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COMPULSORY VACCINATION

Strongly Condemned at Big Mass Meeting in Jamestown N. Y.

Jamestown Morning Post, Friday, March 4.

The seating capacity of the auditorium in City Hall was overtaken and many persons were interested enough to stand for several hours at the meeting of the citizens opposed to compulsory vaccination held last evening.

It was a representative gathering of people and many of the best and most learned residents of this city were present. There were ministers from the leading churches, business men, professional men and laborers; house-wives and mothers, and all were eager to catch every word said on the subject.

Those instrumental in promoting the meeting, stationed men at the doors, and as the people came in circulars and pamphlets were handed out, containing literature showing cases where vaccination had caused death and in other ways been a detriment to the health of children.

It was about 8 o'clock when the meeting was called to order by Dr. R. Bender. He first asked all who were in favor of compulsory vaccination to raise their hands. Not a hand went up. Then he asked those who were opposed to such a law to show hands, and nearly every hand went up in an instant.

Turning to the speakers on the platform he said: "These are the people of Jamestown whom the Buffalo Commercial denominates ignorant and cranks. I want you to see them and see if they look like ignorant people."

DR. BENDER APOLOGIZED.

He referred to articles written several years ago by Mrs. Clara Watson, against vaccination.

He said when he read them he thought the writer was ignorant of the subject and not fit to decide either for or against. "I immediately set about to investigate the matter," said the speaker, "so that I could answer the letters. The more I studied the more I saw that Mrs. Watson was in the right, and I want publicly to apologize to her tonight for speaking against her position at that time."

I want to ask why it is, that if vaccine virus is so good it is not given to all of us instead of to innocent children who have nothing to say about the matter. We congregate in opera houses, churches, skating rinks and are just as liable to spread contagion as the children, but the state law directs that we inject the virus only in little innocent children."

Dr. Bender read a letter from Dr. A. V. Grafstrom who was unable to attend.

Dr. Grafstrom wrote that he was opposed to vaccination and was of the opinion that smallpox could be safely dealt with by thorough isolation and sanitation. Dr. Bender said the promoters had no fault to find with the Board of Health, but that they were opposed to compelling children to submit to having the vile vaccine injected into their healthy bodies.

Before being seated Dr. Bender said that if any physician or other person wished to debate the merits of vaccination publicly, he would meet any or all in City Hall at any time.

OUT OF TOWN SPEAKERS.

Dr. J. W. Hodge, of Niagara Falls, one of the leading physicians of Western New York, was expected to be present, but his professional du-

ties detained him. In his place came Dr. Blighton and Dr. Simpson, of Tonawanda.

Dr. Simpson was the first speaker, and he spoke for nearly an hour. His remarks were received with considerate attention.

"It is time people should awake to the dangers of this question," said Dr. Simpson. "If we do not we may lose all our personal liberties. Now is the time when eternal vigilance is the price of liberty. The provaccinationists have men at Albany constantly and they are continually working to have such laws made."

Dr. Simpson explained to some length the discovery and the early practice of vaccination, and closed by declaring that in spite of the discovery the disease kept on increasing, and has ever since.

Dr. Blighton, of Tonawanda, was next introduced. He is a strong man, with a wide experience, and his talk was intensely interesting. He said that compulsory vaccination is a delusion and contrary to the fundamental principles of the American government which promises the "right of life, liberty and the pursuit of happiness to all."

"Vaccination is the most cruel, barbarous, unscientific and indefensible practice ever produced under the name of science," said Dr. Blighton. "They tell us this rotten issue is pure vaccine virus taken from a healthy animal. Can you tell me how there can be such a thing as pure rottenness or how an animal can be healthy when it is infected with this vaccine matter? The physicians cannot tell the elements of vaccine used in vaccination. The editor of Medical Talk offers \$50 to any person who will define 'pure calf lymph.' If we cannot tell what it is how are we to tell that it is pure?"

"One physician of wide practice reports that he knew of 500 cases of syphilis which was caused by vaccination and every one knows that disease is incurable. Statistics prove that one out of every 500 persons who are vaccinated die from the effects. I do not wish to be that one. Do you?"

"We are to discuss this question from a standpoint of whether the process of vaccination does all that is claimed for it."

"In the first place it does not fulfill the claims put forth by its advocates. Second, it is antagonistic to our rights as citizens. Third, it does more harm than it does good. There is no logical reason why it should not be prohibited by law instead of having the practice promoted by the statute." Dr. Blighton was heartily cheered at the conclusion of his address.

LOCAL SPEAKERS.

The first local speaker was Dr. Henry Neville, one of the leading physicians of Falconer, who has a large practice.

He said that the medical profession generally was composed of what are considered learned men and he could not see why they should want to use such a violent remedy as vaccination against the spread of smallpox.

"Disease," he said, "is subtle and delicate and should be treated in the same manner. Vaccine virus is a poison and not a safe remedy to prevent the spread of smallpox."

Dr. A. D. Young was next called upon by the chairman. He said: "I am decidedly opposed to vaccination by compulsion and from what I have heard tonight I am opposed to voluntary vaccination from now on. I cannot say much that will add to what has already been said so will talk briefly of the

(Continued on Page 8).

SHALL WE LIVE AGAIN?

Science and the Riddle of Life.

THE VOICES OF THE DEAD.

One of the most famous French savants was asked by a friend of mine whether he had proofs of the existence of the soul. "While I am Professor —, no!" he replied; "but when I retire and become plain Monsieur —, yes!"

The layman does not realize, I think, that the orthodoxy of science exercises over the minds of investigators a kind of despotism of religious orthodoxy. I have talked to many men who shrink from telling their spiritual experiences for fear of losing their prestige as authoritative men of science. Every age is an attempt to awaken from the hypnotic trance cast upon it by the preceding generation, and at the present time scientific men are still deep in the spells of the agnosticism of the 19th century; they give no quarter to the daring soul who challenges the materialistic position, and asserts the possibility of the existence of a spiritual world.

The reasonable critic asks of believers in immortality two questions: (a) How is it that so many of your messages from the dead are unintelligible or silly? and (b) How is it that the dead do not communicate with earth in greater numbers and with greater consistency? The answer to these questions are the beginning of psychical wisdom.

UNIVERSAL PROGRESS.

The ether has been in existence since the creation of the universe, perhaps from eternity, but we are only now beginning to employ it in the service of man; and even now, if the electrician has not a "sensitive" at the other end he may send his etheric waves traveling thru all infinity without impressing their intelligibility upon any single mind. So, too, the means of communication between the living and the dead have been in existence from the beginning, but we are only now rousing our minds to investigate them, and we cannot be sure that those with whom we desire to communicate are working on the same lines.

To suppose that the soul of man on leaving the body becomes perfect in wisdom and power is unscientific. We must suppose that the processes of gradual growth and evolution persist thruout the universe, and that those who have passed from the earth are still gleaners in the infinite fields of God's enormous scheme. They are struggling to communicate with them. The media of communication are not yet apprehended on either side; we are fumbling at the end of our telephone, and they are fumbling at the end of theirs.

But we have innumerable records of appearances after death, of stammered spiritual communications thru the mouths of unpaid mediums, and of marvelous messages from the dead by means of automatic writing. These are open to two interpretations: either they are marvelous instances of messages "getting thru," or they are instances of telepathy—a mystery almost as wonderful. I venture to tell two stories which seem to me to establish the former hypothesis. They have not been published, they have not been investigated by the Society for Psychical Research; but he who told me the stories is a man eminent in science, whose integrity and critical acumen are not to be doubted, and he himself inquired into both stories and found them true.

THE INVISIBLE HAND.

A lady, who knew nothing of psy-

chics and had never heard of automatic writing, was mourning the death of her husband—the best, the gentlest, the kindest of men—when she found herself one evening moved to sit down and write at her escritoire. Until the pen dropped from her fingers she was unaware of how she came to be writing, and of what she had written. When she read the pages it was to find that she had written a painful confession from her dead husband, and a passionate and imploring demand for her forgiveness. A name and address were given in the letter, and inquiry proved that for many years the husband had been living a double life.

The second story was told to me during the Boer war. A young girl whose brother was in South Africa suddenly found herself constrained to write, and the words she wrote were from her brother, who told her that he had been shot thru the heart at such a place, that he had fallen into the arms of two friends to whom he desired her to make certain gifts from a specified drawer in his wardrobe, and concluded by telling her that he was in a world like her own; that he suffered no pain in dying, and that he was then about to explore his new surroundings. Telegrams and letters from the two friends who had tended him bore out the facts.

Kant, as we know, was impressed by the marvelous faculties of Swedenborg. What does science make of them? Here was a man of the profoundest learning and the most earnest spirituality, who described a fire at the moment of its breaking out 300 miles away, who accurately foretold the day of his own death, and delivered to the Queen of Sweden a message from her dead brother of which the Queen declared, on coming out of the swoon into which this intelligence had thrown her, "There are only God and my brother who can know what he has just told me."

With such stories I could fill books. But the purpose of these articles is only to show that we have knowledge sufficient to warrant our belief that immortality is demonstrable, and that science is steadily moving forward to that end.

It is not contended that Science should believe every ghost story in existence—it would make small difference to us if she did; but we argue that there is sufficient evidence in existence to draw Science away from much of her unprofitable materialism to consider the larger and more worthy subject of man's spiritual consciousness.

"Materialists," says Tolstoy, "mistake that which limits life for life itself." It is a mistake which Science is beginning to see, even if she has not yet begun to acknowledge it.

HAROLD BEBBIE,

In London (Eng.) Daily Mail,

Low Colonists' Rates, West—Lake Shore Ry.

Every day until April 30, agents of the Lake Shore & Michigan Southern Railway will sell one-way colonists' tickets to certain authorized points in the West and Northwest, including the Pacific Coast country, at extremely low rates. Also on first and third Tuesdays in March and April, special low rates to points in the South, Southwest and West. Consult any Lak Shore ticket agent or write to A. J. Smith, G.P. & T.A., Cleveland, O. 153-3t.

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Never in the history of the world were there so many grand opportunities for Success as now.—Mary A. Livermore.

PSYCHIC PIANO PLAYER PERFORMS

Mrs. Ellen McAllister-Spencer Gives Exhibitions.

Music lovers and specialists in phenomena gathered last night in the parlors of Dr. John D. Quakenbush, Professor in Columbia College, Doctor of Medicine, and lecturer on hypnotism, to witness a private performance—the first in New York—of Mrs. Ellen McAllister-Spencer, who is known to her friends as the "psychic piano player."

Mrs. McAllister-Spencer is personally and ancestrally well known in Chicago and other Western cities. She is the daughter of the late William King McAllister, for many years senior Judge of the Appellate Court in Illinois. Her home is in Ravenswood, Chicago. According to the story she told me last night her father and her mother were both fond of music and wished that she should be taught in her early youth to play the piano.

"I took lessons," she said, "for about three years between the ages of twelve and fifteen, but my teacher gave me up as an impossible subject. In the first place my hands, as you see, and she held up a plump and diminutive hand, with very short fingers, 'are too small for a piano player's. Furthermore, I could never memorize a piece, and I was not the least bit interested in my studies. So my parents had to accept the teacher's verdict."

HOW SHE LEARNED TO PLAY IT.

Some twenty years ago the family was living in Waukegan, Illinois. Spiritualism was beginning to be talked about there. It was a favorite pastime for young people to sit in a circle around a table with their hands on the surface and concentrate their attention in the hope of making the table move.

