

THE SUNFLOWER

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

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SIR WILLIAM CROOKES

~~~~~ON~~~~~

## PSYCHICAL RESEARCH.

The following was published in the annual report of the Smithsonian Institution several years ago. We are not aware of its having ever been republished by any Spiritualist paper. Its logic and reasoning are of so much value that we give it, extensive as it is, to our readers. It is a very good article to present to skeptics:

The articles in the general appendix of the Smithsonian Report are intended as a rule to set forth accounts of known and admitted scientific facts and not of speculations.

The following two articles, forming portions of addresses to the British Association for the Advancement of Science and to the Society for Psychical Research, delivered in each case by their president, Prof. William Crookes, contain, however, speculations so weighty and ingeniously illustrated that an exception is here made in their favor, but it is to be repeated that they are not presented as demonstrated fact.

S. P. LANGLEY, Secretary.

\* Extract from address before the British Association for the Advancement of Science, 1898.

\* \* \* No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on; "to explore up and down, inch by inch, with the taper his reason;" to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses and, better still, by automatic record. I was like some two-dimensional being who might stand at the singular point of a Riemann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own.

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association, of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the

world of science I should choose a starting point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

Although the inquiry has elicited facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical cause. Whenever the connecting sequence of intermediate cause begins to be revealed, the inquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when, with every fresh advance in knowledge, it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep, while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Röntgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distance between the centers of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable, from their extreme minuteness, of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Confirmation of telepathic phenomena is afforded by many converging experiments and by many spontaneous occurrences only thus intelligible. The varied proof, perhaps, is drawn from analysis of the subconscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region below the threshold of consciousness has been presented, since its first inception, in the Proceedings of the Society for Psychical Research, and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet, and Binet (in France), of Breuer and Freud (in Austria), of William James (in

America), have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons of alternating personalities and abnormal states. While it is clear that our knowledge of subconscious mentation is still to be developed, we must beware of rashly assuming that all variations from the normal waking condition are necessarily morbid. The human race has reached no fixed or changeless ideal. In every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite a few names out of many—by Liebeault, Bernheim, the late Auguste Voisin, Berillon (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the vis medicatrix thus evoked, as it were, from the depths of the organism, is of good omen for the upward evolution of mankind.

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable as the direct action of mind on mind. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperaments, and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as experimental psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Prof. Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe convincing demonstration of the narrow limits of human continuous observation.

It has been said that "Nothing worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter and gain new glimpses of a profounder scheme of Cosmic law.

An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter.

In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis: "I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront nature—the word that stands for the baffling mysteries of the universe. Steadily unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to recon-

struct what she has been, and to prophesy what she shall be. Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn.

\* Address before the Society for Psychical Research.

The task I am called upon to perform to-day is to my thinking by no means a merely formal or easy matter. It fills me with deep concern to give an address, with such authority as a president's chair confers, upon a science which, though still in a purely nascent stage, seems to me at last as important as any other science whatever. Psychical science, as we here try to pursue it, is the embryo of something which in time may dominate the whole world of thought. This possibility—nay, probability—does not make it the easier to me now. Embryonic development is apt to be both rapid and interesting; yet the prudent man shrinks from dogmatizing on the egg until he has seen the chicken.

Nevertheless, I desire, if I can, to say a helpful word. And I ask myself what kind of helpful word. Is there any connection between my old-standing interest in psychical problems and such original work as I may have been able to do in other branches of science? I think there is such a connection—that the most helpful quality which has aided me in psychical problems and has made me lucky in physical discoveries (sometimes of rather unexpected kinds) has simply been my knowledge—my vital knowledge, if I may so term it—of my ignorance.

Most students of nature sooner or later pass through a process of writing off a large percentage of their supposed capital of knowledge as a merely illusory asset. As we trace more accurately certain familiar sequences of phenomena we begin to realize how closely these sequences, or laws, as we call them, are hemmed round by still other laws of which we can form no notion. With myself this writing off of illusory assets has gone rather far and the cobweb of supposed knowledge has been pinched (as some one has phrased) into a particularly small pill.

I am not disposed to bewail the limitations imposed by human ignorance. On the contrary, I feel ignorance is healthful stimulant; and my enforced conviction that neither I nor anyone can possibly lay down beforehand what does not exist in the universe, or even what is not going on all round us every day of our lives, leaves me with a cheerful hope that something very new and very arresting may turn up anywhere at any minute.

Well, it was this attitude of a mind "to let" which first brought me across Mr. D. D. Home, and which led to my getting a glimpse of some important laws of matter and energy of which I fear many of my fellow physicists still prefer to be uncognizant. It is this same accessible temper of mind which leads me to follow the problems of the Society for Psychical Research with an interest which, if somewhat calmed by advancing years, and by perception of the inevitable slowness of discovery, is still as deep a feeling as any which life has left me. And I shall try to utilize this temper of mind to-day by clearing away, so far as I can, certain pre-suppositions, on one side or the other, which seems to me to depend upon a too hasty assumption that we know more about the universe than as yet we really can know.

I will take the most essential part first, and address myself to those who believe with me in the survival of man's individuality after death. I will point out a curious, inveterate, and widespread illusion—the illusion that our earthly bodies are a kind of norm of humanity, so that ethereal bodies, if such there be, must correspond to them in shape and size.

When we take a physical view of a human being in his highest form of

development, he is seen to consist essentially of a thinking brain, the brain itself, among its manifold functions, being a transformer whereby intelligent will power is enabled to react on matter. To communicate with the external world, the brain requires organs by which it can be transported from place to place, and other organs by means of which energy is supplied to replace that expended in the exercise of its own special functions. Again, waste of tissue and reparation have to be provided for; hence the necessity for organs of digestion, assimilation, circulation, respiration, etc., to carry on these processes effectually; and when we consider that this highly complex organ is fitted to undergo active work for the best part of a century, we can not but marvel that it can keep in tune so long. The human creature represents the most perfect thinking and acting machine yet evolved on this earth, developing through countless ages in strict harmony with the surrounding conditions of temperature, atmosphere, light, and gravitation. The profound modifications in the human frame, which any important alteration in either of these factors would occasion, are strangely unconsidered. It is true there have been questionings as to the effects that might be occasioned by changes in temperature and atmospheric composition, but possible variations in gravitation seem almost to have escaped notice. The human body, which long experience and habit have taught us to consider in its highest development as the perfection of beauty and grace—"formed in the image of God"—is entirely conditioned by the strength of gravitation on this globe. So far as has been possible to ascertain, the intensity of gravity has not varied appreciably within those geologic ages covering the existence of animated thinking beings. The human race, therefore, has passed through all its periods of evolution and development in strict conformity with and submission to this dominant power until it is difficult to conceive any great departure from the narrow limits imposed on the proportions of the human frame.

In the first place, I wish to consider what transformation in our appearance would be produced by a change in the force of gravitation. Let us take extreme cases. Say that the power of gravitation were to be doubled. In that case we should have to exert a vastly increased strength to support ourselves in any other than the prone or dorsal position, it would be hard to rise from the ground, to run, leap, climb, to drag or carry any object. Our muscles would necessarily be more powerful, and the skeleton to which they are attached would need corresponding modification. To work such limbs a more rapid transformation of matter would be required; hence the supply of nourishment must be greater, involving enlarged digestive organs, and a larger respiratory apparatus to allow of the perfect aeration of the increased mass of blood. To keep up the circulation with the necessary force, either the heart would have to be more powerful or the distance through which the blood would require to be impelled must be reduced. The increased amount of nourishment demanded would involve a corresponding increase in the difficulty of its collection, and the struggle for existence would be intensified. More food being required day by day, the jaws would have to be enlarged and the muscles strengthened. The teeth also must be adapted for extra tearing and grinding.

These considerations involve marked changes in the structure of human beings. To accord with thickened bones, bulging muscles, and larger respiratory and digestive apparatus, the body would be heavier and more massive. The necessity for such alterations in structure would be increased by the liability to fall. The necessity of keeping the center of gravity low, and the great demands made on the system in other respects, must conspire to reduce the size of

(Continued on page 4.)

\* From report of the British Association for the Advancement of Science, 1898. Bristol meetings.

\* Address by the president, William Crookes, to the Society for Psychical Research, January 29, 1897. Reprinted from proceedings of the Society for Psychical Research, London, Vol. XII, March, 1897, pp. 338-355.







## LILY DALE NEWS.

Mrs. Lazell and Mrs. Dalrymple are ill.

Lynn Nutting has secured a position in Dunkirk.

Miss Mary Sherman returned from Cambridge November 6th.

Mr. and Mrs. Richards have gone to Wellsville for the winter.

Dr. Lafayette Todd of Dunkirk is taking a week's vacation here with his parents.

Mrs. Cooper and daughter, Mrs. Wilkinson, returned from Laona November 2nd.

Mr. and Mrs. William Harper of Simcoe, Canada, are guests of their sister, Mrs. Raymond.

Mrs. Mary Todd visited Mrs. Martha Tolles at Fredonia recently, returning November 2nd.

Mr. and Mrs. Jacob Wright and daughter, Mrs. Bigden, left for Cleveland, O., November 4th.

Mrs. I. R. Raymond and son are visiting friends in Fredonia and Dunkirk. They left the 6th.

Mrs. V. A. Dambach, who has been here since early in August, left November 7th for her home in Buffalo.

Mr. and Mrs. George Gamp returned recently from a two-weeks' visit at Ellicottville, N. Y., and Bradford, Pa.

Mrs. Lena Keller was called home to Yates Center, Kan., by the illness of her husband. She left November 6th.

Mrs. Martha Conklin of Little Valley came recently for several weeks' visit with her sister, Miss Celia Carpenter.

Mr. and Mrs. A. M. Baker and Mrs. Helen Sage left the 5th for Lake Helen, Fla., where they will spend the winter.

Mrs. Atcheson, a noted psychic of Buffalo, was a recent guest of Mrs. Knothe. Her daughter, who has been very ill, is recovering.

Mrs. Lucinda Morton, of Gerry, came the 4th inst., to be treated by Dr. Hyde for cancer. She is stopping with Mrs. Emma Horton.

Allen Campbell and Charles Shourds left for Atlantic City a few days ago.

Mrs. Alice Greene left her October 28th for her home in Grand Rapids, Mich.

Aunt Polly Horton, aged 85, who was quite ill a while ago, is again briskly about.

Fine weather here for the past three weeks with the exceptions of two or three days.

Otis Maxham spent several days last week in Buffalo, arranging for violin repair work.

Mrs. M. E. Crampton and her guest, Mrs. Dr. Orr, left the 29th ult. for Rochester, N. Y.

Miss Reba Smith came home last week from the grape fields to enter school for the winter.

Mrs. Binney, Harry Champlin of Dunkirk, and Mrs. James Champlin of Fredonia were recent visitors.

Miss Abby Olmstead came from Erie, Pa., the 29th inst. She will remain a few days before returning.

Mrs. Jennie Coan returned the 2d from the grape fields. She will leave in a few days, for the winter.

Mrs. Nettie Bowers left last week for Fredonia, where she will spend the winter with Dr. Duke's family.

Mrs. Bessie Bardsley left last week for Harrisburg, enroute for a visit with her mother at Mechanicsburg, Pa.

Mrs. D. W. Henderson left last week for Cleveland, where she expects to spend the winter with her son, Wallace.

