

THE SUNFLOWER

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

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MAN AND HIS BRAIN

A Brief Study in Mediumship.

BY CHARLES DAWBARN.

The constant detection of frauds by certain mediums who revel in physical manifestations is naturally most discouraging to the investigator who is seeking proof that spirits return and communicate with mortals.

Of course a shadow falls also upon the mental medium, tho, usually there is nothing more tangible before the court than a claim for obtaining money under false pretences. But the fact remains that all mediumship is under a cloud in the minds of many who have grown discouraged by the contradictions and mistakes, even in the family circle maintained by mortal fraud.

It is natural that earnest believers should dream of conditions that would protect both sensitive and seer from all errors and mistakes. Their idea is founded on the conception that the spirit is a natural truth-teller if there is no interference. A recent proposition by the editor of "The Annals of Psychological Science" refers to the practice of the ancient priests whose priests buried their seers in seclusion from public influence and freedom from worldly cares. This editor begs, for a fund of \$200,000 hoping to work a similar plan on behalf of modern oracles, by removing monetary temptation from the mortal who is an instrument for wireless telegraphy between heaven and earth. Everything is ready but the cash. Just a glut of gold is all that is needed to assure success.

The present pathises with such an attitude poses to present gold facts that render such a thing impossible of success. A medium is a mortal who is sensitive to sights, sounds, and thoughts which find no echo in the mortal brain. There are many just enough susceptible to astonish their neighbors. They are probably psychometric and telepathic, which are everyday senses, and do not, necessarily, touch the line of communication with an unseen world. Just a step and the line is crossed, and the living and the dead meet. Most fortunately for the world comparatively few cross this line, and realize the experiences that follow.

The secret of the power by which mind can make use of matter is, so far, hidden in the safe-deposit of the divine, but the fact remains that certain cells in the human brain do receive and impart intelligence by means of vibration. A thought, whether received or imparted, is intelligence at work, using energy to compel motion in the brain cell. This is now accepted as a natural fact, indeed Modern Spiritualism is founded on the proved fact that a thought can travel across space and echo itself in a distant brain. If those brains be mortal the process is called telepathy. But if one of the intelligences has crossed the divide it is called spirit-return.

There is common belief that a man can at will control his own brain cells. That belief may sometimes be true, and sometimes it may not. No mortal has entire control of his brain, and we must remember that the man we recognize is known to us by his brain activity. He may be a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, and nearly silent in others. His loves,

his hates, his aspirations, his whole passionate nature demand brain cells for their expression.

The man we know and see is merely an expression of manhood thru certain brain cells. He uses certain cells, and leaves others inactive, and the marvelous fact, as yet almost unstudied, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in daily life is leaving unused certain cells which the hypnotist can call into activity, whereupon the saint disappears, and a very active sinner may take his place. I refer the student to the profound work of Dr. Morton Prince on "The Dissociation of a Personality" wherein one patient has some six different expressions of her womanhood, each demanding the use of cells apparently unoccupied. This "Multiple Personality" is today a well attested fact. The thought I want to follow now is that the cells in the mortal brain used by an outside intelligence are most likely to be those unused, or least used by the mortal himself. In other words a medium will exhibit powers that we do not recognize in his normal life. These unused cells may thus be a source of danger when called into sudden activity by an outside intelligence.

Yet further, the physiologist tells us that normal man makes use, to a large extent, of but one of the two halves or lobes into which his brain is divided. In case of injury to one he slowly learns to make use of the other. Science has seemed to teach that one lobe is little more than nature's protection against accident to the other. Still the thinker will recognize that when the coming man acquires the full use of every cell in both lobes he will have powers that will evolve a manhood impossible today. For the dynamo that now limits his life's expression will be doubled in power. Meantime we see that not merely are there cells "to let" in the brain lobe he uses now, but much of the other lobe is offering its unused capability to the intelligence that can wield and direct it. Such seems to be a fact in nature, marking the limitations and possibilities of man the mortal.

When we apply these facts to mediumship we learn a striking lesson in what we may call "the martyrdom of the medium." So far as a spirit expresses himself thru the brain of a mortal we now see that his easiest pathway will sometimes lie thru cells unused or but little used by the mortal. Thus while the form of expression which has become automatic in each of us may show but little change, the thought back of the verbal expression may be exhibiting a different personality to that known to the friends of the sensitive. That mysterious change demands, for the most part, the use of brain cells which the owner rarely calls into activity.

Those who have studied the remarkable changes in Miss Beauchamp's mental activity see at once that the girl whose life was that of a saint, as Dr. Morton Prince tells us, would have little or no use for cells which expressed passionate hatred and gross animal propensities. But those cells are there, all the same, and when they were called into activity Miss B. exhibited a personality, which Dr. P. calls "a devil." Other brain cells, apparently unused by the doctor's normal patient, exhibited, when active, several phases of womanhood with a distinct personality to each, and each personality living a life of its own, tho using the one body. We must grasp this wonderful truth in its fullness if we hope to understand mediumship.

Let us take, as illustration, the case of Gen. Crant, or any other person apparently destitute of musical sensitiveness. If by ac-

cident or hypnotism, you know, if you allow yourself to reason that the cells for the expression of time, tune, harmony and etc., were all there in the brain and largely unused by the man we knew, you could not tell one tune from another. No deity has said "there be musical cells and expressions in this brain," but cells already have become active, and therefore another manhood has appeared. That may, or may not, follow that a spirit suddenly appeared to control the brain. That may, or may not, be the fact, but we are compelled to recognize the important fact that the owner of that brain will exhibit personality according to the use of his brain. In one section we see a saint. In another section we see a devil. Apparently the same selfhood may exhibit a number of very different personalities.

We must also notice that this natural fact works both ways: to the injury, and the other benefit of the sensitive. I want an outside influence—spirit—using the brain of Miss Beauchamp, and, as a result, she would simply be a normal girl who would simply be more of what she was in other words, probably by a bigot and a fanatic. But a usurping influence, whether turned spirit or not, was the opposite of a saint-like who made the life of Dr. Morton Prince a burden that he calls "the most terrible thing that ever happened to me."

