

THE SUNFLOWER

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

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ANGELS, WHAT IS THEIR SEX?

A discussion has been stirred up in New York that bids fair to rival the famous dispute of the Middle Ages over the number of angels that can stand on the point of a needle. The present discussion was started by the Building Committee of the Cathedral of St. John the Divine, who objected to what they called the mistake of the sculptor, M. Gutson-Borglum in making in the image of woman his models of the statuary angels which are to adorn that imposing edifice on Morningside Heights. As a result of the wrangle Mr. Borglum has ruthlessly destroyed the figures of Gabriel, the Angel of Annunciation, and of Michael, the Angel of the Resurrection, and will remake them so as to be suggestive of men, but all the other seraphim and cherubim will remain as they are, at least for the time being. The majority of the newspaper editorial writers discuss this topic in a vein of second or third-rate humor, beginning with remarks on the incongruity of angels with whiskers and ending with the declaration that the women are angels, anyway. Newspapers that incline to treat the subject seriously cite the opinions of church authorities and Biblical students as showing that angels are masculine. The New York Sun shows that the representation of angels as feminine was a mistake begun by medieval artists, who drew their inspiration from Greek and Roman mythology. Says the New York Globe:

"From Genesis to Revelations, from cover to cover of the Bible, there is no mention made of a female angel. From the earliest points in the Scripture narrative whenever a pronoun is used referring to an angel, or 'messenger,' it is invariably the masculine pronoun. In the few instances in which angels are mentioned by name the accompanying article or pronoun is masculine. It was a 'man's voice' that Daniel heard 'between the banks of Ulai.' Balaam's ass, nearly 5,000 years ago recognized the masculinity of Jehovah's emissary 'with the drawn sword.' The weeping angels are the creation of the poets; but had they not been, Nero wept—and he was devil enough. Gabriel, presumably for lack of a sister angel, made the annunciation to the Virgin Mary."

Mr. Borglum admits that he formed his idea of angels from his studies in art rather than in religion. "I have examined more than two hundred statues of these two angels," he says, "and the idea of masculinity I can find in none of them." He adds:

"In the angel idea there is something pure and spiritual and clearly beautiful which is more compatible with woman than with man. And so artists, unanimously, so far as I know, while repressing the sex, have given to angels the face, the form, and the indefinable atmosphere of woman."

"I feel that my studies in Biblical tradition have been slighted, but I am willing to represent the two periods in Christ's life just as my critics suggest. Still I must insist that the ancient painters and sculptors always represented the angels in female form, and I feel that in representing the two angels in beauty of countenance and chastity of pose I have followed in the footsteps of all that is high and recognized in ecclesiastical art. But in spite of this I am ready to amend the soft, beautiful curves to the sterner outlines of the other sex."

But if Mr. Borglum had insisted upon preserving the suggestion of femininity in his models he probably would have found many to defend him. The popular conception of an angel seems to be that of a woman, and in the opinion of the Baltimore American it is now too late to dis-

abuse the people of this firmly set belief. Thus:

"The stand of the cathedral clergy does not seem to have been well taken. The conventional angel is an idealization. No one has ever seen an angel nor has it been possible to obtain a representation of one; therefore, no one knows what an angel looks like. While there is a general similarity in the figures of angels, there is a wonderful variety in the expressions of their faces, some stern, some majestic, and very many having the tenderness and beauty of women. The latter would seem to be more natural and usual expression upon the faces of superior beings when regarding frail and helpless humanity. The wings of angels are entirely ideal. Whether they are supplied with these appendages or not, the conventional way of representing them is an anatomical monstrosity. Wings attached to the shoulder-blades without the necessary bunch of muscles to move them would be an impediment, instead of an aid, to locomotion, but if the muscles were supplied the grace of the figure would be destroyed. To convert all the statues and pictures of angels into men would be to displace ideals which have pleased and comforted the world for hundreds of years, and it is not apparent that any corresponding good would result, or any good at all. To put whiskers on them is clearly inadmissible. There is not the slightest allusion in the Bible to an angel with whiskers; and now that the idea of an angel has been firmly fixed in the public mind, such an angel would be absolutely grotesque."—Literary Digest.

It is wonderful to contemplate the "serious" questions that bother the theological brain. When did a theological conclave ever convene to discuss a really meritorious question—one that was of real import to the human race? Echo only answers, When?

But in this case the theologians have the right of it. The Bible nowhere gives any authority for the belief that a woman ever become an angel or that there were any female angels created. Every angel referred to is a male. Every name of an angel that has come to us is the name of a male. In fact, the Bible tells us that even the women could not be redeemed! Do you believe this women of the church? You who have been working for years to raise the money necessary to pay the poor dear pastor's salary?

Read this: "And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These were they which were not defiled with women; for they were virgins." Rev. xiv. 3-4. Here we are plainly told that the only ones who could learn the "Song of the Redeemed" were the 144,000 "he virgins," or in other words, even a man could not be redeemed and learn the song if he had been "defiled of women." How's that, ladies?

It is no wonder that the ecclesiastical authorities stopped this sculptor in his sacrilege. Where in the Bible can you find any claim a woman had to angelhood? Why, even in the genealogy of Jesus, only four women are mentioned and none of them would appear to have much claim to angelhood. Of this, Dr. Alexander Walker, a Christian writer, says: "It is a remarkable thing that in the genealogy of Christ only four women have been named: Tamar, who seduced the father of her husband; Rachab, a common prostitute; Ruth, who, instead of marrying one of her cousins, went to bed with another of them; and Bath-Sheba, an adultress, who espoused David, the murderer of her first husband." Not one of them highly recommended for angelhood are they?

But where did we get the ideas of angels? Just imagine an angel,

with wings hitched on to the shoulder blades and not a muscle to work them. But some theologians claim they were not necessary to fly with. Then why wings at all if they were of no practical use? They do not improve the appearance any and do look unnatural and out of place. A Christian either can not or will not tell you. It is because the ideas of angels did not come from Christianity or the Bible, but from the classical writings. Dante's Inferno gave more idea of the Devil and Hell than all the religious writings ever produced. Milton's Paradise Lost also loaded the minds of the people with ideas of heaven, hell, angels and devils that never came through religious sources, but did come from a perverted idea of the classic writings of the ancient Greeks.

Ancient people did not think that angels and devils were separate creations, they thought they were men who had become either good or evil spirits, i. e., immortal parts of those who once lived on earth. Plato, Socrates and others were "accompanied by a demon" according to Greek mythical ideas, and these accompanying demons were all men.

While Mythology did credit women with becoming goddesses, Christianity never did so. In fact, one of the greatest conclave ever held by the Christian church was to discuss whether woman had a soul and if she could really be classed as a human being and entitled to immortality. Among Bible peoples she was a chattel and was bought, sold or traded off exactly as they did their cattle. As a particular mark of favor a man gave to his guest the "use" of his wife or daughter while he was a guest with him. Abraham, Isaac and Lot are notable examples of the truth of this statement. If a man tired of a woman he merely "wrote her a bill of divorcement" and turned her out into the world, not caring if she was killed by wild beasts or wandered until she died in the wilderness—as Abraham did to Hagar.

These examples are merely given to show the estimation in which God's chosen ones held women, and the little likelihood that any of them had an idea that women possessed anything like the attributes of angels.

Wouldn't it be a big thing if these old superstitions could be all relegated to the nether regions and the time and attention of the people given to something that was of value to the world? Give us a rest from old superstitions, and find leaders who can discuss something of more importance than the sex of angels. It will make no difference to them anyway, as "there is no marriage or giving in marriage in Heaven," and the same thing doubtless applies to the other place.

Why don't We.

Put more faith in ourselves and less in the promise of others?

Learn how small the value of the spoken word?

Humor our consciences instead of our pride?

Cultivate a decent respect for other people's opinions?

Determine to possess the courage of the consequences as well as the courage of convictions?

Judge people by their efforts, not by the results of their labor?

Criticise less where we can suggest no practical remedies?

Listen graciously to advice, kindly given, whether or not we intend to take it?

Admit that a suppression of the truth is not always to be condemned?

Recognize our own satisfaction as the greatest possible reward in this world?

We are all nobly born; fortunate those who know it; blessed those who remember—Robert Louis Stevenson.

THE SPIRITUALISTS PRINCIPLE.

The Universal Intelligence.

J. P. COOKE.

I am here! I am there,
I am everywhere.
Thro'out all time, thro'out all space
I am the Father of the Human race.

The spirit of truth, reasoned truth, is the great comforter! While ignorance is the father of suffering and the mother of sorrow.

If we knew the truth about the world we live in, we should cease to be unhappy, for that wisdom would at once put us in the way of removing the causes of human wretchedness and during the process of removal, would cheer us with the assurance of progress and the hope of ultimate success.

The love of truth, reasoned truth, —truth understood, will shed a light as of stars on the desolate ways of experience.

In sympathetic harmony with the forward and upward and inward movement is the circle of light.

This circle is for the sons and daughters of Light. For those who wish to walk in the Light and so become children of the Light.

ITS OBJECT

Is to develop the Divine or soul life in man and woman. To bring the soul into adequate outer expression. In doing this it reveals the plans of existence and being. The foundation of the Temple of Truth is Life! The Spirit of the Living, Loving and Divine Intelligence, that is God. The Spirit knoweth All things.

Its loving hope is to assist aspiring souls to unfold their inner lives unto the consciousness of Spirit. That harmonious at-one-ment of perfect unity with God may become an actual realized possession and not a mere mental affirmation. The Law of Inner Life is manifest. The Divine Plan in the Spirit of Love is perfect, and obedience to the Divine Life, attainable here and now. It brings man into closer relationship with the Living Light of the Divine Consciousness.

