

# THE SUNFLOWER.

Devoted to Progressive, Religious and Scientific Thought.

VOLUME 3.

LILY DALE, N. Y., DECEMBER 1, 1899.

NUMBER 19.

## Does Your Face Tell The Secret Of How Long You Will Live?

Opinion of  
**PROF. L. A. VAUGHT.**

**H**OW are your ears placed? Are they low or high? This is an important matter in settling the question of longevity. If the extreme lower tips of the ear lobes are on a line with, or below, the level of the mouth you have a good chance to live one hundred years or more, provided three faculties are normally developed.

These are vitativeness, alimentiveness and amativeness.

Thus says Professor L. A. Vaught, of Chicago, and he cites Gladstone, Bismark and Queen Victoria as living illustrations of his theory. Shakespeare and Burns he uses as examples of early deaths foretold by opposite phrenological conditions.

According to Professor Vaught, every human being is marked with unerring signs of long or short life, and he challenges the medical and scientific world to produce a natural exception to this theory. He goes even further and asserts that there is no man, woman or child in the world with a strong, vigorous body in whom the three faculties named are not fully and largely developed. In explanation of his theory, Professor Vaught says:

"This is a new proposition, but it is the result of long years of study and experiment. I have made my deductions from critical examinations of the heads and habits of countless living beings, from close inspection of the skulls of dead individuals whose histories were amply verified, and from daily observations of those people with whom I have been in constant contact. The result is I have acquired the power of telling accurately what a man's prospect of life is. This is not a gift of genius; any person of ordinary intelligence and phrenological acquirement may master it.

"Longevity is primarily based upon three faculties of the mind. The mind has a vital side, by means of which it connects itself with the body. There is

(Continued on page 5.)



Margaret Gaule.

## I Know Not When.

By

**J. W. DENNIS.**

"I know not when the Sun may dip  
His forehead in the foam;"  
I know not when this life may slip,  
From out its earthly home.

I care not when the sunset hills  
Are glowing with the close  
Of all my earthly cares and ills,  
Of all my earthly woes.

I'm homeward bound to Land of Peace,  
In realms beyond the skies;  
I know not when this tale shall cease,  
Nor when my soul shall rise.

But this I know! That end of Earth  
Is not the end of Life;  
And this I know that "second birth"  
Will close earth's weary strife.

I hope to know as I am known;  
That friends who've gone before,  
Will greet me in my spirit home,  
On that bright sunny shore.

I hear the rush of angel wings,  
In mem'ry's listening ears,  
And music to my Spirit sings,  
That comes from heavenly spheres.

Hope sees a star above the gloom  
And Love can hear a song,  
That comes from out beyond the tomb  
Where friends have waited long.

Where fairy hands are waved at night,  
In dreamland's mystic spell,  
And visions bright, in brilliant light,  
A glorious tale doth tell.

## A POPULAR MISCONCEPTION

Of the Relation Between

## SCIENCE AND SPIRITUALISM.

Delivered at the  
General Conference of Spiritualists  
at London, England,  
By **THOMAS SHORTER.**

**F**OR one who is not a member of any scientific body, whose name is never likely to appear in a scientific journal, who cannot even claim to be an independent worker in any branch of physics, but who thankfully accepts the crumbs of science that fall from rich men's tables, it may seem very like presumption and conceit to speak of science in any relation, and were I indeed to pose as a teacher or as a critic of science, I should be fairly open to the imputation; but in truth my task is a much humbler one. I have this evening to address you on "A Popular Misconception of the Relation between Science and Spiritualism," and that rather from the point of view of Spiritualism than of science; and it may surely be permitted, even to a humble proselyte of the gate, to do what he can to clear away misapprehension in the common interests of both.

Spiritualists are sometimes charged with not paying proper respect to science, with not sufficiently deferring to her authority. I think their fault lies rather in the opposite direction—that they court the attention of men of science with an assiduity, and pay a deference to their opinion, almost amounting to superstition. I say "men of science" advisedly. It is necessary to discriminate between scientists and science. Science is knowledge; not, indeed, a mere miscellaneous collection of unassorted facts, but knowledge classified, reduced to order, method, relation, and proportion. From her verdict there is no appeal. Her decision is final. With "men of science" it is otherwise. Like ordinary men, they are liable to err. Experience has shown that they are not infallible. Their judgment is sometimes hasty, defective, and erroneous, and has to be corrected. They have not always a commission from Science to speak in



her name and with her authority.

Again, no man, however great his ability and untiring his research, can know all of everything. He can, indeed, be acquainted with little more than the circumference of the circle of the sciences. In order that the labor of men of science should be as fruitful as possible it has been found necessary to apply to it that principle of the division of labor so productive in industrial arts. Hence the scientist applies himself to some particular department, or at best to a very limited number of these, and becomes an authority therein in proportion to his knowledge and research. When, therefore, we are told, as we sometimes are, in general terms that science is opposed to Spiritualism, we have a right to ask our informant to be more definite and precise, to tell us what science he refers to, and where and how the opposite comes in. Is it, for example, the oldest of the sciences? Astronomy gives us truer, larger, nobler conceptions of the universe, of the order, harmony and beauty that reigns throughout. It deals with magnitudes, distances, velocities; but what has all this to do with the subject of our inquiry? Do the stars in their courses fight against Spiritualism? Is there any relation between the revolution of the planets and revolving tables; between the transit of Venus and the transit of Mrs. Guppy? Unless better advised, I think this witness must be dismissed, as having no evidence to offer relevant to the issue before us. Or shall we take one of the younger sciences? Geology tells us of the structure of our globe, of the tenants that have preceded us in its occupation. It deals with many deeply interesting and important problems; the laws of evolution and natural selection, the antiquity and descent of man, the early legends and traditions of our race; but what has the testimony of the rocks to do with the testimony of witnesses before the Committee of the Dialectical Society and elsewhere? What have trilobites, mastodons, and pterodactyls to do with spirit photographs or with any other phase of the phenomena alleged to be spiritual manifestations? Or again, shall we take one of the most useful of the sciences? Chemistry tells us of the nature and constituent elements of bodies, of the various kinds of atoms of which they are composed, of their groupings, affinities, repulsions, and transmutations, and the application of this knowledge to arts and manufactures. But what has the laboratory to do with the seance-room? What have furnaces, crucibles, and retorts to do with psychical research? Some of the conclusions of chemistry indeed, such as the indestructibility of matter and the conservation of energy, would conduct us far on the road to Spiritualism; but this would open out another field of thought foreign to the immediate purpose of our inquiry. There are other branches of science which may be thought to have a more direct bearing on the question in hand; the physicist deals with matter in its mechanical relations, its molecules, masses and movements; but what has this to do with spirit, which has been defined to be non-molecular substance? What light does it throw on the movements of ponderable bodies witnessed in the seance-room? Acoustics deals with the laws and properties of sound, and might naturally be thought to explain those detonations or rapping heard at seances. But has it done so? It tells us that sound, whatever its kind or quality, is produced by the impact of one material body on another, as in musical instruments, whether wind or stringed instruments or those of percussion. Here we have the passive body in which the sounds are produced, but where is the moving body to produce them by its impact? Two factors are stated to be necessary, and of one of these—the most important, the active agent—science gives no account. Take another illustration, the last with which I shall trouble you. Biology might be thought greatly to help our investigation. It deals with the laws and phenomena of life in organized material bodies—their growth, susten-

