when wet weather's near, And sometimes he puts on his gums when all the weather's clear; "It isn't raining yet," he'll say, "but 'twill ere I get back." And if it don't we darsn't laugh,— 'twas in the Almanack.—Pluck.

Letter from Dr. Rohrmel.

I received your papers in due time and disposed of them by sending them to various parts of the United States where I thought they would do you the most good, such as Deadwood, S. D.; Boise, Idaho; Oklahoma City, Okla.; Denver, Col.; Las Vegas, Nev.; Los Angeles, Cal. These are all mining camps, where I found a few spiritually-inclined souls. Through your very interesting columns I have many kind letters from old true friends. I was asked to visit Lake Helen, Fla., but being interested in the sources of Wisconsin, and having made several contracts to locate ore bodies for various companies in that district, I feel that my duty is to remain here until spring opens, making it fit for my line of operation, in the meantime, however, I shall remain in the State and hold seances thus keeping in touch with the spirit world doing all I can for the longing hungry souls of earth who seek the truth of immortality, since coming to this city, which I left eleven years ago in a flourishing condition so far as societies and private interest in our beautiful philosophy is concerned. I find that the same has lost its hold to a very great extent, for which condition I am sorry. Many of the old true believers have become poisoned, and weak, but since I have held seances here hundreds have changed these views for the betterment and are now returning to the fold. If as Dr. Funk says is true, That nine-tenths of the phenomena which occur under the form of Spiritualism, the one-tened will and must revolutionize the old theological world in due time. I pray that every true medium will or her gift, regardless of what may be said or done by the uneducated world. Truth cannot be hurt, but will ever shine to lighten the pathway beyond the grave. My address is General Delivery Milwaukee, Wis. Yours,

Dr. A. W. S. ROHRMEL.

Grandmother presented Polly with a copy of the Bible and asked her to read the book beginning with the old Testament. After a few days the child went into its grandmother's room with the book in her hand, and as she handed back the book to her she said: "Grandma, I have always had such a very pleasant impression of God, that I will not read the Bible any more, if you don't mind."

Soul inherits all that soul can care.—Emerson.

BOOKS AND PAMPHLETS

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 22 speeches of from 20 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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GIRL DYING OF ODD MALADY.

Jennie Lupy Suffers for Months from
Attack of Hiccoughing—M. D.'s
Unable to Cure Her.

CURED BY A MEDIUM.

About a year ago Jennie Lupy was seized with an attack of hiccoughs. They were unusually violent and her mother, Mrs. Antonio, Oregon Ave., N.E., formerly 83 Oregon St., could not stop them. A doctor was called. He could do no good. Other physicians were called. All treatments known to them were ineffective.

The girl was chloroformed. It was thought perhaps this would allay the trouble. With great difficulty she was gotten under the influence of the anesthetic. When consciousness returned, however, the hiccoughing was as violent as ever.

The only sleep the girl gets is the unnatural sleep of morphine. But on awakening the hiccoughs, which had been with her so many months, returned.

There was a cessation of the trouble for about three months, from June until September, last year, with that exception the hiccoughing has been continuous. The attacks come on an average of 12 or 15 times a minute and are very severe. How the frail body of the girl has withstood them for so many months is a mystery. Many times she has been near choking to death, and it is feared if relief is not found soon she will die.

"We have tried everything we know," says Mrs. Antonio, "but it has done no good. If any doctor has ever had a case like this and has cured it, I hope he will come here. We don't care for the cost. But this lingering death is awful."

KNEW NOT WHENCE CAME HER
POWER.

Mystery as to the identity of the strange woman who made what is considered by some as a miraculous cure of sixteen-year-old Jennie Lupy, who suffered many months from a violent attack of hiccoughs, has been cleared away. She is Mrs. J. B. Fanner, living with her husband on 26th S. W., (McLean,) and last night talked interestingly about the case. Mrs. Fanner is a somewhat remarkable woman, and while not posing as a doctor or even a healer, is said to have effected some remarkable cures.

"I did not use any massage in treating the girl," said Mrs. Fanner. "I discovered at a very early age that I possessed a wonderful power of curing disease and have exerted it on occasions when I felt people needed my aid. Inspirations come to me that someone wants my help and I am compelled to go. It was so in the case of that little girl. They were not going to let me in, but I was determined to see her and I did."

"How do I exert my healing influence? That is something I could not even explain to myself. When I see my patient I am instantly aware of a mental X-ray picture of the sick person and can see in a moment what causes the trouble. I suppose it is a form of clairvoyance, though I have never practiced it. I often place a hand on the diseased part. When I do so I cannot take my hand away until the trouble leaves the spot. Then my hand comes free."

