

THE SUNFLOWER

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

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IMMORTAL PERSONALITY.

SAMUEL BLODGETT.

There are some things about Charles Dawbarn to be admired. What we get from him is of him; he does not copy others. He is not always right, none of us are; but when in error he compels others to think. Every one has to experience his own life. Our living experience is not alike here, and we may naturally suppose it will not be the same after we pass on. Ask the first dozen men you meet how this world seems to them, and you will get any thing but a harmonious response.

There is not the same to an individual at different periods of existence, but personality continues, and all the attributes of personality. Each one is what it seems to us; to another it is what it seems to be. Each one can be honest and tell a very different story concerning present existence. If we honestly conflict here, why may we not disagree in a future stage of living. Our organism and environment, many of which we did not create ourselves, always give color to the expression. I do not doubt that the mental health of spirits differs as much as that of mortals, many of them being actually insane. It is not likely that earthly language can describe spirit conditions, mediums unconsciously color spirit communications, and there are other reasons why what purports to come from the spirit world is not reliable.

I do not accept it as a fact that the personality by which we know each other here is entirely dependent upon the conditions of life on this planet of ours. The conditions on any other planet for any thing we know may be such as to make earthly personalities as easily known there as here; and also in spirit life. The idea that man, the same man would be taller on Jupiter and shorter on Mercury is an unwarranted assumption. Earthly conditions do not determine that a man here shall be larger than a mouse, nor smaller than an elephant. It is the soul conditions of man that determine what his size shall be; not planetary condition.

I do not agree with him that we have organs that are passing out of existence because of non-use. None of our organs were evolved at any time from "ancestral necessity." The same "ancestral necessity," does not evolve a man in one instance and a cat in another. Like cause always produces like effects.

True evolution does not teach the introduction of new organs from necessity, nor the discontinuance of old ones from disuse; but an increase or decrease in the capacity of the different organs thru cultivation or neglect. Mr. Dawbarn cannot have any experience in sex-idealism, if he believes sex has no use but the production of children. I see no reason why the higher form of sex love should not continue after the lower form has had its day and become obsolete. Men love mother more because she is a woman because she has the mental qualities of women, but the grosser form of manifestation is not that of.

Sex is useful as long as we admire sex, and that is likely to be as long as we continue to exist. Mr. Dawbarn lays all stress on environments, and assumes concerning the environment of the spirit world what he does not know—what he has not the slightest reason for. We are not formed in a mould, like an iron casting, as Pope says:

"Soul is form, and doth the body make."

The soul is a product of both father and mother, coming from the union of the male and female germs; living germs in a favorable environment. To the extent that this soul is imperfect it turns out an im-

perfect human being. If heredity makes a cripple I presume the condition will continue in after life. If heredity makes one feeble minded I presume it will be an eternal misfortune. I see no reason why this should not be so. If the idea is imbedded deeply enough in our friend's consciousness that he will have a different form over there, when he gets there he will likely believe he has got it, and there may be a gradual growth in the direction of his thoughts. One's face gradually gives more and more the expression of the mental condition. These changes are never enough to overcome heredity. The happiest are those who are the most harmoniously developed, the conflicting emotions in their own breast the best harmonized and directed, which means an undying faith that however much the world may depart from their way of thinking and of conducting itself, that it is bound in the end to reach the goal that God or Nature has in view.

No one can be happy in believing that the world is going to the devil because his ideas are not being carried out, but if he has more faith that Nature knows her own business better than he knows the road she ought to take, he will be able to say—

"Let the wild world wag as it will,

I'll be gay and happy still."

But this does not mean that he will not work earnestly for such reforms as seems to him desirable, nor it does not mean that he will always be tempered with the faith that the defeat of what he is working for will not, and cannot be ruinous to the well-being of people of this earth.

In the war of the rebellion, there were people in the South who sincerely believed that the good of both white and black made the success of their cause a necessity, and were willing to lay down their lives to accomplish their purpose. It was a war on both sides stimulated by honest ideals; and we do not suppose that those who fell in the struggle felt one whit different on reaching the spirit world.

We have no reason to believe that death makes a Catholic a Protestant, or a Protestant a Catholic, or that they generally lose their interest in their religion. If we develop into misanthropists, or haters of any race or class of people, I do not doubt that the evil we have incorporated into our characters, will be with us and plague us, in some instances, for long periods of time. The longer I live the more important it seems to me that our emotions should be properly cultivated. Haters of Negroes, haters of the Orientals, haters of the rich, haters of Mormons, etc., are all "laying up wrath against the day of wrath," and will have to suffer in proportion to the perversity of their emotions. The worst of it is, they will not suffer alone; the innocent will have to suffer in degree, with the guilty.

Not "as a man thinketh in his heart, so is he," but, "As a man feeleth in his heart, so is he. I knew a lady who had spells of fancying that her head was no larger than the head of a pin. At other times it would seem to her that it was too large to go thru an ordinary door. She was regarded as not quite sane; but there are plenty who are held to be in their right mind, who have lost as much mental balance as she. It causes bank defalcations, all kinds of crooked financial deals, and causes labor unionists to carry murder in their hearts for those who honestly oppose the consummation of their designs, or of innocent workers who simply desire employment, but are not of their clan. These people may be really good people at heart, but they have been carried away with a fanatical frenzy that makes them "undesirable citizens" and they will continue to be undesirable after passing on till their mental machinery can be regulated. Con-

ditions are so distorted that their minds that they cannot see the truth when they try.

Those who have looked thru a series of looking glasses made for the purpose of distortion have had an illustration of how it is. A six foot man may be made to look not more than six inches tall, and a five foot man may be made to look like ten. They insist in looking thru the glass that distorts to their prejudice; or it may be more proper to say their prejudices are distorting glass that they look thru. We may know this: Our feet, in entering the next world as free from crooked prejudice:

I take exception to the idea that the personality must necessarily disappear with the disappearance of the physical form. He seems to forget that the whole of the physical has disappeared, probably not less than a dozen times with any person who has lived eighty-four years, but the personality continues thru these many changes. All analogy teaches that the personality must continue as long as the life does.

I do not see it as a fact that the personality by which we know each other here is entirely dependent upon the conditions of life on this planet. Planetary conditions does not determine that man shall be larger than a mouse, or smaller than an elephant. It is a matter of size and form and color. No reason has been given for believing the spirit world will not give as much latitude. And no reason is given why Jupiter should not give as much latitude as Mercury. Mr. Dawbarn has asserted that the personality is not dependent upon the conditions of life on this planet. It is an assertion from mere imagination, no scientific reason given. He has asserted that without propagation, sex itself would be impossible, and his has no backing. He says, "Heredity is the expression of ancestral force and mentality." Very well, this gives the male form, and the female form. It gives these forms regardless of whether the male is a father, or whether the female is to be a mother. These forms continue perfectly defined, perhaps fifty years after the child-bearing period has passed, as long as earthly existence; so we see it is not possible that the form should remain the same when motherhood and fatherhood have ceased to be compelling forces. We have every reason for believing "the expression of ancestral force and mentality will always express the same."

I object to the statement "In earth life we are each shaped mentally by his environments." If it were so, a cat reared in the same environments of a child would have the same shaped mentality. Our mentality is shaped by our heredity.

Heredity is fundamental; environments are merely incidental. We may pass away from deteriorous environments and outgrow deleterious effects; we cannot escape our heredity.

We have good reason to believe that we shall know our loved one's life because they have retained their personality, in form and in appearance. We know them because they have the same lovable characteristics that they carried with them; and because they are the friends and companions.

All this is secondary. It is school- us to make the most of this life that this life affords. We need not make false mental growths as we become attached to each and everyone; and to cultivate those qualities that are elevating in their nature, and will fit us, better and better to be enjoyable and enjoyable companions for our fellows, both in and out of the form.

You cannot find full truth until you have the truth you have to this

CREEDAL BELIEFS AND TEACHINGS.

N. H. EDDY.

It is not all summed up in one creed, for there are many, each one claiming that their special system is the only right one and each working for the supremacy of their own particular method of salvation.

Spiritualism does not rely upon creedal beliefs or theological and dogmatic teachings, but can and does prove its teachings, by both physical and mental phenomena as demonstrated thru their sensitives or psychics. To one who has been an observer along the lines of theological teachings, they seem very meager in the point of comfort as to a possible chance of eternal happiness or progress for the majority of humanity, because when one takes into consideration the countless millions of human beings that are in existence, there are but a few, as compared with the whole who have a chance of attaining the full and free salvation that is advocated by the revivalist or priest who goes about, as the old saying is, "Like a lion seeking whom he may devour," and if you accept their way of thinking (instead of thinking for yourself) then you are a good and glorious saint, fit for the kingdom of heaven; but if you do not think and believe thus and so, then they relegate you to the pit of eternal punishment, prepared, as they say, for all unbelievers. Especially do they condemn such noble souls as Robert G. Ingersoll, who demonstrated in his home life and associations with humanity, the truths of love and domestic affection. Those who knew him best testified to the true character of his daily life in home or abroad.

Always in his public demonstrations of intelligence did he advocate liberal thought, and that each human being had a birthright to live and think out from his or her own standpoint those principles which would embody into each mortal mind the right idea of true manhood or womanhood. But these sanctimonious priests would relegate such a noble soul to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true and spotless life is concerned, as compared with Ingersoll and others who sought to free the minds of human beings from the fallacies of dogmatic religion. Had they the power, they would to-day, as in times past, when they tortured and burned at the stake, so-called heretics who attempted to give people an insight into spiritual truths, carry out old ideas of witchcraft, and send out of physical existence such as seek to give humanity a knowledge of Spiritualism and continuity of life beyond the mortal.