The table never did move in the McAllister family, but a sister of Mrs. Spencer suddenly began to move her hands as if she were playing a piano. It was suggested that she should seat herself at the piano and see what she could do. This experiment also was a failure.

"Suddenly I expressed an ardent wish that I could play," said Mrs. Spencer. "I felt a strange inspiration. My mother told me to try. I sat down at the keyboard, and to the astonishment of everybody my own especially, my hands flew over the keys in an improvisation. I played on for hours, and everything that I played was as new to everybody as to me. I felt that I was impelled by some unseen force within me. Since that time the gift has never left me."

"And how do you account for it?" was asked.

"Personally, I believe that the spirits of masters dead and gone take possession of my mind. For while I do not play anything that is in their works I always play in the style of some famous composer."

UNBIASED OBSERVERS PRESENT.

The guests had gathered by this time and the performance began. Professor James Hyslop, of Columbia College, was the master of ceremonies. He came simply as an unbiased observer to make up his mind as to the character of Mrs. Spencer's gifts, and if they were supernatural to make a report to the International Psychic Society, of which he is the most prominent New York member.

This was the method employed. Professor Hyslop whispered in Mrs.

(Continued on Page 4.)



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THE PSYCHOLOGICAL CRIME.

THE SUNFLOWER has not taken any special part in the discussion of The Psychological Crime, for several reasons that to us are good; but as we have been requested by a number of friends and correspondents with whom we are not personally acquainted, we will say our say in a few final words.

We have no use for an anonymous letter or an anonymous book. A person who will write an anonymous letter does not deserve any credence and a person who would take any stock in an anonymous letter shows a lack of good sense. To a certain extent—not fully—this applies to a book.

Here is a book making a set of charges against a class of people who are as intelligent, as honorable and as good citizens as we have in the country, and yet the author hides behind a book without a name. We are told "he" is a prominent

man and has a "school of Psychology," or something of the sort, yet no one seems to be able to find where that school is or what its curriculum is or what its real standing is. No one knows whether the author of the book has had an opportunity of studying the basic principles of the things he claims or not, and as the deductions are mostly contrary to the results of the best investigators of the schools of Hypnotism in France, where the greatest investigations have taken place, it looks to us as though the author's statements would bear confirmation before they are taken as facts.

The evidence that mediumship has not been detrimental to thousands of Spiritualists is overwhelming. There is no chance for discussion. The evidence can be had by the thousand. Then why take the evidence of an unknown person against something that you can get the evidence of so many well-known persons on?

Is it reasonable that any ordinary individual can have gotten the experience gained by the professors in the Schools of France?

Again—When such "investigators" begin "investigations" they usually go to a class of traveling clairvoyants, many of them utterly without mediumistic power, and who use "clairvoyance" merely as a cloak for their real business. Do Spiritualists want their media, many of them in their own homes, compared in that manner? Mothers, do you want your daughters who are mediums in your own home compared with brazen strumpets with dyed hair, traveling around the country in the guise of "clairvoyants"? We have no reason to believe this unknown is any different from others until we know who "he" is and what his opportunities were.

Under ordinary circumstances, had not this book been taken up as it was, in all probability its circulation would not have reached the 1000 mark. As it was, the Spiritualists took it up, advertised it in elegant shape, put it before the public, and it made a demand and was a good financial venture, doubtless, for the publisher.

As a book having a bearing either for or against Spiritualism, we think it a complete failure. As a means of getting up a sensation it has proven quite a success.

The Greenbacker Thaws Out.



WELL! I never had such a time in my life as this winter has been. I could not have dug out from under the snow no matter how badly I wanted to. I did not know but I would drown out in the spring, but the wind and rain made a little hole and I got out and got into my accustomed corner behind the furnace. I don't think I would have gotten out so early if it had not been for the flowers that came in and the talk about robins.

Now I am not much on robins or any other birds for that matter. They are a little hard on my class of people and consequently I have not made very close investigation of them. I see the Lily Dale postmaster takes it as a sort of reflection on him not knowing whether a robin is a robin or something else. Now I don't understand that he is a hard drinker or that he is accustomed to "hitting the flowing bowl," very hard, and I am rather disposed to think he did see a robin, or at least something with a red breast; but maybe it was the result of someone trying to paint the country red instead of the town and spilled a little of the paint.

I wonder what will come this summer? I see a number of the old, as well as some new names on the list so far, and I hope that some of our old favorites will not be forgotten in the final filling of the program. While we like to see some new names and faces we are always glad to meet the old ones.

I am particularly glad to see our old friend, Mrs. Lillie, on the list. It will be good to welcome her here again, and I think she will be as glad to come even if she has to leave her nice California home for a time in order to do it.

I have been looking over those books they sell so cheap with THE SUNFLOWER. Have you seen them? If not, you ought to. If I did not get my paper on account of smoothness I would certainly get all of them the first time I renewed my subscription—and I don't know but I would renew before it was out so that I would not miss them in case anything happened.

When you can get a book like "The Romance of Two Worlds," nicely bound in cloth and gold and with a gold top, for 25 cents, you can't afford to be without them. Then that little natural history for the children! Why, it is worth ten times the price to give to the children to look at the pictures any rainy day.

I see my friend Moses Hull is having a time in Marshalltown, Iowa. He has "stirred the animals up" and there is quite a hornet's nest around him and Mr. Vail. Well they are big enough to take care of themselves and can debate the question if necessary—but I would wait a long time before I met that man Braden on the platform. The Methodists of Marshalltown had better sell out cheap if they can't find a gentleman to espouse their cause. Spiritualists and Free thinkers are always ready to debate any question with a gentleman.

Hasn't Laura Fixen just done herself proud in the far-off land? It looks as if our people were wanted in New Zealand and Australia. I don't know but I will go there myself next winter if the prospects are for such cold weather—but they say lightning does not strike twice in the same place. But the papers all give her such fine reports and the people seemed to appreciate her work so much that it did me good.

I see they are getting ready to make Postage Stamp Boxes at Lily Dale. I wonder what they will do next? You don't think they will make the stamps too, do you? But if they make boxes, raise Sunflowers all the year around, materialize spirits all summer, and raise enough money to burn coal all winter, it looks as tho there would be good prospect for something doing there all the time before long. I am anxious to see one of those boxes and am saving my pennies to get a quater to buy one as soon as they are made. If I am going to write letters for THE SUNFLOWER all summer I will need one to carry my stamps in.

I have been very sorry to hear of the sickness at Lily Dale this winter. I am anxious for summer to come so I can get around to see all of the sick folks, but by that time I hope they will all be ready to come out

and we will have a good game of leap frog.

With my best greetings to my friends of the past, I am here again.

Your Friend,
A. GREENBACKER.

LAKE HELEN.

It is almost impossible to keep up with the arrivals, as so many come only for a day or two and are off again. Those who visit Florida for the sake of visiting places of interest are placing our little Winter Camp upon the list and some declare their intention of spending the season here another year.

Professor Peck gave his last lecture for the season Tuesday, Subject: "The Casting out of the Unclean Spirit, and the Coming of Seven others more Unclean than the First." The lesson to be learned was "the emptiness of life," and the necessity for something to take the place that is better "in every swept and garnished soul." Do not tear down without rebuilding.

Prof. Peck stayed over a day to take charge of another entertainment for the benefit of the Association and altho there was but little time for practice the Wednesday evening entertainment was a very enjoyable affair. Prof. Peck has been ably seconded in all his efforts for the betterment of the camp and some who have never stood before the footlights before deserve praise for courage and helpfulness.

Mrs. Coffman gave the seance on Wednesday afternoon for the Ladies Auxiliary, and Thursday spoke for the subject, "Give ye what ye have," and spoke especially of sympathy and inspiration. She followed her address with tests. She has several phases, but the blindfold, ballot test seances seem to be the favorite, altho the writer feels her little Indian guide gets very near the heart of those who are fortunate enough to receive a message from her.

W. J. Colville was gladly welcomed on his return from Jacksonville, and Saturday afternoon gave a most instructive lecture from the subjects: "What has Spiritualism to offer in the place of other beliefs?—What does it demand of us?—and

What is its future?" His address fully answered the queries, and was clothed in most beautiful language and abounded in good common sense.

Sunday morning Mrs. Coffman spoke upon "The Spiritual manifestations of the past and present," and declared that the present phenomenon gave us faith in the history of the past, and because these things do occur now they are only the repetitions of that which has been, for the law is always the same.

Sunday afternoon Mr. Colville sang with great power "Rocked in the cradle of the deep," and followed the song with an address upon the subjects, "What is the essential difference between Spiritualism and Christianity?—Another: Between Spiritism and Buddhism?—Another: Between Spiritualism and Theosophy?" He said the different subjects might be blended into one, as "Universal Religion." He spoke of the inconsistency of any system of religion that would shut up all its good spirits in some far away heaven and leave the doors of hell wide open for devils to roam at pleasure and psychologize sensitives of earth. He felt the doctrine pernicious that would give such power to evil and limit the divine in the human. Mrs. Coffman followed his lecture with a seance.

The Masquerade Ball on Tuesday evening would do credit to a city gathering. Altho crowded all was orderly and a very enjoyable evening was spent.

The silk quilt was drawn by Mrs. C. C. Bacon of Lake Brady, O., and all rejoiced that our honored friend received it while the writer is very glad to be the possessor of a very beautiful pillow made and donated by Mrs. Haviland of Marshalltown, Iowa.

Mr. Colville's classes will begin Monday at 10 o'clock a. m. and continue every week-day until the close of the camp.

Two very enjoyable evenings (Saturday and Sunday) have been spent in the dedication of the cottages of President Bond and Vice-President Hilligoss. Saturday evening, altho it had rained all day, found the Bond cottage full, even the porches being occupied. People came from Lake Helen and DeLand and contributions of flowers and fruits were many, and most artistic-

ally arranged by Mrs. Bond and Mrs. Maynard-Bond. Dr. Hilligoss was chairman of the evening and after the song "America," introduced the following friends who voiced words of appreciation for their honored host and hostess, and congratulations that in their Southern home they had not only the respect and love of those by whom they were surrounded, but were fortunate enough to have their children near them—as the three boys are here and Eva the arisen daughter is their watcher and helper. The speakers were Mrs. Coffman, Mrs. Twing, Mrs. Wheeler, Mrs. McDonald, Mrs. Conant and Dr. Joseph Sherman. Mr. Colville gave a most beautiful address and ended in poetic language by naming the cottage "Rainbow Villa." Delicious refreshments were served and then all repaired to the Pavilion where the band from DeLand awaited them, and those who desired spent some time in the merry dance—President Bond and wife and the most of the elderly people joining in.

Sunday evening a large number gathered at the cottage of Dr. Hilligoss and wife when a like service was observed—barring out the last part. Their cottage is very beautifully finished and roomy, and was thoroly packed with friends who wished to do honors to them. Pres. Bond presided and introduced Mrs. Twing and read regrets from Mrs. Coffman at her inability to be there and congratulations for the occasion. Then Mrs. Wheeler, Mrs. Conant, Mrs. Hopkins, Mrs. McDonald and as the evening before Mr. Colville spoke and named the cottage "Spruce-Pine Villa." Vice-Pres. Hilligoss responded most feelingly as did President Bond on the previous evening.