"I accompany the pressure of the hand, or of passes, with words which come to me in the form of a prayer. Sometimes strange words of which I do not understand the meaning come to me and I repeat them as if inspired to do so. I do not understand my power."

Mrs. Fanner declares that she does not use medicine nor practice massage, though she believes the science of osteopathy a very useful one. She says she believes somewhat in the tenets of Spiritualism, though not all of them. She declares that she does not believe in ghosts.

"I'd like to see a ghost," she laughingly remarked.

Mrs. Fanner has lived in Cleveland for seventeen years, coming from Toronto, Ont. She never studied medicine. Mrs. Fanner expresses her faith that the cure of Jennie Lupy is effectual and that the girl will not have a relapse.

Yesterday Jennie was well and hearty as before the time, some months ago, when she was first af-

licted with the malady which Mrs. Fanner cured.

UNSEEN HANDS GIVE HER POWER
TO CURE.

The spirits of the unseen world. Mrs. Sarah Fanner, 26th St., N. W., formerly 47 McLean St., says, give her the power to cure the sick. By prayer and the laying on of hands Mrs. Fanner stopped the suffering of Jennie Lupy, Oregon Ave., N. E., who has been racked for months by hiccoughs. It was feared she would die.

Late Saturday afternoon Mrs. Fanner treated the girl again and Monday morning there had been no return of the trouble. It was the happiest Sunday Jennie had spent in many weeks.

"I was driven by a strange force to go to the girl," said Mrs. Fanner. "When I saw the story of her suffering in 'The Press' I knew at once it was my duty to go to her. It was a call from the spirit world. I knew I could cure Jennie and I came."

Her eyes lighted with pleasure as she turned toward Jennie. She laid her hand upon the girl's breast, spoke a few words in an undertone as tho in prayer. Jennie turned quickly and kissed the aged woman. Tears were in the eyes of both.

"My children do not believe as I do," said Mrs. Fanner. "They oppose my efforts because they do not have faith in the power of the spirits."

When Mrs. Fanner first visited the sick girl she did not give her name. Her identity was a mystery. When she returned Saturday she told the little patient her name—Cleveland Press.

[Mrs. Fanner has been a visitor at Lily Dale for a number of seasons.—Ed.]

Ohio Anaesthesia Bill.

The Hunt bill providing for complete anaesthesia in the case of suffering arising from an incurable disease, is not a new idea in the world, as has been erroneously supposed. In northeastern Siberia, the Tchukchoos have a plan similar to the plan advocated in the bill introduced in the legislature for putting out of the way patients suffering from pain. The Tchukchoo plan is used in the case of aged parents and members of the community who have gnawed at the bones and tough reindeer flesh in their precarious existence until their teeth have been worn so closely that they cannot longer subsist comfortably on the tough provender afforded on the Siberian plains.

A day is set, generally at the urgent prayers and entreaties of the aged sufferer, when his life shall terminate. He may not put himself out of the way for he will get astray in the spirit world. He is generally executed by a loving son. The aged man is placed on a hummock and pierced with arrows or he may be executed with clubs. In any event he is taken from this world of suffering as a mercy to him and a convenience to his immediate family.

Travelers state that the day of such an execution is a general holiday and after the old gentleman, or lady, as the case may be, is properly disposed of by the primitive method of burial on a high platform, the community has a general banquet on reindeer meat and milk in celebration of the event.

Miss Hall is, no doubt, a thoroughly conscientious woman, but she has certainly failed to realize that her bill, if passed, would put a most dangerous weapon into the hands of unscrupulous persons whether of the medical profession or of the family of which the sufferer is a member. If doctors were infallible and men and women were always honest there might be less objection to the bill, but since neither of these conditions exist at the present time, such a law is not to be recommended or even thought of, and even the physicians themselves reject the very thought of viewing themselves in the light of licensed murderers. —Columbus, O., Press Post.

Judge no one by his relations, whatever criticism you pass on his companions. Relations, like features, are thrust upon us. Companions, like clothes, are more or less our own selection. —Gail Hamilton.

Keep your aspirations fixed firmly in your mind.

ANOTHER VOLUME OF

BIG BIBLE STORIES.

BY W. H. BACH

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 time as Volume I, but turn 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 \$1200, 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 it as the bill for the first volume was \$302.50. If enough people want his 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 send 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 Improbable Duties of the Priests," showing that each priest must have attended 9 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 a small part of the work they had to do, they would have had to sacrifice one animal every 7 seconds, besides carrying the fat outside of 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 pictures 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. Bach, Lily Dale, N. Y.

