

THE SUNFLOWER

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

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MYSTERY OF THE THREE WISE MEN OF THE EAST.

Centuries Have Elapsed Since They Followed Star of Bethlehem to Cradle of Christ--Bible Story Gives Little Clue.

One Christmas mystery remains unsolved. May never be.

Who were the Wise Men of the East?

Of what nationality were these Magi, who traveled from afar to do homage to the new-born Savior? What was their rank? Whence came the wealth that enabled them to bring their gifts of gold, frankincense and myrrh? Why was the star vouchsafed them as a guide to show the way to Bethlehem?

No one knows, though centuries of research have been made by eminent scholars.

The simple story as told in the Bible is one of the most familiar in Christian lore. Any child could repeat it in detail. Painters and sculptors have made it the theme of their most inspired products of their brushes and chisels, but to this day the identity of these Wise men remains a mystery.

There are of course theories. Men who know the period have striven to revive its life so as to lift the veil from the famous trio, but all have labored under the great disadvantage that in getting down the story of the birth of Christ, the Apostle Matthew has been disappointingly meager in dealing out information about the three Wise men.

He simply says there arrived in Jerusalem three foreigners. He does not tell us of what race, nor of what station in life.

But there are clues in the Bible itself for all that.

It is fair to assume from the fact that the visitors were received at court by King Herod, and that they carried gifts of value, and they were in their own country men of nobility or close to it.

WERE THEY PERSIANS?

The use of the word Magi indicates that they were Zoroastrians, members of Persia's most sacred order, and if they came from the East, were most probably natives of Chaldea, that ancient region lying beyond the Jordan and the Desert.

Herod evidently deemed it cautious to treat them with deference, for disquieted that he was by their news of the star or comet that was to lead them to the birth place of the redeemer he dissembled, and told them that when they had found the newborn he would return to worship with them.

The theory that they were Persians gains further support from their actions when they came into the presence of the Christ. Their deep bow, their humble prostration was the Persian deference to a king, and the gifts they brought were Persian in character.

This is the general idea to be deduced from the Bible story. It is little more than clever theory, for it supplies no names, it tells no rank.

A research of the great paintings in which the subject is treated, produces a bewildering. There are half a hundred different ideas presented.

In the earlier efforts the number of wise men varied from two to six, but modern research insists that three is accurate.

There is a little royalty expressed in the early conceptions. It was about the fifth century when painters generally began to accept the idea that the three men were rulers in their country, and wore their crowns when they came in the

presence of the greatest of all kings.

Not until nine centuries later however, did the church find names for the first pilgrims to the shrine of the Prince of Peace.

STORY OF THE MONKS.

The monks of the 14th century disclosed much of importance about the early days of the Christian era. They delved deeply, and brought to light much of the knowledge we have now. It is for that reason that their story of the "Three Wise Men of the East" deserves particular consideration.

Caspar, Melchior and Belthasar they call the Three Wise Men. All were great kings. Caspar was the oldest. At the time of the birth of Christ he was 60 years old, and for more than two-thirds of that time he had ruled in Arabia. Belthasar was black, a native of Saba, and 40 years old. The youngest of the three was Melchior, whose country was Tarshish. He was 20 years old.

Three miracles taught them that some great event was destined to occur, so they went to the Orient to pray and watch for the star.

When it appeared they dropped all the cares of state, and followed it thirteen days and nights without eating or sleeping, till it led them to Jerusalem.

Then the story follows that of the Bible, telling how they went to Herod, then to Bethlehem, worshipped and presented their offerings, received from Mary the linen in which he had been swathed, and fearing the good faith of Herod, they embarked in secrecy and returned to their own countries by another route than that by which they had come.

The story does not stop here. It tells circumstantially the after-life of the Three Wise Men. The good Apostle St. Thomas journeyed to their country, baptized them, and all three went out to preach the doctrine of the Christ.

They were slain by barbarous Gentiles, and later the Empress Helena, wife of Constantine, discovered their sacred bones, and brought them to Constantinople. Thence they were carried to Milan, and finally found ultimate resting place in Cologne, where they now are.

This is the 14th century story of the Three Wise Men. It is detailed, picturesque, plausible, but there is no proof for it, and the many other versions of the story would be equally entitled to belief.

VERSIONS OF ARTISTS.

