

# THE SUNFLOWER

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

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## SPIRITUALISM AND SPIRITUALITY.

The great objection urged against Spiritualism by its critics is the claim that it has not proved to be a power for godliness. That it might be a power was suggested some years ago by W. T. Stead in his spiritualistic book, "Letters from Julia," in which he advanced the theory that if regular communication could be established with the spirit world, the reality of immortality would be brought home so vividly to every man that he would disregard things temporal for things eternal. That present-day "communications" in the seance-room do not have such effect is remarked by Dr. I. K. Funk in his new book on "The Psychic Riddle." He says:

"To-day in the seance-room, much, very much, of what there passes for religion is gross materialism—an attempt to yoke up the spirit world with this present world to pull our earthly mud-carts along. Many, very many, Spiritualists seem to care for communion with spirits only that they may more surely keep physically well, and earn their bread and butter and clothing the easier, and, at the best, be assured that after they 'shuffle off this mortal coil,' they will continue to be. Again and again in their seance circles we hear inquiries like the following: 'Have I got my mine on the right side of that hill?' 'Will I strike oil where I am now boring?' 'Can I win the hand I am seeking?' 'Is the horse whose name I have written on this slip of paper the winner?' 'I have lost my pocket-book; can you tell me where it is?'—and naughtum.

It has not been my good fortune to meet many in spiritualistic circles who seem to attend that thereby they may grow in love to God and man, in humility, in conscience, in holiness. But I would that this were not also a grievous fault of the church. Did Spiritualism spell spirituality it would quickly make far greater inroads into the church and world, for never did a time seem more ready to welcome an incoming tidal wave of a true spirituality. When has man been physically so prosperous as today, and when so profoundly unsatisfied? Even as we logic."

The writer speaks as an investigator of Spiritualism rather than an advocate of it, but he thinks, after nearly thirty years of investigation, that "the proofs in favor of its truth are much stronger than those against it." The claims of Spiritualism are now being rigidly tested by the Society for Psychical Research, and "one who is a recognized leader" among scientists is quoted as declaring: "It may seem curious for me to say it, but it will be found true that the time is not in the far distance when scientists will lead the clergy to a real rational faith in the spiritual world." "Curious indeed," exclaims Dr. Funk, "should it turn out true that scientists, whose chief business has to do with the world of matter, should restore a work-a-day belief in the spiritual world to preachers, whose chief business has to do with the world of spirits!" He adds:

"It is said that the spiritistic movement in becoming scientific has struck a side-track and has ceased to be religious. Yes, but what if this side-track proves to be the main road, and that main road proves to be Christianity newly interpreted thru the new intellectual light which is thereby revealed? What if Crookes and Lodge and Wallace and James and Hyslop should succeed in placing a scientific foundation under psychic communications, and these communications should place a scientific foundation under a future existence

and make scientifically possible and believable the birth and resurrection of Christ? Would not that be religious?"

"And what if psychic research is the scientific unfoldings of God's plan in these later days when criticism is making it harder and still harder to believe testimony that has come down to us thru ages of darkness?"

"Put a scientific certainty under faith in the continuity of life, then it is easy to believe that the church will no longer hobble along on crutches, hobble even tho the crutches be of gold; but that it will fly as in the pentecostal days. At every step of progress there is need not only of courage and of a lofty idealism, but also of common sense, of sanity—never more need than to-day."

The daily press, in their reviews of Dr. Funk's book, give considerable space to an alleged communication received by Dr. Hyslop from Dr. Hodgson, a fellow scientist and investigator who died recently. Part of their conversation dwelt upon the value of prayer. Dr. Funk comments on this fact as follows:

"When it is considered that both Hyslop and Hodgson had been materialists after the scientific variety, and were brought to a belief in a reality of a spiritual universe thru spirit communications, we have in this exhortation to prayer and assent a significant fact for the churches to ponder. Prayer implies faith in the All Creator. Can the church afford to overlook anything that brings materialists to their knees in this sadly materialistic age? Just how will my Seventh-Day Adventist critics and other good church people, who have been writing me warning letters, reconcile exhortations of this sort with their theory of 'evil spirits' as the source of all spirit communications? Yes, true, the devil is very sly, but then if it is a fact that he trembles when he sees the weakest saint on his knees, he surely takes a mighty big risk in urging a man like Hyslop to pray! Henry Kimball—the founder of The Church Union, which afterward became The Christian Union and is now The Outlook—used to tell me with great impressiveness that his experience and observation proved 'the devil an ass.' If the devil is behind these exhortations to prayer I think Kimball was right, or perhaps this familiar couplet may give the hint:

The devil sick, the devil a monk would be;  
The devil well, the devil a monk was he.

Possibly Satan at times, like us we mortals, thinks it now and then safest to cast an anchor to windward."—Literary Digest.

### Prohibition Demonstrated.

The Truthseeker is authority for the statement that 1500 Prohibitionists marched thru the Capitol at Washington wearing white ribbons. This was to show their support of the bill to prevent the sale of liquors in the District of Columbia. The women made up about 90% of the procession. At a hearing on the bill these women became so noisy and boisterous, hissing the speakers opposed to the bill and naming of some of those who opposed it that they had to be called to order. Among those hissed was the name of Bishop Potter who is opposed to the passage of the bill.

Buffalo is in the throes of a religious revival, Rev. Torry, revivalist, having been engaged to superintend the exciting event. Now look out for more "brain-storms" and moral and mental cyclones, perpetrated in the holy name of religion. It is surprising that in this age of the world the people are backward enough to permit of such a travesty on the name of what they believe to be sacred.

## SPIRITS LINGER IN FAMILIAR PLACES.

Address by Lawyer Edward C. Randall before the Carlton Club at Buffalo.

"Life in the Spirit World" was the theme of an address recently before the Carlton Club at the home of William H. Smith, 235 West Delaware Avenue. Mr. Randall told of conversations he held with men who had been dead for many years. He recognized in many instances the departed from their tones and reflections in speaking. He recalled as an instance, a conversation he held with his father, in which the latter told him that in settling his estate a mortgage for several hundred dollars had been overlooked, and directing him where to find it. Mr. Randall told this in a matter of fact way, and said he got the money on the mortgage. He told of talking with the spirit of the late Robert G. Jagerson, and how Mr. Jagerson identified himself by recalling the last time he saw Mr. Randall was years ago when he delivered a address in the Academy of Music before the Merchants' Exchange on the subject of "Progress," and saw Mr. Randall and his father sitting in the lower right-hand box.

Attorney Randall stated that spirits do not leave the scenes of life on earth after separation of the body, but stay around familiar scenes and where they can see those with whom they were intimately related during incarnate existence. Mr. Randall received a rising vote of thanks for his address. It was the largest meeting of the club since its organization.