What would be the outcome of human progress if creeds and theological teachings alone had their fullest sway? As viewed from the knowledge of spirit return and the truths that Spiritualism teaches of this life and the future existence of soul and spirit, it proves that man has an individuality after leaving the physical body. The outcome of the creedal beliefs or teachings of the theology alone would be a great obstacle in the pathway of human progress and advancement of soul and spirit, because such beliefs have a natural tendency against the development of the soul or spirit. The natural idea taken from such false dogmas leads the mortal to feel that no matter what an individual has done or how great a sinner he has been, if he only comes to the atoning grace of salvation, he will be freed from all punishment and be as pure as the angels. Such has been the teachings of revivalists

and teachers along that line, as reported in the daily press of this city where such services have been conducted of late.

Each human being has a birthright given him thru the principles of nature, and it is within the province of each one's rightful ownership to use the reasoning power that has been given him. But those of the priestly craft do not always like to have their parishioners drift into the channels of free thought and reasoning capabilities, because they know that such procedures will eventually lead the thinking and reasoning soul beyond their ability of control. In the province of the spiritual philosophy, the facts and phenomena of its teachings, all delegate to the mortal ideas of freedom of thought, and that each one should open wide the windows of the soul and investigate the truths of its teachings and phenomena which liberates the soul and spirit from the shackles of bondage with which the dogmas and creedal beliefs have always filled the mortal mind, doubt and fear, and hindered the progress or development of the soul and spirit.

Creeds and beliefs do not satisfy the long soul that reaches out to know the realities of the beyond, for the loved ones who have left the physical, and the vacant chair tells its tale of sadness when the loved kin or friend has passed out of the mortal sphere of existence. It is not beliefs that fill the aching void and give cheer to the saddened heart at such times, but it is knowledge that is wanted, and Spiritualism gives that knowledge. In the next article mention will be made regarding demonstrated facts.

N. H. EDDY.

Buffalo, N. Y.

Tenth Annual Convention of the State Spiritualists Association of Minnesota.

The tenth annual convention of the state Spiritualists association of Minnesota, will be held in the First Unitarian church, Eighth street and Mary Place, Minneapolis, Minn., September 6, 7 and 8, 1907.

The following excellent talent has been engaged for the convention: Miss Elizabeth Harlow of Columbus, Ohio, who delivered such splendid lectures at last year's convention. Prof. W. M. Lockwood of Buffalo, New York, Mrs. J. P. Whitwell of St. Paul, Mrs. Carrie Tryon of Minneapolis and others.

Message bearers Mrs. Emma A. Sauer, Mrs. Paul Benhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake and Mrs. Asa Talcott.

Prof. Lockwood in his lectures employs philosophical and scientific apparatus to analyze the principles and demonstrate the facts underlying the spiritual philosophy and its phenomena and distinctly proves the continuity of individual life, and the mortal association with other spheres of existence.

Business sessions, and addresses from fraternal delegates of New Thought and occult societies during the day.

Evening meetings will be devoted to lectures, spirit messages, music and song.

It is the aim of the officers of the association to make the tenth annual convention the best ever held. The reception and entertainment to the delegates and friends will be held in McElroy Hall, Minneapolis, corner Nicollet avenue and 8th St. on Thursday evening September 5th, at 8 o'clock.

The secretary, 904 Hastings ave., St. Paul will mail programs to any one sending their name and address. Come and bring your friends and help make this tenth convention a grand success.

FRANK E. IRVING, Sec'y.

Success is the ability to make stepping-stones out of stumbling-blocks.

How many a time have we missed perfection while hunting for praise.



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WHEN WAR WILL DISAPPEAR.

ADMIRAL W. S. SCHLEY.

The profession of arms is one of the oldest in history, honorable and useful alike to the state. As a member of that profession I could not be expected to have much sympathy with those who misrepresent the value of its work or who decry the usefulness of its duties. In these days we hear much of peace conferences. In behalf of those of my faith, I would say that it has been my privilege to meet and know some of the great soldiers and sailors of my time in most of the countries of the world. It is only just to them to say that they were uniformly noble and universally humane.

No one appreciates more than I the motives of peace societies or the credit due them for the good they would do, but the day is distant when the lion and the lamb can lie down together, and when they get up the lamb can be certain that he is not in the northwest corner of the lion. It is hardly too much to say that the era of a thousand years of peace is almost too far off to hope that any of us now living may ever see its beginning, but in the meantime might it not be well that we should constitute ourselves a living force for the protection of law and order, against those other forces in the state which are destructive to its peace and quiet?

The man who faces both ways never sees much either way. The fairest flowers of joy spring from the soil of sacrifice.

BURNING THE YULE LOG. A SURVIVAL OF SUN WORSHIP.

In some parts of Germany the Yule log is placed on the hearth on Christmas eve and if possible is kept burning for two or three days. Then a piece of it is laid aside for the purpose of lighting the household from harm. Pieces of fir wood charred but not quite burned out in the Christmas fire are also placed under the family bed in some German villages to avert the dreaded lightning stroke, which appears in this relation to be the type of fire in its evil aspect, in contrast with the solar orb, the representative of beneficent light and warmth. The custom of burning a Yule log for three days and nights in each homestead is almost certainly a survival from the ancient winter solstice.

Three centuries after the Christian era sun worship was still maintained in Brittany, and in Normandy not more than 100 years ago the household fire was extinguished on December 24th and the Christmas log was ignited by the aid of a flame procured from the lamp burning in the neighboring church. This fact affords a curious instance of the probable transference of respect and reverence from the sacred fire of a purely heathen creed to the ecclesiastical lights of Catholicism. When the pagan rites for procuring unquenchable fire were forbidden or fell into desuetude the ideas to which they owed their origin and development instead of perishing, continued to exist more or less perfectly by attaching themselves to usages and ceremonies having no direct association with them.

THE SPECTER SWIMMER.

A Legend of the Sea That Still Appeals to Sailors.

The sailor as a class still holds fast to the superstitions that have been his special heritage throughout all ages. To him the sea is still peopled with phantoms. Men there are still who sail the sea believing in the power of the swimmer, men who believe in the Valrus of unholy fame and in the existence of the specter bark Lucy to be seen at any time dodging in and out of the creeks and bays of the South Carolina coast. This is the tale of the Swimmer.

Near Cape Finisterre there lived a fisher maiden in days when the world asked fewer questions than now, and with her lived her fisher sweetheart. On their wedding night, runs the yarn, smugglers came down on their village, a thriving, drunken band. When they left, having done all the damage they could, the fisher maiden's sweetheart had disappeared, whether with them or thru them was never known. Instead of pining uselessly, as would most women, she dressed herself in men's clothes and started to find him, dead or alive.

For years she wandered over the earth and ocean, and the best disguise was penetrated several times and she passed thru a host of troubles which vary with each telling. She succeeded in keeping up her hunt. Finally after escaping from an English prison the vessel she was on was lost at sea, and the simple Breton fishermen enticed her in a legend which has her forever swimming the seas still in search of the man she loved and hailing each craft she sees. A sailor, be he Yankee or Portuguese, matter of fact in all things, also grossly superstitious, believes firmly that if you hear the hail of the Swimmer on a dark night of sea and answer it not woe follows swiftly.—New York Herald.

IMAGINARY GODS.

When men affirm "There is one first Great Cause, one God, Creator of all things that exist and of things that come to pass," it is because of a presumption, void of knowledge, without a fact to prove it. When they say "there are many forces, powers, spirits and causes and for all things that exist, occur and appear, there is that as the exact truth." Nothing so bewildering as this fuses the human mind as to the idea of many gods.

reasonable and probable one god idea. Polytheism is a much nearer approach to truth, knowledge, reason than Monotheism. Mythology is a more probable and tenfold nearer to science and nature than Pantheism. All these are matters of faith and are unsupported by knowledge, unfabricated by knowledge, unsupported by knowledge. The doctrine that all things are caused by one god is only a superstition. I see many causes, powers, forces, and I see many gods. I see many causes, powers, forces, and I see many gods. I see many causes, powers, forces, and I see many gods.

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Shark-worship in Hawaii.

The shark has been perpetually worshipped of all the Hawaiian animal gods. Strange to say, the islanders regarded the shark as being the protector of all those who they had devoted attention of the Hawaiian group, whose patron deity, whose name is unknown to his superstitious worshippers. The shark is said to be the god of the sea, and that he could not be seen thru the channels which separate the islands, but that he was swimming about and looking after the welfare of the people.

CURIOUS CAIRO.

The Water Sellers, Coffee Makers and Fakirs of the Streets.

The most numerous and also the most interesting of street figures in Cairo are the water sellers, some of whom go about with hideous looking goatskins filled with Nile water. Others carry more inviting looking reddish clay jars, decorated with brass bands, and these jars often have a piece of ice at their mouth and a sprig of mint protruding on either side of the face. The carrier with the goatskin calls out his mission, but the other with the jar carries in his left hand two brass saucers, which he clicks together with a sort of musical jingle. The water in either case is not filtered, but is taken straight from the Nile, and the purchasers are all natives, who pay a fraction of a penny for all they are able to drink.