PREMIUM BOOKS? YES.

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EAST NORTH
WEST SOUTH

Oscar A. Edgerly writes from Pittsburgh, Pa.: On Sunday, Jan. 28 I concluded a very successful month's engagement with the First Church of Spiritualists of Pittsburgh, Pa. This is an organization that we can well be proud to work for and be connected with. Owning a beautiful church building in the very best section of the city, they have the facilities to do a mighty work for our Cause in Pittsburgh. Some one who has worked as I have in all parts of the country, called upon to speak in all kinds of places, from a barn chamber to a country hotel-house, it is indeed gratifying to note the progress that Spiritualism is making as evidenced by the fine buildings our societies are securing. If ever a speaker and medium were made to feel at home and at ease, it is while serving the Pittsburgh church. With Mr. C. L. Stevens presiding as chairman and with the cultured audiences that assemble each Sunday, there is indeed everything to induce inspiration and a perfect reciprocity between the two worlds. If the success of an organization depends upon the executive ability of its managers, then I am sure the Pittsburgh church is bound to succeed, for never was any society blessed with more able leaders than are constituted by Mr. C. L. Stevens, president, and his executive board of the F. C. O. S. of Pittsburgh, Pa. That the people appreciate the work of my guides I feel assured, as I am informed that the church will assign me another month's engage-

Secretary writes from Washington, Pa.: The ladies of First Spiritual Church met and organized a band of workers called the Spiritualist Social Union. One year ago the 24th of last January we celebrated our first anniversary at Mrs. Emma Snider's. We had with us Mrs. E. B. Gillard, of Pittsburg. We always have a rich treat when she comes among us. Mrs. Gillard did herself great credit through her guides in her lecture on the needs of earnest workers for the cause of truth. There were twenty-seven ladies present, and each one received a message from the spirit side of life. And among us was one who had a cloud lifted from her soul, who had recently lain the body of her dear boy, just 20 years of age. One that has had those experiences can sympathize with this lonely mother altho she is a Spiritualist and understands its teaching and is a talented lady yet the hour of trial comes when we hear them no more in the mortal, yet as the grand truths of Spiritualism come to us the sunshine of love and truth breaks thru the dark cloud and we feel the warmth of a new birth in spirit life. We are glad to be able to secure Mrs. Gillard for our public

all of these manifestations took place in full electric light in full view of the audience and in the presence of both communists and non-communists, and in the presence of the slightest taint or suspicion of sly trickery, leger-main or fraud.

Therefore, in view of the foregoing, I hereby declare that the above-named Stewart is a genuine Communist and that the spirit manifestations which he has produced are genuine and to the phase known as "mediumistic" Spirit Work.

These are the spirit pictures and that

Witnesses: Mrs. Mary Droney, Mrs. De Wolf Kiser, Mrs. Richard Rose, Mrs. B. A. Bean, Wm. Dew, Mrs. E. O. Lee, Anthony James, Mrs. Berna Place, Mrs. S. A. Garber, Mrs. Hattie Gauthier, Mrs. Caroline Ehlers, Mrs. Mae Furman, W. O. Furman, R. H. Cross, Mrs. R. H. Cross, W. H. Kiser, Mrs. Emma Herkiss, Mrs. L. M. Howard, G. Howard, Miss Ida C. Johnson, Mrs. Ellen Connick, Miss Lizzie Skelding, C. O. Kempster, D. E. Cross, Mrs. Skelding, G. W. Baxter, Mrs. Adam Buttell, Mrs. Mary Dew, Edw. S. Robinson, D. Aiken, C. Fred Huttenlocher, Mrs. C. Fred Huttenlocher, F. J. Bandholtz, Jno. W. Brady, Mrs. A. Brady, Jefferson Stoner, Balthasar Vogell, Leah Hendricks, J. B. Gracey, Julian P. Johnson, G.

Grand opera lasts from Sept. 1 to June 1. The state furnishes the opera house and endows it.

A. F. MELCHERS, Lily Dale, N. Y.

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INVESTIGATIONS IN THE MANUFACTURE OF TOBACCO.

D. B. Stevens, Attending Physician at the Metropolitan and Hahnemann Hospital, New York City, Gives the Results of His Investigation.

The Times is favored with an advance proof of a paper by D. B. Stevens, M. D., attending physician to Metropolitan and Hahnemann hospitals, New York, entitled "Scrap Tobacco a Menace to Public Health," which will appear in the next number of the Medico-Legal Journal. The paper is decidedly interesting, especially to users of the weed and contains statements that are worthy of serious consideration.