Apply this fact to the everyday sensitive streets and homes. Here we see a good man who has little use for the brain cells that express animal passions and propensities. But if he be born sensitive he is some day exposed, perhaps in a public circle, liquor and the influence of animal passions, and he is excited to activity. The sensitive, who was before a good man, astonished by becoming a bad man, because in his brain, formerly little used, are now active. Of course will be nearly intervals when the man, with his former self, the old self active, but for the remainder of his earth life he will never again be reliable as a good man.

A mortal of pure life is thus exposed as sensitive to influences that may exhibit a very unbalanced mind. Sometimes good, and sometimes bad. Mediumship is the development of this tendency to use certain brain cells that have been rarely occupied. Remember that an ordinary shock, as with Miss Beauchamp, Rev. Harney, and many others, may suddenly call certain brain cells into activity, and others to silence. We create a new personality, and perceive several of them. The mortal has become what we call "a normal" because he is using brain cells that were little used before. This is the field of memory, and of talents and talents. For instance, in the case of the sculptor, we see a marked talent in sculpture. The man had not talent. He is a certain talent necessary, but un-usable. A faithful person is not a faithful person, as in French is not a French man. A mortal is the same as a mortal. It is a different mortal. And,

THE ERRORS AND DELUSIONS OF THEISM.

There is some misunderstanding of what constitutes a Spiritualist. Spiritualism is not a matter of faith or creed or church; it is each and all individuals a matter of fact, demonstration, knowledge, experience; it is spirit communion; it is what we know as the truth; it is for all rational people. In the whole body are all classes and orders of people, of all parties, churches, creeds, nations; all free to believe or disbelieve anything; all free to express their faith, opinions, principles, sentiments.

Some have carried errors of faith thru their mortal lives and on into the spirit world, and in their messages sent back some of the old faith yet clinging to them.

It is this class of people (some of them teachers and leaders) that have caused much discord and confusion by persistent propaganda of false doctrines in the name of Spiritualism. They came from religious sects, educated and biased in the shams and delusions of faith; yet before, they are honest; they do not intend to deceive or be deceived; and I can understand them, for I have been thru the same mill of errors and know how hard it is to outgrow them.

I have nothing to say against the rights and liberties of the people to hold and express any faith, opinion, or sentiment in their own way. But when they hold false doctrines in the name of Spiritualism, I am strongly impressed to dispute their errors, combat the statements.

This converts heedlessly repeat false assertions and assumptions, regardless of their confusion and contradictions and saddle them upon Spiritualism. The errors and fallacies expressed by writers can be counted by thousands; they are evidences of ignorance and delusion which I can show by analysis of some statements on their face value and meaning. I want to help those writers to "see themselves as others see them."

The most delusive and false ideas expressed are along the lines of Theism. The word God is involved in so much uncertainty and confusion that Theists have sought to express it by other words and phrases, such as The Infinite; The Eternal; The Unknown; The Omnipotent; Supreme Being; Creator; Divine Father; First Cause; Infinite Intelligence; and other synonyms.

"The unknown God" has more names; more cognates, equivalents, substitutes, synonyms and meanings than any other persons or thing. A word that is made to mean anything and all things by assumptions and assertions contrary to reason, fact, science is an uncertain, senseless word that has no true meaning. Theists rarely ever use the word Jehovah—perhaps because of his awful record and bad character—nevertheless they mean Jehovah by God; evident from their use of bible phrases.

There are many gods or god deas, and what some folks mean by God is widely different from what others mean by God; and so by God we have an endless jargon of confusion and nonsense.

The Mohammedan says "Allah is the only God." The Christian says "Yehovah is the only true and living God." And so they fight and kill each other, leaving the question still unsettled and open for discussion.

Some Theists affirm "God is one person only."

Other Theist declare "God is three male persons." Others aver "God is two persons." Another class says "God is a principle, not a person." He seems to be a principle of male gender; but men do not worship an abstract principle.

Their conception of a god is a being possessing human attributes.

"The finite mind cannot comprehend the Infinite." is often affirmed by Theists; nevertheless they pretend to comprehend it in vehement assertions, in ways that expose their fallacy and ignorance.

These finite creatures are so stupid they do not see that if finite minds cannot comprehend the infinite it proves they do not know what they are talking about when they descant upon the subject of Theism with assumptions of knowledge.

Do gods talk to men? A leading Theist says. "God spoke to men of ancient time, and He speaks to us in every true soul that today. If a god speaks to us now in the thoughts expressed by god believers, it says some crooked, contradictory things, impossible to understand.

The talking of gods to men of antiquity is a matter of faith in fables which we cannot accept in faith. We must see the good, personally, look at "His eye," feel "His strong arm" and hear "His voice" in speaking. Trot out your god; and let us get a square look at him.

The Theist declare "God is undefinable." The fact is it has more definition than any other. They are constantly defining "the undefinable God." Each god believer tells what she or he means by God—define it by what they believe or by repeating assertions that have been reiterated by Divine Dunces for centuries, with no regard for truth reason or common sense. The worst of it is the definitions do not agree; they are in perpetual antagonism and confusion, and the statements make for us a jargon, impossible of solution.

They talk and write about a god of which they know nothing; this they prove in saying "God is unknowable and unknown."

It is true as they say "God is not a person;" nor is it anything real, yet they tell us what he does, hears, sees, and says—all attributes of a person, all imply a person. They affirm "God is our Father" then they are children of a father who is not a person: the best evidence that it is an imaginary god, a thing of fancy, a product of fanaticism, delusion.

People talk wisely about "The Infinite God of the universe;" yet it is doubtful that they comprehend either the "Infinite God" or absurdity of their statements.

They cannot produce any proof of the existence of a specific or universal god; nor give a new idea, but repeat what has been said without the shadow of proof.