This is to reach the Central Life. To come into conscious rapport with the Divine Life and Love that will bless all.

"Love is the fulfilling of the Law."
"He who knoweth not Love, knoweth not God—for God is Love."

Love is the Light of his Kingdom, and His home is the heart of a child! Pure Life—Spirit; knows no change. Heaven dividet not its own, then let, heaven begin in every human breast.

It is only the outer expression which evolves and develops coming into the fullness of the Kingdom of Knowledge and consciousness, thru the transmutation of the outerness.

Here are a few reasons for belief, that will bear thinking of seriously.

Light is God. Because Light is the substance of Conscious Being. It is inner Life. The spiritual vibrating Centre. Love is God! Because love is the supreme.

Attraction; and all things are held by the law of attraction. And this attraction is God. The central cosmic Life! The circle or sphere of spiritual light. Knowledge is God. Because knowledge is the realized function of conscious substance or spirit. Through thought the motion of spiritual substance, and the ceaseless interplay, or friction, twist soul and sense.

Goodness is God! And all goodness is of God. All the goodness there is, is His. Life is God! For the ceaseless interplay between subjective spirit and objective nature, is the condition which results in reality! Conscious reality or true being.

God is the absolute reality of the All-Inclusive-Self, mind and will of the Kosmos. This absolute experience in the Infinite is real—just as

the relative experience of the finite is real to the creatures of His bounty.

Reality is God, and God is the supreme reality. For he conjoins in that clutch of adamant that we call "Law,"—all the reality of omniscience, together with all the relative reality of our knowledge and of our ignorance.

So let us search the Law and be guided by the Law. Remembering that evil is, often, only good in the making. Wherever God's creations are, God in the inner is with them. The grade of life depends on the degree of light present in the creative conditions!—Conditions modify creations.

In regard to uniting with the Circle of Light we say our first object is to develop the spiritual faculties and to so train the body that it shall respond to the higher life of the soul. And second,—to find those who belong to the Divine Family now gathering on earth and in Heaven.

We hold that there is one God, who reveals himself in three ways,—to meet the threefold needs of his children.

"The equal father in rain and sun
His Christ in the good to evil done,
His voice in thy soul,—and the three
are one."

Let us begin Heaven here,—a true home land where real people dwell and friends can find each other and find life good.

As dear Whittier said:
"Mine be the joy of soul-communion
The sense of spiritual strength renewed,
The reverence for the pure and holy,
The dear delight of doing good."

—HITS TO PROGRESS.

For those who wish, we have mail courses—plain and helpful, since we wish to reach all who feel drawn to us and who realize the need of a closer spiritual union.

The cry is for Light! More Spirit Light!

The healing power is here to uplift and bless. Come and let us do thee good.

The deep soul satisfaction of consciously walking with God, of living the Inner Life, working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuaia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where those friends in need of health and strength, physically, mentally and spiritually, may find a welcome rest and refreshment of spirit.

A man who is recognized as eminently successful in business has hanging over his desk a little motto which says:

"Do the hard thing first."

"I came across the motto years ago," he says, "at a pivotal time in my life." I suddenly realized that I had been in the habit of putting off the disagreeable duties, of evading the unpleasant tasks, and they had formed a ghost which haunted me and held me back. I tacked up that motto and settled down to work on the disagreeable duties I had pushed aside, soon I had them out of the way, and ever afterward I attempted the hardest thing first. I gave my freshest efforts to the work I dreaded most and I owe what is called my success largely to this awakening and change of tactics."

Many a man who has done much good work has fallen short of success because some disagreeable thing lay in his way which he would not overcome.

Whatever be the conditions which surround you in your work, do it with high thought and noble purpose. Do not whine and complain because of your unhappy lot; but accept it, humble and obscure as it may be, knowing that it is possible to clean out a gutter with the self-respecting dignity of manhood or to blacken a shoe with the enthusiasm of religion.—Hugh O. Pentecost.



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SPIRITUALISM OR SPIRITISM

There is no greater distinction that could be made between two systems and no greater error than that a person who learns that spirit return is a fact immediately becomes a Spiritualist. On the contrary he becomes a spiritist: i. e., he has been convinced of a fact, but it has not changed his moral or mental nature.

When Newton lay under the tree and the fruit fell on him, it awoke a chain of reasoning that caused him to promulgate the theory of gravitation. He had discovered a fact in nature. It is a fact that apples had fallen on the ground from trees for ages before Newton happened to be a particular witness to a specific falling, but it had not happened to strike anyone in that way and so no one knew about gravitation. They did not lose anything in a moral or religious sense.

In fact, even Newton, altho he propogated the idea of gravitation did not get as much religion out of it as the atheist who lay under a tree near a field and discussed with himself how ridiculous were the plans of nature's God. How much better he could have arranged them. "How inconsistent," said he, "that a big tree like this bears only a tiny acorn, while the little, weak pumpkin vine bears so mammoth a fruit." As he said this an acorn fell from the tree striking him on the nose. "Ah!" said he, "nature was wiser than I. Had that been a pumpkin I would have been killed."

He learned something of the wisdom of the Divine Force that caused the pumpkin to grow on the ground on a small vine, while the mighty oak only bore the tiny acorn. We do not know anything about God. Perhaps there is one—perhaps not. As Paul said, "Let every man be persuaded in his own mind."

But to return to the subject. A Spiritualist is one who is far more than a Spiritist. A Spiritist is one who has merely received the evidence that spirits of the departed do return and communicate with those left in earth life. He has not gotten anything from that which makes him a better man, citizen or neighbor. A Spiritualist, on the contrary, is one who, having learned that spirit return is a fact, has gone to work to see how it can make him a better man, a better citizen of a community, and a better neighbor. He has seen that from his knowledge he can deduce a code of moral ethics that will tend to make the world better. He makes a religion of his knowledge and he and the world profit by it.

Spiritualists are few and far between. We are mostly satisfied to become Spiritists, leaving the finer part to some more convenient day. In fact we might consistently sing one of the old orthodox songs, "Seems now some soul to say, Go, spirit, go thy way; Some more convenient day, On thee I'll call."

On some more convenient day, after we have eaten of the "flesh-pots" of earth will we call upon the spirit of light to give us of the purely spiritual and we will hope to become truly Spiritualists. We used to be told in the church that no one expected to be ushered into the presence of their maker unprepared. At the eleventh hour

they expected to repent of their sins and be saved. As Spiritualists we condemn this doctrine, but are we not doing the same?

Spiritualism teaches every incentive for a true life. But so does the true basis of everyism. The Methodists, Baptists, Presbyterians, etc., dislike as much as we do the extremists who flock to the shelter of their wing. We dislike to have the traveling clairvoyants and charlatans classed among us as Spiritualists; but every sect has its incubus as we have. The principal difference is that we do not take a decided stand and push them aside. We have even known of these traveling charlatans being placed on the Spiritualist platform; and just let a show of that class exhibit in the Opera House and you might as well close your Spiritualist meeting. The very one who "can scarcely raise ten cents to come to the meeting," can dig down into their clothes for from 50 cents to \$1.50 to get a good seat. Then they will witness a few second class sleight-of-hand tricks, that, if advertised as such would not bring out a corporal's guard, but when advertised as Spiritualism attract a crowd. Such things show distinctly the difference between Spiritism and Spiritualism. Reader, Which are you? Go down into your inner sanctum and investigate.

THE N. S. A. AND THE P. M. GENERAL.

Probably the biggest mistake the delegates to a national convention ever made was when they voted to request the P. M. General to refuse to enter as second-class matter any paper that advertised a clairvoyant, fortune-teller or Astrologer. If that had carried and the attention of that official called in that direction every Spiritualist paper would have been denied the second-class mails, for every one of them have such ads in them.

The N. S. A. wisely rescinded this action and the incident was closed so far as known, without results, but no telling what will be the results in the future. It is hard enough to get an entry now. We have been trying to secure an entry for the Progressive Lyceum ever since March and have not got it yet, notwithstanding the fact that we have shown that the paper is perfectly legitimate, conforms to every law ever passed by Congress on the subject, yet the rulings of the postal officials are such that we are still putting up postage at third-class rate instead of getting the pound rate.

Such action passed by the Convention would have given full authority to the P. M. General, at the instigation of the N. S. A. to rut out every Spiritualist paper in the land.

Lucifer has recently been held up on the plea that "any discussion of the sex question was 'immoral, indecent and obscene,'" under the rulings and five copies of Lucifer have been denied passage thru the mails, even tho they make extracts from certain books that are in nearly every public library in the land.

The N. S. A. had better help the Spiritualist press to settle some of its misunderstandings with the post-office rather than to endanger new complications, and we believe no person will say amen to this more than the Secretary of the N. S. A.

Just as we are closing the forms we are informed that the Progressive Lyceum has been admitted.

DAWN.

BY ELIZABETH ROOSA CODDINGTON Poured forth a flood of radiant amber Through the mist; Mad riotings of richest melody awoke The emerald silence of the hills And all the little buds came out to hear, The waters laughed, and, leaping, spun A web of diamonds in the sun. The maples blushed, confused and tremulous With soft caresses and the south wind's kiss. My heart thrilled through with May-time's ecstasy And all the glad earth whispered "God is Love."

He who everlastingly hammers upon his belief with the object of convincing others of the infallibility of such a belief is like unto a blacksmith who pounds his steel to a point where it breaks.

Read our Special Premium offer on page 2.

There is nothing beautiful and good that dies and is forgotten. An infant, a prattling child, a youth well taught, will live again in the better thoughts of those who loved it, and will play its part, though its

body be turned to ashes or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here.

