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BREAD CAST UPON THE WATERS.

BY HENRY MORRISON TEFFT.

Words are immortal; sentences last longer than monuments. "In the beginning God created the heavens and the Earth." "And God said, 'Let us make man in our image, after our likeness.' These are great head-lines in history; the beginning of the flight of ages and the infinite duration of time. Notwithstanding all there is said about "The New Thought," "The Higher Criticism," the Bible is still supreme in the land. No higher grade of thought, or more eloquent expression of feeling and devotion can be found in the world of literature. Poetry, history, science and philosophy are all embraced in its pages; but the same inspiration that guided the minds of men then, exists and is in operation to-day. The authors of bibles are not the only inspired writers. Inspiration is a word of degree. One individual man be more highly charged than another. Shakespeare has been called "the inspired pagan." All the opinions, feelings, and thoughts of men were voiced in him.

"A man so various that he seemed to be

Not one, but all mankind's epitome."

Every great prophet that has ever lived still speaks. The teachings of Zoroaster, Confucius, Buddha, Jesus, Mahomet, are as potent now as ever among their followers. No diminution in zeal, no falling off of believers. There are mountain tops in the spiritual and the intellectual world as well as in the physical. The life of Christ is still the highest type of human living. No sermon has ever excelled the one delivered upon the Mount.

"What though the story of the Cross Be but a fragment of the brain— Is this for you and me a loss, May it not be for all a gain?"

Men mark epochs in history; they make days, occasions, and places memorable. The speech of Robert Emmett before the tribunal by whom he was tried; the speech of Webster at Bunker Hill; the speech of Lincoln at Gettysburg, will endure as long as patriotism lives and the English language is spoken.

Whatever addresses itself to the universal conscience lives.

Institutions are the crystallized opinions, feelings and sentiments of a community, a people, or a race. None of the great religions of the world have ever died. The form under which they exist may be modified and changed but the spirit of them lives. They all have a miraculous inception. The more mythical the origin the stronger the hold upon the people. Whatever is vague, incomprehensible and imaginative has a strange fascination for the common mind. Men are proud to believe in authoritative statements, in oracles and teachers.

Written history is largely fable. No record is conclusive. The actor has to exaggerate his part, the novelist his characters and the artist the colors of his picture, in order to make them impressive. Mankind loves fiction, the ideal, the speculative. Facts are prosy—romance is full of life, hope, expectation. There is but little interest in a dead certainty. That which gives value to an article is its scarcity. We bow in adoration and worship before the "Unknowable." The human intellect could not worship a comprehensible God. The full possession of a pleasure decreases its enjoyment. It is what we cannot understand or possess that stimulates the imagination and the desire to obtain. Existence would become intolerable if all its illusions were swept away. We live more in the world of fancy than of fact. Whatever impresses itself upon our imagination lasts. "The world is always for the dramatic. It forgets dialogue but always remembers a tab-

leau." The ancients stimulated the religious idea by architecture, sculpture and painting. One writer speaking of the statue of Jupiter, says: "And we are told, that the effect which this wonderful statue produced upon the mind was not limited to the superstition of the multitude; for one of the most celebrated of Roman Senators acknowledged that upon looking upon the Olympian Jupiter, his mind was moved as if the god was present." If we knew the origin of our creeds, much of their sacredness would vanish. All beginnings are small and insignificant. A reform, a revolution, was once only a single voice. The child in the cradle gives no promise of the warrior, able statesman or wise counselor he may become. A casual phrase uttered, a sentence spoken, becomes the battle-cry of an army, or the mother of a nation. No one knows what hour will bring to him victory or defeat, fame or degradation. The glory of years is often lost in one moment of weakness. Napoleon was victorious at Austerlitz, Jena, Arcola, and Marengo, but wiped out at Waterloo. Hannibal was supreme at Cannae, but was annihilated at Jana.

"The valiant warrior famous for fight,

After a hundred victories, once foiled,

So from the book of honor razed quite,

And all the rest forgot for which he toiled."

The accidental omission of a comma, in a criminal statute, has been known to change the degree of crime and the punishment to be inflicted upon a given state of facts, from which the law intended. Humboldt says, "The misinterpretation of a Spanish word has enlarged mountain-chains on maps, and created new ranges."

While law rules the universe, chance seems to sport with the fortunes of men.

Fate, destiny, foreordination—words of an unknown meaning—are potent in the affairs of this world. In every department of life the multitudes follow leaders. Their opinions are formed from impulse, feeling, desire, and not from reason or judgment. Ignorance is dogmatic and positive; learning begets caution and speaks in less positive terms.

When the public mind lays hold of a fact, it is hard to dislodge it, however erroneous it may be. No matter what writers may say, the world will never consent to rob Columbus of the honor of being the discoverer of America; Newton, the glory of being the discoverer of the law of gravitation; Harvey, the circulation of blood; Morse, the invention of the telegraph, nor Shakespeare, the authorship of his plays.

Pure assertion finds its way to the hearts of more people than reason or logic. Sometimes it is difficult to tell from what source our ideas come. It is claimed that the writings, the philosophies and the freaks and fancies of great authors have been known to be more or less colored and affected by the state of their health. We are such creatures of time, place, and circumstance.

The soul cannot always soar, the mind cannot always rest in peace. The spirit, like the body, yields under certain pressure. The buoyant hope, the gladsome thought, gives way, and darkness covers us like a garment. There are days when the very air is laden with sadness, oppressed with sacred memories; when every place seems an altar, every breeze a dirge, and every breath a prayer. The mental, spiritual and physical history enters into one's life work. While there are general conditions shared and experienced by all, yet in a certain degree, each individual lives in a world by himself. No two artists can paint the same picture of a person or a scene. No two persons have the same con-

(Continued on Page 8.)

A SPIRITUAL CIVILIZATION

In which Pain and Poverty have
Disappeared.

J. C. F. GRUMBINE.

There is certainly no personal desire so uppermost in my mind at this and all times of the year as that of the liberation of mankind from poverty and pain. And I should like to be able to so arrange the conditions of life as to secure this boon for the human race for all time to come. Some are overzealous about man's future life beyond the grave. I cannot see how death can change a man's character or alter his condition, so long as he is arbiter of his fate. Life here has its parallel and correspondence there, but it is a straight line or a curve, in hell or heaven as he chooses. Life is an omniscious, and I can add, omnipresent reality, over which death has no power or charms. To be immortal and at the same time, to be in pain and poverty will be hell beyond the grave as it is hell this side of the grave. To fancy that we slough off these ugly conditions when we die is a fancy only, which a deeper understanding of the radix of life, will at once destroy. Man's spiritual nature cannot be so outraged, nor can the law of the soul's actions be so transgressed. Whatever we sow that we reap in the eternal now, so with causes and effects, grouped together so as to defy chance or magic; and what is termed the future is the present for the demonstration of the system only this increment is gathered for taxes or is taxable. No labor, no improvements, no production, involving human toil is taxable. This system would force everyone to work. There could be no idle or leisure class, save as their

means of existence, but now under landlordism, and the present social and industrial order, the power of subsistence is so great, labor and life so cheap, food and money so dear, that he cannot rise out of poverty. There are in New York City about 1,000,000 and in London, England, 800,000 homeless men, women and children. Yet there are lands unoccupied, acres and acres in England and the United States. Why this poverty in the midst of plenty? Is it moral rather than the result of a politico-economic system, in which greed has asserted that he had been wronged? No one who has studied the question will deny that two gentlemen, and Mr. Dague in his reply proved that his report was correct. Mr. Frank in a lengthy response admitted that Mr. Dague had reported him correctly and on the face of the earth. Land lies at the basis of toil, production, wealth. All wealth is converted at last into labor. Labor makes land what it is. It adds the increment to the land in use, and so, gradually held to the statement that I had at first made that the time had gone by for Spiritualists to remain silent when their belief was libeled or meekly apologize for their cause. The following articles have been furnished for publication:—Review

REPORT OF THE EDITOR-AT-LARGE,
For the Quarter Commencing December
1st, 1905, Ending March 1st, 1906.

I have the pleasure to report the work of the first three months of the current year. My attention was called by the Hon. R. A. Dague to a lecture given by Henry Frank before the Psychological Society of Los Angeles, in which he spoke of Spiritualism in language I do not care here to repeat. My industrial, the result of sin rather than the result of a politico-economic system, in which greed has asserted that he had been wronged, usurped the throne of personal sovereignty? No one who has studied the question will deny that two gentlemen, and Mr. Dague in his reply proved that his report was correct. Mr. Frank in a lengthy response admitted that Mr. Dague had reported him correctly and on the face of the earth. Land lies at the basis of toil, production, wealth. All wealth is converted at last into labor. Labor makes land what it is. It adds the increment to the land in use, and so, gradually held to the statement that I had at first made that the time had gone by for Spiritualists to remain silent when their belief was libeled or meekly apologize for their cause. The following articles have been furnished for publication:—Review

What George proposed to do was of Passing Events—Interesting to tax the unearned increment, that Flesh Eaters—Speak for the Creation, gather in by the process of taxation the increment which the Cannot Speak for Themselves—A

community, by its labor gives to all Comparison—Straws Show the land in use, and so, gradually do away with private ownership in Trend of Public Opinion. Banner

land. This unearned increment is Review of Passing Events—Devo-

collected, be sufficient to meet all Example—Magnetic Healing—Prof.

