

# THE SUNFLOWER

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

Volume 14.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., MARCH 4, 1905.

Issued Every Saturday at  
One Dollar a Year.

Number 205

## A TEST BY SCIENTISTS. A SPIRITUAL SEANCE

With the Noted German Scientist Willy Reichel in California.

BY CHAS. DAWBARN.

The scientist finds it quite possible to compel such conditions for 'form materialization' as will render fraud impossible. That is to say he can do it if the medium is willing. He can then be strict without harshness, and win the friendship of the medium while securing absolute protection.

But it is well for the scientist to recognize that, even when he has thus satisfied himself by his successful experiment, he has but reached a point where his laboratory caution can carry him no further. He can protect himself, the medium and the witnesses against the simulation of fraud. After that the man with letters after his name, and bedecked with titles, has like the rest of us, no other protection save his own common or uncommon sense. He stands face to face with the invisible where his puny tests can no longer demonstrate that he is in control. He may believe or not believe, but it will be by a standard that every self-witted man can wield as well as himself. A recent experiment, witnessed by the writer, was this first stage in a scientific attempt by mortals to win proof of human immortality by the demonstration of 'spirit return.'

Prof. Willy Reichel, formerly of Berlin and Paris, but now a resident of Los Angeles was one of these scientists. The other was Van der Naillen, Professor of chemistry in the school of Engineering in San Francisco. These two learned professors, skilled in the search for truth, arranged for a seance with C. V. Miller the well-known medium of San Francisco. The seance was to be held under their own conditions, and, strange to say, the medium not only consented to serve, but refused all remuneration. The professors had a dozen of their friends present, including several sceptics. The medium had four of his friends with him, and the party gathered in one of the parlors of the Palace Hotel in San Francisco where the scientists had prepared a cabinet after their own heart.

The writer is not intending to play the reporter, for the whole incident, is, to him, but a text or a lesson for another kind of investigation of life's mystery. A brief account of the conditions and results is all he will inflict on the reader of this article.

When the medium entered the room it was for the first time. He found the cabinet ready for him, and the professors proceeded to fasten him to his chair with tapes that they tied and retied, crossed and recrossed, till the man and tapes were inseparable. And even after that the ends of the tape were nailed to the floor. It thus became an assured fact that if any form came out from between those curtains it would not, and could not be that of the medium.

The writer would humbly suggest to the learned professors, and their ilk, that in future experiments they foregather with a brother scientist learned in the art of ventilation. This is, however, only a hint on behalf of a perspiring audience, and an exhausted medium.

The medium was not even entranced, for he continued to direct the regulation of the light, and to

give name to each of six forms that presently, one at a time, came out from between those curtains. There was one form that specially distinguished herself. She was announced as the cabinet control, and walked out nine feet from the cabinet to the present writer, giving him a slap on the arm such as she might possibly have administered to naughty children before she became an angel.

While this form was out and away from the cabinet the medium made special request for quiet, and that no one should speak to her, thus by his voice demonstrating that he was still in his chair. As proof that a form that was not that of the medium could come out of that cabinet her appearance was a success that compelled the assent of the sceptics present, and won the admiration of the believers.

There is, I am told, to be a detailed and scientific report of the seance for learned men of France and Germany, of which a translation is sure to appear in American papers. The one fact I am now presenting to the reader is that, under fraud-proof conditions, forms, other than that of the medium, came out of the cabinet. They differed in size from short to tall. My own visitor, who presented me with the motherly slap, was rather undersized. I imagine from the appearance of the medium, that the whole six forms could have been splintered from his 225 pounds—more or less—and have still left the making of a citizen and a voter.

Such is a very brief account of a most interesting seance, untarished by any monetary consideration, for, as I have said, the medium refused all remuneration. In these days when we are hearing so much about 'blue books' and cabinet frauds, it was most refreshing to the writer to witness a fraud-proof manifestation, and he congratulates Mr. Miller the medium upon having aided in such a scientific demonstration of the possibility of human appearances, evidently created for the occasion.

They were not a medium posing as a spirit, for that was made an impossibility. Confederacy was out of the question for the light was sufficient to render visible every movement of the guests. All present recognized that something came from that cabinet as forms that appeared and disappeared by a volition over which medium and scientist had no control. It was a stupendous reality. It was a fact, and, speaking for myself, I love a fact, and I always try to learn its lesson. I particularly appreciated this fact because I can make it my text for a brief examination of such phenomena, and their limitations.

I am not writing to advertise the long established mediumship of Mr. Miller. One of the above scientists has made lengthy, and most interesting reports of his experiences at many seances with this sensitive. The evidence was not at such times scientifically attested, but many forms claimed and received personal recognition.

The mere cold-blooded scientist may be contented with a fraud-proof appearance, but the average mortal, like myself and the reader, craves a personal recognition of the

visitor, rather than a proof that the ghostly form is fraud-proof, and is glad against suspicion. Of such recognitions the cabinet seances Mr. Miller have furnished, I am told, thousands satisfactory to sitters, but of course not under the banner of science.

For many years I have sought spirit influence and experience sitting alone, and in the silence can offer no voucher for my medium. I have no doubt that Mr. Miller, like others admitting known visitors to such seances have encountered suspicion from those who seek fraud rather than truth. I decline to take part in either attack or defence, only care to examine phenomena at their very best, and the public seance, as usually held, is about the worst possible place for one who seeks knowledge of inner life. So with a friendly clasp to Mr. Miller, and warm greetings to his cabinet control, I wear the unglorified title of 'Betsy,' I and the reader will proceed to discuss cabinets in general, and the phenomena on which they rest.

To establish 'spirit return' to the satisfaction of the scientific mind one must build a pyramid of facts, on which he may then be graciously permitted to place a stone entitled 'human immortality.' That is a task attempted by the Psychical Research Society of England and America. So far, that is an unobjectionable procedure as we have seen, with the test seance for materialization limits. Place your medium in a cabinet, and with the soul left out. The real value is in the love that hat shall know no parting. Science test for love, so perforce company. But, all the need protection, and often painfully gathered experience is our only guide.

Tapes and tacks may hold the medium to his cabinet, but they cannot prevent the form of an old friend. In every phase of 'spirit return' the medium may be genuine and the matter a fraud. It is a common sense that the lives amid vibrations the those of mortal life can return. He is already bound that the 'divid' mortal and spirit is very That is to say, his form is composed of molecules vibrating very nearly at the normal rate of our matter. He lives just beyond our normal sense limit. He is almost quite a mortal. He has a border line called 'death' and the process has done so much for him, and if he has made no progress here, he is more at home in his present location. Such a spirit may be brilliant, with powers of perception and intuition beyond mortal. Moreover it does that just because he is less honest than he is earth life. In fact such a spirit is merely of the earth, earthy. He does not go away because he belongs here. No matter what him to earth life it is he cannot become your higher spirit level than We must keep this in mind, because it explains so much of 'inspiration' and genuine phenomena, based upon what is called 'spirit control.'

Like the swimmer who seeks the nearest shore, all of us who seek first the land and then the columns. But this applies to every other phase of materialization. The difference result consists in what follows. Some of us may be contented to remain as near the threshold of our old life. Others want new knowledge and experience. That applies just as much

to the life of today as to the life of tomorrow.

In this life if we ask the first we meet for advice, we are almost sure to get into trouble. And when we accept counsel from a visitor simply because he is a spirit, we incur danger. He may be all right. He may also be all wrong. We cannot even see if he is the same spirit who talked to us before. We are blind to his side of life, and thus liable to be fooled, and in some cases obsessed. This is a side to spirit return that few think of, or even care about, for it is those who are most sensitive who become the victims.

Let us remember the spirit we are endeavoring to attract may have grown away from earth vibrations. If so, by a great effort, he may find his way back, and give proof of his presence. But the next time you welcome him it is perhaps someone else who is playing the part. The medium may know nothing of the change, but you are the victim of fraud all the same. The writer knew of a spirit sister who visited her brother-once, and for three months was unaware she was being greeted from that cabinet twice a week. There was trouble when she found it out.

It will not do for us to throw the blame on the cabinet controls. They have no directory in which they can look up the name and residence of a spirit visitor to their seance, of much less can they play detective for your benefit. If they kindly assist a spirit to return because he claims to be your friend or loved one, and if you accept that spirit as one, and he purports to be, the cabinet control has done his worst and used his medium for your benefit.

Such risks inhere to all spirit phenomena. It is useless to say "your motive is pure" and God or good angels should protect you. They don't protect you from poison at an ice cream festival, if ice or cream be impure, and family prayers for protection wont guard you from poisoning if the mushrooms are not what they appear to be.

In every phase of spirit return you take risks from which there is no protection. When spirit return has convinced you of your own immortality it has done for you all that is really capable of reasonable proof. The rest, and there is much of it, is an individual matter of belief, and often of enjoyment. Through a good medium you may for years find a loving atmosphere, and soul growth. You may talk to your loved ones and find life much the happier for the communion.

Your trouble begins when you visit another medium, and again call for spirit wisdom and teaching. Take the most prominent and best known sensitives such, for instance, as Andrew Jackson and Hudson Tuttle. On the question of sex in spirit life they directly contradict each other. Mr. Tuttle also denies the immortality of our animal friends. Almost all other mediums tell us a different tale. Rev. Stainton Moses, the most prominent cultured medium England has known, had wise controls who gave wonderful details of spirit life. Those teachings both the controls, and Rev. Stainton Moses himself are now denying, as their most important lesson through the renowned Mrs. Piper, medium for the English and American Society for Psychical Research. And your own loved one will tell a different tale through another medium, or present a different appearance at another cabinet.

