

THE SUNFLOWER

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

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WILL ORGANIZED SPIRITUALISM

PERISH?

It appears to be a wide-spread opinion that the Spiritualists cannot sustain an enduring organized movement. The Spiritualists are very pessimistic upon this possibility. The latter are very much impressed with the idea that the national and state associations are struggling against odds that cannot be overcome. The constant struggle for funds is cited as an index of weakness that will not be corrected. But, they fail to observe that all movements struggle to obtain funds, and are incessantly at effort in that direction. If the Spiritualists make any continuous effort for funds, the cry goes up that the movement is begging. The N. S. A. has been condemned for continuous solicitation and sending forth missionaries exacting collections and appealing for donations.

Many Spiritualists think the N. S. A. state associations and the Temple Fund Society, have only one thing to do, and that is to help others and have no regard for their own treasury. The matter is too plain for debate, but it is necessary to state that an association can help unless first given the means for help. And, the limited means at hand, grand work has been done by each organization of Spiritualists, from the smallest local to the N. S. A. The chronic complaint if you do or do not. The first question should be introspective: "What have I done to aid?" Solve that satisfactorily, and none of the Spiritualist organizations will need to make public appeals, for their treasuries will automatically be supplied.

When it shall come to pass that there shall be a consecrated body of Spiritualists, then there will be no question of support, for the spirit of self-reliance to the whole will be sure.

Spiritualism occupies a distinctive place as a movement. And that distinction is not only in the claim of the spirit communion, but in its teachings which have developed new ethics and has evolved the possibility of a new church to consecrate a better society and state. A conscientious fact is of little avail unless applied to some utilitarian use. Ethics are of little importance unless promulgated unto the people and made possible of practical application. Religion is not church-wardly, nor compassed by a creed or ceremony. True religion must be comprised by practical ethics. Deeds are always necessary adjuncts to creeds. A religion of life on earth that will fit for life in the spirit, is a great necessity. The development of responsibility in each human, is far greater in promise of help than the atonement of all sinners that destroys this personal salvation duty. Great human interests are embodied in Spiritualism which is ever expansive. If that is true, and Spiritualism cannot become complete, how is it possible for such a system of philosophy, science, religion and humanism, to pass away? It may inoculate every church, social and scientific body of the world, and yet have its place in perfect autonomy.

If Spiritualism is perishing in your locality, or in your love for its beneficial influence in the world, then it is because only that you personally have been perishing as a Spiritualist.

How can you remedy that? Well begin by a little active cooperation with some one, whether in your community, or in the wide field of effort now comprised by an army of devoted servants of the spirits and humanity. Open your heart and soul to the cry of toilers for help financially; and give at least your personal good-will.

There are hundreds of ways to

help the cause outside of being simply a member of some society; for there is literature to circulate, and many enterprises to support. You may value Spiritualism only by what it does for you, but the spirits value it for what you are willing to do. If Spiritualism as a distinctive movement shall fail, it will be only because so many so-called Spiritualists fail to support, and instead become chronic growlers. The truths of Spiritualism cannot perish; and they are sufficient to rally forever upon as a body of people; for yet some decades, perhaps centuries, the people will all accept the claim that the resurrection is demonstrable, and spirit communion as natural as earth communion.

There will be practical propaganda necessary for yet several lifetimes of humanity. If all churches accept in time the phenomena of spirit manifestation, then the development of that for spirit teaching and blessed communion will be the needs upon which mortals shall rally. Is there not now a great need to utilize spirit messages, and employ mediums for teaching and communion? It is not sufficient to have a system of only the duty to demonstrate the fact of spirit manifestation, and to supply help for worldly needs and selfish desires; but the unalloyed blessing of instruction and consolation, with soul communings, is coming into life.

Hence, Spiritualism is expanding instead of perishing. Societies are now asking often for the intellectual pabulum of the spirit, and not solely as many do for a sensuous manifestation of power. The local society finds that the public who do not desire mental food are attracted by the phenomena as a continuous dose from their platforms, and these have no financial or spiritual interest in the cause of Spiritualism. But, the lectures draw an intellectual class, and build the membership. In years past, larger audiences were attracted by the lectures than is the fact now with present platform work in the interest of phenomena. I am in favor of spirit messages as a supplement to lectures, but for the communion instead of for tests and display. Let the seance room have the phenomena for evidence to all who may so need, and the platform for teaching and messages by the spirits. We will then have new life.

And, if the societies will have meetings occasionally for members only, when they have psychic law taught, and receive their personal messages, instead of asking the latter at public meetings, the membership would increase instead of diminishing as now happens everywhere.

Or, at least, it is true that there is no stability to membership.

All this shows that we need to correct some of our methods. When we get spiritual force and spiritual aspiration, with mental culture and exercise as the paramount conditions of our associate efforts, we will find that life and power shall make our organized bodies a perpetual possibility. We need some ideals that have been set aside. Too long have many used the spirit messages as a "vulgarely melo-dramatic" display. There would seem to be enough sentiment about the spiritual world to excite emotions, and inspire a worshipful adoration.