Larkins Hits Out With His Shillalah. Banner of Light, Progressive Think-

er and SUNFLOWER.

Review of Passing Events—Bibles

Scarce—An Outgrowth of Old The-

ology—The Great Church Trust.

Larkins Hits Out With His Shillalah. Banner of Light, Progressive Think-

er and SUNFLOWER.

In Regard to Kellar, Chicago Record-Herald.

Response to Evangelist Daniels.

Child could find work for hand or Anaconda Standard, Montana. This

reply was separately printed for distribution by that ardent worker, W.

J. Hicks.

A Creed! Banner of Light and SUNFLOWER.

Spiritualism—written by request of the Iowa State Association, Dr.

Funk and His Critics—SUNFLOWER.

Growth of Catholicism in the United States. Banner of Light.

Review of Passing Events—Illus-

tration of the Test Proposed by Mr. Myers—Ativism. Banner of Light and Progressive Thinker.

Mr. Myers' Test. The Two Worlds, Manchester, England.

Messages From the Unseen, Bos-

ton Globe.

Spiritualism—Do the Spirits of Departed Come Back to Earth Again? Reply to Rev. McFarlane in St. James Gazette, Minn.

A Test of Little Importance to Spiritualism. Boston Herald.

Review of Passing Events—Source of the Realms—Messages From the Unseen—A Hopeful Sign. Banner of Light and Progressive Thinker.

The Status of American Spiritualism. The Two Worlds.

The Profound Wisdom of the Christian Editors. The Message of Life, Levin, New Zealand.

I wish to say by way of apology to correspondents who have sent clippings from Catholic papers, defamatory to the cause, that I have not attempted to answer, for such papers will not admit replies. Nor

will any secular paper admit anything opposing Catholicism, altho

articles on Spiritualism find a more ready hearing since public attention

has been awakened by the recent interest taken by several men of note in Psychical phenomena.

Criticism of Catholicism is barred from every secular journal and the spiritual press offers the only means of publication.

The most optimistic cannot fail to discern in this subser-

iency of the press the stealthy hand of Theocratic despotism.

HUDSON TUTTLE.

Sombre or Bright—Crepe or Flowers at Funerals.

The use of flowers instead of crepe for funerals is a subject of discussion among Canadian undertakers just now. Why not? To the Christian whose creed is more than a form or a habit, death should not be an occasion for the outward display of grief. We profess to believe that

"There is no death! What seems so is transition.

This life of mortal breath

Is but a suburb of the fields elysian

Whose portals we call death."

No doubt we have a right to mourn our own loss; but grief for

personal loss should not be allowed to entirely over-shadow the thought that for the dead the change is gain.

The loving mother in her heart moans the loss of the daughter

who has become a bride; but she keeps the evidence of her grief as far as possible in the background

on her wedding day.

—CANADIAN.

As a rule the conscientious searcher finds what he is looking for.

Look for the good in life.

Always speak kindly.



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W. H. BACH, Managing Editor.

BIG BIBLE STORIES.

VOL II.

Solomon's Matrimonial Problems.

The Bible contains some very strange tales. Walking serpents, talking jackasses, (four-legged ones,) ravens that feed men, in fact, dozens of things that rival "Alladin and His Wonderful Lamp," yet we are asked to believe them because they are in that Book.

Solomon's Matrimonial Problems may well be considered among these wonders.

The Bible says that God "gave Solomon such wondrous love that he was able to maintain 700 wives and three hundred concubines."

If such was the case, either Solomon was not very well acquainted with his wives, or he had a marvelous memory. Suppose he started on his matrimonial career when he was made king, for it is unlikely that he had such very extensive experiences before, and we would be justified in assuming that he had not secured over two or three up to that time, to court and marry 700 wives, and secure 300 concubines would have taken up quite a little of his attention during his 40 years reign, not to mention the arduous duty connected with the building of a \$15,000,000,000 temple.

Suppose he got acquainted with, courted, and married each of his wives in a week's time; it would have taken 13 years, 168 days, to have accomplished it, while if it took the same length of time to secure a "concubine" it would have required 19 years, 84 days, or nearly half of his time to have attended to his courting and weddings. Of course, this is a moderate estimate, but these stories are given all the benefit of the doubt and things were not done on quite so formal a scale then as now. Yet, as women were then bought and sold like so many cattle, by "God's Chosen People," arrangements had to be made with their parents. They were not considered in the matter at all.

Suppose that in order to show no partiality and keep everybody good-natured, he visited each one in rotation, spending but one day at a place. It would have taken 2 years, and 9 months, to make the rounds, by which time he would have forgotten their faces, and he would be at the mercy of any designing female who wished to palm herself off as his wife or concubine, and unless he had a "Matrimonial Secretary," to keep the record, she could make the claim, and he could not deny it. He would have been in the position of Mark Twain's Mormon who tried to pick out the little one who had said a cute thing a few days before, but had to admit that "there were so many of them that he had forgotten the darned little thing."

Solomon was supposed to be very wealthy. He had need to be. It takes a pretty good hustler of a man now-a-days to take care of one wife and the usual family, and it was doubtless the same those days. Probably they did not have summer resorts and ice cream soda and confectionery stands in those days, but

if they had, how would it have seemed to a keeper of a summer resort hotel to have Solomon send him word something like this: "Will be down on the 10,30 a.m. caravan. Keep accommodations for me and the family." Then when the caravan arrived to see it made up of a "special" carrying Solomon, his 700 wives, 300 concubines, and an average of three children to each, or a matter of about 4,000 people. Perhaps some of the wives would have poodle dogs under their arms, and the nurse bringing up the rear with a following of children, let us say 100 poodles. Then the children would bring their dogs, say 500 more with their tin horns, drums, and other toys—but we may as well stop for the hotel-keeper has committed suicide.

How would it seem for Solomon to say, "Girls, let's all go down to the drug store and get a glass of ice cream soda?" Then all the little Solomon's would add in plaintive tones, "Pa, I want to go too! Can't I?" and Solomon out of sheer force of numbers would say "Yes" and they would go down to the ice cream saloon and get a glass of soda apiece, at a cost of \$200.00 for the round. If he got rid of the children it would take \$50 to treat the girls."

Solomon would have to provide homes for these wives. Even among Bible characters they did not prove very tractible, and it would not be reasonable to think that more than one family could exist comfortably in a house or tent, so 1000 residences would have been necessary. At the very modest estimate of \$100 each it would require \$100,000 to fit up a tent for each one, and as the family enlarged, the accommodations would have to be arranged accordingly, and continual repairs would have been necessary, while the whole tent would have to be renewed every few years. If it cost him \$1 a week to feed and clothe each one, it would have taken \$208,000 a year for that alone, when his family was at its height.

Peck's Bad Boy figured out the exact proportion of red headed women, to the 1000, but as definite data is lacking we will take pity on the red headed women and consider the reverence that should be paid to the memory of Solomon's wisdom. But is it any wonder that he undertook to build such Temple as a relief from family cares, or that he organized a secret society that has always excluded women from membership?

Solomon evidently got an attack of the blues after some of his matrimonial bouts, for he is supposed to be the author of Ecclesiastes, and of the Song of Solomon. After forty years experience in such extensive lines no wonder he concluded that "all is vanity."

NOTE.—The foregoing is one of the stories that go to make up Big Bible Stories, Volume 2, which I will publish if I can get a sufficient number of pledges to pay for the cost of publication.

The book will consist of at least twelve of these stories, including among the subjects, David and Goliath; The Impossible Duties of the Priests; Gideon's Army and Fleece; Solomon's Matrimonial Problems; The Birth, Death, Temptation, Resurrection and Ascension of Jesus; The Cost of Solomon's Temple; (it was not much)—only a bagatelle of about fifteen billion dollars); The Fall of Man; a chapter devoted to things that are important, yet not extensive enough to make a chapter, such as: "How could the magicians of Egypt bring up frogs when the whole land was covered with frogs? How could they turn the water into blood when Moses had already turned it all into blood? If Jehoram was 32 years old when he began to reign, and he reigned 8 years in Jerusalem, died and was immediately succeeded by his youngest son, Ahaziah, and Ahaziah was at that time 42 years old, and he had older brothers, and notwithstanding that he was the youngest of Jehoram's seven sons, he was two years older than his father, was not Jehoram quite frisky to be the father of seven bouncing boys, (not to mention the girls who were of such little consequence that they were not recorded) two years before he was born? And a Story written by my father, entitled, "A Thanksgiving Dinner that did not Materialize" in which Adam and Eve and everybody else who was born, are supposed to be living and

they plan to invite their descendants to a thanksgiving dinner.

Bound in cloth, about 150 pages, 50c, 5 copies for \$2.00. If you would like to see it published, send your order by return mail. So far not half enough orders have been received to warrant its publication. This is the last call. If the people who have been writing to me about it really want it, they must send in their orders at once. If they do not, I will conclude it is not wanted and drop the matter.

Do not send any money. Simply state you will take so many copies when published.

W. H. BACH.

MAGIC FIGURES.

One of the neatest figure fancies is one by which the month of one's birth and the age may be told. To take an example, one may suppose that the age is fifteen and that August is the birth month. The latter is the eighth month and is taken as the start, in this fashion:

Number of month	- - -	8
Multiply by 2	- - -	16
Add 5	- - -	21
Multiply by 50	- - -	1,050
Add age	- - -	1,065
Subtract 365	- - -	700
Add 215	- - -	815

This result gives the double answer. The first figure is the month, while the last two are the years. In the case of a result showing four figures it will be known that the tenth, eleventh or twelfth month is shown. To vary the result somewhat the number of the age may be subtracted from the year and the result read in year and month instead of the month and age. In the latter case it must be understood that should the month fall beyond that in which the calculation is made an additional year is to be allowed.