The writer is not proposing an essay on mediumship. That has been his task long ago, through these and other columns. But we all need to keep in mind that there is no macadamised road, not even a wireless telegraph between the two worlds. Each for himself may draw back the curtain at some auspicious moment, and get solid proof of spirit return. But he soon finds himself in the fog of telepathy, and the

unstudied mortal powers which perplex the scientist. We do not know our own powers, how then shall we comprehend those of the spirit who comes and goes? We do know that the special power of one medium may give us reasonable belief of the return of our loved one, to bring us greeting and love. But it is not, and cannot, become a scientific fact. It is really our own spirit sense, unrecognized by science, which compels our belief. But we cannot afford to cast loose. Still we have the best there is offered when we use a medium whose honesty has been scientifically approved. But each of us, if we can, by patient struggle, break through the barrier, is at once in a "fog-land," for the limit of our own powers is so unknown that we are sure to be often attributing to spirit the source that which really is born of earth life.

In a sense every phase of mediumship is a materialization, for communication must be by a materialized spirit thought, outreaching to the physical brain of a mortal. And very many such supposed thoughts begin and end in mortal life. The very attempt at communication is fascinating, but often dangerous, especially to the sensitive. When that medium was seated in the cabinet prepared for him, we had forms appear that could not have been produced by him. That we count as proved. But the reader should now see that was but one little step out into the unknown, and that, without perpetual caution, we are liable to make mistakes, or have them made for us, as the case may be.

It is better to believe too little rather than too much when we advance into regions wherein the most careful scientists can find no foothold. The writer believes absolutely in spirit return and his own immortality, but the fairy tales of spirit life told through mortal brain are for the most part, to him, but visits from Santa Claus to earth children and befogged mortals. Tests are plentiful enough through every genuine medium for such a phase, but they can only be tests based on our earth life and our mortal experiences. The mistake comes when we say or think that because the tests was true the teaching about spirit life comes to us as unadulterated truth.

The mortal who follows spirit advice in his daily life surely comes to grief, sooner or later. It is equally true that the mortal who believes everything he hears through medium lips, or cabinet form, will presently outrun reason, and profess faith in the impossible and the absurd.

San Leandro, Cal.

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### The Sun as Nature's Medium.

If electricity is the principle through which mind is enabled to act on matter, may not the Sun contain this principle in sufficient measure to enable universal mind or intelligence (spirit) to act on or through this body for effects on the planets according to the needs of its inhabitants? And may not the deviation of the poles from the plane of the ecliptic have been due to such a cause as a means to an end? And furthermore, may not this power be extended to planets direct for like results?

Truth suppressed only invigorates it.





PUBLISHED EVERY SATURDAY BY  
THE SUNFLOWER PUBLISHING CO.,  
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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5 inch, one insertion, 40c; three insertions, \$1.00.  
" " " " 75c; " " " " 1.80.  
" " " " 1.00; " " " " 4.50.  
Reading notices, 15c a line; 30 lines, 10c a line. Discounts for Time and Space.

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HE CAME, AND THEY KNEW HIM NOT.

"And it shall come to pass in the last days, saith God, I will pour my spirit upon all flesh; and your sons and daughters shall prophesy; and your young men shall see visions, and the old shall dream dreams."—Acts 2:17.

No doubt, all who read this passage in the Bible, will apply it to present-day revelations, mediumship, spiritual phenomena, etc. But they do they must also account for the "last days".

It cannot be that we are in the last days or within near approach. It seems from the many wonderful inventions that we are just beginning to live. But perhaps those last days are yet to come. To judge by the slow process of mental and moral culture of the human race as a whole, we are as far away from them as Noah was, and even farther, if the uncultured African or Australian Bushman is to be brought up to the standard attained by the average cultured American.

Even in our own ranks we have incarnate souls who are still steeped in mental and moral darkness, despite their rearing amidst civilization. Yea, even among the cultured there are minds bedimmed with savage instincts—impulses leading them to the gallows and creating laws that make murder a legal act; for a man who sustains or advocates capital punishment is as much of a savage as the one who takes life for plunder or revenge.

How can we approximate anyway near the last days under these circumstances? No, the last days are not yet upon us, but the signs of such an event are. Either the prophet of these words made a mistake or he meant something unrelated to the generally accepted belief of the world's end.

Perhaps he had reference to the last days of an era, a period, a dispensation, an age. History records no time when mediumship was so general as it is now, or has been since 1848, when it first began to spread. Since then thousands have felt the downpour of the spirit directly, millions indirectly; and we must still be in the "last days", for this spirit has not yet ceased its downpour, and all in accordance with the rest of the sentence.

The Bible is as much of a revelation to Spiritualists as it is to Christians, and more so, in that the former are enjoying the benefits of these revelations while the latter are dreaming away their time expectantly. And later it may be revealed that the only true Christians are the Spiritualists, for it is they who first recognized the pouring down of God's spirit upon all flesh, and received it as it was ordained.

What cannot be tempted by our mind's willingness cannot be done by spirit influence; and what can be, needs no such aid—unless as a convenience to account for our shortcomings. Obsession is circumstantial apology.

Thoughts are free as long as they remain uncontrolled by feeling.

### METAPHYSICAL.

Metaphysics may be termed the metric system of reasoning.

Upon analysis on this principle it will be found that what some denominate a sentiment is pure prejudice.

That who says he cannot be convinced of a truth generally means he doesn't want to be.

That what some believe to be sensitiveness is only touchiness, and points to animal impulse still active.

That lack of appreciation goes hand in hand with lack of understanding.

That more injury can be done to a cause in one foolish book by one of its workers than a dozen by opponents.

That a leader in prejudice may feel momentarily happy on account of plaudits from believers and similarly constituted souls; but when these wane, then comes the Nemesis.

That instead of grieving about injustice we may find consolation in thinking what the poor fellow might suffer who did it.

That the wise may be foolish under circumstances, and the smart commit stupid blunders.

That to "love one another" it would seem primarily necessary to have some lovable qualities.

When people get into trouble by their own unspiritual reasonings and attract mischief loving spirits who mock them, they often attribute it to Jesuits. Now, it is doubtful whether there are enough of these earthbound to attend to all the practitioners in mediumship. But if such are attracted it must be due to prejudice against them, which some may resent as a personal affair—prejudice like love being the most subtle influence to attract spirits. As one is but the discordant or negative vibration of the other, a little love injected into ones spirit communion, is the talisman to ward off all uncongenial attractions—love being its own protection and a purer faith in the goodness of Nature. As ill-favored opinion of spirits attracts those thought of in the vein invited, the reverse also holds good. With kindly feelings uppermost like spirits will be attracted, and the thought for the Jesuits will enable them to attend their own affairs, whereof they have more than sufficient to lead their own out of darkness.

Men are fined for selling beer without a license because it contains five percent of alcohol. But how about Lydia Pinkham's Vegetable Compound and Ayer's Sarsaparilla which contain 26 percent; or Peruna with 28; Hostetter's Bitters with 44, and Richardson's Concentrated Sherry Wine Bitters with 47 percent of alcohol? These mixtures are said to be stronger than sherry, claret, port, or champagne. Perhaps if beer could be labled Regal Bitters druggists might have an additional profit from a new tonic—unless it is too late to wean habitues from the aforementioned.

When a spirit gives a name, and you wish to be cock-sure of his assertion, ask him to put the test to it—a love impulse, which may be felt. A spirit cannot express love and deceive in one impulse, nor following a once impressed deception—i. e., make his love felt while keeping his mind on the deception. Love and deceit are antithetical to each other and do not mix. And should he be able to conjure up sufficient love to make it perceptible he will also regret the deception; for while sensing love the soul touches on the divinity, and no one can touch upon this and deceive.

If our church cousins were to interpret their good book correctly, they would see that signs of Christ's returning to them mean mediumship or spiritual phenomena, if it have a meaning. If not, the phenomena have a meaning at all events, whether Christ ever existed or not.

Those who believe in obsession have a bad opinion of the spirit world. They are largely judging it by their own standard which is often very narrow if not offensive. No wonder some imagine themselves obsessed. Thoughts react for effects as implanted in the cause, whether concerning man or Nature.

Free the individual and the world will free itself.

### PSYCHICS.

Ignorance is a condition.

To obtain a glimpse of Nature's workshop look into the soul of facts.

The nearer one gets to Nature the more observant he becomes to life's details.

The patience of illness somewhat illustrates the peace condition of the spirit—both caused by perfect passivity of the freshly impulses.

Happiness is caused by personal contact with the love principle in Nature. Matter and hatred are of one vibration, being negative to love.

The human heart must be freed from every prejudice to sense Nature's heart or her joyful emotions.

Most of the injustice committed is due to noting effects only and overlooking causes.

First the mind rules, then the will and finally love.

Nothing is ever gained by ridiculing another's belief. The impetus for so doing always betrays a flaw in his own—generally that he has not learned the charity it teaches which is the foundation of every moral upbuilding. And who has no such foundation would better turn the tables towards himself. To this class also belong those shortsighted members of the human family who will dream over a score of perfect things in a newspaper or discourse and awaken at the first imperfection as though that were their natural bait.

This week's Psychics calls attention to the unsafety of seeking material benefits in Spiritism—or a material in place of a spiritual heaven; also giving some valuable hints on mediumship. Whether an effect of telepathy or that inspiration runs out of one channel, the day that article was read in proof two others on the same subject reached us—presumably having been written about the same time. Both will see the light some time.

Because a subject is handled eloquently does not make its argument true. Error can often be more eloquently handled than truth because it admits of sophistry that truth does not. Truth is, therefore, always the more difficult to handle, error so far as oratory is concerned.

It is as difficult for a medium or sensitive to live up to his highest ideals amidst unspiritual environments or those in discord with his principles as it is for a bee to gather honey in a metropolis.

It is said that love is the highest principle in man because it transcends all others in power. As hate also has a similar power, as exemplified by murder, war and revenge, it must be love in reversed motion.

None are too old to take up the study of Spiritualism. Students of its philosophy become rejuvenated under its influence; and as this improves health, and health engenders joy, the sobriquet Happy Spiritualists is not a misnomer.

Some can with one limited talent worked to its full capacity do more than many can with numerous good ones toyed with occasionally.

To accomplish great feats we must not know of its attending dangers or the difficulties to be encountered.