Mr. and Mrs. Horace Kellogg have the sympathy of all, they having received the news of the death of their son Burt, who passed away suddenly at his Grandfather Kellogg's at Cleveland, O., March 4th. Owing to Mr. Kellogg's poor health, they will remain here until it is a little warmer weather North.

CARRIE E. S. TWING.

Russia a Blot on Civilization.

To the Editor,
A belated churchman announces that his sympathies are with Russia as against Japan, avering that one is Christian and the other pagan. Said churchman is not, probably, aware of the beneficent teachings of the founder of Buddhism.

As Russia is claiming that the war with Japan is a conflict between Christianity and paganism it is pertinent to examine the claim. Buddhism teaches not to destroy life; not to obtain one another's property by unjust means; not to indulge the passions, so as to invade the legal or natural rights of others; not to tell lies; not to partake of intoxicants. Buddha said: "to those who do me wrong I will return to them my ungrudging love—the more evil goes from them, the more good shall go from me; the harm of the slanderers words returning to them." The Buddhist legend recites that after measureless suffering and self purification Buddha had gained the right to enter heaven but with compassion filling his heart he put his merited reward aside resolved to remain without to teach and to help until every child of earth should have entered heaven before himself! No one ever truthfully aver that Russia has illustrated the above teachings—Japan is rated a Buddhist nation. The statement is made that Buddhism has made Asia mild; that religion altho far outnumbering any other and dating back a thousand years before the sermon on the mount, was uttered has ever persecuted. Russia's treatment of the Jews has been atrocious—more cruel than even the most barbarous tribes mete out.

The history of civilized nations, in times of peace furnish no instance of such atrocities as Russia has perpetrated. The moral sentiment of all enlightened persons is against Russia. That nation has been false to the divine dictum. Justice, only justice shalt thou pursue that thou mayest live. In the interest of human progress and advancement Russia should be divided and made into two republics as she is a stench in the nostrils of all humanitarians.

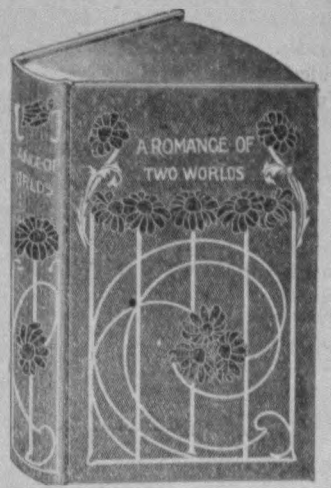
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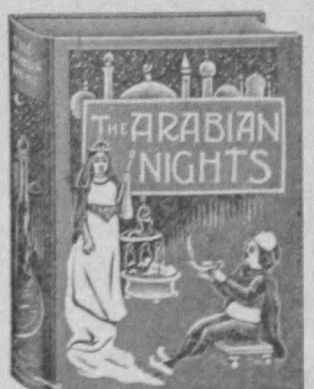
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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Our "beautiful snow" is gradually leaving us. It thaws two or three days a week, and the hills are getting quite bare. Our roads have from two to three feet of hard packed snow on them, and it will take warmer days than we have had to make them bare for some time.

Our postmaster still insists that it was robins that he saw, and as they are so numerous that we all can see them now we will let him have it his own way this time. This same postmaster, Mr. Griswold, now says he has seen hen-hawks for quite a while and insists that he recently killed a real live mosquito, and last Friday night he heard one small frog peep. We do not know whether it is because Mr. Griswold lives outside the gates where he can see the "early birds" as they approach the entrance, or why it is that he is able to report these things so soon, but we are willing to take it as an indication that spring is arriving and let it go at that.

Mr. Tambling has vacated the Guest farm at the top of the hill by the station, and Mr. and Mrs. Bard, of Cassadaga, who spend their summers at the Dale have moved on to the place.

Mrs. Baillet has returned to Jamestown, having spent a few days in her cottage here.

Miss Edith Green was sick part of last week and was obliged to be absent from her work at THE SUNFLOWER office three days.

Mrs. Maggie Turner has returned home, having been away for several weeks.

Miss Akin of Sinclairville, spent Sunday with Miss Richardson and attended the dance at Cassadaga Saturday night.

Mrs. Jones has returned home. Her grandson, Freeman, came back a week ago.

W. H. Bach was in Buffalo last week. He purchased the last of the tools to complete the manufacture of the Uncle Sam Stamp Boxes. They are under course of construction and will soon be on the market.

There has been quite a little inquiry as to what is going to be done for Anniversary and as a result Mr. Hutchinson, who was appointed chairman of our weekly gatherings handed us the following notice and requested us to publish it:

There will be a card party Thursday evening, March 17th in Li'rary Hall, at 7:30 sharp. The question of holding an anniversary meeting will be considered. Come one, come all. L. C. Hutchinson, Chairman.

Transition of J. Frank Baxter.

One by one the valiant pioneers of our cause are passing hence to the Land of the Everliving beyond the mortal. The latest to answer to the call of the Messenger is J. Frank Baxter, a name known wherever Spiritualists congregate, and wherever our gospel has been preached in this broad land. Long and honorably associated with the lecture platform as a speaker of proven ability and a test medium of rare powers, our ascended brother rendered noble service in the days when our path was not the comparatively smooth roadway of today. Also as a musician and vocalist his voice lent a charm to his platform duties, which proved an additional attraction to the multitudes gathered to listen to his utterances. His abilities combined with a notable and attractive personality made him naturally a remarkable figure in our ranks. As our readers will recall it was stated in the Banner of February 13, our good brother was taken sick. He was hopeful, but the attack of typhoid fever proved too strong in character and on Sunday last February 28th, he passed quietly away from the earthly body, at the Frost hospital, Chelsea, leaving an only daughter behind, Mrs. Batron. When he was about 30 years old Mr. Baxter began to gain a reputation as a lecturer on Spiritualistic subjects and soon came to devote his entire time to that work. He made several tours over the United States

and thru Canada as a lecturer, singer and medium.

The departure of our co-worker will create a vacancy it will be difficult, for the moment, to adequately fill. He will be greatly missed by a very large circle of friends, and fellow-laborers. We may not mourn his loss, for after many days of faithful service, he has earned that rest which change of scene, and entrance into higher realms, confer upon us all. He rejoins a beloved wife, meets again old-time friends, and learns by actual life therein, how real is the world of the Summerland, and its people, for whom he strove so freely, and who guided him so lovingly in his work for our cause.

To the large number of friends and co-workers of our arisen brother, J. Frank Baxter, who filled to overflowing his late and spacious residence on Tuesday, March 1st, the event calling them together was, indeed, a memorable occasion. To participate in memorial services is a frequent duty, but to bid adieu to the mortal remains of an old-time friend, co-worker and colleague, marks such an event with more than ordinary importance and significance. True "time and tide wait for no man," therefore each of us must in due season come to the ferry and cross to the more beautiful on the other side of life.

The friends gathered to show their esteem of Brother Baxter and pay honor to him as a medium, a worker and a man; came from far and near, while the chamber was beautified by large numbers of tasteful floral tributes received from friends present, as well as others who could not attend.

After the assembled friends were duly called to order, the simple service was proceeded with, the officiating workers being Rev. F. A. Wiggin of the Boston Spiritual Temple Society, and Mrs. Sarah A. Byrnes. The oration of the occasion was delivered by the first named speaker, whose remarks were dignified, generous and most admirably suited to the circumstances.

Mrs. Sarah A. Byrnes, who, by the special request of Mr. Baxter, assisted Mr. Wiggin, delivered a most earnest, eloquent and soulful tribute to the memory of our arisen brother.—Banner of Light.

OBITUARY.

MRS. L. J. ALEXANDER.

I, with many other old Spiritualists, very much regret to see that you have failed to record and publish the transition of that good old Spiritualist Mrs. L. J. Alexander. Mrs. Alexander passed to the higher life ten days ago. Her husband, L. J. Alexander and his wife are among the very oldest of our workers. I have known them to have been in the work for the last thirty years or more, both were good mediums and have done a good work for our Cause. Charles S. Hulbert officiated at the funeral, and the body was taken to Waterown, N. Y., for interment. Both husband and wife, were members of the First Society of Spiritualists who hold forth at the Temple, corner of Prospect and Jersey street. Don't forget the old workers who have borne the brunt of the work when it cost a great deal to be a Spiritualistic worker.

J. W. DENNIS.

Another Worker Gone to the Higher Life

One by one those who have done valiant service in the field of Spiritualism and reform, are leaving our ranks to join "the great majority."

On Friday morning, the 26th ult., Mrs. Mary Severance, better known to the Spiritualist public as Mrs. A. B. Severance, passed to spirit life from her late home, 1300 Main St., Whitewater, Wis. Mrs. Severance had been confined to her room during the winter months, but was hopeful of a return of physical strength, until a short time before her transition. When the change came, she passed out of the worn out body as quietly and peacefully as she ever passed into restful, natural sleep.

Mrs. Severance was a medium of more than national reputation; her correspondence as a psychometrist extended to foreign countries; especially was her work familiar to the Spiritualists in Australia and New Zealand, for more than 20 years.

The funeral services occurred at her late home on Sunday afternoon, the 28th ult. A large attendance of relatives and friends were present, among whom were residents of Whitewater, who probably listened for the first time to the voice of

Spiritualism. The services were simple and impressive.

Mrs. Sanford of the Morris Pratt Institute, rendered two beautiful and appropriate selections. Rev. A. J. Weaver, superintendent of instruction and teacher connected with the Morris Pratt Institute, read the old poem:

"He who died at Azim sends
Back this message to his friends."

He supplemented the reading with a soulful invocation most fitting to the occasion. The writer followed with a brief discourse, setting forth some of the leading ideas entertained by Spiritualists, on Death and the after Life.

The subject of this notice was a resident of Whitewater for forty years, during which she was a faithful exponent of her Spiritualistic principles everywhere. The town, with few exceptions, is largely orthodox, but souls are larger than creeds. Love and sympathy in time of sorrow reach beyond sectarian lines. Let us rejoice that even at such times hearts beat tenderly for one another. These sentiments have been verified in the going away of our Sister Severance. Tender, loving tributes are paid to her memory. The relatives, including a son and daughter and two brothers, and Mr. T. B. Watson, who for more than a third of a century was Mrs. Severance's faithful amanuensis and companion, have the kindly sympathy of many friends.

—MATTIE E. HULL.

MONTREAL CANADA.

Dr. A. M. G. Wheeler and Sister Doing Good Work.

Thru the Rev. Dr. Wheeler of 5 Union Ave, this city, I am in receipt of the little journal called THE SUNFLOWER and am much pleased with its contents.

Dr. A. M. G. Wheeler and his sister visited our city early in October furnishing the most undoubted and conclusive evidence of immortality beside recommendations from the Psychical, Occult and Mystical Research, of No. 110 St. Martin's Lane London W. C. As an investigator with my mother of many years research I consider them as the most wonderful mediums we have ever visited.

They have visited our home and under strict test conditions we have received wonderful manifestations. (With such as perfect and the best Praisian French) of which I am absolutely sure that the Doctor and Miss Wheeler do not speak.

His lectures in Montreal are of a high order and delivered in perfect grammatical order and are considered to be the best we have had given in our city.

The tests and slate writing and oil paintings (both in public and in private) are perfectly wonderful. This is the second time that Doctor and his sister, Miss Lillian, have been invited to visit Montreal. I beg you to understand that they are the only phenomenal mediums that are invited to practice mediumship in this city of over 300,000, as the authorities, or "City Dads" are not inclined to allow the practice of mediumship to be practiced here in this city, altho there are about 100 adepts and believers in Spiritualism here and we are very glad to have them and trust should they be called to other fields to work that will soon return to us.

