

THE SUNFLOWER

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DR. PEEBLES IN THE OLD COUNTRY.

ALBERT J. CASH.

My papers have come under my eye in time to time and I have seen that Dr. J. M. Peebles is a contributor thereto. I have been so that some notes upon his recent stay among us in the old country would be of interest to your readers. I need hardly say how much the English folk think about the old Pilgrim, or how we look forward to his visits.

I had just read his account of the dedicatory services in Rochester, and on the very next day (Friday, October 26th) the doctor having landed safely in Liverpool. I received a telegram from him calling me to meet him at Euston Station. At 1.30 p. m. his train came in and I was duly on hand to extend an appropriate greeting. Farewells to his passengers and the capture of his baggage being accomplished, I had the pleasure of escorting the traveller to his hotel at 18 Park Street, where he has previously

on Sunday, October 28, the doctor was present at the ordinary of the Marston Society in the parish church where he met many old friends.

A most pressing invitation to visit Scotland had arrived and the doctor had not intended to do so. Speaking during his stay, he gave way and on Saturday, November 3, undertook the long journey north (at least we in England call it a long journey. You good people will only smile.) The visit extended to November 13 and from some interesting notes very kindly supplied by Mr. James Robertson of Glasgow, I extract the following:

Dr. Peebles has been a memory and inspiration to many who only knew him by his books. I have been privileged to meet the doctor at intervals, and catch a new joy at each interview. Twenty years ago he seemed to me a link with the past which had its Edmonds, its Owens, and Hares and so many other pioneers who cleared the snow and helped to make a path on which we might walk dry-footed. Another decade has gone and still we have the giant laboring away with the same peace and fervor as of yore. By his faithful devotion Dr. Peebles has been rearing other giants who in due season will speak forth the message as he has done. We are grateful that we can still behold him at times. Our Moses, capable of leading humanity into pastures where peace and joy prevail.

I could scarcely say there was any change in his appearance when I met with him on Saturday November 3 and conveyed him to my home. The same energy and clearness of mentality. On Sunday, November 4, morning and evening, many were gathered to hear him. Among them was Dr. G. B. Clark, Ex. M. P. for Caithness, who stood on the platform and gave expression to his long time admiration for the venerable pilgrim. The hall which holds 500 was crowded. I had the honor of presiding at the evening gathering, while Mr. Young, the president, voiced the sentiment of those assembled in the morning. It was a day which left a sweet perfume, one which memory will oftentimes recall when the fires of inspiration may burn low within us and will again warm many to new life and effort.

On Monday Mr. Young and I accompanied him to Greenock where a large gathering was held and where the seasonable word was poured out. At Gourrock he met one of our oldest Spiritualists, Mrs. James Bowman, who is about the same age as the Doctor. The Doctor left my abode on Tuesday,

6th, for Falkirk. Here again he had a warm reception which was followed the next night in Dundee where the cause is strong and prosperous. The next night (Thursday) found him in the ancient city of Durrfermlins. On Friday 9th he addressed a large gathering in Queen Street hall, Edinburgh where Mr. Young occupied the chair for him. At night I received the weary traveller, glad to see that his labors in so many directions had not depleted him. We had a feast of sweet talk on the Saturday, of men, of principles and of the great future which Spiritualism must one day bring about.

"On Sunday, 11th we had a repetition of the crowds of the previous Sunday. The Doctor told the story of his travels in Palestine and brought in, at my request, the wonderful seance at Jerusalem." (Note. In Mr. Robertson's diary of 1881 he had expressed something of a doubt as to the record of the seance being all true. Times have changed since then and Mr. Robertson has of course known and learned to love the narrator. He showed the extract from his diary to Dr. Peebles and together they now enjoyed the candor of this early criticism.) "We did not need to argue any points. I have changed much since 1881 and can now quite readily accept the narrative as beautiful and true and not as an intrusion of the holy of holies. On Monday 12th we had a grand social gathering to bid good-bye once more to the Doctor.