tation, maturity, and decay from birth to death. But there it stops; it can go no farther. It hath its extent, no more. Of the essential man and the spiritual corporeity in which he is invested, of his environment in the new world of which at death he becomes a citizen, it knows nothing. Where its knowledge stops that of Spiritualism begins. To whatever sciences we turn, their converging testimony is the same. Concerning spirit, its higher law and potencies, they are silent, the oracle is dumb or has to confess its own limitation. But silence does not imply hostility. There is no contradiction, nothing here with which science is not familiar, as in strict harmony and analogy with what is already known. Nature is divided into several kingdoms separate from each other by discrete degrees, rising tier above tier—the mineral, vegetable, animal, human. It is a hierarchy of powers, mechanical, chemical, electrical, vital, and the laws of these laws is that the higher transcends and dominates the lower. The chemical law by which the human body would be disintegrated is checked and held in suspension for seventy or eighty years by the higher laws of life. We rise in an ascending scale from gross to finer, from ponderable to imponderable, from visible to invisible, from matter to spirit. The farther we get from gross matter to the finer subtler elements, the more potent they become. The water wears away the rock; the lightning rives the solid oak. The powers of spirit hold in subordination and control all that is beneath. There are two guiding principles which should always be clearly borne in mind. One is that knowledge is measure and limit of authority, and the other is that knowledge of one kind does not necessarily imply knowledge, and consequently authority, in another totally different, and is no guarantee of the soundness of opinion concerning it. These are commonplaces which we apply in science and in the ordinary affairs of life, but which in special instances are sometimes overlooked. If you want information on a question of astronomy, such as the existence of volcanoes in the Moon, the rate at which Sirius is receding from the Earth, or the inhabitation of Mars, you do not go to the botanist, but to the astronomer. If you desire to know about some curious plant or rare exotic, you go, not to the astronomer, but to the botanist. You do not go to your lawyer about your health, nor to your physician on a question of jurisprudence. If puzzled with a knotty problem of theology you do not seek the advice of your stockbroker, and if you are fortunate enough to have a little capital for which you desire safe and profitable investment (not an easy matter) you do not, if you are wise, consult the parish clergyman or the minister of Little Bethel. Why, then, go humbly, cap in hand, to the physical scientist for his judgment of Spiritualism, of which he is in no way specially qualified to judge? It is rather for him to come to us. If he has not the leisure or inclination for its thorough investigation, the Spiritualists are the men of science in relation to Spiritualism, just as the botanists are in relation to botany, or the astronomers in reference to astronomy. There is no conceit in this. It is the plain, simple, obvious commonsense of the matter. The scientist is no more an authority in Spiritualism, than the Spiritualist is an authority in science.

I gladly admit that scientific training specially qualifies for that close, careful, patient observation, as important in experimental investigation of Spiritualism, as of many of the physical sciences, and we should cordially welcome the co-operation of men of science on this account if there were no other. Every kind of intellectual pursuit is favorable to some particular quality of mind useful in this inquiry. Our personal observation and experience can make us acquainted with only a fraction of the great body of evidence concerning it. All beyond falls into the rank of testimony; and here, not the scientist but the barrister or the judge, accustomed to impartially

weigh and consider conflicting evidence and determine its value, is the most competent.

Again, the experienced physician is better acquainted than either with the subtle relations of mind and body, of the psyche, with the brain and nervous system in health and disease, so essential to a just and correct appreciation of spiritual philosophy. But after all, what is there in the ordinary phenomena of the subject we are considering which requires that minute and subtle observation which can only be expected of the scientific expert, or which lies beyond the power of the ordinary, average man in the possession of his normal senses and faculties? Surely any ordinary observer with good sight and hearing can tell, for instance, whether a table in the room is in movement or at rest, whether audible raps are produced or not, whether these movements and sounds are made independently of muscular pressure or mechanical appliance, and if they are directed by intelligence, as a code of signals in response to questions, or conveying an independent communication. He is capable of drawing the simple, plain, obvious inference which these facts naturally suggest. It needs no man of science direct from Jermyn-street to sit in judgment. They do not know everything down in Albemarle-street, and we have had lamentable instances of men in the foremost rank of science who have instructed and delighted us with their observations and experiments on magnetic currents and reverberating flames who have yet shown themselves very ordinary politicians and theologians, and who, when they have condescended to speak of Spiritualism, have done so with a plentiful lack of knowledge, with an arrogance, and sometimes an offensive rudeness, quite unworthy of their scientific reputation. It may be thought that I am unduly severe on men of science because, as a rule, they are adverse to the claims of Spiritualism—that the grapes are out of reach, and therefore I declare them to be sour; but as a matter of fact, that is not so. Those who have made no special study of the subject I leave out of the reckoning, as their opinion is of no particular value; but of those who have thoroughly and systematically investigated it, the majority