As to palmistry and phrenology Miss Wheeler has won great and worthy laurels.

Dr. Wheeler's trumpet and independent voice seances are very satisfactory, four or five voices being heard at the same time and three singing in unison with the Doctor and his sister. The materializing seances that these mediums have given, four in all, where from nine up to twenty-four spirits have appeared in full gas-light.

Anyone being in doubt in regard to genuine mediumship ought to have an opportunity, or at least a visit with "the Wheelers," as I know that which I am writing, and without fear or favor told that which is good also that which will elevate the soul.

N. S. WALCH.

Montreal, Can.

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Mrs. Dr. Dobson-Barker,
Box 132, San Jose, Cal.

TESTIMONIALS.

Mrs. Dr. Dobson-Barker,
San Jose, Cal.

DEAR MADAM:

Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctors here said I had rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better.

MRS. JAS. G. WHEELER, Standish, Mich.

Mrs. Dr. Dobson-Barker,
San Jose, Cal.

DEAR MADAM:

I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,

MARY L. PAYNE, McComb, Miss.

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TO THE SPIRITUALISTS AT LARGE:
A Generous offer has been made by a prominent Spiritualist to give One Thousand Dollars to the Medical Relief Fund of the N. S. A. for the benefit of April and New Year's Meetings, provided the Spiritualists at large will contribute another thousand dollars in the same way, by the first of June. The N. S. A. is now paying out a large sum monthly in pensions to worthy mediums; the fund for aid in case of illness is constantly being depleted. Let every generous soul, who has not already done all it could for this object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks.

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N. S. A. Secretary,
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METAPHYSICAL.

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SONG OF REJOICING.

O thou great Harmony, soundless,
eternal,
Filling all space with thy rhythmical
sign,
Heart of the one Heart, exalted, supernal,
Word of all words, with its meaning
divine!
So strong and beautiful, so sweet and
tender,
Lifting the bearer to ecstasy's height,
Sweeps the pure melody straight from
the Sender,
Like a clear flood from the Fountain
of Light!

Soul of mine, drink of it, joy in its
gladness,
Breath with the Harmony, perfect and
strong;
Let its white flood cleanse thy Being of
sadness,
Lift thee, and bless thee, and bear thee
along!
Think, in thy joy, of thy brother in
sorrow,
Whisper to him the glad promise of
old;
Fill him with hope of a brighter tomor-
row,
Teach him to sow and to harvest his
gold!

O Love, unfaltering, mighty, unending,
Infinite, tender, unfeeling, divine,
Earth's heart and Heaven's heart in
Thee are blending,
Fused by the flame of Truth's mystical
shrine!
O my Soul, join in the anthem Love's
singing,
Soar like a bird to the unclouded skies;
Fear not, but upward thy glad flight
be winging—
Higher and higher and higher arise!

Set sail, O soul of mine, sweet winds
are blowing
Fresh from the regions of Infinite
Force;
Tides from the Sea of Compassion are
flowing,
From the One Pure and Ineffable
Source!
Thru the wide ocean of evil and error—
Waters of ignorance whelming thy
youth—
Banishing fear and misgiving and terror.
Sweep the clear, rescuing Waters of
Truth!

Infinite Glory, whose rays permeating,
Gleam on thru unending vistas of
time—
Manifold power, forever creating
Lives that shall climb to the region
sublime,
Thou even the flame of thy fire hath
warmed me,
Into my spirit thy Spirit doth shine,
I am a part of Thee—Thou hast in-
formed me,
Thine is my Being, thy Being is mine!
—EVA BEST.

THOUGHT FORCE.

Thought is the mind's mode of
action. The admission of thought
constitutes thought activity. Ac-
tion is the growth of that thought.
Trusting the occupancy of thought
is concentration. In other words,
the act of the mind which leaves a
thought undisturbed is concentra-
tion. Thought manifests itself in
structural modification of the body.
Thought only find companionship
with their kindred.

There are but two phases of
thought—good and evil. There is
not one thought that is not man's
for the choosing. Man is always
invested with his power of choice.

Every thought sent out into space
is available to him who understands
the method of its reception. The
expressed thoughts of the earliest
ages linger as vibrations in the at-
mosphere of to-day. The receptive
soul may call these expressions of
truth out of the great Silence of the
Universe, and they shall become
intelligible to his inner conscious-
ness.

On every ray of light traveling
down from the stellar universe are
thoughts of God. All thoughts
that disturb the human soul come
from some mistaken conception from
within or without. No thought
which had its origin in the Divine
ever disturbed the human organism.
All thoughts that results in physical
or mental distortion have been
man's. Such thoughts have in them-
selves the seeds of their own dissolu-
tion.

S. A. Weltmer

THE HIGHER SELF.

Mind, Principle, Infinite Spirit, is
the Divinity that shapes our destinies,
and when we individually and col-
lectively begin to make proper use
of this divinity within each and
every soul of us, then and only then
will we come to the fulfillment of our
hopes. When we begin to recognize
the fact that we are one and insepa-
rable with the Universal Spirit,
and that the will of the Universal

Spirit is identical with our Higher
will and that our Higher will is one
and identical with the Universal
Spirit, approach it with awe, su-
perstitious fear and a beating heart
if you must, like a horse that shys
and trembles at the flutter of a
piece of paper. When we begin to
understand our oneness with that
Universal Spirit, then we will begin
to gather to ourselves all the riches
and honors that are due to us.
"Seek ye first the kingdom of heaven
(which is within), and all these
things shall be added to you." (Seek
ye first the knowledge of your being),
your power or oneness with the
Omnipresent, which is the light
that shineth in the darkness and
the darkness comprehendeth not,
and all these things shall be added
unto you. Our rightful share of the
benefits of the universe will come
to us thru the law of attraction,
our understanding of thought
substance attracted to itself sub-
stance, just as the amoeba attract-
ed unto itself life. We will then be-
gin to gather in our share of the
world's comforts, while we are here
on earth in the body as individual
expressions of Infinite Spirit with
individualized needs.

A. VAN VREDENBURGH.

BEAUTIFUL THOUGHTS CON- DENSED.

Our souls are bathed in a spiritual
atmosphere; a spiritual sunlight falls
upon them. Here and now—yes,
truly, here, in this living present—
we dwell in the spiritual world.
There is a realm in which the Spirit
is directly manifested. There is
also in us a faculty, by the exercise
of which we may draw power from
thence. It is the function of this
faculty to open, as the petals and
leaves of a plant open.

Peace, be still! Forget all else
but the Spirit. Unite in conscious-
ness with that finest, inmost essence
which fills all space, entering into
its peace, contemplating its beauty,
resting in its encompassing love.

O Power, whence cometh all the
energy which stirs this universe; O
Wisdom, which guides the noblest
deeds of men; O Love, which unites
all hearts to thee, unto thee I de-
dicate all that is in me. Unto thee I
open my soul anew, that it may be
filled with thy peace, that it may be
inspired by thy love. Guide me,
that I may be faithful to thy pres-
ence. . . . And as we go, one
and all, in, silence, when the soul of
each is moved, let us bear with us
the Presence which has been with us
today. Let us walk with that peace
which has filled our souls, and for-
get not that love which has drawn
us together as fellow-workers in the
greatest of all spheres in all the uni-
verse—the kingdom of the Spirit.
Peace, peace, peace!

—H. W. DRESSER.

PERPETUAL YOUTH.

That it is possible for a man to
live in perpetual youth Mental Sci-
ence is demonstrating to the entire
satisfaction of thousands every day.
Not one can be found, after an
experience of a few months, but will
testify to the truth of the fact just
stated, and to know it to be true is
within the reach of nearly all; no
individual of ordinary intelligence
can be found who may not avail
himself of this knowledge, the value
of which cannot be expressed by
words or figures. No language can
convey an accurate idea of its worth.
What would we not be willing to
give in exchange for life, happiness,
beauty and opulence that is perpet-
ual? Nothing is more certain than
that Mental Science (a knowledge of
which) will guarantee all this; and
yet how few will take the time to
investigate the subject or even give
it the attention necessary to form
an opinion of its merits. A dollar—
just out of reach—has the attention
and seemingly is of greater value
than this mighty truth.

As "All is good," we can safely
leave the non-thinker at that, with
the hope that if reincarnation does
not become obsolete before they de-
velop mentally to an appreciation of
life, all may be well with them yet.
I fully believe in perpetual youth;
while my years number 77, in feel-
ing and general appearance I am

thirty years younger; I am more ac-
tive, and in health am as perfect as
at any time during my life.—Free-
dom.

PSYCHIC PIANO PLAYER PERFORMS.

(Continued from Page 1.)

Spencer's ear the name of some
composer whose method she was to
follow. She at once dashed into a
brilliant performance. Her fingers
moved over the keys with a precision
and agility that seemed to be-
speak the trained performer.

At the close of every selection
the audience was called upon to
give its verdict as to the master
who had been imitated. In every
case the musical critics responded
correctly. The list comprised
Chopin, Wagner, Beethoven, Moz-
art, Grieg, Schuman, Gottschalk,
Strauss and Stalsmidt.

Then themes for improvisation
were suggested, and the following
were successfully performed with-
out hesitation:—"Evening," "Rain,"
"Cradle song," "Death," "Battle,"
"Dreams," "A Wedding March,"
"Love," "A Funeral March."

Yet as Mrs. Spencer avers, she
had never, prior to her entrance
into this psychic state, been able to
memorize, still less to improvise, a
single bar.

At the close of the performance
Professor Hyslop while acknowledg-
ing that it was a brilliant tour de
force, said he would have to reserve
any decision as to possible psychic
influences until he had had further
opportunity to study the pianiste.

"Of course," he said, "from the
bare facts before me, it is impossible
to say whether it is a feat of mem-
ory or not. I must hear the lady
play many times and subject her to
many tests before I can be assured
that each selection is really an im-
provisation of the moment. If she
never repeats herself in a long series
of performances then it would seem
that her gifts are supra-normal."

"I would next have to obtain
facts as to her ancestry, to learn if
her gifts were atavistic. I think,
from what I have heard to-night
however, that it is likely Mrs. Spencer's
mind has a disposition to sub-
liminal activity."

DR. QUACKENBOS CONVINCED.

Dr. Quackenbos, on his part, was
entirely convinced that Mrs. Spencer's
pneuma or soul is impressed
by discarnate or unacnate spirits,
that is, of spirits who have shuffled
off this mortal coil or who never
had any mortal coil to shuffle off.

He did not however, believe that
these personalities of the past en-
tered into her body and dispos-
essed the soul, but rather that they
acted upon that soul from the out-
side.

To learn anything, and be success-
ful in it, we must do that thing; to
learn shipbuilding, the best way is to
help build ships.—Lewis Nixon,
Shipbuilder.

There can be no real success in
petty meanness.—Bishop Hunting-
ton.

No failure can come to the right-
eous man.—A. Z.



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tuality, and which are not only richly and deeply
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of the Soul; Causation; Death; Divine Unity; Freedom
and Self-Government; Healing; Influence of Mental
States; Karma; Law; Language of Spirit; Matter a
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Also contains scientific theories which concern man's
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laws, and the philosophy of controlling rain.
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Mr. and Mrs. John Case and the Morris Pratt School.