As there is no wrong but that it must be righted at some time, we shall never be able to hide the ignorance conceived in, irrespective of education and the polish of etiquette.

Special November Premium Offer

DURING THE MONTH OF NOVEMBER we will send ABSOLUTELY FREE, postpaid, to everyone who sends us a yearly subscription to THE SUNFLOWER an

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The only conditions are that your letter bears a postmark during the month of November and contains ONE DOLLAR for a year's subscription to THE SUNFLOWER.

This offer will positively be withdrawn December 1st, so take advantage of it at once and secure one of the most useful little articles made.

Send money by money order or registered letter as we will not be responsible for money sent in an ordinary letter.

ADDRESS Sunflower Pub. Co., Lily Dale, N. Y.

The Sunflower's Winter Campaign.



OLD weather will be with us soon and then you will want reading matter. Then THE SUNFLOWER will come in handy when the wind is blowing and the snow is on the ground.

WE HAVE SOME RARE TREATS

in store for our readers this winter.

PROF. W. M. LOCKWOOD

will give us a series of articles on the Brain. You know the Professor takes the practical side of everything, and ends by proving Spritualism by what he has forced all the best thinkers to accept.

J. N. LARSON

is a well known Astrologer. We will have a series of forecasts from him. Mr. Larson has correctly forecasted the seasons at Lily Dale for a number of years, and his forecasts of the stock market have been called for very widely.

MYRTLE HYDE DARLING

will also continue the series of articles that have been running in THE SUNFLOWER for the past two years. They are short, practical and to the point.

CHARLES DAWBARN,

whose articles have caused such widespread comment and interest, will continue to favor us.

"QUAKER"

will continue his good thoughts. Short, pithy and palatable.

J. P. COOKE

has been one of us so long that we would be lost without him. But we will not be lost. He will be heard from every little while.

Among the occasional contributors we can mention Lida Briggs Browne, than whom there is no better, George B. Ferris, Lewis R. Hillier, Rose B. Helm, Eva A. Cassell, Samuel Blodgett, W. D. Reichner, Dr. J. C. Barnes, H. V. Sweringen, Lyman C. Howe, D. W. Hull, and many others, while our good friends

MOSES AND MATTIE HULL

will favor us more than semi-occasionally.

Can You Afford to be without THE SUNFLOWER This Winter?

Send your dollar for it at once, and get in with the procession.

LILY DALE NEWS.

THE LATE N. S. A. CONVENTION.

It Gives the Morris Pratt Institute a Substantial Boost.

MOSES HULL.

At this date, Oct. 21, tho tired out, I am filled with the spirit of the convention just closed. It was the largest, most harmonious, and in every way the best convention the Spiritualists ever held. The beautiful, progressive and thorough-going city of Minneapolis is just the place to hold such a convention. The people of Minneapolis, St. Paul and surrounding country are just the kind to entertain and take care of such a convention. The Spiritualists of Minnesota, and especially the members of the State Association, well officered as it is, are wide awake and ready for almost any emergency.

Bro. E. W. Sprague said in his little talk at the general reception on Monday night, before the regular convention began that he had it directly from the psychic side of life that this was to be the best convention the Spiritualists had ever held. He was right. It was the largest, and in every sense of the word the best convention I ever attended.

The only thing that occurred that looked anything like trouble was that of Mr. C. W. Stewart and Mrs. Josie Folsom, Mr. Stewart's wife. After being found guilty by members of their own society, and other Spiritualists of Missouri, of practicing fraud in the name of mediumship, they applied to the N. S. A. Board of Trustees to give the case a rigid investigation; they themselves choosing the chairman of that committee. They were by that committee, after the most thoro investigation, found guilty. They then had a most thoro investigation by the full Board of Trustees and were for the third time found guilty. Their next move was to appeal to the convention in open session, and tho they had legal counsel they were again found guilty.

They then declared vengeance on the N. S. A. They were to drink the blood of the N. S. A. They would kill it so dead that it could never have a resurrection. They immediately hired a hall and went to work. Mr. Stewart is a man of education, a good lawyer, and well read up in the sciences. I have known him for over thirty years, and have always believed him to be an upright and honest man, but one who generally overloads his talk about people and things he does not like with invectives. The guns he fires are liable to be more dangerous to the one who stands at the breech than to those in front of them.

I have not fully personally tested the matter, but I doubt whether Mrs. Folsom is always a fraud. I think she is a medium who occasionally mixes fraud in her manifestations. Mr. Stewart, perhaps has not found that out.

The Universalists, the Woman's Suffragists, and I believe the American Sunday School Union, all held conventions in Minneapolis while ours was in session. All exchanged greetings with us. The Universalists sent a Rev. Mr. Rose to our convention to make a speech to our people. In exchange for one of our speakers, I believe, who went and spoke to their audience. I happened to be on our committee on resolutions, which suspended work long enough to hear Mr. Rose. One cannot well imagine a more eloquent, rhetorical and logical speech than this man delivered. Nothing ever came from a Spiritualist speaker in the directions mentioned, excelled this address. It set me longing more than ever for an educated ministry in our ranks.

Right here I am reminded that the world of Spiritualists is becoming interested in the Morris Pratt School. President Barrett made a fine presentment of the school and its needs in his report. The committee on the report gave the school a place on the program. After making a few remarks I called upon Rev. Will J. Erwood who made a telling speech in behalf of the school; then John D. Vail, another of our Trustees, and our auditor said he had spent over two months in examining our books from the very first to the last item of receipts and expenses, and that the books were not kept orthodoxly, our secretary, Mrs. Stewart, not being an expert book keeper, he could not find a mistake of even one cent in the books, nor could he

find one cent of misappropriation of funds.

After remarks by Mrs. Stewart and others, Attorney Willing, of Iowa, after a few very eloquent remarks, moved that the N. S. A. appropriate five hundred dollars to assist the Morris Pratt School in its work. Attorney Hulbert, of Iowa, moved to amend by raising the appropriation to one thousand dollars. The amendment was carried and the Institute is one thousand better off as a result. Our secretary, Mrs. Stewart, did yeoman work both for the school and the N. S. A.

The resolutions passed by the Association had the true ring and embraced a variety of subjects. After affirming that our Cause is based on the demonstrable facts of spirit life, and communications with the denizens of that life; that the facts and philosophy of Spiritualism have enlisted the attention of the learned people of the world, and that Spiritualism is being accepted as based on facts, we hereby declare that we are proud to proclaim its rapid progress in bringing this great fact and its resultant philosophy to the world.

The resolutions began by affirming the existence of a Spiritual world filled with spiritual things and peopled with spiritual beings who are as tangible in their world as we are in ours; that we can become so spiritually developed as to come in touch with those things and that people. Spiritualism is a religion which works for every good for its devotees. A practical application of Spiritualism provides for the material wants as well as for the spiritual wants or those who are in need.

These are followed by strong resolutions on education and particularly endorsing the work of the Morris Pratt school. Resolutions opposing capital punishment, wars, and the cultivation of the war spirit in our schools was condemned as something that is calculated to keep up the spirit of war and murder. A resolution followed these urging a systematic course of reading to be pursued under the management of a wise committee for the use of the home and of small churches and societies where regular speakers cannot be had. In fact a committee was chosen by the convention to prepare such reading matter as would build up Spiritualism in the minds of those who read or listen to such reading. Equal suffrage without regard to sex was the subject of another resolution. The spirit of commercial mediumship and of societies looking more after the dollars than after the good of the people was condemned in further resolutions. Other important resolutions were passed but I do not at this moment recall them.

The night meetings were so large that it was with great difficulty that we could get all into the house who came determined to hear. Some nights the crowds could not be accommodated. The last night I personally know that hundreds were turned away for want of standing room.

All went away from the convention, so far as I know determined that their own Spiritualism should in the future be more of the working factor than it had ever been before.

Our president, vice-president, secretary and treasurer with the whole board of trustees had failed to give satisfaction so the Association determined to elect them again and give them another year's trial. The result was a re-election of every officer.

I cannot close this letter without congratulating every body that the Progressive Thinker is to publish a report of the reports of each officer and servant of the N. S. A., and then re-issue that report in pamphlet form. I shall be disappointed if the pamphlets containing these reports are not scattered like autumn leaves. The N. S. A. holds its next convention in Chicago.

Ever in the Cause.

Surely I have loved and been loved, but while love walked on one hand, fear walked on the other, and love is not perfect when it walks with fear. The white dove and the black hawk do not dwell together. What I lack is that universal love that looking out upon the world claims every man as my brother, without fear, malice or doubt.

Read our special premium offer on page 2.

Every true thing in Nature is established in scientific and certain lines. Let us so train our energies that all that is within us will truly glorify Nature, as the rose and the lily and the oak in loyal faithfulness.—C. J. Barton.

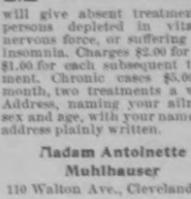
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Mrs. Elizabeth J. Demorest, 309 Anderson St., Allentown, Pa.
Aila A. McHenry, Excelsior Springs, Mo.

HEALERS.
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Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dolson-Barker, 250 N. 6th, San Jose, Cal.
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On November 14 agents of the D. A. V. & P. R. R., at Jamestown and stations north, including Dunkirk will sell excursion tickets to New York and return at above low rate account of New York Horse Show. Tickets good 10 days. Train No. 4 will have through sleeping car, leaving Lily Dale at 5:28 P. M. (Time given is that effective Nov. 5) For space in sleeper apply to ticket agents. 240-2t

METAPHYSICAL.

Conducted by EVIE P. BACH.

CHARACTER BUILDING.

Beautiful thoughts make beautiful lives,
For every word and deed
Lies in the thought that prompted it,
As the flowers lie in the seed.