"In the first notice I wrote of Dr. Peebles I said men might go leagues to hear such a man and come back well repaid. Now, after these years I feel he is more than worth of our reverence than ever."

These are but random extracts from Mr. Robertson's very interesting account of the Pilgrim's doings in Scotland, but I must hasten on. From Glasgow the journey was made direct to Manchester where the Doctor arrived on Tuesday afternoon, 13th. The same evening he spoke at the hall in Bridge St. Deansgate. "Some Reminiscence and Reflections" was the subject and the audience filled the hall and gallery. Mr. F. Newton occupied the chair. The Editor of the "Two Worlds," Mr. J. J. Morse, was invited to say a few words and he warmly referred to his close personal friendship with the Doctor which dated from the year 1868.

On Wednesday 14th despite wretched weather the hall was again filled and "The Seven Pillars of the World" was the subject of the address. Mr. J. J. Morse took the chair. On Thursday 15th, some fifty friends were bidden to the residence of Mr. and Mrs. W. A. Herring to an "At home" given in honor of the Doctor. Music, singing, social chat and dancing made a pleasant time and choice refreshments were served during the evening. The following morning the Doctor left for London.

The "Two Worlds" of November 23 reported a very interesting interview which the Editor had with the traveller. It also gave a capital report of Tuesday's address at Britten Hall.

The stay in London was only for a few hours as on Saturday 17th the Doctor departed for Merthyr (south Wales) where he had been pressed to go. Here on Sunday 18, the local Spiritualists gathered in the Lesser Drill hall, afternoon and evening to hear the veteran and give him real Welsh welcome. Mr. H. W. Southey (Editor of an important newspaper "The Merthyr Express") presided and excellent meetings were held. The society held a reception on Monday evening, when there was a large attendance. Various addresses were given by the president, Mr. G. Davies, Mr. H. W. Southey, Mr. J. Hulbert and others. The Doctor gave a highly interesting address on the influence of mind over

matter, and other points. A close vote of thanks was passed to the ladies whose fair hands had been busy in decorating the hall in charming fashion and also in providing an excellent repast. The "Merthyr Express" of Saturday November 23 gave a very good account of the above mentioned proceedings.

Tuesday November 20th saw the Pilgrim back again in London not to rest for arrangements had been already made for a visit to Fulham, one of our West London Societies which the Doctor started on his career only a few years previously. I had the pleasure of escorting him on this occasion and we arrived at the pleasant little meeting place, Colvey where his goodly number were parading to sit down to a very arranged dinner which preceded the evening meeting.

Mr. John Adams presided in genial fashion and in addition a fine address from the Doctor. Several speakers made appropriate remarks. The Doctor, at the request of the officers, used the occasion for presenting to the society a secretary (Mr. W. Turner) an illuminated address. The whole function was a very pleasant one and the crowded audience stayed through the whole proceedings, the enthusiasm was marked that the Doctor had not been in getting away. At last however, we managed to say "good-bye" and together we re-crossed London, tired but happy and I saw the Doctor safely back to his home.

"The Doctor's next important engagement was at Cavendish rooms on Sunday November 25th, where he addressed a crowded audience on the "Religions of the World." The hearers had a fine opportunity of finding the venerable speaker perhaps at his best, and all heartily appreciated the services.

Monday evening was marked by a conversation of the Marybone Society at the new rooms in Hart street. Here, under the direction of the president, Mr. Cooper, a capital program of music was rendered. Refreshments and conversation and a short address by the Doctor made the time pass quickly and pleasantly. Quite a feature of the evening was a recital by Mr. Wallis (son of the well-known lecturer Mr. B. W. Wallis) who revealed dramatic instances of fire of the most proper order. The company was a large one and included many of the best known Spiritualists in London.