We were much interested and pleased to read the letter from Mr. and Mrs. John Case in last *SUNFLOWER*. They appreciate all efforts to improve the conditions needful to advance the cause of true Spiritualism. They evidently regard the Morris Pratt School as one of the needful agencies by which the situation may be bettered.

I do not think there are many Spiritualists who disapprove any effort looking to true education, either of mediums, speakers, or the general public. All of the various opinions expressed in the Symposium on the Morris Pratt School centered upon the question of a special "training school" to prepare speakers for the Spiritual platform; and not on the question of education in general, or education of speakers and mediums for all the demands of life.

We usually oppose sectarian schools; but every sect has a natural and constitutional right to found schools and educate speakers and others, in their special line of thought, so long as they do not tax the public to pay their bills; and Spiritualists have as good a right as any others, and support them by donations from their friends in the faith.

But, as we do not need any "training school" to drill pupils in any sectarian belief, which must be accepted and endorsed as an indispensable part of the qualification of speakers for the ministry, and secular schools are abundant for general unsectarian instruction, and many of the best speakers that have adorned the Spiritual platform had no other—except what spiritual teachers gave them, there arose a protest against the support of a special Spiritual "training school" to prepare speakers for the Spiritual rostrum.

I think many of those who spoke, and wrote, against it, regarded it as a sectarian school, for Bible drill, and a sort of limiting specialty, incompatible with the broad gauge, cosmopolitan, liberalism, which has been the keynote of Modern Spiritualism from its inception. The same protest is heard, with much stronger emphasis against the religious drift of the N. S. A. In this case with more apparent cause, since the N. S. A. is supposed to be a representative body for the Spiritualists of the United States.

Most of the critics seem to be incapable of distinguishing religion from sectarian dogmatism, and it must be conceded that they have been very closely associated in the religious history of the world. The disposition to copy from the Christian Churches, even to their ritualism, adds force to this confusion; but the Morris Pratt Institute, even as a "training school," does not seem likely to become a breeding place for dogmatic sectarianism, so long as Moses Hull is at the head of it. Nevertheless, if the seeds are in it, no one can determine what it may become under other hands.

All schools undergo radical changes with the change of persons that lead them. Even a nation, guarded by the best constitutional provisions that the wisdom of the age provides, is in constant danger of degeneration, if the people are allowed to drift away from the primitive standards, and lose sight of the principles of justice, liberty and equality, in their partizan zeal and blindness, due to neglect of popular education in the principles of just government. I think, therefore, that the vigorous opposition, and frank, free discussion, of the merits, values, and defects of any and every advance movement, are essential to true progress, and I do not think the airing that has been given to the Morris Pratt School, and the N. S. A. has been an injury to either; but a help to both. These very discussions are quite as educational as any class lesson in the Morris Pratt School, and of more value than any exegesis of Bible puzzles, even when illuminated by the scholarly genius of Moses, the Magician of Scripture.

A loved, and much esteemed friend wrote me, a short time after my letter appeared in the Morris Pratt symposium, expressing surprise and regret, coupled with some feeling of sorrow and injury, that I should have taken sides against education, and lent my influence to disparage the efforts of the friends of the Morris Pratt School in securing do-

nations! If my opinion had any influence against the financial support of the Institute I am sorry—for such was not my purpose. Moreover, I did not express any prejudice against the school, or against education, but the reverse. I did say, and I see no reason for changing it, that as a special "training school," to fit pupils for work on the Spiritual rostrum, I see no use for it. As a school free from sectarian dogmatism, where all the highest and best as well as the common and general branches may be taught I most emphatically approve. Such a school may not be any better than many others, but it may recognize and encourage free discussion, in classes and out, of all the advance problems of life and our two world relations, and this would be the very best kind of education; and this sort of freedom, and frankness I do not think is recognized or tolerated in any other schools. Unitarians and Universalists profess broad-gauge liberality, and general toleration; but when it comes to Spiritualism by name, in all its native integrity and freedom of expression, there are but few if any that do not draw the lines of exclusion.

There are some ignorant fanatics, who know nothing of the law and philosophy of mediumship, that express contempt for all education, especially for mediums; but they are not representative Spiritualists. I do not know any intelligent, well-balanced Spiritualist that opposes education. If they oppose the Morris Pratt School it is on other grounds entirely. For one I am glad the school is a reality and hope it will be prospered and its usefulness greatly extended; and I would like to see a hundred more founded on the broadest, most liberal ideals and principles, and by their influence foster such sentiments as should eliminate from popular education every form and degree of sectarian dogma and religious limitations and encourage all psychic studies and spiritual research.

The home of John Case was one of my social centers 46 years ago, when I was mostly a stranger in Chautauqua county. Many inspiring seasons I enjoyed with them when Spiritualism was a baby. In those days there was a sacred charm in the home circle, and in the warm friendships cemented by common faith and interest in the great truth that the proud, ignorant, world ridiculed and spurned. John Case and his amiable and rich-souled companion, were my friends then and during all these 46 years we have continued the same loyal friends under all the variations of life; and I trust it will endure forever.

LYMAN C. HOWE.

BEAUTIFUL LAND OF DREAMS.

Over the River of Drooping Eyes
In the wonderful Land of Dreams,
Where lilies grow as white as the snow,
And fields are green and warm winds blow
And the tall reeds quiver, all in a row—
And no one ever cries!

For 'tis an ideal place for girls and boys,
Where there's no scolding but lots of noise,
And no lost balls or broken toys—
Over the River of Drooping Eyes,
In the beautiful Land of Dreams.

Over the River of Drooping Eyes
In the wonderful Land of Dreams,
There's horns to blow and drums to beat,
And plenty of candy and cakes to eat,
And no one ever cleans their feet,
And no one ever cries!

There's plenty of grassy places for play,
And birds and bees they throng all day,
And everybody is happy and gay
Over the River of Drooping Eyes
In the beautiful Land of Dreams.

—Maurice Crayton.

A State of innocence.

A question of the wisdom of too early Bible teaching was brought forcibly to a mother's mind. She arrived home one afternoon to find the house in confusion. All of her potted palms and plants, of which she had many, had been removed to the nursery and arranged in a semicircle on the floor. In the midst of this improvised grove sat her son and daughter clad in airy nothing.

"We are Adam and Eve in the Garden of Eden," they explained.

"And I," added the youngest hopeful, appearing around the corner, his sole raiment his fathers silk hat, "I am God, 'walking in the Garden in the cool of the evening!'" —March Lippincott's.

"The truthfulness of what a man says does not always depend on the amount of noise he makes in saying it."

To succeed one must work:—Bishop Samuel Fallows.

RESOLUTIONS

Adopted by the Crawford County Teachers' Institute.

"We, the teachers of Crawford county, Pa. in the Institute assembled, recognizing the leadership of Almighty God in the affairs of our commonwealth, and especially in our public schools, do express our gratitude to Him for His past blessings and humbly implore His guidance in the future."

"Signed: ALICE M. BENTLEY,
S. A. WILLSON,
CLINTON W. DICKEY,
P. D. BLAIR."

"The resolutions were unanimously adopted, and the Institute adjourned sine die."

These resolutions while pregnant with Medieval thought, may have been grubbed out of an Egyptian mummy. Judging from the occasional odor arising from them we will chance them to be of the latter origin. Notwithstanding the age and scent of the thought expressed, they have a redeeming feature that will be hailed with joy by every citizen of this boss-ridden commonwealth. They strip wire-pulling, scheming, plotting Matt. Quay of his leadership, and at one fell swoop place it in the hands of Almighty God where it rightfully belongs. Sorry they did not do it long ago for the government of "Penn's Woods" has not been the best that could be devised by a long way, and no doubt the country will witness a great improvement in the affairs of State, and no doubt the example will be followed by other teachers of "ancient thought" in "Institute assembled."

I presume "Almighty God" has been wreathed in smiles ever since his obedient children of Abrahamic proclivities have wrested the power from Quay and placed their god in supreme command of the State. We wish he had been in command of Texas when thousands of his children were swept into the sea at Galveston. We are sorry that teachers (of ancient thought) in "Institute assembled" had not placed the reins of government of the State of Missouri in his hands and prevented the devastating cyclone that swept the city of St. Louis but a few years since; and had the citizens of Illinois taken time by the forelock and put God in command they could have averted the indescribable horror that took place at the Iroquois Theater in Chicago so recently. "But," as dear old Col. Ingersoll said, "God may have been so busy counting hairs and watching sparrows that he would have neglected the trifling matters just alluded to."

We perhaps should not censure these teachers too strongly for what to them seemed a duty, for it is but a short time since the governor of this great commonwealth of Pennsylvania, by proclamation, set apart a day for fasting and prayer that God might be good to us and send rain that, of course, he had withheld.

What a farce, for puny man to childishly plead with an unchangeable God to change his purpose! When will people learn that we live in a natural world and that everything in it is natural; that every drought and cyclone and tidal wave, and earthquake arise from natural causes, and that no God thru vengeance, spite or revenge has anything to do with these calamities that befall mankind. If he has, and can prevent them he is worse than a murderer.

Evolution and Progress who walk hand in hand, move slowly. Preconceived opinions cling closely to us and are hard to shake loose; but the leaven of free thought is working. We can already see the dawn of a brighter day, when every man and woman dare stand out and assert their womanhood and manhood, not cowered by any medieval thoughts that now cling to so many like a horrid nightmare.

That the wand of Progress and the beacon light of Free Thought may hasten the day, is the sincere wish of yours truly,

W. L. GAGE.

Titusville, Pa.

The Ruling Power of Thought.

A thought once implanted in the soul, whether good or evil, pure or impure, will always arise again at a futurity, to remind us of its existence.

One of the simplest facts in proof of this assertion is the awakening at a certain hour or minute in response to the wish or desire made before going to sleep.

Here is not only the implanted thought arising to remind us of its

existence, but with the precision of a set alarm clock.

If one such thought may become a cause or principle of action, why not all thoughts thus implanted, and most especially so, when grounded with a determined will to lend their potency or force?

Man would be a perfect synonym of his thoughts, if the latter was consistently carried out. But fortunately the bad or impure ones are often checked by conscience or a guardian spirit; though unfortunately the good or pure ones are also often left unaccomplished for want of power to execute them.

Thought is thus the cause but an incomplete effect without action.

As the cause it therefore constitutes the power behind the throne, and is the ruler in being. But there are good and bad rulers—the effect pronouncing the verdict or law of this state of being.

Now every man knows his own thoughts best, and he needs no foreign aid to unravel these for him. If he is "not right in his own mind," there has been something wrong with his thoughts as the origin. All effects have their causes—the former betraying its synonym in the latter. If he has a weakness, thought did it, and thought must undo it.

Of course, the "weakness" will keep his thoughts alive to its existence, but he may foster a weakness by permission, or resist it—thought ruling for evil as well as good. Permission is but negative rule, as a law officer might "wink" at offences. But resistance is positive rule, the only kind that can down an evil. And who knows himself in the slightest degree, also knows best what he has to overcome. As he need not solicit aid to delineate his thoughts for him, he need not solicit aid to overcome his weakness. He is the master of those, and none but himself can conquer them.

A truism has it, that every man is his own arbiter. Of course, children need guidance, but no man who has attained the power of asserting his rights in one direction wishes to acknowledge himself a child in another—say, in not asserting the right over a bad habit, of which he is master.