The street sellers of coffee are everywhere, squatting about on the pavements in the most unexpected places. Their outfits comprise merely a kettle of charcoal, a small copper coffee cup with a long handle, two or three small bowls of chitta and a supply of coffee and sugar. It takes one only a few minutes to brew a fresh cup, and as Turkish coffee goes that brewed by the street seller is not really bad.

The ever present conjurer is worth stopping to watch, although the tricks are in most part generally on the order of conjurer's tricks in other countries. The most interesting part of their paraphernalia is their sign, which is a small live rabbit. The moment the performance begins the little animal rolls over, to all appearances dead, but when some ten minutes later all of the tricks have been done, some of which are admittedly more or less pushing, up jumps the little rabbit as chipper and gay as ever. It is claimed that the ego of the rabbit leaves the body for the express purpose of assisting the conjurer, and one for a moment is inclined to give credence to this while watching the performance and after having seen the rabbit go into its trance.—Harriet Quimby in Leslie's Weekly.

ORIGINAL GOTHAM.

The Scheme by Which Its Inhabitants Fooled King John.

The name Gotham, was first applied to the city of Manhattan in a book of humorous sketches called "Salmagundi," written about 1807 by Washington Irving in collaboration with his brother James and the poet Paulding. It was evidently intended to suggest to the people of New York made undue pretensions to wisdom, and that there were both satire and wit in the suggestion is shown by the story of the original Gothamites. Gotham was a parish in Nottinghamshire, England. The old story tells how King John wished to pass through the parish, but the people there, fancying that the passage of the king over a route made it a public road, decided to prevent the transit by all pretending to be crazy. Therefore when the king and his party arrived they found every one of the

inhabitants employed in some peculiarly foolish task. Thus a group were joining hands around a thorn bush to keep a cuckoo from getting away, some were trying to drown an eel, others dipping water with a sieve, and so on. When the king saw these performances, he swore at the people for a pack of idiots and, turning, departed with all his retinue, says the House-keeper. The Gothamites were delighted with the success of their scheme for turning aside the king, regarding it as superlatively clever.

After this Gotham came to have the reputation of being a sort of headquarters for conceited fools. In the time of Henry VIII a book entitled "The Merry Tales of the Mad Men of Gotham" was published. Among these was the story of the "Three Wise Men of Gotham," one of whose exploits was to go to sea in a bowl.

"A Tempest in a Teapot." The expression "a tempest in a teapot" is one of great antiquity. Its first historic appearance is in the "De Legibus" of Glicerio, who quotes it as a common saying. "Gratidius raised a tempest in a ladle, as the saying is." The French form, "Une tempeste dans une tasse d'eau" (a tempest in a glass of water), was first applied to the disturbances in the Geneva republic near the end of the seventeenth century. In England the word "teapot" was substituted for the sake of alliteration. It is said to have been popularized by Lord North, who employed it to characterize the outbreak of the American colonists against the tea on tea.—Boston Post.

His Slim Chance.

"You can answer me one more question perhaps, Miss Bute," said Archie, mortified at her refusal. "Is there any other man?" "There is every other man, sir," she responded, with flashing eyes. "You would be absolutely the last, Mr. Feathertop."

There appeared to be no further business before the house, Archie hastily adjourned without form.—Chicago Tribune.

Her Bread.

"Mean thing!" exclaimed Mrs. Newlived. "It's just brutal of you to call it 'this stuff.' You said you'd be glad if I baked my own bread!" "Yes, dear," replied the great brute, "but I didn't say I wanted you to bake mine."—Philadelphia Press.

Usually.

Newed—Don't you believe marriage happens a man? Oldwed—Well, I don't know about that, but usually makes him shorter.—Cleveland Plain Dealer.

THEY GO TOGETHER.

"Any bottles? Any rags?" "Queer combination you deal in, my friend." "Not so queer. People as has bottles generally has rags."—Washington Herald.

It never hurts your grip on a doctrine to lay hold of a duty.

The Last of Hon. A. B. Richmond's Books

The Nemesis of Chautauqua Lake



A BEAUTIFUL STORY BY A GIFTED AUTHOR. Cloth Bound, 25 Cents, Postpaid.

SUNFLOWER PUBLISHING CO. Lily Dale, N. Y.

LILY DALE NEWS.

To answer a number of questions, I will say that I have made a provisional sale of the Sunflower on a basis that ensures its continued publication.

W. H. BACH.

Woman's Week has passed and the quiet after the storm. Before Woman's Day all is preparation for that event.

The weather has been fine all the week with the exception that it has been a little too cold. To many it does not seem much of a fault.

The program of the week has been carried out practically as arranged. W. J. Colville has been the main attraction and the satisfaction of the audience and with the customary attendance.

Woman's day was devoted to a symposium by different speakers in the morning, and an address by Mrs. Mary S. Howell, in the afternoon.

Thursday, Dr. J. C. Burdorf was the speaker. Friday, W. J. Colville. Saturday was Temperance day and the subject under discussion was the form of temperance, not the concerns intoxicants, but in the things. The speakers of the day were Mrs. Howell and Mrs. Dixon.

Sunday introduced Mattie E. Hull. It is her first visit here and the school was conducted here six years ago. She was well received and spoke in a manner that showed that her inspiration had not diminished any but had seemingly been intensified by the experiences of the year.

Much interest continues in all of the work of the different platforms. There are many good speakers on the grounds who take part in the different discussions and the Thot Exchanges really get warm sometimes. Forest Temple, with its two meetings daily, could not accommodate those who wished to attend such a gathering, and another meeting has been arranged at 7 p. m.

A feature of the coming week will be the Barnsdale Memorial. It has been customary for Mrs. Fidelia Barnsdale to hold a birthday reception here each year, on August 22. Last year her family was here, and during the past year Mrs. Barnsdale, Mrs. Theodore Barnsdale and Mrs. Snakerd's son have all passed away. Memorial services will be held on the 22nd, under the auspices of the Association.

The annual meeting of the Lily Dale Fire Department was called at the Sunflower office August 13th. It was decided to adjourn all business until September 3, when election of officers will take place.

Sunday opened bright and clear. The excursion trains brought in a number of people, from both directions, and there were good audiences both in the morning and afternoon meetings.

The Choral Class, under direction of Prof. Sheehan gave a very creditable concert in the Auditorium Friday evening. The solo and concert work showed great training, and Prof. Sheehan deserves great credit for the effort he has made to start this movement here.

This is a season for weddings. More have taken place on the grounds this season than in many years past, and there are more in the air.

MARRIED.

At the residence of the bride's sister, Mrs. Jane Coan, at Lily Dale, N. Y., on Thursday evening, August 15th, Miss Sadie Deemer, and George Smith, both of East Otto, N. Y., Rev. George H. Brooks officiating. The many friends of the bride and groom extend congratulations and best wishes.

MRS. TYLER-MOULTON'S CLASSES in Soul Culture and the Development of the Seven Spiritual Senses, and the Zodiacal Signs and their Effect on Human Life and Destiny, every day at 1 o'clock at the Oetson building, on Library street, 332 1/2

A DROP OF WATER.

It has a History That is Full of the Wonders of Romance.

Water that is now in the ocean and in the river has been many times in the sky. The history of a single drop taken out of a glass of water is really a romantic one. No traveler has ever accomplished such distances in his life.

It may have been carried by the gulf stream from the shore of Florida or of Cuba to be turned into a crystal of ice beside the precipices of Spitzbergen. It may have hovered over the streets of London and have formed a part of murky fog and have glistened on the young grass blade of April in Irish fields. It has been lifted up to heaven and sailed in great wool pack clouds across the sky, forming part of a cloud mountain echoing with thunder.

And it has returned to its native skies, having accomplished its purpose, to be stored once again with electricity to give it new life producing qualities and equip it as heaven's messenger to earth once more.

ENTHUSIASM AND PERSEVERANCE.

Enthusiasm, coupled with perseverance, is one of the endowments of a genius. Many people have enthusiasm of a flighty sort; they lack the perseverance necessary to carry their plan to a successful termination.

There are many who can work in the sunshine of advancement; but let the storms of adversity impede progression's car and they lose courage and let the wheels sink deeper into the mire, finally abandoning the vehicle to the storm king. Your true son of progress will face his difficulties.

His enthusiasm, is not extinguished by adversity. No, his purpose gains in strength as his storm increases. He grinds his teeth, squares his jaw and puts his shoulder to the wheel meaning to advance the old fare of the tortoise and the hare is as true today as it was at

the day it was written. It is not the brilliant meteor flashing across the heavens that is of the most value; it is the methodical revolving planets, ceaselessly moving in their appointed way that produces the most wonderful fruits of God's Garden of the Universe.

Shades of War Weapons

When Hannibal, the great Carthaginian, was fighting Eurymachus with a fleet of very inferior strength he hit upon a device which would save him from being annihilated by the laws of warfare. He discovered by means of a large message under a flag of truce on which was the king's name. He then caused poisonous snakes to be fastened to wooden jars. These he distributed among several ships and caused them to close up on the king's galley. In the middle of the day the jars were flung over the deck. The curious boat was greeted at first with ridicule which soon changed to panic when the nature of their contents was manifested. The galley was captured from the fight as possible, and the captain of the other, believing that the flag had fallen, followed suit, with the result that Hannibal gained a complete victory.