The Times agrees with Dr. Stevens that in view of the fact that practically one-fourth of the human family (20,000,000 of the 80,000,000 in the United States) are consumers of tobacco, it is the duty of those who feel some interest in the general welfare, to do all in their power to protect their fellowmen from all possible dangers involved in its consumption.

All physicians who make a specialty of mouth and throat diseases have noted that in recent years there has been a marked increase in the number of persons thus afflicted and there is good reason to believe that a considerable proportion of this increase can be traced directly to the use of microbe-laden tobacco and especially to the kind known as scrap tobacco.

Dr. Stevens states that a few years ago he made an exhaustive study of the whole subject of tobacco. In the course of his investigation he visited the great cigar factories not only of New York city, but those of the extreme Southern states, where cigarmakers from Cuba are employed, and what he saw, convinced him that more stringent laws governing the employment of workmen should be adopted, which would compel the owners to exercise greater care in keeping the raw material and the manufactured product free from contamination of every kind.

In an extreme Southern state and adjacent sea islands he found that nearly 50 per cent of the cigarmakers were afflicted with tuberculosis or syphilitic diseases. So far as he could learn, no attempt was being made to exclude from the factories men who ought to have been in the hospital.

Dr. Stevens goes on to say:

"What particularly disgusted me in the factories mentioned was the habit the cigarmakers have of putting the end of the cigar in the mouth when forming a tip. As a number of these workmen had mucous patches on their lips and others in an advanced stage of consumption, you can imagine the unsanitary condition of the cigars they produced.

"When you remember that the bacilli of the diseases with which these men are afflicted are deposited in the sputum upon the outside wrapper and on the very end of the cigar that is taken into the mouth; that they are dislodged by the action of the saliva and find their way into every crack in the lips or any open sore in the interior of the mouth of the smoker and thus obtain direct entrance into the circulation, where they propagate with great rapidity, I think you will agree with me that smokers often run fearful risks. If they only appreciated the gravity of the situation, I am sure they would be more careful in the selection of their cigars, or at least use a holder in smoking them in order to prevent direct contact with the mucous membranes of the mouth.

"In factories located in New York city and elsewhere in the North, conditions are a little better than they are in those of the South. While a smaller percentage of the cigarmakers is afflicted with communicable diseases, the majority are no more cleanly in their habits than are the workmen of the South and of Cuba.

"But if many dangers lurk in the ordinary cigars of commerce—and it makes little difference whether they cost five cents or twenty-five cents, whether they are domestic or imported—what shall I say of those found in scrap tobacco, which is now sold in large quantities for chewing, for smoking and for making snuff?

"Scrap tobacco is the name given to cuttings and fragment of leaves

discarded by the workmen in making cigars. These scraps are, of course, of the same quality and character as those portions of the leaves that are put into the cigars, and if kept clean they are certainly no more injurious. Unfortunately, in most cigar factories this tobacco falls on the floor, where it is trodden under foot. Fragments of food and other foreign substances drop upon it and sometimes, when the aim of the cigarmaker is not good, he misses the cuspidor and the saliva fall upon the scraps on the floor.

"In a Harlem shop, one of the smaller kind at the rear of a retail store, I once saw a cigarmaker at work who was in the last stage of consumption. The hectic flush was upon his cheeks and his frail body was racked every few moments by paroxysms of coughing. Every time he coughed he expectorated on the floor among the fragments of tobacco. Think of the condition of these scraps when they were finally collected and made up into chewing tobacco and sold in the shops! Filth, indescribable, disease incuible, death in its most hideous and repulsive form! It makes me shudder to think of it.

"From time to time we hear a great deal about the mystery surrounding the spread of the great white plague? Men wonder why tuberculosis continues to carry off thousands of victims every year notwithstanding all the improvements in sanitation and hygiene, and in the character of food. They forget that in this very same scrap tobacco, which is consumed in enormous quantities throughout the country, lie hidden the germs of this most deadly disease, which are taken into the mouths of men unthinkingly and unsuspectingly day in and day out throughout the year. Here, then, to my mind we have one of the most prolific sources of contamination that we have in modern civilization.

"It seems to me that the first manufacturer who will guarantee the cleanliness of every package of scrap tobacco he puts up will secure a most valuable advantage over his competitors in the strife for business."

Dr. Stevens closes with an earnest appeal to the Medico-Legal society to use its best efforts to awaken the public to a realizing sense of the perils that threaten it, the effect of which, doubtless, would be the enactment of needed remedial legislation.—Erie Times.