Back of each action lay the thought
We nourished it until it grew
Into a word or into a deed,
That marked our life-work thru.

Gracious words and kindly ways,
Deeds that are high and true;
Sland'rous words and hasty words,
And deeds we bitterly rue.

The Garden of Life it beareth well,
It will repay our care;
But the blossoms must always and
ever be
Like the seed we're planting there.

"Keep thine heart," the Life Guide
saith,
"With daily, diligent care,
For out of it are the issues of life,"
Be they foul or be they fair.

On things that are pure and of good
report
Our hearts must daily dwell,
If we would see Life's Garden full
Of blossoms that please us well.

For beautiful thoughts make beautiful
lives,
And every word and deed,
Lies in the thought that prompted it,
As the flower lies in the seed.

A. E. Godfrey.

JUST TO MAKE YOU THINK.

Should misfortune overtake you,
retrench, work harder, but never
retreat; confront difficulties with
unflinching perseverance. Should
you then fail, you will then be
honored; but shrink and you will be
despised.

Trouble comes to some of us
because we spend more time in hop-
ing for the best than we do in
working for it.

Taking the world as we find it is
good philosophy, but trying to take
it all is quite a different matter.

There is never rain enough in the
world to drown all the roses. There
is always one for Love to wear on
his breast.

If manners make the man, so also
do manners make the woman, and
a woman without manners is but a
usurper of the throne of true woman-
hood; it therefore behooves every
mother who would have her child-
ren loving and beloved, to gently
train the little ones to forget self if
they would have others respect
them; for this is the soil in which
every good seed will strike root,
whether it be those of good manners
or good humor, which will flower
and bear fruit of future happiness,
both toward themselves and their
children.

Queer about this thing happiness.
The more of it you give to others
the more you have.

A little expression of praise and
appreciation to one who is trying
to do right and be of some use in
the world will often fill his heart
with happiness of the kind which
will make him, tho discouraged, take
heart again.

The habit of blaming others when
things go wrong is an insidious and
dangerous one. Far more is it to
the purpose to inquire within
whether the fault, or much of it,
may not be at home.

—Magazine of Mysteries.

SOME USEFUL EXERCISES.

After you have taken your morn-
ing bath, and absorbed from the
water the life essence in it, lie down
on your back on the floor with
hands and arms stretched down-
ward. Then slowly raise the arms
straight up in the air without bend-
ing the elbows until they touch the
floor over your head. Take a deep
breath each time you do it and
place your mind upon your desire
for health and understanding, or
whatever may be the desire of your
heart. Take this exercise three
times every day—morning, noon and
just before retiring. You will soon
find for yourself an inspiration that
you know not of.

In taking any physical culture
exercise remember that through the
thought you inbreathe while taking
it will come the results. It may
give you love and understanding or
it may give you more brute force.
We hear a great deal about physical
culture these days, and a fine thing
it is too, but I have noticed that
some of these magnificent giants
who have acquired such marvellous
muscle are too small around the
waist, the solar plexus is not devel-
oped. Too small around the head,
the brain of the objective mind is
not developed; and also that they
lack endurance. Surely endurance
is a proof of harmony. You must
develop on all planes equally. Too
highly developed muscular system
must have the strong mind and
powerfully developed soul forces or
it will not be enduring.

Let me tell you another secret.
Be calm. The greatest growth is in
the silence. The still, quiet strength
is the enduring quality. It is possi-
ble to use so much force of will
that you destroy instead of con-
struct. The sun rays are our life,
and yet sometimes they come with
such powerful force that it means
destruction.

Spiritual light and knowledge, to
be practically applied, should be
sought for in a calm, dignified man-
ner and tempered with common
sense and reason at the same time,
you don't want to seize just one
thread and grip it with such force
that every other thread is rendered
useless. You want to polarize
yourself and be temperate in all
things.

—The Herald of the Golden Age.

YOU ARE FREE.

"Tis when the Infinite with the
finite gropes
That men are governed by their
horoscopes."
Ella Wheeler Wilcox.

When the Infinite Mind pervades
our souls and lives, we are so in
harmony with Divine Law that we
stand impervious to the assaults of
human law, and have no need to
consult our horoscope, because we
live in the Universal or Impersonal,
rather than the personal, and the
finite is wholly subjective. When
we affirm the all-good and live in
the consciousness of its divine inten-
tion, the external phases of life
cease to hold us in bondage.

The horoscope is a guide to this
state—but when it is reached,
astrology is used only to guide
others to reach it, and for its higher
and grander concepts.

All planetary influence is subject
to the will of the individual. Events
may be controlled, overcome or
transmuted, according to the
amount of will one may bring to
bear upon possible events. As all
experience is a means of growth
and necessary to the growth, we are
able to use only that amount of will
that liberates us from bondage we
no longer need.

If an event is indicated and we
direct the affirmation of our will or
mind or spirit to offset it, and it
will occur in spite of our effort, we
must know that a higher Law than
our intelligence sees it necessary
that we should have that experi-
ence, that we need it, although it
is hard for us to see why. If we
recognize what the experience
would teach us, and turn not our
backs upon it, but face it and
redeem ourselves from it, then we
shall no longer have need of that
same experience, and may transmu-
te it or grow away from it
entirely.

Many experiences repeat them-
selves during our lives, each time
knocking at the door of our higher
intelligence for recognition; failing
to be recognized, subside until the
next period, when they are awak-
ened into activity again. The planets
give the indications of when these
periods occur, and they are subject
to transmutation. Therefore never
for one moment feel that you are
ruled by star or constellation. You
are governed by the choice you
make at each cross-road where
desire and duty diverge. You may
choose to make every angel of
planetary positions work for your
good, and having so chosen you

may find joy in spite of loneliness,
poverty, regret or any of the diffi-
culties which you bring to yourself.
GERTRUDE FRANCES O'NEIL,
Magazine of Mysteries.

INDIAN SUMMER.

The Indian Summer days are here,
With hazy, golden atmosphere;
The sweet fulfillment of the year!
Reminding us 'tis ending.
The cheery singing birds are gone
From nooks and bowers, serene and
lone;
The autumn leaves beneath are
strewn
With faded flowers blending!

The thrifty granger, husking corn
Through sunny days, from early
morn,
Is gathering into crib and barn,
The "increase" from his labors!
The orchard yields its luscious fruit;
The fields and woods bring in
"recruits;"
As "nutting parties" gay salutes
Enlist their friends and neighbors,
To garner in the winter's store
And crowd the larders more and
more,
Until they're filled to "running
o'er"

With natures bounteous treasure;
To feed her children (rich and
poor),
That none shall tramp from door to
door
And for a moiety implore,
To balance up the measure!

When frost and snow are in the air
And "Mother Earth" sleeps, (for
repair,)
There'll be "thanks-giving" every-
where
For "boundless earthly blessings,"
As grateful hearts cannot refrain
From "giving thanks" for sun and
rain
That bring the ripened fruits and
grain
Through nature's fond caressings!

All hail! the day, now drawing near,
The "sacred day" of all the year,
When 'round the ingleside with
cheer
The happy children gather,
And join in singing, ("high and
low,")
"Praise God from whom all blessings
flow,"
Parental source of all we know;
"Our Mother," and Our Father!
—A. H. REYNOLDS

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on page 2.

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all kindred psychological phenomena which have
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value as enabling us to understand our fellow beings
around us."—Prof. W. C. Bowman.
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methods of cure that I have ever had the pleasure of
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falo University and Principle of the Husted Institute
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D. A. V. & P. R. R.

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

No. 11	No. 2	IN EFFECT MAY 14, 1905.	No. 1	No. 4
A. M. P. M.			A. M. P. M.	
7:05	4:45	Lv. Dunkirk	Ar. 8:25	4:30
7:15	4:55	Lv. Fredonia	Ar. 8:35	4:40
7:19	4:59	Lv. Leona	Ar. 8:39	4:45
7:29	5:15	Lv. Lily Dale	Ar. 8:49	4:55
7:35	5:21	Lv. Cheowag	Ar. 8:55	5:01
7:41	5:27	Lv. Mousa	Ar. 9:01	5:07
8:00	5:42	Lv. Sticksville	Ar. 9:20	5:22
8:08	5:50	Lv. Gerry	Ar. 9:30	5:30
8:19	6:01	Lv. Falconer	Ar. 9:41	5:40
8:25	6:07	Lv. Jamestown	Ar. 9:47	5:46
8:35	6:17	Lv. Jamestown	Ar. 9:57	5:56
8:45	6:27	Lv. Warren	Ar. 10:07	6:06
8:55	6:37	Lv. Thurston	Ar. 10:17	6:16
9:15	6:57	Lv. Thurston	Ar. 10:37	6:36
10:45	8:27	Lv. Thurston	Ar. 12:07	8:06
A. M. P. M.			A. M. P. M.	

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 8:21; Lily Dale, 10:00; arrive Dunkirk, 10:20.
Leave Dunkirk 4:45 p. m., Lily Dale, 8:15, Falconer 6:01 p. m., arrive Titusville 8:20 p. m.

SPECIAL SUNDAY TRAINS.
July 2 to September 10, Dunkirk, 9:15 a. m., Lily Dale, 9:30, arriving at Falconer 10:22 a. m. Return-
ing, Leave Falconer, 5:45 p. m., Lily Dale, 6:15, arriv-
ing at Dunkirk 6:55 p. m.
July 16 to September 23, Dunkirk 1:00 p. m., Lily Dale, 1:34, arriving at Falconer 2:45 p. m., Falconer, 11:00 a. m., Lily Dale 11:33, arriving at Dunkirk 12:01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

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Mrs. Dr. Dobson-Barker,
230 N. 6 St. San Jose, Cal.