Dr. Hyde, wife and sister, Mrs. Lawton, returned October 31st, from a week spent in Friendship and Sinclairville.

Mrs. Z. P. Gates and family, who went to Buffalo recently, intending to stay through the winter, returned here the 3d inst.

Mr. and Mrs. A. Normann left November 2d for a short visit in Warren, Pa., enroute for Lake Helen, Fla., for the winter.

Mrs. Sarah Wilder has been the guest for three weeks of her sister, Mrs. Carrie Shaw. She returned to her home the 29th ult.

Mrs. Mina Seymour returned the 28th from a lengthy visit at Fredonia. She is organizing a series of card parties for the fall and winter.

Mrs. F. Bridell and daughter, Mrs. Fairchild, left November 2d for a visit with friends in Warren, Pa., before re-

turning to their home at Waverly, N. Y.

H. P. Woodcock spent a few days of last week with his son's wife at Fredonia.

Miss May Huntington was called to Randolph November 2d by the death of an uncle. She will remain two or three weeks with relatives there.

Alfred Winchester has secured employment in the shovel factory at Fredonia, and he and Mrs. Winchester expect to remain there during the winter.

Mr. and Mrs. Jackson returned from Arcade last week, accompanied by a grand-daughter, Miss Grace Jackson, who has begun guitar lessons with Mrs. Hyde.

L. C. Hutchinson returned recently from a three weeks' visit among friends in Ashtabula and Madison, O. Mrs. Hutchinson will not return yet for a week or two.

T. J. Murphy, of Buffalo, was here last week to secure passengers over his line, the Pennsylvania R. R., to Lake Helen, Fla. Several here purchased tickets of him.

Miss Alta (not Reba) Woodcock, who has been very ill with appendicitis, is reported by her physician, Dr. Henderson, to be slowly recovering, though not yet out of danger.

Master Harold Maxham, in his eighth year only, has beaten the record among small boys, by engaging piano lessons, and paying for them with his own earnings. He is making fine progress in his music.

Joshua Ramsdell, who owns the fine farm and residence near the lower lake, left some weeks ago for Chicago, where he went into business with his brother, Ildo, who is technical superintendent of a large engraving establishment there. Later he was followed by his son, Leon, who has secured a position in the same establishment. Now the rest of the family are preparing to move to Chicago. The farm and stock will be left in charge of Mrs. Ramsdell's mother and uncle, Mrs. Walters and Frantz Beebe.

### OBITUARY.

ABRAM HOAGLAND DAILEY.

Ex-Judge Abram H. Dailey died last week at his home, No. 675 St. Mark's avenue, Brooklyn, where he had been ill with pneumonia since Tuesday. Until yesterday strong hopes were held out that the judge would recover.

Abram Hoagland Dailey was born in Sheffield, Mass., on October 21, 1831. He was the son of William and Eliza Dailey, of that place, and was of English, Irish and German ancestry. He attended Williston Seminary, and upon graduation studied law in the office of former Governor George N. Briggs, in Pittsfield.

Admitted to the bar at Lenox in 1855, he opened an office in Great Barrington, but three years later removed to Brooklyn, where he thereafter made his home and continued the practice of his profession. In 1863 he was elected justice of the 4th District Court of Brooklyn, but served less than four years, resigning in order to devote himself to his private practice, in which he achieved noteworthy success. In 1871 he received the Republican nomination for District Attorney of Kings County, but failed of election. Believing his defeat to be the result of fraudulent practices, made possible by the defective election laws of that time, Judge Dailey assisted in framing legislation providing for a system of registration and other safeguards, which was enacted by the State Legislature the following winter and served as a model for the laws on that subject adopted by nearly all the states of the Union. He received the nomination for Surrogate in 1875, and was again declared defeated; but he successfully contested in the courts the election of his opponent, and served his full term. Upon its expiration he resumed practice as an advocate, and held no other elective office.

A man of literary tastes, he was the author of numerous essays, several books and a few poems. Most of these were related in one way or another to the subject of Spiritualism, in which Judge Dailey was a firm believer and of which he was a prominent propagandist. He did not, however, believe in what is usually called the "supernatural," but contended that man is related to both the physical and spiritual worlds, and that both are governed by absolute laws.

One of his volumes dealt with Hypnotism: Its Relation to Medico-Legal Jurisprudence. As a member of the psychical congress held at Chicago during the World's Fair he read a voluminous paper in regard to the

psychical features of the case of Mollie Fancher, and later wrote a book on her life and experiences. He was a member and former president of the Medico-Legal Society of New York and a member and trustee of the Writers' Club of Brooklyn.

### PENSION FUND GRATITUDE DAY.

I am glad that my first official appeal or communication to the Spiritualists of the United States is in the interest of the Pension fund, that is of such great importance to the cause all of us love so well. Our indigent mediums must not be permitted to suffer. The noble-hearted donor, Brother Mayer, has given them a perpetual help that will partly sustain the present pensioners, but the fund is now so exhausted that there will soon be an impossibility to help these needy ones in a material manner, unless there is an immediate increase of donations. To that end the board of trustees has instructed me to make a call to all auxiliary societies of the N. S. A., and all other societies of Spiritualists, and persons, to take a public collection and solicit personal contributions on the last Sunday of November.

Each society and person can make that day a memorable one for the cause of Spiritualism by a generous response.

Please remember that it is desired to make Sunday, November 24, 1907, a day of gratitude to the spirits and their mediums for help and comfort to humanity.

If you feel that the new officers of the N. S. A. should be encouraged in their earnest efforts that they shall make for the cause of Spiritualism, then respond to this needed call, and show that you are willing to join hands in creating a new era for our mutual cause.

Make all remittances to the N. S. A. office, 600 Pennsylvania avenue, S. E., Washington, D. C.

Fraternaly,  
GEORGE W. KATES,  
Secretary.

### SPIRITUALISTS

Visiting Buffalo, N. Y., will find a Pleasant Home Accommodation at

#### THE SPIRITUAL RETREAT.

723 Prospect Ave. Mrs. M. E. Lane.

**THE EDEN SOCIETY** promotes Brotherhood, Benevolence, Social Progress, Co-operative Industry, and settles the inequalities of the Human Family. Send 10c for Prospectus and copy of Official Organ. Address: THE EDEN SOCIETY, (Dept. 2) Baxter Springs, Kansas.

### MRS. L. EVELYN BARR

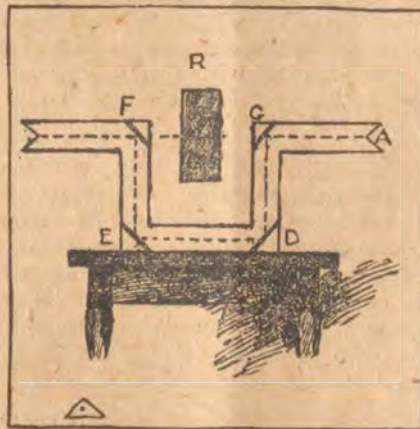
Trumpet and Trance Medium.  
All Readings Given in the Light.

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### TO SEE THROUGH A BRICK.

The Apparatus Can Easily Be Made by Any Ingenious Boy.

Take three small, square, flat paper boxes and provide yourself with four pieces of mirror. One of the boxes is placed on the table, the cover closed and two sides or ends cut out. The other two boxes are closed and a piece as large as one of the sides taken out of the first box is cut out of the top



and bottom of two opposite ends. Then the three boxes are fitted together, as the illustration shows.

In each corner of the rectangular tube, F E D C formed by the three boxes, a piece of mirror is fastened at an angle of forty-five degrees. To make it more effective the two outside boxes can have kneelike extensions made of cardboard and pasted on the two openings. R indicates the brick. When a flower or any other object is placed on the other end of the rectangular tube (A) it will reflect upon C, from C upon D, from D upon E and from here upon F. In this last piece of mirror it will appear to the eye of the person looking into the opening to the left as if he had seen the object in a direct line.

### Fish Stories.

Mr. Townsley—How long does a fish grow in a year? The Guide—Waal, it depends on who's tellin' it an' his education an' natural inventiveness.—Chicago News.

### SECRET WRITING.

How Letters May Be Made Safe From Prying Eyes.

Even with the most unromantic of us occasions sometimes arise when we should like to make some memorandum or write some letter which cannot be read except by those we wish to do so. Here is a simple method:

Soak a sheet of note paper in cold water and lay it perfectly flat upon a pane of glass. Place above it another sheet, dry this time, and on the upper sheet write your message with a fairly hard pencil. You now destroy the dry paper and allow all the moisture to evaporate from the wet piece. Don't hold it to the fire, but let it dry naturally. If you then examine it closely you will see not the faintest trace of writing, but if you moisten the paper once more and hold it up to the light you can read quite plainly all you wrote. It will show up like the watermark on a postage stamp. This method, by the way, is sometimes adopted by convicts. They use their gruel cans instead of glass and a sharp piece of wood for a pencil.

Another way is less dirty and even more effective. Lay several sheets of paper on a flat surface and write upon the top one. Then remove the bottom sheet, on which no impression appears. If you hold this in the vapor of iodine, however, the writing will turn brown and be quite legible. The explanation is plain. The note paper contains starch, which on being pressed turns to hydramide, a substance which is acted on by iodine in the manner described.—Answers.

### THE PURSER'S JOKE.

Why Religious Services Were Not Held on That Trip.

On most of the big ocean steamers a minister is usually found among the passengers, and invariably he is called upon on Sunday to conduct religious service in the main dining saloon. Occasionally the man of the cloth seeks the purser and asks if he may conduct a service on the Sabbath. A case of this sort happened recently on one of the Red D steamers on the run from New York to La Guayra. A young minister who three days before the steamer sailed had taken orders from a seminary, and a day later a wife asked the purser if he might conduct religious service on the following day, which was Sunday. The purser replied that the dining saloon was at his disposal and that the passengers would be informed. "At what hour shall the service begin?" asked the young minister. The purser rubbed his brow a moment and replied that he could begin at "nine bells." The minister and his bride appeared in the dining saloon at 9 o'clock in the morning and waited four hours for the congregation, which did not come. On the following day he listened again for "nine bells," but heard them not.—New York Tribune.

### She Said the Wrong Thing.

"I shall never forget the breakfast I gave to a pretty girl when I first knew her," the short man began. "It would make your mouth water to hear what it was—grape fruit to begin with, the most delicate of breakfast food with cream, a choice broiled chicken—it was a late breakfast—the finest of fruit, coffee. I can't remember the things I ordered for her at that breakfast, and what do you think she said when she finished? She said: 'You needn't have gone to so much trouble. I don't care for anything but a couple of eggs for my breakfast and a piece of toast.'"

"It was the wrong thing to say, I will admit," sighed his wife. "I was that girl, and I have been living ever since on a couple of eggs for my breakfast and a piece of toast."—New York Press.

### Sheathing a Ship.

Sheathing a ship is covering the bottom with a sheath of copper. In all seas, but particularly in those of the tropics, the hulls of ships are liable to the attack of certain worms which penetrate the hardest wood and have been known in the course of a few months to damage the hull so as to render the vessel worthless. Copper sheathing protects the ship not only against the attacks of these borers, but also against decay, and is especially valuable in the case of iron ships, the metal rapidly oxidizing and becoming brittle when exposed to the action of the sea water.