It is said that vanity, conceit, jealousy, prejudice and avarice are human weaknesses. All are those, then, who are governed by these weaknesses, children of humanity? They would not like to be told this publicly, yet the public knows it by their manifestations.

Are such in mental darkness as well as being morally weak? A little self-reflection might incite a blush of shame to arise, realizing that the public knows more about them than they do about themselves. And such is a universal fact—a thing that should be reversed, considering that none know our thoughts better than we do ourselves. And thought is the ruler despite the fact that our weaknesses keep us in mind of them. But if the mind loves to harbor these kind of thoughts, effects will continue in harmony with them, and the world will continue to judge us by what we think. So will Nature, the cause of our existence, and in which we are in accord comparative to our strength, not our weakness—comparative to our power of self-control, not the reverse.

Nature is universal mind and must rule by its power of thought, to judge by the intelligent effects surrounding us; and man, to become her equal in miniature, must undoubtedly do likewise. But as Nature is all good, man must be—his governing thoughts comporting with that of his parent stem to become one with her.

ARTHUR F. MILTON.

"THE SUNFLOWER."

THE SUNFLOWER, how pure and bright,
May it blossom anew every day;
Showing the weary Heaven's true light,
Leading them out of earth's thorny way;

It has come to stay—its mission to fill,
Helping to lead the oppressed up the hill.

Up the hill of truth we are trying to climb—

Bearing with us the wealth of Love,
To the very hill-tops where all is sublime;
Oh, that we all might prove
The blessedness, the strength, the power
That comes each day with the dear
SUNFLOWER.

—THRU CLARISSE H. MULLINS,
From the loved ones.

Feb. 29, 1904.

Success is continued, earnest and enthusiastic attention to some branch of human efforts.—A Mystic Adept.

I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

THE EARTH BELONGS TO MAN.

BY ELLA WHEELER WILCOX.

In the mighty march of Progress
There is many a vain detour,
But the route is always upward,
And the aim is always sure,
And the men may prove uncertain
Faith must look behind the curtain
To the God, who is the Doer.

Since the molecules of matter
Into worlds and systems ran,
He has brought the life of marshes
And of jungles up to man;
And to something far more holy
We are moving slowly, slowly,
In accordance with His plan.

There is marsh-slime still upon us;
Of the jungle yet we smell;
For we sting and rend each other
In the mine and sweatshop hell;
And our greatest men rush willing
Forth to slaying and to killing
In the wars they love so well.

Once four-footed thru the forest
In pursuit of food we trod,
And we left the riddled carcass
Of our rival on the sod;—
Now we starve and freeze our neighbor
And refuse his right to labor
On his heritage from God.

Once we hung by tails from tree-tops
While we fought about a limb;
We have grown to men from monkeys,
Since that far-off epoch dim;
Yet man shows the old ape folly,
Fighting one the bridge and trolley
While the Earth belongs to him!

There is room for all God's children
On this beautiful broad Earth.
There is work and food and fuel
For each being come to birth.—
On each mortal son and daughter
He bestowed air, land and water,
Love's bequest to human worth.

Greed has grasped for private use
What was bounty for us all—
Greed has built a towering fortress
And sits guarded by its wall.
But the protest of opinion
Surges hard on his dominion,
And his fortress yet shall fall.

I can hear the tide increasing
In its volume and its force;—
I foresee the reck and ruin
It must cause upon its course:
For no hand can stop the motion
Of the tides of God's great ocean
When Progression is their source.

But beyond the strife and chaos
That must follow for a span,
I behold the peace and plenty
Of the Great Primeval plan—
I behold the full fruition
Of the dreamed-of new condition
In the Brotherhood of Man.

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THE WELL-KNOWN PHYSICIAN

Cures Where Others Fail.

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Say where you saw this ad. Dr. Fellows has cured so many advanced and difficult cases of a private nature which were looked upon as incurable that he is now considered, far and near, as the most reliable and trustworthy physician in his specialty.—Editor American Journal of Health.

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

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT NOV. 15, 1903.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7.55	5.00 Lv.	Dunkirk	Ar.	9.20
8.05	5.10	Fredonia		9.12
8.09	5.14	Laona		9.08
8.29	5.28	Lily Dale		8.52
8.35	5.42	Cassadaga		8.49
8.41	5.49	Moore		8.41
8.48	5.57	Sinclairville		8.34
8.57	6.06	Gerry		8.25
9.09	6.16 Lv.	Falconer	Lv.	8.14
9.45	6.40 Ar.	Jamesburg	Lv.	7.45
10.14	6.21 Lv.	Falconer Junction	Lv.	8.07
10.35	7.07	Warren	Lv.	7.17
11.20	8.25 Ar.	Titusville	Lv.	6.00
a. m. p. m.			a. m. p. m.	

*Daily.

Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:29.

For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

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The New Thought Convention in Chicago.

J. P. COOKE.

It is by the inflow of Love from the Universal Spirit that true brotherhood is realized on earth. The source—the "Divine Silence"—is, in truth, inexhaustible. May the expression in the "outerness" be continuous, sincere, deep and helpful. It promises to be so.

The spirit pervading the Sixth Union New Thought meeting, held in Chicago, Sunday evening, February 28th, 1904, at the Fine Arts Building, was suffused with this beautiful influence.

Many definitions and statements of the New Thought were presented, and many bright and thoughtful expressions of the deeper life of spirit were in beautiful evidence.

The influences of Love and Truth pervading the meeting were a benediction to all sensitive souls present (and they were there by hundreds) full of overflowing with love and gratitude to the All Love and Life for the blessings of Being.

They spoke to the question: "What is New Thought?"

Mother Virtuzia, one of the speakers, has suggested that it is the willingness to lose ourselves in order to find ourselves in God.

This will bear examination. I suggest the readiness to lose our lower, selfish, sense-bound selves in order to have in the true life of the silence, or the divine innerness of being.

This is characteristic of the awakening of the power of the spirit; for what is spirit but the inner life of all things?—the love, the life, the goodness that is above, beneath and within us, one and all; the life of our life; the peace and truth that is waiting for expression; the Christ principle of universal soul or spirit, as some prefer to call it; this patient love that is ever waiting at the door of the inner sanctuary of our being for invitation to enter.

In our day there are many seekers who ask for light and then fail to profit by its shining, but this is to extinguish it.

One fervent aspiration of the New Thought is to assist mankind to know for themselves the living God—the one, eternal, changeless goodness.

They would say: Write your religion into your life; know God for yourself; let nothing come between your soul—the innerness of your own life and the God, creator and creative, who fills all with His life; who blesses all who seek Him in spirit, in truth and humanity.

The gifts of life are from Him. The New Thoughts seem ever to be asking in the silence for the descent of the spirit of Truth upon the sons and daughters of mortality. Trusting that the shades of theological night may be swallowed up in the glory of spiritual truth even as the light of today has swallowed up the gloom of yesternight. So mote it be. ADUM DEUS.

PITTSBURG NOTES.

Mr. and Mrs. Kates have closed their engagement with our Society. Their two last and special meetings were appreciated by the large numbers present and were voted a grand success. We had recitations by Mr. Kates, who gave the story of "Peter McGuire," also of "Peter and John, Robert and Paul, God in his infinite wisdom created them all." Mrs. Kates sang several solos which were duly accepted and appreciated by the audiences. Mrs. M. Brennan sang a solo. Special attention was given her, as she has lately come among us. Mrs. Butler favored us with two songs. Mr. and Mrs. Evans sang a duet. The 13-year old daughter of Mr. Bald, (one of our members,) gave a splendid piano solo well executed for one of her years. Both of these services concluded with messages from Mrs. Kates. Some of us felt as if "the best wine was served at the last of the feast." Miss Elizabeth Harlow, (our speaker for March and April,) was present and gave us a short talk.

Sunday, March 5th, Miss Harlow, under inspiration, spoke from "So all things are become new." We have been for a long time talking about the new birth, the New Jerusalem. Now let us look at what we may call the new life on earth. We have been taught about the corruptible things of this material world

and of how little importance they are, and yet, with and thru the mind of the scientist, new ideas and new avenues are opened to us and thru these seemingly worthless things, we can see that "all things are become new." That the life in and of all things has a new interest for us; for we see that it is just as natural to decay as it is to build and grow towards the incorruptible. We see that Nature presents a new world to us. Thru these discoveries this new life abounds. Let us take a strong hold upon it, and bring ourselves to a clearer understanding and realization that the "natural" holds in her secret chambers the many things which are to become known.

In the evening, Sunday, March 6th, the subject being "From what point of view are you looking at Spiritualism?" There are four points for our view: the Physical, Mental, Moral and Spiritual. In our view from the physical side, we do not get results as expected, because we do not understand the physical, but when we do understand it the different phenomenon of Nature will have new interests for us.

The raps, table tilting and communications always prove spirit relations. We can all do the same when we know enough. Tho these physical manifestations are but partly understood, they serve to clear from our minds the cloud that hides nature's truth. In the view of the intellect, Spiritualism points to the time when we had no mind to think, but in them we acquire the qualifications of a fully developed mind, and then as we learn to understand the science of physics, we can better comprehend physical science. Now as to the moral point of view, Spiritualism stands for the highest conception of morals, can you find any class of people who study the moral side of life more than the true Spiritualist? Our religion is not what we believe but what we do. In conclusion I will illustrate the "Point of view" by a story of a monument, with four sides, one of gold, one of silver, one of brass and one of stone. Four men were sent to examine it, and report. Each one of the men performed their duty, the first three took a view, each man looking at only one of the different sides, consequently, one said it was all gold, another said it was all silver, and the third pronounced it all brass, but the fourth man took his view from all sides of the monument, and then made a complete report of its composition. So now in our investigation of Spiritualism let us look at it from all sides, then we can make the most satisfactory report. Finally I will say that it has been, that the spirit has sought the medium first and not the medium the spirit."

M. C. MATTHEWS.

Mrs. Laura G. Fixen in Australia.

It was a great day for Spiritualism in Australia when this brilliant speaker decided to visit our great Continent. Mrs. Fixen with her Secretary, Miss Stegman, landed in Sydney from the S. S. "Ventura" on January 1st, 1904.

A warm welcome by Spiritualists awaited her, and at Leigh House the following Sunday night January 3d under the auspices of the Psychic Society of New South Wales, an immense audience listened with rapt attention to her first lecture in the Southern Hemisphere.

Urgent telegrams from Melbourne inviting Mrs. Fixen to appear at the Bijou Theatre there on January 10th & 17th instead of one night only, decided her to at once proceed to that important city, at present the seat of government of the Commonwealth of Australia. Mrs. Fixen's lecture on Spiritualism, Science and Reason" had been widely advertised but it was scarcely expected that for more than an hour before the advertised time for the lecture a great crowd would have assembled eager to enter the building. By the time the lecturer appeared on the platform there was not a vacant seat in that vast auditorium, 2000 being present. All creeds were represented, and the lecture which told of her intimate knowledge and working with orthodox churches before her eyes were opened to the fact of the great Spiritual Universe was entirely suited to fix the attention of mixed beliefs. For the first time for many years, Spiritualism had been a tabooed subject in Melbourne, the daily press devoted columns of space to interviews with Mrs. Fixen, Mr. T. W. Stanford, a leading Spir-

itualist brother of the late Leland Stanford, founder of the Stanford University, and other authorities on both sides. All this excitement induced Mrs. Fixen to select as a subject for her second lecture "Why am I a Spiritualist?" with the result that the crowd was earlier than ever at the doors, and she was greeted with ringing cheers as she faced another enormous and expectant audience.