## DOWN TOWN TORQUE

The Rev. Canon Almon Abbott, the new pastor of Christ's Church Cathedral, is blessed with great gifts of oratory. A recent Sunday evening in the course of his sermon he recited the following verses, written by William Herbert Carruth, a professor in a German University, and the delivery of the subject so impressed the congregation that the poem has been the theme of conversation among the people who heard it. There is a beauty in the verses that appeals to thoughtful men and women, and the Spectator takes great pleasure in printing them for its readers:

A first instinct and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
A dove where the cave mer dwelt,  
Than a sense of law and beauty,  
A face turned from the clo —  
Some call it evolution,  
And others call it God.

A base on the fair horizon—  
The infinite tender sky,  
The rich ripe tint of the corn fields,  
And the wild geese sailing high,  
And all over island and lowland,  
The sign of the golden rod —  
Some of us call it Autumn,  
And others call it God.

Like titles on a crescent sea each,  
When the moon is new and thin,  
Into our hearts high gleaming,  
Came a willing and surging —  
Come from the mystic ocean  
The sea, his foot has tro —  
Some of us call it longing,  
And others call it God.

A planet from an duty—  
Another carved for her brood—  
Sobriety arising the hemlock,  
And Jesus on the road.  
And millions who humbly and  
Nameless,  
The straight hard pathway: trod,  
Some call it consecration,  
And others call it God.  
—Hamilton (Can.) Spectator.

Be patient with everyone, but above all yourself. I mean do not be disturbed because of your imperfections. They always rise up bravely from the ground. —Francis de Sales.  
The one thing you can do is to be constantly without complaint.

## Christianity the Cause Of Intemperance.

A. H. NICHOLAS.

It is here alleged that Christianity is the fundamental cause of the use of intoxicating liquors, intemperance, its woes and evils.

A very large percent of our "Christian World" are addicted to the use of intoxicating liquors, which is a dire evil upon the physical, moral, social well-being. This use of intoxicants is confined almost exclusively to Christendom. The millions of devotees of Islam, of Confucius, of Buddhism, of Shintoism abjure the use of alcoholic stimulants.

The use of these beverages in some form is inherent in the Christian dispensation, which has laid the seal and sanction of divine authority upon the custom.

It sometimes happens that a ship may be seen bound for a foreign port with a cargo of tobacco, whiskey, war implements, missionaries and Bibles.

There seems to have been a studious design in the writers of the gospel story to suppress the fact that Jesus Christ used intoxicating liquor to excess. While it is not said in plain words that he got drunk or became intoxicated, some details of the narrative prove it beyond a reasonable doubt. Jesus said himself that he came eating and drinking and was called a winebibber. A winebibber is one who drinks much wine, and that necessarily causes intoxication. That he was rightly called a winebibber, is well sustained by corroborative evidence in the story.

When I. Christ got fairly into his propaganda business he produced a large quantity of wine that they might have plenty of it for a wedding feast at Cana in Galilee. In those days people did not have alcoholic beverages, such as brandy, gin and whiskey, as they do now. Wine was their intoxicating beverage; an article of trade and traffic; and its manufacture, sale and use was a great industry of that age.

The gospel story shows that Jesus and companions made frequent use of it; they had it at his last supper, and made wine-drinking an ordinance of Christian worship.

He said eating bread and drinking wine is the same as eating his flesh and drinking his blood. It is a bloody religion, sure enough.

J. Christ had much to say about wine; and instructed his men to put new wine into new bottles to preserve it. He said "Not that which goeth into the mouth defileth a man;" therefore he and comrades were great lovers of strong drink. Yet I cannot conceive of any thing that will debauch and defile a person more effectually than intoxicating liquor "which goeth into the mouth."

On many occasions Jesus Christ acted like a possessed person, when he railed at the Jews; reviled, insulted, abused them; called them liars, thieves, hypocrites, children of the devil, wolves in sheep's clothing, generation of vipers. It has been said that he was under the influence of strong drink when he whipped the Jews out of their Temple with a scourge, upset their tables, poured out their money and called it a den of thieves. We often see intoxicated persons acting in a similar manner.

Jesus said he came not to bring peace, and he proved it. He came to bring fire on the earth, to cause strife and division. Can a man engage in a more infernal work than that?

Christ commands all Christians "Love thy neighbor as thyself—Love thine enemies—Love each other." But he had no practical use for his own precepts. He did not love his neighbors and enemies. He quarreled with them; called

them hard names; whipped them with a scourge.

This "Gentle and loving Savior" set a precedent of wrath and spite that all the savage Christian nations have faithfully followed.

This exemplar, this Master commands all his subjects "Swear not at all by any oath;" yet he swore he was God's Son, and his alleged father God did some swearing. He also cursed a fig tree because it had no figs on it. This is attributable to the effects of strong drink. If I should see a wandering Jew in the act of talking cuss words to a fig tree, I should regard him as crazy or drunk or a fool.

Christians have the example of their head leader set before them, so they drink and swear too. I have heard them do some awful swearing.

Jesus laid the seal and sanction of his alleged divine authority upon the fateful wine cup thru his last mandate—"Drink; this is my blood shed for the remission of sins. This do in remembrance of me." Summerland, Cal.

## Letter from Mrs. Tyler-Moulton.

I thought I would drop you a line to let you know that here in Columbus, Ohio the people seem to be on the road to investigation as there are services held each Sunday in six places and all well attended. East side and west side churches, Old Masonic hall, Hunt's hall and two other halls. I have been to them all and find each one doing their work in their separate way and all are seeking after the phenomena as well as to listen to the lectures.

Dr. Beverly, of Chicago has been serving the West Side Spiritualist Society as lecturer for the month of February. He drew such large audiences that the church was scarcely able to accommodate them. His lectures were fine and scientific as well as entertaining. He gave demonstrations in healing after each lecture and many chronic cases were healed. At the last lecture he called for volunteers to stand up in the audience and healed them of their aches and pains by the concentration of thought. At the snap of the finger all pain ceased and they were healed.

The Doctor is a mental and magnetic healer and gives treatments to patients in all parts of the country. He is also a licensed physician and his success with chronic cases, is indeed wonderful. We recommend him to other societies as he expects to travel this summer with his wife, who was formerly Madam Dixon of Chicago who is a fine test medium on the platform as well as for private readings. Any one wishing their services should write them. Their home address is 44 E 31st street Chicago, Ill.

Your editorials "A Church without a Creed" and "The Smoot Case" were fine and just my sentiments. Keep it up Brother, your paper is better every week and long may it live is the prayer of  
MARY TYLER-MOULTON.

A Kansas woman, Mrs. A. J. Stanley of Lincoln, has been awarded a prize of \$250 by a Boston firm for the best answer to the question, "What constitutes success?" She wrote: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

In order to enjoy life a man must be a little miserable occasionally.





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THE FRAUD QUESTION.

The greatest question that is before the Spiritualists today is the fraud question. It stands pre-eminent, yet it is of such a nature that it is the hardest question of all to approach. The publisher has been alternately endorsed and condemned for the attitude he has assumed on this question, and it is hardly possible to know now whether the greater proportion of his readers approve or disapprove of the position, as the views expressed are so diverse.