### Fortunate.

"I thought," said the author as he took back the manuscript, "that the story would just about do for you." "Yes," rejoined the editor, "that's just about what it would do if we printed it, but fortunately I happened to read it myself, so I am returning it to you for fear of accidents. People are so careless."—Judy.

### Starting Him in Business.

Bride's Father (to his prospective son-in-law, a young lawyer)—I am not going to give my daughter a cash dowry, but I have some doubtful claims for \$10,000 that I will make over to you, and you can sue on them.

### COOKING FOR THE SICK.

How the Professional Nurse Prepares Food For Her Patients.

Since sickness has a way of creeping into most families and since one never can tell when she may be forced from an ordinary diet down to beef tea and mutton broth, says the Boston Herald, it might not come amiss to know how such weak and watery food may be made in the best way possible, or, in other words, as the professional nurse makes it.

One point about beef tea is that it will curdle if too hot, and another is that it usually proves more attractive when served in a colored glass.

There are several ways of making it, all of which the professional nurse approves. One good method is to take a piece of round steak one inch in thickness and boil it for seven minutes. Then squeeze the meat in a lemon squeezer into a cup. Season the tea and serve at once.

Another method is to cut one pound of juicy round steak, free from fat, into small pieces, then put to soak in a cup of cold water for several hours. Squeeze the juice from the meat and strain it. This must be heated by setting the cup containing it into a pan of hot water. Season with a little salt and serve as soon as warm. Beef tea need not be warm, however, for when frozen, like ice cream, it makes another sickroom dish.

For chicken broth, remove the skin and fat from a young fowl and cut it into small pieces. Put it into a stewpan with one quart of cold water and heat it slowly for three or four hours. Then season the broth with salt and strain. When the patient is not too ill to have tapioca, sago or rice, add a tablespoonful of either after the soup has boiled for one hour.

### How to Roast a Christmas Pig.

When roasting a pig for the Christmas dinner select one if possible that is not more than a month old and well filled out for his age. Put him in a big pan of cold water and wash thoroughly, taking care that his eye sockets, ears and throat are perfectly clean, says the Kansas City Times. Rinse and wipe dry. Make a stuffing as for a turkey. Rub over the inside salt, pepper and a suspicion of sage. Press in the stuffing, which must, by all means, have a small onion chopped in it, and then draw the skin together with a long needle and coarse thread. Roll the legs in oiled paper, bend the fore feet under the body and press the hind feet backward, skewering all in place. Put the pig in a dripping pan, rub the skin with olive oil or butter, sprinkle with salt and dredge with flour. Put a piece of hard wood between his teeth to keep his mouth open, and set the pan in a good hot oven. Baste frequently with a little olive oil and then with the drippings. After the pig begins to brown cover each ear with a piece of waxed paper. Allow half an hour to each pound in baking. When almost done, take off the wrappings from ears and feet to let them crisp. When done take out carefully and lay on a bed of cress or white celery leaves on a large platter. Take out the skewers, remove the wood from the mouth and insert a small red apple or ear of corn. Hang a necklace of strung cranberries or parsley about his neck and send to the table. Always serve tart apple sauce with roast pork or goose, as such rich meat needs an acid sauce to make the fat more digestible.

### How to Take Care of the Skin.

There really is no necessity for one letting blackheads appear on the face, enlarged pores or not, if the face is kept clean. That requires monthly steaming and massage and careful bathing every night. Blackheads are nothing more than an animal life that has been engendered by dirt. If they once get a hold on the skin, strenuous efforts must be made to remove them. Squeeze out the little seed with the finger tips after having given the face a massage with cold cream, which will make the task of removing the acne a simple one. Next bathe the sac with hydrozone to prevent any possible soreness. If this fails to remove them, a more radical cure is to apply every night a lotion made of two ounces of brandy, one ounce of cologne and one-half ounce of liquor of potassium. This usually has a most satisfactory result.

### How to Clean Window Shades.

We have all heard the story of the woman who told the new maid to wash the curtains, meaning the lace ones, and came into the kitchen just in time to discover the newest window shades melting in the boiler. But we do not all know that when shades are merely dust soiled the surface can be freshened by the application of hot corn-meal. The shade should first be spread out flat on a large table and the meal rubbed in with a circular motion of the palm. Then if rubbed gently with a soft, dry cloth the meal and the dust it has absorbed will be removed without leaving any trace of either.

### Another Thing.

"I hear Starleigh took a new play out for a run. Did he strike it?" "No; he beat it."—Boston Herald.



## Crookes on Psychical Research.

(Continued from page 1.)

head and brain. With increase of gravitation the bipedal form would be beset by drawbacks. Assuming that the human race, under the altered circumstances, remained bipedal, it is highly probable that a large increase in the quadruped, hexapod, or octopod structure would prevail in the animal kingdom. The majority of animals would be of the saurian class, with very short legs allowing the trunk to rest easily on the ground, and the serpent type would probably be in the ascendant. Winged creatures would suffer severely, and small birds and insects would be dragged to earth by a force hard to resist; although this might be more or less compensated by the increased density of the air. Humming birds, dragon flies, butterflies, and bees, all of which spend a large portion of their time in the air, would, in the struggle for existence, be rare visitants. Hence the fertilization of flowers by the intervention of insects must be thwarted and this would lead to the extinction, or at all events to a scarcity, of entomophilous plants, i. e., all of those with the showiest blossoms—a gloomy result to follow from a mere increase of the earth's attraction.

But having known no other type of human form, it is allowable to think that, under these different conditions, man would still consider woman—though stunted, thick limbed, flat-footed, with enormous jaws underlying a diminutive skull—as the highest type of beauty!

Decreased attraction of earth might be attended with another set of changes scarcely less remarkable. With the same expenditure of vital energy as at present, and with the same quantity of transformation of matter, we should be able to lift heavier weights, to take longer bounds, to move with greater swiftness, and to undergo prolonged muscular exertion with less fatigue—possibly fly. Hence the transformation of matter required to keep up animal heat and to restore the waste of energy and tissue would be smaller for the same amount of duty done. A less volume of blood, reduced lungs and digestive organs would be required. Thus we might expect a set of structural changes of an inverse nature to those resulting from intensified gravitation. All parts of the body might safely be constructed upon a less massive plan—a slimmer skeleton, smaller muscles, and slenderer trunk. These modifications, in a less degree than we are contemplating, tend in the present to beauty of form, and it is easy to imagine our æsthetic feelings would naturally keep pace with further developments in the direction of grace, slenderness, symmetry, and tall figures.

It is curious that the popular conceptions of evil and malignant beings are of the type that would be produced by increased gravitation—toads, reptiles, and noisome things—while the arch fiend himself is represented as perhaps the ultimate form which could be assumed by a thinking brain and its necessary machinery were the power of gravitation to be increased to the highest point compatible with existence—a serpent crawling along the ground. On the other hand, our highest type of beauty are those which would be common under decreased gravitation.

The "daughter of the gods, divinely tall," and the leaping athlete, please us by the slight triumph over the earthward pull which their stature or spring implies. It is true we do not correspondingly admire the flea, whose triumph over gravitation, unaided by wings, is so striking. Marvelous as is the flea, its body, like ours, is strictly conditioned by gravitation.

But popular imagination presupposes spiritual beings to be utterly independent of gravitation originally determined, and only gravitation seems likely to maintain.

When and if spiritual beings make themselves visible either to our bodily eyes or to our inward vision, their object would be thwarted were they not to appear in recognizable form; so that their appearance would take the shape of the body and clothing to which we have been accustomed. Materiality, form, and space, I am constrained to believe, are temporary conditions of our present existence. It is difficult to conceive the idea of a spiritual being having a body like ours, conditioned by the exact gravitating force exerted by the earth, and with organs which presuppose the need for food and necessity for the removal of waste products. It is equally difficult, hemmed in and bound round as we are by materialistic ideas

to think of intelligence, thought, and will existing without form or matter and untrammelled by gravitation or space.

Men of science before now have had to face a similar problem. In some speculations on the nature of matter, Faraday\* expressed himself in language which, mutatis mutandis, applies to my present surmises. This earnest philosopher was speculating on the ultimate nature of matter; and, thinking of the little, hard impenetrable atom of Lucretius, and the forces or forms of energy appertaining to it, he felt himself impelled to reject the idea of existence of the nucleus altogether, and to think only of the forces and forms of energy usually associated therewith. He was led to the conclusion that this view necessarily involved the surmise that the atoms are not merely mutually penetrable, but that each atom, so to say, extends throughout all space, yet always retaining its own center of force.†

A view of the constitution of matter which recommended itself to Faraday as preferable to the one ordinarily held appears to me to be exactly the view I endeavor to picture as the constitution of spiritual beings. Centers of intellect, will, energy, and power, each mutually penetrable, while at the same time permeating what we call space, but each center retaining its own individuality, persistence of self, and memory. Whether these intelligent centers of the various spiritual forces which in their aggregate go to make up man's character or karma are also associated in any way with the forms of energy which, centered, form the material atom—whether these spiritual entities are material, not in the crude, gross sense of Lucretius, but material as sublimated through the piercing intellect of Faraday—is one of those mysteries which to us mortals will perhaps ever remain an unsolved problem.

My next speculation is more difficult, and is addressed to those who not only take too terrestrial a view, but who deny the plausibility—nay, the possibility—of the existence of an unseen world at all. I reply we are demonstrably standing on the brink, at any rate, of an unseen world. I do not here speak of a spiritual or immaterial world. I speak of the world of the infinitely little, which must be still called a material world, although matter as therein existing or perceptible is something which our limited faculties do not enable us to conceive. It is the world—I do not say of molecular forces as opposed to molar, but of forces whose action is mainly outside the limit of human perception, as opposed to forces evident to the gross perceptions of human organisms. I hardly know how to make clear to myself or to you the difference in the apparent laws of the universe which would follow upon a mere difference of bulk in the observer. Such an observer I must needs imagine as best I can. I shall not attempt to rival the vividness of the great satirist who, from a postulated difference of size far

\* "If we must assume at all, as indeed in a branch of knowledge like the present we can hardly help it, then the safest course appears to be to assume as little as possible, and in that respect the atoms of Bosovich appear to me to have a great advantage over the more usual notion. His atoms are mere centers of forces or powers, not particles of matter in which the powers themselves reside."

† "If in the ordinary view of atoms we call the particles of matter away from the powers  $a$ , and the system of powers or forces in and around it  $m$ , then in Bosovich's theory  $a$  disappears, or is a mere mathematical point, while in the usual notion it is a little unchangeable, impenetrable piece of matter, and  $m$  is an atmosphere of force grouped around it."

"To my mind, therefore, the  $a$  or nucleus vanishes, and the substance consists of the powers, or  $m$ ; and indeed, what notion can we form of the nucleus independent of its powers? All our perception and knowledge of the atom, and even our fancy, is limited to ideas of its powers. What thought remains on which to hang the imagination of an independent of the acknowledged forces?"

"A mind just entering on the subject may consider it difficult to think of the powers of matter independent of a separate something to be called 'the matter'; but it is certainly far more difficult, and indeed impossible, to think of or imagine that matter independent of the powers. Now, the powers we know and recognize in every phenomenon of the creation, the abstract matter in none; why, then, assume the existence of that of which we are ignorant, which we can not conceive, and for which there is no philosophical necessity?"