Much as her first lecture was appreciated the second proved a veritable masterpiece. Mr. Stanford and party occupied a private box as well as the manager of the theatre who appeared to have caught the prevalent enthusiasm.

At the close of the address a great demonstration took place and at the request of Mrs. Chas. Bright who sat on the platform and voiced the thanks of the great audience, a gentleman called for three cheers for Mrs. Fixen and she was surrounded on all sides with thanks and congratulations.

In honor of her country the platform was decorated with the American as well as the Australian flag, the Consul-General of the United States, Mr. G. P. Bray supplying the American flag for the purpose.

Special hymns printed for the occasion were sung by a choir of 60 voices with orchestra and some fine solos were rendered.

The gathering was the most successful Melbourne Spiritualists have ever attracted. It has inspired the workers with fresh enthusiasm and over a thousand orthodox people never reached before are beginning to investigate this new philosophy and Mrs. Fixen's visit will cause a great accession to the Victorian Association of Spiritualists.

The effect of her visit will be felt throughout Australia and she leaves hosts of friends behind her, earnestly desiring her speedy return to their midst.

ANNIE BRIGHT.

Hon. Secretary Victorian Association of Spiritualists, Melbourne, Australia.

BABY MARRIAGES IN INDIA.

Many Widows in Bengal Under Five Years of Age.

A Bengal contemporary seems to have unearthed some curious figures buried deep underneath the tomes of the latest census report. In accordance to this, there are 535 widows in Bengal under one year—that is, so many infants of from one month to 11 months had been married in the province and found widowed.

It would be interesting to know the respective age of the husbands of these hapless little creatures. Not a few of the husbands might be found old enough to be their great-grand-fathers, with perhaps several wives to each. Were all of them Kulin marriages?

Under 2 years we find the number of widows in Bengal to be 574, under 3 years, 651, under 4 years, 1,276, under 5 years, 3,861. Here we have something like a holocaust, a sort of burning alive of these little mites of humanity, who, but for the prevalence of a rigid sex monopoly, would probably live to be true wives and truly happy mothers, mothers of future heroes and patriots.

What possibilities are lost to the race forever under a system which has not one word to say for itself!

It is much to be wished that young Bengal joined hands with old Bengal in making such "marriages" impossible. Surely 100 years of liberal education ought to suffice for this most elementary item of national improvement. Our remarks apply with much the same force to other parts of India.

It is idle to talk of the "Spiritual" ideal of marriage, or marriage being a sacrament, and of baby wives and baby widows growing to be the guardian angels of society, when, as a rule, they are consigned to a life of perpetual penance and self-mortification, while needing the tenderest care, amid the free and easy movements of their male relatives, whom the "Spiritual" conception of marriage does not prevent from marrying again and again.

Terrible, according to our Shastras, are the effects of a curse pronounced by a woman; much more terrible when the curse remains unuttered. Who can tell how much of India's misery arises from the unuttered sufferings of her daughters?—The Voice of India.

Some men are chronic kickers and some others too lazy to kick."

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times,

"Death; The Meaning and Result,"

by JOHN K. WILSON,

a member of the Pennsylvania Bar.

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BY T. A. BLAND, M. D.

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CERTAINLY SEND ME NO MONEY. But a statement from the publisher of "The Sunflower" that you have deposited with them the sum of \$25, to be forwarded to me when the Chancer is moved, or returned to you if it is not, and I will send you, postpaid, my formula, which is painless and has NEVER failed. EDW. E. GORE, Lawrence, Kan.

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Author of "Cultivation of Personal Magnetism."

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Moses and Mattie E. Hull.

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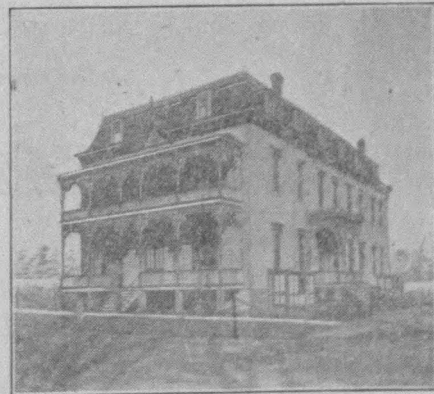
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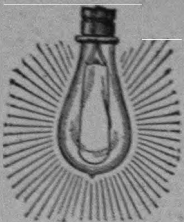
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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

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

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

Suggestions for the improvement of the paper are invited.

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

A correspondent writes from Philadelphia: "Mr. Albert P. Blinn of Boston, Mass., will close a very successful six weeks' engagement with the Philadelphia Spiritualist Society on Sunday, March 13th. He is a fluent speaker and holds the interest of his audience throughout his discourse. Mr. Geo. H. Brooks will serve the above named Society the last two Sundays of March. Mrs. Jennie Allen of Fredonia, N. Y., accompanied by Miss Lila Allen, visited Philadelphia and Atlantic City last week enroute for home, after a pleasant visit to the National Capital, Washington, D. C., and vicinity."

Mrs. Addie Cooper writes from Syracuse, N. Y.: "Pride goeth before destruction, and a haughty spirit before a fall," are the words written by the wise man of the olden times, known as Solomon. Therefore the First Society of Spiritualists of Syracuse can well understand the quotation. We had held (I was going to remark) our breath, with expectation of having one treat of a life-time, and that was, to listen for two consecutive months to Bro. H. D. Barrett, but when he reached Ohio the National Association had billed his coming and he was obliged to speak for two months there. We dropped back with quite a thud, but Sister M. E. Clark, recently ordained at Lily Dale, with her ever obliging disposition gave us a lecture that both pleased and surprised many that had not heard her. We feel that she has a great future before her, and we hope later to have Bro. Barrett here among his many friends. Our old friend, Mrs. Tillie U. Reynolds, passed thru here on her way home for a rest of a week, and thence she goes to New York. Her work has been one of self-sacrifice and she has accomplished much good."

Geo. H. Brooks lectured at East Aurora, N. Y., Sunday morning, March 6th, and held a circle there in the evening. The 13th and 17th he holds meetings at Williamsport, Pa. The last two Sundays of the month he is engaged by the First Society of Philadelphia.

Correspondent writes from Findlay, Ohio: "We have engaged Bro. Frank T. Ripley for the month of March. Bro. Ripley's work for the month of February just passed was grand. Our hall is filled every Sunday evening with an intelligent audience. His guides give grand messages, and many a sad heart is made to rejoice when Jim, the guide, tells them of some loved one who is there. Bro. Ripley is always a gentleman and we shall be sorry to have him leave at the close of this month. THE SUNFLOWER is always a welcome friend here. We hope to send you more subscriptions soon."

Daisy M. Sterrett writes from Findlay, O.: "I write you to send the good news of another society being born and of the work being done in Findlay. There are two societies here, the First Spiritualist, and First Independent Spiritualist. We the First Independent are but one month old as a society and have very successful meetings. Our socials are very successful and the work is going on in Findlay and many hearts are being comforted and many skeptics convinced. With greetings to all fellow workers and societies."

The many friends of Daisy M. Walker Sterrett will be glad to learn of the success of the work under the guidance and thru her mediumship in Findlay. Mrs. Sterrett is engaged

for March, but is open for engagements during April and May. Address, 819 Park St. Findlay, O.

Buffalo Notes

N. H. EDDY, Correspondent.

Mrs. J. A. Murtha, of Baltimore, Md. serves the First society of Spiritualism at Temple, and Prospect Ave. and Jersey St. during the month of March. Mrs. Murtha is a clairvoyant and test medium. She commenced her labors Wednesday evening, March 2nd, a very good audience was present. She gave some very positive evidence of clairvoyance and mediumship by the close descriptions and test readings which were given.

Sunday morning, March 6th, services were opened with singing, after which Mrs. Murtha gave a short discourse relative to Spiritualism, following which she gave quite a number of spirit dispensations and test readings, giving minute details relative to the spirit manifesting and experiences of the spirit, also of the mortal whom the influence desired to reach. The readings were very correct, as acknowledged by those receiving them.

Sunday evening, March 6th, a very interesting service was held at the Allen street church, Dr. F. O. Matthews, pastor and medium. Mr. Shaugo a member of the "Senecas" gave a fine lecture. The descriptive and test readings were given thru the mediumship of Dr. Matthews. A good audience was in attendance.

Tuesday evening, March 8th, a progressive pedro party was held by the Harmony Circle Society at Mrs. Lane's, 215 Virginia St. First and second prizes were duly awarded, after which refreshments were served, an enjoyable evening was the result. The next card party will be held at Mr. and Mrs. Hoyt's, 404 Connecticut St. Tuesday evening, March 22nd.

Harmony Circle Society holds meetings at 374 Connecticut St., Chas. Hulbert, speaker and medium.

Patrons and friends of THE SUNFLOWER, don't forget the musical and literary entertainment and dance under the auspices of the Y. P. S. I. at Spiritual Temple, Prospect Ave. and Jersey St. Friday evening, March 18th. Come and bring your friends, you may expect a good time.

Mrs. L. J. Alexander, of 352 Myrtle Ave. 80 years of age, passed to spirit life February 24th. The funeral services were conducted by Mr. Chas. Hulbert. Mrs. Alexander was an earnest advocate of the spiritual philosophy for years, and worked faithfully in and for the cause, and was much beloved by those who knew her.

Miss Lucy Sample of Washington, Pa. is visiting Mrs. F. O. Matthews, of 341 Hudson St. Miss Sample and Mrs. W. H. Prentice made a visit to Niagara Falls, Friday March 4th, and were much pleased with the trip.

A literary and musical entertainment will be held at the Allen St. Society (Dr. Matthews speaker and medium) Friday evening, March 18, a very enjoyable time is expected. Good talent engaged for the occasion.

Notice has been given out that Anniversary services will be held Sunday, March 27th, same to be held in church on Delaware Ave. near Hudson St. Good mediums and speakers will be present to take part in the exercises.

Mr. N. H. Grant, of 669 Main St. proprietor of the dancing academy, also was musical director at Dr. Matthews society for some time, he passed very suddenly to spirit life March, 12th, Dr. F. O. Matthews officiating.

Thursday evening, March 10th, the Ladies Aid Society, connected with the First Society, held a coffee social and entertainment at the Temple, and a very enjoyable time was the result, a goodly number being present, and aside from the social converse there was much interest taken in the descriptive and test readings that was given thru the mediumship of Mrs. Murtha, the test medium for the society during March, and Mr. Brooks. The readings were acknowledged as very correct. Mr. Brooks made it very interesting thru his genial and social manner of expressing himself to make the entertainment a success. Fine coffee and cake was served, and much credit is due to the Ladies' Aid Society and its workers for their efforts in making the evening an enjoyable and successful one.

Mrs. J. A. Murtha, medium for First Society, stopping at the Niagara hotel, corner of Porter avenue and 7th street, will be pleased to see her friends, socially. Also will give private readings for spirit messages, or advice to those desiring her service.

The Seybert Commission.

Since a professional conjurer by the name of Kellar has publicly announced his ability to prove independent slate-writing to be a fraud, we desire to lay before our readers certain facts in regard to that individual which may shed some light upon his pretensions and indicate what degree of confidence may be placed in his statements.