THE FOREHEAD AND EYEBROWS.

BY MYRTLE HYDE DARLING.

There are three classes of foreheads; the retreating, the perpendicular, and the projecting. A very retreating forehead which is also low and shallow, indicates lack of intellectual power, but a slightly retreating forehead with fullness over the eyes, shows imagination, susceptibility, wit, and humor. Goethe, the German poet, had this shape of forehead, and so did the antique statues of Apollo.

A projecting forehead, one dominating the whole face, shows a slow, sluggish intellect.

A perpendicular forehead, well rounded at the temples, and high; not low, with straight, well-marked brows, shows lover of study, power of concentration, but not an artistic or musical temperament.

Low arched foreheads, with full temples, and long, sweeping, mobile brows give sensitiveness and sweetness to the disposition, unless the lips are thin. If, with this brow, there is also fullness over the eyes; the nature is impressionable, idealistic, as in poets, musicians and artists. Sharp, projecting brows, give an acute intellect, and a love of research. High, narrow, unwrinkled foreheads, with the skin tightly drawn, are indicative of lack of will power, want of imagination, and little susceptibility. The nature is narrow. Other features may mitigate this. Intellectual eyes, or a sweet sympathetic mouth.

Foreheads which do not project, but have angular and knobby protuberances, denote vigor of mind, harshness and active oppression, and perseverance.

As to proportion, the forehead should be the same length as the nose. The Greeks in their art, made it shorter and this gave softness to the face. It should be oval or square at the top. The oval shape gives sensibility, and the square, force of character.

A forehead should project more over the eyes than at the top. Square foreheads with marked brows character as those portions of the leaves that are put into the cigars, and if kept clean they are certainly no more injurious. Unfortunately, in most cigar factories this tobacco falls on the floor, where it is trodden under foot. Fragments of food and other foreign substances drop upon it and sometimes, when the aim of the cigarmaker is not good, he misses the cuspidor and the saliva fall upon the scraps on the floor.

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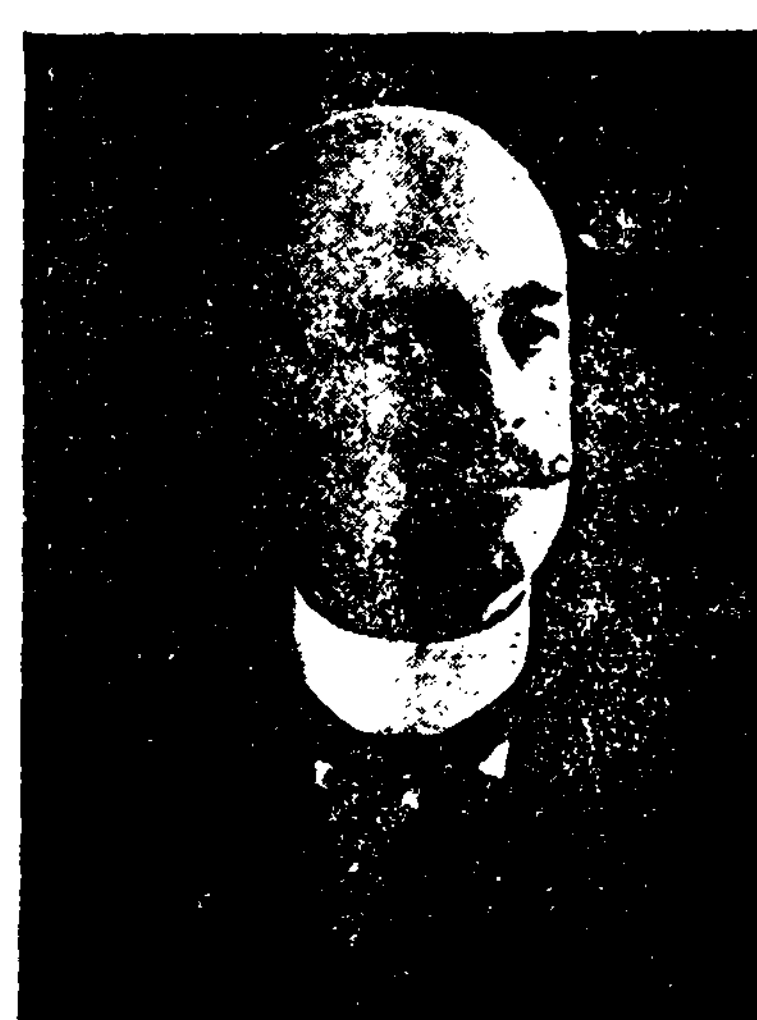
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