Sculptors and painters give varying accounts. Over the portal of St. Andrea, in Pistoia, the sculptor has engraved their names in a bas relief.

Rubens in his marvelous "Adoration," in the Museum at Antwerp, makes them royal princes apparently of some heathen nation, for their garb is barbaric. They bear no resemblance to the 14th century story.

Bougnereau shows them as virtual saints, all men of years, and from their garb members of the same nation. He gives them names as well as Joseph, Mary and the Christ. Gozzoli paints in Emperor Michael Paleologus and Lorenzo Medici, who could have no possible existence in such a period as that of the beginning of the Christian era.

This shows how little data the

painters and sculptors have had to work on. In lack of fact they were called upon to draw upon the imagination, and the result is a network of contradiction and fable that will perhaps remain a hopeless tangle as long as the work lasts.

That's What the Matter

By F. MILTON.

"Suffer not a witch to live!" By what authority? The Bible? What is the Bible? The word of God. Ah, then what if a book or Bible had been compiled of the epistles of Demosthenes, Socrates, Plato, Epictetus, etc. that no one has been authorized to discuss in religion—no trials, no jail sermonizing, lights were no dark age priestcraft.

But civilization was in its infancy, and the Bible was compiled for the selection of the naturally noble from the same of the age. The school boys of today could write better epistles or essays than the authors of the Bible had and a account of 300 such boys would become the story of the world if they were such a compilation of the word of God.

But the forenamed quotation (the many others in the same book) was the basis of individual preference, it was based on its own merits, it was not a matter of authority, it was not a matter of authority, it was not a matter of authority.

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SCIENTIFIC VIEW OF TELEPATHY.

The action of one mind upon another at a distance, by means outside of the senses, is now generally assumed to be a fact by persons interested in what is called "psychical research," so much so that they use it to explain other mysteries with which they come in contact. That such use is quite illegitimate they are told by Mr. J. Arthur Hill, in one of their own organs, the *Annales des Sciences Psychiques* (Paris, October). Mr. Hill apparently believes in the facts assumed in discussion of telepathy, but he will not accept an inference at all, apparently even rejecting the one on which the name (from the Greek *tele*, far, and *patheia*, feeling) is based. He says:

"Throughout the history of science it is to be noticed that generally new facts have been rejected at first as ridiculous, and later accepted as the most natural things in the world. Galvani was given the nickname of the 'Frog's' Dancing-master, and scientists made merry at his expense. Today the new force that he helped to discover is so familiar, even to the uneducated, that any specially mysterious physical phenomenon is lightly explained as 'probably due to electricity.'

"In the domain of psychical research the same thing is true of telepathy. Long rejected by men—some even doubt still—it is now recognized by the majority of investigators as a natural fact, almost commonplace. And Messrs. Hudson and Podmore explain all psychical wonders by 'telepathy' just as the ordinary man explains physical marvels by 'electricity.'

"Let us now ask what we mean by the word 'telepathy.' It was invented in 1882, by Myers, who defined it as 'the communication of the impressions of one mind to another, independently of the recognized avenues of the senses.' Several points should be noted in connection with this definition. The most important is the fact that telepathy is not a process. It is a name for an alleged fact, but it includes, no inference regarding a manner of production. The alleged fact is that there has been communication between two or more intelligences; but how has this taken place? We do not know.

"Every hypothesis of 'cerebral waves' and 'ether vibrations' in the conception of telepathy is absolutely illegitimate."

In fact, the author thinks, the very inclusion of the word "communication" in Meyer's definition is unwarranted. The fact alleged is merely the appearance of the same thought or image in two minds.

This does not necessarily imply communication; it might conceivably be the result of pre-existent facts, like the resemblance of two relatives. We may, it is true, adduce if possible communication as an explanation, but the fact that this explanation has been made in the case of the reproduction of drawings, we will say, at short distances, does not lend any support to its employment in the case of an alleged phantom appearing to a man hundreds of miles away.

To quote again: "The one does not explain the other; what we want is an explanation of both. And to pretend to explain veridical hallucinations or haunted houses by referring them to telepathy between divers agents, not always conscious ones, is, it seems to me, a method that is quite inadmissible and unscientific."