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have at least satisfied themselves of the genuineness of the facts they witnessed, and a considerable proportion of them have given in their adhesion to spiritual agency as the only adequate explanation. I highly honor and respect the men of science who have had the courage of their convictions, and who, after investigation, have told what they have found to be the truth, even at the cost of being branded as heretics by their scientific brethren of the more orthodox persuasion; but after all, what have scientific Spiritualists, with all their good will, and under the most favorable conditions, been able to tell us that we do not know before? I gladly acknowledge the great services they have rendered to our cause. They have given us the *prestige* of their high and honored names, and have secured for Spiritualism a favorable consideration in many quarters where it might not otherwise have so readily gained access. They have verified phenomena which non-scientific Spiritualists had previously known. They have instituted delicate tests and experiments, placing the genuineness of the phenomena beyond reasonable doubt. They they told us that the power at seances is mainly drawn from sitters, and especially from the medium, a fact of which those were already conscious from their own experience. But what new knowledge has been given us? If there is any I should be happy to be informed of it. I do not say this out of any disrespect to scientific Spiritualists or in disparagement of their labors, but only in support of my contention that men of science have no special competence for this dealing with this subject, and their methods in physical investigation may even prejudice them in the wholly different methods which sometimes have to be employed in psychical research. They are apt to forget that spiritual things have to be spiritually discerned, that clairvoyance, clairaudience and psychometry are more delicate and efficient instruments of such investigation than the most ingenious appliances known to science. No, the keys of the invisible realm are not held by any pope or church either of theology or science; the spirit world is not a close corporation or a pocket borough. It is not the property of a small body of the elect, of a chosen people, or an intellectual aristocracy. The spiritual movement is a broad, catholic, gentile, democratic dispensation. Its knowledge is open to all and is co-extensive with humanity.

Let it not be inferred from anything I have said that I would for a moment disparage the just claims of science to our consideration and regard. It is because I am conscious of the great services she has rendered to the world and is capable of rendering that I would not care to withdraw any large number of scientific men from those pursuits which their aptitude and life-long training have specially qualified them to pursue with such advantage, to investigations of another kind which lie beyond their special province. The services they have rendered to mankind can hardly be over-estimated. They have dispelled the darkness of ignorance and the mists of error, and banished the barbarities of and dominion over Nature. They have harnessed steam and other elemental forces to the service of humanity. They have put a girdle of communication round the Earth. With the quick, delicate pencil of light they have painted with marvellous fidelity the face of Nature and of man. They have indefinitely multiplied resources and productive powers, and contributed to the comfort and enjoyment of life. They have—

Soared on the wings of Science wide and far,  
Measured the Sun and weighed the distant star,  
Pierced the dark waves and ocean and night,  
And brought uncounted wonders into light.

No, I would not dethrone Science from the high place of authority she has won. All honor be to her. But while we render unto Cæsar the things that are Cæsar's, let us also honor Spiritualism, and render to her that which is her due. She has opened up to a new world, a spiritual cosmos hitherto unex-

plored. She has olved for us many of those deep problems dear to the common heart of humanity. She has established indubitably the continuity of life and the communion of spirits. She has brought light to many a darkened soul sitting in the valley of the shadow of death, and the conviction of assured knowledge to many a doubting mind, comfort to many a bereaved and sorrowing heart, and to many a home that had been left desolate.

I would not say of Science:

Let old Timotheus yield the prize;  
but, considering the mutual claims of both  
Science and Spiritualism to our regard and  
reverence, I would add with the poet:

Let both divide the crown;  
This raised a mortal to the skies,  
That deep an angel down.

### Quarterly Report Of the Secretary of the

## N. Y. P. S. U.

The past quarter has seen the Union placed into a prosperous condition. A glance at the financial report appended, shows quite a nice balance on the proper side of the ledger. This is evidence that those who affiliated with our movement a year ago, are showing in a proper manner that their interest is still maintained. Not that the dollars are the only thing to be considered, but that a healthy financial condition will insure steady interest. About the usual number of new names have been added.

Our annual convention, held last month, has been reported in the spiritual press, so no further mention is needed here.

A year's work has shown that we are needed in this work. The beginning of a second year we may take as an indication that we will try to fulfill our mission. Our first set of officers proved themselves faithful and capable, and the best wishes of the Y. P. S. U. go out to them. With pleasant memory of what the past year has done for us, and with full confidence in the year to come, let us resolve to work faithfully for the cause, and lend out best efforts as an encouragement to our new officers.

Sec'y., financial report, first quar., Aug. 1 Oct. 1.

#### —RECEIPTS.—

Bal. on hand Aug. 1,	\$7.11
Aug. DUES	
14 Mr. and Mrs. Beers,	\$1.00
18 Misses M. and J. Roderick,	\$1.00
" Chicago Union, 5 members,	1.25
25 Mrs. and Miss Prior,	1.00
" Lily Dale Union, 56 members,	14.00
16 H. P. Bryans,	.50
Sept. 6 M. L. Hinckley,	.50
" Miss Nellie M. Randall,	.50
" Geo. L. Randall,	.50
8 F. M. Bragg,	.50
" Chicago Union, 7 members,	1.75
" Mrs. and Miss. Rugg,	1.00
Oct. 17 Mr. and Mrs. Bach,	1.00
18 Mrs. Marie C. Evans,	.50
Com. on Sunflower subscriptions,	.30
Total Receipts,	25.30
Total for the quarter,	32.41
Total Receipts for the quarter,	\$32.41

#### —EXPENDITURES.—

Aug. 4 Stamps Secretaries' office,	\$1.50
" Envelopes "	.15
30 Stamps Presidents' office,	3.00
" Drayage, supplies to Indianapolis,	.25
Sept. 20 " " " "	.25
" Freight " " " "	1.05
25 Stamps Secretaries' office,	.31
Oct. 17 Printing during August, (The Sunflower.)	1.00
18 Two telegrams sent by Mr. Evans.	.50
Total Expenditures,	8.01
Balance on hand Oct. 31,	24.40
Respectfully Submitted, L. TERGARDEN, Acting Sec'y.	



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EVIE P. BACH, - - - Assistant Editor.

LILY DALE, N. Y., - - - DECEMBER 1, 1899.