We want some one to lay down the facts free from hypothesis, guesses, bold assertions. The endless repetition of old theological trash is an intolerable bore. It takes one error to prove another all the way thru Theism, which mystery of the unknown involving man in a maze of blasting contradictions.

There are many more important points on this subject that should be and considered analyzed, but this essay is growing too long, so I will halt now and come again.

A. H. NICHOLAS.
Summerland, Cal.

In the animal state sensation precedes emotion. In the spiritual state this is reversed—spiritual love leading. As the largest portion of humanity is still on the animal plane, sensation is the most active—the predominating force. What the reverse of this would bring forth must be inferred by the individual who has evolved out of the material into the spiritual of nature consciously; i. e., by degrees and marking his own sensations or feeling by the way. His philosophy of life would probably not suit the majority any more than Spiritualism per se suits the world of theology. Theology is a religion of the senses; Spiritualism of the emotions—heart and soul.—A. F. M.

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W. H. BACH, Managing Editor.

IT CONSTITUTES PROOF OF SPIRITUAL RETURN?

As much has been said of late of proof, fraud, etc., that it is not clear that some definite answer should be given to the above question. The word "proof" means exactly what it says: Proof that cannot be denied. For the reason that I have been an investigator along these lines, lacking in the details of the theory and guessing some of the people have said that "Bach was no Spiritualist." That charge is not true. I think I have as much evidence at present as I had that the basic principles of Spiritualism are true, yet, as I have often said, I would not care to reach for ALL that passes for Spiritualism. Would you?

There is such a thing as proof satisfactory to the individual, but for absolute proof, there is none of that outside of the realm of mathematics and chemistry. Even chemistry has its uncertain features, as we are not always certain as to the purity and absolute perfection of our solutions. But given pure materials, chemistry enters the realm of the absolute.

We would laugh at the one who denies the law of gravitation. The principle could be called by another name, but the basis would be the same. As we held in our position in the universe by some immutable force, so we must admit that force in the government and control of all natural functions of other planets, altho we can not prove it.

There is a question today regarding the shape of our earth. One class of scientists, those who are no farther from the present ideas than was Copernicus, Ptolemy, or Galileo, from the accepted ideas of their day, who claim that we live on the inside of a hollow globe, and they claim to present "absolute proof" of that being the case, and claim by their theory they can calculate the positions of the planets, eclipses, etc., with as much accuracy as can the Copernican astronomer.

But all these have to deal with physical phenomena, independent of nerve brains. When Spiritualism comes into the arena, another, and a different element, enters, one that will cause much comment under the best of conditions, as we have an active, sentient brain to deal with instead of a "dead" matter. It is for this reason that so much importance has been attached to the physical phenomena of Spiritualism, in which intelligence has been transmitted thru inanimate bodies, such as tables, slates, trumpets, materializations, etc.

When the inherent qualities of the brain are fully understood, then we will know more of that phase of phenomena. At present, physical phenomena presents all that is absolutely demonstratable in the way of proof. For when they are presented, there is no question of a subjective consciousness a sub-conscious self, or any other theory of the kind.

This fact was admitted by the researchers of the London Dialectical society in its investigations, when

they were so uncertain as to the mind and its action that after having made circles around the legs of the table, where it stood, then it was moved without visible contact, and other circles made, they locked the room, went away, and came back after the "spell" if such it might be, was broken, to determine if the table actually moved. It had! That settled the question of the "force" produced. The rest was more difficult. It required an intelligence to produce intelligence thru that force. The table might move of some unknown force, but what was it? Asked, the question, it told what it was. It appears that the evidence produced in this manner was a conclusive proof of the fact, such proof as has been accepted by scientists in other matters and it so appealed to the investigators.

But it was not in reason to believe that this investigation would stop there. Did scientific investigation ever stop? Are we not continually probing into the mysteries, trying to cajole nature into giving us more knowledge regarding her methods? Why expect anything else in this line? Scientists have a perfect right to question, experiment and try to learn. It is when with bigotry and intolerance they cast it aside with a "Shoo, fly, don't-bother-me" air, that Spiritualism has the same right as others to demand a candid investigation along these lines. Most investigation have been begun with the idea of disproving certain theories that are accepted. Did Copernicus go to work to prove the old systems? By no means Galileo did not. When Bruno expounded his doctrines he aimed at the overthrow of all the theories of that day, so far as religion was concerned. Jesus did not try to uphold the past, he gave new commandments, new sayings, new theories of religion. ALL such innovations have resulted disastrously to the one who promulgated them. Spiritualism can not be an exception.

FRANCE AND THE CHURCH.

France is in the midst of what may terminate in a religious war, of all wars the most to be avoided, as the religious passion is so intense that no feelings of humanity or reason are permitted to weigh in the treatment of those with whom the zealot comes in contact.

France has supported a state church, practically, and now that it proposes to stop that proceeding, the clergy are all up in arms and it is claimed that the Pope's orders are to fight if they are interfered with.

We stand for religious, as well as for other, freedom, but we do not think it is exemplified in the realm of Catholicism as the priest dominates the laity. Orders have been issued at different times under the guise of religion, revelations, etc., that have made the people at the mercy of religious fanaticism, and that state should not be tolerated, even if it does plunge a country into a "holy" war.

Nearly every country has found the presence of the Jesuits, the "Holy Society of Jesus," inimical to the best interests of the country, and have expelled them. Italy found it impossible to thrive as a nation when under the temporal power of the Pope, and since the overthrow of that power, he has been a virtual prisoner of the Vatican.

France seems to be able to cope with the new condition, yet their actions should be tempered with a sense of strict justice. We are too apt to allow our feelings to sway us to extremes. We say, STRIP ALL CHURCH ORGANIZATIONS of their temporal power. Compel them to attend strictly to their own religious business. That is all they are for. As a people we can attend to our temporal business to better advantage than any priest or clergyman, who is outside the realm of business life, can do it for us. We want and expect to give to all others, the fullest religious freedom, until that freedom is transcended—then pull the string immediately.