IMPORTANT NOTICE.

The Spiritualists of New York State Association meetings and the work of our State organization for the fall campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

The urgent Spiritualists to cooperate with the State Association and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. V. Gates, R. N., Psychic Inspirational Speaker, Message Editor, Automatic Writer, 8 Third Street, Lily Dale, N. Y.

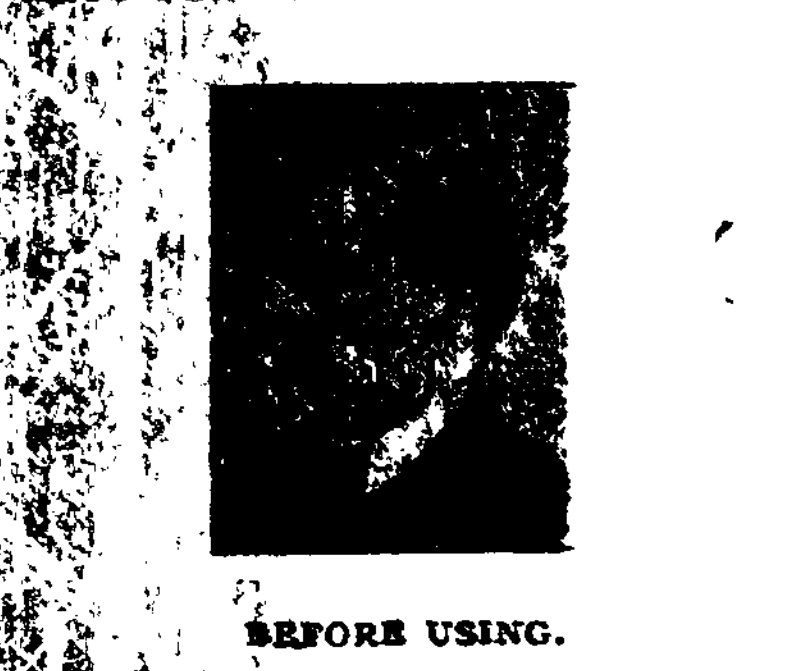
W. M. RICHARDSON, 100 East Third St., June 1907.

Character is the fruitage of daily labors.

Camp Castaloga, Lake Umbagog, Me. The Teachers' House for rent in single rooms. In the best and most desirable location on the grounds, with separate bath, with magnificent view of the lake, furnished for light housekeeping. The house has hot and cold water. Also a small garage with two automobiles. For particulars address: W. M. RICHARDSON, 100 East Third St., June 1907.

Everybody should get a copy of "The 47 Gods of the Bible" prepared and on sale by Dr. Lockwood. Price only five cents. It is well equipped with these 100 illustrations.

I am 73 years old. I HAVE BEEN BALD FOR 4 YEARS.



After using... I have made a discovery that has cured me on my bald head, after all these years. The cure is for each with or without my services. Address: W. M. THOMPSON, Box 303, Du Bois, N. Y.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP. At Grand Ledge, Mich., opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS. Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY located at Lily Dale, N. Y., on the Castaloga lakes, opens July 12 and closes September 1. Laura G. Ficen, secretary, 1047 Carmen avenue, Chicago, Ill.

LOS ANGELES, CALIF. The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lynn, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS. Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA. Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Edes, Pa.

LADIES AUXILIARY AT LILY DALE. The Ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

Mrs. M. V. Gates, R. N., Psychic Inspirational Speaker, Message Editor, Automatic Writer, 8 Third Street, Lily Dale, N. Y.

Rooms for Rent. Nicely furnished rooms, centrally located, in the "Sunflower" Cottage, Melrose Park, second cottage from the Auditorium. Large front and back verandas. Ready now. Address, Sunflower Cottage, Lily Dale, N. Y.

Cottages and Rooms for Rent. If you want to rent a room, or buy or sell a cottage at Lily Dale, address with stamp for reply. MRS. NELLIE WARREN, LILY DALE, N. Y.

HOTEL FOR SALE. At Lily Dale. 20 rooms, parlors, two dining rooms, kitchen, office, etc., will be sold furnished or unfurnished. Good location for business. Address, HOTEL, Box 161, Lily Dale, N. Y.

A Beautiful Complexion Woman's Chief Charm! PSYCHE COMPLEXION CREAM A PERFECT BEAUTIFIER FOR THE COMPLEXION. Guaranteed that one of our 50 cent boxes will give a perfect complexion. Especially recommended as a Specific for Tan, Freckles, Blackheads; also invaluable to gentlemen after the morning shave. Send twenty-five cents in stamps for a trial box. Testimonials given on application. PSYCHE COMPLEXION CREAM CO., Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

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 to business.

THEY MEDIUMS. Harry E. Clark, 331 So. Warren St., Syracuse, N. Y. Fred B. Miles, 28 Gay St., Northham, Mass. Mrs. Tyler-Moulton, 332 1/2 Library St., Columbus O. Mrs. Elise Stump, Lake Helen, Fla. Harriet H. Danforth, Lily Dale, N. Y. Chas. Harding, 532 Indiana St., Washington, Ont. Mrs. B. W. Boker, 279 Elmwood St., Melbourne, Fla. C. Walter Lynn, 704 8th, street, Oakland, Cal. Mrs. O. W. Grant, 125 Prospect Ave., Buffalo, N. Y. Mrs. Edith McCrossana, 281 East First Ave., Columbus, O. Mrs. Elizabeth J. Demorest, 300 Anderson St., Allentown, Pa. Mrs. A. M. Henry, Excelsior Springs, Mo.

LECTURERS. Mrs. Jennie Martin, 46 Dudley Place, Grand Rapids, Mich. Mrs. F. E. Kilwanger, 241 N 13th St., Philadelphia, Pa. Mrs. M. E. Williams, box 501 Richmond, S. L., N. Y. Mrs. E. Harris, 1835 N. High St., Columbus, O. Mrs. Dr. J. B. Geddes, 109 Lafayette St., Jersey City, N. J. Mrs. E. Hull, Whitewater, Wis. Mrs. C. Von Kander, Fulton, N. Y. G. W. Kates and wife, Cheyney, Pa. Mrs. M. Jennings Morris, N. Y. SPIRIT PHOTOGRAPHERS. Mr. and Mrs. A. Formann, Lily Dale, N. Y. SLATE WRITING. Mr. and Mrs. A. Formann, Lily Dale, N. Y. ASTROLOGERS. J. N. Larson, 24 Union St., Titusville, Pa. N. E. Eddy, 28 Whitney Place, Buffalo, N. Y. Captain Geo. W. Walker, box 288, Lehigh, Pa. George W. Kates, Cheyney, Pa. TRUMPET MEDIUMS. Mrs. E. E. Emberton, 407 Hancock St., Peoria, Ill. Frank McKinley, 15 West 94th St., New York City. MATERIALIZATIONS. Dr. Will C. Hough, 282 W. 23rd St., New York City. Mrs. M. E. Williams, box 501 Richmond, S. L., N. Y.

Dr. Agnes V. Kelley. A graduate of the University of Pennsylvania, 20 years experience in treating all manner of disease. Will take the sick in her own home to treat, where they will be carefully attended and receive every care. If you are not able to come to me, and desire it, I will visit you in your own home. I diagnose disease either according to the old pathology or clairvoyantly. My method of practice is the Biochemic (life chemistry). I can cure you. Write to me by my spiritual name. ROMAL DE ROYAN, 331 East Second St., Janesville, N. Y.

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The N. S. A. Mutual Fire Spiritual Services. Well printed and neatly bound in leatherette, in soft cover and for sale at N. S. A. office, 600 Pa. Ave., N. E. Washington, D. C. Twenty cents per copy, postpaid, two dollars per dozen. NARY E. LORLEY, SECY.

ASTROLOGY. Prof. John N. Larson, the noted astrologist, will give business adaptation (invaluable to children). Lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour it known, and correct address. COST OF HOROSCOPES. \$2.00 for Horoscope of five hundred words; \$1.00 for Horoscope of two hundred words; 25 cents for lucky dates for one year. SPECIAL: A 25 year forecast of your life, showing when fortune will favor you most, etc., \$5.00. PROF. JOHN N. LARSON, 28 Union Street, TITUSVILLE, PA.

Incurables, Take Notice. I know that you have tried all schools of doctors, patient medicines, and all the fads, and yet you have received no benefit. But if you will come to Olympia where I can lay my hands on you, and remain about two weeks I CAN CURE YOU. I have cured hundreds of cases as yours is after all other means had failed. Write for particulars, enclosing self-addressed prepaid envelope. D. W. HULL, Columbus House, Olympia, Wash.

DOCTOR OLIVER of Philadelphia. Presents to the readers of the world a book entitled "SCIENCE OF THE SPIRIT, SOUL AND BODY." It tells you what constitutes man's being. This clear-sighted transmission took four years of his life to obtain. The "Truth" as pronounced was furnished by accurate intelligence from the south plain to the Fourth Association of progression in the world of spirit, up to the highest and most exalted seats in the Dominion of the Deity. The book is an educator of all souls incarnate and accurate suffering in the lower scale of servitude in spirit life, and a wonderful presentation of the value and truth of man's future state of existence and progression after the change called death—explaining why there is no death. It is a clear-cut portrayal in all its simplicity of the master of truth. Price \$1.50. Can be had at this office or direct from DOCTOR OLIVER, Colwyn, Pa. Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE NAMELESS.