But there are times when this question forces itself to our view in a manner that requires attention, and when it does, it should be thoroughly handled, and without gloves. In this article I do not intend to be personal, but to take up the question from my standpoint. First, No Spiritualist of intelligence ever denies the existence of fraud. That is a self-evident fact, and it will govern every branch of business and social life so long as money has a purchasing value and people are obliged to work for a living.

The objection I have always urged against the discussion has been that it savored too much of the work of idle gossipers. Proofs were lacking. An example might be given in the case of a State Spiritualist association that wanted me to publish a statement concerning a certain medium. Nothing but suspicions were given me, yet they wished me to come out in cold type and condemn said medium. Naturally I declined on any such grounds, informing them that if they would give me evidence of fraud that would stand muster in court, I would give it to the public not only willingly, but gladly.

I like the English method of handling this question. When they suspected a person of fraudulent work in materialization, not long since, they did not begin a hue and cry of suspicion, but they quietly went to work, investigated, got the paraphernalia, took photographs of it, and then, after having the evidence all in their possession, sufficient to convict in a case where there was not the prejudice existing against Spiritualism, they sprung the trap, catching the alleged medium right in it, and thus effectually stopped the humbug.

We are now in the throes of another great expose. The party in question is probably one of the most discussed of the mediums and professed mediums in America, if not in the world. He probably has more financial backing than any other. And, although the published reports indicate that the evidence is complete, some of his strongest backers still maintain that he will come out unscathed.

My contention is that a case of this sort is the proper place for the National Spiritualist Association to take a decided hand. It should not take up the prosecution for prosecution's sake, but should take up a thorough and complete investigation of the affair. TO DETERMINE THE FACTS. The beginning of a suit is sufficient evidence to begin on. Of course, so far as monetary consideration for defamation of character is concerned, that will drop of its own weight. The mere fact that the woman declares that she violated the most sacred of sentiment, our reverence for our beloved dead, and wilfully and repeatedly posed as the spirit of a loved relative of the habitues of the seances, will effectually disqualify her for anything in the way of punitive damages, for her character can not be more thoroughly impeached than she has impeached herself by such an admission. But she has given the names of alleged co-deferates who "played a spook" and that matter is susceptible of investigation. IT IS A DUTY THE N. S. A. OWES TO THE SPIRITUALISTS OF THE WORLD THAT THE QUESTION HAVE A THORO AND COMPLETE INVESTIGATION.

The conditions attendant upon intercommunication of the spheres are such as to open the doors to legerdemain, and the insatiable desire for sensational phenomena has stimulated that element until it has said welcome to the unprincipled scoundrel who will give a lot of sensational fraud along with just sufficient mediumship to attract attention, and closed the door in the faces of the honest medium who gives the simple test the spirit world can give thru their organism. This fact has done more to make the great "spook shops" mentioned in the daily papers, possible than all other things combined, and Spiritualists themselves are principally to blame for the condition.

Don't eternally go around talking about fraudulent mediums. It does no good. But if you think a medium is fraudulent, get a trusty friend to aid you, get such evidence as you would want a person to have to convict you of stealing, or any other crime, then present it in such a way that it will carry conviction in court. send the offender to state prison for a term of years, and Spiritualism will be the gainer. Gradually the fake element will learn it is unhealthy for them and they will seek other pastures.

Chief Wilkie of the U. S. Secret Service, has made it so hot for counterfeiters of money that there is scarcely a person left to get up a passable imitation of a piece of paper money. Spiritualists should treat their counterfeiters the same way.

W. H. Bach. "I AM SO GLAD THERE IS A HELL!" The above words were spoken by a Baptist clergyman at a funeral occasion recently. What a specimen of inhumanity, bigotry, intolerance and egotism that man must be! Surely, he does not expect to go to hell if he is glad there is one, does he? HE, of course, is all right. HE is going straight to heaven! But the other poor mortals who are not so sanctimonious as he—well, hell is a pretty good place to put them and he is glad there is one.

At one time the writer was traveling on the Hastings & Lakonia branch of the Chicago, Milwaukee & St. Paul railroad, and a man came

and sat down with him. He proved to be a Lutheran Evangelical preacher, on his way from a meeting of his sect. He was "full of the spirit," and took it upon himself to undertake a conversation, leading into religious ideas. He soon learned that he was talking with a Spiritualist, and began quite an animated conversation. As his attacks were quoted the "spirit of the world" that permitted evil people to be elected," and after several hours, having reached his destination, he said farewell with the following words: "My only regret is that I shall not see you again." Well, I reached home quite late, and I am all the better for it.

What a man who is a hell-fighter! Fire and brimstone! To be consumed! who say friends whose life is a so glad that and silent. If you believe that is saying, he has gone to occupy a speech. made it, on surviving on must

WORD TO OUR CORRESPONDENTS.

Will our correspondents please write their communications on white paper or black ink.

Many articles of merit are written on soft paper and they must be not published. A type set to set this copy from 12 feet away, read it and see the type in the case, by again. Just take one of the articles in a fine hand or lead pencil, more or less, and set it up two feet away, look back and see the type, and you will find the type better. We have had a number of articles on this subject, but we cannot copy them.

Special care should be taken in printing, as no titles more correct. Just attitude were pre-ly writ-ypewriter, pencil, or med, etc. The one who would be the other

ORIO SPIRITUALISTS AT SANDUSKY.

The Ohio Spiritualist Association will hold its 10th annual convention at Carnegie Hall, Sandusky, N. Y., May 25, 26, 1907.

extended invitation to all Spiritualist societies to come and cooperate with our glorious work. All societies can, by signing for and take ransacking the association, as we are in our success and published attention ad-

C. A. B. Linger, O. S. A. Secretary, 1007 Broadway, New York, N. Y.

WHERE DO OUR THOTS COME FROM?

BY O. L. HARVEY.

"Of myself, I can do nothing."—Jesus. "Believe me for the truth's sake."—Ibid. Our brains do not produce thought. They only receive and transmit thought. The universal cry of all inspired writers and thinkers, in all ages of the world has been, "Not unto me be the glory and the honor. I did not do the work, nor utter the message. I was only the instrument by which the spirit worked." Jesus and Buddha, Swedenborg, Joan of Arc and A. J. Davis utter the same divine and immortal truths unknown to each other, yet received from the same source and expressed in almost identical language.

What is true of these great world lights, is also true of lesser lights—the obscure and unknown medium. Among the latter, no doubt, many have had simpler experiences to my own. I have often written a number of sentences or a whole stanza of a poem as fast as I possibly could, I could not repeat a single line from memory or remember what I had written, and would have to read it over several times before I could understand or appreciate what seemed to me to be wonderful thoughts, so extraordinary that they were totally above and beyond my personal powers to produce. They must have been received by spiritual telegraphy from the spiritual realms, thru and by my subjective inner-consciousness.