There is no reason in attaching the highest emotions of the soul, and dragging mental afflatus into the depths of sensuous force and debasement. It may truthfully be said that Spiritualism is for all, the high, the low, the pure and the impure; but there is no justice in making "flossam" and "jetsam" making the organization of a society or church as a heterogeneous multitude. There is a constant condition of life on earth and in the realms beyond, that cause association by the principle of "like attracts like." Hence, the associate body should be made up of har-

monious integers. A spiritualist psychic might then come or be recognized, and the sermons be aglow with love, joy, emotion, consecration, worship and intelligence that would attract the multitude. The settlement of spirit ministrants societies for a year or term or will develop this power.

The building of Spiritualist temples consecrated meeting places for mortals and spirits, a growing tendency to settle seances and mediums, is evidence of progress and perpetuity in Spiritualism.

They who complain, are as a rule, not devoting energy and means. To say that a widespread idea exists that the nations and state associations are not fulfilling a destiny of power and usefulness, is untrue; for such sentiments have gained prominence.

The public worker does not see that way; and the delegates to these bodies do not feel so. Fire, zeal and promise seems to be the lives of all who come into contact with the movement of organized Spiritualists. They see glowing prospects for stability and utility.

If there be any so discontented that they need a new regime of officials and method, then their duty is to attend the legislative meetings and institute other ways and means. The cry for death of what we have and the birth of an indefinite something new, should cease; and all join in the present organized effort to obtain necessary modes and do not tear down, unless you can reconstruct upon the present basis and walls of strength. The N. S. A. does not yet fill the full measure, and that it must not be weighed in the balance, when we are seen and all found to be wanting in help and affiliation.

There is so much to labor for in human life, that the spirit teaching and help can be utilized by associates mortals and made to serve every power of good possible for achievement. So long as crime, debauchery, war, murder, injustice and ignorance exists, that long, a will Spiritualism be needed in the world, and no prospect of its perishing from the earth will be forecast.

And, as these lines of utility are advancing amongst the Spiritualists, the evidence is good that Spiritualism is a live issue of power and usefulness. Every year marks an advance toward higher altitudes of usefulness, and the heavens are aglow with rainbow promises of clear and sunny days when the spiritual effluence of the spheres shall bathe the old earth and its teeming millions of souls with love and peace and prosperity. Go on, ye who have faithfulness, for the conquering of all that is pure, unjust and erroneous.

Fraternally,
GEORGE W. KATES,
Clayney, Pa.

SPECIAL NOTICE.

The officers of spiritual societies, and all others interested in Spiritualism assigned its proper place in the forthcoming census report of Director North, are earnestly requested to forward to me, at the earliest possible moment, all facts that may be in their possession, regarding the local societies of which they are members. The aid of the N. S. A. has been invoked in the work of collecting reliable data with regard to Spiritualism, and I am now acting as the Special Agent of the census Bureau in the endeavor to obtain the desired information. Will the friends who have received blanks kindly fill them and return same at once to the Secretary, Spiritualists, Harrison D. Barrett, 1000 Ave. S. E. Washington, D. C.

It is the intent of this notice to inform all Spiritualists of the fact in regard to the census of Spiritualists.

A TIMELY MESSAGE TO MANKIND.

THRU M. A. OXON.

We propose to speak to you on a subject of which we have before treated, but not at large. You have alleged, and it has frequently been said, that the creed we profess and the system of religion which we teach, are vague, shadowy, and impalpable. It has been said that the effect of our teaching is to unsettle men's minds as to the old faith, without providing a new and rational form of belief. Many of these objections we have dealt with separately, but we have not yet attempted to set before you an exhaustive outline of the religion which we desire to see rooted among men. This we propose to do now, so far as it is possible.

We commence with God, the Supreme, All-Wise Ruler of the universe, who is enthroned over all in eternal calm, the Director and Judge of the totality of creation. Before His Majesty we bow in solemn adoration. We have not seen Him, nor do we hope yet to approach His presence. Millions of ages, as you count time, must run their course, and be succeeded by yet again myriads upon myriads ere the perfected spirit—perfected through suffering and experience—can enter into the inner sanctuary to dwell in the presence of the All-pure, All-holy, All-perfect God.

But tho we have not seen Him, we know yet more of the fathomless perfection of His nature, thru a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatise as to His essential attributes, and ignorantly frame for yourselves a being like unto yourselves, we are content to feel and so know His power as the operation of a Wise and Loving and All-pervading Intelligence. His government of the universe reveals Him to us as potent, wise, and good. His dealings with ourselves we know to be tender and loving.