Friendship and Enmity.
The way was sloping and the ice picked up
The dazzling sun and threw it in
mine eyes.
And thus, so circumstanced, I
slipped and fell.
A friend who saw me helped me to
my feet.
And with soft speech did mention
the hard road.
As who would gently bandage a
fresh wound.
But an old enemy whom I had
whipped.
In battle fair, remembering his
scars,
Did put the bugle of publicity
To coward lips and blew into the
ear
Of the whole town the news that I,
a son
Of Adam, fell.

LEE FAIRCHILD.

PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose. **THE SUNFLOWER** will be post office censorship, will be published over the name of the author who takes full responsibility for the views expressed, nor is it likely we will endorse one-tenth of them. Limit your communication to about 150 to 200 words.

A LETTER FROM A VETERAN WORKER.
This part of the country, the seldom reported in the papers, is by no means to be forgotten as a radiating center of modern thought, and the lectures are a matter of the past we "still live" and the impetus received thru organized effort of years ago is still felt and goes marching on.

The myths and assumption of former days, are being cast upon the religious rubbish heap and an increasing number have, so to speak, gone into "the silence" of a rational contemplation of life as it really is. We have occasional visits of the well known members and workers in the spiritual gardens—among them Mrs. Mary Webb Baker, the poet, who has been with friends here for several weeks, also Mrs. A. A. Cawcroft, the magnetic healer, of Jamestown, N. Y., who, from all accounts, is more than busy and scarcely able to keep pace with the many demands upon her strength.

Scientific and reformatory literature is found upon many tables and the question of the proximity of the two modes of life is no longer frowned upon—but quite freely discussed upon occasions.

The utterances of Rev. Minot Savage, Rev. Lyman Abbott, Rev. Frank and others, who are coming to the front, are read by many and are strong factors in the right direction. A little later on, however, when people become a trifle broader in their philosophy of life, so-called authorities on doctrines will be simply official opinions the laity are thinking.

A. G. SMITH.
Painesville, O.

Life and Sleep.

One of the newest fads of the medical world is the sleep cure. According to the physician who has sought to introduce his ideas among the Parisians, one sleeps entirely to little. It is his argument that one lives a certain length of time, and that this time (sickness not considered) is extended over a long or short period, according to the temperament of the person. He cites in support of his theory the longevity of the negroes, and declares that they attain a ripe old age simply because they sleep when work is not absolutely essential. His treatment consists of sending his patient to bed and making him sleep. Eight hours a day one may leave his bed and mingle with the world as he pleases, but not only must the other sixteen be spent in bed, but the patient must actually be asleep.—Dundee Advertiser.

Evil or idocy is the other fellow's opinion when opposed to your own.

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We want to give our patrons some more Fountain Pens during March. Everybody who has had one is well pleased with it, and this month we will give you a chance to get one.

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TERMS: Extend your subscription to THE SUNFLOWER for one year, and send in one new subscriber, in addition to your own, with Two Dollars to pay for the two subscriptions, and state whether you prefer a fine, medium, coarse, or stub point, and we will mail you one of the

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

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

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies."

It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you.

It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire.

If you wish it sent by registered mail, send 8 cents extra for registered fee.

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

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

LILY DALE NEWS.

If this weather don't beat all, One day we will say, "Well we are going to have our winter now" and the next day the ice is out of the lake or at least large stretches of open water are in evidence. In fact, our weather is about as the Frenchman described American punch. He said they used "a little liquor to make it strong and a little water to make it weak; a little lemon to make it sour and a little sugar to make it sweet; and it was one grand contradiction."

Arrangements for the summer season are progressing as rapidly and as smoothly as possible. The program is nearly ready for publication and it will present a number of new features, and everything will be done to make it what it should be in every way.

By the way, a misplaced line in last week's Lily Dale items made Mrs. Fixen write about a strictly local matter. She wrote about the engagement of Dr. Warne in the paragraph below.

Miss Lucy Marvin, a niece of Edwin Ross, and who cared for him during the last year of his life here, was married to C. W. Orlenhansen of Morton, N. Y., February 18th, at Rochester, N. Y. We understand that they will make their home at Morton, N. Y., where the groom has quite extensive business interests. The best wishes of her many friends go with her on her journey through life. May the thorns be few and the roses many.

Mr. and Mrs. Evstaphieve arrived and are comfortably located in the Leolyn.

Letters received from Mrs. Todd indicate that she wishes to return to Lily Dale at an early date.

Mr. and Mrs. Bach took a business trip to Fredonia and Dunkirk, last week, and called on the Skidmore family and the Dayton's. Mrs. Tolles is very comfortable, and S. M. Skidmore is recovering from a serious sickness he had last fall and is now able to be about quite freely. Mrs. Sarah Skidmore was at Corry, Pa., where Henry has been staying. He has not been well for some time.

Mrs. Dayton informed us that they will open their store and bakery here, May 1st. Mr. Hall is quite sick and Mr. Dayton was out at the farm where he is staying.

Mr. and Mrs. Winchester are enjoying a visit from Mrs. Winchester's daughter and her husband, who have recently returned from California.

Mrs. Scheu is spending most of her time in Buffalo this winter. Mrs. J. C. Scheu is recovering nicely from the effects of her operation.

N. C. Lutgen's sister, Mrs. Sloan, visited them last Saturday evening and attended the dance.

Mrs. Nettie Bower has been quite sick with some appearance of typhoid fever. We understand she is a little better at this writing.

Theodore Alden, who owned the Leolyn house and grounds for many years, passed to spirit life from his home at Cassadaga, Tuesday, February 27th, after a lingering illness. His services were conducted by Mrs. Sara Watson.

E. W. Phillips, who has been traveling in the West has returned home for a few days. He reports a very successful trip and large sales.

Miss Addie Dewhurst, of Jamestown, is spending a few days at the Dale.

Laura G. Fixen writes: From Lily Dale, 2,000 miles beyond the Klondike—and back again in two evenings—Frank Caldwell the great Alaskan explorer and traveller will present this phenomenal country to Lily Dale visitors by more than 200 rare stereopticon slides, on the evenings of July 20th, and 22d.

He will travel with his audience, via Seattle to the Klondike country, traversing the vast wilderness of Alaska and the Yukon Territory to the Behring Sea, where two continents almost touch.

The photographs are the most complete set in existence, some of them taken by the light of the Midnight Sun, and include views of the Government team of six dogs at Tanana, Alaska—the totem pole at Sitka—blubber eaters—Eskimos, and various other queer people and scenes, but little known to any of us. The entertainment will be most interesting as well as instructive.

Ben Luce, our milkman, who has been sick for the past ten days is improving slowly and will be around again soon.

CONFERENCE.

A very interesting meeting was held at the pleasant home of Miss Abbie Olmstead, Sunday evening. The conference will meet next Sunday 7:30, at Mrs. S. J. Richardson's—subject "Fifty years ago—then and now." There will also be a discussion in regard to the March anniversary. All who are interested, please be on hand.

Buffalo Notes

N. H. EDDY, Correspondent.

The First Spiritualist Church of Buffalo meets at the Temple corner Forest Street and Prospect Avenue Sunday 10:45 a.m. and 7:45 p.m. Wednesday evening service 7:45. Children's Lyceum Sunday 12 m. Pastors Harry and Mrs. Fred M. Miller. Mrs. H. W. Harkness meets at Keystone Hall, 351 Main Street every Sunday evening at 7:45. Chas. S. Hulbert. LIBERAL THEOLOGY EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p.m.

Sunday, February 18th, Dr. Lockwood gave two very able discourses to large audiences. His morning subject was regarding the philosophy of Spiritualism, the spiritual, commercial, and social discovery pertaining to it. The evening lecture was, "We want to know, how we know." There was a large attendance, the subject was treated in a very able manner, and listened to with much interest. Mrs. Louise Miller was the message bearer and gave very excellent service in demonstrating the possibility of spirit return, the messages being recognized as correct.

I also wish to mention the musical program, which consisted of both instrumental and vocal selections, by Mr. Besser and his two friends. I do not remember their names, but I do remember the most excellent rendition of each selection that was presented by these able musicians.

Saturday evening, February 17th, the Harmony Circle Society, held a Pedro party at the home of the President, Mr. Charles Hulbert, 54 Morgan St. The social gatherings, held at Mr. Hulbert's home, are always of an enjoyable nature, as can be testified to by those who attend them. Harmony Circle Society meets every Sunday evening at Keystone Hall, 371 Main St., and these meetings are well attended by a large and intelligent audience, who listen with much interest, to the lectures and messages.

Liberal thought exchange, meetings every Sunday evening, at Stirling Hall 374 Connecticut St., Mrs. Staley is message bearer, large audiences are in attendance.