The SUNFLOWER stands for "Equal rights for all, special privileges for none." We believe that all church property should be taxed the same as our business and amusement places are taxed. No more reason why a church should not pay its taxes for protection than a

theatre. It is different people's places of amusement or profit or education, that is all. We believe every PRIVATE school building and property should be taxed and we do not believe in a church corporation being in business, as Trinity Church of New York. France is taking a necessary, but possibly at present a radical step.

CURRENT TOPICS.

By A. F. Melcher.
 Those who have earned a fortune, as a rule, have worked hard to enjoy it, while those who inherit it, work too little to enjoy it.

"Educational Idiocy" is the latest term employed to which the cramming system is driving pupils in schools and colleges.

The Alhambra of Popery is about to fall—the last stronghold of Catholicism as a political machine. Spain is agitating for separation of church and State—suing for deliverance from a religious octopus that has been draining civilization for centuries and held progress in bondage simultaneously. Thus expire the remains of Charlemagne's Holy Roman Empire.

Savonarola was a good Catholic monk, and being honest himself, was persecuted by both Church and State for denouncing the frauds in them. This was from 1492 to 97, when Savonarola was finally imprisoned, put to the rack and executed by chain and fire in 1498.

Is history repeating itself today? Are honest denunciations of fraud—whether material or spiritual—to be prosecuted, side-tracked or put out of service?

ROCKED FROM THE CRADLE TO THE GRAVE.

Synopsis of a Lecture by Dr. Seeah.

Dr. Marie Seeah has been speaking to large audiences at Joplin, Mo., in the Odd Fellows' Hall. Her lecture of November 21 on the subject, was a most inspiring and carefully instructed mother's care for the child, the necessity of instruction to teach the child so that it can grow up to master life, and how it must pain the parent when a child turns against the parent's wishes, and illustrating the duty of parents to children in order to teach them love and constantly to sow proper seed as the child develops.

She considered the poor man's child vs. the rich man's child who was raised in luxury and wealth, the poor man's who was simply upheld and crowned with goodness and love, the poor man's daughter who learned to be a good housewife and had the teaching of love and industry, where love always prevailed and made both parent and child more happy than all the riches, as she was not afraid of staining her hands with household duties.

College education often takes them down to degradation and in time find the Potter's Field. Even some of the best educated men have gone to drunkard graves.

Teach the child the value of a dollar, redeem yourself from going astray. The poor man can give more love and attention to his child, and it is no wonder that so many go astray when riches and special duties take up so much time of the parents that they have no time for home or children. These children often get the stigma, and the neglect of home sets an example that results disastrously to them, as well as to destroy the peace and harmony of their homes at the time, as it sets them a bad example as they are likely to follow in the footsteps of their parents.

Rock the child in the cradle of love, as they should be, keep your home free from evil examples, or do not bring children into the world to suffer as many are suffering today. Had parents and grandparents taught such things one hundred years ago, educated them in poverty, kindness and love would have prevailed today instead of the conditions we too often see. Remember that love will seek love.

A LEADER.
 Like the rash man in battle some of their enthusiasm carries them so far that they can't get back.

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LILY DALE NEWS.

THE GREENBACKER GETS FUNNY

To experience our weather you would think we were in some section of the equator where we do not have four seasons and that was the wet season. No snow, no white frost to be seen and it has rained for several days and will continue until the water runs down the Park and the lakes in the city has been since the channels run through several years and it seems to be a permanent feature.

Christmas is fast approaching and families in Buffalo are turning from their usual pastime of driving to the lake and will remain in the city during the winter.

John Hudson was called to his town by the death of his father last week.

Mrs. Schaubert has returned from her trip to Buffalo.

Miss Sorenson is visiting Mr. and Mrs. M. E. Schaubert.

Mrs. Gardner of Clarendon, Pa. has been visiting Mr. and Mrs. Frank Smith.

Flora, the wife of the principal of the Warren school, is home for the holidays.

Mrs. Greenman has returned from Lake Erie.

Emma Phillips, Mrs. Greenman's brother, spent the week in Buffalo last week.

S. J. Davidson has returned from Pa. on his winter vacation.

J. R. Green has returned from his winter vacation.

met at the home of Mr. and Mrs. Haas on Sunday evening and discussed the organization of a club and the election of officers. The club will meet with Mrs. Haas on Sunday evenings and will have a Christmas party on Wednesday evening. The club will be given a Christmas party at the homes of the members on Wednesday evening and a Christmas dinner on Thursday evening. The club will be given a Christmas party at the homes of the members on Wednesday evening and a Christmas dinner on Thursday evening.

Arrangements are being made to produce the play 'The Keys' at the Lyceum on two nights in December. The play will be taken by Hazel Smith and her company and will be presented from Monday to Wednesday.

Lily Dale will have a Christmas Tree Sunday evening at the Lyceum. The evening will feature a variety of exercises and will be held in the hall and will be held in the hall.

Mrs. Maud Smith is spending the week at the home of Mr. and Mrs. Carr.

Friends were received by the people of Lily Dale on Sunday. Mrs. P. J. Smith, of Buffalo, is now in the city. Mrs. P. J. Smith, of Buffalo, is now in the city. Mrs. P. J. Smith, of Buffalo, is now in the city.

If you want some nice Christmas gifts, call at the Sunflower office any afternoon except Sunday. We have a number of beautiful and pretty things for sale. Among them aluminum trays with pictures, family Bibles, and many other articles. These can be readily mailed or sent to your friends. Prices reasonable.



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Reason rising superior to animal engenders inspiration. Love engenders clairvoyance...

Now, as sense and self acting in combination, constitutes the animal nature, in concert constitutes the spiritual will—that which makes the rulers over nations, armies and social conditions.

But while it has attained this positively vibrating tendency, it is not always disconnected from the demands of the flesh—the harmless if not permitted to control by any intemperate indulgence of sense or self...