On Wednesday the Doctor spoke at the London Spiritualist Alliance, and the following day, Thursday he paid a visit to a friend at Oxford. Friday found him at the office of the "Light" presiding an afternoon meeting with Mrs. M. H. Wallis. On Saturday, December 2, he spoke at the Wesleyan hall, for the annual meeting of the Spiritual Mission. It was a most interesting and profitable occasion, and was presided over by Mr. H. W. Southey. The hall was packed and the meeting was a most successful one. The evening was a most successful one. The evening was a most successful one.

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AN INTERESTING COMMENT.

R. S. WEAVER.

In reading "secular" papers I often find Liberal gems. Your criticism of Mrs. Bliven and the Beacon, is certainly one. I am not however, a believer in Spiritualism, nor that the "Bible is a record of ancient history and tradition," as you say.

A belief, or should be, founded on investigation when a proposition, or cult is based on a certain text, or authority and we find that the book doesn't recognize or entertain that proposition or cult, that solves the problem. The Old Testament promises no life after the death, and the future life promised in the New Testament is that existence after conversion from sinful thinking. No one but Jesus (Reason) is raised, and the "death" is a life in sin. "She that liveth in pleasure is dead already while she liveth." Talmage's hyperbole of "nine hundred and ninety-nine, to one, "has no real meaning. We may investigate an entire thousand "ghosts" seen by small children, and find every one a "fraud." Life is too short to spend its entirety in TRYING spirit manifestations.

When a man tries to work a fraud on me two or three times, that settles him with me and he moved a mountain later, I would recognize it a Myr, or Mir. See Webster's dictionary as to the meaning of Mir.

A Miracle is something that, an operation of the mind—having no basis in suggestion; so many of the notable works recorded in the Bible are like the dialogue between God and Solomon, beginning or ending with "Behold it was a dream."

Then, again, God's ways are not as man's ways; no man hath seen God at any time, nor can a man see God, and live; yet Moses talked with God face to face as a man talketh with his brother; the only sane conclusion is that Moses was, or is, not a man, but some principle, quality, or property of the mind of every man (and woman.) The fact is that Moses is the name given to Conscience in its office of condemnation of evil; while Aaron is conscience, as approver of right thinking.

Adam, which is the name given to the human mind, "male and female created he them and called their name Adam," in its likeness and image of God.

Now when we read that God spoke, "Thus saith the Lord," or behold it was a dream, or a miracle was wrought, we may consistently recognize it as applying strictly to mental operations; and that it is for our mental instruction, giving no authority for one man to assume to regulate another's conduct; the regulation of my conduct, so far as God is concerned, is left entirely to my mind, the Reason, the Jehovah or Son of God is or may be, the captain of my thots.

In the matter of conduct, society has framed laws, and the means of administering such laws, the violation of which is crime, not sin.

To recognize the Bible as an account of mental operations, instead of history, would relieve it of giving sanction to religious wars, persecutions and intolerance.

What is religion?

We are told that the word means to "rebind again," to rebind what? Now the word intellect, (another word for Adam or mind) in its radical or spiritual sense, is, to interlace; when through lust, (eating of the tree of the knowledge of good and evil), anger, hatred, or desire, we become unable to exercise reason, any mental culture or conduct tending to restore the mind to nor—(not) make (bad,) is religion. The ancients, especially the Assyrians and Egyptians (the latter people went never in early times called

Egyptians.) founded a system of mental philosophy from which the Bible stories are derived. The Egyptian word for writing, means, "writing heavenly words." See Ency., Art. Letters. Sacred writing always relates to mental operations, and not physical conduct, except as our reason indicates, and it is blasphemy to use the Bible as secular authority.

To say, "God damn it," does in no way of itself injure one; but the hatred, anger or passion indicated thereby, is injurious to the mental health; so in its sacred or spiritual sense—"Thou shalt not swear"—correctly translated "you will not swear" (if your mind is right.)—relates to the mental state, and not to the words used, for it is equally absurd to say—"God bless it."

