

THE PHILOSOPHICAL JOURNAL

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THE CHILD'S FACE.

Ernest W. Shurtleff.

Nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child!
So sweet it is, so simple,
And yet so angel wise,
With the peace of God on the dear,
smooth brow,
And the love of Christ in the eyes.
The sinless lips, half parted,
With breath as sweet as the air,
And the light that seems so glad to
shine,
In the gold of the sunny hair.
I feel that the gates of heaven;
Are nearer than I knew,
That the light and hope of that sweeter
world,
Like the dawn, are breaking through.

BORDERLAND.

DISTINGUISHED DIVINES ON SPIRITUALISM.

REV. GEORGE H. HEPWORTH

In a funeral sermon said: "I have been greatly interested in the new sect, or denomination, that has come into existence in the last few years. Its members called themselves Spiritualists.
"Fifteen years ago they were laughed at; now who laughs at them? Then, few had ever heard of such a system or doctrine; now, they number their converts by millions—they tell me there are six millions of believers, so called, in the United States alone—and these converts belong to all classes of society, from the poorest to the best and most learned. They devote thirty journals to the promulgation of their faith. They have a library of five hundred volumes advocating their sectarianism. The moment your eye glances over these figures you ask, Why is this?
"The answer is plain:
First, because the Doctors of communion has put off its oppressive robes of selfishness and

personal aggrandizement, and put on the white garments of good news to the world; and second, because nothing is more evident to my mind than that the world longs to believe, and needs to believe something of this sort. It is essential to our religious well being. The very minute that desolation enters a house and robs a family of its loved member, leaving as a sacred memento of the past only the 'vacant chair,' the holiest part of our natures looks up to heaven with a vague expectation, with the belief that has never taken definite shape, perhaps that though we cannot see them, they do see and know us. . . . I have the very firmest faith in that kernel of inspiration which has given to the sect all its value, the assertion that heaven is close to us, and that its inhabitants walk the earth both when we wake and when we sleep.
"It seems to me that this truth is at the centre of all true religion; and when I bid the sect God speed, it is with the grateful feeling that it is reviving the truth which the prophets and the Christ Himself have taught us. Yes, I do believe in this possible communion with all my heart."

REV. A. D. MAYO.

Extracts from his sermon on Spiritualism: "Spiritualism is the natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus.
"A portion of the churches have welcomed it, and we will be saved by their wisdom; but woe to the sect or church that sets its face against it. It is not to be stayed by criticism from a theological or atheistical point of view. We shall learn out of it what it means to believe in the immortality of the soul; and it will be found that this doctrine will come to us fraught with vaster relations suggesting larger duties, and elevating with nobler aspirations than to the darkened masses of the early ages of heathenism or middle ages of christianity.
"Invisible hands leave upon our tables gifts of faith and deathless love and immortal love, of which our fairest Christmas flowers and our greenest wreaths are but with-

ered and vanished types. The pavement is thronged with a mighty host that crowds no hasty passenger, and speaks in no audible voice, but all the time holds sweet converse with the hearts of them that go to and fro. The school and the senate, and the places where men congregate for the serious work of life, have their empty chairs; empty to our mortal vision, yet to the eye of the soul filled with forms of unearthly wisdom and dignity and grace.
"I preach not today to this congregation alone; but this church is thronged and overflowed, yea, the whole air is populous with an audience you cannot see; for every beloved spirit that has left its mark on mine, and every weary and stricken soul that I have tried in feebleness to help, and every countenance that only for once had gleamed out in spiritual recognition from the strangest crowd; all who have heard my words on earth will hear them no more; all whose words I have heard for the last time in this valley of mortality, all are here today."

REV. THEODORE PARKER.

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that He is omniscient in spirit as in space. For the present purpose and to avoid circumlocution, the doctrine may be called Spiritualism.
"This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters, helps if they help us—not authorities. It relies on the divine presence in the soul of men—the eternal word of God, which is Truth, as it speaks through the faculties He has given. It believes God as near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God yet exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Christian; feels Him in the inspiration of the heart; stoops at the same time with Moses and Jesus. The heart is filled with living

water. It calls God Father, not King; Christ, brother, not redeemer; Heaven, home; religion, nature. It loves and trusts, but does not fear. It sees a Jesus in man, living man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profoundest religious genius that God has raised up; whose word and works help us to develop the natural idea of a complete religious man.