Mine is no exceptional or uncommon case. In wireless telegraphy we have the instrument by which the message is sent, the ether which conveys the message, and the intelligence that receives the message; so, we have my brain and nervous system thru which the message was sent, my sub-conscious mind, or rather soul, which furnished the vehicle, but behind it all, and more important than all, we have the intelligence from which originated that message. The power that originated that message must be intelligent, or the message itself would not be intelligent. I am speaking now of, and mean only those divine, spiritual truths which are conveyed thru the sub-conscious mind or soul, having no reference to those self-evident, physical truths which come by observation and experience thru the five physical senses.

What, then is the direct source of these divine, spiritual thots? First I would conclude that they come directly from dis-embodied or dis-carnate spirits. They, in turn, having received the messages of divine truth from spiritual beings still higher and more ethereal in the scale of existence, have been inspired by spiritual entities so exalted and refined that they may receive divine or spiritual truth directly from the Infinite Original. This is not denying, however, that there may be embodied spirits, so refined, so purified and etherealized that they may be inspired to receive and transmit divine spiritual truths directly from the infinite source of all truth.

Thus we have a series of angelic message bearers, marshalled rank behind rank, reaching into infinitude, possibly up to Deity, and we are living today in a spiritual current that sweeps onward and upward, forever and forever, nearer and more near to God.

"Deep calleth unto deep," soul unto soul, Star unto star vibrates light.

When Jesus proclaimed the same divine, spiritual truths that Buddha taught in almost the same identical words it is not positive evidence that he ever heard of Buddha or knew anything about his doctrines teaching or people. It only shows that they were both inspired by the same spirit or spirits; that they were both mediums for the transmission of life, light and love from the infinite ocean of truth. It only shows that they were so highly organized, their nervous systems were so exquisitely attuned to the harmonies of nature, their souls so purified, so refined so exalted that they received and transmitted light to the sun of righteousness, peace and truth. They were simply mediums or instruments for the transmission of the highest and divinest truths that mortals could comprehend or understand.

Whenever any seer, sage or genius proclaims to humanity any beautiful and exalted truth, he is only the medium or instrument by which it was transmitted to human intelligence, the truth itself having existed thruout all the past eternity and may have been separated innumerable times.

In modern times, in our own age, we see men and women of genius—Tennyson, Wordsworth, Browning, Longfellow, Lowell and Whittier uttering the same beautiful and poetical thots in slightly differing language, but we do not think they always borrowed from or imitated each other. No, we say that each was the intuitive expression of original truth. This is the reason why people widely separated, living in different climes and different ages, unknown to each other, without any apparent communication, have received and proclaimed the same immortal truths.

MRS. TILLIE U. REYNOLDS AT NIAGARA FALLS.

"The Perplexing Question," was the theme of a very able discourse, delivered in the Macabee Hall on Sunday evening, the 10th. It was the title of a poem that was first given before the lecture. On this occasion the hall was crowded by a large intelligent audience. It was a grand gathering and the meeting was a grand success.

The poem, "The Perplexing Question," and lecture, was a treat from that noble worker for Spiritualism, Mrs. Tillie U. Reynolds, of Troy, N. Y. Of course it was a surprise to have her on the rostrum at the Falls. The conditions were good. Our good sister, Mrs. Atcheson, was happy to have the state vice president and missionary by her side. The lecture given by Mrs. Reynolds must have reached the minds of the audience in a forceful manner. Both ladies on the rostrum was in a very happy mood. The spirit influence was strong all thru the hall. Mrs. Reynolds spoke over an hour on her subject. Mrs. Atcheson had but a short time to give spirit messages but she gave several that were interesting and much appreciated by those who received them.

"It is 58 years," said the speaker, "since those little raps were heard in Hydesville. What have they done for Modern Spiritualism? We say modern because it was ancient, its truths were known two thousand years ago, but, the truths fell into the hands of conspiring Christianity and it was smothered and generations have received nothing but falsehood from a tyrannizing priesthood. We know by history the plottings of Christianity, the bloody wars and downfall of nations, the spirit world has been shut out by the massacre of mediums, under the plea that they were witches and obsessed devils. 'Thou shalt not suffer a witch to live,' it says in the Bible, but if you study it closely you will find that it originated from ignorance. The Woman of Endor was called a witch by the Bible compilers only she did a good deed for Saul.

"But what a change since the advent of Modern Spiritualism. We may say the advent of truth, if you don't like the word Spiritualism. By these truths we are finding out the rascals that rob banks and womanhood, surrounded by Christian churches. (Here Sister Reynolds, received a good applause.)

"We do not have any creeds and dogmas. We believe in every one making their own creeds, but we have associations for the promulgation of truth. We all have to work out our own salvation. Jesus, the Christ, told the people around him that the kingdom of heaven was within them. It was no far-off city with pearly gates, yet Christians have made the assertion that Jesus was Lord and God. In fact they do now. This young medium of Galilee never claimed to be a God. The idea of a Man-God. Only think! But they don't stop to think for themselves."

Mrs. Reynolds made a great impression on her hearers by what I overheard people say going down the stairs. It will set them thinking.

VINN H. HICKOX.

To be everywhere and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. Stevenson.



LILY DALE NEWS.

Buffalo Notes

Ed Shults is visiting his parents Mr. and Mrs. J. C. Shults.

Mrs. Covell spent a day in Fredonia on business last week.

Miss Murray arrived last Monday morning and opened school.

Mrs. Maggie Wildrick spent several days in Dunkirk last week.

Mrs. Fern Paul and daughter Maud have returned to Angola.

Mr. and Mrs. L. W. Tugwell of Wilson, N. Y., have been visiting at J. H. Turner's.

Ed Scott and Charlie Haas have filled the Leelyn ice house in anticipation of summer use.

Henry and Raymond Shaffer of Dunkirk spent Sunday with their mother, Mrs. D. Shaffer.

There are two signs of spring in the air. One is the appearance of maple syrup, the other the presence of the robins. Johns Horton claims the credit of seeing the first robin of the season.

The ice harvest has been completed 370 cars having been shipped from here to points in the vicinity and to Buffalo, and the ice harvesting machinery has been packed away for another season. Some fine ice has been shipped from here, the last shipments being 15 inches of crystal ice.

Important Notice to The Spiritualists of Indiana.

Your attention is hereby called to the Third Annual Convention of the Indiana State Spiritualist Association, which is to convene in Indianapolis, Friday, Saturday and Sunday, March 29, 30, 31, 1907. The meetings will be held in Orpheum Hall 135 North Delaware St.

As there is much important business to be transacted, it is especially urged that all Spiritualists be in attendance. Aside from the business features of the Convention, there has been prepared a most excellent program for the edification of the visitors and delegates alike. Among those who will participate are, Miss Elizabeth Harlow of Ohio; Mr. Will J. Erwood of Peru, Indiana; Mrs. Anna Thronsen, Mrs. Josephine Ropp, Mrs. Ruddick and Mrs. Mattie Hayden. In addition to those already mentioned I would say that the Wattle Quartette is expected in the city at that time, and will participate.