Realization makes truism.

If Spiritualism is to be considered solely as a matter of psychic research, then the Spiritualist does nothing contrary to his profession when he allows immortality to triumph over his morals for scientific research is neither moral nor immoral, it is merely un-moral. But if Spiritualism is to be considered as an ethical as well as a scientific movement, then the Spiritualist has a duty resting upon him to live as nearly as he can to the ethical teachings of the movement to which he has joined himself.—Two Worlds.

If it were not for the few positively charitable people in the world we would have no end to war or bloodshed. A little heaven leaventh the whole lump.

As the mind wants to dispense its truth when over flowing, so the heart wants to express its love when filled with a surplus.

### See Bridge Excursions to Niagara Falls.

On March 2 the D. A. V. & P. R. R. will run low rate excursion to Buffalo and Niagara Falls. Special train will leave Lily Dale at 9-27 a. m. Rate \$1.50 for round trip. Do not miss this opportunity. See agents for full particulars.

It is easier to bear false accusation than a truthful one.

The freest citizen is he who has no business cares on his mind—he who works on a salary.

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Had it not been for you this faculty of psychometrising would never have been of any account to me.—Etty Gerish, Muskegon, Mich.

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## LILY DALE NEWS.

It is said that it is an ill wind which blows no one some good; but we had an ill wind in last week's snow storm that blew nearly every body some evil. From the elastic step that usually governs our citizens, even though threatened by the falling of the North Pole on them, there was a noticeable change instituted. Many walked as though they were carrying an imaginary grip; some asserted that they felt grippy; others simply sneezed or coughed, and merely shook their heads in response to a question concerning the condition of their solar plexus; while a number of the best looking kept away from public view, and it was surmised that they had safely landed their baggage at home and were diagnosing it with the aid of a physician. THE SUNFLOWER was not overlooked—nearly every member in turn receiving a little souvenir grip by the same agency. However, it might prove a blessing in disguise—a physical cleansing process that will prevent that "tired feeling" in Spring, and thus restore to all the La Grippers their original elasticity and thereby enable them to enjoy life in closer rapport with Nature—she often employing means to purify man of which the medical science and religion are still ignorant. So, let us be thankful that it has not been worse.

### \$1000 DONATED.

New York, Feb. 23, 1905.  
Editors SUNFLOWER. Dear friends, Paper looks fine with new lettering. I am thankful it is published at City of Light. Very proud of it. I know of no better one in the world.

We will have a great year. Will send you items weekly now I hope. Our first offering of love to be given on my birthday March 9th. One thousand dollars. How's that? Mrs. Henry A. Everett the giver.

Yours truly  
ALICE LOUISE PETTINGILL.

### THE SCHOOL.

Lily Dale Public school. The following pupils have passed on average of 95% or over for the previous month.

Essie Turner.  
Flossie Griswold.  
Hazel Smith.  
George Smith.  
Ella Richardson.

The following have been present every day during the past month.

George Smith.  
Sarah Coleman.  
Edith Hudson.  
Edna Hudson.

IDA M. PRATT, Teacher.

Friday and Saturday we were blessed with Sunshine and the La Grippers were made happy.

### NOTES.

The first swallow of the camp season made his appearance in town last week. Mr. C. P. Runkel, the genial clerk of Fuller's grocery, paid Lily Dale a visit.

Miss Louisa Greenamy has returned to the City of Light, much to the delight of the young folks in general, as a pleasing addition to their number.

In honor of Miss Louise Greenamy's return to Lily Dale she was accorded a genial little reception by the young folks, who enjoyed themselves in a variety of ways to make time seem short and retain a pleasing memory of the event.

Rev. J. C. F. Grumbine expects to visit Lily Dale Camp during the regular season, and give several courses of private lectures. It has been some six years since his last visit, and his old friends will undoubtedly be pleased to see him.

The Bambams are here! Thus it was announced last week when Mr. Leo Bambam and his agent Mr. Chas. Farrar arrived in town. Their object in coming here was to obtain a rest from the strenuousness of city life for a short while. But as there is no rest for the weary they were called upon to give an entertainment at Cassadaga to which call they gracefully responded. They are domiciled at Mr. Schultz

and their presence in town somewhat recalls the good old camp time.

The unexpected in Spiritual phenomena is generally the most surprising. At the Shults cottage, where the Bambams are stopping, a seance introduced itself unarranged for. While sitting around the stove after tea on Friday evening, Mr. Bambam was suddenly controlled, passed into a trance, and in another instant an independent voice addressed the party, giving some good spiritual advice. While listening to this a rose flew across the room into the lap of one of the sitters. This was followed by more, and in a few minutes about 40 different kind of flowers had been dropped on the party from all corners of the room. They were still fresh and fragrant on Saturday.

Lee Morse and wife have returned to Lily Dale.

Miss Edith Green spent Saturday and Sunday in Jamestown.

### CONFERENCE.

The largest conference of the season took place at Mrs. Maggie Turner's Sunday evening—the subject being Astrology, by Mr. Lutgen. Next subject is: "What is Conscience, and is it an infallible guide?" Meeting at Mrs. Maggie Turner's—7 o'clock sharp.

### MRS. TRYPHENA PARDEE.

Her Transition and Last Request to the World.

Mrs. Tryphena Pardee of Ellington, N. Y., left her mortal habitation Feb. 16, after a lingering illness coupled with the extreme age of ninety-three years. Mrs. Pardee was known, at least through THE SUNFLOWER, to its many readers. Hers was a long, eventful and useful life. She was twice married and twice widowed. Her only son by her first husband, Palmer Colton, preceded her to the spiritual life a number of years ago. Mrs. Pardee was possessed of an unusually bright mind and retained her intellectual faculties to the very last. She was highly esteemed for her many virtues and sterling qualities of character.

She was a Spiritualist in the truest and highest sense, and her interest had long continued in the movement at Lily Dale. She was a writer of both verse and prose. Hers was a rounded out and ripened life. The dear old lady made all arrangements for her funeral, requesting that the violin that had belonged to her son, be played upon by some friend should form a part of the music, which request was carried out, as were her other wishes. The writer officiated. The opening remarks being based on a theme suggested by the departed one: "God is Love." A poem of her own composition was also read.

The mortal form was laid to rest in the Gerry cemetery beside that of her first husband, Remmon P. Colton. While no kindred were near to care for this dear old friend in her declining years, yet the tender ministrations of neighbors and timely assistance of friends near and far, and the kindly helpfulness of the common-wealth cheered her and softened the severity of her lonely life.

The violin spoken of—a valuable instrument, Mrs. Pardee requested to be given to the City of Light Assembly. She also left a statement that friends desired, and rightfully should be published, and the same is here appended.

MRS. CLARA WATSON.  
Jamestown, N. Y.

Mrs. T. C. Pardee's request was: Please lay my spirit forsaken mortal remains beside my first husband, Remmon P. Colton in Gerry graveyard. I would prefer a very plain coffin for my mortal remains.

My love for the beautiful would suggest to all friends who feel thus disposed to bring to my burial rites, plentiful flowers, arranged in modest bouquets or strewn in wild imitation of nature's bountiful lavish hand. What more tenderly speaks the infinite love of our creator than the contemplation of the universal distribution of floral bloom. No island so desolate, or land so drear, but blossoms on their face appear, in whose beauty and fragrance we feel a glow of love answering to the eternal. The shortcomings of my mortal life I trust will not be held against the departed spirit, for all flesh is imperfect. A bountiful heartfull of love I leave

to all my friends and foes, and a world of good wishes to all humanity which can only be realized by the acceptance of truth and practice of human kindness and virtue. This life has dealt me many sorrows intermingled with choicest of blessings; a constitution to endure hard labor and the performance of many arduous duties, sweetened by the accompaniment of tender unselfish thought capacity to smooth its roughest passages for which I owe abundant gratitude to the Great First Cause of all existence. In whose infinite love and care I am and shall ever be; in whom is my firmest trust forever—I trust the world is none the worse for my existence. I have tried to make my incumbrance as light as possible for all in whom I have been obliged to depend. My heart's desire has ever been to lighten the burden of affliction wherever I have met it to the best of my ability. I have had many unmistakable tests of life and immortality beyond the grave—so I say not farewell, for I believe if the proper opportunity is provided for me I should be privileged with the natural right to communicate with those I leave. Let the harmonious flow of music that was born in my dear Palmer's soul while in the mortal form, float over my casket, from his own violin, in the hands of some violin player, on the occasion at last. When the crumbing earth falls upon the coffin lid low in the earth, let all say, All is well.

WRITTEN LATER:—It is sweet to contemplate the conditions of soul unfoldment in the bosom of divine love and omnipotent wisdom after the change called death.

Thanks to God for life and prospect of immortality; thanks to the many friends who have blessed me with kindest care; thanks for nature's holy blessings great and small, with love to all he world. God owns us all.

All is well.  
TRYPHENA C. PARDEE.

### An Incompetent Religious Teacher.

W. T. Stead, of London, Eng., Editor of Review of Reviews, whose views on religion have been published in this country, makes statements which illustrate the dictum of that eminent theological scholar, the late Prof. Max Muller, who said: Those who know but one religion know none.

Mr. Stead ignores all other religious teachers except Jesus. If he desires to know the truth Mr. Stead should consult his countryman, the Rev. Dr. Momerie of London, Eng.—that eminent scholar, in his address when in this country, to define religion, quoted from a Hebrew prophet as follows: "I cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless" etc.

"The well equipped editor and preacher, Rev. Jenkins Lloyd Jones, of Chicago, administered a well deserved castigation to that "stone age" cult—the "traditionalists"—as follows:

"The vicarious atonement, a supernatural savior, a miraculous salvation, a cramped heaven and an ample hell, belong to the credulity of ignorance; the evidence of damnation the damnation of one who sets convention and tradition against science and history and the ever-expanding vision of the future."

There can be no abrogation of the moral law—God's law—of every false word or unrighteous deed for cruelty and oppression, the penalty has to be paid; Justice and Love and Truth never die. They are raven on the Tablets of the Eternal.