The past has been fruitful of mercy and loving-kindness; the present has been instinct with love and tender considerations; into the future we do not pry. We are content to trust it in the hands of One whose power and love we have experienced. And we do not, as curious mortals please themselves with imagining, picture a future which has its origin in our own intelligence, and is disproved by each advancement in knowledge. We trust Him too really to care to speculate. We live for Him and to Him. We strive to learn and do His will, sure that in so doing we shall benefit ourselves and all created beings whom we tend; the while we pay to Him the honor which is His due, and the only homage which His Majesty can accept. We love Him; we worship Him; we adore Him; we obey Him; but we do not question His plans, or pry into His mysteries.

Of man we know more than we are permitted to tell, as yet. We are not charged to gratify curiosity, nor to open out to you views and speculations which would but bewilder your mind. Of the origin of man you may be content to know that the day will come when we shall be able to tell you more certainly of the spiritual nature, its origin and its destiny; whence it came and whither it is going. For the present you may know that the theological story of a fall from a state of purity to a state of sin as usually detailed and accepted, is misleading. Few, perhaps, even of those among you who have pondered on the subject,

have not given up all attempts to reconcile with reason so distorted a legend. You may better direct your attention for the present to man's condition as an incarnated spirit, and seek to learn how progressive development, in obedience to the laws which govern him, leads to happiness in the present and advancement in the immediate future. The far off spheres, into which only the refined and purified can enter, you may leave in their seclusion. It is not for mortal eye to gaze into their secrets. Sufficient that you know that they unfold their portals only to the blessed ones, and that you and all may be ranked within them after due preparation and development.

It is more important that we speak of man's duty and work in the earth-life. Man, as you know, is a spirit temporarily enshrined in a body of flesh; a spirit with a spiritual body which is to survive its severance from the earth body, as one of your teachers has inculcated rightly; tho he erred in minor particulars. This spiritual body it is the object of your training in this sphere of probation to develop and fit for its life in the sphere of spirit. That life so far as it concerns you to know, is endless. You cannot grasp what eternity means. Sufficient now that we demonstrate to your enduring existence, and intelligence existing after the death of the body.

This Being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities, with capacities, with accountability, and with power of progress or retrogression. The incarnated spirit has its conscience, rude frequently and undeveloped, of inherent right and wrong. It has its opportunities of development, its degrees of probation, its phases of training, and its helps in progression if it will use them. Of these we have spoken before, and shall say more hereafter. For the present; we tell you of man's duty in the sphere of probation. Man, as a responsible spiritual being, has duties which concern himself, his fellow-man, and his God.

Your teachers have sufficiently outlined the moral code which affects man's spirit, so far as their knowledge (has extended, and has been communicable to you. But beside and beyond what they have taught you lies a wide domain. The influence of spirit upon spirit is only now beginning to be recognized among men; yet therein lie some of the mightiest helps and bars to human progress. Of this, too, you will learn more hereafter; but for the present we may sum up man's highest duty as a spiritual entity in the word Progress—in knowledge of himself, and of all that makes for spiritual development. The duty of man considered as an intellectual being, possessed of mind and intelligence, is summed up in the word Culture in all its infinite ramifications; not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself as a spirit incarnated in a body of flesh is Purity in thought, word, and act. In these three words, Progress, Culture, Purity, we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being.

Respecting the duty which man owes to the race of which he is a unit, to the community of which he is a member, we strive again to crystallize into one word the central idea which should animate him. That word is Charity. Tolerance for divergence of opinion; charitable construction of doubtful words and deeds; kindness in intercourse; readiness to help, without desire for recompense; courtesy and gentleness of demeanour; patience under misrepresentation; hon-

(Continued on page 8.)



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POSTING THAT "SUNDAY CLOSING EDITORIAL."

One of our exchanges, a prohibition paper, criticizes our editorial on Sunday closing with the remark that we are "using the power cry." That "We can't close saloons." Well, they are still using the power cry, and the discussion might with advantage stop here until our prohibition friends close them. Now the SUNFLOWER has never used the indiscriminate use of power in the running of saloons in a disorderly manner, or anything that is against public peace and prosperity. But what it has tried to do in its years of existence, has been to educate people, as the Editor understands life, to a higher standpoint. If the Editor does not have the right idea, will not from Missouri, he is ready to be "shown."

One thing that he has had considerable experience in is the attempt to control the liquor traffic. He has yet to see a thoroly practical effort and one that met with success where near what its most ardent advocates could consistently call even a passible success. The worst thing was an anti-treat society that was organized in Wisconsin some thirty years ago. Among a community where an abstemiousness was a curiosity, the saloon keepers said that anti-treat society cut their sales down more than any other one thing. During his days of youth he lived where the State law prohibited the sale of liquor within five miles of the Northwestern University, at Evanston, Ill. His father was a member of the village board of trustees and the bulk of the tax was paid out to fight the sale of liquor in the vicinity of Calvary cemetery. To illustrate the success which it met, a man was in jail for selling liquor. Then his wife was sent. A boy some eight years old was asked "Who took care of the saloon when his father was in jail?" "My mother," was the reply. "Who, when your mother is in jail?" "My grandmother." We do not recall how many more relatives they had to descend to.