Spiritualists, this is your convention—will you not aid it by your presence? It will be profitable to you as well as to all concerned—come and join in the spiritual feast which awaits you.

E. A. SCHRAM, president. CARRIE H. MONG, secretary.

An Asylum for the Obsessed.

The Brazilian Federation of Spiritualists are taking steps to found a hospital or asylum for the reception and cure of persons who are obsessed. Such a work is one of the noblest that could be undertaken for the benefit of suffering humanity, and we would like to see a similar institution founded in this colony. Hundreds of poor creatures are committed to our asylums for the insane, and their malady is intensified by the thought of being kept in such a place, while we know that the company by which they are surrounded makes them worse instead of better. Our methods of dealing with those whose minds are unbalanced are far from right. Many are simply obsessed—in other words under the influence and power of spiritual entities from which they have no power to free themselves. Spiritualists understand these things, and it would be a help to many unfortunates if, in the absence of a special institution in which to treat them, the authorities would grant to accredited persons permission to treat some in our asylums to prove to the medical profession that there is a better way.—Message of Life, New Zealand.

The disciples of providence are not deceived; they know by how many secret ways, how many hands and how many opposite intentions he brings about his own great designs.—Madame Sevigne.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.—Channing.

R. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:30 a. m. and 7:45 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday 10:30 a. m. HARMONY CIRCLE meets at Keystone Hall, 224 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor. LIBERAL TRUSTEES EXCHANGE meets at Building Hall, 374 Connecticut street, Sunday at 7:45 p. m.

ANNIVERSARY.

The First Spiritual society will hold appropriate Anniversary exercises at the Temple, all day, Sunday, March 31. Good speakers and mediums from Buffalo and the surroundings outside the city will be in attendance, and an interesting program, suitable for the occasion, will be presented.

We trust that those who reside in the surrounding towns will avail themselves of the opportunity to unite with us in this event.

The ladies of the society will serve refreshments so it will not be necessary to leave the hall. Come and bring your friends to hear the glad news that Spiritualism and the science of life teaches. There will be food for the soul, for the spirit, and for the material needs. Come and join us and make it a grand day of rejoicing.

Sunday morning, March 10, Dr. Lockwood took for his subject, "Did Eve's desire for knowledge thousands of years ago develop a curse for the citizens of Buffalo?" The evening topic was, "The pernicious effects of the virus of original sin upon the mental organism of mankind." These subjects were handled in a scholarly manner, also much to the interest of the audience who listened attentively to the Doctor's explanations. His class lectures on physiology and anatomy commence Friday evening, March 15th. They will be exceedingly interesting as he has an ability not only to instruct but to interest at the same time.

At Harmony Circle society, Keystone hall, 351 Main street, Sunday, March 10, medium's day was celebrated in becoming style. Charles Hulbert gave a short address, after which several mediums gave messages. Mrs. Travis came in during the exercises and responded to a call and gave several fine messages. The services were made interesting by all present and the afternoon passed quickly away. The ladies of the society, who are ever interested in the welfare of the material needs of any occasion, made themselves manifest by inviting all to partake of the hospitality of Harmony Circle in sharing the refreshments. President Hulbert and his controlling influences seek to make all welcome who enter into the environments of Harmony Circle.

The Psychic and Social club held their monthly entertainment and dance Tuesday evening, March 12. A nice party were present and a very enjoyable occasion to all was the result. Refreshments were served. The next social will be held Tuesday evening April 9th.

Wednesday evening seance at the Temple, March 13th, was a grand success. The audience was divided into circles. There were five mediums present. Mrs. M. E. Lane, 218 Virginia street, Mrs. Moore, 169 Niagara street, Miss Jurgensen, 247 Niagara street, and Mrs. Lattin had one circle and Mr. Hulbert another. An enjoyable time was the result.

HARMONY CIRCLE.

Sunday March 10th, was an interesting day in the history of Harmony Circle, being Medium's Day. Services were held in the afternoon and evening with a large audience in the afternoon and an overwhelming crowd in the evening. Keystone hall was taxed to its utmost capacity and many were turned away that could not even find standing room. Between the services circles were held all over the hall by the large number of mediums present and many a consolatory message was given to people who had never realized before that their loved ones could return in this way, only by hearsay, and it is to be believed that as many converts were made to this truth as sinners converted at the great religious revival now being held in our city. Among our guests, was that dear young lady Auntie Symons who we expect is the oldest Spiritualist in Buffalo, with perhaps the exception of Uncle Joe Dennis. Our Ladies Aid were taxed to the utmost to feed the hungry who re-

mained to supper. We hope that this will be a reminder to some of our friends to bring a donation of something eatable with them. However for this occasion all were satisfied. Mrs. Moore and Mrs. Travis gave the messages in the afternoon in a very pleasing manner all being recognized.

The evening lecture by Mr. E. M. Travis was the feature of the day. The subjects given from the audience, "Brotherhood of Man," "Friendship," and "The Progress of Religious Thought." To those not familiar with this lady's work, the lecture was simply a marvelous revelation of wonderful power and inspiration. The rapidity with which the audience were carried from one scene of action to another, from the Pyramids of Egypt to the world wide Thaw Trial. From the Cross of Calvary to the tumors of New York. From the birth of human consciousness to the birth of Modern Spiritualism at Hydesville. She held them entranced until with a glorious peroration on the morals of life, she sank back exhausted in her chair on the rostrum. No more beautiful tribute was ever paid to a speaker than the awed silence of the assemblage. It spoke louder than a thunder of applause. If ever Spiritualism was presented in all its beautiful truth from a scientific, practical and spiritual manner from a spiritual rostrum it was given that night by this wonderfully gifted trance speaker.

Harmony Circle will celebrate the birth of Modern Spiritualism with a varied program on Sunday, March 10th, afternoon and evening. We invite our friends and the public to join us.

THE GRAMMAR OF LIFE.

Grammar is the voice of nature asserting itself thru human language; modulating itself thru human sensibility, impulse and emotion, and thereby expressing its own laws as they govern the universe. Its facts are demonstrated thru nouns; its force thru verbs and participles; its beauty thru adjectives; its harmony thru conjunctions; its relationship thru prepositions; its personality thru pronouns; its affection thru adverbs; and its grandeur thru interjections. But not all laws can be applied, unthoughtfully, and unethically created, man has invented the desideratum, applicable to his own weaknesses, habits and disharmonies with nature. Had man remained pure and affectionate—temperate and just—there would have been no negatives in human language and each have remained an Eden in conformity with nature's law—her voice—and our language would have expressed peace, joy and power—a counterpart of stem, the grammar of life. When a name is uttered and an edifying influence accompanies it, nature has qualified it with the adjective, revealing its soul-state. Such is psychometry. Other influences hold consistent with this and is nature's voice speaking. Dogmatism in education starves genius.

IMPORTANT NOTICE.

My attention has been called to the fact that a man is traveling in the East claiming to be a friend of mine, and referring to me as the voice of certain lines of instruction he is giving. I never heard of the lines he is teaching, and do not recall the acquaintance of any such person as he is described. I would therefore suggest that better means of identification than his mere sayings be asked for before patronizing him on the strength of my recommendation of him and his system. W. F. BACH.