"If an atom be conceived to be a center of power, that which is ordinarily referred to under the term 'shape' would be now referred to the disposition and relative intensity of the forces. \* \* \* Nothing can be supposed of the disposition of forces in and about a solid nucleus of matter which can not be equally conceived with respect to a center."

"The view now stated of the constitution of matter would seem to involve necessarily the conclusion that matter fills all space. \* \* \* In that view matter is not merely mutually penetrable, but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own center of force." (Faraday, "On the matter," Phil. Mag., 1844, Vol. XXIV, p. 136.)

‡ I may say, in passing, that the modern vortex atom also fulfills these conditions.

less considerable, deduced in Galileo's Travels the absurdity, and the mere relativity, of so much in human morals, politics, society. But I shall take courage from the example of my predecessor in this chair, Prof. William James, of Harvard, from whom later I shall cite a most striking parable of precisely the type I seek. You must permit me, then, an homunculus on whom to hang my speculation." I cannot place him actually amid the interplay of molecules, for lack of power to imagine his environment; but I shall make him of such microscopic size that molecular forces which in common life we hardly notice—such as surface tension, capillarity, the Brownian movements—become for him so conspicuous and dominant that he can hardly believe, let us say, in the universality of gravitation, which we may suppose to have been revealed to him by ourselves, his creators. Let us place him on a cabbage leaf and let him start for himself.

The area of the cabbage leaf appears to him as a boundless plain many square miles in extent. To this minimized creature the leaf is studded with huge glittering transparent globes, resting motionless on the surface of the leaf, each globe vastly exceeding in height the towering pyramids. Each of these spheres appears to emit from one of its sides a dazzling light. Urged by curiosity he approaches and touches one of its orbs. It resists pressure like an india-rubber ball, until accidentally he fractures the surface, when suddenly he feels himself seized and whirled and brought somewhere to an equilibrium where he remains suspended in the surface of the sphere utterly unable to extricate himself. In the course of an hour or two he finds the globe diminishing, and ultimately it disappears, leaving him at liberty to pursue his travels. Quitting the cabbage leaf, he strays over the surface of the soil, finding it exceedingly rocky and mountainous, until he sees before him a broad surface akin to the kind of matter which formed the globes on the cabbage leaf. Instead however, of rising upward from its support, it now slopes downward in a vast curve from the brink, and ultimately becomes apparently level, though, as this is at a considerable distance from the shore, he can not be absolutely certain. Let us now suppose that he holds in his hand a vessel bearing the same proportion to his minimized frame that a pint measure does to that of a man as he is, and that by adroit manipulation he contrives to fill it with water. If he inverts the vessel he finds that the liquid will not flow and can only be dislodged by violent shocks. Wearing by his exertions to empty the vessel of water he sits on the shore and idly amuses himself by throwing stones and other objects into the water. As a rule the stones and other wet bodies sink, although when dry they obstinately refuse to go to the bottom, but float on the surface. He carries other substances. A rod of polished steel, a silver pencil case, some platinum wire, and a steel pen, objects two or three times the density of the stones, refuse to sink at all, and float on the surface like so many bits of cork. Nay, if he and his friends manage to throw into the water one of those enormous steel bars which we call needles, this also makes a sort of concave trough for itself on the surface and floats tranquilly. After these and a few more observations he theorizes on the properties of water and of liquids in general. Will he come to the conclusion that liquids seek their own level, that their surfaces when at rest are horizontal, and that solids when placed in a liquid sink or float according to their higher or lower specific gravity? No; he will feel justified in inferring that liquids at rest assume spherical, or at least curvilinear forms, whether convex or concave, depending upon circumstances not easily ascertained, that they can not be poured from one vessel to another and resist the force of gravitation, which is consequently not universal, and that such bodies as he can manipulate generally refuse to sink in liquids, whether their specific gravity be high or low. From the behavior of a body placed in contact with a dew-drop he will even derive plausible reasons for doubting the inertia of matter.

Already he has been somewhat puzzled by the constant and capricious bombardment of cumbrous objects like

‡ I need hardly say that in this fanciful sketch, composed only for an illustrative purpose, all kinds of problems (as of the homunculus' own structure and powers) are left untouched, and various points which would really need to be mathematically worked out are left intentionally vague.

portmanteaus flying in the air; for the gay notes that people the sunbeams will dance somewhat unpleasantly for a microscopic homunculus who can never tell where they are coming. Nay, what he has understood to be the difficulty experienced by living creatures in rising from the earth, except with wings, will soon seem absurdly exaggerated; for he will discern a terrific creature, a behemoth "in plated mail," leaping through the skies in frenzied search for prey, and for the first time due homage will be rendered to the majesty of the common flea.

Perturbed by doubts, he will gaze at night into some absolutely tranquil pool. There, with no wind to ruffle, nor access of heat to cause currents or change surface tension, he perceives small inanimate objects immersed and still. But are they still? No. One of them moves; another is moving. Gradually it is borne in upon him that whenever any object is small enough it is always in motion. Perhaps our homunculus might be better able than we are to explain these so-called Brownian movements; or the guess might be forced upon him that he who sees this sight is getting dim glimpses of the ultimate structure of matter, and that these movements are residual, the result of the inward molecular turmoil which has not canceled itself out into nullity, as it must needs do in aggregations of matter of more than the smallest microscopic dimensions.

Things still more tormentingly perplexing our homunculus would doubtless encounter. And these changes in his interpretation of phenomena would arise not from his becoming aware of any forces hitherto overlooked, still less from the disappearance of laws now recognized, but simply from the fact that his supposed decrease in bodily size brings capillarity, surface tension, etc., into a relative prominence they do not now possess. To full-grown rational beings the effects of these forces rank among residual phenomena, which attract attention only when science has made a certain progress. To homunculi such as we have imagined the same effects would be of capital importance, and would be rightly interpreted not as something supplementary to those of general gravitation, but as due to an independent and possibly antagonistic force.

The physics of these homunculi would differ most remarkably from our own. In the study of heat they would encounter difficulties probably insuperable. In this branch of physical investigation little can be done unless we have the power at pleasure of raising and lowering the temperature of bodies. This requires the command of fire. Actual man, in a rudimentary state of civilization, can heat and ignite certain kinds of matter by friction, percussion, concentrating the sun's rays, etc.; but before these operations produce actual fire they must be performed upon a considerable mass of matter, otherwise the heat is conducted or radiated away as rapidly as produced and the point of ignition seldom reached.

Nor could it be otherwise with the chemistry of the little people, if, indeed, such a science be conceived as at all possible for them.

It can scarcely be denied that the fundamental phenomena which first led mankind into chemical inquiries are those of combustion. But, as we have just seen, minimized beings would be unable to produce fire at will, except by certain chemical reactions, and would have little opportunity of examining its nature. They might occasionally witness forest fires, volcanic eruptions, etc.; but such grand and catastrophic phenomena, though serving to reveal to our supposed Lilliputians the existence of combustion, would be ill suited for quiet investigation into its conditions and products. Moreover, considering the impossibility they would experience of pouring water from one test tube to another, the ordinary operations of analytical chemistry and of all manipulations depending on the use of the pneumatic trough would remain forever a sealed book.

Let us for a moment go to the opposite extreme and consider how Nature would present itself to human beings of enormous magnitude. Their difficulties and misconstructions would be of an opposite nature to those experienced by pigmies. Capillary attraction and the cohesion of liquids, surface tension, and the curvature of liquid surfaces near their boundary, the dew-drop and the behavior of minute bodies on a globule of water, the flotation of metals on the surface of water, and many other familiar phenomena, would be either ignored or unknown. The homunculus able to communicate but

a small momentum would find all objects much harder than they appear to us, while to a race of colossal granite rocks would be but a feeble impediment.

There would be another most remarkable difference between such enormous beings and ourselves.

If we stoop and take up a pinch of earth between fingers and thumb, moving those members, say, through the space of a few inches in a second of time, we experience nothing remarkable. The earth offers a little resistance, more or less, according to its greater or less tenacity, but no other perceptible reaction follows.

Let us suppose the same action performed by a gigantic being, able to move finger and thumb in a second's space through some miles of soil in the same lapse of time, and he would experience a very decided reaction. The mass of sand, earth, stones, and the like, hurled together in such quantities and at such speed, would become intensely hot. Just as the homunculus would fail to bring about ignition when he desired, so the colossus could scarcely move without causing the liberation of a highly inconvenient degree of heat, literally making everything too hot to hold. He would naturally ascribe to granite rocks and the other constituents of the earth's surface such properties as we attribute to phosphorus—of combustion on being a little roughly handled.

Need I do more than point the obvious lesson? If a possible—nay, reasonable—variation in only one of the forces conditioning the human race, that of gravitation, could so modify our outward form, appearance, and proportions as to make us to all intents and purposes a different race of beings; if mere differences of size can cause some of the most simple facts in chemistry and physics to take so widely different a guise; if beings microscopically small and prodigiously large would simply as such be subject to the hallucinations I have pointed out, and to others I might enlarge upon, is it not possible that we, in turn, though occupying, as it seems to us, the golden mean, may also by the mere virtue of our size and weight fall into misinterpretations of phenomena from which we should escape were we or the globe we inhabit either larger or smaller, heavier or lighter? May not our boasted knowledge be simply conditioned by accidental environments, and thus be liable to a large element of subjectivity hitherto unsuspected and scarcely possible to eliminate?

Here I will introduce Professor James's speculation, to which I have already alluded. It deals with a possible alteration of the time scale due to a difference in rapidity of sensation on the part of a being presumably on a larger scale than ourselves:

"We have every reason to think that creatures may possibly differ enormously in the amounts of duration which they intuitively feel, and in the fineness of the events that may fill it. Von Baer has indulged in some interesting computations of the effect of such differences in changing the aspect of nature. Suppose we were able, within the length of a second, to note distinctly 10,000 events, instead of barely 10, as now; if our life were then destined to hold the same number of impressions, it might be 1,000 times as short. We should live less than a month, and personally know nothing of the change of seasons. If born in winter, we should believe in summer as we now believe in the heats of the Carboniferous era. The motions of organic beings would be so slow to our senses as to be inferred, not seen. The sun would stand still in the sky, the moon be almost free from change, and so on. But now, reverse the hypothesis, and suppose a being to get only one one-thousandth part of the sensations that we get in a given time, and consequently to live 1,000 times as long. Winters and summers will be to him like quarters of an hour. Mushrooms and the swifter-growing plants will shoot into being so rapidly as to appear instantaneous creations; annual shrubs will rise and fall from the earth like restlessly boiling water springs; the motions of animals will be as invisible as are to us the movements of bullets and cannon balls; the sun will scour through the sky like a meteor, leaving a fiery trail behind him, etc. That such imaginary cases (barring the superhuman longevity) may be realized somewhere in the animal kingdom it would be rash to deny." (James' Principles of Psychology, Vol. I, p. 639.)

And now let me specially apply this general conception of the impossibility of predicting what secrets the universe may still hold, what agencies undivined may habitually be at work around us.

Telepathy, the transmission of thought and images directly from one mind to another without the agency of the recognized organs of sense, is a conception new and strange to science. To judge from the comparative slowness with which the accumulated evidence of our society penetrates the scientific world, it is, I think, a conception even scientifically repulsive to many minds.



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## THE NEW PASTOR.

They have a new pastor at the M. E. church at West Lafayette, Ind. I heard him preach his initial sermons, Sunday morning and evening. His subject, on both occasions, was "Job." He is an educated man, formerly professor in De Pauw University; and a very glib and fluent talker. He attracts large audiences, composed of influential and educated people—lawyers, doctors, literary folk, students and professors from Purdue University.