For many years we traveled and lived in prohibition states, but never had any trouble in getting liquor in a prohibition state when it was required. The writer did not have trouble in buying alcohol in New York state, but never in Iowa, a prohibition state. Clinton, Iowa, at the time, had eighty odd saloons, which were periodically pinched. They got tired of adding the costs to the price of the liquor and every first of the month they walked up to the mayor's office and paid a nominal fine, not as much as would have been an ordinary license, and went on.

Iowa, Dakota, Kansas, Maine, even South Carolina, with its "State Dispensaries," have failed miserably in the attempt, and every man of the world knows that there is more drunkenness in a prohibition than in a license place. The reason for this is that a drinking man is going to have his drink. If he can go into a place and get one, he will get it and go on about his business unless there is a lot of treachery there. If he can not get it that way he will get a bottle,

and load himself and his associates up with it. New York state has local option and part of the towns are dry. Our own town is one of the dry ones, yet there are twenty-three government licenses in it. The poor fund is exhausted, the village of Fredonia, its principal town, is out of money, and it was necessary to stop lighting the streets for a time because there was no money to pay for it. The village is losing between three and four thousand dollars a year that used to come from license.

Now lest we be misunderstood, and are accused of an attempt to further the interests of the liquor traffic, let us say right here that from all accounts there is not a drop less liquor sold in Fredonia today than there was during the license regime, and there is no corresponding income from it. Not long since a petition was presented to the village board, asking them to "close up the hop soda joints." The petitioners were asked for evidence to convict, but failing to respond, were requested to present the matter to the district attorney. He informed the petitioners that if they had evidence that would convict the sellers, to place it before him and he would act. Again they failed to do so. Why was it not done? Because it is against popular sentiment. You can not enforce any law that is against popular sentiment, as is evidenced by thousands of unpopular laws now on the statute books and never referred to.

Our prohibition friends should begin at the bottom and climb up. They have attempted to begin at the top and have fallen down. Educate people out of the habit of drinking. Take away from their mode of life those excipients which require stimulants to sustain them. But what are we to do? Alcohol enters into every article of food. When we set our bread to "rise," it is a process of fermentation and alcohol is formed. In fact, some first class physicians claim that alcohol is the only food. Digestion itself is a process of fermentation.

Stop trying to legislate people into being good and educate them to that point. Instead of trying to stop people from attending ball games on Sunday, by law, give some evidence that Sunday is any different from any other day. Remember that the old ipse dixit of the church fathers does not go now. We no longer tremble and cringe because a man who wears a cassock and cowl speaks to us. We know now that he is only a man like ourselves. He is "as clay in the potter's hands, which maketh one vessel unto honor and another unto dishonor." One man happens to be a preacher, the other a hod carrier and the hod carrier has done the most good and least harm of the two, and has a better criminal record in proportion to his numbers as the records of states prisons show.

We defy our critics to show us any passage in the Christians' sacred book that gives authority for the observance of Sunday as a holy day. If they can, the Seventh Day Adventists, with headquarters at Battle Creek, Mich., have a big sum of money ready for them. Don't quibble with "any day is all right so long as you observe one." Not true. "Any" day was not sanctioned. It was a special day. The Seventh day. "Therefore God blessed the Seventh day, and HALLOWED IT." No other day will do, and as there is a difference of a whole day in going around the world, and no one knows where God rested, no one knows or can ever find out, where the day began or what it was.

What a pity that so much energy is wasted to perpetuate superstition when there is so much good for the world that ought to be done, and could be done if common sense prevailed instead of superstitious sentiment. KANSAS AND MURDERS.

The state of Kansas is in a peculiar position. It has a number of convicted murderers in its prisons, and according to the laws, the death sentence is to be carried out "at the will of the Governor." Up to date no governor has been found who "wills" them to be executed. While it is not to be wondered at, it is a source of wonder that the only person who has made an endeavor

to demand that the governor condemn them, some fifty were convicted of murder in the first degree, to be executed, is a "minister of the Gospel Peace."

A clipping from a Western paper, now about a year old, tells a story of Governor Leavenworth's marks regarding the open door. Leavenworth writes to him. The church should have him in the list of saints of the "Holy Inquisition" days. Gov. Hoeh, said he was not in a formal state to write to the open letter to W. H. H. and himself, written by the Rev. R. A. Ellwood. The Rev. H. H. H. suggests that since the death of the 50 or more first degree murderers now under sentence, the will of the

governor, I shall not will that these men be put to death, and never the hanging of any man. Do you suppose that if I had a man on the gallows, with my hand on the lever ready to spring the trap, I'd do it? Suppose I suddenly to that poor creature, do you believe in heaven and hell, and that you will go to the other of these? and he should say, "I do," do you suppose I would spring the trap and say: "Go to hell, then. Indeed, I would not. While a beautiful spectacle would be to see 50 men, all in a row, hanged at the same time, and what a spectacle we have here. A minister of the gospel whose duty it is to teach the heathen and who is the Savior, ate dejectedly as he walked with a tooth. He had read the remainder of the Bible at the junction."