Somewhere I know this wisdom dwells;
Somewhere intelligence must be;
From something comes law, purpose, power,
Some origin this thot and me.
Known or unknown 'tis one and the same:
This life and growth whate'er its name!

Not aimless do the roses bloom;
There's purpose in the snowflake's fall;
There's order, system everywhere.
For science cries, "There's law in all!"
Where dwells this Great Creative Power?
From whence came love and thot my dower?

The teacher said, "Absurd the thot
That atoms falling aimlessly
Can make a crystal, sprig of moss,
Sparrow or animalcule."
But since these are and science shows
System and purpose, something knows!

"A spiritual influence," thus he said,
They felt and responded into form."
Science thus affirms the fact—
By creative fiat they were born.
A conscious power, 'twixt light and shade
Dwells it who has creation made!

But where? Philosophers have dreamed
It dwelt in far-off realms of space!
Creative once, but resting now,
They saw not everywhere its face.
In everything the indwelling God,
Who speaks to us in soul, sun and sod.

"To every atom all his power
He delegates in truth and love!"
"His kingdom is within," we're told,
"And now in Him we live and move!"

He is the All-in-All! Is here!
The indwelling and the evernear!
Potential power and consciousness
Within each atom as God dwells;
He ever is the Nameless One,
No matter what our weakness spells.

One substance' Law! One system! Plan!
And love and truth call it, I am!
HENRY HARRISON BROWN.

EFFECT OF THOT ON CIRCUMSTANCES.

BY JAMES ALLEN.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind. Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, weeding out all the wrong, useless and impure thots, and cultivating toward perfection the flowers and fruits of right, useful and pure thots. By pursuing this process, a man sooner or later discovers that he is the master gardener of his soul, the director of his life. He also reveals, within himself, the laws of thot, and understands, with ever-increasing accuracy, how the thot-forces and mind-elements operate in the shaping of his character, circumstances and destiny.

Thot and character are one, and as character can only manifest and discover itself thru environments and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to hit the inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thot-element within himself that, for the time be-

ing, they are in dispensable to his development.
Every man is where he is by the law of his being; the thots which he has built into his character have brought him there, and in the arrangement of his there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances. Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances grow out of thot every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstance has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly thru a succession of vicissitudes.

The soul attracts that which it secretly harbors; that it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires—and circumstances are the means by which the soul receives its own.

Every thot-seed sown or allowed to fall into the mind, and take its root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thots bear good fruit, bad thots bad fruit.

The outer world of circumstances shapes itself to the inner world of thot, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thots, by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor,) a man at last arrives at their fruition and fulfillment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.—New York Magazine.

TURNING LIFF'S PAGES.

It is with feelings of sorrow and regret that we look back upon the pages in the book of our life. Some of us have had happier lots in life, perhaps, but many sigh as they glance thru the leaves of their past. It is the same story in the majority of cases; transgression of eternal law thru ignorance or willful disregard, then follows the penalty and the sinner at last awakened, passes thru the fire purification. All do not become awakened at once. Many plunge deeper and deeper into the darkness and regard their sufferings as a hindrance to self-indulgence and therefore something to be deplored. God have mercy on those who are slow to see the workings of law. We must all awake at last and if we have not walked the straight and narrow way in life, then we must suffer the penalty.

Nature does not waste her forces and all energy directed into wrong channels is stolen force and must be paid for. Man is not allowed to waste the energies of life without making due payment.

The man who lives with God does not have to advertise his faith.
The more wind you find in a faith, the less work it is doing in the world.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, 0 ens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, Pres. Elect.
H. W. Richardson, Vice-President.
Louise B. Sloan, Secretary.
Mrs. George B. Warner, Treasurer.

JULY.
July 12-13, B. Warner
July 14-15, Pettengill
July 16-17, Carrie B. S. Twin
July 18-19, Clegg
July 20-21, Pettengill
July 22-23, Carrie B. S. Twin
July 24-25, B. Warner, C. E. S.

AUGUST.
August 26-27, Stump
August 28-29, Wright
August 30-31, Pettengill
September 1-2, B. Warner, Mrs. R. Lillie
September 3-4, B. Warner
September 5-6, STATE DAY
September 7-8, Richardson
September 9-10, Lillie
September 11-12, Reynolds
September 13-14, Elizabeth Harlow, Hon. W. C. Wagner
September 15-16, Elizabeth Harlow
September 17-18, Wendell C. Warner

SEPTEMBER.
September 19-20, Elizabeth Harlow
September 21-22, Wendell C. Warner
September 23-24, Elizabeth Harlow
September 25-26, Wright
September 27-28, Gladys Cooke
September 29-30, H. Brooks, C. L. V.
September 31, Conference

OCTOBER.
October 1-2, Richmond
October 3-4, Helen L. P. Resseus
October 5-6, Gladys Cooke
October 7-8, C. L. V. Richmond
October 9-10, H. Brooks
October 11-12, Messegue, W. J. Colville
October 13-14, Conference

NOVEMBER.
November 15-16, Women's Day—Symposium,
Mrs. Mary Seymour Howell
November 17-18, Dr. J. C. Batdorf
November 19-20, W. J. Colville
November 21-22, CONFERENCE DAY—Mary
Seymour Howell, Laura G. Men
November 23-24, E. Hall, Dr. W. M. Lockwood

DECEMBER.
December 25-26, Conference
December 27-28, Open A. Ederly
December 29-30, FRANKER DAY—I. man C
December 31, Mrs. A. S. Lillie
January 1-2, Dr. W. M. Lockwood
January 3-4, Mrs. A. S. Lillie

JANUARY.
January 5-6, PEACE AND ARBITRATION—
Mrs. G. F. Lyman, G. L. owe
January 7-8, Morning classes will be conducted
January 9-10, by Clegg Wright
January 11-12, Mrs. J. C. Richmond, August 13
January 13-14, Dr. W. M. Lockwood, August 20

FEBRUARY.
February 15-16, Open all every Friday
February 17-18, Mrs. Amelia Peterson, Director.
February 19-20, FRANKER MESSAGE MEETINGS.
February 21-22, Margaretta Reidings, Georgia
February 23-24, Gladys Cooke, Annette J. Pettengill
February 25-26, and J. A. Murtha, also Mr. Geo.

MARCH.
March 1-2, Mystical of Ancient Greece.
The most primitive is the historic part of the world. This one would naturally expect to find. A child's mother nursing other children, would imitate the mother's example. The history of the present times is the history of the past. In the history of the present times, we find the same old story. The history of the present times is the history of the past. In the history of the present times, we find the same old story.

APRIL.
April 1-2, Mrs. Dr. Dobson-Barker.
April 3-4, Mrs. Dr. Dobson-Barker.
April 5-6, Mrs. Dr. Dobson-Barker.
April 7-8, Mrs. Dr. Dobson-Barker.
April 9-10, Mrs. Dr. Dobson-Barker.

MAY.
May 1-2, Mrs. Dr. Dobson-Barker.
May 3-4, Mrs. Dr. Dobson-Barker.
May 5-6, Mrs. Dr. Dobson-Barker.
May 7-8, Mrs. Dr. Dobson-Barker.
May 9-10, Mrs. Dr. Dobson-Barker.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.
Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

LILY DALE SOUVENIR LETTER.

A neat little booklet, arranged to send by mail, containing 14 half-tone views of Lily Dale. It has a neat cover, with a gummed and perforated edge, and a place to write a note if you wish. Write your note, seal the gummed edge, address it and put a 2-cent stamp on it for mailing. When received, the addressee tears off the perforated edge and leaves a neat souvenir letter from Lily Dale.

Price 10 cents; 8 for 25 cents. Should you wish them mailed to your friends from here, add 2 cents each for postage. Address, THE SUNFLOWER, Lily Dale, N. Y.

VOICES OF THE MORNING.

POEMS BY BELLE BUSH.
One article says: This is a book of true poetry—sublimely simple, philosophic, sentimental, lyrical and beautiful.

The Banner of Light

As a monthly Magazine we will maintain the mission of the old form, in which as a weekly newspaper we have been the mouthpiece for rational, progressive Spiritualism since 1857.

Price: The subscription price is Two Dollars a year, payable in advance. Ten cents a sample copy. Letters should be addressed: THE BANNER OF LIGHT, 17 Fayette St., Cambridge, Mass.

AN ASTONISHING OFFER!

SEND THREE TWO CENT STAMPS
Look of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.
Hartford, Conn., April 6, 1908.
I received your kind letter and contents, and may God bless you both for your kindness. I have been taking the medicine since March 28. Before taking it I was in bed a week, could not stand on my feet, and was so faint from weakness and dizziness that I received two awful falls. I am now up and have been around my room for the last three days, have not had any dizziness or faint spells this week, and I feel so much stronger. The neighbors all mention the great change in me for the past few 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.
MRS. ANNE WALKER, 34 Chestnut street.

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 keep me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity.
MRS. LENA BARKER, Cash, Okla.

HENNEY & COUGH PATENTS

Anyone sending a sketch and description of an invention, will be promptly advised, without cost, as to its patentability. Confidentiality strictly maintained. The best patent law firm in the world. The Henney & Cough Patent Office, 120 Broadway, New York, N. Y.

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Where you Are. A book for Girls. Price 25¢
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In The World Celestial.