But the it is not legitimate to introduce into the conception of telepathy any notion of the modus operandi of the alleged communication between mind and mind, we may certainly inquire concerning the modus operandi, supposing, for the

moment, the reality of the communication proved. Four hypotheses, the author tells us, may be resorted to, in such case. The communication may be due: (1) To some kind of vibration, etheric or otherwise, emitted by one brain and impinging on the other; (2) by direct action of the mind on another's brain, in such way as to evoke the desired thought; (3) by insight of the receiving mind into the brain when the thought arises (clairvoyance); or (4) by some direct and incomprehensible communion of mind with mind. The writer concludes:

"Objections may be advanced against all these hypotheses, and for the moment it is just as well to abstain from such speculations. The immediate and pressing need is the fact itself; we must have more facts, more well-attested cases of the type that we are pleased to call telepathic, for want of a better term to hide our ignorance. Perhaps at some future time, when an imposing collection of data shall be at our disposal, and when progress has been made along parallel lines of research to aid and inspire us, some psychic Newton will formulate the generalization long awaited and will state the law, long sought, of this mental intercommunication."

—Translation made for the Literary Digest.

Spiritualists of America Attention.

The proposed Endowment Fund for the N. S. A. has been started, and the first money paid in to the secretary by two aged friends in the state of Ohio—one 78, the other 76 years old. Will not all Spiritualists follow their example? One dollar each from one hundred thousand Spiritualists makes the Endowment Fund an assured success. There are those who can give five dollars, ten dollars, fifty dollars, one hundred dollars, one thousand dollars, each to this same fund. Let us hear from them.

It is the desire of the promoters of this fund to make it the bulwark of safety for Spiritualism and protection for our true and worthy mediums. It is to be invested with great care and only the income used each year. Let us follow the noble example of our generous friends in Ohio. If the Methodists can raise twenty millions for their religion, why cannot the Spiritualists raise one hundred thousand dollars to support their great truth? We can do it if we will but try. Send in your money—one dollar or one thousand dollars, more or less, to Mrs. Mary T. Longley, secretary National Spiritualists Association, 600 Pennsylvania Ave., S. E., Washington, D. C. Be sure to mark your letter plainly, "For the Endowment Fund," otherwise your offering may be applied to the general or the Pension Funds of the N. S. A.

Speak up, friends, and hasten your offerings on to Washington. Now is the time to give to render practical services to Spiritualism.

A Relic of the Stone Age.

He rejoiced in the not very humorous name of Wood and he prided himself on his jokes and smart repartee. Few of his friends had escaped the lash of his tongue and he had victimized many of his practical jokes—in fact, he never lost an opportunity of being funny. One day he met a friend whose name was Stone, and naturally a name like that was too good a chance to miss.

"Good morning, Mr. Stone," he said gaily, "and how is Mrs. Stone and all the little pebbles?" "Oh, quite well, Mr. Wood," was the reply. "How is Mrs. Wood and all the little splinters?"

The Japanese officers who fought in the war against China asked their government to erect a monument in memory of the horses that fell in their battles with the Chinese.



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W. H. BACH, Managing Editor.

THE SUNFLOWER Wishes all of its Readers a HAPPY NEW YEAR.

LAWS FOR THE PROTECTION OF THE PEOPLE.

It is amusing to listen to the tales of a certain class who plead for laws for the protection(?) of the people. Among the principal ones we have to deal with are those forbidding the practice of "healing," laws against "fortune-telling," and Sunday observance laws. The Onondaga Medical society has begun a crusade against "irregular medical practitioners" and while this is being written (December 27) the trial of a healer is doubtless going on in Syracuse, N. Y. The terrible crime the dreadful man is accused of committing is giving massage treatments, and thereby relieving some poor unfortunate of his pain. For the service, he charged 50 cents and \$1.00. What a terrible monster!

ANNUAL PASS. Pass Every SUNFLOWER Reader and Friends over the Grand Trunk Line of Happiness 365 Days in 1907, and many years thereafter. Good always and Absolutely Everywhere. Non-Forfeitable. Signed Sunflower Publishing Co.