### SPECIAL NOTICE.

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today--tomorrow never comes.

### Can We Unite on Anything?

The experience of past years has seemed to indicate that Spiritualists could not unite upon any line of thought. The experience of the past few weeks, since the adoption of the "Declaration of Principles," indicates more fully the disorganized and disconnected methods adopted by them.

Hardly had the echoes of the convention died away until the cry began. It has not ceased for a moment. Day after day and each week, the papers have been filled with it. Much of the argument is the difference between "tweedledee and tweedledum."

Then the greatest of them disagree so completely on the terms. The last SUNFLOWER contained an editorial upon the subject. Two of our most prominent people have been among the number who have criticized and praised it. One said: "Your editorial has the right ring to it," etc. The other said: "I read your editorial on the Declaration of Principles with a broad grin on my face. Such inconsistencies," etc.

Now both of these writers are personal friends. Both stand high in the estimation of Spiritualists, yet such widely diverse opinions on these points, and the evident desire on the part of many to complete a censure, argues very badly for any unanimity of action among the Spiritualists upon any point.

Words are made to express thoughts. They have an accepted meaning. That meaning is given us in a series of books that we refer to as authority. Then why try to change the meaning of these terms? Why try to put meanings that they clearly do not convey? This is what has been done by many of the writers on the subject.

One writer takes us to task for not touching all of the parts of the Declaration. Why should we when only one

part is criticized? The only criticism that can be used is applied to the "Supreme Intelligence." All the rest apply to direct facts connected with Spiritualism. We KNOW spirit return and communication to be a fact—if we know anything—but when it comes to a comprehension of the Supreme Intellect, the All Wise Power, the God, Brahm, or, in fact, anything of that kind, we know nothing. We can say we believe there is some eternal principle in Nature. Its name does not signify. Ingersoll gave as complete an answer as could be given: "Concerning God I know as much as any person who ever lived or ever will live—ABSOLUTELY NOTHING."

So we believe that there is a Supreme Intelligence in Nature. We see its manifestations in everything. We KNOW absolutely nothing about it. All belief.

### Another Card from Moses Hull.

Not long since I put a card in the Spiritualist papers announcing my desire to get out an important book on the bible and the Higher Criticism.

The papers were all very kind in publishing my notices and otherwise assisting me. The result is, I now have orders for over eight hundred copies still they come; never less than twenty-five a day, and sometimes as many as forty in a single mail. The work of making the plates has already begun, and they are to be made from this time forward at the rate of not less than six pages per day until they are finished.

I supposed when the work was announced that the manuscript, all except two chapters was about ready; but when I come to look it over, I find many things left out that should have gone in, and some things in that must give place to more important matter. The result is, that I re-write much of it. It takes much more than all my spare time to keep out of the way of the printer.

I doubt now whether the book will be issued before February 15. I had much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared the matter.

Those subscribing for the book before it is published can still have it on the terms announced in my former card. About \$50 has already been paid, and is now in the bank. All who wish to do so, can now send their money and it will be conscientiously used in paying the bills on the book. The book will be sent postage paid as soon as it is issued from the press.

Please do not send personal checks, I lose fifteen cents on every one of them. Some forget to even put a revenue stamp on the check, then I lose more. Hoping that this notice will be sufficient,

I am, as ever, MOSES HULL.

### Order of the White Rose Publications.

Among the books now being published at the SUNFLOWER office is the second edition of "Clairvoyance" by J. C. F. Grumbine. It will be ready for distribution in a short time.

Mr. Grumbine expects to issue two more books during the winter.

# The Weekly Sunflower!

## HOW IS IT GETTING ALONG?

## O! Pretty Well, Thank You.

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## Does Your Face Tell the Secret.

(Continued from first page.)

no other way for mind and matter to connect. These vital faculties connect with and are the direct results of the vital system. They have the potential power to build. They are called vitativeness alimentiveness and amativeness. These are always large in all enduring animals. Physiologists say that the centres of respiration, circulation and digestion are in the medulla oblongata, but these are only sub-centres. Without the three vital faculties named there would be no inherent constitutional power to build a vital system, and hence it would not exist at all. There are outward, infallible signs of the extent and force of these vital faculties in every individual and it is upon an observation of them that prediction of longevity or the reverse can be accurately made.

"One safe guide is in the position of the ear. Take any accurate picture of Bismark or Gladstone or Queen Victoria, or, better yet, send some capable agent to make personal examination and you will find the ears in each instance are placed well down on the head on a line with the level of the mouth, and sometimes below it. The same is true of every sound, healthy human being of advanced years, and I have also found it to be a prominent characteristic in skulls furnished by reputable physicians and guaranteed to be those of persons of great age. Take pictures of Shakespeare, Robert Burns and other men of note who died in early life, and an opposite condition will be found. In every instance the ears were above the mouth line, frequently as high as the nose. Besides this feature their heads were narrow in and around the ears.

"Low ears indicate a strong faculty of vitativeness. This faculty governs the heart and circulation. Those who have it well developed have strong desires to live and cling tenaciously to life, and this in itself stimulates the hearts to healthy effort.

Amativeness has its centre in the cerebellum. This is the mental faculty that gives us virility, and so in its very fundamental nature it is an essence of vitality. Those who bear signs of strong amativeness have large lungs, large necks and prominent indications at the base of the brain.

"Alimentiveness regulates the digestion—it is really the primary faculty of vitality, for without a strong stomach to digest and assimilate food there can be no sustenance for other parts of the body. Its exterior indication is found just in front of the ears and near their top, where there should be an easily distinguishable convexity."

Facial expression also plays an important part in professor Vaught's theory. He holds that a large, well-formed nose, with a corresponding fullness of the adjoining parts of the face, denotes a healthy condition of amativeness. The mouth and lips are indicators of the alimentary system. If they are thin and pinched the necessary force to secure prolonged vitality is lacking. Prominent chins show vitativeness and give sign of satisfactory heart action, provided there is no interior organic trouble.