But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, more than he can eat or sleep for him. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore we can use all times and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine is the good heart, its creed, all truth, its ritual, works of love and utility, its profession of faith a divine life, works without faith, within love of God and man. It takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less."

REV. H. ELKIN.

"The Bible is full of these revelations, sights and manifestations, and if we believe the Bible, why is it not so easy to believe that spirits can communicate with men now as anciently? If spirits ever could appear unto men, they can today; but no doubt certain physiological and physical conditions are necessary, else all men could hold intercourse. Not all men at the present time can commune with spirits. But the same faculty which aided them to see and commune with spirits anciently, can, if rightly developed, aid them today; and modern manifestations are as real as ancient ones.
"Spiritualism comes to the aid of the churches and they reject it."

supplies to atheists and infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first movements, which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. And if all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence.

"Whatever physiological law will account for involuntary polyglot speaking and writing modernly will account for speaking in unknown tongues anciently; whatever physiological law will account for the modern prophecies, gifts of healing, revelations, poems, hymns and doctrines, will account for the ecstasies, prophecies, gifts of healing, etc., in ancient times. Whatever physiological law will account for the lifting and moving of tables, pianos, etc., by invisible power, modernly, will account for the unbarring of the doors of Peter's prison anciently."

TIDES.

"Times change and men change with them" is an old saw, not known to be more accurately expressed in "Ideas change and times with them." More and more widely is it being recognized that thought rules as an immanent dynamic force. Studied in its true relation to history, there can be recognized in the sea of thought, tides which rise and fall as regularly if not as often as the tides of the ocean, and with vastly greater effect upon the material forces of the world.

To glance briefly at some of these thought waves. We note first for our present purpose the mighty surge of religious enthusiasm which swept over Europe in the Crusades. Whole kingdoms were taken off their feet by the religious thought. Kings vied with peasants in enthusiasm for endurance. All Christianity pours itself with intense energy into the vortex of the Crusades, seeking for a sentiment, to drive the Moslem Conqueror from the sacred land where the exponent and martyr of the great soul thought of "love divine, all love excelling," first stirred the earth to know that heart and not hand, thought not physical force, mind power, soul power not foot pounds and battering rams, were the highest forces of the universe.

Another day and the tide of ought is all political freedom, liberty, fraternity and equality stirring American colonies and French kingdom alike in a mighty upheaval and again the dynamics of and change the material surround-

ings of every European and American. The mighty American Republic, with its immense materialism, springs from an idea, first issued to the world by the presses of God through the thinking of a Rousseau or a Voltaire.

Then comes in the nineteenth century with its flood tide of material progress as the political wave of the eighteenth ebbs. Steam with its vehicles by sea and land, and electricity with its Edisonian marvels are but the outgrowth of the materialistic thought leading on in evolutionary culmination. And now in this twentieth century the surge of psychic thought is beginning to engulf the lives of men. Electricity, harnessed, is letting loose the powers of its finer rival, ether, and the physically-bound telegraph and telephone traverse the courses not of the air but of the ether, the finest material expression of the mind of God which the soul of the man releases to his mortal mate, and telepathy, as yet but a probable dream, is recognized though unexplained. And the end is not yet.

The attempts which, since the dawn of consciousness, the discarnate have made to compel recognition from ignorant, terrified, or ultra-conservative stupidity, are now seen and known as but the next natural step in the progression from material to spiritual, and this century bids fair to open the gates of the hereafter so widely, so clearly and with such scientific demonstration, that the dullest and most conservative must understand the truth. Death will be pictured no longer as a black, lonesome specter, dwelling in the dark valley, through which we must all pass alone and in terror; but a beautiful angel of sweetness and light, beckoning ever with irresistible smile into the opening gates of paradise, which, if still unknown, will be so because the heart of man cannot conceive of its glories and its joys.