761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

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

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GHOST STORIES.

Ghosts are "as old as the hills." From time immemorial the people have had an idea of ghosts, wraiths, "hants," hobgoblins, mysterious visitations, etc., and they have been pictured as wonderful beings, endowed with all the attributes of passion, while "gods" have played no unimportant part in the great game of mystery.

Doubtless the first conceived plan of ghosts was in the days of mythology, when it was a common custom for women of earth to be selected for a meeting by one of the gods, and doubtless the idea of miraculous conception was first propagated in this manner. Priestcraft has been about the same during all ages, and it was not a difficult matter to secure a meeting in one of the temples between a mortal woman and a mythical god, and such was the blind faith of the devotees that such a meeting was considered a great honor. A child resulting from such a meeting was of divine origin, and nearly all the celebrated men of the past were supposed to be the offspring of a human mother and a deific father.

The idea that gods could come in the temples did not long endure until it would be supposed that they might also come at other times and under other conditions—this especially being the case when people began to learn something of the chicanery of the priestcraft. Then would come the added idea of others, not so deific, or the heroes who would be rewarded by a return to earth, and gradually the whole list of those who had gone to the other world could come back. This naturally led to the idea of ghostly visitations.

The more ignorant would be the more ready to believe the most extreme stories that it would be possible to tell of the mysterious visitations, then ghost stories would grow and flourish and the timid would make much of nothing.

The large majority of ghosts have no existence save in the imagination of the person concerned. When the writer was a boy he lived in a community composed mostly of Catholics, very few papers were taken, little reading done, and the folk-lore and ghost stories were current and fully accepted by most of the people. A man was killed a couple of miles from where he lived and it was current talk that his ghost used to come around his house and the dog often chased it down into a swamp. This was religiously believed. Everything white that appeared was a ghost. One lady whose husband came home under control of John Barleycorn, was out putting his team away, when she saw a ghost by the fence. She had to pass it to get to the house, and found that it was an old newspaper which had blown into a corner of a rail fence and the flapping of two corners in the wind appeared to her exaggerated imagination as if flapping its arms.

One night the writer was scared out of his wits by an apparition fully twenty feet high. He had been down to the lake and was coming up a dug-out roadway near a saw-mill, when all at once before him appeared a "great white thing." Of course I stopped still, my heart action practically ceased, and I was ready to run, when I happened to think that there was a long plank standing slanting against a pile of lumber and a reflection of the moon caused the ghost.

My father often, in my younger days, told of the ghost that haunted a certain woods in Germany. It had been seen so many times that it was impossible to deny the story, but it was so monstrous that everybody who saw it ran away. He had to go through that woods one night and naturally was scared half out of his wits, as any boy would have been. All at once his ghostship stood in front of him. Towering nearly a hundred feet high, he realized that if that ghost wanted him there was no use running as he could catch him in a few steps, so he mustered up courage and went ahead. That ghost was a ditch of water alongside the road, and the moon shining thru the woods reflected on the water, giving the appearance of standing us straight to the frightened one. When they got past the angle of reflection the ghost suddenly disappeared.

When about fifteen years old my brothers told me of a ghost they saw in an empty building out on the prairie. It could only be seen

late in the afternoon of bright, sunny days. One of these days we went out to see it. Sure enough it was there. It had the appearance of something white standing there with one hand pointed out in truly ghostly style. We watched it for some time, and as it did not move or appear dangerous, I determined to investigate closer. The front window was broken out and it was not until I stepped into the front room (the ghost was in a side room) that I saw clearly it was only a reflection. Then they all came in and the ghost was laid. The sun shone on a ditch of water, reflected to an imperfect window of a house across the street, back thru the bay window which was also full of flaws, and the flickering caused the appearance of a waving of the hand, and of course excited imagination had much to do with it.

THE SUNFLOWER would doubtless like to know of some authentic ghost stories. Not the kind that go the rounds of the public press, but real ones. The kind that go the rounds of the newspapers are usually made up in the newspaper office. They need them for sensation and "fillers." We remember when such a ghost was located at Fort Worth, Texas. It rode horseback, and always disappeared on a certain bridge, spanning a certain stream. According to the northern papers hundreds of people went out there to see it. Happening to be at Fort Worth at the time, friends in the North wrote me about it and sent the papers. I had to report that the story was all true about as Agassiz is said to have criticized the writing of a young naturalist who was writing a description of a lobster. He said it was "a red fish that walked backward." Agassiz said that it was all true except that "a lobster was not a fish, was not red and did not walk backwards." So this ghost story was all true except that there was no such stream, no such bridge, no such ghost, and the people of Fort Worth did not know they had gone out to see it until they read it in the Northern papers.

The Chicago Tribune a number of years ago published a remarkable story. It was so definite that it deceived the very elect. Names, dates, locations, everything was so definite that it caused great excitement. For two weeks they stood the avalanche of mail asking questions and then stated that it was a fake, written by one of their reporters as a "filler" never dreaming that anyone would take it for anything but a story.

Spiritualism has been injured greatly by over-zealous people picking up such things and exploiting them before the people as phenomena of a spiritual nature. No wonder the secular papers make sport of us when they can fake up such a story and we reproduce it in our papers as genuine Spiritualism. Do they not consistently argue that if we are so easily victimized by such fake articles that we are as easily victimized by other alleged phenomena, and are they not justified in taking the stand they do? We think they are.

Spiritualists owe to their ism a very careful investigation of the basis of any report or phenomena.

One good, fully verified phenomenon is worth a thousand that can be questioned. Let us work for the one. GHEISTER.

Experience tells us that those Sundays are the happiest, the purest, the most rich in blessings in which the spiritual part has been most attended to, those in which, as in the temple of Solomon, the sound of the earthly hammer has not been heard in the temple of the soul.—F. W. Robertson.

One's self is a companion from whom one is never parted; therefore it behooves one to be careful in regard to the welfare of this companion. Death seizes one's possessions.

This world as it is does well, and if it is to do better it must necessarily come into possession of greater intelligence.

Just as much as we cannot turn an ox into a cow, we can never change the character of a person once he is born.

He only gets out of life all that life can possibly offer who is ever active, remaining unmindful of results or rewards.

Read our November premium offer on page 2.

FIRST IN TIBET.

Adventures of the Explorers Moorcroft and Hearsey.

In the year 1812 Tibet was entered by two explorers, Moorcroft and Hearsey, the first Englishmen to penetrate the forbidden land. Hearsey describes one of their experiences at Daba: "After breakfast this day (July 4) Umar Singh sent word to us to come and pay our respects to the wazir's son in a council assembled with the lama and the son of the deba. We proceeded about 9 o'clock, attended by the pundit and three or four other servants, carrying the presents for these people. The presents consisted of three yards of superfine scarlet broadcloth, some sugar and spice, all arranged on a brass plate. We first entered a gate, over against which was fastened a very large and handsome dog, something of the Newfoundland breed. We then had to stoop to enter another door, filthy enough, stench abominable. We then proceeded up a few steps of earth and stones, all broken. We turned to the right and entered a small ante-chamber, to the right of which was the women's room.

"A greasy, filthy purdah was then lifted up, and we entered the parlor. Here we found a clean mirzal, or poor woolen carpet, spread for us in the center of the room. In front was a vacant seat, opposite to which our presents were placed. On the right sat the lama on a cushion; before him was placed a kind of tea poy (three legged table), on which were two wooden varnished plates, painted and gilt. There was also a fire pan. The old gentleman appeared about seventy years old, had a shrewd countenance, said very little and eyed us all the time. He was dressed in a coarse woolen red garment, the manufacture of the country, greasy and dirty in the extreme. This was the bishop of this see.

"He had another priest sitting to his right, more black, more filthy and more ugly than himself. Opposite to me sat the son of the deba, a dark, but sensible, though rather heavy looking, person, aged about twenty-nine or thirty. He had a paper in his hand at our entrance, as if in the act of writing. He was seated on a leather cushion stuffed with wool, over which was a carpet; before him was a sort of small table, on which were two of the wooden plates before mentioned, a china cup, an inkstand, a wooden pen and a knife. To his right lay a long silver pipe. He was dressed in a red, blue, green and yellow striped woolen gown."

Very suspicious were the old priest and his fellows, though a letter from a neighboring seat of government explained to them that Moorcroft and Hearsey really were harmless pilgrims and not the dreaded Firingis and requested that they might be permitted to proceed. On the next day, however, matters were again somewhat complicated by the discovery that Hearsey wore half boots of the English pattern. When the natives discovered this they thought that something was surely wrong. Moorcroft, in his narrative, told of this incident with evident relish, he himself having taken the precaution of having turned up toes added to his own shoes.

Wealth of the Ancient Romans.

Some of the Romans seem to have been very "solid," while others were fast to a degree not known nowadays. When Caesar was killed on the Ides of March, Antony owed \$1,600,000, which he paid before the kalends of April out of the public money and squandered, according to Adams, \$28,000,000. Caesar himself, before he set out for Spain, was in debt to the extent of \$10,000,000. Lentulus possessed \$16,145,830. Claudius, a freedman, saved \$12,500,000. Augustus obtained from the testamentary disposition of his friends—some people will leave their fortunes to their sovereigns—no less than \$161,458,330. Tiberius left at his death the enormous sum of \$108,964,380, which Caligula is said to have squandered in a single year. Vespasian estimated at his ascension that the money which the maintenance of the commonwealth required was \$1,764,580,000.

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MRS. PETTENGILL ON SHIPBOARD.

Letter From Mrs. Douglass Written on the Steamer Blucher.