Keep your mind on the great and splendid things you would like to do, and as the days go gliding by you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire...

GET ALL THE HAPPINESS YOU CAN.

A wise rule of life is to get all the good, aye, and all the happiness, out of life as it passes. Take the days as they come, and get as much work and as much happiness out of them as we can.

CREATION.

Of old the mountains groaning from the ground Arose like ghostly mists, and clothed in fire They stood in towering majesty, the sound Of their great movings chiming with the lyre...

There is a soul at the center of nature, and over the will of every man. The whole course of things goes to teach us faith. We need only obey. There is guidance for each one of us, and by lowly listening we shall hear the right word.—Emerson.

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WAYSIDE JOTTINGS.

MATTIE E. HULL.

Again Mr. Hull and I are on the way. I know of no way by which we can so well keep in touch with our personal friends, and esteemed co-workers in the field, as to report, from time to time, our wanderings and our work thru the widely read Spiritual papers. After our return last May, from our travels of upwards of 7000 miles up to within a few weeks of our departure on our present trip, neither Mr. Hull nor I had much to do with public affairs. The summer months were spent at home and after so many months of work in the way of public relations, the domestic life in my home in the quiet, beautiful city of Whitewater Wis, was a change and one much more than we ever were more than occupied than while carrying our gardens and looking after matters in a general way connected with the home. We raised many vegetables, and our own garden, the almost multitudinous plants that had been tended by our hands in Morris Pratt school were placed in my keeping and school closed and as most of the summer passed—"sweet days" amid the work achieved, there were always hours of leisure and for the enjoyment of friends. When came the time for the reopening of the Morris Pratt School. The terrible accident which befell me just before the opening, rendered me almost helpless for a long time. As the students arrived, they found their way daily to my room and before I was enabled to take up my work, I had learned to love them all. We have a delightful class of students in attendance at the Morris Pratt School. Peace and harmony reign in every department. I think we have more students than at other time before. Mr. Hull, and I would have enjoyed this season home, working with our associates in the school, but it was decided best for us to make one more trip in the interest of the School. Accordingly the cheerful home was put in good order to leave for the winter and as I said at the commencement of this article, we are again on the wing. We were with the teachers and students at the opening of morning session, Nov. 13. I played the organ for the opening song, then exchanged hand-claps and good byes and within one hour the two M's were speeding on the train westward. Our first stop was Augusta, Wis., to which point Mr. Hull had been called to deliver two addresses on political issues. He remained over the following Sunday and talked afternoon and evening on Spiritualism, to the credit of who had the courage to brave the storm and attend so heterodox a subject. In Augusta we went to Minneapolis, where we spent one week. I enjoyed the sojourn socially, as I did our home while in the city. The day of Mr. Hull's grand daughter, Mrs. Gertrude W. Odubury. Sunday was a busy day for both of us. At the request, I visited and addressed the East Side Children's school. I must not, the present conductor of this Lyceum, George W. Bush has acted in that capacity, since the work was commenced several years since. Altho the day was extremely in element from a heavy rain, the children were out in force. I was compelled to make my visit to the Lyceum building, as I had promised to attend a meeting on the North side that afternoon; in view of this fact, the conductor called the school to order promptly introduced the writer, I gave a short talk, after which the children were asked to rise, under the direction of the conductor, they

accorded me a delightful greeting, gave the "Lyceum Yell," and afterwards, repeated in concert one of favorite Lyceum sayings; all of this was pleasant to the old Lyceum worker, and gratefully received. May the Minneapolis Lyceum live and prosper. I reached the other meeting—where Mr. Hull and I had promised to speak some time before Mr. Hull concluded his discourse, so I had ample time to collect myself for the little work I might be called upon to do, I found at this place a large and apparently interested audience; Mr. H. Cortney, the genial president extended us a warm welcome and made the wanderers feel as much at home as possible. The regular speaker for this society is Mr. Hagadahl. At the conclusion of the meeting, we met with members of "The Band of Peace" society. Mrs. Lowell, the pastor of this society was among them; I think I can report her as the youngest, old speaker in the N. W. At night Mr. Hull occupied the platform in the K. P. Hall, Masonic Building, the hall where Mrs. Wheeler and her son Harry hold regular Sunday services. Mr. Wheeler's meeting were instituted over a year since, the enterprise seems to have become a marked success. The son is a student in the university in Minneapolis and while he does not lay claim to any special "influence" in his work, his rare attainments as a lecturer and an orator evince a fund of general information supplemented at times by a wonderful inspiration. It is a rare thing to see a university student so earnest on behalf of an unpopular cause as is Harry Wheeler on behalf of Spiritualism. At the same time Mr. Hull lectured in K. P. Hall I delivered an address in St. Paul, before "The Alliance" society. This society, has for a long time been under the presidency of Mr. Joseph P. Whitwell, I was unable to attend the St. Paul Lyceum which holds its sessions Sunday forenoon. The Lyceum is under the charge of Mr. Whitwell. I could scarcely realize when the hour for retirement came that I had attended four meetings, and rode upwards of twenty miles in the trolley cars. When engaged in work wherein lies our delight, when moving in harmonious conditions, how smoothly the wheels go round; there is no jar—no friction, consequently no loss of strength. From Minneapolis to Billings, Mont., where we are at present writing. We commenced our work on the evening of the 30th, ult., held two meetings Sunday and we are to continue every night the present week but one, and two next Sunday. We leave here Monday, will make a short stay in Seattle, Wash., and Portland, Ore., enroute to California. My next will contain a summary of our work in his city, mention of workers here, and other matters that may be of interest to your readers. J. C. F. Grumbine's Work in Boston. Mr. Grumbine, as it is well known, is a Spiritualist who not only accepts the demonstrations of physical phenomena as genuine but who applies a spiritual hypothesis as the only working one. Because he teaches that one should consciously unfold their physical and divine powers in order to function on the super-normal and super-physical plane. Some jealous critics have sought to undervalue his teachings and to show that he is not a Spiritualist. However, the truth remains that since he began his work in 1893, he has not altered his position, nor has he backwatered or denied the truth. He stands now where he stood then. He does not oppose the phenomena, but he does emphasize the philosophy. He does not oppose mediumship but he does emphasize adeptship. And the difference between a adeptship and mediumship is the difference between the unconscious dependent and conscious independent phases or uses of one's divinity. He believes that the best interests of Spiritualism are subserved by possession and re-actualization of one's own powers, independent of, but in co-operation with outside intelligences, and not by obsession with its consequent disastrous tendency toward sorcery, black art, demonology and insanity. That