Man, in ignorance, pers about his own and by the uncertain light of his small intelligence, reads a word here and a line there in the great book of nature, and putting together the few scattered fragments he is capable of scraping up, makes for himself a religious faith which he defends with a fanatical fervor. He goes to it in question and you are denounced as a heretic. There's Blue Grass heads.

You need not worry about Heaven if the thought of you makes people happy.

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Miss M. B. Hedrick, Psychic.

58 Herkmer St., Brooklyn, N. Y. Private sittings every Sunday, Tuesday and Friday at 8 p. m. Ladies Matinee Wednesday afternoon 2:30. Take Fulton St. car or Elevated to Nostrand Ave. Telephone 2023 Bedford. Readings by mail \$1.00. 267-1f

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Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

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RECOGNITION.

It has been asserted by an authority of note, that the desire for immortality is not nearly so universal as we have been led to believe. The statement is in itself startling enough to provoke comment and indeed we might almost add, denial.

It is an acknowledged fact that there are some minds so constituted that they find it impossible to believe in the life beyond; but these are conspicuous exceptions. Such persons are not to be envied; such lives are in themselves morbid and sorrowful, lacking the softening and beautifying influence that a belief in immortality imparts.

Not to the difference between two things one all aglow with hope and belief in the larger life beyond, and the sure expectation of a reunion with the loved ones who have crossed the Bar and are waiting beyond to give a glad welcome to the dear ones left behind, when they passed on to the larger experience of the future.

Truly such belief furnishes but slender motive for right living; but it is indeed an insignificant fact that we are to live again, unless we are truly ourselves in the here and now.

Science teaches us that death is not annihilation in any sense. It only means the destruction of the physical body or the exchange of the temporal for the spiritual.

Death may indeed hold sway over material structure; but to destroy memory or affection, these are beyond his province. He cannot encroach beyond the portals of the tomb.

"THEY WERE FIRST CALLED CHRISTIANS AT ANTIOCH."

J. P. COOKE.

It happened 264 years after Jesus of Nazareth ceased to be earthly, after he was tortured out of the body.

Why this change of name? Why were they called Christians in Antioch?

What was the beginning and the occasion of establishing this phase of Christian Mythology?

Why was the "Early Church" thus moved upon by the Spirit of Priestcraft?

These interesting questions are easily answered and easily understood when we read and understand the plain testimony of an eye witness, in spirit.

This testimony is forthcoming and is printed below. It is an extract from the testimony of Bartholomew, a follower of Jesus.

Then an aged priest arose and said, "We were compelled to do what we did do, form ourselves into a body, as the crazy heretics had scattered their ideas among the heathens relative to females being held by appointed priests and confessors, and they were fools enough to hold themselves from confession until the priests were compelled to force them, by a decree, to come to their relief.

And now we must have an idol they all do know 'd live, and if you want Jesus we will have him, but if you want John then we will have him. It matters not which, as John scattered heresy, even as the crazy fool of a Hebrew, the first born of Joseph and Mary. Now choose which shall be held before the faithful followers of Moses. He was a priest and he begat, an hundred and forty-four children, and he was never bound to any. His concubines were ever ready at his will and pleasure, and as we bow to him as director, let us share the pleasure of his life, even as he did, and if we can hold control over the heathen people let us give them an idol, one they all know did live, even as he did, and if we can be comforted even as Moses was comforted.

"Then the council remained, in session four days, ere they could decide what was best to do for an idol. As they knew Jesus had become more notorious than John, among the heathen, by his many acts, which could not be denied, they came to the conclusion it was better to take the humble child of Joseph and Mary as their idol, under the name of Christ, which is, when truly translated from the heathen dialect, a controller of hell. Now, here I am to defend my brother, lest he should be accused of being the instigator of such a heathen plot as being held between Almighty God and his children, as mediator.

"Does God ask man to assist him in his wondrous formations, and in holding his myriads of worlds in harmony, one with the other? Then how is it that the heathen bigots still chain and hold control of the human mind, and cause ideality to bow to priestcraft, hypocrisy, deceit and hell? Hell is ignorance, and ignorance lays the foundation for the ambitious to chain and bind the lesser mind, and these are the souls that are chained by the crafty priesthood. And what are your aims today but the devices of crafty man, in order he may live in ease and splendor, while the humble laborer can toil on from day to day, to feed and clothe him that holds himself before the people as the one that is making intercession with the holy Jesus, and he interceding with the Creator, to hold his own created from temptation and the devil? Holy God, if thou hast created such a being to tempt the highest and holiest of thy creations, thy own children to go astray, are thy children accountable for aught that may befall them?

"Lay not to the charge of Almighty God, the foul stigma of tempting his feeble child in their earthly condition. Give them light that they may behold their father, God, and his mighty changes, in order to bring the human mind in rapport with himself as he is, then they will not ask for an idol to intercede for them in any form whatever—popes, priest, confessor, layman or clergy—but they will be willing to say, here I am thy Father and my God. Lead me that the knowledge I may be able to draw from thee, thou God of immensity,

by conditions that are before me, and all of thy created, that have light given from the first great eternal light. Here I am that humanity may know thy priest-hood, that they be looked upon as holy things, and cause the most to feel their necessities must be satisfied, even before their own.

"Now these facts I have laid down happened two hundred and thirty-four years after Jesus ceased to be earthly. And now the Catholics had begun to spread again and they knew that a new control could be brought upon the minds of the masses, the influence would be lost in the darkness and light. Therefore they held a council at Antioch, and they concluded to have a female idol to set before their people, in order the females would be attracted to them by looking upon the mother of their holy God, and as such a thing as a female idol was never known before, they held the female idol as the mother of their God—all he God they dared ask for. That had its effect, and gathered in holy devotion to their idols, and they held them even on this day, and they will hold them until light from the eternal God dispels the darkness."

The instructive volume, "The Historical Life of Nazareth, and Extracts from the Apocryphal Acts" will be placed for reference in Boston Public Library, and the Astor Library in New York, as a few out of print, and difficult to obtain.

MEMORY'S PICTURE

Whispering trees and rustling leaves,
Whispering to the grass;
Downy violets, golden buttercups,
Down in Nature's pass;
Shallow brook, e'er chatting to the stones,
And tiny ripples;
There, at times, 'tis silent and profound,
This changing brook;
There the green tag-alder grows,
And wild gooseberry;
Whispering joy of childhood,
Some, gaudy chokeweed;
Laughing blue and graceful,
The goldfinch;
The wandering child of earth,
O'er Nature's mysteries,
Dancing, beautiful and wild,
In pictures in the sky-land;
Of the happy angels looking down,
How below earth's strand;
Trilling songs from Nature's orchestra,
Vibrating thru space;
Beauties hoary winter in fast pictures no'er can trace.