BY T. A. BLAND, M. D.
Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead, and with his dead sweetheart as his guide, made a tour of the heavens and hells.

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The Occidental Mystic and Western Spiritualist.

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ARTHUR S. HOWE, Editor and Publisher, 142 So. Broadway Room 107, Los Angeles, Cal.
Aims of Spiritualism—A Manual of Spiritual Science and Philosophy.
This book is intended by the inspiring authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and metaphysical science. It has been prepared in preparing and contains all that has been discovered by us through investigation and gathered by research on the subject. It is a practical manual. Few questions will arise in its pages. Price, 25¢ per copy. All orders addressed to Eugene T. Ryan, Spiritist, Dayton, Ohio.

IMMORTAL PERSONALITY.

A MESSAGE TO ALFRED UNDERHILL. A red, I have listened to your reading of Charles Dawbarn's immortal personality with a great deal of interest.

As I see the law of personality from the spirit side of life I agree with brother Dawbarn. Personality in earth life, and personality in spirit life are very different, so far as form is expressed. Here matter cannot take on form, because there is no material substance in spirit life but every thing takes on a form from the ether and is controlled by an immutable law of the same creator that created the form from nature in the earth sphere. We have a form of the same shape and expression as you saw us in earth life formed from the ether and we see each other as plain as you see each other in earth life and we separate from place to place and go down to earth life and go among us as easily as you go with each other yet you do not see us, because our form is taken from the ether and therefore you do not see us any more than you can see the atmosphere whose vibrations are so rapid that it is not visible to mortals. This atmosphere in spirit life is so much faster than in earth life and its law of vibration is so much faster that mortals in earth life could not live in it one minute, and as we go from sphere to sphere, I am told by angels above that where I am in, that this vibratory law increases in power.

I learned while in the first or earth sphere that all enter there in the same form as they had in earth life but composed of ethereal substance for it is said flesh and blood cannot enter heaven. These ethereal bodies are gravitated to the condition that they occupied in earth life and to them they see themselves in that same form. When they enter this first sphere their first sensation is, Oh, how light I am. To all appearances they see the same forms as before they entered there. We also see everything that is in earth life reproduced, only more beautiful and more perfect.

They are as free to go from place to place as when in earth life, unless they have broken the laws that have made them criminals, then they must remain in that condition until they have reformed. Many remain in this first sphere a great many years as computed by earth time because they have no desire to increase in knowledge and no ambition to progress for the purpose of entering a higher sphere.

As I now see immortal personality viewed from earth life it is an impossibility for personality is changed to ethereality as soon as you enter spirit life and every personality is left behind and we take on ethereal personality which has no further use for physical eyes or sensible voices.

Alfred, I asked our teacher last night while in the class if he could give any information on immortal personality that our friend Charles Dawbarn has written about in the Sunflower. He said they had heard of it before, but I get from your notes that the subject is immortal personality and that the author of this phrase believes in immortality and that he will bring his personality with him. That can not be for personality is of the earth and cannot enter here for the reason that it does not belong to the spirit and our vibrations are so much faster that personality would be destroyed at once. It is not like individuality which takes on the vibrations of the spirit which surrounds the soul which enters here and is controlled by spirit laws.

The babe that enters spirit life knows nothing about personality and after a few years has become more spiritualized and then the parents could not find them because of the short time spent in personality in earth life.

Mrs. Underhill has an example which will show the impossibility of immortal personality which she now gives.—Teacher.

Brother Dawbarn, I had a boy eighteen months old that passed to spirit life forty-five years ago and I do not know how or where to look for that personality that I remember so well up to this present time. He may be in a higher sphere than I am in and if so is far in advance in spirituality of me, that I could not enter that sphere to find him. According to the law of progression he has left

behind what little personality he had, in earth life.

ANN E. UNDERHILL, in spirit life. The Size of Eve.

The Talmud says (see Barrington-Gould's "Legends of the Patriarchs and Prophets") that Adam was so tall he could stand with his feet on the earth and his head in heaven, and that "God pressed him down at the time of the fall." The Arabs say that Adam was 312 feet high, and that Eve was exactly 200 feet from the soles of her feet to the crown of her head. These same people also claim that Eve's tomb may now be seen at Jiddah, a seaport of Mecca, and that its great size (206 1-2 feet in length and 17 3-4 in breadth) bears them out in the assertion that she was the most gigantic woman the earth has ever known or will ever know. On each 3rd of June, the anniversary of the death of Abel, according to Arabian tradition, the door of the temple which has been built at the entrance to his gigantic tomb of our first mother stays open all night in spite of the efforts of the keepers to close it, and the most terrible cries of anguish issue from the sepulcher of the giantess, who has been sleeping more than 6,000 years.

His Pet Elk Killed Him. Travelers in Missouri passing along the highway one mile south of Fayette may see a lonely tombstone in a grove of trees near the road. It rests above the solitary grave of a man who met a peculiar death many years ago. In 1856 H. B. Watts, an early settler, owned a beautiful park of twenty acres near Fayette. In this preserve he kept four buffaloes, five elk and fifty deer. One of the elk, known as Jim, was a pet. The young children often rode on his back, and he was supposed to be harmless. Mr. Watts and his family prepared to attend a Methodist camp meeting one September morning. When they came from the house to enter a carriage they heard a disturbance in the park. Mr. Watts entered the inclosure and found two of the elk fighting. One of the combatants was Jim. When he tried to separate the infuriated animals he was attacked by the pet and killed. It is said that a few minutes afterward the animal seemed to be seized by remorse. He retired to a distant corner of the park, where he raised himself on his hind legs, with his forefeet on a rail of the fence, uttering meanwhile a sound like the moaning of a human being. The elk remained in this attitude until shot.

Convenient Deafness. An automobilist telling of a trip through Manitoba said he stopped at a little inn near the town of Hargrave. "I found in the inn the landlord and another man. They sat side by side on a bench. They were both very old. "Excuse me, landlord," I said, "but can you tell me how far it is to Brandon?" "The old man jumped up and hobbled behind the bar. "Brandy?" he said in a thin quaver. "Yes, indeed, sir, and very fine brandy it is." "He put the bottle and glass before me. "I asked you," I said more loudly, "how far it is to Brandon?" "The best brandy, of course, sir," he answered. "I don't keep nothing but the best." "In despair I turned from this deaf veteran to the other man on the bench. "Look here," I said, "can you tell me how far it is to Brandon?" "The other old man, with a grateful look, rose and limped hastily up to the bar. "Thanks," he said, "I don't care if I do."

Majesty of the Law. "I believe," faltered the woman who lives on the east side, "that a big, tall policeman in blue and brass buttons could make me declare myself guilty of any crime, murder included. For example, yesterday there came an awful knock at my kitchen door. It nearly broke it down. I opened the door tremblingly and peeped out. There stood the tallest policeman I ever saw. "You've been throwin' things out the window into the area," he roared in a voice that more than watched his size. "Trash and the like. Now, don't tell me you haven't. Somebody has. Everybody is complainin'."

"But—" I began faintly. "Now," he reiterated, "don't tell me you haven't. A complaint has been sent to the board of health. Don't you do it any more. You hear?" "I won't," I stammered. "I won't, I promise you." And with that the door shut on him.

"I sat down in a chair in the kitchen and wept bitterly. It was the longest time before I could realize that it was I who had sent in the complaint to the board of health."—New York Press.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist Association will be held in Masonic Temple, F and N High 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 orators of the country.

Among those who have been invited and expected to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Resegue, Mesdames Clara Watson, R. S. Linn, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Wilson, Messrs. Dr. Geo. A. Fuller, J. Legg Wright, Oscar A. Ederly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Coole, 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 omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

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Read the story by Arthur P. Millton on page 6.

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CHAPTER XII.

WHOLENESS—INSPIRATION—SOUL PERFECTION.

But such are the sinners, who die in the world—whose souls are arisen in the body imperfect, unexpanded, warped out of shape, as they must be, if purity is to conquer corruption, and perfection attain to beauty all the world over.

Beauty must be the sinners' end, and thus we can imagine that the sensualist must be a creature of vicious men in soul—his eyes—drown its consciousness temporarily—to carry out such designs. Once committed, it finds followers or becomes an art with the progenitor, if he finds it profitable and defies the guilty conscience that must have followed the first act. But selfishness has no conscience, it is said. It is quite natural that it should not have, for a repetition of injustice, soon allays its influence—its vibration.

Jealousy may be due to an extended or vitilized animal emotion—the alaying of sympathy permitting the natural animal emotion to act independently of the higher emotion love, and generating that compromise impulse or sensation, which is neither love nor hatred—neither sympathy nor anger—and takes the place of love as a factor in the human soul. It may then become the instigator to other selfish acts, or worse, hateful ones—viciousness, malice, revenge. But it is such a universal evil, and like selfishness, difficult to root out, that we may believe them to be boon companions—one preventing the other from dying. But if selfishness is its parent stem—its cause—the latter must be eradicated before the human heart will be freed from its presence.

CHAPTER XIII.

WHOLENESS—SELFISHNESS—UNWILLING.

It is a curious, an erroneous idea to think that self-reservation, as the first law of nature, applies to man and beast alike.