What is heaven? The account of the creation, in Genesis, is an account of the production of each human mind. "Credo," means belief, and creation, is a metaphysical term signifying a concept, or an image produced by an object, our idea corresponding to that object, and without a written language, the object served as a symbol or word representing that image.

In this way objects become the oracles of God; and our secret thot, his sacred word.

All nature is an open book, our Bible, of which our Greek and Hebrew Bible are but a feeble imitation.

Without the exercise of these images, the mind, or Adam, would be useless.

"Ion," is a Greek suffix meaning to live, or move; and imagination, or Eve, otherwise Heva, indicates the activity of mental impressions. It is called "Woman" because the mind has jurisdiction over its thots; as the Arabic proverb puts it, "Words are women, deeds are men."

It is imagination which gets the mind into trouble, and it is imagination which produces Reason, a Reason, a Son, or principle called Jehovah.

From Heva, we get the word Heaven, indicative of that state of mental harmony Eden or delight contributory to human happiness. Thus it is true that "The kingdom of God, or heaven, is within,"—or may be.

The New Testament is a Greek rendering of the creation story given in Genesis, Logos, or Reason, called Jesus, is the Jehovah translated LORD in Genesis, while Adonai is translated Lord.

Ground, comes from two Hebrew words; one "Erete" always meaning land or our earth; while "Adamah" always means the human body, thus it is said For the sin of Adam the ground was cursed; sin here means evil thots the intention or purpose to do evil. If I change my purpose doing the act, it is fore-gone, or fore-given, i. e., given up before being consummated. The purpose is a sin; the act is a crime. All sin can be forgiven, while our mind is normal; but after we lose our reason, are unable to exercise reason, (our savior) we cannot fore-go.

This is enough.

The use of live birds flung from traps as targets for sportsmen to shoot at may be regarded as a thing of the past in New Jersey. A test case was made to determine the constitutionality of the prohibitory law, and it has now been finally disposed of by the court of errors and appeals, notes the New York Tribune. That tribunal fully affirms the constitutionality of the law and sustains the convictions made under it. Thus another relic of barbarism disappears, following the bull ring, the rat pit and kindred scenes of brutality.

Animal will has no other power than that to which those minus authority, rank or wealth must submit. A spiritualized will is that which is sensed as a power emanating from a purified soul.



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W. H. BACH, Managing Editor.

THANKS, FRIENDS.

The present week represents the largest number of subscriptions, new renewals, that have ever come to this office excepting once, that was in the middle of the campaigning here several years ago. This proves conclusively that our readers appreciate the present course of the SUNFLOWER and are showing their appreciation of it in the most practical manner, and we take this method of thanking all for the interest they have shown. If the month continues as it has begun, the record for this month will exceed any previous month in our history.

YOU can help it along by adding a few new names to our list during our bargain month. See notice on page 6.

DARK AGE PHILOSOPHY.

Just at present there is a great deal being said about increasing the postage on newspapers, etc., the legitimate result of which if successful, will be to drive a large proportion of them out of business and increase the subscription price of the rest.

This is in line with the following from Governor Berkley of Virginia, in 1665.

"I thank God that there are no free schools or printing in Virginia, and I hope we shall not have them these hundred years; for learning brought heresy and disobedience into the world, and printing hath divulged them and libels against the best government; God keep us from both."

Printing and learning have forged steadily forward, while we doubt if half of the readers of this article ever heard of Governor Berkley except when they studied Colonial history, and have already forgotten which colony he was governor of, such will doubtless be the fate of any man who is as antiquated as to attempt to curtail the circulation of literature in this twentieth century.

THE TEST OF MEDIUMSHIP.

When we take into consideration the great importance of mediumship to Spiritualism, what is needed more than anything else at the present time is a simple test of mediumship. Who will be the Moses to lead us out of the wilderness of fraud and suspicion of fraud into the pure sunlight of a positively demonstrated mediumship, free from any taint or suspicion?

It would appear that some spiritistic Edison might invent a test, because we have some suggestions.