This is part of memory's picture, that oft comes back to me,
Where the streamlet and the buttercup,
Violet and oak tree,
And sweet lilies gently waving,
Softly thrilled and made me glad.

Remember tints of a picture sometimes shadow-haunted,
Clinging years have brought so oft,
Unwelcome, and loved haunts
Have gone, and lonely ranges
Ebb'd voices, musical, heard by no one, except me,
But in memory you still live,
And truly the power comes from thee,
To still love's rare treasure,
Their joy-sphere,
And the old was shadow,
Which in hearing lured me on life's way,
Singing off so transient, unreal,
Thus, ah, yes, has given
Space for the shadow which my soul has stored in Heaven.

LISLE E. SUTTON.

Symphony.
To live content with small means;
To seek pleasure rather than luxury,
And rejoice rather than lash;
To be modest, not respectful;
And to be rich, to study hard,
To talk gently, as a babe with open heart,
To do all bravely, in word,
To be spiritual, unbid on and grow up through the atmosphere—Wm. Heppner Chan-

indeed, s. People to get know re will let it be.
They get a.
Whatever can be this earth her.
The Spirit of the Holy

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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The Spiritual Birth; or, Death and its Tomorrow. The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet teaches giving the Spiritual interpretations of many things in the Bible never before given, explains the heavens and the hell believed in by Spiritualists. Price, 10 cents.

The Spiritual Alps and How We Ascend Them; or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Best work to teach you that you are a spiritual being, and to show you how to advance your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper cover, 25 cents.

Sweet Away. A sermon by Moses Hull on some of the sins of our age, in which the "Revelation of Love" is expounded as a reason for sinful legions, has been "Sweet Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 25 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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### THE PASSING OF THEODORE J. MAYER

Treasurer of the National Spiritualist Association of Washington, D. C.

It is my sad duty to announce to your readers through the columns of your valued journal, that our beloved friend and treasurer, Mr. T. J. Mayer passed to spirit life Tuesday, March 12th, after an illness of some weeks; but this last sickness was the culmination of physical complications that have been afflicting our brother even for years and from which he suffered intensely at times. He was a grand man, a philanthropist and lover of humanity; his works for mankind are many and the influence of his life will live for good, not only in the hearts of the citizens of Washington, D. C., but in the memory of countless other souls for many generations to come. The following tribute to Mr. Mayer from the Washington Daily Star of March 13 will give you all a fair knowledge of some of the good things that he thought and did for humanity. The Spiritualist world will learn more of his labors ere long.

MARY T. LONGLEY, N. S. A. Secretary, Washington, D. C., March 14th.

The death of Theodore J. Mayer, member of the firm of W. M. Galt & Co., and one of the most prominent business men of the District, occurred at 10 o'clock Tuesday evening at his home, 214 B street, southeast, after an illness of about seven weeks. Although Mr. Mayer had been confined to his residence for a protracted interval, his death was totally unexpected, and the announcement of his passing away came as a shock to his numerous business associates and friends.

The funeral services will be held at the family residence at 11 o'clock Friday, and the friends of the deceased have been invited to be present. The interment will be private.

Mr. Mayer had been actively engaged in the work of upbuilding this city and increasing its prosperity since he came here in 1865. He usually took a leading part in philanthropic effort, and was especially interested in the welfare of East Washington, in which his home was located. He was nearly sixty-one years of age. It is remarked that he retained his mental and physical vigor to a remarkable degree, and until stricken by the ailment which ended in his death, was an active man of affairs. He was a member of the Masonic fraternity; a director of the Eastern Dispensary and Casualty hospital and also a member of the executive committee of the Central National Bank, the Union Trust Co., and the George Washington University. For fifteen years he had been president of the Swiss Bazaar Association, and as such is said to have "carried sunshine into many a blind home."

#### SENIOR MEMBER OF FIRM.

Since the death Mr. William M. Galt, January 3, 1889, the firm had been composed of Mr. Theodore J. Mayer, Mr. Ralph L. Galt, the active members, and Mrs. Harriet T. Galt, widow of Wm. M. Galt. Ever since the death of Mr. W. M. Galt Mr. Mayer had been the senior member of the firm. He was described as one of the self-made men of Washington.

Mr. Mayer was born in Geneva, Switzerland, in April, 1846, where he received his education in the public schools, followed by a collegiate course. He graduated in 1863. From that time until 1866 he was prominently connected with a large banking concern and commercial establishment at Friedrichshafen, Germany, first as correspondent and afterward as bookkeeper.

In June, 1866, he came to this country, his total capital, it is said, being \$12 in gold. He came to Washington, and for seven years filled the arduous position of clerk in a grocery store. His health finally broke down under the strain and he went to Europe to recuperate and gain his lost health.

Returning from the old world after a stay of four months, he entered the establishment of W. M. Galt & Co. During his long connection with the company he was more particularly in charge of the floor department and was a widely recognized authority on all grades of flour and cereals.

Mr. Mayer married Miss Susannah Hitz, daughter of the late Florian Hitz, in September, 1876, the American centennial year. Mrs. Mayer died in 1880 and deceased never remarried. His son, Mr. Theodore Albert Mayer, who is in the real estate business, survives him, in addition to a brother, who is a citizen of Ohio.

#### LIBERAL CONTRIBUTIONS.

Shortly before his death Mr. Mayer gave a practical illustration of the exemplification of his religion of humanity and charity by making certain munificent bequests. It is said he gave to the George Washington University extension and improvement fund upwards of \$200,000, while \$100,000 by his recent direction will be apportioned among the hospitals and charitable institutions of the District of Columbia.

One of the intimate friends of deceased today described his great interest and zeal in behalf of the George Washington University and his desire to see it become the greatest seat of learning in this country. It was added he studied the needs of the university for a long time and finally came to the decision that to erect the structures on the proposed 17th and B streets site would be a calamity to the city as well as to the university. He contended that as that site is on low territory and near the made ground of the Potomac flats considerable sickness would result among the students in the dormitories.

#### PLANS CHANGED.

This so impressed him, it is said, that, thru his personal magnetism, earnestness and persistency, he induced the board of trustees of the university to change its plans as to the location of the institution. He offered the trustees without cost to them, his site at Chevy Chase circle as the nucleus for a building site. This place contains about four acres of ground and several buildings, and is valued at about \$168,000.

The trustees declined to accept the offer, as the tract of land was deemed to be too far from the city. The Dean property was then selected, and Mr. Mayer is said to have induced the owners to take \$800,000 for it, which sum is said to be far below its real value. Mr. Mayer also announced that if the trustees would decide upon the Dean property he would give them his Chevy Chase holdings, to be sold and the proceeds to be applied to the extension fund.

Mr. Thomas W. Smith, an intimate friend and associate of the deceased, spoke today of Mr. Mayer's love for the charitable work, and especially his interest in the Eastern Dispensary and Casualty Hospital.

In addition to the \$20,000 he donated to this institution in the first instance when it became necessary to procure a new building for its use, he recently gave to the management of the hospital a corner lot at 8th and D streets northeast, increasing his total contribution to that institution to about \$30,000. It was his habit to visit the hospital nearly every day and take a personal interest in its management and welfare, and he was especially interested in beautifying the building and grounds with flowers, etc.