I wish to take some exceptions to what he said. I agree with him in his assertion that the book of Job is a sublime poem; but when he says it is the greatest ever produced, I must demur. The Bible contains many poetical passages of great beauty and power, expressed in language quaint and picturesque; yet, like Shakespeare, it is antiquated and out of date—not up to modern thought. Besides, it contains so much vulgarity, obscenity and nonsense, that taken as a whole, it is no longer read by refined, cultured and educated people, and it is unfit to be taught to children.

He said, also, that Job was a perfect man. This I deny. A perfect man never lived upon earth. He would be perfectly sane, never make a mistake or commit a blunder. The man who never makes a mistake never does very much. There is nothing evil in itself. All evil is the wrong use of some good thing. The very best things are used for the worst purposes. The trouble is we are so ignorant we don't know how to use these good things. Jesus Christ was not perfect or infallible. He made mistakes. He was not always right. He would not allow himself to be called "good."

It has always been a mystery to me how any scientifically educated man can believe the miracles of the Bible to be true; for instance, that Jesus turned water into wine by a miracle. He might have poured it in out of one vessel into another. I think if he were upon earth today, he would turn all the wine back into water, especially the adulterated stuff, if he could. I once heard a Christian minister (Campbellite) say: "It is just as necessary to hate as it is to love." This horrible doctrine may be in accordance with some of the teachings ascribed to Jesus, yet it is contradicted by all experience of the human and loving souls. As long as we bear in the heart the least particle of malice, hatred or ill-will against anyone or anything, just so long entire, perfect peace of mind can never come, and never does come. Hatred brings torments.

Our speaker intimated that he had a firm faith in the existence of a supreme, omnipotent, personal Devil, who was the cause of all Job's troubles. He said he could just as reasonably deny the existence of a personal God as a personal Devil. The idea of a personal God, with a corporeal body, in the shape of a man, sitting on a throne judging, or, rather, misjudging, man and dispensing injustice, is not tenable. It is discarded as a myth, along with that other myth, imaginary existence of a huge, colossal, personal Devil, superior even to God Almighty. "God is spirit"—the universal spirit of truth, permeating all life and all matter imminent in all things.

I have no doubt there were many people in that audience who agree with me in my conclusions. The Methodist church teaches many truths and does much good; yet it is founded upon, sustained by and teaches five fundamental and monstrous errors, to which I never could subscribe or pay my money to support. In their order, they are:

(1). The existence of three personal gods, called a "Trinity."

It is as much as I can do to believe in one God. I draw the line at three gods.

(2). The existence of a huge, colossal, personal Devil, superior to God Almighty.

This horrible conception is a relic of barbarism. It is no longer tenable. There is no room or necessity in all God's universe for such a creature.

(3). Eternal, everlasting misery as a punishment inflicted by an "angry God."

Such a God would be a fiend. The soul could not exist through an eternity of misery. A merciful God would mercifully grant it oblivion. This horrible dogma is no longer taught among advanced Christians. It is contrary to all the best instincts of humanity.

(4). The Immaculate Conception. This universe is governed by immu-

table, unchangeable, inexorable law. Jesus is no exception. He must have had a human father born just as other children were. I don't think that Joseph was his real father. His father must have been a foreigner—perhaps a Grecian, because Jesus had but few of the characteristics of the Jewish race. The virgin birth has been attributed to all great men who have been deified by human credulity.

(4). The infamous dogma of Vicarious Atonement.

This doctrine is contrary to reason, science, the Bible itself, to common sense and experience. "Whatsoever ye sow that shall ye reap." "What measure you mete shall be measured unto you again." Each one must bear the consequences of his or her own acts. There is no escape. Nature's laws execute themselves with unfailing fidelity. Just here a quotation from the inaugural address of Horace Man, on assuming the presidency of Antioch College, will be fitting: "Whoever will not study and obey the laws of nature, as manifested within and around us, her lightning bolts, her fires consume, her waters drown, her pestilences extinguish."

I think any church is better than no church; any religion is better than no religion; that each religion of the world contains some truths; that each religion of the world contains some falsehoods; and that all religions of the world are the radii of a circle whose center is God. In the language of Madame de Staël: "Religion has no limits and no bounds; the vast, the infinite and eternal are hers. Never from her may science or genius separate." All this is written in the interest of higher Spiritualism.

O. L. HARVEY.

West Lafayette, Ind.

### A Trying Time.

Miss Bagley had been accustomed to regard every minute as gold, too precious to be wasted. The life led by the visitors at the hotel to which she went one summer with a delicate cousin seemed to her almost wicked, it was so empty of work.

One day Miss Bagley wandered off by herself for a walk in the woods, and when, after some hours, she failed to return her cousin began to feel anxious. At last, toward night, a search party started out. It was dark before they heard Miss Bagley's voice answer their calls and came upon her seated on a fallen tree trunk.

"It's a shame you had such a fright, Miss Bagley," said a kind hearted young man. "I suppose you thought you might have to stay here till morning."

"I wasn't bothering about that!" returned Miss Bagley scornfully. "I guess I could go to sleep in the woods without being eat up, but I was mad clear through to think I was lost without a sign of knitting work or so much as a table napkin to hem in my pocket."

"I kept looking at my watch and saying, 'Another half hour gone and I might have done most a whole shell on my quilt!' You don't catch me this way again. I can tell you!"—Youth's Companion.

### Getting Mamma Out of the Way.

In an Australian country town lived a widow named Sawyer and her pretty daughter Mary. As often happens, the daughter was in love with a young man against whom the widow entertained a most unmerited prejudice.

One morning Mary was missing, and her mother, divining the cause, rushed hatless and with a huge white apron enveloping her substantial figure down to the place where a coach left daily for the city, sixty miles distant.

The coach was upon the point of leaving and, although Mary was not there, her luggage was. The irate parent took her seat, expecting that the girl would join the coach en route. As a matter of fact, this had been the original plan, and Mary had gone to a relative's house at the opposite end of the town to wait for the coach. Her brother, however, who was in league with her, gave the driver the hint, saw his mother fairly started on her wild goose chase and then rejoined the happy pair, who were married by a clergyman some two hours later.

Imagine the poor widow's feelings to find on arriving at her destination a telegram awaiting her announcing that the wedding had taken place.—Pearson's Weekly.

### How to Clean Lacquered Brass.

Remember not to apply polish to lacquered brasses. Rub them only with a chamois leather or wash them with tepid soapsuds without any soda. After this, dry and polish with the chamois. Soda should never be used to wash china, particularly when the china is gilded. The use of soda in the water is what has caused so much of the gilt decoration to disappear from the fragile gilt and white china of our grandmother's day. Brush out glass well to remove dust from the indentations before washing it, and never dip either fragile china or fine glass into too hot water or it will crack.

## A SINGULAR DUEL.

How the Death Penalty Was Administered to Two Indians.

The following story illustrates very well one of the characteristics of the Indian, as it shows that Indians, as a rule, did not mind dying so much as they were particular about the method. It was a good many years ago at Pine Ridge, when there was trouble with the Cheyennes. Major Cooper was there as agent, and there were two young Cheyennes who were badly wanted for murder. They had waylaid and killed a prospector. They were not caught, and the chances were that they would not be unless the soldiers were called in. If this were done it was likely to precipitate trouble with the whole tribe, and Major Cooper laid the case before the headmen. They were told that if the soldiers were sent for there would surely be trouble and were requested politely to ask the two erring bucks to come in and be hanged.

Word was sent to the two young Indians, Head Chief and Young Mule, who were out in the hills. They sent word back that they had no objection to dying if it would keep the rest of the tribe out of trouble, but that if they had to die they preferred to die fighting, and they wanted it distinctly understood that they would not be hanged. It was entirely against the customs of the government, but rules did not go for much in those days. Results were the chief things, and Major Cooper sent word to them that if they wanted a fight he would risk accommodating them. A date was set and early in the morning they rode toward the agency, fully armed. Major Cooper was out to meet them, and the rest of the tribe, the potential hostiles, were gathered on the hills to see fair play. The agent rode out into the open and slipped off his horse, using it for cover and shooting across the saddle.

The two young Indians galloped up to within shooting distance and commenced circling, hanging on the off side of their ponies and shooting under their necks and across their heads. The tacit understanding was that if they were killed it was all right, but if they got the agent they would pull out into the hills and wait for some other challenger. The fight did not last long. Cooper had a heavy buffalo gun and killed one Indian, shooting him through the body of his horse. The other kept on circling, and several shots were exchanged till the Indian was shot through the body. He knew it would be all up with him in a few minutes and charged, shooting as he came. But the agent's luck held good, and he was dropped within fifty yards. The law was satisfied, and the agent was able to report officially to Washington that the Indians had been executed.—Washington Star.

### What Is a Midshipman?

By luck I for the first time in my life have found a plausible derivation for midshipman. It would appear that in the days immediately after the flood the vessels were very high at the ends, between which there was a deep "waist," giving no ready means of passing from one to the other. To meet this difficulty there were employed a class of men, usually young and alert, who from their station were called midship men, to carry messages which were not subject for the trumpet shout. If this explanation holds water, it, like forecastle and afterguard and knightheads, gives another instance of survival of nomenclature from conditions which have long since ceased.

Whatever the origin of his title, it well expressed the anomalous and undefined position of the midshipman. He belonged, so to say, to both ends of the ship as well as to the middle, and his duties and privileges alike fell within the broad saying that what was nobody's business was a midshipman's. When appointed as such in later days he came in "with the bayonet in his hair" and went out fit for a lieutenant's charge, but from first to last, whatever his personal progress, he continued as a midshipman, a hand-billy.—Captain A. T. Mahan in Harper's.

### How to Make Harmless Colorings.

To color frosting or candy: Lavender, two teaspoonfuls of blackberry juice or jelly; bluish lavender, two teaspoonfuls of blueberry juice; pink, beet, cherry or strawberry juice; yellow, orange, lemon or yolk of egg; brown, chocolate, coffee or tea; green, boil spinach or swiss chard, then squeeze through cheesecloth. All these are harmless and after a little practice one becomes quite expert and can have many dainty effects.

### How to Make an Opera Bag.

An opera bag always makes a useful Christmas gift and in white or black can be carried with other colors in costumes. A brocaded silk, with the pattern outlined in gilt, silver or steel beads, makes a handsome bag, whose top may be gathered to a purse top or over two gilt rods with a ribbon handle and bows.

## LIFTING THE BABY.

How the Little One Should Be Handled to Avoid Injury.

The importance of handling and lifting a baby properly is one that many mothers, particularly those who are young, seldom understand. Curvature of the spine or misplaced joints may result from some of the pulling and hauling done, sometimes unconsciously and again when in a temper. To tell a mother that she would injure her small child is to call forth vehement denial, but the fact remains that this is precisely what is likely to happen.

I cannot say too often that a baby should be handled as little as possible, but when he must be moved it should be so the whole body and head receive support, says the New York Evening Telegram. An infant's spine is not strong enough to hold the head unaided, and unless help is given it will roll dangerously. To lift one from a bed put the left hand well under the hip, supporting the limbs. Let the right hand go over and under his head and neck, placing the head then gently on the bend of the arm. Never under any circumstances put the hands under the armpits and raise him until he is at least six months old.