"William E. Gladstone," says Professor Vaught, "owed his long life principally to a strong inheritance of these three faculties and a normal or temperate use of them. His head and chin showed a great degree of vitativeness. His nose and the upper third of his face showed a strong and healthful faculty of amativeness. His alimentiveness was large, but not large enough to lead him into excesses in eating and drinking as has been the case with so many of our statesmen.

"Another remarkable indication of longevity he possessed was the remarkable low position of the ears. As a rule the lower position of the ears the longer one will live. You will notice that the lower lobe of his ear is on a line with his mouth. Mr. Gladstone had a balanced body. What we mean by this is that he has the three natural systems of the

body (the vital system, the motive system, the nervous system) in about an equal degree which is the very best condition possible for health and longevity. This gave him a balanced brain and a balanced mind and great versatility of talent. He would be inclined, therefore, to use all of his forty-two mental faculties somewhat equally and harmoniously.

"Bismark had almost the same requisites. The low position of the ears and the large anterior development of his chin indicate a strong faculty of vitativeness. He has large faculties of alimentiveness and amativeness.

In other words he had a large cerebellum and large temporal or middle lobes.

"Queen Victoria has two of the special requisites of vitality and longevity, to wit: alimentiveness and amativeness. These give her great digestive vitality and reproductive power. You will notice the facial indications of these in the fullness of upper and middle parts. She has not so much heart power, and if she had been compelled to make great physical efforts she could not have lived so long.

"The nature and subject of vitality is extremely practical. We cannot only understand it clearly, but we can use it just as practically. We can see the amount of vitality in any person from the study of the head. Therefore it is within the realm of anyone to determine about how long their constitution will last; and in making any engagements, or forming any partnerships, based on length of life, etc., it can be done very scientifically in advance.

"I could so determine the amount of longevity in men and women that life insurance could be made positively certain. Every subject could be decided in advance as one who would live a certain number of years, provided that no special accidents are considered. All of this can be positively ascertained by means of a study or examination of the head.

"The centre of vitativeness is directly behind the ear. It is directly under the mastoid bones. This can be located very easily by an examination of any one's head immediately back of the ears. When the head is very broad here, and this bony process very prominent, tenacity of life, or great heart power, will be a positive fact. The cerebellum, or little brain, can be easily located by finding the occipital bone on the back-head; or, it can be almost exactly located by going directly backward from the orifice of each ear. This will almost exactly strike its center.

"So, if any one wants to find out the exact source of vitality, and the amount of vitality in a given subject, all he has to do is to closely locate these three organs, and ascertain how strongly developed they are."

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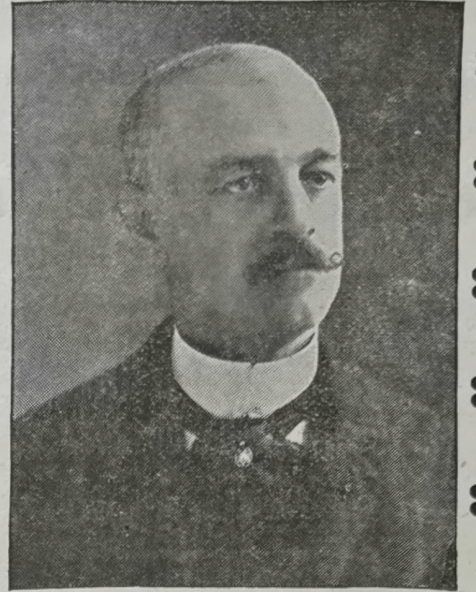
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This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

Mrs. A. L. Gillespie is serving the First Spiritualist Church of Indianapolis, Ind.

A letter from Campbell Brothers, from Paris will be published in the next SUNFLOWER.

N. H. Eddy gave Astrological readings at the annual cake sale of the Trenton Ave. Kitchen Garden, Buffalo, Nov. 29.

J. C. F. Grumbine is serving the First Society, of Washington, D. C. His address is, 806 10th St., N. W., permanent address, 17-18 Genessee St., Syracuse, N. Y.

Dr. Freedman has been working in Erie, Pa., with his usual success. He has made some remarkable cures in all sections of the country.

The meetings in Allegheny, conducted by Mrs. Crilly as test medium, and varied speakers, are quite successful. Mrs. and Miss Lunn render very fine vocal and instrumental music.

F. Corden White will spend the month of December in Titusville, Pa. February and March are engaged in New Orleans. He will take subscriptions for THE SUNFLOWER.

On Thursday Nov. 18th the East Aurora, society of Spiritualists held an election as follows: H. W. Richardson, President; Miss Maggie Pollock, Vice President. Miss Gussie Taylor of the Queen City Society of Buffalo, was called to Aurora and delivered an address before the organization.

The following, written on an Eiffel Tower Postal Card explains itself:

de la Tour Eiffel, la Nov. 14, 99.

Friend Bach: This was written on the Tower. Greeting to you and all friends in America.

CAMPBELL BROTHERS.

The Ayer Spiritual Temple, in Boston, is still attracting large audiences. Phenomenal seances are held there every Sunday evening, lectures, etc. Sunday morning and frequently meetings during the week. This Temple was built by Mr. Ayer, a wealthy wholesale grocer, of Boston, and has been used only for this purpose for a number of years. It has large and small halls, seance and reception rooms and is a model place for such purposes.

J. F. Macomber, Minneapolis, Minn., a friend of the editor in his boyhood, writes: "I have finally finished reading your 'Ten Commandments' and 'Big Bible Stories.' I doubt if anybody could have put them in better form. Plain, concise and easily understood. That is the kind of works to put be-

fore the people to open their understanding. I wonder what they took 'oxen' into the ark for? They did not take enough of them for food for the meat eating animals and I hardly think they made good stock to breed from."

Chas. R. Waters of Elmira, N. Y. writes: Harry Dalton, of Lily Dale, who has been here for the past two weeks lecturing, and giving public tests—has seemingly aroused the latent energy, of the Spiritualists, in this vicinity, for the hall has been filled even to overflowing—many good and correct tests were given by Mr. Dalton and much good has been accomplished—he leaves for Vermont this week, and I am sure that he carries the good will and wishes of the community—for he has certainly done a grand work here.