The deceased was regarded as a most loyal and lovable companion and was of such a happy and jolly disposition that he at once became the life of any company he might be in.

At the time the Eastern Dispensary and Casualty Hospital was seeking new quarters Mr. Mayer gave the management of that institution valuable assistance, and when the present structure at 708 Massachusetts avenue northeast was secured he gave \$20,000 toward the purchase money.

"The bequests of Mr. Mayer," said one of friends today, "illustrate that he lived up to his creed, which is expressed in the immortal words of Ben Adhem, 'Write me as one who loves his fellow-man.'"

Mr. Mayer was a member of the organization of Spiritualists who believe in physical manifestations, it was said he died in that faith. Some years ago he presented to that branch of Spiritualists a modern building at the corner of 6th street and Pennsylvania avenue southeast for use by their society as national headquarters.

A little judicious guying has made many a weak man fairly strong.

### BOSTON NOTICES.

MRS. B. W. BELCHER. Massachusetts State Association of Spiritualists hold aiversary exercises at Berkley hall corner North Fremont and Berkley street, March 26, all day and evening.

LIST OF TALENT President, George A. Fuller, Treasurer, Carrie F. Loring, Director, Mrs. Maude Litch. Mr. F. A. Wiggin, Mrs. N. J. Willis, Mrs. Kate M. Stiles, Mrs. Alice Waterhouse, Mrs. Hattie Mason, Mr. Abbott, Mrs. Chapman, Mrs. Emma Smith, Mrs. Alice Whall, Mrs. F. W. Belchers, Mrs. A. J. Pettegill, Mrs. Carrie S. Thomas, Mrs. Hardee Hall, Vocalist, Mrs. Grace Cranford, Pianist, Carrie L. Hatch, State Secretary.

DWIGHT HALL. The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good medium in attendance at all sessions. Mrs. M. J. Butler, president.

Anniversary exercises the 27th; program later.

DWIGHT HALL. The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums, and at the last meeting Mr. Fred Gowing, Waburn, Mass. gave two treatments on the platform with good results. Anniversary exercises the evening of the 28th. Program is not completed yet, but we have heard from F. A. Wiggin, Fred Nibel, Mrs. May Steiner, Mrs. McLane, Dr. Maston, and Mrs. George. Regarding the music another talent we will have a full report next week. Mrs. B. W. Belcher, president.

APPLETON HALL. The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper, 6.15. Meeting at 8. The exercises consist of remarks, messages and tests. Anniversary all day and evening, March 29. Program later.

Mrs. M. A. Albee, president. HARMONY HALL. Mrs. Gray conducts spiritual meetings at Harmon hall, 724 Washington street. Sunday circle 11 a. m., messages 2.30 and 7.30. Tuesday and Thursday, 2.45. Best of talent present at all sessions.

COMMERCIAL HALL. 694 Washington street, Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL. 446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish. She also has many message mediums. Tuesdays and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH. 578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

Mrs. Wilkinson is reported as still gaining and we hope to see her on the platform again.

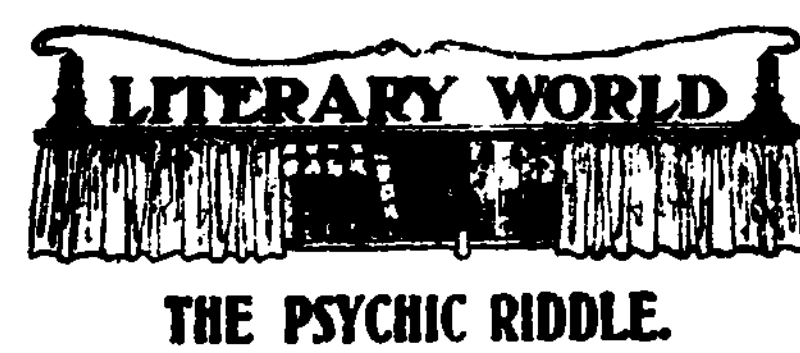
CHILDREN'S PROGRESSIVE LYCEUM. meets in Legion of Honor hall, 200 Huntington avenue, at 4 p. m. every Sunday.

FALLEN HALL. 30 Huntington avenue, Huntington Chambers. Rev. Mabel B. Withem conducts Sunday evening meetings at 7.30.

MRS. MAY STEPHEN. conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS. B. W. BELCHER. gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regarding the same with no stamps enclosed. I take this way to answer all correspondence regarding the same. Parties wishing to correspond with me regard platform work, must address me at my home, 293 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.



We are in receipt of a copy of Dr. Funk's latest book on psychic phenomena, The Psychic Riddle. In this volume, the Doctor comes again to the front with a decided line of evidence, of a scientific nature, to prove the truth of the claims of Spiritualists that life does not end with the death of the physical body, but he does not claim to be, strictly speaking, a Spiritualist.

The basis of his contention is that there is a positive proof that the spirit of Dr. Hodgson returned and gave some evidences of his continuity of conscious existence, and that it demonstrates the fact of telepathy between mortals and one that will open the eyes of spirits as well as the fact of tele-

But they say that "Distance lends enchantment to the view," and some time in the distant future pathy between two mortals has

been established. Dr. Funk takes the exalted position that this line of phenomena should be divested of all its sacred features, all of the mystical paraphernalia, etc., and it should be placed in the category of actual sciences, and investigated by scientific men. While Spiritualists will approve of all this, they will also claim the privilege of self-investigation and to analyze the findings of the scientists.

Dr. Funk quotes profusely from the writings and sayings of many men of letters, who have made more than a passing investigation of the subject, and quotes his investigations with such staunch Spiritualists as Judge Abram H. Dailey, and relates practical experiences with a number of prominent mediums.

It is only expressing the fact when we say that it is a very valuable work for the Spiritualists, and one that will open the eyes of many who would not think of reading a work written by a professed Spiritualist.

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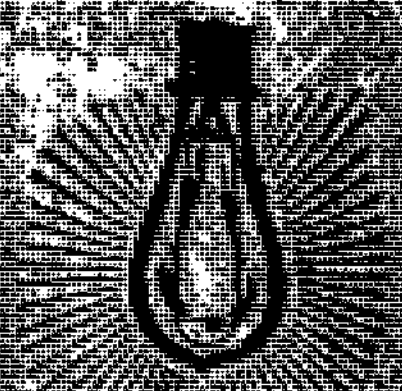
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Franklin D. Roosevelt's engagement to Miss Anna H. Roosevelt is announced.

Oscar Wagner has been named as the speaker at the next meeting of the Society of Washington.

If the members of the Society of Washington are desirous of receiving the Sunflower, they should send their names and addresses to the editor.

If our patrons wish to contribute to the Sunflower, they should send their contributions to the editor.

Anna H. Roosevelt's engagement to Mr. Franklin D. Roosevelt is announced.

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