such disgraceful doings in that county, and they propose to "prosecute every violator of the medical registration law." The absurdity of the position is that no charge appears to be made that the man does not heal, but the prime cause of offense appears to be that "he is not registered under the law." When did the people of the country ask the Onondaga Medical society to protect them from this man? He did not ask for a law to compel them to patronize him, he is willing to leave it open to their own good judgment to patronize him or leave him alone as they see fit. Do you use as an argument "he does not always cure?" Verily again! Let us see: Does he regularly registered, and a educated physician always cure his patients? If not, if they, too, are "practicing" healing, he does no more than they. Does he beat them out of their money? No more than the regular M. D. when he fails to make a cure. We can point to hundreds of cases where people have gone to a dozen regular doctors and received no benefit, begging themselves to pay the bills. If he did not do a particle of good, was he any more dishonest than the surgeon, who has been honored with the highest position in the

gift of his brothers in this State, who charged us \$225.00 for an operation because he had an opportunity to do so, as a bargain had not been made at first, when we can prove that he has performed the same operation for a dozen other people in this section for \$100.00. Was not that extra \$125.00 a plain steal?

The writer suffered five years from a complicated disease, during which time he employed fourteen different doctors, thirteen of whom failed utterly to give any relief. The fourteenth understood the disease, gave immediate relief and in time a cure, and with one exception his bill was less than any of the others. With but one exception they all insisted on having pay for doing absolutely nothing and this is the class who are asking that laws be passed to stop unprincipled and ignorant people from healing unless they have a doctor's license in the State.

Our law-makers should hesitate about passing such laws until they are called for by the people, as these medical laws place us in a very peculiar position. Why should you compel me to take Dr. Allopath's or Dr. Homeopath's medicines when I am sick any more than you should pass a law to make me take Prof. Cornfodder's cereal food when I am hungry? But if I don't call on one of the doctors prescribed by law I will be arrested as a murderer if my sick one dies. If I use my ideas of what should be done, and they are not sealed with the seal of Medical Orthodoxy, and my sick one dies, it is an outrage. If the treatment is medically orthodox and death results, it is a visitation of a divine and beneficent providence!

It is the same with all medium laws and all Sunday laws. They are all class legislation, and are asked for, NOT by the people, but by the doctors and ministers. It does not hurt anyone but a minister if there is an excursion on Sunday, or if a place of amusement is open. They want them closed to try to FORCE people to attend church, and that policy has steadily reduced church attendance until now it has been found necessary to introduce vaudeville between the religious acts to attract an attendance.

Our advice to the people is to be continually on the look-out. There is to be a determined effort on the part of the doctors to secure legislation on these lines this winter. We must meet them.

The people can defeat them by going to their Assemblies and Senators and telling them that it will be time enough to enact such laws when they are asked for by the people—not by the doctors. The people should see to it that they do not sign petitions to enact medical laws without knowing what they are signing, nor to sign one simply because you "dislike to refuse the one who presents it."

The SUNFLOWER will be on the look-out for any such attempt and the New York State Association of Spiritualists is also a good watch-dog in that line as the doctors found a few years ago when they attempted to enact such a law. But we must have the cooperation of the Spiritualists of the State and of the United States if we wish to successfully combat these encroachments on our personal rights.

Ella Wheeler Wilcox. "The man or woman who would ignore the request of a blind person to be helped across the street would be considered inhuman. Animals are dumb, and they are our kin on a lower plane. To refuse to speak for and defend them when they are abused is as inhuman as to refuse to help the eyes for the blind."

THE GREAT TRINITY OR NUMBER UNMASKED.

By G. D. MORTON.

Will be published in the SUNFLOWER, beginning with the first or second issue of the new year.

G. D. Morton is the author of the "Rebel Cypher Revelations," book "Red Fire-Jeff" and "The Big War" and this series of articles will be extremely interesting.

Renew your subscription at once and read this interesting presentation of numbers.

TEMPLE FUND SOCIETY NOTES.

The organization of the Temple Fund Society by the last convention of the N. S. A. was to furnish a practical method for raising funds to assist auxiliary societies to secure temples in their localities.

The fund will not be for any special society or place; but whenever there may be the most need. We have had some requests for help; but being in the first stage of development, we are not yet competent.

The present indications are that a helping strength will soon be ours as a society for temple extension. We must first get necessary funds before we can disburse them. By the time of our next annual convention, we hope to be able to make some disbursements to local societies. We would be much gratified if that ability shall previously be given us. If the contributions will rally to the development of this fund we will at once put it into good use.

Send one dollar for annual membership fee, or a donation to secure being enrolled on the roll of honor of subscribers to be a life-member. This fund is under N. S. A. supervision, and also by consent of the Temple Fund Society, all disbursements. The fund is well guarded and carefully managed. Give it your full confidence and you will not be disappointed.