February 21st, a large audience greeted Dr. Lockwood and Mrs. Staley, at the Wednesday evening service and seance. Dr. Lockwood gave an exceptionally interesting lecture in regard to Mediumship, its laws and principles, which was of more than usual interest. At the close of Dr. Lockwood's remarks, a song, then Mrs. Staley and her guides, occupied the time during the seance, a large number of spirit messages were given, and every message was acknowledged as correct. Mrs. Staley and her guides are sincere demonstrators of the fact and power of spirit return. They seek no especial note from those who have fads or fancies, and perchance claim a little more popularity because of financial means possessed, but they are just as glad to give the message of love and cheer to the humblest mortal, in the path of life's affairs, as to give the message to those who possess the outer garb of fashion.

Buffalo is blessed with several very excellent workers and demonstrators of the facts and philosophy of Spiritualism and spirit return, but the field is large, and there is room for all workers along these lines, who are striving to uplift and benefit humanity.

Prof. Lockwood gave the second lecture in the class course, Friday evening, the 23d. The subject being "How the invisible elements of Nature promote the visible." It was of more than usual interest.

Sunday morning, the 25th, Prof. Lockwood answered written questions handed from the audience.

The evening discourse was on the difference between theological, metaphysical, and scientific Spiritualism, analyzed and explained, the subject was treated in a most able manner, interesting and instructive. Following the lecture, Mrs. Miller,

message bearer, gave spirit communications, most of which were acknowledged. Miss Dean rendered two very excellent vocal solos.

Tuesday evening, the 27th, Y. P. S. I., held a social and card party, at the home of Mr. and Mrs. A. Atcheson, 274, North Division St. There was music, cards, and social conference. A large number were present and the time was passed in a very enjoyable manner, and a bountiful supply of refreshments were served.

Mrs. Atcheson is kept quite busy in her medical work, both at home and at various places where she has regular engagements in spiritual work.

The Wednesday evening service and seance at the Temple, was largely attended.

February 28th, Prof. Lockwood gave a brief, but very interesting lecture on mediumship. Mrs. Staley and her guides followed the lecture, and gave a large number of spirit messages.

Prof. Lockwood has been serving the society during February, and has done very efficient service, and will remain during March.

ADDITIONAL BUFFALO NOTES.

The weekly meetings of Harmony Circle Society are well attended and our audiences show great attention to the services. Keystone Hall, 351 Main St., being seemingly well adapted for the work, attracting many investigators and strangers.

About four weeks ago Harmony Circle inaugurated a new era in their work. Doing away with the door collection. They have done this without advertising or ostentation of any sort. So far it has worked very well, without any special plea to the audience, only the mention of the fact the contribution basket resting on the table at the entrance and not even being passed around. We hope this move on the part of Harmony Circle, will meet with the approval of the public, and Spiritualists in general. The sincerity and honesty of purpose of our worthy speaker and pastor, Mr. Charles S. Hulbert, gives a character to his work that leaves nothing to be wished for. His lectures through the inspiration of the guides that use his organism are beautiful, and are filled with spiritual truths that create food for thought for many a day after. Each guide has a personality, that is readily distinguishable from the personality of Mr. Hulbert. Histories and messages are becoming higher and surer each meeting. In many cases giving full names as well as descriptions to entire strangers, and asking for these in the audience that have never received a public test or messages at a Spiritualist meeting.

Mrs. DeWolf, our earnest and conscientious platform worker, is very ill and has been confined to her bed for some weeks. We all unite in wishing her a speedy recovery, as we miss her very much, both at our meetings and our social functions.

Harmony Circle's card party, held at the home of our president, February 17th, was one of those affairs, where everyone has a good time, and a solemn face has no business there. Music, cards, spirit messages, speeches, eating and drinking, (coffee and water) together with the hearty enjoyment at the unique character of the booby prizes, comprised the evening's entertainment. Everyone went home happy, and voiced the usual sentiment, that when Harmony Circle does any thing they do it well and we always have a good time.

SECY'

Bible in 360 Languages.

When a translation of the Bible which Rev. F. H. Price, a missionary in Guam, is now working on shall have been completed the scriptures, or portions thereof, may be read in 360 different languages. Hitherto the number has been 359.

The language of the natives of Guam is called Chamere. It is one of the most difficult of the South Sea dialects, which have always proved difficult for the white man's tongue. As assiduous labor Rev. Mr. Price mastered it sufficiently to undertake the translation, so that his words may read the Bible in their own language. He is translating only portions of Scripture.

When it is taken into account that few persons can name fifty languages off hand the fact that the Bible has been translated into 360 is evidence of the wide scope of missionary work. These forerunners of Christianity have penetrated

into every corner of the earth and the Bible societies have followed them closely.

It is estimated by members of the American Bible Society, which will publish Mr. Price's translation in Chamere, that more than 1,000,000 copies of the Bible were printed and circulated during 1905.

From the invention of printing the Bible has been "the best selling book"—Chicago Chronicle.

THE PAPER YOU WANT

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Mr. Mattie Dohner, 229 N. 1st St., New York, N. Y.

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Mrs. B. Harris, 165½ N. High St., Columbus, O.

Rev. Dr. F. G. Geddes, 102 Lafayette St., Jersey City, N. J.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

UNITY.

O Thou before whose onward course
The pulsing heavens rise and fall,
Engrading Space, enfolding Force;
Life and Life-giver unto all—
I may not call on Thee in prayer,
Thy majesty I dare not name,
Yet fearless thru the years I fare,
For we are one thing and the
same.

I count not time an enemy,
For Time and Thou and I are one;
I sit contented here with Thee,
With Thee I mount from sun to
sun.
I seek not far, I spurn not near,
For far is near and near is far;
This heart that beats so softly here
Keeps time to yonder rolling star.
I am the solvent and the solved,
I am the knowing and the known,
And the same that in me revolved
Goes speeding on thru yonder
zone.

I am the singer and the sung,
The worshipped and the worshiped,
The ever old, the ever young,
The bolder and the timider.
I shall remain and I shall change,
I shall give over and shall last,
But nothing ever shall estrange
This present glory from the past.
So when the final fate shall fall,
When to the mystery I bow,
What matter how the change they
call—

Force, matter, death, life, I or
Thou!

Thus fearless thru the years I fare,
O'er-riding doubt and mocking
doom,
And Thou art with me everywhere,
And I shall cleave all earthly
gloom.
O quickening that, O speeding fate,
Speed, speed forever, full and free!
O flux of all things small and great,
We're one to all eternity.
—H. A. Warren, in Evolutionist.

LIFE.

Your life lives where your that is.
It is only animal ignorance that
limits and circumscribes life to the
flesh body.

You must reap your life in the
that you mainly sow it in. Your
life, like a seed, grows where you
plant and cultivate it, in all states
of existence. If you plant it in
inharmonious thots, it will thrive in
the weedy field, and you will first
have to uproot it from there before
it will grow in a better place.

You can have in life what you
desire. But wrong desires are of
themselves limitations and prison
houses for your life. You can have
one body or a million bodies in your
eternal progress, but the body is of
less importance than the indwelling
life.

Life is only weak in the seed and
gestating state of consciousness.
Like the oak, it grows strong and
immovable by weathering the tem-
pests of existence. Disease, disaster
and death belong to the infantile
stage of life. When we have attained
to spiritual manhood and spiritual
mastery, they will no longer
plague and torment us, because we
shall have outgrown them. Now
we are negative subjects of life,
because of our ignorance. When
we become wise we will become
masters of life, for life's pattern
shapes itself to our will.

—The World's Advance Thot.

HE CAN WHO THINKS HE CAN.

A single-talent man, supported
by great self-confidence, will achieve
more than a ten-talent man who
does not believe in himself. The
mind can not act with vigor in
the presence of doubt. A wavering
mind makes a wavering execution.
There must be certainty, confidence
and assurance or there can be no
efficiency. An uneducated man
who believes in himself, and who
has faith that he can do the thing
he undertakes, often puts to shame
the average college-bred man, whose
overculture and wider outlook have
sometimes bred increased sensitiv-
ness and a lessening of self-confi-
dence, whose decision has been
weakened by constant weighing of

conflicting theories, and whose pre-
judices are always open to conviction.

Poverty and failure are self-invited.
The disaster people dread often
comes to them. Worry and anxiety
enfeeble their force of mind and so
blunt their creative and productive
faculties that they are unable to
exercise them properly. Fear of
failure, or lack of faith in one's ability,
is one of the most potent
causes of failure. Many people of
splendid powers have attained only
mediocre success, and some are total
failures because they set bounds to
their achievements, beyond which they
did not allow themselves to think that
they could pass. They put limitations
to their ability; they cast stumbling
blocks in their way, by aiming only at
mediocrity or predicting failure for
themselves, talking their wares down instead
of up, disparaging their business, and
belittling their powers.

Thots are forces, and the constant
affirmation of one's inherent
right and power to succeed will
change inhospitable conditions and
unkind environments to favorable
ones. If you resolve upon success
with energy, you will very soon
create a success atmosphere and
things will come your way; you will
make yourself a success magnet.
"If things would only change!"
you cry. What is it that changes
things? Wishing or hustling?
dreaming or working? Can you
expect them to change while you
merely sit down and wish them to
change? How long would it take
you to build a house sitting on the
foundation and wishing that it
would go up? Wishing does not
amount to anything unless it is
backed by endeavor, determination,
and grit.

Webster's father was much chagrined
and complained when Daniel
refused a fifteen-hundred-dollar
clerkship in the court of common
pleas in New Hampshire, which he
had worked hard to secure for
him after he left college. "Daniel,"
he said, "don't you mean to take
that office?" "No, indeed,
father; I hope to do better than
that. I mean to use my tongue in
the courts, not my pen. I mean to
be an actor, not a register of
other men's acts." Sublime self-
faith was characteristic of this
giant's career.