The governor said he did not intend to discuss the matter with the friends of the good people of the State. If he was a Spiritist, what a wonderful example from Christian church, would be a "Spiritist" name, spiritualist or only howl and howl.

Workers Wanted. Addresses of names of five of their friends, with names and addresses, until September 1. See page 2.

FIFTEENTH ANNUAL CONVENTION THE SUNFLOWER OFFICE FOR SALE.

of the National Spiritualist Association will be held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Reseque, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Haslow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Eberly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days. Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be held on Monday, October 14, 10 a. m. All are cordially invited.

HARRISON D. BARRET, President. MARY T. LONGLEY, Secretary.

Malice is composed of the cruel or coldhearted; the smiling or grinning, and the angry or scowling—the first being the effect of pre-natal selfishness; the second of frivolity or love of pleasure, and the latter of some prejudice. "As we (parents) sow, we (they) shall reap."

Life is to be measured not by its reach and vision.

The Last Story from the Pen of "ARTHUR F. MILTON," "The Biography of a Soul" will be run in the SUNFLOWER, completed Sept. 1. To give our patrons the advantage of the Camp news and this last production of the gifted writer A. F. Melchers, we will send the SUNFLOWER from the beginning of the story to its close for 25 cents, silver or money order. Or we will send it to five of your friends for \$1. This will give them all of the Campmeeting News and save you writing letters. SEND FOR IT TODAY. SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE F. BACL.

YOUR TONE OF VOICE.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.
The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air
And the tones may break the heart.
The words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.
Whether you know it or not—
Whether you mean or care—
Kindness, kindness, love and hate,
Envy and anger, are there.
Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.—
The Youth's Companion.

FAITH WILL MOVE MOUNTAINS.

BY WALTER DEVOE.
Fellow of the Illuminati.

A great wave of quickening has come upon the race. It is spreading all over the land and awakening a new manhood and womanhood among and old. Life is giving birth to a new force and faith in human minds. What seemed beyond the wildest dreams of achievement a few years ago is now considered attainable. "I can and I will," is the new voice that is heard in the land. By faith all things are possible. That old truth is gaining new power. See what marvellous inventions are being wrought out of the faith of human minds. See what faith in electricity is demonstrating. But grandest of all, see what heights of achievement young men and young women are attaining by faith in self. We are beginning to see that the human mind is capable of unlimited development. Divine potentialities are stored in the organism of man, awaiting his recognition and expression. There slumbers within each one of you the fire and force of a wonderful character, as the giant oak slumbers within the acorn, and by faith in yourself the wonderful powers and possibilities within your character will begin to manifest and grow stronger day by day.

The new century begins an era of new faith—faith in the exhaustible powers slumbering in selfhood. The new age calls every mind to awaken its slumbering will and faith and go forth to victory. Self-faith and will can be cultivated by exercise, as one would cultivate a muscle by exercise. "Nerve us with incessant affirmatives," said Emerson. We can nerve ourselves for any task; we can build up brain cells full of faith and will force equal to any demand, by taking a positive, affirmative mental attitude.

Young man, you have the desire to reach a high position in life; you hope for that which seems beyond your reach. You want to go to college or you desire a technical training to fit yourselves for a position requiring knowledge and skill. I have seen young men overcome what looked like insurmountable obstacles and success. Undaunted faith and persistent willfulness were the mental forces that led them on and gave them the joy of realization.

Have faith in yourself. Have faith in the faculties and your nature. No one can limit you but yourself. Let this be the song of your heart daily: "I can and I will. I will melt down opposition by my favor. I will convert others by my faith. I will infuse others with my living enthusiasm. Even the everything seem against me, yet will I unceasingly generate new faith, and create day by day the destiny I will to be mine."

Young women, have faith in your ideals. Have faith in the possibilities of making them real. Jean Cowgill, a well known newspaper woman, told me that her desire to become a writer grew so strong that it walked her away from a good position on the stage into the office of Harper's weekly, where she was set to work immediately, and that, without experience as a writer. It seems almost impossible that it should be so, that an inexperienced person should walk into a position so easily, but the men and women of faith often do seemingly impossible things. The world is impressionable; it is sensitive to positive minds. All the affairs of the world are mental affairs—minds run them—and minds can be influenced by a mind of faith and conviction. So let your desires and your hopes grow strong.

Build your ideals and aspirations on a strong foundation of faith. Let nothing daunt you. Do not let your nervous dread of what people will think paralyze your efforts. Convince yourself first and you will be surprised at the ease with which others respond to your positive thoughts and feelings. By the continual affirmation of your own will your whole mind will become positive and resistant. You will overcome negative mental traits. Your nervousness will be outgrown. You will become fearless. You will become happy in working out your ideals. Your friends will look in your face and behold a joyous, fearless creature, self-generated from the exercise of a sublime faith and an undaunted will.