To change from the arms to the shoulder, as may be done when baby is to be carried, place the right hand between the shoulders, bracing the little head by the outspread fingers. The other arm supports the weight of the body.

No baby is strong enough to sit up alone until he is four months old. No matter how he may try and how able he may seem, the strain on muscles is too great and should not be permitted. When beginning to sit he may be put almost anywhere, but the back must always be supported by a soft pillow.

One of the best ways of strengthening an infant's limbs and one that he enjoys is to put him on his back on a big bed and allow him to kick for an hour or more every day. This may be begun when he is two months old. From his birth a baby should be turned at an interval of an hour during the day from one side to another in its crib and when the mother wakes at night.

### How to Clean Gloves.

Most women seem to think that the whole duty of glove cleaning is comprised in scrubbing silk and linen ones with soap and water and applying benzine or gasoline to the kid variety. As a matter of fact every sort of glove requires a different method of cleaning. Here are a few of them:

Chamois leather gloves should never be washed in very hot water, as the heat tends at once to shrink them. It is also bad for chamois leather to have soap rubbed upon it, and the gloves should be washed in a nice lather made of lukewarm water and good soap jelly or powder in which a pinch of borax has been placed to soften the water.

Black kid gloves should never be washed, but when they begin to look dirty and shabby they should be inked with an application of olive oil and black ink. The gloves should be placed upon the hands and the oil applied with a tiny paint brush or feathers. For white and light kid gloves, apply the benzine with a small toothbrush, rubbing well into the grain of the leather.

Instead of attempting to clean very fine and expensive gloves oneself, send them to the cleaner, who will be responsible if anything happens to them and will probably do them better than you could at a trifling cost.

### How to Preserve Shoes.

An excellent preservative of shoe leather is vaseline. If a small quantity be applied to new shoes it will soften the leather, and if enameled leather will keep it soft much longer than ordinarily and render it less liable to crack, says the New York Globe. If worn shoes are cleaned and blackened and then rubbed with the vaseline, their appearance and wearing qualities will be much improved. Have a box of oats handy when the shoes are taken off, remove all mud and dirt, lace or button them, fill half full with oats and stuff the tops with crumpled paper. When necessary to wear the shoes, empty them and they will be found to have kept their shape and will not be drawn if they were in the least damp when taken off.

### How to Clean White Leather.

Alum mixed with pipeclay will be found successful as a means of cleaning waist belts of leather in white or pale shades. An old handkerchief should be dipped in the mixture and worked over the kid, the soiled lines and marks being rubbed in a rotary direction until the dirt disappears. The same procedure may be followed in regard to opera or purse bags in soft kid, the treatment being repeated until the original color is restored.

### EPITAPH ON A BAD MAN.

OF him that in this gorgeous tomb doth lie  
This sad brief tale is all that truth can give—  
He lived like one who never thought to die.  
He died like one who dared not hope to live!

—Samuel Taylor Coleridge.

## TO PREVENT SKIDDING.

How to Manage an Auto on a Slippery Road.

The ordinary small skid on a slippery road may be overcome by turning the steering wheels in the opposite direction to that which the real wheels are trying to follow and then, as the car straightens up and starts to skid the other way, swinging them back again, continuing this until the machine steadies itself.

Except the skids which sometimes occur in descending a steep hill on muddy roads, those which most often happen occur on city streets after rain or the passage of a sprinkling cart when attempting to turn a corner or when the brakes are applied.

What the results will be cannot be foretold, says a writer in Suburban Life. It is usually advisable to take a chance in shoving close to other vehicles rather than to take the risk of applying the brakes hard on slippery roads.

The side slip happens so quickly that the operator scarcely knows it has started before the car is turned half-way around or is even headed in the opposite direction to that in which it was going. A car can be stopped without causing it to skid by applying the brakes quickly, releasing them and applying them again, overcoming each small skid with the steering wheel.

Often where the service brakes are on the hubs it is advisable to use the lower speed gears as a brake, as the action on the rear wheels will then be about the same. With hub brakes one may be set tighter than the other, and when these are applied the car will almost invariably skid to one side or the other.

The best method is to go straight ahead as far as possible, gradually slackening the speed of the car and avoiding sharp swerves right or left or turning any corners. Ordinarily the car will not skid, even at high speed, on a slippery road so long as a straight course is followed, but the moment a turn is attempted or the brakes are applied the trouble begins.

### How to Treat Weak Ankles.

It is not so easy to see why so many people have weak ankles. The ankles of young children bend in when they walk, and parents, thinking they will outgrow this trouble, pay no attention to it. The consequence is that the turning in becomes a habit which is not corrected in later life. Little children should have the ankles rubbed with alcohol if they show any signs of weakness. Young children ought to wear shoes without heels, and the condition of the shoes worn by older ones should be watched carefully. When the heel is worn down on one side, the ankle naturally turns down on that side. Carelessness in the fit of shoes and the wearing of shoes that are worn on one side will cause the ankles to turn and the walking to be tiresome and awkward. When the ankles bend either in or out when walking, it is a good plan to have the heels lowered a bit on the opposite side. In the same way a habit of turning the heels over on one side can be counteracted by lowering them on the other. Bend the foot backward, forward, sideways. Rotate it slowly at the ankle. Stand on one foot, shake the other leg from the thigh, letting the ankle of the foot be perfectly loose, so that the foot moves freely.

### How to Cure a Torpid Liver.

The only salvation for the person with a torpid liver is through a changed system of dietetics, combined with exercise in the outdoor air, calisthenics and deep breathing. The person with a bad liver should habitually practice deep and long breathing, filling the lungs at each inhalation. The curative dietary must consist principally of nerve and brain food, including fish and a reasonable amount of beef, with generous quantities of cereal foods and the fruits that are rich in acids. In warm weather it is best to abstain from milk altogether. Butter and vegetable fats, olive oil, boiled rice, baked apples, baked potatoes, graham or whole wheat bread, soft boiled eggs, all constitute a safe and nourishing diet for the bilious person. At the first symptom of biliousness squeeze the juice of half a lemon in the water you drink just before breakfast and before going to bed at night.

### Moody on the Cards.

One evening in San Francisco Evangelist Moody sat in his room at the hotel playing a game of cards with Mrs. Moody and two friends when a messenger came in with a dispatch. As the boy stood waiting for a reply Mr. Moody suddenly asked, "Won't you sit down, my lad, and have a game of authors with us?"

The boy declined and soon left the room. Hardly had the door closed when Mrs. Moody said, "Why, Dwight, what made you think of inviting that boy to sit down and play with us?"

"My dear," replied Moody, "don't you see, if I had not called the boy's attention to the fact that we were playing authors all the morning papers would certainly have announced under big headlines that D. L. Moody had been discovered in a San Francisco hotel engaged in a game of cards?"



## LIGHT FROM EVERYWHERE



EAST NORTH  
WEST SOUTH

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

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

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

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

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

Suggestions for the improvement of the paper are invited.

Mrs. G. Ripley, the message medium, is now at her home, No. 18 Mulock avenue, Toronto, Ont.

I will engage with societies and persons wishing my services as speaker and test medium, for winter and other seasons, at reasonable terms. Can easily reach eastern states from this point. My private work here during this summer has been good in results. Till farther notice address me Bonfield P. O., Ontario.

VIRGINIE BARRETT.

In a letter to us from Dr. Peebles, relating to business, he remarks: "I have just read Lyman C. Howe's article in your issue of the 26th, and am glad to say that it reflects my views to a remarkable exactness—views put forward in my book, Obsessions by Evil Spirits. Mr. Howe's opinions upon any subject relating to Spiritualism are of great value."

"He says there 'seems to be abundant evidence that in many instances the medium is acted upon by some tricky Diakka to play upon the credulity of the unsuspecting, just for amusement.' \* \* \* Spirits may trick us in spite of all our efforts to make conditions fraud-proof."

"No intelligent, well-balanced Spiritualist of experience denies or doubts this. Hence the necessity of caution and wisdom, accepting only what appeals to our reason and judgment."

"Just recently, I received a letter from —, Pittsburg, Pa., stating that four-fifths of the trance mediums voluntarily and purposely shut their eyes to make believe that spirits were speaking through their organizations. Is it not about time to call a halt to all these unproven charges and counter-charges?"

Columbus, Ohio, Nov. 2, 1907.

Editor Sunflower:

Sunday, October 27th, I concluded my first month of a three months' engagement with the First Spiritual Church, corner Fourth and State streets, Columbus, O.

The attendance has been good. I find my audience in this city composed of a class of people who appreciate scientific and intellectual discourses. The church building in which our meetings are held would be a credit to any denomination. I think this society can well be proud of owning such a building.

The success of my efforts here are largely due to the unselfish and untiring co-operation of a faithful few, prominent among the number being Mr. Joseph Slater, Mr. John Arras, Mr. Parsons, and Mrs. and Mr. Sailey. Miss Elizabeth Harlow is also serving a society in this city, which gives me the opportunity of much pleasant fraternizing with her, which I greatly enjoy. I always take a deep interest in her work, and I feel that she does in mine.

I attended the N. S. A. convention in Washington, D. C. I think that it was the most practical and efficient convention ever held by the N. S. A. One of its features that I thoroughly enjoyed was the report from the Hague Peace Conference, as given by Mrs. Cora L. V. Richmond. To me her report was intensely interesting and wonderfully comprehensive. I think we Spiritualists of America were greatly blessed in having such a capable representative at that great convention. With very best wishes for your valuable publication,

I am fraternally,  
OSCAR A. EDGERLY.

Address, until January 1, 1907, Room 23, Norwich Hotel, Columbus, Ohio.

The Sunflower, \$1.00 a year.

## Buffalo Tidings

N. H. EDDY, CORRESPONDENT

November 8th and 15th Prof. Lockwood holds his class of instruction.

Mr. Sprague is expected to serve First Society at Temple during December. Come and get a test.

The Sunday evening services at Sterling Hall, 372 Connecticut street, are well attended. Mrs. Staley, message bearer.

Patrons of Sunflower in Buffalo note November 19th and call at 723 Prospect avenue, Mrs. Lane's, and be served with oysters and a social time.

Mrs. McCoy, trumpet and trance medium, from Cleveland, is located at 377 Prospect avenue, where she will receive friends and patrons.

Prof. Lockwood's Friday evening class lectures are well attended, also made very interesting by the clear and distinct explanations of the points in his lecture, to which he calls the attention of the class.

A good number was present at the card party and social held at Keystone Hall Saturday, November 2nd, Charles Hulbert, president. An enjoyable time is always assured those who participate in the Harmony Circle socials or entertainments.

The Psychic and Social Club held their first social and dance of the season Tuesday evening, October 29th. A fair number was present and all enjoyed the program of the evening. Refreshments were served. The other socials will be duly announced, about once a month.

Through a mistake made, and some carelessness on part of the conductor on the street car, Mr. and Mrs. August Ey met with quite an accident. Mr. Ey being blind made a misstep and stepped off the car while it was in motion. He was thrown to the pavement and both bruised and shaken up. Mrs. Ey was also thrown to the pavement and received injury and severe shock.

Wednesday evening, October 30th, seance at Temple was well attended. Mrs. McMinin was the message bearer. She occupied most of the time in answering questions that were handed in from the audience. She did very nicely in the work of the evening. Miss Juergensen will serve the society Wednesday evenings during November. Miss Juergensen is a very earnest worker. I trust that patrons of Sunflower here in Buffalo will come out to hear her.