Every child should be taught to
expect success, and to believe that
he was born to achieve, as the acorn
is destined to become an oak. It
is cruel for parents and teachers to
tell children that they are dull and
stupid, or that they are not like
others of their age. They should
inspire them, instead, with hope
and confidence and belief in their
success birthright. A child should
be trained to expect great things,
and should believe firmly in his
God-given power to accomplish
something worth while in the world.

Without self-faith and an iron
will man is but the plaything of
chance—a puppet of circumstances.
With these he is a king, and it is in
childhood the seeds must be sown
that will make him a conqueror in
life.

If you want to reach nobility you
can never do it by holding the tho-
t of inferiority—the tho-
t that you are not as good as other people—
that you are not as able—that you
can not do this or that. "Can't!"
philosophy never does anything but
tear down; it never builds up. If
you want to amount to anything in
the world you must hold up your
head. Say to yourself continually,
"I am no beggar, I am no pauper.
I am not a failure. I am a prince.
I am a king. This is my birthright,
and nobody shall deprive me of it."

A proper self-esteem is not a vul-
gar quality. It is a very sacred one.
To esteem oneself justly is to get a
glimpse of the Infinite's plan in us.
When we get a glimpse of our im-
mortal selves, we shall see possibili-
ties of which we never dreamed. A
sense of wholeness—of power and
self-confidence will come into our
lives which will transform them.
When we rate ourselves properly
we shall be in tune with the Infinite,
and we will no longer stumble in
darkness, doubt and weakness.

—Orison Swett Marden, in Success.

Indiana State Association Spiritualist
Meeting.

The second Annual Convention of
the Indiana State Association of
Spiritualists will be held at the
Madison Avenue Temple, Anderson,
Ind., Friday, Saturday and Sunday,
March, 9-10-11, 1906.

There will be a meeting of the
Official Board Friday morning at
10:30, and the first session of the
Convention will be Friday at 2:30
P. M.

Friday and Saturday evenings
and the entire day Sunday will be
devoted to lectures and messages.
The workers will be Dr. Geo. B.
Warne of Chicago, Vice-President of
the N. S. A., W. V. Nicum of Day-
ton, Ohio, and Mrs. Anna Thordson
of Indianapolis.

We have secured a special rate
for room and breakfast for the dele-
gates at the Harter Hotel, corner
of 8th and Meridian Sts., and the
ladies will serve dinner and supper
at the Temple.

Anderson can be reached from
nearly all points in the state by
Interurban lines. Delegates com-
ing from the West can get off at
Madison Ave., and walk one block
south to the Temple; those from
the East stay on Interurban cars
till they reach Madison Ave., and
those coming by other lines, take
transfers to Hazlewood car and get
off right at the Temple.

We would urge all Societies to
send in their reports and credentials
at once, and have their delegates
present at the opening session.

All sessions of the convention will
be open to the public.

All Spiritualists are urged to at-
tend the convention and especially
those interested in organization and
in the State Association.

We would be glad if those soci-
eties that are not chartered with
the State Association would send
representatives, that they may
better understand its aims and
objects.

Programs for the convention will
be out in about a week and anyone
wishing these or any other informa-
tion, address the Secretary, Mrs.
Carrie H. Mong, 415 S. Franklin
St., Muncie, Indiana.

Bedclothes Removed by Spirits.

I can vouch for the truth of the
following incident, which can be
attested by the principal actors in
it.

Some years ago, in a village in
Gloucestershire, a little girl was
strangled in her cot by getting her
head wedged between the rails.
Her father was so deeply affected
by the circumstance that he was
never the same afterwards, and
since passing over, he is supposed to
haunt the little cottage.

After some time the cottage was
let to a family, one of whom I know
very well. They did not believe in
hauntings or ghosts and therefore
were not afraid. In the room in
which the child was strangled and
in a cot in the very same corner,
they put their little girl, five years
of age, to sleep, and in a bed in the
same room her brother, ten years
of age, slept. The little girl was
covered with an old blanket of
four thicknesses, which she called
"my four times blanket." The
door of the room was locked on the
out side, lest the children should
walk in their sleep and fall down
stairs. The lock could not be
opened from the inside of the room.

One night, about twelve years ago,
the mother heard the little girl
screaming and called from her room
to ask what was the matter. "Sister
is out of bed and says a man
has taken her out and put her on
the floor, and taken away her
blanket." The mother shouted out
that the child must have been
dreaming, and ordered the boy to
lift her back into the cot. When
she went into the room the next
morning she found the little girl
covered with pieces of carpet of
the floor. On being asked the
reason the boy stated that his sister
had declared that the man had
taken her blanket and that she was
cold, so he had covered her up.

Upon going down stairs the
mother found the blanket on the
foot of them. The girl, who has
now grown up, still avers the truth
of this account, and says she re-
members seeing the man with the
blanket in his arms going thru the
door, and recognized him as the
man whose child had died in the
same cottage, and who had himself
died about six months previously.

—E. M. A. Hook, in London Light.

D. A. V. & P. R. R.

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

No. 1	No. 3	IN EFFECT NOV. 5, 1905.	No. 2	No. 4
7:00	5:00 A. M.	Dunkirk	Ar.	4:40
7:10	5:10	Fredonia	8:32	5:50
7:14	5:14	Lima	8:28	5:48
7:33	5:36	Lily Dale	8:11	5:38
7:44	5:47	Cassadaga	8:08	5:29
7:53	5:55	Moons	8:00	5:18
8:14	6:14 A. M.	Gulf	7:44	5:01
8:45	6:45 A. M.	Falconer	7:35	4:50
8:53	6:53	Jamestown	7:30	4:55
8:59	6:59	Jamesport	7:30	4:44
9:03	7:04	Falconer Junc.	6:50	4:02
9:20	8:20 A. M.	Warren	6:50	4:00
		Tioga	7:15	4:20
			8:15	4:30

SUNDAY TRAINS.
Leave Tioga 7:30 A. M., Falconer, 9:05, Lily Dale,
4:40; arrive Dunkirk 10:15.

Leave Dunkirk 8:00 P. M., Lily Dale, 3:33, Falcone
4:10 P. M.; arrive Tioga 6:30 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, Fal-
coner Jc., Warren and Irvineton. 9:21-1

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GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

Gottlieb died. He had been a good sort of man in his way. He rather expected to go to heaven, tho, to confess the truth, he had never spent much time considering the matter. He had enjoyed his earthly lot, loved his wife and child and taken good care of them. He always gave the beggar something, tho he did it in the same way he ate his dinner; it never occurred to him to do otherwise. He had no idea of being paid for it in some future world; he simply liked to do it. He was a respectable citizen and kind neighbor. His funeral was a large and quiet one. People said but little about him, and he was apparently forgotten in a few days. Still he had always been so willing to "lend a hand" that he was silently missed in various ways. There was a certain brightness gone from the earth and sky to many a toiling one, but none were rich enough to build a monument.

But Gottlieb had never troubled himself about what would happen after his death, either in this world or the world to come. He did not care for a marble slab here or a white robe hereafter. He lived in a free and easy way. He did not concern himself about the immortality of his soul. He believed in it because everybody else did, but had no vivid conceptions of it. He did not deny himself an earthly enjoyment for the sake of a heavenly one. He took hold of this life with the whole-heartedness and simplicity of a child, and made the most of it as a child does "nugathering" or "trout-fishing." He had no metaphysical puzzles or theological speculations to bother him. The sky, the flowers, the grass, the waters were so exquisitely beautiful that he never queried about any other place than the sweet and living world in which his lot was cast. He was not afraid of death any more than of his night's sleep. He was perfectly satisfied with the present, while he made no fuss about quitting it. He knew he couldn't help dying. The same power that made him took him away, as on the whole it made life pleasant, no doubt it would make death equally so. At any rate indigestion would not trouble him, and so he would not have any bad dreams. If he slept a sleep that knows no waking, his nap would be a comfortable one; he would not even be bothered by flies. If he made a good meal for worms, he would be so gently devoured that no bones would be broken. He would be eaten up as delicately as a bit of confectionery, with no pain to himself and with great pleasure to the worms. If one thus forms a part of the universal feast that nature spreads for all, why should he complain, seeing that he has had his turn at the table? A fair exchange is no robbery. Death is a settling up of accounts, and one gets off quite cheaply if he can pay for the privilege of living by giving a square meal to a company of worms. Surely nature is an easy creditor.

Gottlieb's wife and child both belonged to the church, and were quite orthodox and respectable. Gottlieb loved them with his whole soul, but he himself did not belong to the church. In a vague sort of way he considered it a humbug; still, if any one could find comfort in it he did not object. He paid a good round sum every year to keep the minister. He considered them rather lazy set, and if he could have had his own way without trouble would have set them all to work. But other folks seemed to think so much of them that he did not care to overthrow these somewhat serviceable nonentities. They were bugbears and playthings for children. Children like to be scared by ghosts if it can be shown them that the ghosts do not really mean any harm. So hell-fire is a nice thing when one sees an easy way to get rid of it. The two-fold occupation of the clergy is, first, to scare people out of their senses; second, to show that there is no need of being scared—that it is the easiest thing in the world to be saved. Thus people have the luxury of being frightened almost to death, and in the nick of time the still greater luxury of being snatched as a brand from the burning. Thus the clergy,

on the whole, are useful mountebanks they help to lift the simple-minded out of their common place, and give them the romantic satisfaction of being "lost and saved," "a quite harmless delusion," thought Gottlieb, "seeing that they are not capable of a greater stretch of imagination. It is all the poetry and fireworks they can have, and it is a pity not to help pay for the exhibition. Of course the clergy make asses of themselves, but as that is all they could do, most of them under any circumstances, and as asses must be fed, why, I'll chip in," said Gottlieb, all to himself though. He did not consider it wise to give loud utterance to his heretical sentiments.