In the knowledge of being right  
Lies the greatest human might.

Thru the shadows of philosophy  
we reach the sunlight of existence.

So-called evils in humanity are  
Nature's good qualities perverted.

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## BEAUTIFUL LIFE.

Good morning I said to myself as I rose  
From my bed to enjoy what is bountifully given.  
The great field of nature where everything grows  
And suggests here on earth all the beauties of heaven,  
I thank thee oh father, supreme over all  
For the pleasure, tho often surrounded by strife,  
Of fasting a little, no matter how small.  
The bitters and sweets of this beautiful life.

More thankful to know what the bitter is worth  
To the soul that would progress and upward aspire,  
How pleasure binds firmly the seeker to earth  
If he never is checked in his yearning desire.  
Contentment is manna that makes the soul strong,  
And fits it to rule where convention is rife,  
To lift up the weaklings of earth's mighty throng,  
And enjoy in its fulness this beautiful life.

JOHN METCALFE.

## A SPIRIT ON DIET.

E. W. HULBURD.

In the year 1884 the writer, and his cousin Justin Hulburd—a born medium—and Dr. F. D. C. Meyer were by spirit influence brought to Southern California finally locating in the autumn of that year in the mountains about 40 miles from San Diego where we have continued to reside to the present time.

Soon after locating in our mountain home we made the acquaintance of a highly cultured English gentleman of Scotch ancestry by the name of Gregory. He had been educated for the ministry in the Church of England, had been a professor in an English College but having acquired too great a love for stimulents he resigned his professorship and came to America locating in the middle west where he became a teacher in the public schools. He contracted a second marriage which proved inharmonious he removed to California purchasing land in a beautiful valley a few miles from our home where he settled his family but passed most of his time in San Diego where he had purchased property. His health failing he returned to his mountain home where he left his physical body several years ago.

One Sunday evening several weeks ago Doctor Meyer called at the home of the writer and his cousin Justin. The conversation for sometime was upon the hygienic properties of food and the different effects of vegetable and meat diet—we eat no meat.—The article in the Progressive Thinker No. 763 "A study of food effects" was read and comments were being made when Justin was controlled. The spirit spoke at some length upon the effects of meat eating—the spirit when in the body was a great lover of meat—finally saying, in time all meat eaters will be looked upon as of low caste, and all who make a business of raising animals to be slaughtered for food will be ostracized from good society as would whiskey drinkers." He said spirits were at work perfecting a mode of preparing grape juice for a non intoxicating drink whereby from one barrel of grape juice would be made twenty barrels of wine—of course with the addition of water.—The mode would be perfected within ten years, then people could drink their wine without any of the deleterious effects of the present as people could drink all they wished without intoxication.

"Perhaps you would like to know who I am that is talking to you, I am old Gregory."

He apparently withdrew but in a few minutes returned and said, "Oh God the craving for whiskey returns, when will I get rid of it?"

JUSTIN HULBURD—Medium.  
Descanso, Cal.

He who elicits human tears thru sympathy has found his way to the heart, but he who generates them thru injustice has founded his own sorrow.

## WHAT IS ALTRUISM?

The Golden Rule has been preached from time immemorial, but dissention, strife and war have been glorifying the pages of history unceasingly as tho no such rule existed.

Altruism has been endeavoring to find a level as to its modern synonym, but with a somewhat wider reach. Not that it is superior in meaning, when rightly interpreted; but as something new it is more attractive and admits amendments to the Golden Rule, which would be overlooked under the old caption.

Love is the magic word that it is intended to convey; but love has been so variously and individually defined that it has lost its universality. Altruism comes to its relief as a new principle, and will be revered comparative to its impersonal existence, until we discover the true character of those preaching it or endeavoring to impose it on others regardless of what it stands for.

Cruelty is one of the evils it is combatting, but if it is backed by a persistency in withholding justice from another being thru sheer ignorance or a false sense of pride, it is exemplifying the very evil it is intended to allay. Soul-cruelty is as painful to bear as physical cruelty; and the acutest suffering is often borne by those whom we deprive of their rights—consciously or unconsciously committed.

There are many little ways in which we induce mental suffering to others, but thoughtlessly overlook it because it does not harm us personally. Our advocacy of altruism then becomes a mere theory as the Golden Rule does in the face of popular history. We cannot understand or apply the truism of any sentiment or principle without self-knowledge; and if altruism stands for anything it should begin by presenting its advocates as exemplars of what it professes.

Love is not a product of exchange but an impulse to be and do good; and if altruism is to be its modern representative, it should conform to its mother-nature.—World's Advance Thought.

## WHO ARE THE SELFISH?

Self preservation may be the first law of nature in the animal world, but love should dominate the mortal world. Reason and love are not animal qualities. If they were there would be responsibility attached. Without responsibility there can be no sin—no wrong in the effect. The reverse speaks for itself.

Reason obviates the necessity of gaining a livelihood by deception or dishonesty and love disproves of it, for it is not in harmony with nature to be unjust—unloving. Nature only gives. Love or sympathy never takes. It is Nature's quality in man and must conform to the original or suffer the consequences. To convert love into selfishness is starving the soul—robbing it of its vital force—and may be likened to filling the brain with alcoholic stimulants instead of knowledge.

The selfish are such therefore, who do not exercise their reason legitimately—not in harmony with their other natural qualification, love. Reason and love are soul-mates and must operate for one effect, that being as nature operates—positive and absolute, and as a law.

Selfishness is not a part of nature and consequently cannot be a part of the human soul—its individualized counterpart. As Nature only gives, imparts and bestows, the human soul that lives to deceive or rob others of their peace, comforts or earnings, disregards the Golden Rule, imposes that which it would not like to have imposed upon itself, or makes demands which it would be unwilling to give in like measure, is not in harmony with its parent stem, and may be classed among those to whom our question applies.

The most healthful vibrations are attracted to the wearing apparel in which we feel most at ease.

## SAUCE FOR THE GANDER.

Queer Expenses Incurred by Members of the United States Senate.

Things are constantly going on among politicians which if done by women would be quoted for and wide as conclusive proof of women's unfitness for the ballot. The Chicago Record-Herald says:

"The official report of the secretary of the United States senate is a document that ordinarily receives little attention from the public, but it is well worthy of careful perusal. The items charged up against the government in the 'contingent account' are among the interesting and diverting bits of humor that may be perused even in these days of busy humorists.

"We find, for instance, that the people have been compelled during the past year to pay for 'one oak refrigerator and pan for committee on women's suffrage,' which would indicate that when the committee on women's suffrage meets there is such a hot time that cooling waters and things right from the refrigerator become absolutely necessary. What the pan was for may only be guessed. It may have been a warning pan intended for the use of senators with cold feet. In these matters of state it is not uncommon for extremes to meet. The contingent fund shows also that the government has been called upon to pay for '200 tons of best timothy hay for use of United States senate.' This doubtless was used by the members of the most dignified body on earth to stick in their hair and to chew when their constituents came in from the farms to pay their respects and assure themselves that the plain people were still having proper representation.

"The twenty-five pound of horehound candy that was purchased for the senate and paid for out of the contingent fund last year was doubtless intended to keep some of the younger members still while the older and more experienced statesmen were solemnly discussing matters of great pith and moment.

"Perhaps the greatest service rendered to our statesmen by the contingent fund was in connection with the barber shop and the toilet. The report shows that the government paid \$40 for a 'Hillard apparatus or static electric machine to be used in the senate barber shop,' that the people purchased for their senators 10 pounds of sponges, liberal supplies of combs, hairbrushes, attar of roses, oil of bergamot, glycerin, hair tonic, bay rum, vaseline, sandalwood cures, cologne and soap, not to mention 4,000 quinine tablets, several boxes of tooth powder and glass of water."

Just suppose that bill of this kind had been run up by the women members of the legislature in Colorado and Idaho! Would not the comic papers from the Atlantic to the Pacific have made merry over it, and would not Dr. Lyman Abbott and all the other opponents of equal rights for women have pointed to it as illustrating in a glaring manner the unfitness of women for public life? But with these critics sauce for the goose is never sauce for the gander.

ALICE STONE BLACKWELL.

## A University Liberalized.

The opening of the University of Munich to women is an event of considerable importance because a very conservative university over to the liberal practice of Heidelberg and Freiburg. Formerly they have been admitted to lectures on tolerance merely at the caprice of individual professors. Lately, for example, a determined effort has been made to reduce the number of women students to Berlin. Similarly in the rare instances in which women have received a doctorate in philosophy there has been something exceptional in the award. Now German women are to be received at Munich on precisely the same terms as men, and unquestionably American women will get due credit for their work done and degrees received at home. This liberal step, which involves equality of Erlangen and Wurzburg, should have the effect of attracting toward Bavaria the now scattering foreign women students.

## Two Great Bodies For Equal Rights.

The woman suffragists are jubilant over their endorsement by the American Federation of Labor. The resolution of this body is not only declares "that no adult woman should be allowed the privilege of the ballot," but also branches should petition for a change in state legislation. Close upon the heels of this comes the national grange. This body not only in Rochester, and a great of Susan I meeting was followed of the following resolution:

Resolved, That the national grange recognize the equal right of women by re- membership, with a full office and voting measure. National grange benefits should extend and that it fully secure for women and all other rights, this "right protective" a voice in the government under which they live.

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7:15 p. m.	Frederick	9:17 a. m.
7:19 p. m.	Leona	9:18 a. m.
7:30 p. m.	Lily Dale	9:56 a. m.
7:45 p. m.	Camden	9:57 a. m.
7:51 p. m.	Moons	9:58 a. m.
8:00 p. m.	Blacksville	9:59 a. m.
8:04 p. m.	Gerry	10:00 a. m.
8:10 p. m.	Falconer	10:01 a. m.
8:15 p. m.	Jamesburg	10:02 a. m.
8:20 p. m.	Palconer Junction	10:03 a. m.
8:25 p. m.	Warren	10:04 a. m.
8:30 p. m.	Titusville	10:05 a. m.
8:35 p. m.		10:06 a. m.