What widening evidence of the rising of this psychic wave surrounds us. The greatest scientists are applying their methods to the problem. Each mortal must learn the new language of spiritdom in the terms to which his understanding is most accustomed. The mathematician is not instructed by the poet, nor can a sonnet be written by the rules of the Calculus. So the scientist, groping in the Stygian darkness of materialism, must be allowed to grope with his own tools in his own way.

Finally he will reach the point where others, by their methods and over their paths, have preceded him. For there are things which "have been concealed from the wise and the prudent revealed unto babes." Wisdom and prudence are relative; and one man's foolishness is another's wisdom.—*Banner of L*

HUMAN CENTURY PLANTS

It is nothing remarkable for men and women to pass out of the body, on to the higher life, in these days, at 100, 110, 115, 120 and 130 years.

In a while, as man becomes more angelic and less animalistic, he will hold the body in health, strength and beauty indefinitely.

The New York World, editorially says:

"According to the census statement of 1900, there were 33,762 persons in the United States over 90 years old, nine being set down as over 130 and 86 as over 120.

"The census also reports 4,000 centenarians in our population of 76,000,000, while human century plants are increasing steadily.

"The race in this country at least is constantly increasing in longevity and the same is probably true in most other countries.

"Those who cherish the theory that we shall yet have immortality in the flesh are not entirely without grounds for such an extraordinary belief."

KEIR HARDIE AND PROPHECY.

Mr. Keir Hardie tells a story which is worth retelling just now. He says:—"In 1893 I was having tea with an artist friend in the house of an acquaintance of his in Bradford. One of the company, a lady, was a palmist, and she warned me of a two years illness which would begin when I was forty-six. She was not quite sure how it would terminate. The day following the Barnsley election, my wife and I had our palms read by a lady who wanted an imprint of my hand. She warned me that the life-line got very vague at about my forty-eighth year. Five years ago Mr. T. D. Benson, had my horoscope cast by an astrologer friend of his, and again came that warning about an illness which would be serious in my forty-eighth year.

I am now in that year, and under the circumstances deem it but fair to those who believe in palmistry and astrology to make these facts known." It is curious that Mr. Keir Hardie's illness has now extended over two years.—*Liverpool Echo.*

THE MIDNIGHT VISION.

A good story is told of the founding of the new Spiritual Church at Crompton. Mr. Hamer, one of the trustees, and who is also a magnetic healer, was returning from a patient's home shortly after midnight.

He was stepping briskly along, thinking that another day's work was done and a rest well earned, and just as he was passing a large hall rented by the Crompton Liberals, he turned his head and saw what caused him to stand still in amazement. Outlined on the wall he saw a large sign with announcements on it of spiritual services and the name of a spiritual church.

He smiled at the idea, and some friends to whom he related the story scarcely thought it probable. However the liberals built a larger hall, and then left the place. Now or never, thought the Spiritualists, and they made an application for

the room; but met with a refusal.

The primitive Methodists applied for the room and got it. After a time they left it, and once more it was in the market. The Wesleyans applied for it, but the arrangements fell through, and for a time it was let for various matters. Thinking of the old saying, that if at first you don't succeed, 'try, try again,' Mr. Hamer made another application for the room, and this time was successful. The rooms have been secured on a lease, the trustees being Messrs. Hamer and Eli Fielding.

The rooms have been prettily decorated and carpeted. There is a large room for the services, capable of holding several hundred people, another large room for tea meetings and lyceum work, and another smaller room for seances etc. The church is centrally situated, on the main road, and has band of earnest workers connected with it, and it may be safely predicted, has a bright future. The sign bearing the name of the church has been designed and hung just as it appeared in the vision.—*Two Worlds.*

A SLOW BUT SURE TRANSITION.

The man who steals another's mind has no conscience; and every salesman does that when he psychologizes a brother mortal into purchasing something he doesn't want.

For had he a conscience he would remember the Golden Rule and apply it in the case. His brag anyone able to conquer him in like manner is welcome to do so, is no apology for the crime—does not wipe it out.