He could not bear to pain any one—his comfortable and darling wife above all—by any outbursts of a destructive spirit. He was not an iconoclast. He thought it better for one to worship even the image of a monkey than to be so self-sufficient that he cared for nothing but his own welfare. If the image could not be replaced by an idea, then stick to the image. Better have a golden calf occasionally than nothing but the almighty dollar rattling in one's own pocket. Gottlieb believed in the good time coming, when common sense and neighborly kindness would carry the day, but he felt that it would not do hurry matters; that common sense without kindness was not perhaps quite so good as idolatry with it. Therefore monkey-worship, if it made a man a bit more generous, was better than nothing. It must be confessed that occasionally Gottlieb felt like cursing the foolishness of people and tearing down their tawdry idols, but his good nature prevented and he consoled himself by muttering "Poor things; God is good, and they'll know better sometime. I don't run the universe, and so I'll mind my own business; behave myself, and the ages of God will knock these things to flinders much more effectually than I can. The sunshine and rain are much better image-breakers than I can be."

Still, if any one did knock an image over Gottlieb was thankful for the "kindling-wood" thus furnished and cooked an extra beef-steak and plum pudding in honor of the event. It gave him a better appetite to see one humbug the less. However, Gottlieb tried to see good in everything and to look upon both sides of the question. He affirmed that spiders and snakes had rights, why not idols? We should not kill a snake simply because he is poisonous and might bite; only when he tries to bite and will bite unless we knock him on the head, then of course knock him. So with idols; they have some good points; they are generally well painted, and "wooden" enough to do no hurt; when the paint is off people quit them and we can chop them up without any disturbance." Nothing is totally bad; the "Devil" is "God" turned inside out. Turn him back again—that is the best way. Then the wrinkles will come out and all be smooth and bright.

Gottlieb seldom "got mad" but when he did he hit straight from the shoulder; and, he had considerable muscle, which is the best gospel in the universe sometimes. It settles things splendidly, provided, after it is done one "forgives and forgets" as Gottlieb invariably did. He never cherished a bitter feeling; he did not even remember his good deeds; they passed away into sunny forgetfulness; they lived in vague delightful reminiscence, and did not crystallize into one bit of spiritual pride. On the whole Gottlieb did not think much of himself; he was vain only of his wife and child.

To the outside observer he lived a kind of animal life; he did not pray or read the Bible. He went to church, but he also went to sleep at the same time. He never talked with the minister about "the chief end of man," or "the blood of Jesus." He had no tough text to explain; if the scriptures said a good thing, and he understood it, all right. If they said an obscure thing, a mean thing, he passed it on as unworthy of notice. He went to the theatre occasionally; smoked his pipe placidly after dinner; drank a glass of beer now and then, and chatted about the weather, and other common-places. Indeed, he was very much like a dog in his serene enjoyment of the physical world. The Ministers whom he helped to support looked upon him with something of contempt, as they sum.

did upon everything that was perfectly natural. They made sham efforts to save him, and prayed very frantically for him at times, but really the major part of them that he had no soul, and that all he was good for was to earn money for their support.

(To be continued)

A SERIES OF LETTERS FROM SPIRIT-LAND.

Written automatically thru the hand of his wife
by Judge Ransom M. Payne.

EDITOR'S PREFACE.

Many of our summer visitors will remember Judge Ransom M. Payne, who lived on the road between Cassadaga village and railroad station, and who was a regular visitor during our summer sessions, and many of those, as well as many of his neighbors will recall the many philosophical talks he gave them while in this life. After passing to the other side of the veil, he expressed a desire to give his thoughts to the world, and we feel pleased that THE SUNFLOWER was selected as the medium of circulation.

The messages are written automatically thru the hand of his wife, who is a medium of more than ordinary power. The messages are written thru her, automatically and much of the time when the writing is going on she is talking with other members of the circle.

With this explanation we present the writings, feeling certain they will be appreciated by our readers, and will result beneficially.

I am going to write, and I shall write facts, as far as I know them. I was never very fond of fiction, but loved the plain unvarnished truth. I like embellishments, and embellishments are in the facts.

Truth, as it comes to me, is beautiful—sublime. I see sublimity and grandeur in every department of life, and in my personal condition, I have a higher appreciation than ever before.

I reflect on the past, on the home-life on the earth-plane, and would have been willing to stay amid the trials and afflictions in the companionship of the dear ones there, such is my love for them, but the dissolution of the physical form is the common lot of all.

Earth life is the primary department in the great, grand school of life. As earth life is divided into classes, so is spirit life. In earth life as a whole, classes are not governed so much by the intellect and right principles as by their rank or station in finance, or in other words "well to do." In spirit life grades or classes of society are organized according to their degree of merit. Education has much, if not all to do in preparing the people of earth to pass from their physical conditions rapidly into the wisdom spheres,

By that I do not wish to convey the idea that education from books, or a collegiate course in any one, or all of the branches of learning taught in the schools of earth life ushers one into exalted spheres, but the education of right principle, coupled with a knowledge of the arts and sciences enables one to pass thru many spheres. The higher the aspiration, the easier the progress.

R. M. P.

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Horoscope and Outlook for March.

J. N. LARSON.

Items From Galveston, Texas.

The Spiritualist Temple, of Galveston, Texas, stands a power of influence in the "City by the Sea." Its regular services are always well attended, its reading room is visited by many to read and study of the occult, and when special meetings are announced the public freely responds with a full attendance, for they have learned to depend on the judgment of the society as to the reputable workers.

From Feb. 14 to, and including Sunday 18, Max Hoffman of Des Moines, Iowa held seances for clairvoyant descriptions in the Temple, to large and interested audiences. Seldom has anyone made so favorable an impression on the Galveston public as Max Hoffman. His work was carefully watched by the public and was well received.

The mysterious Uranus becomes the ruler of our destiny on the 28th, and will continue in power until April 1, just four days, when the fund, People of every denomination and line of thought flock to these meetings; and one Catholic priest sent for Hoffman that he might have a reading, with which he was perfectly satisfied, although dumbfounded.

The diseases that will affect the inhabitants of the earth up to March 21st will be rheumatism, gout, and troubles with the feet; but after the 22nd the trouble will be principally spinal trouble and mental derangements.

Children born from March 1st to 8th will be particularly ambitious, great workers, and fitted for any kind of retail business, as well as stock raising and farming. Those born from the 8th to 21st will be still greater intellectually, but great grumbler and fault-finders, the at the same time very kind. The boys will be particularly ambitious, great workers, and fitted for any kind of retail business, as well as stock raising and farming. Those born from the 22nd to 28th will be

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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, what speakers you have, your electional reports of annual and other business meetings, in fact, anything you like to have known and seen.

Write reports with typewriter or plainly 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 proceedings written on a post card would look well in the column.

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Send us your reports and statements, we will be retained thirty days and then destroyed. Retain copies of same as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

We have a number of calls for the January numbers of the SUNFLOWER. We cannot send them as our supply is exhausted.

Elizabeth Barber, Vanhornville, N. Y. is the first one to receive an Uncle Sam Fountain Pen for renewing her subscription and sending a new subscriber. Will you be the next one? This offer holds good during March.

Higher Vibrations, published at Pittsburg, Kan., is a new aspirant for patronage from the Spiritualist and New Thought public. Subscription 50 cents a year, published monthly.

The First Spiritual Religious Association of Clackamas Co., Ore., will hold its annual camping-meeting on its grounds at New Era from July 7th to July 29th inclusive. We have not yet procured our mediums and any good platform medium who wishes engagements for the specified time, please correspond with the president or secretary. We have good hotel accommodations and the most beautiful ground in the West and one of the most beautiful in the United States, as nature has provided us with good water and a natural shade of the mighty forest trees of Oregon known as the Fir. The nights are always cool and one who needs a rest and a change cannot do better than to join us during this camp, where you will be welcomed by all.

Address all communications to Lidie Quint Irwin, Sec'y., or Rev. G. C. Love, 427 6th St., Portland, Oregon.

E. R. Fielding writes from Washington, D. C.: Oscar A. Edgerly of Lynn, Mass., is the speaker for the First Association of Spiritualists, assisted by Mr. Emil Nabbe, with messages after the lecture. Mr. Edgerly meets with the Auxiliary every Thursday evening, he gives messages and teachings to large audiences assisted by local mediums. Mrs. Mary T. Longley, Secretary of the N. S. A. will be speaker for the month of March. Mrs. Longley is our favorite speaker. We will be glad once more to hear Mrs. Longley under the inspiration of spirit Pierpont. Miss Susie Clark, the well-known author will deliver a lecture one Sunday at the Masonic Temple for the First Association of Spiritualists. Miss Louise M. Farrow daughter of the president of the Temple League gave a Valentine party to her friends. Miss Farrow has called the club the "Sunflower," the girls and the flowers and the men are the sons.