The many friends of Mrs. Pettengill will be pleased to hear from her during her trip abroad through Mrs. Douglass, who is accompanying her.

Mrs. Pettengill and I left Lily Dale September 22, and remained in Buffalo until the 24th. We were joined by Mrs. Evstaphie and went to visit Niagara Falls, returning were joined by Mr. Evstaphie and after supper at the Iroquois we were entertained at the theatre.

Sunday Mrs. Pettengill and myself left Buffalo for New York, where we stopped for ten days at the Breslin before leaving for Europe, where we were visited by many friends.

W. J. Colville was lecturing in New York and we had the opportunity of listening to him. He gave to several social gatherings of friends some of his very interesting personal poems.

He intends going to Australia this winter, but hopes to return in time for the City of Light Assembly of 1906.

October 5th we boarded the Blucher of the Hamburg-American Line for London. Mrs. Pettengill was delightfully surprised on the 4th by a visit from her daughters, Mrs. H. A. Clark of Fredonia, N. Y., and Mrs. H. A. Everett of Cleveland, O., accompanied by H. A. Clark and Dorothy Everett, her granddaughter.

Mrs. Pettengill's son George accompanies his mother on this trip, which will add much to her enjoyment. Our stateroom was one magnificent bower of roses, carnations, lilies-of-the-valley and violets, which, added to the greetings of many friends who came to the pier to see us sail away across the ocean, also many beautiful gifts were sent on board.

Mrs. Pettengill was remembered by friends from every part of the globe with tokens of loving remembrance and telegrams, which greeted her at lunch, our first meal on board.

Besides the relations there were many friends to say "Bon Voyage," two of whom were visitors to Lily Dale the past summer, Mrs. Lyda Hickok, the artist, and Mr. Monnett. It was a thrilling sight to witness the waving of handkerchiefs while we sailed away with the happy strains of music from the band on-board ship.

The Blucher is a very fine steamer and has every comfort of a luxurious home. There is a large bath room where we can have the luxury of hot or cold sea water baths, our state-room is large, with every conceivable luxury, the parlor, reading and writing-rooms are spacious and grandly equipped and lighted by electricity. The dining saloon is a brilliant spectacle with tables nicely decorated and arranged.

Our table was a gorgeous sight when Mrs. Pettengill, her son, and myself were escorted to it. The steward had previously arranged all of Mrs. Pettengill's beautiful flowers on the dining table and they gave us a welcome with the kind loving thoughts of the family and many friends who so kindly sent them.

It was a perfect day. The sun shone brightly as we passed the Statue of Liberty. It stood out in all its glory, and the scenery was very beautiful, until we suddenly found ourselves in mid-ocean; but that, too, was a treat as it was so calm, enabling all on board to feel so happy amid the sound of the music and the soft sea air.

The band greets us on deck every morning and in the dining saloon; there are only 80 first class passengers, which is rather small but not for this season of the year.

October 6th our second day out greeted us with sunshine and calm sea. Every body happy and either in groups chatting or promenading up and down the decks.

October 7th the same lovely weather continued, altho cooler and the atmosphere is very clear. We sighted the German-Lloyd steamer that left two hours before we did and at this time we are even with her. No one, apparently is sea-sick thus far.

Every morning about 10 o'clock hot bouillon is served on deck and at 3 p. m. hot tea and sandwiches are also served, so we are sumptuously cared for.

Mrs. Pettengill needed rest and she has hardly left her state-room, but is enjoying it very quiet. Our stateroom opens directly on the deck so we can have the door open and enjoy all that transpires. The

Blucher is certainly one of the finest of boats and the stewards are exceedingly attentive.

Sunday morning the band greeted us with sacred German airs which we enjoyed from our state-room.

We sent two Marconi Wireless Messages back to friends in America which were taken by the Kaiser Wilhelm. We thought it would be interesting to readers of THE SUNFLOWER to know these were sent after having been prophesied by our mediums for years that such would be done.

The Blucher is a German ship and all in attendance are Germans. Everything on board is scrupulously clean and there is no disagreeable odors. The cooking is in German style but very palatable when one feels inclined to enjoy a good dinner.

October 10th. We have had heavy sea for the past twenty-four hours which made it rather exciting. Altho we are on the upper deck, the waves wash over frequently, but the ship is wonderfully steady.

October 11th. All feeling fine and equal to old sailors now. Had a little fog today, which, with the heavy sea has delayed us a little, but it has been a most enjoyable trip.

October 12th. Today the sea is so calm that we would hardly know we were moving if it were not for an occasional vibration from the engines.

Tonight is the grand ball and dinner. The tables were decorated elaborately with fancy fans, flags, flowers and fruit, entirely in German style, and when it came to dessert the lights went out and in came all of the stewards dressed in all kinds of funny hats and caps, all colors, white trousers, and each one carrying illuminated ice cream. That is their term for it. Each steward with a large dish of ice cream with colored candles all around, they walk around the dining saloon. It was a funny and a bright spectacle. The decks are all draped with flags and lighted with colored electric lights where the grand ball will take place.

The Germans are very hospitable and try to make the voyage enjoyable from the beginning to the end. We expect to arrive in Plymouth Friday the 13th at 7 p. m., so this will conclude my correspondence for this time. I will write THE SUNFLOWER occasionally so the many friends of Mrs. Pettengill may keep in touch with her as it would be very difficult to write to all.

Mrs. Pettengill sends love to the many friends and readers of THE SUNFLOWER, and hopes that the Editor is well and at his post again.

ELIZA RHODES DOUGLASS.

A Longing for Religious Independence in Japan.

"If one single feature of the life of the churches were to be taken as the special characteristic of the year, it would undoubtedly be the new longing for independence on the part of the Japanese churches." This we read in the third annual issue (1905) of "The Christian Movement in its Relation to the New Life in Japan," published at Tokyo for the Standing Committee of Cooperating Christian Missions. "Probably in all the larger branches of the Church," we read further, "this spirit has manifested itself and sometimes in such ways as to cause no small perplexity to the affiliated missions, even on the part of those who believe themselves to be in the fullest sympathy with the national aspirations of the Japanese people." The publication quoted regards this spirit as a healthy one, and avers that it is natural and fitting that the Christian leaders should wish to secure to their countrymen an independent religious life, "free from even the semblance of foreign dictation." It is interesting to turn from this statement to an article in Harper's Weekly which discusses the prospects of Christianity in Japan. The writer quotes the opinion of a certain Japanese scholar, who, in conversation with a missionary, asserted that "Japan as a nation was not likely to accept Christianity as it was offered by the emissaries of any of the Christian nations—not Protestant nor Roman nor Russian Christianity." But what she may and probably will do, continued this Japanese scholar, is to take the facts and documents of Christianity as they are offered, and make her own interpretation of them. This, says the writer in Harper's Weekly, seems a very reasonable suggestion, full of

promise of interesting consequences. He goes on to say:

"Of course, Japan, if she accepts Christianity at all on any considerable scale, will make her own interpretation and adaptation of it. The religious practice that results will be Christian, but it will also be Japanese. . . . Presumably there will be minor sects wherever there is Christianity, but Japan, if she has them, will be likely to develop her own. Christianity has adjusted itself more or less to the character, history, and primitive institutions of all the Western peoples who have accepted it. It is conceivable that its adjustment to the Japanese would be easy and perfect beyond any precedent. It is an Asiatic religion offered to an Asiatic people, for the Japanese are still Asiatics, though unlike all the rest. Self-abnegation, idealism, the sacrifice of the present to the future—of ease, and even life, to duty—seem to come more natural to the Asiatic mind than to the Western mind. Moreover, the religions of Confucius and of Buddha, which have helped to civilize Japan, are great religions, holding many truths of philosophy and ethics in common with the religion of Christ. No nation seems ever to have been so favorably situated to consider and compare the great religions of the world, and choose the best, as is Japan to-day, nothing can be forced upon her. She knows the defects of her own religious systems; she can look abroad and study the fruits of every other system, and if she finds a better one can take so much of it as she thinks is true."—Literary Digest.

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LIGHT FROM EVERYWHERE



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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Moses Hull is at Lima, Ohio.

Oscar A. Edgerly is at Jackson, Mich.

Mrs. Isa Wilson Kayner has been engaged very successfully in Texas. She gave the fire test at the meeting of the State Association.

Bangs Sisters have just issued a booklet containing half-tones of their work and instructions for self-development. Those desiring copies send ten cents to them at 654 W. Adams street, Chicago.

Eugene A. Reynolds, nephew to Mrs. Addie Reynolds, was married to Miss Corrine Ruth Collins at Scranton, Pa., October 4th, in the presence of a large concourse of invited guests. The bridesmaids were Misses Beth Lewis, Martha Hughes, Frances Watkins, Freda Lewis, and the best man was Walter Reynolds. After an eastern honeymoon trip they will take up their residence in Buffalo.

Corr. writes from Bristol, Pa: Mrs. L. Evelyn Barr and Mr. Henry L. Hanson have been the guests of Mrs. Jas. Wright the past ten days. Mrs. Barr is a gifted psychic and has been much sought after and has done a beautiful work both in Bristol and Trenton, N. J. She has the hearty felicitation of many friends as she enters her new field of labor in Philadelphia, Pa.

Mrs. Elise Stumpf, who has spent the summer at Lily Dale, has gone to Buffalo where she can be found at 879 Main street, for a couple of weeks. She will also hold some meetings at Niagara Falls. She has recently been ordained by the New York State Spiritualist Association. She holds meetings and lectures and gives tests in either German or English. She will go from Buffalo to Bradford, Pa.