The same regret he has caused another in making a needless purchase would be felt by him if he had a conscience—had love enough to be sensitive of such influence. But in the business world the human heart is fire-proof against the warmth of sympathy—at least in the present age.

A scrupulous salesman or drummer would soon be out of the ranks of his employer, and he would be a "man without an occupation."

Even an honest preacher is some times classed out of date. The business end of the congregation must be delicately handled; or there is a falling off in the contributions that support the church. Conscience is a dead issue when the mark reigns, and unsupported who does not bow to its shrine.

How far mind, without heart will be able to rule, the future must tell. Love is the life-principle existence. Without it there is decay—death.

How the business mammoth is going to die is a question. But die it will as everything has from which the soul has been driven by circumstances or otherwise.

ARTHUR F. MILTON

Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourishing the worst impulses of human nature.—*Buchner.*

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COOPERATION.

WHEN COOPERATION FAILS.

The common assumption that cooperation fails nine times where it succeeds once is both false and foolish, but it is true that there is a large proportion of failures strewing the "pathway of progress," and it is quite natural that these should perplex and annoy, if not discourage, the devotees of the cause.

It may be that it would be easy to duplicate the list of present active cooperative societies by a parallel list of those that are defunct. This, however, is equally true of men, nations, churches and business houses. They live awhile, and then die. But mankind doesn't die, nor government, nor religion, nor business—nor cooperation.

Cooperation never fails.

Men fail sometimes to cooperate. Cooperative societies fail, occasionally, as do individualistic enterprises, because they deserve to.

Not always.

Occasionally a society fails in cooperation, but continues in business.

When a society depends upon a boy to do a man's work, or expects its farm to be conducted by men who have had no farming experience, or its store to be managed by someone who has no training as a storekeeper, or looks to a manager for success who for personal disability failed in business for himself, or counts upon water running up hill there is sure to be disappointment and some measure of failure.

When a manager gets the "big head," or thinks he has found a "soft" job, or thinks much about his hours off duty, taking less interest in the store than if he owned it, or treats the members with less difference than he would pay to strangers were he seeking their patronage, organized cooperation suffers.

When a president or other officer gets the "it" disease, and forgets that someone else would fill his position quite as well as himself and impulsively assumes to do things which should be cooperatively done, without consulting

his co-workers, and violates the patience and justice and spirit of brotherhood, cooperation fails—that is, it fails in him, because he fails to cooperate. Hence it is not cooperation that fails, since it is absent, but a selfish and egotistical man.

Cooperation must always fail to violate natural laws with impunity. It cannot order a carload of canned corn for a market that will not use more than a hundred cases a year, and pay 5 per cent on its capital, without loss. Some cooperators have learned this by sad experience. Cooperation can do many good things that are impossible to competition, but cooperation cannot do the impossible. I have seen it tried. Happy is that man who knows the impossible at first sight. Stupid and gross is he who considers every thing impossible that is not compassed and achieved by competition and selfishness.

WHY COOPERATION FAILS.

When cooperative stores fail in business it is because they fail in cooperation. They fail in cooperation because cooperation is adaptable only to a high order of society to which the membership fails to obtain.

Cooperation would be good for everybody if everybody were fit for cooperation. But they are not. Some people choose to fight. They should have the fight taken out of them before they become fellows in an industrial democracy. They need regeneration more than reform. Cooperation presupposes a certain amount of education, culture civilization, tameness, even altruism. Where this is lacking cooperation cannot flourish. Where the essentials are present cooperation cannot be overthrown. The great common explanation of failures, however, may as well be frankly recognized. It is the cold, unsentimental fact that the people or the leaders lacked the necessary simple but high qualifications. It is no more true that everybody is fit for voluntary industrial cooperation than it is that everybody is fit for high school. Every cooperative society that has ever passed through the fires of opposition and disloyalty and suspicion and a run on the treasury knows the difference between the fit and the unfit.