this view of the case is growing among well informed Spiritualists cannot be denied. The spiritualistic press is filled with the laudation of new Spiritualism, in which each one is consciously aware of what takes place in presence and is indeed a presence, if not the actual presence. For when the student of occultism learns as the average Spiritualist is learning, that he can unfold his psychical powers, so consciously commune with the spirits of the alleged dead, as to hear, feel, sense them without being controlled or obsessed by them, that will become a positive evidence that the bogus or genuine phenomena which one can be certain are exactly what they appear to be. Here in Boston, they say to Mr. Grumbine's success and the source of his success among leading Spiritualists, he opened his eyes in Billings. Since he opened his eyes in Billings Bay Mr. Grumbine's society there. The Banner of Light (now defunct) came out of town, on Boston street in Dartmouth street in Billings Bay. They thought meetings and arrived, had in Hunt Chambers, where Mr. Grumbine speaks in his hall, over tea and coffee. His words are now held in high esteem. He is only a morning service, but every service is unique and nearly every service is original. He receives and so maintains an independent platform and the character of the society. The society is called "The Society of Universal Religion" because he perceives of Spiritualism as a spiritual or religious movement, non-sectarian and non-partisan, and so advocates it, for his own philosophical and scientific Spiritualism. Mr. Grumbine's college work is particularly helpful to those who wish to understand Spiritualism and its unexplained psychical powers. He is interested in the development of the student of occultism, but with his heart not away to go away from his home, but carry his own system, unfold his own gifts, even doing his work as he must, to earn his living. This is its original value and its original aim. If anyone should ask who that is now before the public ever developed by his system, two names can be given, one Mr. J. C. F. Grumbine, president of the Society of Universal Religion, and Mrs. L. Wilson, hundreds of heretofore and women can be cited who will gladly testify to the actual psychical unfoldment which they have received, but these things are not professional, but are a development for their own good. I wish to add for the benefit of the readers of the SUNFLOWER that they could give themselves a better gift than the cost of the System of Philosophy Condemned? It is wonderfully practical, sane, helpful and scientific. A. Boston.

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Buffalo Notes

N. B. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:30 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's Lyceum Sunday 10 m. HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert Pastor.

The pedro party under the management of the First Spiritual Society, Prospect and Jersey street, Tuesday evening, Dec. 11, was a grand success and an enjoyable time was had. Excellent prizes were awarded. It was also an evening of social enjoyment, and entertainment. A bountiful supply of refreshments were furnished. Mr. R. H. Hoyt was caterer, and he deserves much credit for the most excellent repast that he served. Everyone was amply supplied and there was some to spare. There will be a pedro party once a month.

Wednesday evening seance was conducted by Mrs. Lane and Juergensen. Excellent readings were given and a goodly number were present.

Prof. Lockwood's subject Sunday morning, Dec. 9, was, "Is not Matter as Divine and Sublime as its Creator?" Topic for evening, "The Relation of Science to Spiritualism." These lines of that were treated in a very able and scholarly manner. An exceptionally large audience was present in the evening to listen to Prof. Lockwood and the guides of Mrs. C. Lewis Chase, who gave some most excellent demonstrations of spirit intelligence and the communicating of same to earth's mortals.

Mrs. Wm. Lockwood had the misfortune a few days ago to slip on the icy pavement and fall, breaking her arm.

Mrs. Georgie Gladys Cooley of Chicago, will serve the First Spiritual Society of Buffalo during January.

The Liberal Thought Exchange Society that meets at Sterling hall, 374 Connecticut street Sunday evenings, under the management of Mr. J. W. Beebe, will give a masque ball the evening of December 19th. An enjoyable time is anticipated.

Harmony Circle Society, Keystone hall, 351 Main street, devoted the afternoon of Sunday, December 9 to mediums' meeting, after which a friendly and social time was spent until the time for evening services.

HARMONY CIRCLE. Sunday, December 9th was Mediums' Day with Harmony Circle, and a large attendance both afternoon and evening, showed the interest that was taken in this event by the public, every seat being taken at the evening session. The message bearers of the day acquitted themselves in a manner that was satisfactory to all, and shows marked improvement on the part of the Mrs. Dahna and Seibe. The social sessions between the two meetings are enjoyed by all who remain; many mediums were present to give out messages. Supper was served to all that wished to partake of H. C. hospitality by the Ladies Aid. Thanks are due to Mrs. Montgomery for a so nicely rendered, and a beautiful piano solo by Miss Fogelsohn.

The philosophy of Spiritualism was presented in an interesting manner both afternoon and evening by the guides of our speaker, Mr. Hulbert. The subject for the evening, "Golden Thought," brought out an able discussion of the power that is within us to sustain all forms of life. Bringing out the true principle on which is formulated the judgment of truth. Building within ourselves the great natural law that upholds its grains through the natural channel of thought. It gave to us the power to realize spirit from matter and build on a true hypothesis the natural order of our life. It quoted a power that is filled with every rudiment of love in the long lease of life that is before man. It gave to him an understanding of the stability of his power, and brought it to bear on his consciousness, the great power of self culture and the abhorrence of ignorant principles that only added to his barrenness by their important desires. We travel out into no mists or darkness, where we have assumed the right to realize our worth and our character. Actions speak louder than words, and we can create impressions that are indelibly stamped on time by the power of Golden Thought. We are out this power.