As reported in the Philadelphia Press, and reprinted in the New York Sun, Mr. Kellar denounces independent slate-writing as a fraud; says it is done "by sheer trickery and nothing else," that he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times," and proceeds to describe some of his methods of slate-writing, claimed by him to be the same as that produced in the presence of Slade and other mediums, which methods every one who has had any experience with the subject knows to be preposterous, ridiculous and absurd, in so far as they are alleged to be identical with what they have witnessed.

In the early part of 1882 it so happened that Mr. Eglinton and Mr. Kellar were at the same time in Calcutta. The former was holding seances for independent slate-writing with great success, and the marvels occurring in his presence formed the general topic of conversation. Among others interested was Mr. Kellar, known at the time in that city as "a distinguished professor of legerdemain." His interest in Mr. Eglinton finally became so great that thru the columns of a local paper he expressed a wish to witness the phenomena. This wish Mr. Eglinton granted, and in the Indian Daily News Mr. Kellar published a letter over his own signature in which he said:

"In your issue of the 13th of January I stated that I should be glad of an opportunity of participating in a seance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain by any natural means the phenomena that I witnessed on Tuesday evening."

Mr. Kellar, after describing the phenomena he witnessed, proceeds:

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand."

Under date of Jan. 30th, 1882, Mr. Kellar sent to the same paper another letter describing other phenomena witnessed by him at Mr. Eglinton's, which was published in its columns, closing as follows:

"In conclusion, let me state that, after a most stringent trial and strict scrutiny of these wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

We submit the above facts to the members of the Seybert Commission for their serious consideration.

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

COMPULSORY VACCINATION.

(Continued From Page 1.)

situation in Jamestown. As you know the Board of Education passed a resolution whereby children whose health was not good could receive certificates permitting them to attend school. I have granted a number of such certificates and have vaccinated no child unless the parents insisted. The more study I give the question the more I am determined not to vaccinate any one again. No physician can be honest with his patient and say that vaccination is without danger."

Dr. Young said there were two kinds of blood poisoning. One with pus and the other with any foul matter. "It is no wonder to me that when this so-called pure vaccine virus is injected into the comparatively pure blood of children, that many cases of vaccination in Jamestown are worse than the so-called smallpox. Why was it that the Board of Education passed this resolution excluding children not vaccinated from the schools? It was because representatives of the State Health Board came to Jamestown and said that such a procedure was necessary under the law. Does this spread of smallpox come from the children or does it come from the people who are secreting the cases? It seems to me that if the Health Board does its duty, the disease could easily be stamped out. There are cases which have been under quarantine where members of the household have been down town sitting on a dry goods box, whittling a pine stick, and still people tell us that our children must be vaccinated in order to stop the spread of the disease. If you don't look out for your children's health, who will? I honor you in refusing to submit to this barbarous practice."

Thomas Henry Smith, one of the leading business men of the city, was the next speaker. Mr. Smith said he had had considerable experience with smallpox and vaccination before he came to this country from England and he had become thoroughly convinced that it was inhuman to compel children to be inoculated with the poison. "Why should a healthy child be considered a menace to the safety of the city?" he said. "I think that this meeting should appoint a committee to wait on the Board of Education and see if this ruling cannot be repealed. It has been reported here tonight that one of the children recently vaccinated in this city has died from the effect of the operation. Now I want to ask you who is responsible for the death of the child? Is it the State Legislature who enacted the law or the local authorities who caused it to be enforced, or the physician who did the vaccinating? In the sight of God, someone is responsible. I want you to think that question over before you go home."

Mr. Smith said that when he resided in England he was fined for not having one of his children vaccinated. A friend paid the fine or his furniture would have been sold. The law has been changed there now so that no parent need have his children vaccinated who has conscientious scruples against the practice.

Rev. D. H. Denison, of Calvary Baptist Church, said that preachers sometimes keep close to the doctors, but in spite of that he was opposed to compulsory vaccination. "I don't know much about smallpox," he said, "but I would rather take the chances of having it than to be vaccinated. Vaccination lowers the vitality and I am opposed to any method that does that. I think a person's vitality should be increased rather than diminished." He spoke of quarantine, and said that in making a call a few days ago he went to a house where they told him they were getting over the smallpox, yet no quarantine had been placed on the house.

Attorney A. Frank Jenks was the last speaker of the evening. He said he had never paid much attention to vaccination until recently and that he never knew such an abominable law existed. I am in entire sympathy with the meeting," he said, "and I think is a disgrace to the twentieth century that a compulsory vaccination law is enforced. It is not as scientific as it is claimed. They inject pus into

the veins of a person and if you live they say it is a good thing. The only thing I can see that such an operation proves, is that you have an extra strong constitution. Even if vaccination were necessary to prevent smallpox, the conditions in Jamestown do not warrant any such measure at this time."

Mr. Jenks then offered a set of resolutions which were adopted without a dissenting voice.

RESOLUTIONS ADOPTED.

Whereas by chapter 671 of the Laws of 1894 it is provided in substance, that all parents and guardians of children between eight and sixteen years of age shall compel such children to attend the public schools, during all, or a portion of, each school year, provided such children are in proper physical and mental conditions to attend school; and

Whereas, Every such parent or guardian who fails to compel his children to attend school, as required by law, or to file an affidavit with the school authorities showing that he is unable to compel such attendance, is declared to be guilty of a misdemeanor, and may, on conviction, be punished by a fine not exceeding fifty dollars or by imprisonment for not exceeding thirty days; and

Whereas, By chapter 661 of the laws of 1893 all unvaccinated children or persons are forbidden to attend any of the public schools of this state, therefore

Resolved, That a law which, in one of its provisions, compels parents and guardians, under penalty of fine and imprisonment, to send their children to school, while by another provision the doors of the school are shut against all unvaccinated children, is, in its practical operation, a compulsory vaccination law, and as such is unjust, tyrannical and oppressive.

LATER.—The result of the above has been to compel the Board of Education to rescind their action and permit unvaccinated children to attend school. The parents of 1200 children refused to permit them to be vaccinated.

A Fermentation in Marshalltown, Iowa.

Marshalltown, Ia., has been passing thru the throes of such an excitement as to cause some of the people to almost forget the Eastern war, and it is about a discussion on Spiritualism. We were employed to deliver a couple of lectures on Spiritualism; "only this, and nothing more." Somehow these meetings seemed to call for others, and finally for us to try to arrange to become a kind of pastor to the little Society here for three months. All this, together with a celebration of the birthday of Thomas Paine excited the ire of Rev. Nathaniel Pye of the Methodist Church, to such an extent that he determined that with one tremendous blow he would squelch Spiritualism.

The blow came, but when the smoke had cleared away, there was Spiritualism, a perfect "Banquo's ghost." It had refused to "down" at the bidding of the would-be squelcher. In his discourse, the reverend gentleman boasted that he knew just what he was doing—that he never, no never, undertook anything unprepared. He further said, that if his discourse excited the ire of Spiritualists, he wondered what they would do if he gave them the exhortation he had in reserve for them. He declared in one breath that Spiritualism was a "Yankee invention," having originated with the Fox girls, and in the next that it was older than Christianity—older than the Hebrew nation—it was in Egypt and Canaan long before Abraham. At one time he argued that Spiritualism was done by the subconsciousness of the mediums, a la Thomas Jay Hudson, the next moment it was tricks played by the mediums; and thus he proved that he was loaded with opinions which killed each other, but did not in the least effect Spiritualism. All the way thru his discourse his arguments so thoroughly annihilated each other that all we had to do was to show how it was done. The reply to this discourse, a synopsis of which appeared in THE SUNFLOWER, invited the gentleman who was so well posted, and had such a battery of "excoriations" on hand, to step into the arena and open fire upon us.

The moment this reply was published, the reverend gentleman's batteries were silenced; his courage oozed out; his wonderful "excoriations" were in the hands of another; he had not meant what he said. He had heard that we had said that we would meet any able gentleman the churches might bring forward; but as Elder Clark Braden had proved himself not a gentleman, in publishing slanderous and false reports against a majority of the representative workers in the Free-thought and Spiritualistic field, he had placed himself outside the field of honorable controversy, we would join the majority of liberal reformers in refusing to meet him, except in a court of justice, until his slanderous falsehoods were confessed and forsaken.

Mr. Braden is not a Methodist; he hates Methodists and Methodism and Methodists hate him. He has embraced every opportunity to debate with and abuse Methodists. This he has kept up, for perhaps, forty years, yet Rev. Pye chose Braden as his representative. Here was Dr. Dungan, president of the Drake University, a gentleman, and a man of much more scholarship and talent than Mr. Braden, and of the same denomination. Rev. Frank Evans, one of the greatest Methodist debaters in the west, we understand, lives in this State, but nobody would suit Rev. Mr. Pye but that one man, who had abused and slandered us more than all others in the world put together had done. All this shows that Rev. Pye was determined that there should be no debate in Marshalltown. Rev. Mr. Pye himself would debate with Mr. John D. Vail, and nobody else. This was unanimous and manly in a great and popular Methodist pulpit orator. He would debate with a man who was never in a pulpit in his life, but with no other. Mr. Vail is much more than an orderly business man, well educated, and stands as high as does Rev. Pye in this community, but lays no claim to forensic ability.

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Well, to shorten the story; Clark Braden is here; but, if a homely expression may be allowed, he is stinking himself to death. He is destined to leave Marshalltown the most unpopular man who ever bought a railroad ticket to take himself away. Spiritualism will gain more by Braden's attacks than it possibly could in any other way. More anon. **MOSES HULL.**

A REVERIE.

DR. W. W. PAYNE.

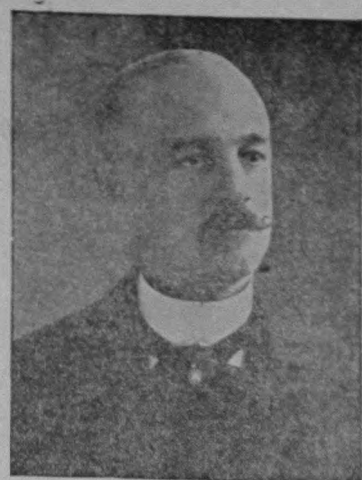
Is there no land where mortals stay
And worship God in their own way?
Where we may hear the angels' tread
Altho they're number'd with the dead?
Can we not see that land, I pray,
In all our journeys, day by day?

Could we the thoughts and actions see
Of friends on earth who disagree,
We'd know there is a higher life
Where all are free from mortal strife;
And so we must be guided here
With sympathy, and love, and cheer
Then let us share each other's fate,
'Twill make us happy, good and great;
We'll feel we've done our duty then
Because we've helped our fellow-men
In lifting up the heavy load,
As we go traveling down life's road.

We cannot always stay below.—
We'll surely reap what here we sow;
And if we only do our part,
Receive God's blessings from the heart,
'Tis then we'll feel we've done our best
And enter into perfect rest.

That place called Heaven we must make
With noble thoughts and actions great,
Be cheerful, helpful, kind and true,
And lift the fallen ones anew.
'Tis then we'll see that place above
Where God is just a God of love.
Ashtabula, O., March 1904.

The successful marksman must steadily aim at the bull's eye in the target and not shoot away his powder in wabbling movements. What is done must be done at the right time and for the appropriate object.—Bishop Samuel Fallows.



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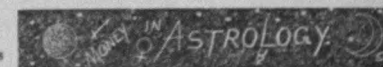
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