The Spiritualists of Elmira were given a rare feast of intellectual good things, Thursday evening, at I. O. O. F. hall, by Mrs. R. W. Barton, who held her audience spell-bound with her inspirational lecture and wonderful tests, which were recognized by all. The local Spiritualists are very anxious to secure her services for this city, but she lectures the next two weeks in the city of Rochester, and they are fearful the latter will capture the prize. Mrs. Barton came here from Williamsport, Pa., where she has been for a short time. Her home was for years in Minneapolis Minn.

—Elmira Telegram.

### Harbinger of Dawn for December.

The leading articles of this new occult reviews for December are, "Fate and justice," a key to the problem of Being, by Emil Ulrich Wiesendanger, and "Two Seances with Henry Allen," by Ernest S. Green, the Editor, the first seance being to him unsatisfactory, but the second was under his conditions and the results were remarkable. Both seances are described in detail and thoroughly analyzed, the article closing with a summary of Colonel de Rochas' theory of such phenomena, as set forth in his "Exteriorisation de la Motricite." Besides these two articles, there are the usual editorials, short contributions, clippings from the Spiritualist and Occult press, book reviews, etc. 10 cents a copy; \$1.00 a year. 1804 Market St., San Francisco, Cal.



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### TESTIMONIALS.

This is to certify that I have been cured of female troubles and blood disorders of long standing by the skillful treatment of Dr. Sellen. Although a number of physicians diagnosed and prescribed for my case, they gave me no relief. I am confident that Dr. Sellen can effect a cure in all similar cases.

MRS. W. E. TOTTEN,  
6020 Jefferson Ave., Chicago, Ills

Alex. White, 35 Town St., Dayton, O., says he was a great sufferer for over two years unable to work; after a few weeks treatment he was well and a very grateful man.

Mr. P. Baker, Columbus, Ohio, a member of the City Council for many years was cured in one month of an affliction which baffled the skill of other physicians for twenty-five years.

I was saved from a severe illness by Dr. Sellen's treatment. I esteem her a true physician in every sense of the word.

Milo, Ohio.

SAMUEL WOOLEY,

For one year my left side was entirely helpless, I was unable to dress myself. Within four days after taking Dr. Sellen's treatment I began to improve and my disability has entirely disappeared, leaving me in the full vigor of womanhood.

ELIZABETH WIRE,

Magnetic Springs, Ohio.

My daughter was afflicted with heart trouble. The physicians at the College of Physicians and Surgeons said she could not get well. After six months of Dr. Sellen's treatment she is well and strong and can be seen at her home.

E. V. MERCER,

144 Sholto St., Chicago.

Mrs. Lucinda B. Chandler, Downer's Grove, Ill. writes: "I willingly testify to the value of Dr. Sellen's power as a healer."



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## Campbell Brothers in England.

Since our last letter to THE SUNFLOWER we have not alone been busy ourselves, (holding seances and private sittings) but we took time to go and hear the teachings of others regarding our grand cause.

In passing down Picadilly a few days ago we were surprised and pleased to meet Mr. W. J. Colville. We had quite a long talk with him; it seemed he had just come from America, and is filling a six months engagement at 99 Gower St., W. C. He has a large following and many admirers, and is appreciated greatly for his unique teachings.

Last Sunday morning we were invited to attend a meeting held at the Masonic Hall, 33 Grove Lane, Camberwell, S. E., it was raining very hard—it is nearly always raining—but we went. We found the small hall where they held the meetings quite crowded, and certainly we were fully repaid for our journey by what we saw and heard. In the evening we were invited to go to the Cavendish Square Rooms, 5 Mortimore St., W., to hear Mr. J. J. Morse. The weather was very bad—raining of course—but the hall was filled with a refined and appreciative audience who thoroughly enjoyed the instructive and interesting lecture given by the guides of Mr. Morse. We met many very fine people there, and had a few interesting words with Mr. Morse, who invited us to call on him, but up to the present time we have been too busy to do so.

We find here, as in the United States and Canada, many searchers for truth will not at first attend public meetings, but desire to find through phenomena that which will convince them; when we have spoken of the advisability of attending lectures given by our platform teachers, we have met with the remark, "let us satisfy ourselves that the spirit can return, then we will identify ourselves with the cause and not till then." We must say we find deep thinkers and intelligent people among those whom it has been our good fortune to meet, and certainly they have been of the so-called higher class.

The weather, to us, has been perfectly wretched; fogs and rains, rains and fogs; with very few fine days between. It makes us long for the time when our engagements will be over and we can return again to the land of freedom and sunshine.

Yesterday was the inauguration of the Lord Mayor of London for the coming year, also the birthday of the Prince of Wales; of course London was in full regalia, and the parade, or as they call it, the Lord Mayor show, had a full opportunity to display itself; we had an excellent position to view it and say it was good, and we never saw so many people in one day before. They were mostly in holiday attire and all seemed to enjoy the day and the decorations, which were fine. There were no vehicles allowed on the streets therefore all the roadways were given up to the holiday makers for their enjoyment; of course there was good-natured fun, which we noticed never degenerated into anything coarse or unpleasant. The illuminations at night

were very beautiful. There is much interest in the present war with the Boers, but everyone feels perfectly satisfied that the outcome will be for the right, and the freedom for all alike in South Africa.

We start tomorrow for Paris, where we go to fill some engagements; on our return to England, we start for the North of England and Scotland and hope to reach home the latter part of this year or the commencement of the new year, although our patrons tell us we must remain with them for at least a year; but we love America too much to delay our return, therefore kindly send all letters to us at Lily Dale, N. Y., after December 15.

Yours Truly,

Nov. 11, 1899. CAMPBELL BROTHERS.