Master it in all its details, and subscribe to every issue that brings it to you, and you will fill all the higher attainments of a future that means immortality to all human issues, and creates harmony and love, peace and plenty to the spirit of life.

RECEPTION TO DR. J. M. PEBBLES.

On Friday afternoon, November 16th, there was an interesting gathering at 110 St. Martin's-lane, of the members and associates of the London Spiritualist Alliance, to meet Dr. J. M. Peebles, who is passing thru London on his fifth journey round the world. After nearly an hour had been spent in pleasant conversation, the president, Mr. E. Dawson Rogers, said that he was pleased to meet his old friend Dr. Peebles once again and to congratulate him upon having attained so good an old age in such excellent health, both bodily and mentally. Mr. Rogers then related how, more than five and thirty years ago, an invalid lady, whom he had been accustomed to mesmerise, while looking at a crystal, saw and minutely described an unknown gentleman; but some months later Mr. Rogers met Dr. Peebles and invited him to visit his lady patient, who, when she saw him, instantly recognised Dr. Peebles as the person she



DR. PEBBLES.

had seen in the crystal and described to Mr. Rogers. Hence the question, how was it that Dr. Peebles, of whose very existence he did not then know, was seen in the crystal and described to him months before they met on the physical plane? The only explanation which occurred to Mr. Rogers was that they had probably already become acquainted on the spiritual plane, while their bodies were asleep. He did not know a man who had done more for Spiritualism than Dr. Peebles and, on behalf of the Alliance, he warmly welcomed him and wished him God-speed on his journey. (Applause.)

Dr. Peebles said that he was deeply moved by what Mr. Rogers had said, and it did his heart good to see the familiar faces of London friends and feel the clasp of their warm, friendly hands. He believed that while the body sleeps the spirit sometimes leaves it, temporarily, and goes afar in the spheres, and probably, as Mr. Rogers had suggested, they had met on the other side. He further believed that our lives are, in a sense, mapped out by the angels. He was conscious every day that there were Indian spirits with him who gave him strength, and above these there were others who influenced him in his travels, both to learn and to teach. After referring to his recent lecturing experiences in Scotland and Manchester, he said: "I used, when I was orthodox, to talk about faith and hope, but I wavered while I said it; now I know—I know that life is everlasting, and that no wanderer will be finally lost. I could not live without this knowledge, and I sometimes think Spiritualists are not enthusiastic enough—enthusiasm means life, zeal, harmony! If we cannot see just all alike, we can have charity, brotherhood and freedom—for we are all human souls journeying on to the same goal? Let us let us sweetly and glorify God by doing good to all mankind." (Loud applause.)

In response to a question Dr. Peebles said that he was going to India to lecture, and to write. He had been told by three different mediums that he was being pressed by a band of Hindu spirits who wished that Spiritualism might be proclaimed in their land. As Theosophy had been. Thru the most successful meeting is when you meet your real self, in the

testimony and had learnt that the leader of these spirits was Babu Chunder Sen, and he was going to India because he felt that he had to go and quite expected to come to London again.

Dr. Abraham Wallace expressed his pleasure at meeting Dr. Peebles again and recognized in him a fellow countryman, for altho born in America he had Scotch blood in his veins. He was glad that Dr. Peebles had large audiences in Scotland, where they appreciated enthusiasm, and hoped it would not be long before he came back to this country. (Applause.)

The Rev. J. Page Hays said that he had heard him speak and would imagine that Dr. Peebles was quite a young man, and he could not help thinking that it was a kind of miracle that this "old man eloquent" should be again starting off on another journey round the world and talking of coming back again. There was a sort of revelation in what Dr. Peebles had said about the wonderful people on the other side who made him strong and well. He himself had been definitely consigned to death by medical men. Sir Morell Macenzie about ten years ago had given him up, yet he had been getting better ever since. Six years ago an American medium told him that there were three sturdy Indian who were keeping him alive to do their work, and possibly that accounted for the fact of his present good health. He had been trying to realize how a man might die without dying, and had imagined how, with his wonderful vitality. Dr. Peebles might have changed the rate of his vibrations, and have gone on talking and yet have become invisible; he thought that it was possible to obtain such command of one's body as to make it disappear and reappear at will; it was all a matter of vibrations. Thinking of the work that Dr. Peebles had done, the things he had seen, the people he had met, the millions of pictures that must have been impressed upon his mind, he could not realize that such a man could die; he felt that he must continue to live, and that we should all live, and he hoped that Dr. Peebles, when he reached the other side, would help to prepare a place for him. (Laughter and applause.)

Dr. Berks T. Hutcheson briefly referred to his former association with Dr. Peebles at Cambridge Town, recommended those who were interested in his work to read his "Seers of the Ages," and expressed his pleasure at meeting him once more.

The proceedings then became informal and refreshments were handed round.—London Light.

TROTS FOR DECEMBER.

BELLE BU I.

There are no dark or dreary days
To those who tread love's shining
ways;
But all are bright with Wisdom's
rays.

No fading flowers, or autumn rain,
No waiting wind, or desert plain,
Can give them thought or sense of
pain.

Not e'en and sere and withered leaf,
Or quiet winds sobbing out their
grief
For summer hours that seemed too
brief,

Can mar the soul-felt harmonies,
That with their thoughts and feelings
rise,
When love reveals her cloudless
skies.

"'Tis well, tis well," the angels sing,
"'Tis love that makes our cares take
wing;
Such love does always something
bring."

And something more I hear them
say,
That gives me joy where'er I stay,
And mingles thus and my lay.

They dwell above earth's clouds
and storms,
They bow no more to creeds and
forms.

When love of truth their spirit
warms.

The outer and the inner life,
Death lay aside its ancient strife,
In every soul where love is rife.