It is oftener the management that is at fault than it is the membership. Here again the matter of qualifications is of first importance. The need of personal civilization is even greater here. Unfit management has wrecked more cooperative societies than has any other one cause. Unfit management can not always be avoided, but unfit management almost always means uncooperative management, and when this is the cause of the trouble it can be obviated.

The cooperative societies that fail fail because they do not coop-

erate.

WHEN COOPERATION SUCCEEDS.

There is no need that cooperation be forced where the soil is not prepared for it. Hot-house cooperation seldom lives long. But where the preparation is made and the climate congenial and the civilization sufficient, there it should be planted, for it will grow and prosper.

Mr. Carnegie fathered one of the hot-house species among his employes at Braddock a number of years ago. It lived just as long as he paid the bills, and then died. There was no sufficient reason why it should have lived any longer. Cooperation does not flourish on that program.

One man cannot make a cooperative society, no matter how intense his zeal.

When the people are done with that crude and cruel competition which restricts their enjoyment of the necessities of life, when they believe in brotherhood and equal opportunity, when they take the money out of their own pockets and place in trust with their organization for capital, when the individual members take the same interest in it that they take in their private business, and when they care more for the common welfare than for private dividends cooperation become the completest success known to industrial history. When the members and the officers cooperate cooperation succeeds. When a headstrong and impetuous leader who has habitually said to one "go and he goeth, and to another come and he cometh" remembers his brotherhood obligations and checks himself and learns the patience and wisdom and sweetness of counsel cooperation succeeds.

When the wise bear with the foolish and the foolish learn of the wise, when the frugal impart frugality to the indigent, and when the union of many small factors constitutes industrial strength cooperation succeeds. When it teaches men the weakness of selfishness and the folly of fighting cooperation succeeds. When it inspires men with high ideals of public service and enlist their hearts in a loyal devotion to the common good the success of cooperation is far greater than aught that can be measured by dollars and percents.

DR. RAVLIN ON SHORTCOMINGS OF SPIRITUALISTS.

Dr. N. F. Ravlin pastor of the First Spiritual Church took for his text, Sunday November 22, "Spiritualism and the dangers that threaten its destruction as a movement." After reading a few verses from the seventh chapter of Matthew he said in part: Sometimes it is difficult to determine who has

been the most serviceable to us, our enemies or our friends.

There seems to be a lack of cohesion among Spiritualists—a conflict as it were; we are nearing a culmination. It belongs to Spiritualists to lead the movement, to lead the people to light. There seems to be a lack of harmony and life among themselves.

Too much individualism in the rank and file of the Cause. Spiritualism needs wide-awake people who are willing to sink their idiosyncrasies for the general good of the Cause.

Many Spiritualist are entirely ignorant of the philosophy of Spiritualism; a little one-sided in their way; always ready to seek the phenomena at the expense of the philosophy.

"A house divided against itself will fall," declared the Doctor.

Spiritualists should be as much interested in the presentation of grand truths of our philosophy well as its phenomena. It seems to be no union among Spiritualists—no strength—no power, that is in a measure one of the causes of our apparent failure to interest the masses.

The "I know it all" become a laughing stock among the more intelligent class of people in the community.

Now, the First Spiritual Church of Baltimore proposes to strike out in a new direction and try to remedy those things—to lift the standard. We heartily believe in worship—adoration—inspiration—we propose to stand for demonstrated facts.

A NOTEABLE GATHERING.

A Red Letter Day in the annals of the Society of Progressive Spiritualists was the celebration of the Christmas, Sunday, December 27. Mrs. B. F. Small presided. The rostrum was most magnificently decorated by the artistic heads of Mr. Hildebraut and Mrs. B. F. Small. The program of the evening was carried out as follows: Song, Toy to the World, by the audience; opening remarks by Mrs. R. S. Lillie; violin solo by Prof. Bernhard Walther; trio song, At Heavens Gate by Miss Alice Sevanace, C. H. Wadsworth, John Koci; address by Mme. Florence Montague; a closing remark by Mrs. R. S. Lillie; song, Blest be the Tic that Binds by the audience.