Each auxiliary society of the N. S. A. and others also each public worker in the cause are requested by the Temple Fund Society to take a public collection for the temple fund on the second Sunday in March next. Will all of these comply, and thus make a practical contribution to our mutual cause? Make it an anniversary tribute to your spirit friends. Societies may select an official or member to be enrolled upon the roll of honor as a tribute to them by such donations.

Any solicitor of funds may be similarly honored. Will the speakers and mediums take some interest in this movement, that will be of great help to their public work?

Localities needing help will show their willingness of being helped by assisting this fund. This is a highly practical movement, entirely co-operative. Let us show good-will to all and assist the cause everywhere possible. The T. F. S. would like to have statistics of local temples in the United States. Will you be owning a temple? Will you specify the worth of the temple, any debt upon it, or if paid in full and if possible new statistics. All temple statistics will help us to study the public mind and give information.

Please remit funds or mail statements to Mrs. Carrie W. Mong, Secretary, 445 S. Frank a Street, Chicago, Indiana, or to W. K. Kars, president, 1115 N. 10th St., Philadelphia, Pa.

Statistics go best with complete lists. Whatever therefore you can contribute to our office will be of great help. An instance of this kind is given in the Brook-Fine Westcott.

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LILY DALE NEWS Buffalo Notes

We had a white Christmas... snow came down... fairly early...

The evening... entertainment... a play... presented...

Between... song by... Ella... reading...

The... Mr. and Mrs. A... daughter...

Mr. and Mrs. A... daughter... sister...

Mr. and Mrs. A... daughter... sister... Lynn...

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CURRENT TOPICS

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MRS. M. E. LANE Psychic. 218 Virginia St. Buffalo, N. Y.

ASTROLOGY. Prof. John Larson. 218 Virginia St. Buffalo, N. Y.

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YOUR. Prof. C. E. Cross.

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ANNOUNCEMENT

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THE ORACLE.

By J. C. F. Grumbine.

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

The question as to whether freedom is an auto-suggestion rather than an actual state of life is an important one, since civilization has not yet furnished man with a means of escape from the struggle of existence, nor solved the problem of his immunity to disease and death.

The object of work is not merely to be busy or to kill time, nor to labor for the work's sake. That would make man the worst kind of a slave; but it is to complete his work in order to perfect himself.

Two views of work seem inevitable under the present form and law of human life. One is to work until work destroys you, merely to exist; the other is to work until you finish it, and so perfect your destiny.

Two words will help one to understand the distinctions which are here made between the kinds of work or the motives in working, and they are doing or becoming and realizing or being such distinctions are a priori and are made by comparison.

to find freedom in opportunity. But here is where doing or becoming clashes with being. Matter takes the fair dream and distorts it into a nightmare, luring the soul by a semblance or form of the paradise which is only a mirage of the senses, to plunge it into the hell of disease and death.

The fact is the people are hypnotized, asleep, and what they are doing is the panorama of a dream, the reiteration or reassemblage of a futile warfare begun when angels were hurled out of Heaven.

They are struggling against the arch foe of such sensuous conquest, the divine within the human, God in man, who has circumscribed man's path as truly as four lines enclose the square.

Are we to believe in work or to work at all? Yes, but not as slaves for wages, to be free to sip ambrosia from a circean bowl of licentiousness; but to work that life will be reincarnated into angelhood, transmuted into spirituality and not betrayed by the Judas of exquisite and refined things or denied by the Peter of a changing temperamental existence.

FORGIVE AND FORGET.

Forgive and forget! how often alas,

We hear the sad pitiful plea For pardon, from one who has wandered away.

Out on Error's dark, desolate sea,

A brother perchance, or a sister so dear,

Storm-tossed on the billows of fate,

Humble and penitent, tearful and sad,

Your words of compassion await.

Forgive and forget! how little we know

The innermost thoughts of our own;

Tho' daily they walk with us hand clasped in hand,

Yet bearing their burdens alone.

How little we dream of the struggle with wrong,

The hours spent in passionate prayer.

Of the turbulent waters our soul has passed thru,

E'er it yielded to sin and despair.

Forgive them, oh, Father, "the Nazarene said,

"Forgive these mine enemies now,"

When the nails were thrust thru his bleeding hands,

And the thorns pierced his aching brow.