The Light of Truth is endeavoring to obtain a census of Spiritualists. It would be a good thing if a full census of Spiritualists could be obtained, but there are too many campmeeting Spiritualists who attend the churches when at home, who would not support a Spiritualist meeting, or make a public acknowledgment that they were Spiritualists to ever hope for anything like a complete census. Certainly we ought to get up an authentic number of more than the last Government census shows us. Everybody join in helping them to get as complete a census as possible.

D. M. Frank writes: Mrs. Mary Elizabeth Clark of Syracuse, N. Y., held Spiritual services Sunday 3 P. M., in Home Protection Hall, Corry, Pa., to a large audience, who eagerly listened to every word of the address, upon the advantage a spiritualist has over other beliefs after the change called death, following with independent messages and answering written questions. It caused many to commence to think again from a new standpoint. Mrs. Clark will hold services next Sunday at the same time and place. She is stopping in the most hospitable home of Mr. and Mrs. S. W. Brown, where the spiritual truths are bursting out of bud into blossom and through whom the people will be much surprised, pleased, and enlightened as he is a willing instrument in the glorious cause of Spiritualism.

A. Normann has sold his home in Minneapolis and will make Lily Dale his headquarters in the future. They will spend the winter at Lake Helen. Note change of address in advertisement next issue.

Secretary of Harmony Circle Society, Buffalo, writes: At Harmony Circle Society, Keystone hall, 351 Main St., Sunday, October 22d, there was a goodly number present, who listened in wrapt attention to the philosophy of modern thots as voiced by the control of our speaker, Mr. Chas. S. Hulbert. The practical utilities of Spiritualism on the lines of right living and right doing were aptly illustrated. His subject was the "Realms of Spirit," claiming that one heaven began on earth, and wound-up on the eternal shores of time. That the personality of man was never lost as spirit, and that the consciousness of man was the abiding place in the future, as the now. The world to come was but a growth of this world; and the soul, a blending in form and color, of the highest, as well as the lowest attributes of our lives. The messages given by control Grey Light, were of a very high order, and all recognized. Many full names as well as descriptions being given. We find that many strangers are seeking our Sunday meetings, and Harmony Circle welcomes all truth-seekers with open doors, collection or no collection.

Thirteenth Annual Convention of the N. S. A.

The Thirteenth Annual Convention of the N. S. A., held at Minneapolis, Minn., Oct. 17-20, 1905, is a thing of the past. Delegates from all over the United States and Canada, met in the city of Minneapolis to discuss the pros and cons of Spiritualism, genuine and fraudulent, harmonious and inharmonious, and do what they could to shape its destinies for the coming year.

The meeting was opened as usual by singing "Nearer My God to Thee," and an invocation by Mrs. M. T. Longley, after which, Ralph Wheelock, as representative of the Mayor of Minneapolis, delivered an address of welcome. J. S. Maxwell of Minneapolis welcomed the delegates, as president of the Minnesota State Spiritualist Association, and H. D. Barrett, president of the N. S. A. responded.

The next business was that of appointment of standing committees. Committee on Credentials: H. W. Richardson, East Aurora, N. Y., G. C. Love, Portland, Ore., P. A. Willing, Stillwater, Minn.

Committee on rules: Will J. Erwood, LaCrosse, Wis., E. W. Bond, Willoughby, O., Geo. C. Holburt, Iowa City, Iowa.

While waiting the preliminary report of the committee on credentials the convention listened to several five minute talks by delegates present.

AFTERNOON SESSION.

The first order of business was the preliminary report of the committee on Credentials and the appointment of standing committees as follows:

Committee on President's Report: J. S. Maxwell, Frank Walker, C. D. Pruden, Mrs. Mong, and Mrs. Esther Bosley.

Committee on Secretary's Report: W. F. Peck, Mrs. Donagan, John W. Ring, Mrs. R. S. Lillie, H. J. Moore.

Committee on Auditing and Treasurer's Report: John D. Vail, Olin D. Whittier, A. J. Nicholson, Oscar Edgerly.

Committee on Resolution: G. W. Kates, Moses Hull, Mrs. Laura G. Fixen, Nettie Field, Rev. B. F. Austin.

Committee on Ways and Means: Carrie E. S. Twing, T. U. Reynolds, Rev. W. J. Erwood, F. A. Willing, W. McCormick, C. D. Pruden.

Committee on Delegates Reports: M. E. Cadwallader, Rena D. Chapman, Louis P. Williams, Oscar F. Evertz, C. A. Allen.

The reports of the President, Secretary and Treasurer were read and referred to their respective committees. The Treasurer's report showed cash on hand in all funds, \$18,386.83.

THE EVENING SESSION

was, as usual, devoted to lectures and tests by the workers present, this evening being occupied by Rev. B. P. Austin and Mrs. Laura G. Fixen, as speakers and Mrs. M. A. Weaver and E. W. Sprague as test mediums.

WEDNESDAY MORNING

was a lively session. Sensation after sensation was sprung. Endorsing President Roosevelt for his aid in bringing the Russo-Japanese war to a close. A proposition to request the postmaster general to refuse entry to a paper that advertised "clairvoyants, fortune-

tellers, etc.," the discussion of the merits of the case of Mrs. Palsom, to the effect to secure the endorsement of the Convention to a movement to incorporate a company to translate our literature from German to English and vice versa. Then the reception of a fraternal delegate from the Federation of Woman's clubs, and closing by the reading of the missionary reports of Mr. and Mrs. Sprague. (These will appear in THE SUNFLOWER later) and the report of the committee on President's report.

THE EVENING SESSION

opened with invocation by Mrs. Tillie U. Reynolds and music by Prof. and Mrs. Zumbach followed by addresses by W. F. Peck and Oscar A. Edgerly. Hundreds were turned away from this session on account of lack of room.

THURSDAY

was devoted to general work. The action regarding the P. M. General was rescinded and an attempt to stop mediums from advertising was nipped in the bud. Moses Hull presented the matter of the Morris Pratt Institute so satisfactorily that at the afternoon session an appropriation of \$1000 was made for the benefit of that institution.

THE EVENING SESSION

was well attended, notwithstanding a heavy storm was in progress, and Rev. Heary R. Rose, of Newark, N. J., as fraternal representative of the Universalist convention addressed the meeting as also did Mrs. Helen P. Ressegue, Mrs. C. A. Sprague and Mrs. Wheeler gave tests.

FRIDAY

was the red letter day of the Convention. Resolutions were discussed, fraud mediums aired, and the alleged extravagance in paying the expenses of the Board of Trustees to and from Conventions out of the funds of the N. S. A. provoked no little commotion. This has been up before and received a pretty good quietus each time. If the Trustees give their services, it is no more than right that they should receive the expenses of their trips which they are practically forced to take to National Conventions and Board meetings. The fraud question was cussed and discussed, and it looked as tho everyone who went away held to his old opinion.

The Committee on Resolutions passed some very good ones, but in their enthusiasm perhaps over stepped the bounds of prudence.

A rising vote of thanks was tendered the press for its courtesies to the Convention, and thru J. S. Maxwell, President, the Minnesota State Association was extended a vote of thanks for the many courtesies and labor performed.

UNFINISHED BUSINESS.

The closing session was devoted to Unfinished Business and was an active scene. The Finance Committee raised \$1,100, the Lyceum question received consideration and Chicago was selected as the place for holding the next annual convention.

THE ELECTION OF OFFICERS

resulted in the re-election of the old board in its entirety.

President, Harrison D. Barrett, Caanan, Maine.

Vice-President, George B. Warne, Chicago.

Secretary, Mary T. Longley, Washington, D. C.

Treasurer, Theo. J. Mayer, Washington, D. C.

Trustees, I. C. I. Evans, Washington, D. C., C. L. Stevens, Pittsburgh, Pa., T. Grimshaw, St. Louis, Carrie E. S. Twing, Westfield, N. Y., S. D. Dye, Los Angeles.

THE CLOSING SESSION

was a regular ovation from beginning to end. President Barrett was presented with a beautiful silk flag. Rev. B. F. Austin, Mrs. R. S. Lillie, Geo. W. Kates, Georgia Gladys Cooley and Mrs. E. T. Bosley occupied the platform, while the Sappho Quartett rendered a number of fine selections.

The convention will go down into history as one of the best ever held both in the work accomplished and steps taken for future work. Historian, Editor-at-Large and National Superintendent of Lyceum work remain the same as last year only that wider powers were granted to Mr. Ring in his field of labor.

The good-byes have been said and as this goes on its way, so the delegates, having finished their labors are speeding north, south, east, west to see what another year will bring forth.

Emerson on Conversation.

Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware, of unmuzzling a valetudinarian, who will soon give you a fill of it.

Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What want is not your activity or your interference with your mind, but the simple truth. The way to have large occasional truths, as in a political or a social crisis, is to have large habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.—Emerson in "Social Aims."

We point with pride to the many saviors who bled and died for us, but we show no inclination of following in their footsteps.

The daily life of a man is a better index to his true character than his prayer-meeting talks.

Kindness.

"What is the real good?" I asked in musing mood. "Order," said the court; "Knowledge," said the school; "Truth," said the wise man; "Love," said the maiden; "Beauty," said the page; "Freedom," said the dreamer; "Home," said the sage; "Equity," said the seer. Spake my heart full sadly, "The answer is not here." Then within my bosom Softly this I heard: "Each heart holds the secret; "Kindness," is the word." British weekly.

NEW YORK EXCURSION.

\$11.00 round trip on D. A. V. & P. R. R., excursion, Nov. 14. Thru Pullman sleeping car. See hand bills or agents. 240-21

Read our Special Premium offer on page 2.

When we do an act of kindness something divine is born within us, then from the shining East there is born to us precious gifts of gold, frankincense and myrrh, to assure us we have pleased God.—Delmer E. Croft.