## A Victim of the Medical Law IN INDIANA.

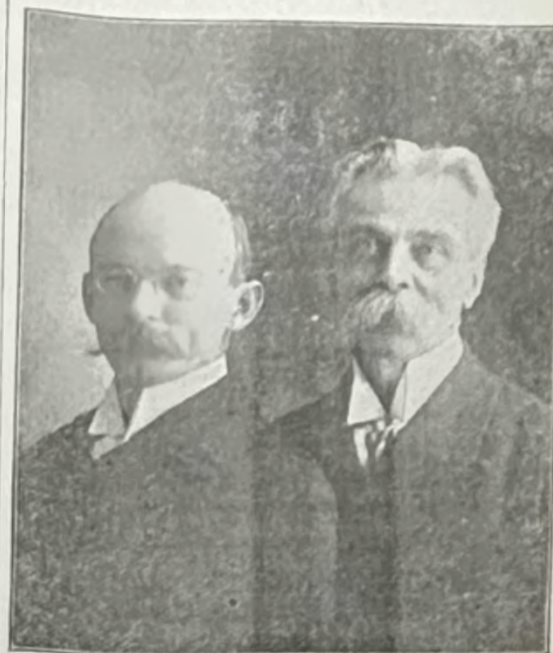
The Medical Monopoly in the State of Indiana has seen fit, on the 10th day of October, 1899, to arrest me for the practice of Medicine in the State of Indiana, without causing to be registered a diploma from a certain school of medicine.

Now there are thousands of broad thinkers in the United States; and taking the M. D's, that have turned over to our different schools, especially those of Osteopathy, Magnetic Healing and Psychopathy, we have far more in our regiment than have the M. D's. Practically we have got to have, for we are obliged to fight on the defensive side.

Gentlemen, let us win the State of Indiana and then and there and for all time place the flag of freedom for all true sciences that they may develop to their fullest capacity. This is done easily provided we all stand together. It is too hard a row for one man to fight an entire state and the whole medical monopoly of medical fiends. I am very proud to be your instrument of torture for the time being, but I should also have the position of chief of my company and you should all respond heartily to the good cause. And so, in the name of Truth and Justice, I ask you all to assist with a donation, for this purpose, of from 50c to \$5.00 apiece, just as each may feel able to give. Drop it in a letter quietly so that the monopoly here can not know what we are doing, and we shall fight for the right of liberty, closing now and forever the tricks and frauds of the State Board. By so doing, a society will be formed of all Free Thinkers, not as people of different schools but as people of one thought, knowing no such word as "fear". And the day will soon come when we to shall be recognized before the Legislative power as well as the medical monopoly.

I will ask you kindly to answer all correspondence as soon as possible and we shall cause to be printed and sent to you the outcome of this case. If you have got good suggestions to make, send them along and they will be gladly accepted. Any names of persons who might be of assistance, we shall be glad to have, and we will also deem it a favor if you will insert in your paper a request to all those who feel interested in this case to assist with a donation as mentioned above. I am,

Fraternally Yours, E. LOUIS.  
330 Main Street, Evansville, Ind.



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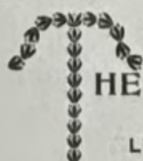
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# THE SPIRITUALIST LESSONS IN LOGIC TRAINING SCHOOL.

BY MOSES HULL.

## LESSON III.

*Terms—Their Meaning, Extension, Intension.*

**A** TERM is really either end or a proposition. Though we have not yet reached the place for defining what a *Proposition* is; in order to assist the student in an understanding of what a *Term* is, I will say, a Proposition is a sentence consisting of two parts; one part affirms or denies something concerning the other; these two parts are generally held together by a verb, called, a *Copula*. Thus, when we properly join two Terms together we have a Proposition.

A *Term* then is either end of a Proposition. The word comes from the Latin *terminus*. "Ripe strawberries," is a Term; "Good to eat," is another Term. *Are*, is a verb; called in Logic a *copula*. It joins the two Terms together and converts them into a Proposition. Two Propositions properly joined together make an argument.

A Term may consist of only one word, or it may consist of several words. "Peaches," is a Term; "ripe," is another. Now place the copula *are* between peaches and ripe, and you have a Proposition, consisting of only three words. "Rain falls," is a Proposition with two words. It is the same as "the rain is falling." McKinley is a Term; "Commander-in-chief of the United States' Armies," is another Term. The first has only one word, the latter has eight words. The little verb *is*, is all that is needed to make a Proposition of those two Terms.

In the Proposition, "The expansion of the General Government makes the President of the United States the Emperor of the Philippine Islands," there are only two Terms; one consists of six words, the other has twelve. It is thus seen that a Term does not necessarily consist of only one noun. There may be several nouns, substantives, or adjectives with necessary articles, prepositions and conjunctions to hold them together. If the whole makes you think of only one thing it is only one Term. Thus in the phrase "The Emperor of the Philippine Islands," you think of but one thing; that is of those Islands having an Emperor.

There are seven Terms with which the student of Logic must become acquainted. They are as follows:

1. Singular Terms.
2. General Terms.
3. Collective Terms.
4. Concrete Terms.
5. Abstract Terms.
6. Positive Terms.
7. Negative Terms.

Besides all these, some works on Logic add another Term which they call a *Privative Term*. As I shall, perhaps, say nothing about the matter elsewhere, I will now remark that a Privative Term is a Term which denotes a Deprivation, such as "Deaf Man," "Blind Horse," "Leafless Tree."

A *Singular Term* is a Term pointing out a single thing, or person; as Bunker Hill, Lake Erie, Niagara Falls, Admiral Dewey.

A *General Term* points out a thing, of which

there are more than one; as rock, mountain, river, house, cow. The Term "Congress" can be used as a General Term because it has two Houses.

A *Collective Term* is a Term in which many things are collected in one whole. New England, is a Collective Term, because it refers to six states, grouped under one name. United States, Philippine Islands, meeting, school, are all Collective Terms. Library, is a collection of books, and is therefore a Collective Term. Great care should be taken not to confound General and Collective Terms. A General Term is the name of any one of many things, as the term house, will apply to any one of the millions of houses there are in the world. A Collective Term is the name of many collected together. Soldiers, is a General Term, because it applies alike to any one of the thousands of soldiers in the world. Army is a Collective Term; it will not apply to any one soldier in the world, but to a great number of soldiers collected together. The Term Library, is General because it refers to any one of the numerous Libraries in the world. The Term State Library, is Collective, because it refers to a definite collection of books.