When the sin-stained Magdalen knelt at his feet,

His pardon and grace to implore,

"Neither do I condemn thee," she said,

"But go thou and sin no more."

Forgive and forget! how then shall we dare

To pass by the sinful and woe-calling on him the same appeal.

He insists on his right in the other's ideal. Al around the circle of our best beloved it is this pleading that gives to love its strength and its pain, and its mighty power on character.—W. C. Gilbert.

Oh, Spirit of Love! from thy realms of light;

Send thy blessing to rest on us yet;

We pray for the power, the strength and the grace,

To help us forgive and forget.

LOA NELSON REED.

No pleasure is comparable to the standing upon the vast sea of truth.

Hypnotism the Antidote for Sin

LEWIS R. HILLER.

Creation is at present an enigma, Man, through the process of evolution, has developed a brain which is capable of interpreting some of nature's supreme laws. In the present, as in ages past, mankind have labored under thousands of delusions, superstition and body-destroying auto-suggestions.

Many of the great inventions and discoveries have been laughed at by foolish people until time has shown that those who laughed were the fools. The world surely moves and he who does not move with it must suffer the penalty of being buried by the debris which is cast behind the toilers who are hewing their way to knowledge and power.

In every land disease claims its thousands yearly. The people could but know that they have souls within them, and that the soul can be awakened to protect them from sin, disease and early death!

The stone that is rejected will yet become the corner stone. Hypnotism, that much abused science, will yet prove man's greatest service. Hypnotism is one of Nature's great laws. Like mathematics or gravitation, hypnotism and all the phenomena by magnetism and spiritual psychology are demonstrated facts.

There are few real authorities on hypnotism. For some years past I have read many books on hypnotism and I have devoted a good deal of time to study and experiments, and I find that many writers are sadly deficient in the power of correctly stating the real facts about hypnotism.

If the science of hypnotism was more fully understood there would be less need for dosing the body with deadly drugs which sometime cure and often kill.

What a great thing it would be if, in every city in the United States, there was a specialist in suggestive therapeutics to apply hypnotic suggestion to the vast numbers who are driven to the prison, mad-house and the grave by obscuring impulses which turn their thoughts away and "strike the great bells of their intellect all jangled and out of tune."

PEARLS OF THE NIGHT.

He who allows oppression shares the crime.—Erastus Darwin.

To pin and hold a friend we are compelled to keep ourselves at his heel point, and in turn our love calling on him the same appeal. He insists on his right in the other's ideal. Al around the circle of our best beloved it is this pleading that gives to love its strength and its pain, and its mighty power on character.—W. C. Gilbert.

Reduced Rates for Holidays.

The D. A. V. & I. will sell representative tickets between points on the line and a number of connecting lines on December 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1906, and January 1, 2, 3, 4, 5, 1907, good returning until Jan. 25, 1907, for Christmas and New Year.

CUT IN TWO 50c January Boom.

After the holidays "mark down" prices are the rule. We have decided to join the procession, and make a bargain bid for a lot of

New Subscribers.

We have confidence that the friends who have written us so many kind letters during the past year, telling us how they appreciate the SUNFLOWER, will take pride in showing how many new names they can add to our list this month.

THE SUNFLOWER

to any person whose name is not on our list January 1, 1907, from date of receipt to January 1, 1908, for

50 Cents 50

We ask our readers to make a special effort to bring this offer to the attention of their friends, and forward their subscriptions to us by return mail.

This Offer is Good Only Until January 31, 1907

and remember that it applies ONLY to those whose names are not on our list January 1, 1907. It is not for extensions of old subscriptions, but to get NEW READERS, who will afterwards become subscribers at regular rates.

SEND ON THE NAMES.

If each one of our readers would induce one friend to become a subscriber, think what a boom you would give the SUNFLOWER, and how many would be benefitted by reading all the good things it contains.

DO IT NOW.

Please make remittance in express or postoffice money order. Do not send stamps, or money in ordinary letters, unless absolutely necessary.

THE SUNFLOWER PUBLISHING CO. Lily Dale, N. Y.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

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.

As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50

5c. Each. 50c. per doz. \$3 per 100.