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A clear complexion indicates physical purity or chastity. With glow on the cheek, health added.

A kindly expression tells of benevolence; passivity or contentment, of charity; reverence, of spiritual awe—true dignity.

The combination of a clear complexion and love bespeaks of freedom from the lower animal sensations and emotions—all the forces spiritualized—a positive will.

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DREAMS. What a peculiar thing a dream is! We have them that we think we can explain, and those which lack explanation. We have them that are so real that we think we must have lived them, and some people think we are traveling in spirit and actually visit the scenes that we appear to see in them.

CURRENT TOPICS.

By A. F. Melchers. There is a move on foot to Christianize the Japs. But—the Japs have too good a religion of their own to be other-ized.

Popular education does not always effectuate popular freedom. England had a Magna Charta before this event. Germany with all its compulsory education is still a military government.

A half million people in the United States are among the killed and wounded annually thro our industrial system—the cause being lack of safe-guards. A continuous war could not be worse.

The Bellamy Storer movement, which our President has fallen in, is one of those little incidents in diplomatic circles which is caused by mixing politics with religion, and will probably serve a lesson to future leaders in American affairs.

Clemenceau, the French Premier, too, is standing pat on the question of State against Church. He has thrown down the glove to the Pope and offered him battle, but the latter is casting round for a Charlemagne to take up his cause.

Remember, the more health, wealth or the higher position one occupies in life, the more temptations beset their way, therefore, tread carefully the prosperous path and mount higher with confidence and caution. "Seek Ye the Perfect Way."

Brain Habits. The twist of the brain, the law of the body with the majority of mankind. But the brain, like the sense of taste may get into bad habits, and if the thinker behind it does not overcome that habit it will govern him.

Quite a number of bankers have, in recent years, proved to be dishonest. Why not legislate against the whole banking system in consequence? But that is what they are trying to do for Spiritualism because an occasional non-medium endeavors to play off the spurious for the genuine in spiritual phenomena.

"SEEK YE THE PERFECT WAY."

LEWIS R. HILLIER. Very divergent are different person's ideas of life. The majority of human beings live life blindly. They grow, pass thru many experiences, and go down to the grave without hardly realizing the fact

PREMIUM OFFER OF THE COMPLETE WORKS OF THOMAS PAINE. Theological and Political.

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TRANSITION OF MRS. A. B. SPINNEY.

Potent Thoughts by Dr. Spinney.

On December 6th the spirit of my beloved wife Tessora Wade Spinney of the age of 35 years, 11 months and 20 days, winged its flight to higher life.

On Sunday, December 9, Dr. John M. Walton of Jackson, gave a funeral discourse. Her prayer was one of the most remarkable I have ever listened to and her sermon even more remarkable.

There were those in the audience that she knew as well as myself, had shirked the responsibility of motherhood; had used the modern devices of sending unborn infants to the spirit world, and it seemed to me as though her words spoken with a burning flame of inspiration from the other side of life ought to be a lesson that would strengthen them in the future.

At the close of the services the child I had in her little willow cradle was given a lily christened the flower of all others that she loved, and the inspired words of Dr. Walton brought the tears of every eye in the audience.

fulness of the meaning of these two words. Step by step our lives drew closer to each other, till she absorbed all my life, soul and being, and I absorbed and filled completely all her life and being.

When she first was so suddenly called to leave me, I was paralyzed. I did not know what to do, how to act or how to go on, and could I have selfishly had my choice and no belief in future life, I fear I should have been cowardly and severed the thread, but I looked on the face of the dear little one, I thought of all the years experience that had been mine that the world needed, all the suffering that I might relieve.

My wife died in my arms, breathing her life out as sweetly as one going to sleep. I went to my room. I felt her weak and weary spirit so close to me as it ever was in the world. I slept for hours, and when I awoke from that sleep of exhaustion I felt her with me, and more than half of the time since then I have felt her spiritual presence.