A *Concrete Term* is one which refers to both an object and its attribute. As *wrong*, which expresses both an act and its quality. *Ruler*, expresses an agent and his office. Brick house, is Concrete; almost any name that can be put in the plural is Concrete. Levi Hedge, in his Logic, which is the only Work on Logic I read until after I was forty years old, said:

"Concrete Terms denote both attributes and the subjects to which they belong. Sometimes they express the subjects *directly* and the attributes *indirectly*; and sometimes the reverse. Thus philosophy, statesman, mechanic are concrete Terms, which directly denote persons, and indirectly the attributes for which they are distinguished. But wise, valiant, swift, hard, are concretes immediately signifying certain attributes, and indirectly intimating the persons or things to which they belong."

*Abstract Terms* always express quality. Thickness, weight, color. The goodness of a boy, the beauty of a girl, the wisdom of a statesman. Abstract Terms cannot be put in the plural. It would not do to say, goodnesses, wisdoms, or thicknesses. The difference between a Concrete Term and an Abstract Term is that a Concrete Term always associates the thing and the quality, while an Abstract Term always Abstracts the quality from the thing. The Terms goodness, wisdom and beauty can be used without applying them to any person.

*Positive and Negative Terms* should always go in pairs. A house is a brick house when it is made of bricks; when made of any other material besides brick, it is *non* brick house, or it is not a brick house. Thus we have Christian and *non* Christian, partizan and *non* partizan. Evenness is positive, *un-evenness* is negative as it is opposed to evenness. Malleable is positive, *im-malleable* is negative. This would class such words as roughness, brittle, and other words of that class with negative Terms. Most negative Terms begin with *un-in-an-a-non*; or end with *less*. *Un-favorable*, *in-divisible*, *non-metallic use-less*, *worth-less*.

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## MESSAGE DEPARTMENT,

CONDUCTED BY

F. CORDEN WHITE.

Marie Klipfel.

I want to reach my dear mama and papa and all my dear ones of earth for it will be a pleasure for them to receive a message from me. Uncle Robert, Wm. and Emil, and my sister Emily join in this message to my dear ones, for I have grown since I left the earth life and shall be ready to receive them. Oh, how bright and happy we are in this new life and will always be. Tell grandpa and grandma we are waiting for them. All send their love to you.

O. E. Downer.

Death changes our conditions, but to a better one; and whenever the way may be shown, those upon the Spiritual plane of life, try to reach those of earth in any way they can. We often try to change conditions for J. W. and Celia. We send them the best and highest forces for their own unfoldment. My wife Abbie and brother Andrew join in kind greetings to all. Charley is with Russell and Sylvester and they are going onward in their own unfoldment.

Mary J. Holland.

I want to reach my dear daughter Helen and she must know that we will be with her in all things. Sickness is not to be for either of you for we have brought forces that can overcome all. Jacob Reinhart and Lucy F. Thompson and many others will bring out all the best for you my dear and where there is a great deal of pleasure for you.

Your Spirit Mother.

Mary Hunn.

I want my husband, George Hunn, to know that in this way I can come to him. That we shall soon be together. Do not mind what others say for they do not know and it is a pleasure to return and if some shut the door in my face, you dear one, will not I know. We shall soon take up the thread of life where it was broken and will part no more in the land where pain and sorrow is not known.

Wm. and John Chilcott.

We would like to reach our sister, Rose King, of Ida Grove, Ia., for we see the work she has undertaken and we will be able to help her each day; yes dear sister the force and strength will be given you. All are here and send their love to you.

From Your Brothers.

Milton Newton.

I want to reach my brother, DeLoss Newton, at Grand Haven, Mich., for we see all the conditions he is going through and will advise him not to be afraid; to go on with the matters as he has been thinking of doing and it will be all right. Father Darias and brother Will are with me.

If any of these messages are recognized by those to whom they are addressed, or others please send a verification of the fact for publication.

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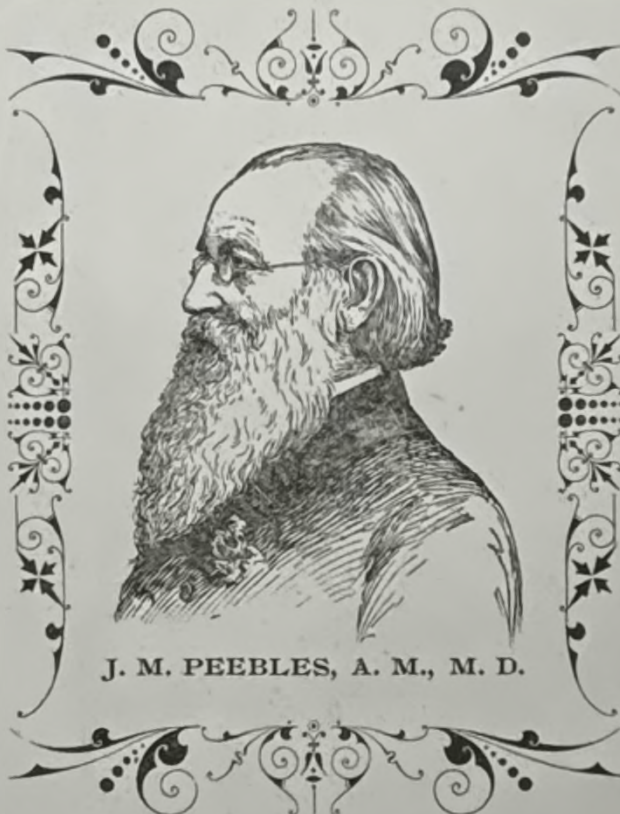
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J. M. PEEBLES, A. M., M. D.

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Millers, N. Y., Nov. 3, 1899.  
Dear Doctor:— I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength.  
Your Patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.  
Dear Doctor:— I am feeling well. I could hardly imagine that I could feel so well again. I never realized so strongly your magnetic influence as I did last Tuesday evening. It is quite a miracle to me. I am thankful for what you have done for me.  
Sincerely Yours, MRS. G. I. NASH.

Locke, N. Y., Nov. 1, 1899.  
Dear Doctor:— Your medicine has helped me, and I can truly say that I do not think I should have been alive today if you had not helped me. All my friends say so too.  
Very Truly Yours, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899.  
Dear Doctor:— I continue to gain in strength and am feeling so much better than I did in July.—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven.  
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