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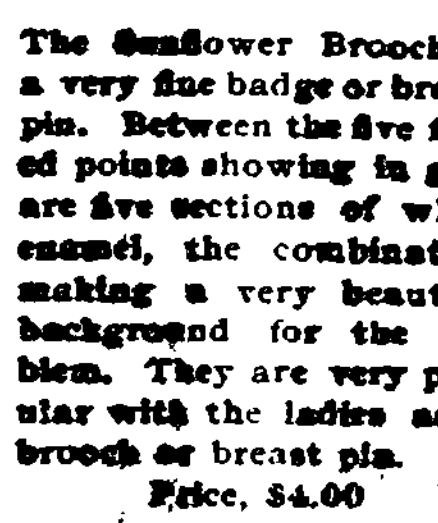
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MALTESE WATCH CHARM.

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

Price, \$5.00.



SUNFLOWER BROOCH.

Price, \$4.00

FOR SALE BY The Sunflower Publishing Co., Lily Dale, N. Y.

WAYSIDE JOTTINGS.

MATTIE E. HULL.

Billings, Montana from which point my last communication was sent, is a flourishing town of about 6,000 population. It is a railroad centre and can be reached on the Northern Pacific, Great Northern and Burlington railroads.

The cause of Spiritualism in the city of Billings, receives little encouragement outside of a small band of workers who are faithful and untiring in their efforts to lead the people from darkness unto the light.

Mrs. McCormick, the president, of the State Spiritualist Association, also of the Billings society, was not at home during our late sojourn in Billings. She attended the N. S. A. convention, from there went to Ohio to visit an aged mother and owing to illness of the mother prolonged her stay beyond her expectation.

In consequence of the absence of Mrs. McCormick who had made the engagement with us for our work, it left matters in an unsettled condition in Billings as far as our meetings were concerned, however, Mr. McCormick, and the members of the Ladies Aid Society, took the matter in hand and did all in their power to help in the work. We held, in all, ten meetings, but it seemed at times as tho the fates were against us.

The weather, a portion of the time was unusually cold, it was impossible to make the hall comfortable. The writer summoned all the power she could in the way of mental science to overcome the conditions, but in spite of all was compelled to succumb. I met my own appointments, but was unable to attend several meetings, when my services were not especially needed.

Mrs. Eva McCoy has labored in Billings upwards of eighteen months. She is much beloved by the Spiritualists, and universally respected by scores of investigators who are among her patrons. Mrs. McCoy's long engagement with the people of Billings and the fact that she has recently been re-engaged as the lecturer and message bearer for the Spiritualist Society for the entire season, is the best endorsement that could be given our worthy sister.

We were hospitably entertained at the Cottage Inn, while there. Mr. and Mrs. McCormick are the proprietors of this hotel; in the absence of Mrs. McCormick, the husband, and the daughter, Miss Edith, did all in their power to make the wanderers feel at home. Cottage Inn has been the headquarters of Mrs. McCoy a greater portion of the time she has spent in Billings.

We left Billings on the 10th inst for Seattle. Mr. Hull and myself have spent so much time late years in the city, it is like a familiar town, in spite of its wonderful improvements and continuous changes. We did not plan our late visit in Seattle with an idea of work. We have been in regular correspondence with the president of the First Society—Walter A. Hall—since our work there two years since, and we were aware that a speaker had been secured for months in the person of Harrison D. Barrett. Seattle holds an added attraction now, as Mr. Hull's youngest brother and family have recently moved from Montana to that city; the sister-in-law, we had not seen for nearly twenty years and it did not seem we could pass them by. They are thoro Spiritualists and virtually interested in all of our work. Their daughter is a student in the Morris Pratt school, of course this makes an added bond of interest between us. Our elder brother D. W. Hull and his wife met us in Seattle; we enjoyed the reunion and as the brothers separated the query naturally arose "when shall we three meet again."

Of course we attended the meetings of the First Society at Pythian Hall. Many dear familiar faces looked into ours on that day. Hand clasps were warm and we could scarcely realize we had been away from Seattle months.

Brother Barrett visited us during the week in our room, also, Mr. Hall. We had been urged to attend the Sunday services; we had not that of doing otherwise,

but had not supposed we were to take any part in the meetings. Mr. Barrett urged Mr. Hull to the platform; the musician was absent on account of illness I filled the vacancy. Mr. Barrett presented Mr. Hull in his own inimitable manner which met a hearty response from the audience. I was invited to open the meeting. Mr. Barrett spoke briefly then called upon Mr. Hull.