I know at last that no philosophy in the world can strengthen and sustain, bear up and hold up a human being in the hour of disaster as the knowledge of spiritual laws, the true enfoldment of our spiritual senses and gift. I shall carry on my sanitarium work as in the past, but each week I intend to write some article on these subjects for the spiritual press.

I am going to work as soon as possible and write for the press three books, one will be, "Why I am a Spiritualist; What Made Me a Spiritualist; and what Spiritualism Means to me." The book will contain a history of my whole life, religiously, from the time I was fourteen years of age, and will contain lectures upon every phase of the spiritual philosophy.

whole social question and the proper way to redeem the human race from prostitution, legal and legal, and the true ideas of generation instead of regeneration.

It will be a book to stimulate every boy and girl, to carry out their ideas, to live for a purpose, to become self-reliant, to never give up, and attempt to prove that we can never kill the human race.

It is a book to note a certain peculiarity that belongs necessarily to them. They may have the word "joy" brought to a consideration and also the word "pleasure," and we also have the word "happiness" and "contentment" and "satisfaction." We will also discuss the "one person" who is usually more in rapport with the idea of joy in pleasure, and have more satisfaction from the state, while another will be enraptured when he feels the vibration of pleasure, and sense not the quality of it, but there are different degrees of the same sensation or emotion.

It is a book to be more in the world, and dependent on the senses, but is connected with emotions, while pleasure is dependent on the senses. One child of the emotions is the other of the sensations, and the other of the more spiritual expression.

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PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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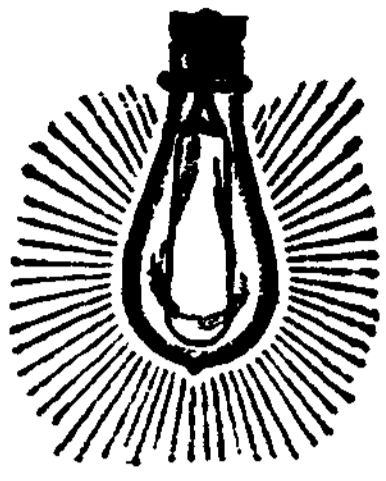
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The Pope's physician, Dr. Lappin, died December 7. He was a Spiritualist and wrote a work on Spiritualism...

Correspondent writes from Syracuse, N. Y.: Spiritualist services are being held each Sunday and Wednesday evening...

Mrs. Tillie U. Reynolds is filling an engagement with the Ladies Aid Society of Springfield, Mass. This is one of the oldest and most successful societies in New England...

E. R. Fielding writes from Washington, D. D.: The Children's Lyceum of the First Spiritualist Association of Washington, December 29 was well attended by both old and young...

H. Brooks writes: I closed a very successful month's engagement with the Pittsburg, Pa., society of which C. L. Stevens is the president...

Many of our readers have sent in one new subscriber under our cut rate offer this month, and P. M. Haverstock and Mrs. Addie Cooper have sent in clubs...

Mason B. Hotchkiss writes: Enclosed find \$1.00 to renew my subscription, also 50 cents for a new subscriber under your 'Cut-in-Two' offer...

Correspondent writes from Cortland, N. Y.: Rev. Mary E. Clark of Syracuse has conducted Spiritualist services here weekly since the 27th of September...

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We have the best religion or philosophy under the sun, if Spiritualists only realized it, but they are so full of sensuality...

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Stop fault-finding, fraud-hunting and clean your own household first, that will about occupy all your time, and give you little time to find fault with your fellow-Spiritualist...

Let us cultivate the best within ourselves, for a best is there and it is for us to bring it forward.

Let us do away with fault-finding. Do not measure other peoples virtues or vices by our standard, but put on the mantle of charity and put the best construction possible on all actions as Spiritualists...

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MRS. B. W. BELCHER.

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The Ladies Spiritualist Industrial Society meets at Dwight hall, 514 Tremont street, every Wednesday...

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