L. A. Munday writes from Rochester, N. Y.: The members of the First Spiritualist Church of Rochester, N. Y. had the pleasure of attending a reception Thursday evening last, at Mrs. Joslyn's, 55 Comfort St., given in honor of Mrs. Greenamyer, who is at present serving as pastor for the First Spiritualist Society. Dr. and Mrs. Austin were present and the Doctor added much to the pleasure of the evening by his always interesting narratives of physical experiences. Mr. Allen Oberg, who has an exceptionally fine voice, favored us with two solos and Mrs. Addie Frick sang very sweetly "Beckoning Hands." After refreshments were served, we were pleasantly entertained with recitations by Mr. Poynton. We feel that we have been very fortunate in having Mrs. Greenamyer with us. There has been a newly awakened interest, not only among

the members, but many out side are being brought into the truth and knowledge of our beautiful philosophy. We not only feel proud of Mrs. Greenamyer as a medium, but we love her for her sweet and charming personality.

A. F. Melchers writes from Charles-ton, S. C.: The day I read your notice about raising an ice crop, I planted morning glory seed.

We have had so many letters from our readers praising our Vegetarian Edition that we cannot think of making any special notice, or publishing any extracts from them. Already several hundred copies of this edition have been ordered. We will supply them at one cent a copy, ten or more copies in a lot, and will sell them in a bunch, or to those whose names you supply us with. We have a lot more of Vegetarian matter that we will use as opportunity presents. Try the recipes, some of them are excellent as we know by experience.

Mrs. Montgomery writes from Williamsville, N. Y.: Inclosed find \$1 which you will please credit me, for THE SUNFLOWER is one of the brightest visitors I have in my home. We came to Williamsville from Buffalo last spring and finding that there were no Spiritualists here, for a time we only tried talking with those with whom we came in contact. Then seeing there were some who seemed quite interested in the work I opened my home for test circles, our dear pastor, Mr. Hulbert, and Mrs. DeWolf and Mrs. Miller coming at different times. Our circles are well attended. My earnest prayer is that "The God of love and truth and the spirits hosts of heaven may help us to sow some seed that shall spring up and bear fruit."

Mrs. R. W. Barton writes from Elmira, N. Y.: The First Spiritualist Church of this city are holding meetings every Sunday and Thursday. The attendance has been very good. The Ladies Aid hold weekly meetings every Wednesday. The 14th of February the Aid gave a supper and a Tom Thumb wedding, music and recitations. This was well attended; and successfully did the little ones perform their parts, the entertainment was repeated the following week, with the same success and a larger crowd. It is with regret the pastor of this church who is the writer of this notice has to say her engagement of nearly two years ends April 1st. I would like to hear from societies and camps as I have some vacant time to be filled next year. Mrs. Irene Harris and John L. Appleton were united in marriage by the writer at the home of the bride, February 6th, 1906. Address, 361 Walnut Street, Elmira, N. Y.

R. writes from East Aurora, N. Y.: Miss Victoria Moore of Dryden, N. Y. conducted meetings for the First Spiritualist Society of East Aurora on Wednesday evening February 7th and Sunday morning and evening of February 11, and although she has but recently undertaken public platform work yet her discourses were scholarly, logical and instructive. In psychometry she did excellent work; first leaving the room while articles were brought forward to be read so that she could have no knowledge of their ownership; and yet her readings were clear cut, quickly recognized and very satisfactory. She seems to be well equipped for this work and especially so to come before people of education and refinement. We hope to have her with us again.

Pointed Paragraphs.

A woman makes a rival happy by envying her.

Thrift and stinginess are similar, but oh, so different.

A lazy man's idea of success is to be unable to find work.

Some donkeys have long tails and others smoke cigarettes.

Never hit a man when he is down—unless all of his friends are down.

Some of our greatest joys spring from sorrows we have almost forgotten.

Occasionally the world blazes with genius—but the flickers are innumerable.

Judge a man's charitableness by the way he acts when his wife asks him for money.

If the world owed every man a living it would have been declared bankrupt long ago.

It is easier to induce two hearts to beat as one than it is to induce two mouths to eat that way.

LAKE HELEN LETTER.

February 1st, 2d, and 3d, brought quite a large number to our camp. Among them, Prof. Peck and his niece, Miss. Grace Hawten, of St. Louis, Mo. Mr. Peck to fill his engagement as speaker and worker, and Miss Hawten as soloist. Mrs. Duncan as organist and will also furnish music for social functions, assisted by Mrs. Florence Hedrick.

Mrs. M. E. Clark, a speaker from Syracuse, N. Y., and Mrs. Carrie Curran and husband of Toledo, O., have apartments in the Emerson Bedell tenement house, just outside the gate. Mrs. Curran is well known as former president of the Ohio State Association of Spiritualists. Mrs. Colleen, of Jacksonville, a well known writer of psychic subjects. Mrs. L. M. Hulbert, Mr. and Mrs. F. W. Martin, Miss Gertrude Martin and L. F. Farrell, of Elyria, O., J. W. Potter, of Fredonia, N. Y., J. O. and T. J. Robinson, of Rochester, N. Y., Mrs. L. J. Bennett, of Newark, N. J., Charles M. Ruggles, of Watertown, Mass., Mr. and Mrs. D. C. Ramke, of Orlando, Fla., W. H. Harrington, Lenoir, N. C., are at Hotel Cassadaga. Late arrivals at the Spencer, Walter McLane, of Marion, O., and Mrs. Ireland, of Tampa, Fla. Mr. and Mrs. L. C. Bishop, of Edwardsburg, Mich., and their niece, Miss Maude Edwards, of Gray Lake, Mich., are domiciled in the Kellogg cottage on Bond St. Captain Elmer E. Smith, of Springfield, Mass., and F. S. Barker, of Hinsdale, Mass., have been interested visitors for a few days. In a former letter, your correspondent made the mistake of writing the name of Mrs. Fannie Spalding, of Norwich, Mrs. Ida Spalding.

Mr. and Mrs. Woodworth, of Montgomery, Ala., were obliged to return to their home because of the serious indisposition of Mr. Woodworth. They have the sympathy of many friends.

Saturday evening, February 3d, Mesdames Bartholomew and Norman tendered the Ladies' Auxiliary a benefit in the form of a pop-corn social, which was a great success. The well arranged program was carried out in a very satisfactory manner and the receipts were a surprise even to the originators.

February 4th, opening day, was a day to be remembered. Nature was all abloom. Mrs. Alger and her willing assistants had decorated the auditorium with roses, jasmine, palmetto, and pine, and the flags of all nations, and the harmony and the beauty of the surroundings made one think of the word "rest." A surprise excited the audience, some weeks ago Mrs. Dr. J. H. R. Matteson, of Buffalo, N. Y., had sent to your correspondent a large vase, nearly three feet in height and beautifully proportioned, the work of her own hands, to be presented to you, your correspondent a large vase, which was the work of an artist, a "mosaic" that will delight the eye when the hands that created it are dust. Dr. Hilligoss responded in a few well chosen words, thanking her in the name of the association and expressing the hope that we may again see her at the camp, who has so kindly remembered us with a token of her love.

After congregational singing, Mrs. Spalding offered an invocation. The morning hour was devoted to short speeches. The president introduced ex-vice President Bond, who spoke feelingly of his interest in the camp and said he would do all he could for its continued prosperity. Vice-Pres. H. S. Kellogg said when introduced that he could not talk but he could work—remarks were made by Mrs. Wheeler, Mrs. Twing, Mr. Peck, and Hon. Alonzo Hubbard, of Vermont. The afternoon service consisted of an invocation by Mrs. Laura G. Fixen, a duet by Prof. Peck and Miss Hawten, after which J. Clegg Wright was introduced to the audience. The trend of thought clustered around these words, "Faith is the substance of things hoped for." In part he said—"Churches were invented to enslave the human race, and you will never have that liberty men pray for until the religions of the world are dead. Men fight about things they know nothing about, but they never fight about the multiplication table. Truth is the

savior of the world. Let us pray for mediums, not persons. When this great movement becomes a Prof. Peck. Friday evenings, a dance in the pavilion, with the best upon the basis of 1848 when the rap awakened the world. Know what you can, but—Faith is the substance of things hoped for. I have faith that way out yonder, beyond the farthest imaginable limits of this marvelous universe of glowing suns and worlds are spheres of inconceivable glory such as no tongue can describe or imagination conceive. I have faith that beyond the limits of time and sense, beyond the reach of human understanding exists an Infinite Intelligence, guarding and directing the mighty universe, shaping and moulding the lives and destinies of men and nations toward some wise and beneficent purpose but I do not know. I have my faith, I do not teach it as a knowledge."

This is a Spiritualist organization, and it is the facts of Spiritualism that we desire to demonstrate and emphasize, but it is necessary to have amusements for the young, and to add to the financial aid of those who for years have striven to place this association on a strong financial basis.

CARRIE E. S. TWING.
Two Great Names.

"The sword of Washington. The staff of Franklin. Oh, sir, what associations are linked in adamant with these names! Washington whose sword was never drawn but in the cause of his country, and never sheathed when wielded in his country's cause! Franklin, the philosopher of the thunderbolt, the printing press and the plowshare!" —John Quincy Adams.

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As this Marvelous Remedy is a spirit, prescribing the Spiritualists of the land who are sick, should send for it. They will find no earthly remedy can compare with its great healing power.