Mr. Hall—the president of the society—had been summoned to the police station Sunday p. m. on account of the re-arrest of a medium whose case was dismissed only one or two days before, but he put in an appearance before the afternoon session closed.

To our surprise the audience was asked by Mr. Hall and Barrett to leave a contribution for the Hull pilgrims, on a table near the door; they asked it as a Christmas present, in consideration of our interesting work, etc. Well, when the amount of the afternoon and evening offering was given us and upwards of twenty dollars more put into our hands, we were truly grateful; grateful for the hearty good will accorded us; grateful for the gift as our receipts thus far on our trip had not been equal to our expenses. True, we had received a few school donations, all of which had been forwarded, except a balance of three dollars.

I wish to inform the readers of the SUNFLOWER that the Morris Pratt school is more largely attended the present season and our students—well, our instructors consider it a delight to teach them.

The reports that come to us from week to week, relative to the work connected with the school is a continuous inspiration.

We hope we may be enabled to send good reports of our work as it is known by those who read the Spiritualist papers that we are making this long trip in the interest of Morris Pratt School.

At present writing we are very much at home at "The Manhattan," Stark St., Portland, Ore. Portland is another familiar town. We claim many delightful friends here, none more loyal than the good sister who manages the "Manhattan."

I would say for Mr. Hull, he seems to be in perfect health and I am improving all the time, i. e., am recovering from my injuries from my rapid flight down stairs. We are to remain here until the 31st then go direct to San Jose, California. We expect to go from there one or two months later to Los Angeles. More soon.

Brain Cells and Spirit Identity.

ARTHUR P. MILTON.

The mortal who has gained a thoro knowledge of himself; has lived and expressed himself in accordance therewith, will have no difficulty in identifying himself as a spirit.

We read much about human brain cells acting for one effect in earth-life; and after casting them off with the body at death, the spirit in its changed condition, fails to identify itself because its mental nature is changed. This is no doubt true, but he may have become a better man, and in his higher condition cannot furnish the test needed to prove his old identity.

But thru self-knowledge man becomes acquainted with his soul, and in so doing, shapes his individuality in accord with his interior self and will not be long in manifesting it on the exterior—thru his brain cells. But if he insists upon shaping everything new he learns to harmonize with his past education or habits, he will find himself changed, indeed, as a spirit.

The brain cells, after all, are but mediums for the "conscious personality" to manifest thru; and if that is not too set in its ways or former teachings, it will soon find other brain cells to operate thru, if the old ones will not respond to his higher understanding.

Thru self-knowledge we begin to live our spiritual life here, and retain our individuality as such when we cast off the body—being no better nor worse, and thus cannot fail to give the needed test.

An ad in the SUNFLOWER brings good returns.

A Letter From Lily.

As Christmas day is nearing and we see so many people suffering on account of that day I feel to say something to the children on the earth plane. I said "people," that is just what I mean. That day is supposed to be the birthday of the man Jesus, the lowly born.

There are many papers working so hard to keep his memory fed and kept warm that it seems impossible for them to buy even a little toy for their children; but some of their neighbors get such gorgeous presents that it creates a desire to have something of their own, so maybe they go without something to give joy to the little one. We can see from this side that many a ragged coat covers a magnanimous heart.

We celebrate Christmas here but not as you do, for we do not gorge ourselves with a lot of indigestibles and then sit around and grumble because Dorris received more presents than we did.

Shall I tell you how we celebrate that day? We attend the Temple of Knowledge and hear the Great Master speak. Then we sing such beautiful music—perhaps if you listen you can hear the melody pealing through infinite space. Then we get together and tell of our experiences and how many blessings we have found. Some visit their old homes again, but we find so many intent on their own pleasures they do not give us that.

They ought to have a Xmas league formed and agree to not give any presents that cost more than ten cents each. Then if you wish to give great presents, give it some other time, and spend the day in doing good to other people. That is the secret of real happiness.

I will say good-bye to our good, kind editor who will not print this. Yours for truth, LILY.

To be happy, fill every moment with some cheerful thought, some vibrant, buoyant thought for the "world at large."

To live naturally and love greatly, is to be good.

To be happy is to think very little about it.

To be happy, let up something to do for another, especially one who is more unhappy than yourself, and who has greater needs than yourself.

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