Read our special premium offer on page 2.

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

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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TESTIMONIAL.

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

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1905.

A. F. MELCHERS: I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage, I am very truly, HENRY F. ARCHER, Supt. City Public Schools.

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

THE SUNFLOWER

Is There Work For All?

The census of 1900 gives the number of persons engaged in gainful occupations who were unemployed during any portion of that year as about 6, 200,000, or nearly 22 per cent. of the working population. Last year it was said that an astoundingly large number of men were unable to find employment. In New York it was reported that 100,000 men could not get work. Mr. Leroy Scott, writing in The World's Work, casts considerable doubt upon these statements. After a first-hand investigation of men out of work in New York, Chicago, Philadelphia, and Boston, Mr. Scott comes to the conclusion that the problem is not so much to find work for the unemployed, but to find men who will work. For much of his information on this subject the writer seems to have relied upon the experiences of the charity organizations, the municipal lodging-houses, and investigators who make observations from within the ranks of the unemployed.

The manager of a Chicago employment agency is quoted by Mr. Scott to have said, in reply to an inquiry as to whether there were not a great many men out of work, "Sure; but 90 per cent of the people out of work don't want work." The writer proceeds to give some substantial proof to show that this is so. Mr. Benjamin C. Marsh, secretary of the Pennsylvania Society to Protect Children from Cruelty, studied 118 men picked at random, who found refuge in the municipal lodging-houses, the men all saying that they were looking for work. Employment was secured for 31 of the 118. Eleven soon threw up their jobs, and only 6 stuck to their work. Forty-five men, when they learned that an effort was being made to find work for them, suddenly disappeared. Mr. Marsh at one time dressed himself in old clothes and set out to test the truth of the reports that there was no work to be had. At the end of the day he had 16 jobs on which to begin work next morning. He urged several men to take these positions, but they refused.

A large number of men have difficulty in finding and holding positions, even when they look for them, because they are unemployable. "An almost universal fault with the men in this class," writes Mr. Scott, "is that they desert their jobs after pay-day, for a spree, or if they do work for a considerable time, they spend their earnings as fast as they are secured." Among unorganized workers men are frequently unemployed through a desire to choose their jobs. Mr. Scott goes on to say:

"The stories of suffering that appear in city newspapers are also untrustworthy evidence. In some cases the reporters are deceived; in some cases they purposely exaggerate. For two years the Philadelphia Society for Organizing Charity has investigated every case of destitution reported in the Philadelphia newspapers. Very few have proved genuine.

"It is thus seen that dozens of points subtractions must be made from the popular conception of the number of unemployed. Similarly the Census Department's 6,500,000 is a vast overstatement, as the department itself explains. These figures include the wealthy leisure class, that other leisure class to which considerable attention has here been given, those too old to work, those taking an earned rest, those whose employment (masons, farmers, etc.) can not occupy them all the time, and workers between ten and twenty years old. School alone will account for a large part of the unemployment of this last class.

"To say that there is no unemployment would be an absurd statement, but nevertheless, a statement as near the truth as some of the estimates of the number of unemployed that have been current. There is a large body of unemployed, and their problem is most serious. But if from the total number of the unemployed we subtract those who are out of work from choice or because unfit for employment, we would find that the remainder, the able-bodied eager searchers for work, would be but a small fraction of the popular estimate, and a small fraction of the estimate of Census Department.

And if every manless job could be filled the number of unemployed might possibly be reduced to nothing; at least this is as safe a guess as some others that are boldly made. The problem of the unemployed has usually been stated—to find work for the man. Many whose duties bring them into constant touch with the unemployed state it—to find men who will work."—Literary Digest.

SEARCHING FOR LIGHT.

Oh I long have been seeking for knowledge.

And still I am searching for light. For light to illumine the darkness,

And banish the shadows of night. I have frequently read the fair doctrine,

Of what is call "spirit-return," And the truth on this wonderful subject.

I am ardently wishing to learn.

Yes, I long for the blessed assurance, To brighten each long weary day, And so I am begging for knowledge, To scatter all doubtings away;

I have heard something too, of "bright healers,"

Who can pass through the mystical door,

And by means of some gifted believer, Have the power both to cheer and restore.

Oh I beg you to write me a letter, All those who know this to be so. And tell if compassionate spirits, Can aid a poor mortal below.

For surely I need words of comfort, I am ill and so often in pain, But am patient, while eagerly hoping, To some day grow better again.

And I fain would know more of this doctrine,

That I would so gladly believe, And to know if a spiritual power, Can heal us, or even relieve.

Oh if ever a message of healing, Could come in its beauty to me,

I would constantly spread the glad tidings.

That had made me so happy and free.

Oh then can you wonder dear readers,

That I am still searching for light, To give me sweet hopes for the future,

For this world, and the other so bright?

Then I beg you, kind friends and believers,

To write me a letter so true, That I may gain wisdom and knowledge,

And courage and hopefulness too. FANNY R. C. NIGH, ("COUSIN FANNY") Box 423 Marietta, Georgia.

WARNING.

Several persons are posing before the world as having authority to teach and sell my system of development. Such will be prosecuted to the fullest extent of the law. Send names and addresses of such to me. I wish also to add that "imitation is the sincerest flattery." See ad. on last page.

J. C. F. GRUMBINE.

"Open the door of the heart, let in Sympathy sweet for stranger and kin;

It will make the halls of the heart so fair

That angels may enter unaware Open the door."

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

SIZE OF THE UNIVERSE.

Miles Are Too Insignificant to Be Used In Its Computation.

While it is interesting to know the distance of some of the stars in miles, when stated in that way the numbers are so large that they frequently convey very indistinct conceptions to the mind. For this reason it is customary to estimate stars' distances in "light years." A light year is the distance that light, moving at the rate of 186,300 miles per second, travels in one year. This amounts in round numbers to 5,880,000,000,000 miles. The distance of Alpha Centaur is 4.35 light years, that of Sirius, the dog star, is almost exactly twice as great, or 8.6 light years. In other words, light requires 8.6 years to come to us from Sirius. And these are among the very nearest of the stars. Some whose parallaxes have been rather estimated than measured appeared to be situated at a distance which light could not traverse in less than one or two centuries. The great star Arcturus, for instance, has, according to Dr. Elkin, a parallax of only eighteen-thousandths of a second. Its distance must in that case be about 181 light years, or more than a thousand million million miles. And if its distance is so great, then, since light varies inversely as the square of the distance from its source, it can be shown that Arcturus must actually give forth 5,000 or 6,000 times as much light as the sun yields.

Yet Arcturus is evidently much nearer than the vast majority of the stars are. Not one in a million is known to have a parallax large enough even to be intelligently guessed at. There may be stars whose light requires thousands instead of hundreds of years to cross the space separating them from us.

We thus see that only a few points on the nearer shores of the starry universe lie within reach of our measurements—here and there a jutting headland, while behind stretches the vast expanse over which the hundreds of millions of stars known to exist are scattered.

GAVE ROSTAND HIS START.

Sarah Bernhardt Had Faith In the Playwright's Ability.

Edmond Rostand, the great French playwright, had the usual difficulty in getting a hearing when first he began to write for the stage. Sarah Bernhardt was directly responsible for the primal achievement of this successor of Victor Hugo. Mme. Bernhardt grew greatly interested in Rostand's first play, "La Princesse Lointaine," and suggested that he give a public reading of the manuscript at her theater.

To this reading the actress invited Coquelin, whose attention was riveted from the very first line and who, walking home with the poet, gave it as his opinion that his companion was to become the greatest dramatist of the age.

"I bind myself, here and now, to take any play which you write (in which there is a part for me) without reading it," he said, "to cancel any engagement I may have on hand and to produce your piece with the least possible delay."

Such faith as this proved a veritable backbone to Rostand, who had lost all hope of exciting interest in his work. A few years later Coquelin produced "Cyrano," the success of which has passed into histrionic history. It was gratitude to Mme. Bernhardt for her share in giving him this opportunity that made Rostand write "L'Aiglon," which many critics consider the greatest tragedy of modern times. Mme. Bernhardt made a fortune from the play, which she presented not only in France, but also in England and America.—New York Press.

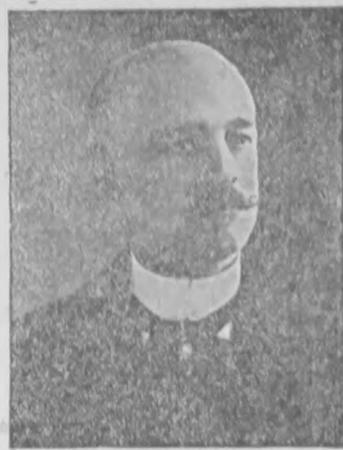
The Mediaeval Kitchen.

It was the middle ages before the kitchen had been raised to the dignity of an established apartment. Strange doings went on in those mediaeval kitchens. Butchers slaughtered animals there, which were skinned and dressed as well as cooked in the kitchen. The family blacksmith kept his fire there and repaired the plows and wheels of the estate. Coal began to be used as a kitchen fuel in 1245, though not generally for 200 years after. The oven did not come into use until the year 1400, and then it was the old fashioned brick oven, which persisted for hundreds of years. The stove, when invented, took the place of the separate oven and the fireplace, with its spit, crane and hanging pots.

Break a Bad Temper.

Anger gets more people into trouble than meanness. We do and say things while in a temper that we spend the rest of our lives in regretting. Parents should never punish their children while in anger, for if they do the child invariably gets more than it deserves. Wait till you cool down before you whp or shut up in dark closets. Then, too, if it is the child that has a temper and not yourself break it before the age of six is reached, for if you don't then that child's temper is likely never to be conquered.

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