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Mrs. Dr. Dobson-Barker, Dear Friend:  
Please send me a second month's treatment. Your medicine is helping me so much. My mouth will be up the 14th, and I want more medicine. When I received your medicine and letter telling me what to do, I read it over and over. You described my case perfectly, and I am so thankful to you and your spirit band. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well.  
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### MEDIUMSHIP.

#### Its Uses and Abuses—The Aim of Spiritualism.

#### Self-Deception and How to Avert It—The Need of Education.

BY THE AUTHOR OF HIGHER REALMS.

To seek only the material future through the mediumship of Spiritualism is treading on rather unsafe ground, inasmuch as it puts a spoke in the wheel of the seeker's progress—here as well as hereafter.

Spiritualism has not come to reveal the material future, but the spiritual only. What advantage mediumship itself takes of this is as privileged as a musical genius is to utilize his gift to best advantage.

Like in the luxuries of life—it is not the use but the abuse of them which is harmful.

The aim of Spiritualism is primarily to prove a future existence; then to give comfort to the bereaved for their lost or missing loved ones from the home circle; and finally to point out The Better Way to mortals for their redemption from the sins of ignorance; their salvation from worldly errors; and their release from material bondage at death of the body.

To be mindful of these items in the spiritual program the aspirant for the same has no time to seek after the material in Spiritualism. Not only is it unsafe, but dangerous in a measure. True Spiritualism is the revelation of a higher spirituality as it is needed by man in the present—as all such revelation were made for their day and times. The present one is not a whit too transcendental for this age, and the average citizen needs EVERY new truth that can be added to it for personal moral application.

To use this revelation for venial purposes is as much in discord with Nature as to employ love as a means of deception. The owner of the gift is as dependent on the truth behind the phenomena for salvation as the investigator is; and where the two concur to seek material in place of spiritual wealth, both meet with the same obstruction.

Of course, we get what we seek in direct spirit communion, but not all that we get is spiritual. Mind controls matter so far as our aural surroundings are concerned; and who seeks the carnal, material or selfish, will find logical reasons for indulging his desires—the whole terminating on every occasion in a delusion, a snare or a lesson that teaches something more impressive than is usually conveyed via lecture or even oratory.

Such is the effect of employing mediumship in unspiritual affairs or that which can be done by man himself—whether through his own mediumship or others'. Personal effect of going right or wrong is based on one of the metaphysical truths in Modern Spiritualism.

Thought and feeling in combination constitutes the will, and the will is free to direct for good or evil; for spiritual or unspiritual vibrations, deeds or intentions. Either one carried into effect creates a law of being, which in turn governs for like effects according to the force of the law. If good or spiritual a virtue has been founded. If the reverse it may prove a bad habit, a passion or a selfish scheme, which prompts for continued action or indulgence. Partaking of the highest reason that the individual is capable of exercising, it, of course, seems right and just to him in all its manifestations. If it be a matter of injustice, revenge or iniquity, he will feel himself as justified in his actions as the recipient of a higher truth concerning it feels himself justified in revealing it, or of warning against the evil consequences of any of the foregoing.

To take revenge, for example, we must suffer the same without retaliation to neutralize the discordant force or law it creates. In like manner injustice must be neutralized by bearing the same from other sources as an equivalent. Passions are neutralized by abnegation when the force calls or tempts for indulgence.

So the "utmost farthing" is paid on a scientific basis, and who studies Spiritualism rightly will find a remedy in it for every evil in humanity

and a reason for the sufferings undergone. Knowing the cause is in itself comforting and having the remedy is the long sought-for need.

But like every new revelation, it has its false prophets and pharisees as well as wrong-headed believers—men who mistake the shadow for the substance and who seek a material or an earthly heaven in it. Even among its mediums are incompetents—men and women who don't know how to utilize it, who don't know the difference between spirit control and their own mental operations, who don't know that they are unfit to represent the Cause publicly—especially among the mental mediums, who lack the necessary education to distinguish sense from nonsense coming through them inspirationally. Sometimes the spirit is at fault (like his medium) in believing himself capable of doing what is not in him.

Here is a sample of poetry as actually inspired or dictated by a spirit to a medium who knew what poetry was. Instead of hurrying it on to some publisher he invited the author to revise it, but the latter had got to the end of his tether and could do nothing more with it. It reads as given:

When I feel the touch of a loving hand,  
My soul waits upward to the sky,  
And sense therein from heavenly land  
Sweet nature's blessings from on high  
What more can mortal man expect,  
Whose forces waits to us below—  
We can but say oh God be thanked,  
From whom these sweetest blessings flow.

Those who are deficient in grammar would probably consider this praiseworthy—notably because inspirational. But its sense is imperfect—its logic muddled. Its only redeeming feature is its perfect versification. But that doesn't make poetry. Without synthesis the best versification is mere jingle. And as no medium without a knowledge of grammar can make a spirit speak correctly, no medium without a poetical vein or some knowledge of the rules of poetry can make a poet dictate good poetry; and when the medium lacks both the effect is puerile nonsense.

Now, the aforementioned jingle, while it exemplified a scholarly mediumship it also exemplified one of two inferences—either the medium had no poetical genius or the spirit was no poet. But as the medium understood grammar and the rules of poetry the spirit could express himself up to the medium's standard.

With a little egotism behind this—lack of self-knowledge—the medium would have psychologized himself into the belief that this was inspired by some great poet, and his favorite, being uppermost in his mind, would have been attached as a sequence of the inspiration.

Mind rules in this very subtle gift and what it believes becomes its law for the moment. Therefore the absolute necessity of self-knowledge in connection with it; for only through perfect knowledge of one's capabilities and moral status can an inspirational medium become self-centered enough to know the difference between truth and error in spirit communion or to know when he is deceiving himself; and self-deception constitutes obsession.

(Isn't it time to have an educated mediumship?—Ed.)

What mediumship should be might be inferred from the following message of a mother to her son:

"Oh, my dear son! How rejoiced I am to be able to impress my thoughts upon you. It seems like reflecting them in a mirror—so accurately are they portrayed—and then to note them being absorbed by you and comprehended as though spoken by the tongue in earth life! Mediumship is a beautiful gift! Would that all sons and daughters could be as conscious of their spirit mother's words of advice and comfort. The fact is so beautifully grand that I stand in awe at its possibility—yea, almost in fear of making mistakes; for, as I think, the effects thereof on your soul's mirror stare at me and startle me by their instantaneity. I imagine I am facing the canvas of a vitascope reflecting my own personality for my especial benefit. But as my thoughts vanish into your soul and I see your countenance illumine with intelligent comprehension of their purport my heart pulsates in gratification and gratitude at such beneficence. But when I impress my love upon you, and I sense responsive motion from your own sweet heart, my

happiness is complete; for where hearts unite and soul touches soul, there is heaven."

As the influence accompanying inspirations prove their very when coming from from a purely spiritual source the touch of love in this message verifies it as such—the test of genuineness, besides declaring for perfect mediumship—if but for that moment. But what can be accomplished once is reproductively under like favorable conditions; and no medium should accept anything except when conditions are right—the latter being learned through self-study in connection with a study of spiritual influences (as pointed in last issue under the caption "Do Spirits Willfully Deceive?")

Those who have followed up the lessons under this head should know by now what constitutes spiritual development; for on that depends perfect mediumship, while on the latter depends a rational and accepted Spiritualism.

Mediums who declare that their controls will not allow them to study are deceiving themselves. Mental indolence is likely the real cause, and the control of this spirit of indolence concurs in the wish or desire to remain in that sweet negativity of being kept in motion by the spirit world. That is all very well here. But without personal mental exertion the medium will be followed by that same "tired feeling" in spirit, having reaped what has been sowed in the mortal.

If not applied for personal spiritual development in connection with its regular mission mediumship will terminate in a sort of adoption for occult manifestations of low caste and a marvellous fountain of nonsensical inspiration; while Spiritualism, its adjunct, will become a sort of shrine for devotees without inclination or aspiration for the moral or religious principle involved in it.

Let Spiritualism and Mediumship be utilized for what they are intended—to prove immortality; improve mankind and point out the way to a SPIRITUAL heaven!

#### Bishop Heber Newton

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He who can or will measure nothing beyond his own is a fair way of becoming ossified.



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## THE PHENOMENA.

### Girl Marvel of Psychic Power—Source of Power Unknown.

Anna Christie Miller, a sixteen-year-old girl, attending the public schools at Sioux City, Ia., has within four weeks discovered that she has exceptional psychic ability.

In addition to describing articles held before her when she is blindfolded, telling the amount of a handful of coins, which no one else in the room knew, but which was later verified, acquiring because of her peculiar mental qualifications 100 per cent in all her studies and thus earning rapid promotion, this remarkable young girl can make a table dance a jig, move across a room and fall into her lap, send it to the opposite direction in the lap of another person on the opposite side of the room, make it stand on one leg, move it by the mere touch of her fingers while a man sits upon it and do other feats that have amazed every one.

Miss Miller is a pupil at the Armstrong school in this city. She came here from Grant Center, Iowa, where her father is section foreman of a railway, and obtained employment in the boarding house of Mrs. Ella Mahaney. At this establishment she washes dishes and does other work to pay for her board and lodging while she attends school. Her ambition was to become a teacher in the public schools, and her aim in coming to Sioux City was to fit herself for this vocation. Now, however, Miss Miller is imbued with another idea. She has discovered that she possesses ability along the lines followed by Anna Ebe Faye, the "Gypsy" magnet, and others who have demonstrated psychic power. The girl has been aware of her peculiar powers no longer than a month. Knowing that she possessed extraordinary faculties but not recognizing them as such, she needed an accident to discover them.