Prof. William Lockwood occupied the rostrum at First Spiritualist Church, Prospect avenue and Jersey street, Sunday morning and evening, November 3rd. He always has something of interest to say to his audience. The topic of consideration for the evening lecture was The Humanitarian Influence of the Spiritual Philosophy upon Modern Civilization. The discourse was a very able and scholarly one and listened to with marked attention by those present. At close of lecture Mrs. C. Lewis Chase, under the influence of her controlling intelligence, gave some very interesting spirit messages. Most of same were acknowledged correct.

## IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.  
East Aurora, New York.

## Philadelphia Note.

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.  
Capt. Francis J. Pepper, President.  
F. H. Morrell, Secretary.

The annual meeting will be held Monday, October 7th.

## Pittsburg.

First Church of Spiritualists, Bouquet street, Pittsburg.

Regular services Sundays 11 a. m. and 7:45 p. m. Thursdays at 7:45 p. m. Lyceum Sundays at 10 a. m. Ladies' Aid Thursday afternoons at 3. Visitors cordially welcome.

I take pen in hand to give your readers some knowledge of what the Ladies' Aid of the First Spiritual Church of Pittsburg, Pa., is doing. We have sixty-five members. The board of managers is composed of good workers. They are: President, Mrs. Philip Zigg; first vice-president, Mrs. Lizzie Jones; second vice-president, Mrs. Mary Zimmerman; treasurer, Mrs. Annie Porter; secretary, Mrs. J. S. Steele; board of managers, Mrs. Mary Aull, Mrs. Kate Taylor, Mrs. G. A. Reich, Mrs. Harry Zigg. We meet every Thursday at 3 p. m. President Mrs. Zigg always has at her right hand our good and faithful worker, Mrs. J. S. Steele, who is always willing to do whatever she finds to do, from giving spirit messages to soliciting donations. The other faithful ones are Mrs. C. L. Stevens, Mrs. Rowe, and other local mediums, who do much towards bringing many into the light and truth of a life hereafter and spirit return, and it is demonstrated every Thursday that home mediums are appreciated and are able to hold the people, as we have large audiences every week, who know that it will be home mediums that they will hear, but still they come, week after week, listening to the words of cheer given out freely to whoever it may come. Every week some one has his eyes opened to the great truth of spirit return. We also serve supper every Thursday. In fact, the Ladies' Aid is the mint of the church, as we have money for all our wants and help the main society in a good substantial financial way every month, and we feel that this year will be our banner year, for since the doors were opened September 11th we have had success in every way. We raised \$20 on a quilt and a member that passed into spirit life some months ago won the quilt. It was given to her little daughter. We also raised \$16 on a center piece. We go from one thing to another, working for a good cause, and hope never to weary in well doing. We extend an invitation to all who may come this way to our Ladies' Aid.

Hoping I have not tired you, and wishing all success.

Yours, for truth,  
S. A. S.

## Syracuse Notes.

Syracuse, N. Y., October 29, 1907.  
Editor of Sunflower:

October 13th I had my ring placed among a basketful of other articles sent up for a little girl fourteen years old to read, psychometrically. Her reading was wonderful and she keeps the audience spellbound with her tests. When she came to my ring she said, "The owner of this ring will be taken very sick right away, for I see a lady in bed, a doctor standing over her, but the lady will not die, but will recover. Well," she said, "who owns this ring?" I claimed the ring and I was feeling sick at the time, but did not tell anyone about my feelings. I had to be helped home that night, and had to send for a doctor. He told me that I had to have an operation right away. I had not a moment to lose. Well, I was put under the operation at once, and am now out of danger and getting along nicely.

The child was Matilda Rosa Leyson. Her father is the Rev. Saxville G. Leyson, of the Psychological Research Association, 9-10 Lynch Block, Syracuse, N. Y.

Mrs. DEGEE,  
303 Winton St.

The Lone Star Spiritualist Society has commenced services Sunday mornings at 10:45, at 1002 Montgomery street. Also services Sunday and Wednesday evening of each week. Very attentive audiences greet the speaker at each session.

Dr. Robinson, of McLean, N. Y., called on your correspondent the past week. He is visiting this city every week as diagnostician and dealing out medicine or sympathy, as the case requires. We feel that his patients are blessed by being able to secure his attention.

The Psychological Research Society is still in working order, with Rev. Saxville G. Leyson as pastor and speaker. He is honest, earnest and interesting. He has good sized audiences. His daughter, a child of about thirteen years, gives psychomet-

ric readings, which are readily recognized. She is a medium of rare ability.

## Niagara Falls.

A joint meeting will be held Sunday, November 17th, at Niagara Falls under the auspices of the N. Y. S. A. and the Niagara Falls Society. Services at 2 p. m. and 7:30 evening. It is expected that H. W. Richardson, president State Association, Frank Walker, first vice-president, and Miss T. U. Reynolds, state missionary, together with Mrs. A. G. Atcheson, pastor of Niagara Falls Society, and other speakers and mediums will be present. Supper will be served by the ladies between services. A good attendance is expected and a good time assured.

Mrs. T. U. Reynolds, state missionary, will hold two meetings Sunday, November 10th, at Barre Center, presumably one at Clarendon during the week. Friday and Saturday evenings, November 15th and 16th, at Little Valley, and Niagara Falls November 17th. Moravia November 29th, with week night meetings in near-by towns.

## The Other Side.

Toronto, Ont., November 2, 1907.

Editor of The Sunflower:

Allow me space in your valuable paper to correct the mistake you have made by publishing an article from the Mail-Empire of this city. That paper has made the correction and given both sides of the matter. No so-called spirit toggery was seized or found. No evidence produced against us and we are fighting the case. You are aware no doubt of the sensational nature of all "common" newspapers and how they feel towards anything of this kind. I will if you wish send you later papers where an account of a strict test seance was given to the press and noted bar-risters here. We have never claimed to materialize anyone's departed loved ones, nor do we affirm or deny the existence of occult spiritualistic or supernatural power. There is nothing to expose. The Progressive Thinker has done us a great injustice. There are other ways of producing and demonstrating things besides by spirit power or ledgermain. It is always fair and just to publish both sides. We have been in the work 20 years and have never changed our names. There is not one so-called materializing medium who can do our work. We never posed as mediums or Spiritualists. We are doing our work in our own way. We have never been proven frauds, nor has it been proven that spirit power was not responsible for our demonstrations. We will give anyone \$500 who can duplicate our work under the same test conditions. We have never used a confederate in our lives.

We announce to our people that if Mrs. Howland's body is in the room and is clothed in material clothing it is part of our entertainment. Thousands of Spiritualists under three flags have pronounced us the most wonderful mediums living and have ordained us. Mr. Francis has no proof of his assertions. Mrs. Howland was not grabbed covered with gauze.

Sincerely yours,

REV. CLARENCE C. HOWLAND,  
572 Bathurst Street.

Mrs. EVA SCHWARTZ, 214 East 25th St., 3d Avenue, New York. True Spiritual Psychic, Normal and Trance Clairvoyant, Psychometrist and Medical Diagnostician. Fee, according to clients means.

N. H. Eddy  
ASTROLOGER

And Character Reader.

110 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial Readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

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

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

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

## MEDIUMS' AND SPEAKERS' DIRECTORY

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

## MESSAGE MEDIUMS.

Mrs. E. Clark, 351 So. Warren St., Syracuse, N. Y.  
Fred B. Niles, 33 Gay St., Marlboro, Mass.  
Mrs. Tyler Moulton, 424 Lilly Ave., Columbus, O.  
Mrs. Elise Stumpf, Lake Helen, Fla.  
Harriet H. Danforth, Lily Dale, N. Y.  
Charles Harding, 632 Dundas St., Woodstock, Ont.  
Mrs. B. W. Belcher, 293 Pleasant St., Marlboro, Mass.  
C. Walter Lynn, 784 8th St., Oakland, Cal.  
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.  
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.  
Mrs. Elizabeth J. Demarest, Lily Dale, N. Y.  
Eva Schwartz, 214 East 25th St., 3d Avenue, New York City.  
Prof. C. Otis Johnson, 388 Pearl St., Buffalo, N. Y.  
Mrs. J. S. Steele, 3942 Pennsylvania avenue, Pittsburg, Pa.

## HEALERS.

Dr. C. D. King, Onset, Mass.  
Mrs. P. E. Elwanger, 221 North 13th St., Philadelphia, Pa.  
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.  
Mrs. Dr. Dobson-Barker, 230 North 6th St., San Jose, Cal.  
Mrs. A. A. Cawcroft, 333 East 2nd, Jamestown, N. Y.  
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

## LECTURERS.

Mrs. Jennie Martin, 49 Dudley Place, Grand Rapids, Mich.  
Mrs. P. E. Elwanger, 221 North 13th St., Philadelphia, Pa.  
Mrs. M. E. Williams, 201 Richmond, S. I., N. Y.  
Mrs. S. Harris, 165 1/2 North High St., Columbus, O.  
Rev. Dr. J. B. Geddes, 103 Lafayette St., Jersey City, N. J.  
Mattie E. Hull, Whitewater, Wis.  
Mary C. Ward, Kingsville, O.  
G. W. Kates and wife, 600 Pennsylvania Ave., S. E., Washington, D. C.  
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## TITLES OF LONG AGO

Some of the Ancient Styles of Royal Salutation.

### FANTASTIC AND RIDICULOUS.

In Spain at One Time the Appellations Applied to the King Became So Servile That Philip III. Suppressed Them—Caesar and the Title "Demigod."

Shenstone, in his quaint essay on "Adventure," printed with long s's in the year 1802, says, "It is a very convenient piece of knowledge for a person upon a journey to know the compellations with which it is proper to address those he happens to meet by the way." The author found himself well or ill used in proportion as he happened or not to suit his salutations to people's ideas of their own rank.

"It may not be imprudent," he says, "to accost a passenger with a title superior to what he may appear to claim. This will seldom fail to diffuse a wonderful alacrity in his countenance and be perhaps a method of securing you from any mistake of greater importance. I was led into these observations," he remarks, "by some solicitudes I lately underwent on account of my ignorance in these peculiarities. Being somewhat more versed in books than I can pretend to be in the orders of men, it was my fortune to undertake a journey which I was to perform by means of inquiries." After enumerating the mishaps that befell him on account of misplacing the titles "friend," "honest friend," "honest man," "dame," "madam," "sir," "sweetheart," etc., he says naively that he was within a foot of rushing down a precipice by calling another "forsooth."

"When you reflect upon this subject," he continues, addressing the public of his day as a sympathetic friend, "learn to be wise from others' harm and do not forget to observe decorum on every occasion. In the meantime you may if you please consider the vast importance of superior titles when there is no one so inconsiderable but there is also a mind it can influence."

The Princess Elizabeth in an undated letter from "Hatfield" sends by request her picture to Queen Mary and concludes the carefully worded epistle with: "And thus I will (troubling your majesty I fere) end with my most humble thanks, beseeching God long to preserve you to his honor, to your consort, to the realm's profit and to my joy. Your Majesty's most humble sister and servante."