Like the horseshoe magnet with its sphere of magnetic influence, man carries about with him a sphere of mental influence. If he is negative, his sphere of influence will be small and weak. If he is positive, that is, if his mind teems with thoughts and feelings like faith, courage, confidence, and other bright mental forces, his sphere of influence will be attractive and extensive. Man is an individualized center of intelligence in the vast ocean of mental energy; an individualization of the infinite mind, gradually learning from experience how to individualize more and more of intelligence from the universal source, until he feels within himself the thrill of the Omnipotent Spirit and knows that he is a co-worker with God.—Walter Devoe, Fellow of the Illuminati, in Eltka.

UNORTHODOX.

A principle that needs constant watching may fail you in the hour of need. Be wary.

Test the incredulous on their superiority and they become very credulous.

Humanity's road to happiness is never congested.

People with inflated ideas should enjoy ballooning.

The key to heaven is still spelt in the old way—Love.

Submission to the selfishness of others, is the fertilizer to spirituality—the self-denial that makes for angelhood.

Get right with God—by getting right with your fellow being.

All men may have one origin; but the closer the individual clings to the old root the more fossilized he becomes. Diversification of character makes for progress.

When difficult to forgive, try to find jealousy as the obstacle.

Electricity is the medium between spirit and matter—the element which sensitizes it for the admission of spirit or soul into the same. What the sun is to the planets, the solar plexus is to man—the electrical chambers for co-operative action between the two. Electricity being thus superior element to matter cannot be analyzed by any material agency, unless we can analyze sensation or feeling, since it imparts consciousness or intelligence.—Arthur F. Milton.

Campanella News.

You can get it by sending 25 cents for the SUNFLOWER until September 1. See page 2.

Food for the Psychic Body.

LILLIAN WHITIN.

There can be no question that while food controls and predetermines the achievements of life to a greater degree, it is yet more prominent and invested with a greater importance by the column of receipts that appear in the daily press, with minute directions for preparing stuff that should never be eaten. The diet health foods, the vegetarian diet, which probably contributed toward reform, has not yet, perhaps, precisely elucidated the real truth regarding the minimum of food necessary for the maintenance of health. We are told that food is indispensable by many more purman bodies, and to a greater degree than he is capable of being sustained by thought. I call physical strength the strength of the mind. The body mechanism, the spiritual force is spirit, whatever nourishes the energy develops an increased power and capacity of accomplishment.

Now when we think of the body, we do not merely as matter, but as a complexified body, when we realize that it is a self—thinks, perceives, aspires, and is immortal in its nature; that in this self we should eat, and exercise for the best of the body. Here, as always, is the explanation of our friends, the vegetarians. And harsh vibrations, it is not suitable for this ethereal body. The body is that of fruits, rather than vegetables. The regulated life of the body, in any regime of pastry, ice cream, and such things, it is significant matter at all. The body is too much of a physical body to handle all sorts of things. The body is a habit on its own, and there is no lightest necessity of following it.

The interpenetration of the body by the ethereal is an essential fact. All impressions of the ethereal react on the physical, and this is the underlying principle of Christian Science—the highest powers to act on the body and thus cause mental states. This psychic state of far higher vibrations than the physical.

More and more can each carry on his affairs of life by that like using the electric motor rather than an ox team. It is bringing the highest, clearest potency.

When the love, charge, of the ethereal, is of these things, a philosopher's principle, it is to accomplish any thing, think it in the ethereal, and it will take form in the physical.

The most favorable time for successful auto-suggestion is at night. Before going into the state of sleep, one should suggest upon the physical, they will work outwardly. The law of suggestion, the psychic and working in accord with the stars in the achievement of the physical is supported by the un-

broken life, and forms of it, slow zero, cold state of the body, it must be on earth.

The law of suggestion, the psychic and working in accord with the stars in the achievement of the physical is supported by the unbroken life, and forms of it, slow zero, cold state of the body, it must be on earth.

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NO PRINTERS LEFT.

The Columbus Penitentiary News, for many years a famous and flourishing daily paper, published by convicts, has suspended publication for the very good reason that there is not left in that big penal institution a single man who can handle type. Bankers there are in plenty. More than 20 and more are on the way. Several convict banks might be operated with men to spare. Enough lawyers are there to handle an enormous amount of legal business. Doctors and brokers, and other "eminently respectable" citizens are not lacking. Business men, farmers, mechanics and representatives of almost every other department of industrial activity are common there. But there is no printer. The fact throws a new light on a character that has long been commonly misjudged. The printer does not go to his spiritual and normal form. The printer today is a home owner. He is of fixed employment and he has no time for late suppers and fast rides in the benzine buggy. He is—and always was—far above the average man in information and intelligence. All the notable events of human life pass thru this hands and make impress on his brain. The fact that more than 20 bankers are in the Ohio penitentiary, and not one printer, tells of the relative benediction of the printers of today—and tells more, for there are ten printers in the land to one banker. It shows us that the most common and most dangerous crimes of today are not being committed by the world's workers.—Fra Elbertus, in April Philistine.