The discovery came as the result of her proficiency in her studies. At every recitation and in every examination her marking were 100. Her teachers searched her papers in vain for an opportunity to give her a word of praise. When they asked her many questions in her work, they found that she was "building." They went to the extent of a class in the science. They could find no explanation of the perfection of her answers. The accusation was met by a pointed suspicion on the part of the girl. She had been honest and she resented the doubt of her teachers.

TEACHERS' MINDS.  
I found the work of the high school as well as of the sixth grade, she said. "It is all plain before me when I give the problems, just as if I had it in a book."

The teachers did not yet understand. They planned a test. Problems were given her belonging to a grade far advanced over the one to which she had qualified on entering the school. She did them accurately. Her ability astonished the teachers and her fame began to spread.

At the boarding house where she was while attending school her mistress, Mrs. Mahaney, dressed to go out one day. Her side combs were missing and she failed to find them after a long search. Although Anna did not have general access to the room of her mistress, Mrs. Mahaney inquired of the girl if she had seen the side combs. Anna replied that she had not. "But maybe I can help you find them," she added. Thereupon she went directly to the dresser in Mrs. Mahaney's room and from behind that article of furniture, where the ornaments had fallen, she recovered and restored them to Mrs. Mahaney.

From that time on Anna's gifts have afforded amusement and wonder to Mrs. Mahaney's boarders. While the boarders were holding an informal levee in the parlor a few nights ago Anna was requested to undertake experiments in mind reading. A picture was placed before her, while she sat blindfolded. She described it accurately. Other experiments were attempted and in all she proved successful. From that time on there was no attraction for the boarders outside of the Mahaney home. Anna amused them nightly.

Personally Miss Miller is of prepossessing appearance. Although young she is well developed and has

a pleasant face and figure. Her mentality, aside from her peculiar gift, may not be said to be above the average. Previous environment served to put her behind the average school child of her age, she being in the sixth grade when her exceptional ability was first discovered, and her scholastic achievements were, if anything, below the average. But she is making rapid advances, and such is her power to understand complex problems, and her ability to read the minds of her teachers that she is fast moving ahead.

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning service at the Temple, corner of Prospect and Jersey St., February 19, was conducted by Geo. H. Brooks, of Wheaton, Ill., he discoursed upon subject taken from the audience, and spoke in a very able manner.

For the evening lecture he took the subject, "Does Spiritualism teach a future punishment?" The discourse was a very able one and full of interesting and instructive points, same being listened to with marked attention, comparisons were made relative to the teachings of old time doctrines or creedal beliefs, and those of modern Spiritualism regarding the ideas and results of the future condition, stating that each one places themselves in the future conditions of life and existence, in accord with their expression of life while in the mortal sphere, each person reaping according to nature's laws, the results of happiness in punishment in accord with the good that they have done, or the reverse, also stated that Nature knows no king and that each one must in the future state of existence of things, meet the results of life's doings as they have sowed, each day the seeds of love and kindness or the reverse, if their actions have been such, for the laws of Nature know no respite but that full compensation will be received by each one in accord with the manifestation of life's action for each day.

There were many interesting points made in reference to the subject that was discoursed upon. After the lecture Mr. Brooks gave several very excellent readings, same being acknowledged correct.

Friday evening, February 17th, Harmony Circle Society held a pedro party at the home of Mr. Chas. Hulbert, 51 Morgan St. Mr. Hulbert is president and speaker for the society, these regular meetings are Sunday evenings at Stirling's Hall 374 Conn. St. A very interesting and social evening was the results of card party. Refreshments were served.

Wednesday evening, March 1st, there will be a musical and literary entertainment and hop, under the auspices of Harmony Circle, at Stirling's Hall, 374 Conn. St. A grand good time is guaranteed to all who will come on this special occasion, and participate in the festivities in the evening. Try it and be convinced that Harmony Circle knows how to entertain.

Wednesday evening, February 22nd, service and seance at First Spiritual Church was conducted by Geo. H. Brooks, the first part was devoted to a short lecture in the interest of Spiritualism and welfare of humanity. After the lecture spirit messages and psychometric readings were given, most of same being acknowledged correct. Mr. Brooks goes to Watertown, N. Y., for month of March.

Mrs. Tillie U. Reynolds of Troy, N. Y., will serve the First Society during March, lectures and spirit messages.

The Y. P. S. I. will hold a social and hop in the parlors of Temple, Prospect and Jersey St., Tuesday evening, March 7th, a good time is guaranteed.

Mr. Austin and Miss Mary Cole were united in marriage Sunday evening by Mr. Chas. Hulbert, at Harmony Circle Society.

The man who believes what he does not know to be true typifies the ass and the fox in human nature.

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ticed, usually for amusement only, but very often there will be startling surprises due to accuracy of results. By what law this is accomplished, no one in our day has yet discovered. In departing from the earlier symbols and methods of the Gypsies, who can say how much of knowledge and of ability to produce results has been lost? It is the mission of the Pahlavi cards to restore as far as possible the ancient symbols and methods of manipulation practiced by those who centuries ago made divination their life study.

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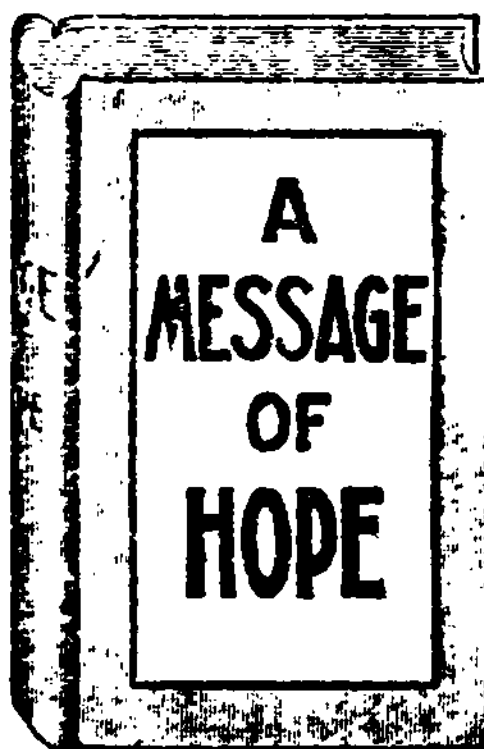
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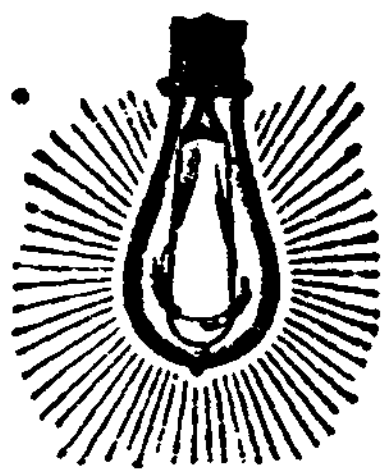
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Mrs. Effie Moss is in Chicago. Moses Hull has been speaking in Lowell, Ind. Dr. Raylin remains in Philadelphia thru April. Oscar A. Edgerly goes to Battle Creek for March. Mrs. B. B. Dean writes The Sunflower is just grand. Mrs. Vermont S. A., has just completed its 36th annual meeting. The Sunflower on trial from March until the 1st of July for Mrs. Tillie U. Reynolds serves First Society of Buffalo during March. Battle, Wash., has organized a People's Religious Science Association. The Indiana State Convention will be held at Indianapolis on March 4, 5 and 6. Mrs. L. A. Griffin and D. A. Herk served the Conneaut, O. friends on the 19th ult. The Spiritual Science Society, 44 E. 31st St. Chicago gives a party this evening. Admission 25c. Married—Elmer D. Nauman and Mrs. A. P. Alger, Chicago.—Prof. G. Lalonde and Mrs. L. Westfall. Mrs. R. S. Greenlees is open to lecture and test engagements for April and May. Address 109 John St., N. Hamilton, Ontario. Meredith B. Little of New York, writes: Our people here esteem The Sunflower very highly as a sensible advocate of Spiritualism. Vincel Drahos, a lawyer of Cedar Rapids, Iowa, is employing his spare time to magnetic healing. He is reported to have made some very remarkable cures, and is often sent for by prominent physicians to locate cause of ailments. At the annual convention of the Vermont S. A., the following officers were elected: President, Dr. N. S. Gould, Vice-presidents, Mrs. Don Chapman, A. Hubbard, Secretary, Alma D. Leonard, Treasurer, D. H. Chapman. Transitions—Bertha A. Gifford Chicago.—Imogene C. Fales.—J. F. Kane, Tacoma, Wash.—Mrs. Skinner, Orion, Mich.—Jas Cowley, Seattle, Wash.—Miss Lucy Kasson, Stanton, Station, O.—Mrs. Tryphena Pardee Ellington, N. Y. Much of last week's correspondence did not reach us until Monday morning, after THE SUNFLOWER had gone to press—the delay of the mails being due to the snow blockade on our road. We had no mail from Wednesday to Monday, and were compelled to curtail or omit what was crowded on us this week. J. P. Cooke writes: I conceive that our young "SUNFLOWER" is doing a great and much needed work, in bringing the grand truths of the spiritual philosophy—down to the comprehension of its general readers. It is making transcendental philosophy talk English, even as Luther made theology talk in understandable German. John Guntz, jr., of Wausau, Wis., writes: I wish to congratulate you upon the progress of THE SUNFLOWER, as also Bro. Bach for his staunch position held in regard to existence of Jesus Christ. He is right in overthrowing all "authority" and opinions in search for truth. Nothing was ever gained by fearing to investigate on account of some others who may claim absolute authority.