St. Foix tells us, says the elder Disraeli, that kings were usually addressed by the titles of most illustrious, your serenity or your grace. The appellation of your majesty was established by that Tiberius of France, Louis XVI., whose manners were of the most sordid nature. So distinct were once the titles of highness and excellence that when Don Juan, brother of Philip II., was permitted to take up the latter and the city of Granada saluted him as your highness it occasioned such serious jealousies at court that had he persisted in it he would have been condemned for treason.

Until the reign of Constantine the prefix illustrious belonged only to those who had made a splendid reputation in arms or in letters.

In Spain the affectation of titles grew to such a degree that Philip III. published an act which forbade servile and ridiculous attributes, reducing them to the simple "the king our lord." Ferdinand and Isabella were highnesses only. Francis I., who styled himself the first gentleman in his kingdom, saluted Henry VIII. as your majesty.

Ancient Portuguese writers give fantastic accounts of the kingdom of Monomotapa, "a native African kingdom famous for its gold mines, lying in the lower Zambezi basin and chiefly in the present Mashonaland. The king of this region is surrounded by musicians and poets, who thrive in his atmosphere and who adulate him by such refined flatteries as the lord of the sun and moon, great magician and great thief."

"The king of Persia is called 'branch of honor, mirror of virtue, rose of delight.' His majesty of Ava is called God and in his correspondence with royalty styles himself king of kings and insists upon being obeyed, as he attends to the preservation of animals—an ambiguous conclusion, to which foreign royalty might reasonably object. He is also regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun and king of the four and twenty umbrellas. To mark his dignity the four and twenty useful and often plebeian articles are always carried before the august monarch."

"The most striking titles of the king of Achem are 'sovereign of the universe, whose body is as luminous as the sun, whom God created to be as accomplished as the moon at her plenitude, whose eye glitters like the north-

ern star; a king as spiritual as a ball is round, who when he rises shades all his people.'"

In the age of Augustulus "your eternity" and "your perpetuity" were not unusual titles. A law of Theodore the Great begins, "If any magistrate, after having concluded a public work, put his name rather than that of 'our perpetuity,' let him be adjudged guilty of high treason." When Caesar had conquered Rome and was put to dine with the gods he had the good taste to insist on the removal of his new title, "demigod," from his statue at the capital.

### WIVES IN KOREA.

A Humorist Who Draws a Moral From Their Silence.

It is said that in Korea after a native woman is wedded she becomes practically speechless, says Newton Newkirk in the Boston Post. This is in conformity to custom and caste. A Korean wife does not after marriage become absolutely mute, but she does not speak unless necessity demands it. And, by the way, if none of us talked any more than necessity demanded this world would be full of large chunks of silence. The Korean wife does not chatter like a parakeet. Hot air is something in which she does not deal. Of course if the house got on fire she would mention it, or if she were to step on a snake she wouldn't try to keep the fact a secret, but she does not talk over the back fence when she is bringing in the wash or converse with her neighbor when she is washing the windows. If she did, she would lose her caste and her social rating would slump faster than a copper stock.

Probably many a brutal husband who reads these lines will sigh and say, "Ah, that my wife were a Korean!" There has an impression got abroad in this land of the free and the home of the grafter that our women are endless and tiresome talkers. In the eyes of the masses the American wife holds the long distance record as a continuous conversationalist. And upon this impression jests and jokelets are freely built. The eternally talking wife is a prolific source of inspiration for comic weeklies and the vaudeville stage. Two comedians come down front and, with their noses touching each other, engage in a rapid fire conversation:

"I got a talking machine down to my house!"

"Oh, you got a talking machine down to your house! How much did you pay for it?"

"I didn't pay nothing for it—I married it!" (Shrieks of laughter from the large and select audience.)

But if the wife is voluble of speech, is her husband a sphinx? If a woman is a human phonograph, is a man a clam? Not exactly—not so that you could notice it from the road through the binoculars. Most of the husbands who like to joke about the wagging tongues of their wives are living expounders of the hot air theory. They are the chaps who have nothing to say and devote most of their time to saying it; they are full of persiflage, verbosity and prunes. When they open their mouths their tongues run away with them. Stand one of these tiresome expounders of the obvious up beside a talking machine and he will make it sound like a whisper. Man, as he averages up, is full of bluff, brag and bluster, and that's worse than you can say of the average woman.

### The Dreadnought's Propellers.

When the work of fitting the new experimental steering engine to the Dreadnought is completed the vessel will be docked to have another set of propellers fitted. It will be remembered that after the Dreadnought had completed her steam trials there was a considerable falling off in her speed. It was thought that the deficiency could be met by the provision of a new set of propellers, but when these were fitted the subsequent tests showed that her speed was still less than that attained on the original trials. Now a third set of propellers is to be fitted in the hope of regaining the lost speed.—Engineer.

### A Horse's Jump.

A startling episode occurred some time back at Angers, the capital of the French department of Maine-et-Loire. A cavalry charger was being exercised by a groom in the Rue de Brissac when as it was crossing the railway bridge it was startled by an approaching tram car. The animal, which was a great, powerful bay, plunged violently, and then with one tremendous bound it cleared the four foot parapet at the bridge and dropped to the railway line full forty feet below. The horse kept its feet and the rider his seat, and neither was a penny the worse.—Strand Magazine.

### Awful Blunder.

Newspaper Office Boy—Oh, there's been an awful time up in the editorial room today! Business Manager—Eh? What's the trouble? Office Boy—The hall porter made a mistake and put the "No Admittance" sign at the subscription office and the "Welcome" doormat in front of the editor's room.—London Tit-Bits.

### TEACHING ELEPHANTS.

The Tall, Fat Legged, Small Eyed Kind the Best Pupils.

On a number of points all elephant trainers agree, says Appleton's Magazine. These are, first, that the tall, fat legged, small eyed elephant of big girth is not only the handsomest, but also the most docile and intelligent of his kind; second, that an elephant is fully aware of his prodigious strength compared with man's and that the reason an elephant obeys his master is not because he is afraid of him, but because he has an affection for him; third, you may beat a bad elephant to death or kill him by ramming red hot irons down his throat in an effort to press the "squeal of surrender" out of him, but the one and only way to train an elephant to perform tricks is through kindness and patience unending; last, but not least, without exception the intelligence of the elephant far exceeds that of any other animal.

Elephant trainers maintain that training an elephant to perform is like teaching a boy circus riding, only less difficult.

A number of the simpler tricks with which an elephant entertains his audience come as natural to him as the lapping of milk comes to a cat—for instance, the blowing of the mouth harmonica.

Twenty feet to the right or to the left of the candidate to be taught to lie down four heavy stakes are driven into the ground, and from each of these runs a block and tackle connecting with each leg and manned by ten or a dozen men. When all is ready the trainer stands in front of the animal, raises his hook and "Down! Down!" he orders. The elephant pays no attention. He stands waving his trunk and swaying his body from side to side. "Down! Down!" shouts the trainer again, and upon a signal some forty men begin to heave and tug, the blocks squeak, the ropes creak, and while the trainer continues shouting his command the pachyderm's legs begin to be drawn from under him. With a scalp raising trumpet, the startled creature begins to struggle, lashing with his trunk from side to side and groping with its tip against the floor, frantically seeking for a hold to steady himself, but the relentless ropes continue to draw his legs. The huge beast leans at a forbidding angle, bellowing like a herd of steers and drowning the "Down! Down!" of the trainer. The great body begins to totter. For an instant it regains its balance; then it falls, crashing with a dull thud on to the bed of straw. Trumpeting like the screech out of a cracked steam callopie, the brute tries vainly to struggle to his feet, until at the end of three or four minutes he begins to realize that nothing so very startling has happened and that really he ought to feel very comfortable indeed.

To teach him to stand on his head the trainer again uses the block and tackle. To forestall the effects of a bad fall the floor of the training stable is thickly littered with straw. Then the candidate is harnessed with chains and the bellyband and block and tackle as he was when learning to rear, the difference being that the chains from under the belly lead between the hind instead of between the forelegs, so that the hindquarters instead of the forequarters may be raised.

### A Wasp Nurse.

A story of how one wasp cared for another that had been injured is told by a gentleman who, while reading the newspaper, felt bothered by the buzzing of a wasp about his head and knocked it down. It fell through the open window and lay on the sill as if dead.

A few seconds afterward, to his great surprise, a large wasp flew to the window sill and, after buzzing around his wounded brother for a few minutes, began to feel him all over.

The injured wasp seemed to revive under this treatment, and his friend then dragged him gently to the edge, grasped him around the body and flew away with him. It was plain that the stranger, finding a wounded comrade, gave him aid as well as he could and then bore him away home.—London M. A. P.

### Cup Plates.

"These cup plates assure us that this 100-year-old china service is the real thing," said an antiquary. "They stopped making cup plates 100 years ago. Cup plates," he went on, "show how table manners change. Now, do you know what they were for? They were to hold your dripping cup of tea—after you had poured a part of it into the saucer to drink from—so that the cloth should not be stained. Yes, in the past, everybody drank hot tea from the saucer. Kings and queens, emperors and generals, all, with a gurgling sound, tilted the full saucer with careful balance to the lips. The cup, meanwhile, reposed on the cup plate."—Cincinnati Enquirer.

### A Faint Resemblance.

"Ah, my boy," said the purse proud individual as he handed round the Flor de Toofas, "that's something like a cigar!"

"Yes," responded one of the victims; "what is it?"—London Opinion.

### A LONG DRIVE.

The Expert Lumbermen of the Canadian Rivers.

One of the most interesting sights the new arrival in Canada can strike is to witness a log drive on one of the rivers there, especially should there be several rapids to navigate.

The expert river man is a clever athlete—clever and nervy as any circus rider, his steeds probably cutting more antics than any horse could think of. He will jump from one log to another quickly as they swirl around until he reaches the one he wants; then he will make for the center and stand perfectly upright and still, balancing himself with a long pike or peavy, sometimes running down stream miles without landing.

He also guides other logs into the channel in passing, at times jumping from one to another in marvelous fashion, although the logs are twisting and turning in every direction.

Probably the cleverest piece of work one could observe out here is when the logs get jammed in passing the rapids. Then you see the expert at his best. He is here, there and everywhere until he gets things as he wants them, when he will calmly stand and ride down among the heaving, grinding mass as though there were no danger at hand. This scene, so full of excitement, once witnessed could never be forgotten.—London Tit-Bits.

### A Royal Martyr to Etiquette.

In Spain the etiquette to be observed in the royal palaces was carried to such length as to make martyrs of their kings. There is a historic instance. Philip III. was gravely seated by the fire. The firemaker of the court had kindled so great a quantity of wood that the monarch was nearly suffocated with heat, and his grandeur would not suffer him to rise from the chair. The domestics could not presume to enter the apartment because it was against the etiquette. At length the Marquis de Totat appeared, and the king ordered him to damp the fires, but he excused himself, alleging that he was forbidden by the etiquette to perform such a function, for which the Duc d'Usseda ought to be called upon, as it was his business. The duke was gone out. The fire burned fiercer, and the king endured it rather than derogate from his dignity. But his blood was heated to such a degree that he was seriously ill the next day. A violent fever succeeded, which carried him off in the twenty-fourth year of his age.—London Standard.

### Just as Fresh.

Mrs. Newwed—Are these eggs as fresh as the ones I got from you last week? The Grocer—Oh, yes'm! Some of the same lot, ma'am. I've been keeping 'em for you.—Pick-Me-Up.



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