The remarks by Mrs. R. S. Lillie were to the point, the beautiful violin solo by the celebrated Belgian soloist Prof. Bernhard Walther, charmed the audience. The lecture of Mme. Florence Montague held the audience spellbound, her eloquence being simply entrancing. Miss Alice Sevanace organist, added to the pleasures of the evening. A slight change took place in the program, Mrs. M. DeLappe, being indisposed.

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Mrs. Florence Montague will assist in the services at the People's church next Sunday evening, January 3, by special invitation of Mrs. Anna L. Gillespie, pastor.

A Pleasant Surprise.

Sun Flower hall and headquarters of San Francisco Spiritualists was transformed by the artistic work of the ladies on Monday night into a bower of evergreens, Palm leaves, Holly berries and a variety of flowers. Where a hundred ladies and gentlemen, including prominent speakers of our city gathered to celebrate the 79th birthday of Mr. Wm. M. Rider who had been invited to the hall ostensibly for a choir practice.

When the real object of the occasion was made known to him he responded in his inimitable and quaint style, his kindly appreciation of the congratulations of all present. Especially the continued and ever increasing tie of friendship of old time friends.

Mrs. R. S. Lillie, Mrs. Sarah Seal, Mrs. Anna L. Gillespie, Mrs. E. Stoper, and Mrs. R. A. Robinson, each spoke words fitting the occasion. Songs, recitations, refreshments and a general social intercourse made this the event of the closing year one long to be remembered.

Mrs. M. E. G. Howe was master of ceremonies and did well.

The Peoples' Spiritual Church

A large and a most attentive audience greeted Mrs. Anna L. Gillespie on last Sunday evening. The newly organized choir rendered several new songs, which added greatly to the interest of the meeting. The lecture was replete with thought and feeling, which carried her audience retrospectively into the year just closing enabling all to recall some good deed, some kind word and other accomplishments during the year, which in a measure compensates for the mistakes of life. Closing with a gentle admonition to the members and friends of the society to hold fast to the good and the strength gained through the lessons and experiences of the past, that may serve to unite them in greater efforts to build up a strong church, and by increasing our love for humanity we help ourselves and make the world better for our living.

Henry Harrison Brown answered questions last Sunday evening at his Odd lots' Hall meeting. The hall was full to overflowing. One of his questions was to the effect why he still believed in Spiritualism when science had

demonstrated that all its phenomena was due to causes within the man himself. He said: "I deny the statement that science has explained the phenomena of Spiritualism. It cannot. Spiritual or subjective phenomena can be explained only by subjective cause. This cause can be discovered only by subjective means. The phenomena of Spiritualism lies outside the domain of physical science. Spiritual science alone can explain psychic phenomena. There are a thousand facts in my life that physical science cannot explain. But until one is developed to accept spiritual evidence he cannot know the spiritual world. It is a mistake for the questioner to say, 'I believe I know.' But I know more. I know I am a spirit now, with all the possibilities any spirit ever had, and I believe in developing them, and in demonstrating my spiritual existence here and now." Telepathic experiments were given by Mr. Feulds. While blindfolded without contact with any person he, among other tests, found a hidden pin placed in a mark on the wall, a most difficult test.

Convalescing.—The many friends of Mrs. Eva Peck, a member of the Ladies Aid Society, will be glad to learn that she is improving after an operation.

She is still at the French Hospital, where her friends may continue to send a glad thought and a cheering word.

Transition.—The only son of Mr. and Mrs. Starks of this city, aged 27 years, passed to spirit life on Thursday, the 24th inst.

He was one of the most worthy and exemplary of men. Loved by all who knew him.

His aged parents and wife have the sympathy of all the Spiritualists of this city in this hour of their great sorrow.

Children's Progressive Lyceum. The session was unusually interesting on last Sunday all present joined with a will in the Christmas songs under the direction of Mr. Wadsworth. Appropriate recitations were rendered by Sibyl Steers, Ida Foulsham, and Ethel Evans. Remarks by A. S. Howe and W. T. Jones. Through the kindness of Mr. John Koch (who is everybody's friend) the children received a box of choice candies. There are some people in this world who are not afraid to cast a little bread upon the waters. Are you one of them?

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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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