Fra Elbert might have added that there would be no trouble about holding religious services, nearly every church being represented by their ministers, and that there would be difficulty in presenting a one-act vaudeville on account of the lack of professional actors. There is a good deal of the "stop thief" style in this world. "Physician, heal thyself."

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Mrs. Dr. Dobson-Barker, \$30 N. 6 St. San Jose, Cal.

Hartford, Conn., April 6, 1906.
Dear Sisters:—I received your kind letter and contents, and may God bless you both for your kindness to me. I have been taking the medicine since March 25. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizzy spells that I received two or three falls. I am now up and have been around my room for the last three days, have not had any dizzy or faint spells this week, and I feel so much stronger. The neighbors all mention the great change in me for the past three days and I have told them what did it.

I must now close, with a God bless you both for your kindness to a suffering sister.
94 Chestnut street.
MRS. ANNIE WARREN.

Mrs. Dr. Dobson-Barker:—Enclosed find \$1.15 for "another month's" treatment. Your medicine you sent me last month did me more good than all the medicine I have taken in the four years I have been taking medicine. I sincerely hope you can help me improve until I am myself again. You have my very best wishes for your success in healing suffering humanity.
MRS. LENA BANKS, Ciche, Okla.

Mrs. Dr. Dobson-Barker:—Please send me four more magnetized papers. The four you sent last month worked wonders for a lady friend of mine. Her feet had all our physicians, but now all the swelling has gone down and she is so happy and is spreading your wonderful works wherever she goes, knowing that you never failed in all these cases.
Mrs. J. Wright of Prattville is now enjoying perfect health, and sends her compliments to you and your daughter. She suffered from a severe case of rheumatism, treating her with Dr. Smith in 1905. She is now one of the healthiest women of her age—married in September 1904 and has a fine baby boy. She was given up by our doctors now, but you have my very best wishes for your success in healing suffering humanity.
B. E. CREAMERS, Manchester, Jamaica, B. W. I.

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Married life was a great aid to me in the study of these kind of problems, for I had a companion in misery—better said, in sympathy with me, who understood me when I spoke of them—one, who had had similar experiences. Thus no other man could have met the requirements as well. Fate knew what was best for both of us—unless we substituted a law, inherent in souls, which those in sympathy attract to each other. Many believe in such a condition of affairs and call that love. But then there is a mutual consciousness of the fact of it. Two meet, feel a mutual sympathy, and both seek to be together as occasions permit. In the best case, the souls sought each other unconsciously—at least so far as the exterior consciousness was concerned. That, too, might be a law unknown to us. But when we begin to realize how much can be uncovered by the study of this soul-science, we do not wonder at any suggestion of that kind. We only wonder at our ignorance—our awful blindness. But circumstances alter cases, and many people haven't time to observe these things.

So it was with us during a period of worldliness, when our sensitiveness went to sleep.

Society engaged our attention for a number of years, following the third year of our marriage, and for three or four years we enjoyed the prosperity which was ours, only the two primal principles, that of sympathy and antipathy, remained with us, and that was our danger in the selection of our associates. We were happy in a material way. But a step-mother entered the household—invited by my father, who also wanted a wife to console him or to condole with him in his old age—my mother being dead some six years previous, upon which we moved in with my father to run the house for him and keep him and my sister company.

All went smoothly until this occurred when the trouble began. My wife had accustomed herself to be mistress of the house, and the new mistress would not acknowledge her. Jealousy ran riot and I became unwell—suffered silent tortures that I couldn't understand. But as I studied in our soul-science and added a new feature to our knowledge of life. It was that jealousy, which is in itself inborn, makes the one so troubled feel that way, and its influence is a sensitive being occasions the same feeling in him or her. If you are cheerful by nature, and are suddenly precipitated into a condition of moroseness in the presence of another person, without rhyme or reason, you may be sure of possessing a truth concerning that person, known to you thru the medium of that unseen influence. That person is a jealous disposition, even if not manifested or unknown to the individual. But circumstances will prove it, and if you have of the same, the proof will not remain out very long. Two like evils will grate against each other and produce effects in short order. But knowing this may preserve you from committing yourself. That is one advantage of having a knowledge of this science.

Had we been that far advanced in our culture, no rupture would have occurred, for my wife could have controlled the little jealousy she had, and my step-mother would have been alone in her discordant vibration. But we only studied this out later, and knowing that, my wife thereafter, took good care to keep it under foot. And that manner of controlling it, kill it, or "overcome" evil passions on their inception, and the hand of the soul's gauge-clock has moved another point forward. After that whenever I felt unwillingly exposed in the presence of a stranger, I knew there was jealousy lurking in his being. Or, if I felt that way upon entering a house, I knew the predominant influence was jealousy, and if I felt generally morose in a community, I was assured that my presence there occasioned jealousy—the influence centered on me inciting this discomfort, and made me wish I was miles

from the place. What I thus felt may be experienced by all sensitive persons, who are any way observant.