It is all to be remembered that the beast seeks the reason as well as the senses, and means to acquire its wants, and is self-dependent in its impulses or instinct to procure its food, and therefore has no moral responsibility resting upon it, but man has. His intuitive nature tells him down the law to him, and he is accountable there. The selfishness of the beast—the governing principle in security and law, temperance and morality. In a word, progress. The selfishness of man, however, is not the exterior manifestations of an interior volition, we might call it. It is an evil, but an innocent soul has no selfishness, and would probably return to its function as the expanded power of the animal, and returns to nature. At least, we might infer this from the instances surrounding us.

That the incarnated soul or man, is subject to temptations is not without reasons. His nearness to the animal world is probably the cause of this, but he has powers that the animal has not, and is enabled to combat them. There is no reason why he should imitate the beast. His intelligence enables him to proceed for his wants. He ought to know when his appetites are satisfied. To go beyond this, is to seek beneath the animal. He has a will to control himself and to direct his movements for an intelligent object. It is not mere blind force or instinctive volition that needs be actuated by hunger or malice, desire or viciousness, thirst for water or thirst for blood. And furthermore, he has a conscious sympathy that makes life sweet, enjoyable bliss, all despite his animal propensities.

It is doubtful whether the first human beings knew anything about sensualism, arrogance or selfishness. Imagine a man today freed from these evils, and in full possession of his natural reason, will-power and love—what a delightful condition of existence! But sensualism must have been generated by over-indulgence—man's own reason or intelligence being the tempter, and the cause of his "fall." Reason was perverted, or his tastes were. At least reason was misapplied to create false appetites—passions, so-called; and passions often control

reason—the man. Who is to blame? In like manner, we can imagine, that his intelligent guiding power, will, was misapplied, and thus perverted. A misdirected will, whether exercised for a sensual or a selfish effect, we know, is arrogant. Thus arrogance was born—a passion in various forms, and as may be best studied from the records of a police-court.

Selfishness may have been founded on deception or jealousy. If the former, it was misapplied reason and will combined. Reason seeing an advantage to be gained over another fellow mortal, exercised its will to carry it out. Robbing one of his good name, birthright, virtue or possessions are such effects. Love or sympathy would weep under pressure of such intentions. Thus sympathy must have closed its eyes—drown its consciousness temporarily—to carry out such designs. Once committed, it finds followers or becomes an art with the progenitor, if he finds it profitable and defies the guilty conscience that must have followed the first act. But selfishness has no conscience, it is said. It is quite natural that it should not have, for a repetition of injustice, soon allays its influence—its vibration.

Jealousy may be due to an extended or vitilized animal emotion—the alaying of sympathy permitting the natural animal emotion to act independently of the higher emotion love, and generating that compromise impulse or sensation, which is neither love nor hatred—neither sympathy nor anger—and takes the place of love as a factor in the human soul. It may then become the instigator to other selfish acts, or worse, hateful ones—viciousness, malice, revenge. But it is such a universal evil, and like selfishness, difficult to root out, that we may believe them to be boon companions—one preventing the other from dying. But if selfishness is its parent stem—its cause—the latter must be eradicated before the human heart will be freed from its presence.

Did you ever feel the desire to tease, worry, plague or play a prank on somebody unwilling to be thus treated? Well, that is selfish. It is not doing unto others as you would have others do unto you. Evil intentions are not necessary to make an act a selfish one. It is a matter of how you would take it if equally unwilling to endure it. We must gauge by that, not as we like it or enjoy it. Egotism is the first indication of selfishness manifest in the human soul, and may serve as a pointer to other impulses, feelings, desires, tendencies and longings. The impulse to please self is the initiatory vibration emanating from a selfish force, however well guarded against exhibition, and may be sensed as a sort of vague mistrust of the individual harboring it. One who studies his own comforts or pleasures, will always get the best of a compromise, a bargain, a companionship, a trust or a fellowship of more than one. It is selfishness under cover of a higher impulse that makes for respectability, and often acts unwittingly. It is a sort of unconscious rule of an inherited passion that has sloughed off its coarseness thru education or moral training, but not yet neutralized by its antithetical impulse, love or sympathy, as introduced into the human entity at its inception or birth—its beginning. Self-love is the momentary most suited to this form of the old evil or passion, and is not an uncommon thing among the educated or even well-meaning of mortals. But it stands for imperfection nevertheless, in that it is not love—the very simple unalloyed form or principle, as it was given to us for our happiness or to make us happy by its use. To study ways and means how to deprive others is not love, but selfishness pure and simple; and yet, how universal is the evil—the habit, may be said. Love and honesty are synonymous, and honesty stands for nobility, justice, dignity, magnanimity, truthfulness, conscientiousness to beyond a quiver of a discordant vibration for any other but a positive effect—upward and in accord with the music of the spheres—nature's symphony of forces and laws.

But what is selfishness? Did you ever feel the desire to tease, worry, plague or play a prank on somebody unwilling to be thus treated?

Well, that is selfish. It is not doing unto others as you would have others do unto you. Evil intentions are not necessary to make an act a selfish one. It is a matter of how you would take it if equally unwilling to endure it. We must gauge by that, not as we like it or enjoy it. Egotism is the first indication of selfishness manifest in the human soul, and may serve as a pointer to other impulses, feelings, desires, tendencies and longings.

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Is it a wonder then, that a reversal of this order touches us with suspicion? Because we do not see their acts, many believe they are not known. If the intuitive dare

but speak their hidden thoughts—their instinctive impressions—how many would be surprised by their little tricks, their deceptions, their dishonesty, their ingratitude, their falsity, their rascality, their down-right meanness, to use a harsh term in their favor—the would-be moralists or high-bred individuals, who become indignant at the least hint or suggestion that they are anything but the best. True dignity is beyond suspicion. It does not vibrate for mistrust; nor does it become angered at an accusation. Its simple denial speaks for itself, when such is done in an institute a lively defence with indignation, but it is never angered as the guilty party who have the element for accusation in them.

To touch a discordant vibration in man is to arouse the animal; and those who seek most for revenge, are most severely touched, even if the mark has been missed as to the exact truth. But the evil is there, and the effect betrays it. Of course, it is always disagreeable to be accused of wrong; not committed; but we are not defending the accuser, only trying to aid the accused.

If angered, it is certain that the animal has been touched. If there were no elements of dishonesty, present, this could not happen, and they would remain calm or passive, at least in heart or soul, and deny the accusation in quite a different manner than the guilty would. The absolutely guilty always deny, but as a necessary protection. What they feel is not anger, but fear. This does not fume, but it imitates the innocent—as innocent would defend itself—namely by silence, quiet dignity, and often a laugh at the absurdity of such a thing, and thereby cow the accuser. Of course, the laugh can be and is often imitated in accusations, but it is always more or less hysterical, forced, and irritating. In this case the accuser is angered—selfish emotions having this effect, just as selfish intentions in a person provoke us.

Remember that all vibrations that emanate from selfish forces—characteristics of a human being acting as forces or laws—either irritate, provoke, anger or incite to combativeness, and any which we can gauge our matter in hand. A denial that irritates or angers us, has been thrown at us with that influence in it. It may prove the man's guilt in having been detected and momentarily aroused to anger in consequence. But if not true, we will not feel anger at his own, because his denial carries no selfish vibration with it. If we feel the truth in the return vibration, which irritates love, becalms, and the innocent's denial, however furious, carries conviction to our souls by the undisturbed condition in which it touches us.

But not all is selfish that appears so on the surface. We often accuse wrongfully. Penuriousness is an evil, but economy practiced as a science is not. It is wrong to be wasteful—selfish in the needs before we should consider somebody's needs before we do not know how the necessities of life, and are thus forced to practice an economy that has all the appearance of penuriousness. Uncharity exercised in such instances is worse than the evil denounced, even if it were genuine. Everyone has a right to his own. But if we desire to know whether apparent economy is penuriousness, we have but to get into sympathy with the subject to find it out. If it irritates, there is selfishness at the bottom—economy given to seed or degenerated into the evil aforementioned. If his actions anger us, the vibration betrays dishonesty besides. If they provoke us, we may sense the rogue is not far off; and if we unwittingly wish him ill—that is, against our feeling of charity—or imagine we would like to see him imprisoned, there is something worse than the ordinary rogue in his aura—the magnetism going out with his vibrations—and that which we feel as an envelope or shawl covering us on near approach of a person.

To Be Contended.

There is no particular virtue in a keen appreciation of the vices of others.

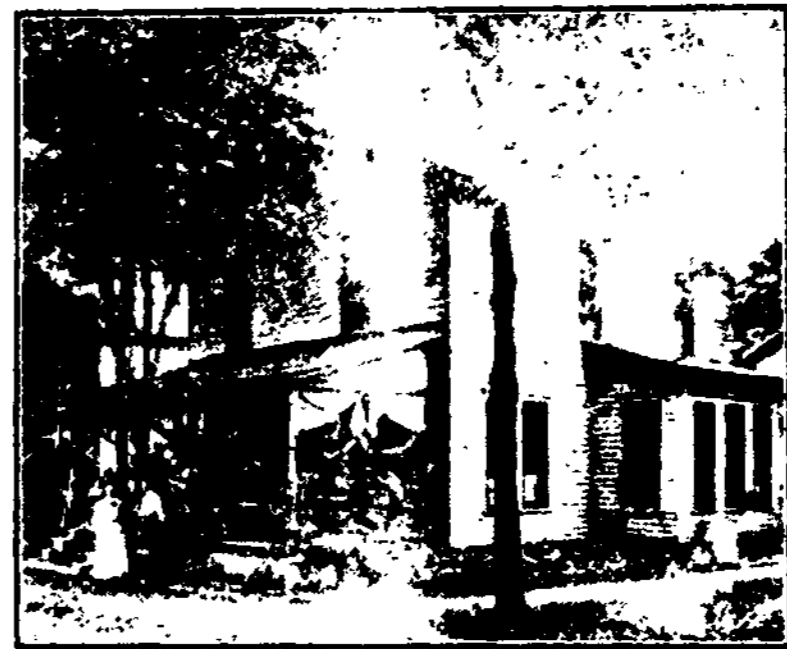
You cannot bear the fruits of heaven if you live in the clouds of hatred.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet. Rates \$1.75 to \$2.50 per day. Special rates by the week.