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129 South 11th Street, Lincoln, Nebraska.

BREAD CAST UPON THE WATERS.

(Continued from Page 1.)

ception of the God they worship. The location and attributes of heaven and hell vary in the mind of the believers with climate and conditions. Mr. Van Norden says, "And speaking of the Eskimos, one is reminded that, to them, heaven is below, in the warm regions of the underearth, and the saints go down, while hell is above in the icy chill of the upper air, and the wicked go up. In general, hell is fiery to people living in fierce heats and icy to people suffering from endless winter. Just so, satan is pictured by whites black, and by black races, white." Religion, morals, laws, are a matter of geography. Our mode of life is governed by its surroundings. No man is sufficient to divest himself entirely of his race, time an environment; he changes with his surroundings, occupation and interest. A corporate body of men will do what they would not dare do as individuals. The acts of states and nations are not held to the same grade of morals that private persons are.

"For a crowd hideth truth from the eyes, society drowneth thought, And being but one among many, stifleth the chidings of conscience."

Men make distinction between public and private morals. "They charge me," says Napoleon, "with the commission of great crimes. Men of my stamp do not commit crimes."

In vain, in any department of life, do we look for consistency. What a man preaches is one thing, his real self is another. It is easy to generalize theories and principles but difficult to put them in practice. Mankind is continually in search after the unattainable. There is always a charm, a fascination around social and intellectual positions beyond our reach. No one is satisfied with his condition. There is a somber beauty about the past, a glory over the future, it is only the present that is unsatisfactory. We love that ideal character which we fail to realize in our own lives. It is this desire, this aspiration, this longing for something better that lifts the world up. If a man communes with great minds, lives in their atmosphere, he finally feels, speaks and thinks in their language.

"Angels grow white from looking at the throne."

Some teachers, like Emerson, inspire more minds with their doubts than others with their affirmations.

It is said if there was no dust in the air there could be no beauty of sky, of sunrise or sunset. The same substance become either nutritious or poisonous according to their mixture and proportion. The brilliancy is not in the diamond but in the light. It is the light that brings out its radiancy and beauty. After the rule is learned the solution of the problem is easy. Physical science teaches that the whole universe is but a huge machine. There is nothing about it supernatural, abnormal or mysterious. If all the laws of nature were defined, the greatest regularity and simplicity would be observed. Whatsoever is taught in science, philosophy, or religion today has been foreshadowed in the past. There has been no added power to the mind from the days of Solomon until now. No greater men exist in the present than lived in the most ancient time. Nature does not always put forth her best efforts, but in her perfection, art cannot exalt her.

Could art have added anything to the oratory of Fred Douglass? or the schools have improved upon Shakespeare? They dwarf a giant but increase the stature of a pygmy. To the observant ear and the reverent mind all nature brings a message. The birds that sing, the flowers that bloom, the earth, filled with animate and inanimate objects, all speak to man. The painter sees pictures, the sculptor, statues, the orator, orations, and the preacher, sermons; it is only the dull eye and deaf ear that cannot see and hear.

"The poem hangs on the berry-bush When comes the poet's eye, And the whole street is a masquerade"

When Shakespeare passes by."

The world is a great university.

Even adversity has its blessings. Suffering and sorrow have done more to beautify life than pleasure, tears than laughter. Sorrow has given inspiration to the pen of the writer, the brush of the painter, the chisel of the sculptor, and voice of the singer. The most exalted works in literature and art have been produced by genius born of suffering and sorrow. Dante and Hugo wrote their masterpieces in exile, and others from garret and prison and under the most adverse circumstances have given to the world immortal works. Elocution can be studied, learned, but oratory is not found in books or teachers. Real music comes from the heart, and not from the vocal organs. Nature furnishes the medium for the transmission of melody but it is the soul's experience that gives it its power and richness. Life is such a mixture, such a medley, that the poet says even the most perfect state of happiness is tinged with sadness. Nature exacts heavy penalties for all her gifts; her favors are not lightly bestowed. The peacock, the most showy of birds, was not given the grace and melody of song. The great orator is not the great thinker. Aaron was gifted with words but Moses was chosen to lead the people. For every great cause there is a leader, for every great work, a workman. The instinct of a people settles who this shall be, though we cannot define by what law. Whatever man does, individually, is mechanical; he works by rule, by precedent; but there is a higher power that controls the collective thoughts and actions of men. Those wanderings of the mind which the thoughtless call imaginary, elusive and ideal are the prime factors in history, and the mainsprings of action. All material creations of man fade; words are more lasting than granite and bronze; the monument crumbles, the epitaph becomes dimmed, the works perish, but the essence and spirit of his life lives. It is probable that the oldest records of man's presence on the Earth," says Henry George, "Are to be found in words yet current, and that nursery rhymes and children's games antedate the most massive monuments. It was no idle boast of Shakespeare, that his voice would outlast marble and brass." The world is made up of trifles. The earth consists of single grains of matter. The smallest insect has a purpose; each thought, a mission, and every act a history.

"We scatter seed with careless hand; And dream we ne'er shall meet them more; But for a thousand years Their fruit appears In weeds that mar the land, Or fruitful store."

The deeds we do, the words we say. Into still air they seem to fleet; We count them past, But they shall last; In the dread judgment they And we shall meet."

Queen Alexandra.

It has just leaked out that a few weeks ago Queen Alexandra was actually present at a Spiritualistic seance. There is in London, a very exclusive Spiritualistic set known as "The Inner Circle." They meet usually at an artist's studio in Regents Park. Sir Oliver Lodge and Sir William Crookes, the famous scientists, who take an interest in Spiritualism, have often been to these seances, where spirits have "materialized" and phenomena have occurred which no one can explain away on ordinary grounds. A great friend of her majesty's went to one of the seances about two months ago. The medium generally employed is a delicate little maid about thirty-five years of age, but he is extremely independent, and will often refuse to take any interest in the proceedings so that the seances are often cancelled. The one at which the queen was present so impressed her majesty that she told the king about it and a "command" was given to the medium to appear at Buckingham Palace. So many instructions, however, were given to the medium to insure secrecy and so elaborate were the directions as to the particular door he should enter the palace by that the medium flatly refused the "command."

Bind yourself to nothing. Remain free to accept truth whenever found, in whatever form.

Vegetarianism promises to become as fashionable as bridge.—The Lady, London, England.

The Zuni Indians Great Feat.

The medicine men among the Zuni Indians perform a feat at the annual "corn festival" which surpasses the famous mango-growing trick of the Hindu. Many scientists have been present to witness this strange ceremony, but have never been able to fathom the mystery of it.

In front of the southern opening of the medicine lodge a large square of clean sand, carefully smoothed and packed, is spread. With a ceremonial arrow, figures, representing the Great Spirit, the earth, sun, sky and rain, are drawn. There are also the symbols of the corn and a bountiful harvest. The indentations made by the arrow are then filled in with pigments, blue for the sky and clouds, black for the earth and chrome yellow for the harvest. The middle of the square is left vacant. This picture in sand painting is the most pleasing specimen of barbaric art.

The hour for the ceremony arrives, and at the right moment the medicine man comes forth from his lodge and takes a seat in the opening of the lodge, facing the sand square. The warriors and chiefs arrange themselves around the square according to rank. The ceremonial pipe is then filled and lighted, and the medicine man blows one puff in each direction of the compass and two to the heavens. He then makes an address, going over the past history of the tribe and the kindness of the Great Spirit and his care. He concludes with a prayer for the continuance of this favor.

The great moment has arrived. With impressive solemnity the medicine man thrusts the sacred arrow into the sand, withdraws it and places a grain of corn in the hole thus made. Carefully smoothing the sand over it, he resumes his seat, while the assembled chiefs smoke their pipes in stolid silence. If the Great Spirit condescends to answer the prayer of the medicine man, and he generally does, the corn will sprout and send up a shoot. After an interval of fifteen or twenty minutes the sand seems disturbed where the grain of corn was planted and soon the slender green blades of the sprouting corn are seen above the surface. The plant continues to grow rapidly and naturally during the day, and by the next sunrise the silk and tassels appear. By noon the stalk and ear have reached full maturity and the ripening begins. Finally the blade and husks turn yellow and rattle when the wind shakes them. All this, we must bear in mind, has been done in thirty-six hours. On the morning of the second day the corn growing is complete. The medicine man now addresses the watchers who in company with him have watched the plant grow, for it is never left alone. With appropriate ceremonies he symbolizes the harvest by stripping the ear from the husks and placing the corn in his bag for future use. The stalk is pulled up by the roots and hung over the door of the lodge.

Human People Should Never Forget.

Humane people should never forget that human minds are so constituted that some will be Catholics, some Protestants, some Trinitarians, some Unitarians, and so on to the end of the chapter.

One of our life members thinks there is great cruelty to animals in keeping them at the Zoo, another life member equally earnest is perfectly delighted with it, and thinks the animals vastly better off than in their native wilds.

One cannot understand how any one can believe in the immortality of animals, another [one of the most religious women we ever knew] fully believes in it, and sends us a long article written by a learned Doctor of Divinity, advocating her views.

They are all equally honest, and perhaps there is much to be thankful for in what we once heard an eminent clergyman say, "that it was lucky for him that all did not think alike, for if they did everybody would have wanted his wife and he could never have got her."

GEO. T. ANGELL.

If all men would only perform what they promise, what a fine old world this would be!



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