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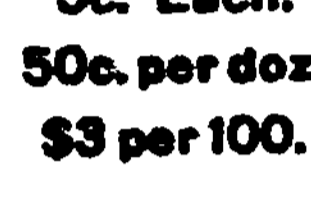
The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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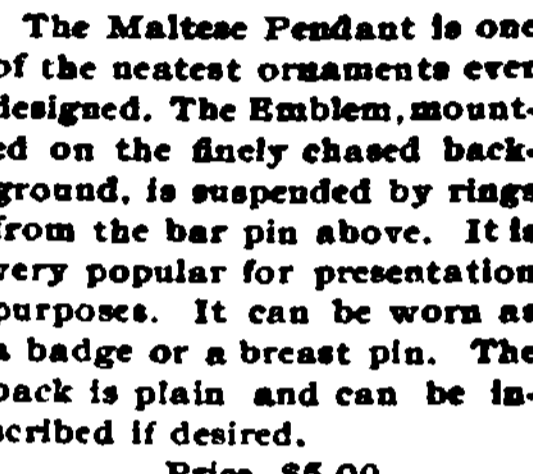
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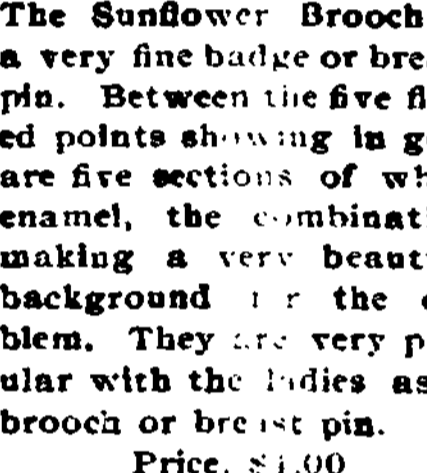
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Price, \$5.00



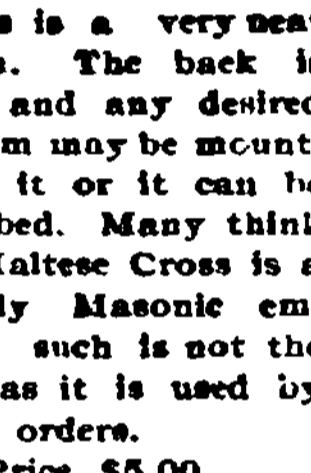
MALTESE WATCH CHARM.



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SUNFLOWER BROOCH.



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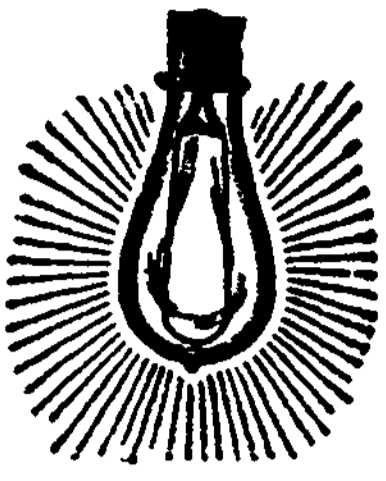
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Isa Wilson Kayner is still at Dallas, Texas. See her at the Sunflower and the Sunflower Jewelry. Address her at 493 Main street.

Robert J. Cash writes from London, England: "At the conclusion of my sojourn in England I send you an account of his... He is well and busy."

The Ladies Aid of Newport, Ky., were more than busy at their fair held in the Temple on Overton street, December 4th, 5th and 6th.

Bund writes from Rochester, N. Y.: "Owing to the large amount of goods donated, the bazar was not able to close out all the large articles. We will open Friday and Saturday evenings, December 14 and 15 to close them out."

Mrs. S. Harris writes: The West Church of Spiritualists of Columbus, O., are meeting with success in their work. Messages and readings by Prof. H. M. French...

The Oriental Spiritualist society of Pittsburg, Kans., reports that they are meeting with success and have recently purchased new song books, and are marching on to victory.

last meeting the society elected Mrs. Mary G. Brenner first pastor of the society as a recognition of her services in building up the cause here...

Mrs. E. A. Newton writes from Glens Falls, N. Y.: It is always a pleasure to let the readers of the Sunflower know that the First Psychical society of Glens Falls is still doing a good work...

Reporter writes: We held three meetings in private parlors at Cortland, N. Y., recently, after which it was necessary to secure larger quarters and we rented Empire hall...

BOSTON NOTES.

MRS. B. W. BELCHER, DWIGHT HALL

The Ladies Lyceum Union meets at Dwight Hall, 514 Tremont street, Wednesday at 7:30. Annual Fair afternoon and evening of December 10, 11, 12.

Ladies Spiritualist Industrial Society, meets Dwight Hall, 514 Tremont street, Thursday at 7:30. Good mediums. Time devoted to readings, tests and a pleasant meeting.

The First Spiritualist Ladies Aid Society meets in Appleton Hall, 9 Appleton street, every Friday. Supper at 6:15. Mrs. M. A. Albee, president.

Sunday spiritual meetings are held at 724 Washington street, one flight up. Circle at 11 a. m., messages at 2:30 and 7:30, proving the continuity of life.

FIRST SPIRITUAL SCIENCE CHURCH 673 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor, stances at 3 and 7:30 p. m.

Mrs. Nellie Carleton Graves conducts spiritual circles for healing and messages Tuesdays and Fridays at 2:30 p. m. Up one flight.

Mrs. Mary Shriner conducts spiritual circles Monday afternoon at 48 Appleton street.

Mrs. B. W. Belcher will give sittings by appointment at 43 Lincoln street, West Everett, Thursday and Friday. Home address 293 Pleasant street, Marlboro, Mass.

THE ORACLE.

By J. C. F. Gramble.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

Why do speakers and mediums still harbor and exploit the trance? Is there any virtue in it? The trance is a condition (like sleep) shown on the self-consciousness exact negativity to will out-

Spiritualists have had the idea that the trance is a passport to superior knowledge, and those who pass under it are infallible pieces of deity. Such is far from the truth.

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The tummy rot and trap which pour out of the mouth of the average trance medium would disgust the least intelligent among us, if that intelligence could be brought to bear upon it as it is on a business proposition.

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