Oscar A. Edgerly writes: I think the new head a great improvement. I apprehend that its horoscope is auspicious and that the future success of THE SUNFLOWER is assured. Address me during March; 56 Willow St., Battle Creek, Mich. I am having good success with the meetings here. Bro. J. G. Hinderer, Trumpet Medium, was with me on the 19th. His trumpet manifestations were remarkable, and gave good satisfaction. I would like to make engagements with Camp Meetings for the coming season. I will make my terms reasonable. M. F. Hammond, care Gen'l Delivery, Indianapolis Ind. The West Side Spiritual Church of Columbus, Ohio, elected the following officers: Mrs. H. E. Boerster, president; J. F. Grove, vice; Mrs. R. Blackwell, treasurer; Mrs. Hattie G. Webster, secretary; Mrs. Rosa Gillett, librarian; Mrs. Helen Lucas assistant secretary. The trustees are G. W. Webster, Mrs. L. A. Grove, J. P. Cummins, Chas. McCrosson, Mrs. Bessie McLain. R. H. Hopkins writes that Mrs. L. A. Griffin finished her engagement with the Erie, Pa., Society on Feb. 26th. Also states that her engagement was productive of much good—that her tests were exceptionally satisfactory and convincing and that she is open to engagements for March, April, May and June. May be addressed 549 W. 17th St., Erie, Pa. D. A. Herrick will serve the society next month. Dr. Beverly of Chicago writes: "The Spiritual Society of Arlington Hall 31 st and Indiana Ave, will hold next monthly party Sat. eve, March 4th. This will be a masquerade ball, and the finest entertainment of the season, for we have employed the best music and talent to entertain all. Our Sunday meetings are increasing in interest. We have popular speakers, and many mediums present at every session to entertain and enlighten. All is arranged so that every one attending can receive a test from some of the many mediums present. Every medium is asked to give her phase, and it is worth more than money to witness manifestations. S. S. King of Hamilton, Ont., writes: Altho Feb. 12th was very stormy our meeting at the hall was fully up to the average in numbers and far above the average in the interest taken by the hearers. The morning was devoted to exchange of thought and a few messages and tests by the guides of Mrs. Greenlees. In the evening the medium was controlled by a very powerful German orator. The subject was "Re-incarnation." It was handled in a most eloquent and entertaining manner, showing the impracticability as well as the retrogressing effect it would have if true. The president read the financial report for Jan., which was encouraging. After the regular evening meeting Mrs. Greenlees held a circle under the control of a little Indian girl. Most of the tests being recognized. There were also some local mediums took part. Mrs. Greenlees having so much interest in Spiritualism generally and our society particularly has generally donated an extra meeting each week for which I can assure you the society is truly thankful for.

Our Louisville correspondent writes at the services of Mr. Fitch Ruffe Sunday before last he gave some excellent tests, worth recording. One was from a judge who gave this message to a woman he had defrauded out of property. I am sorry, so sorry for the sorrow I have caused you. Oh, if I could only repay good for the wrong and return that property which you have lost thru me. In another test in that same circle a woman was brought back to the one who had laid her body under the sod, but a few hours previous. At another gathering, Mr. Ruffe warned one person prominent in society not to go to an entertainment on the following Monday night as she would regret it. She declared she cared not for such warnings but would go. The next day she came and Mr. Ruffe did not know who she was, and he told her she had sustained a heavy loss and afterwards found she was the warned. Another test was of a boy who had been killed by a rock. He gave this message. Tell my mama I'm not dead, I'm just as much alive as she is and she must not cry. The test was recognized.

The Secretary of the First Spiritual Church of Syracuse, N. Y., writes: At the First Spiritual Church on Sunday February 15, a large audience listened to an interesting lecture by our Pastor Rev. Mrs. G. I. Mudge, followed by spirit messages. Wednesday evening we had a good house in spite of the extremely cold weather. Our pastor delivered a lecture on the resurrection. Much light was given on the subject. Messages followed which all were recognized. Our church held a large miscellaneous sale last week. We take great pleasure in stating that Rev. Tillie U. Reynolds state missionary, will be with us the latter part of this month. She has a great many friends and admirers in Syracuse who will be glad to welcome her. A correspondent from Syracuse, N. Y., writes: The First Society of Spiritualists met at 352 S. Warren St. Sunday evening and Wednesday evening, February 12 and 13 with Mr. Devoe as speaker and Mr. M. E. Clark as medium. The hall was well filled, and, very interesting services were the order of the evening. Friday evening a progressive euchre party was held, Mrs. Garner having turned the work over to Mrs. Addie Cooper. The First Society of Spiritualists have appointed new officers to fill out the term, as E. J. Reiley has resigned on account of being so busy. Mrs. G. H. Garner, secretary, resigned as she expects soon to leave for California. Mr. H. E. Devoe is acting president. His address is 714 Hickory St., Syracuse, N. Y., and Mr. A. F. Knische, secretary and treasurer, address being 610 Cortland Ave. Mrs. Amanda Coffman of 419 Crescent ave, Grand Rapids, Mich., writes: The Mich. State Spiritual Association held its 11th Winter meetings Feb. 10th 11th and 12th at Sturgis, Mich. The attendance was small, due to the fact that the roads in the country are impassable and the extreme cold weather kept many from attending. Harmony prevailed thruout the meeting and those who were fortunate enough to be there enjoyed a spiritual feast. Thos. Collier, President of Sturgis Society called meeting to order and introduced Mayor Halbert of Sturgis who gave the welcome address in a very sincere and cordial manner. The writer responding in behalf of M. S. S. A. delegates and visitors. After which State Vice pres Dr. B. Odell took charge of meetings. Our faithful secretary Miss Rena Chapman of Marcellus, was also present at all sessions. The Speakers that took part were Dr. Geo. B. Warne of Chicago, Mrs. Dr. Julia B. Walton of Jackson, Mrs. Crawford and Mrs. Darius of Detroit, Miss Emma Gibb and Mrs. Amanda Coffman of Grand Rapids. H. L. Chapman of Marcellus. The conferences were very interesting, all taking part during the sessions. Vice Pres., Odell made several pleas for funds to carry the Goff Will Case to the Supreme Court which was responded to quite liberally. The meeting was a general success.

THAT PSYCHIC

A prominent attorney and counselor at law in one of our large N. Y. cities, writes: In the reading of your pamphlet on "Mediumship" I find at page 35 that you write that good rapping mediums are scarce. I purchased one of your Psyche, and in its use per direction got but faint raps. While however, trying to get a slate writing we got raps that could be heard across the room. The method was discovered wholly accidentally. We had a common slate 6X9 placed as directed in printed directions for slate-writing except that at each end, or a few inches from the end, with the right hand holding the slate at the side with the thumb projecting over the top of the cabinet, the fingers under the slate, and this hand covered over with the (3-4 yard) black satin; the left hand was placed holding the slate, and had the thumb projecting in the same manner, but the hand was on top of the saaten (uncovered) and there were remarkable results. There were two of us holding the slate, and the top of the cabinet as described, one at each end. The slate moved lengthwise back and forth; the raps by the slate against the cabinet were loud especially if we were in doubt and asked that they be repeated. It would answer by raps on whichever side the questioner sat if requested to do so.

This is written you in absolute confidence, which I would not want to break, and solely to aid others who like myself are lacking for truth and consolation. At the same time we had the slate placed so as to get a writing but all we got were some marks which the spirit told us by Q. and A. with raps, was all there was on the slate. This was our first attempt at slate-writing or even at raps. We have just received the Psyche. We hope to be able to get a writing later. It may be that the piece of pencil was too small. If there are any better directions to get a writing kindly refer me to same. P. S. Please hurry on another Psyche for which you will find the enclosed \$1.20. When we uncover the Psyche it does not work. Love is times conqueror; for love makes the soul ubiquitous and far-seeing, thus making a generation past seem as but a day.

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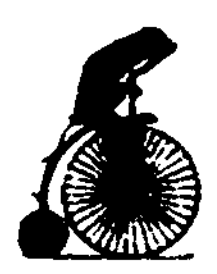
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Now for instance, they say that the Japanese are not Christians, the Russians are, and we ought to pray to have the Russians win. Perhaps we had, but if the Russians ought to win, and the Christian God is the real God, I want to know why he does not help the Russians without asking? If he is a real God he knows all about it—in fact he knows more about it than any of us can tell him.

Then about the Japanese. Don't they have a God too? Suppose we are asked by the Japanese to pray to their God to help them win the war. How is that going to work in the long run? Will it make trouble in heaven again? I am afraid it will.

You remember that they had a war once in heaven and it made a terrible mess. They turned one-third of the hosts of heaven out and according to the ministers they "fell down into the bottom of the bottomless pit." Now just think what a fall that must have been! They say that when Brutus spoke in memory of Caesar he said, "Oh! what a fall was there, my countrymen!" But that fall wasn't a circumstance to taking one-third of the hosts of heaven and throwing them down into the bottom of a bottomless pit. They must be falling yet and if we take a simple problem of arithmetical progression and try to figure out how far and fast they have fallen in the last two thousand years, just think what would become of them if they hit the bottom of that bottomless pit? There wouldn't be enough left of them to make soap grease of, even if they wanted soap.

So I don't know what we ought to do about that. They certainly want a better system of explaining it than I have at my command.

But suppose both of these nations have got the same god, think what a terrible predicament he will be in before every battle. Why, it would be enough to drive him to distraction. Here are a whole lot of his children on one side praying him to help them kill off the other, and the others are doing the same thing. Now which side shall he help? It reminds me of the man who met a bear and as the bear got ready to fight the man prayed for his God to help him. After he got through he said, "Now, God, if you can't help me, please don't help the bear, but stand aside and you will see the greatest fight you ever witnessed." Now I think that is a pretty good way to settle the mix-up of God with this war. Just have him stand aside and let the fight go on.

Do you know that God never helped to stop a war if we believe the Bible? No sir! He always aided it and spurred it on by offering big rewards to the conquerors. He gave them the spoils of battle and they were at liberty to do as they pleased with them. That was it. They had the money, property, and even the women and children of the captives divided among them and "the lord" received his share.

I think we will have to go to work to civilize these Christians before they will get sense enough to stop fighting. Here they have been sending missionaries to all these "heathen" countries for years, yet the people of the heathen countries are just as far from civilization as we are here and anyone who knows anything about the conditions in our cities knows we are far from civilized. Why don't they send missionaries to Chicago and New York instead of to India and Burma? They need them just as much as they do there. Hundreds of children are growing up with a war against them every day from the time they first take nourishment until they are laid away in a pine box. They have called on their god a great many times to help them, but it did not do a bit of good and now they wonder if they will ever get out of it just as these Japanese must wonder if they will ever get out of the clutches of that great

Russian Bear. But the Russians would be pretty glad to have someone help them to let go of Japan if they only could and so goes the world.