Jealousy is an evil most prevalent among the ambitious, who have not yet sloughed off the very obstacle that stands in the way of having their ambitions realized—namely self-love. Ambition in its unalloyed state is the desire to do good or be good—to attain perfection of or in something. But self-love prevents fruition, and seeing in others what they are aspiring for fires them to the extent of their passion; for self-love, like other incongruities in the human character, becomes a passion when permitted to govern the higher or better nature of the individual. Its manifestations are vanity, conceit, false pride, haughtiness and selfishness generally. The high-minded, the pure, the unpretentious and the charitable are not troubled with jealousy. Their very nature repudiates it as something to be shunned, despised, abhorred, and thus it can only find lodgement in the narrow-minded, uncharitable and vain-glorious. Next to selfishness per se, jealousy is the most universal evil in existence; and fortunate is he who can climb over it, for it relieves the heart of much bitterness and concern about others, tho they do not interest him in the least.

Our removal from my father's house, therefore, put us under a cloud for a time, being the first break into our material happiness since its inception at the nuptial altar. But it had its moral effects in that it opened the doors to our hearts once more—yea, the portals of our soul-natures—and "Richard was himself again," in my case.

From that time on began my "true life," for I walked in the light, as it were. I had a guidance that was superior to all book-knowledge. I could detect jealousy wherever hidden, and could govern myself accordingly. I could sense insincerity in a person thru instinct, as my wife had imparted it to me, or thru intuition, as she termed it. I could control my feelings in the presence of an uncongenial companion or stranger, knowing that the discomfort was merely due to lack of soul harmony, and thus used a little diplomacy to become master of the situation. Not however using my powers to deceive or to flatter beyond reason. I tried the latter once in a moment of over-zealousness, but missed the mark. It proved that there were others, who, while they may not have made soul-science a study as I did, were also intuitive enough to sense insincerity. But I turned the event into a joke to regain his good opinion of myself, or, at least, not to inherit a bad one.

I sensed the discordant vibration between us in a moment, and had learned another lesson. It was that the unexpressed disrespect of another could be sensed or detected by feeling foolish in their presence, or better said, embarrassed. Now, besides being disrespected, some people have the faculty of treating one with contempt. This may be detected in like manner. Besides feeling embarrassed, one feels depressed after a little while, with the desire to get away. Now, add a feeling of fear or dread to the latter, and you are in danger of some sort—the soul sensing it, and reveals its fear to the outer consciousness as uneasiness, which increases till it reaches the point, where a feeling of terror cautions you to leave.

These were the effects of experiences consequent upon noting the first feeling of embarrassment, incited by disrespect in a person my equal in soul-development. We might brook the disrespect or contempt of our inferiors, or persons, whose opinions are not valued, but it causes suffering, when coming from our equals, our superiors or even those whose opinions stand for something among their constituents—who are themselves respected for what they are worth. But self-respect inherits respect from others; and a man, who preserves his dignity by a control over his passions, his self-love or his anger when irritated by a difference of opinion in another, or a criticism, can always hold the range and even incite his superiors to a feeling of deference in his behalf, if he remains consistent—true to himself. And to be true to himself a man must feel that way—be honest at heart with no desire to deceive, to flatter or to gain a point for selfish

ends. For as we feel others often feel, or sense our motives. Even the most ignorant-looking are often highly intuitive, and by trying to deceive such, we only deceive our selves. "Honesty is the best policy" always—even as a policy, but as a principle it is still better; and it becomes a principle by being true to self in matters concerning conscience.

An easy conscience is so said to be the best bed-fellow. But an easy conscience is a very difficult thing to attain. Even good men are troubled with a very uneasy one at times; for the best are liable to make mistakes—are susceptible to be overcome by their passions under pressure of temptation or excitement. But regret or remorse follows errors in those who are high-minded or honest, and thus may be said to be troubled with a bad conscience. But how about those who do so consciously, willingly, dingly, and with self-gratification, who are never troubled with a conscience? Should they be absolved and the really honest and honorable one condemned because they are?

(To Be Continued.)

BOSTON NOTES.

MRS. B. W. BELCHER.

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 mediums in attendance at all sessions. Mrs. M. J. Butler, president.

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. Mrs. B. W. Belcher, president. May 2 we are to have Mr. F. H. Roscoe of Providence, R. I., and we expect a good attendance. We close for the season May 23.

APPLETON HALL.

The First Spiritualistic 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. Mrs. M. A. Albee, president.

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Where the night shall come no more, And all sorrow will be o'er, Where the shadows never fall, But God gives the light to all.

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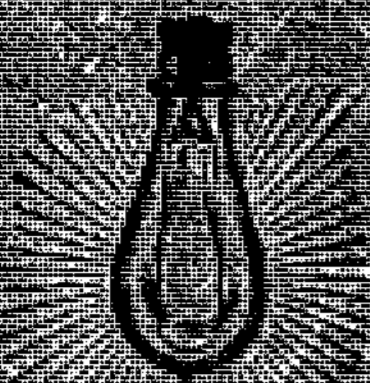
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