I have a war every time I come out of my pond. Someone is ready to stone me. They don't stop to think that they might not like to have the same thing done to them, but they go at it just as though they enjoyed it. I wonder what they would think if they heard what was said of themselves? I wonder how they would feel if they got some of the stones thrown at them? Did you ever wonder?

A. GREENBACK.

### Echoes from Lake Helen, Florida.

The camp season for 1905 will be a decided success, judging by the week just past. If I had time and space I would like to dwell at length upon the spiritual feasts and social good times we have had, but as I am afraid of the editor's blue pencil, I will make but brief mention of them.

Tuesday afternoon, Feb. 7, we listened to a soulful address by Carrie E. S. Twing, subject, "This, too, shall pass away." She warned us not to think too much of material things, for all was subject to rust and decay, but to build our homes upon the solid rock of Spirituality that would stand throughout eternity. Speaking of trials and burdens that come to every one, she said in her sweet, comforting way, "Do not let them trouble you so, nor take away the hope of a brighter future, for they, too, shall pass away."

Wednesday afternoon a test seance for the benefit of the camp was given by F. Corden White, many people being made glad by the messages of love from spirit friends. He also gave an interesting history of a portion of his life, that regarding his mediumship, which began to be made manifest when he was but five years of age.

Wednesday evening an address was given by J. Clegg Wright, on the broad subject, "The Times." It was a masterpiece of instructive eloquence, and no words of mine can describe the remarkable strength and grandeur of the inspiration, which flowed from his lips. He held his audience spell-bound as he touched on every known country in the entire world. He carried them with him back into the dark ages, then on to the present time, giving a panoramic view of the social and political influences which control the country. It was a lecture of surpassing beauty and magnificence of thought, and round after round of applause was given at its conclusion. It brought a good round sum, being given for the benefit of the camp.

Thursday afternoon the rostrum was occupied by W. F. Peck, who took for his theme, "Living in the upper story of our nature." Much to my regret I was unable to be present, but the lecture was reported as being beneficial of good practical ideas which were very helpful. He was followed by messages through F. Corden White.

Saturday afternoon the platform was graced by the presence of Mrs. Dr. Matteson of Buffalo. She is widely known, having been the means of bringing health and comfort to thousands through clairvoyantly diagnosing diseases and prescribing for the same.

Saturday evening a masquerade ball was held in the pavilion. Between two and three hundred people being present. Many of the costumes worn were grotesque in the extreme, eliciting shouts of laughter from the spectators, while others were dainty and pleasing enough to suit the most fastidious. Lemonade was served to all free of charge by the Ladies' Aid.

Sunday, Feb. 12th at 10:30 we listened to a spiritual and uplifting lecture by W. F. Peck. "If a man die, shall he live again?" was handled in a masterly way.

Sunday afternoon the beautiful lecture "Behold the dreamer cometh," given by Carrie E. S. Twing, could not help but quicken the aspirations of all who heard it. She led us out in dream-land, showing that the soul dreams which come true, are the visions put in practice that enoble humanity and can be made helpful. At the close of her lecture, Dr. Hilligoss, who, by the way, makes a very satisfactory chairman, again presented F. Corden White who did some excellent

work, giving twenty-eight names which were all acknowledged.

A recent and very welcome arrival is Laura G. Fixen of Chicago. She was accompanied by Mrs. Carr, wife of the noted Dr. S. Carr of Columbus, O., familiarly known in "Plain Talks" as Dr. Talkwell.

MRS. KENE GAY.

### THE NATION'S ADVANCE.

Woman's Progress Has Changed the Face of American Society.

The New York Sun, extending its congratulations to the clubwomen, says: "The clubwoman has good reason for exultation over the progress made by women in every direction during the last half century. This movement began when a few women among whom the late Elizabeth Cady Stanton was most prominent, held the first woman's rights convention at Seneca Falls, N. Y., in July, 1848. It was a humble beginning, amid general derision, in which women themselves participated almost unanimously. Since then legislation concerning women and their personal and property rights has undergone a complete revolution and their attitude toward social and industrial life has changed radically. The few women on the stage at the Seneca Falls convention were ridiculed and lampooned as unsexed monsters. Now women are frequent speakers at public meetings. They have entered into every learned profession and into almost every industry, even to some from which they would seem to be debarred by physical weakness.

"When the first woman's rights convention was held in 1848 the employment of women was almost wholly as domestic servants and as schoolteachers. The Seneca Falls convention of 1848 protested, amid general derision, against the exclusion of women from 'nearly all profitable employments' and against 'the scanty remuneration she receives from those who are permitted to follow.' 'All colleges are closed against her,' said this famous protest, 'all the avenues to wealth and distinction, and the accusation was justified.

"We congratulate a womanhood on the remarkable progress which has been made in the emancipation of women from the restraints, social and legal, which bound them at the time when Elizabeth Cady Stanton began her agitation in their behalf less than fifty-six years ago. So far as women are concerned, the whole face of American society has changed, and the change has been for the better, for both men and women."

### Two Views of Colorado Women.

Professor W. M. B. of our Iowa State Normal recently made a statement that, being in Colorado, he went to the polls during an election, stayed there for two hours, but did not see any women voting, all of which is no doubt right. The peculiar thing about it is this—the woman who listened to the statement, so far as we could learn from their remarks, seemed to jump to the conclusion that here we have a proof that women do not vote in Colorado although they have the right to do so.

Does the observation of one man, at the polls of one election and in one place, even if he stays there two hours, justify the inference that the women of Colorado do not vote? Not at all. Why do such hearers jump to such conclusions. The woman who is father to the conclusion. We were out in Colorado during an election. We saw a woman working for a candidate from house to house; we saw carmen taking women to the polls; we know of a woman who worked to get voters out to the polls. We asked a man whether women voted and they answered, "Of course they do."

Elizabeth McCracken, on the other hand, goes out to Colorado and from her report a reader would conclude that the women of Colorado vote all the time; do nothing else but vote or talk vote or threaten somebody with a vote or hug babies to secure votes. The anti-suffragist stands part of the time on one foot, "The women do not vote," and part of the time on the other foot, "The women injure themselves by voting," and he or she feels very much as did Zeke when correcting Huld:

He stood a spell on one foot fust,  
Then stood a spell on t'other,  
An' on which foot he felt the worst  
He couldn't be told ye nuther.

—Woman's Standard.

### Higher Than a Woman.

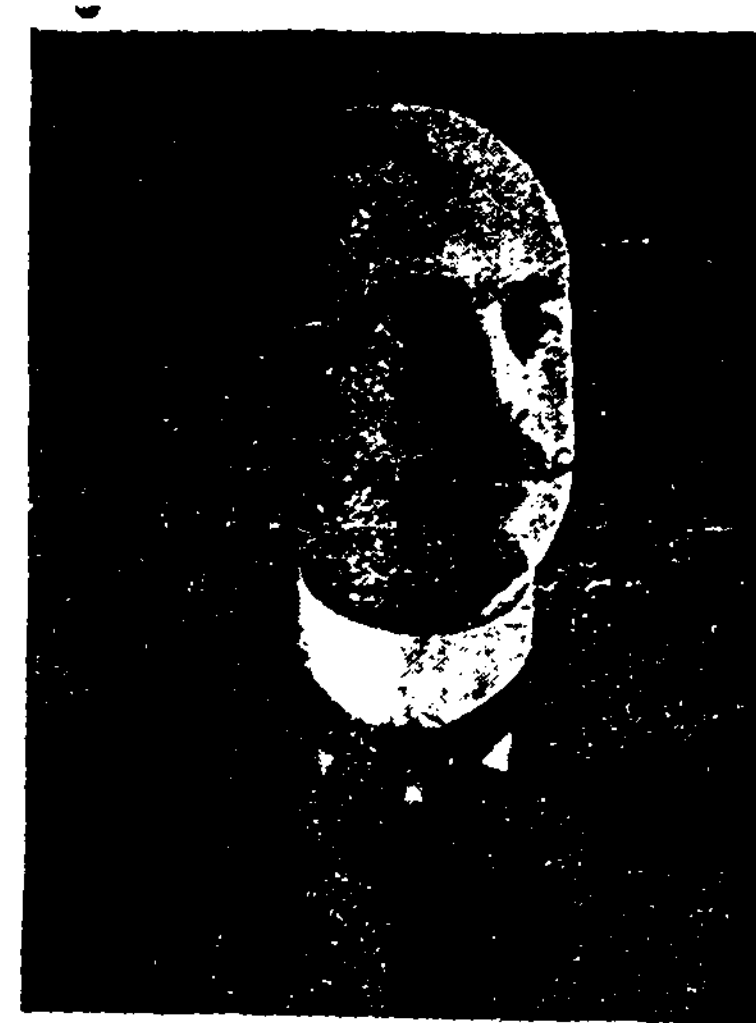
The London Daily Chronicle relates that a man remanded to jail on a charge of housebreaking was granted bail in order that he might vote the next day.

Man's intuitive sense lies in the solar plexus rather than in the brain—the latter being the mirror for the central consciousness of life.

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"Yes, mother."  
"How often I come to you when alone?"  
"But I do not see you, mother."  
"That, my boy, is because you have not yet opened your spiritual eyes."  
"O, mother, can I see you if I unfold my clairvoyance?"  
"Yes, my son, you can see me then as I am in spirit, ever near you, radiant, happy, in paradise."  
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P. J. Dempsey,

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John A. Hoyer, Morristown, N. J., writes: I received the spirit photographs and there are two of which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beak E. Litchfield, a noble and worthy spirit-friend of some years ago. Mr. John Hoyer, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his grand-daughter.

1904

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