EMMA FORBES-SCOTT, Manager, Lily Dale, N. Y.



SEASON 1907.

We are still here and ready to greet our friends.

"To the Contrary Notwithstanding."

Jackson Cottage,

11 Third St., Lily Dale, N. Y.

The Maplewood.



The Association Hotel has been leased by M. R. Rouse of Titusville, Pa., who, having been a member of the Board of Directors of Lily Dale for many years, and having also conducted the hotel on a previous occasion, is prepared by experience to cater to the comfort of the guests.

To enable many who wish to have a quiet outing before the regular season opens, the hotel will be opened about June 10th, and will accommodate guests until the opening of the Assembly, for \$5.00 a week for room and board.

Special attention will be accorded to ladies and children. For particulars address until June 1, M. R. Rouse, Titusville, Pa. After June 1, LILY DALE, N. Y.

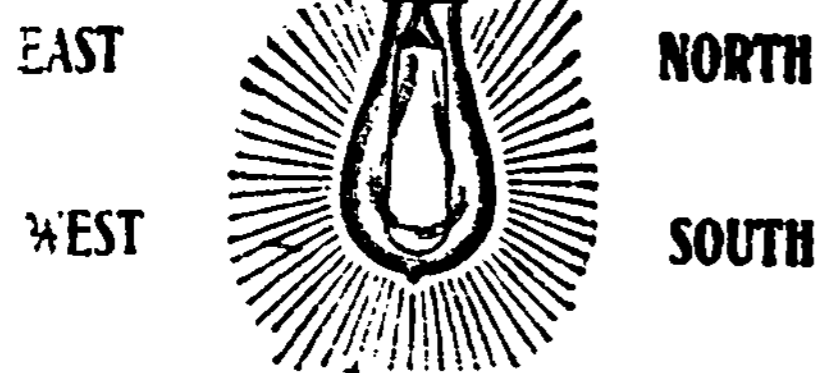


THE TODD HOUSE.

This fine fifteen room brick residence is for sale. It overlooks the Assembly Grounds and three of the lakes. Is about fifty rods from Assembly entrance and Lily Dale depot. Has running spring water piped to cellar and first and second floors. A frame barn, about 23 acres of good land, sloping toward middle lake, with about 30 rods frontage on same.

Will sell buildings with less or more land joining up to about fifty acres, by special arrangement. For particulars, address H. F. TODD, - - - - - LILY DALE, N. Y.

LIGHT FROM EVERYWHERE



The purpose of this paper is to enable Spiritualists to keep in touch with each other... We will adjust the price of the paper to the needs of our readers...

W. Ring has been filling an engagement at Harmony Grove... George H. Brooks is doing private work at Lily Dale during the month of August.

George H. Brooks is doing private work at Lily Dale during the month of August. He also has two engagements on the platform. Write him for terms for services in the west this winter.

Matthew E. Hull is filling an engagement at Lily Dale. Friends requesting her services for the fall and winter are requested to write her at Lily Dale before the 24th, or at her permanent address, Whitewater, Wis.

Charles A. Ederly will complete his engagement at Grand Lodge and will arrive at Lily Dale to fill his engagement there, about August 24th.

The Progressive Thinker informs us that a colored Spiritualist society has been organized in Chicago, holding services at 3329 Vernon Ave. They have applied for a charter with the Spiritualist association.

The Etna, Washington, camp will open August 24. The speakers are Mrs. Aber, Mrs. Corry and P. C. Mills. For particulars address Henry B. Allen, (the Allen boy) Etna, Washington.

Spiritualists having violins in need of repairs are requested to note that Lily Dale has recently added to her population an expert violin maker and repairer, Mr. O. H. Maxham, who has bought a cottage there and is permanently located. He is a first class workman, and charges reasonable prices.

Queen City Park Camp.

Another week of spiritual refreshment from the spirit-world, the uplifting influence of Nature's beauties at their best in our environment has gone into the past. A course of lectures by Rev. F. A. Wiggin of Boston, began Aug. 6, the interest in them being augmented by the spirit messages which he gives after each address. What every investigator especially wants is some personal evidence that dear ones passed from earth life can, and do return and communicate. It is more to hear hungry ones than the ablest discourse.

Aug. 8, the afternoon address was delivered by Mrs. Laura Cummings of Hardwick, Vt., who afterward gave very interesting and satisfactory psychometric readings from the various little personal articles handed up for that purpose. Aug. 9, 10th, and 11th Rev. Mr. Wiggin again occupied the platform. Mrs. Cummings giving the afternoon address, Sunday, Aug. 11th.

Attendance has been very good at nearly every meeting, and much has been evinced. Aug. 13, Rev. B. F. Austin opens an engagement here for about ten days. He has become well known to the campers in previous years, and his advent is looked forward to with great satisfaction by those who before enjoyed his lectures. It is probable, however, that he will have to share his popularity with Rev. F. A. Wiggin hereafter. Mrs. Effie I. Chapman will give the spirit messages during the last two weeks of campmeeting.

Something is doing all the while between lectures; concerts, entertainments, everything that bright,

lively young people can think of and execute. Prof. and Mrs. Gibson give two concerts during the week which will surely be musical treats. The campmeeting is remarkably successful in every way this year, apparently the number of people staying on the grounds is larger than in several years.

A REMARKABLE EXPERIENCE OF SPIRIT RETURN.

On the morning of Aug. 12th, Mr. L. P. Bliss of Corry, Pa., and Alderman Jacob E. Swap of Erie, Pa., were conversing on the pavilion, when Miss Harriet Danforth stepped out on her veranda and sat down. Mr. Bliss seeing her, and wishing to ask her a question, (not pertaining to Spiritualism) he excused himself by so telling Mr. Swap.

As he came up to Miss Danforth she said "Mr. Bliss, I am so glad you have come, as I had received a message for you just before I saw you coming."

"They say for you to go out into the woods and sit on a seat under a pine tree and you will get something you are not looking for." "Now remember it must be a pine tree and no other, an oak or a maple or a cedar will not do, it must be a pine tree."

Mr. Bliss went back to where Mr. Swap was still sitting and told him of the queer message, and ask him if he wished to accompany him to the woods, which he did. The two started from the pavilion; Mr. Bliss' guide now took charge of him, and he walked out thru the gate and into the Leolyn Grove, passing seat after seat, until the guide turned him round a small clump of bushes, and there on the "seat under the pine tree," lay a lady's hand satchel which contained several hundred dollars worth of diamonds and money, one set of ear-rings alone being afterwards valued at \$400.

Mr. Bliss and Mr. Swap returned to the grounds where Mr. Bliss made his find known to Mr. Lillie.

About 6 p. m., Mrs. W. F. Coast of No. 13, 4th St., called at the Danforth cottage, identified the satchel and contents as belonging to her, and it was restored to her. She presented both Mr. Bliss and Miss Danforth with a suitable reward.

The case is remarkable from the fact that Mr. Bliss and Miss Danforth worked in such complete harmony in receiving and executing the spirit message, which only proves again that all is not fraud in Spiritualism, and all mediums are not dishonest as some skeptics would try to have us believe.

BOSTON NOTES.

MRS. B. W. BELCHER.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony 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 it. She also has many message mediums Tuesday 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.

FIRST PSYCHIC CHURCH OF CHRIST. Room 430, Huntington Chambers. Services every Sunday at 2:30 and 7:30 p. m. H. G. Howard, president.

MRS. B. W. BELCHER

has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work can correspond with her at 743 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

Curious Prayers Before Battle by Famous Historical Characters.

One of the earliest records in history of a prayer before battle is that of Childeric, king of Gaul, a pagan, who before going into battle against the Aethiopi, some 400 years after Christ prayed to the God of the Christians to help him to victory. His foe was Attila, king of the Huns, and Childeric vowed that if God would give him the victory he would embrace the Christian faith.

The prayer of a Hungarian officer before one of the battles fought for the independence of Hungary in 1849 was as follows: "I will not ask thee, O Lord, to help us, and I know thou wilt not help the Austrians, but if thou wilt sit on yonder hill thou shalt not be ashamed of thy children." This was the prayer of the famous "Fighting Bishop," Lellie, before one of the battles fought in Ireland: "O God, for our unworthiness we are not fit to claim thy help, but if we are bad our enemies are worse, and if thou seest not fit to help us, we pray thee help them not, but stand thou neuter on this day and leave it to the arm of the flesh."

The one offered before the battle of Edgehill by Sir Jacob Ashley was, "Thou knowest, O Lord, that I shall be very busy this day, and if I forget thee, forget thou not me, and then the command followed, "March on, boys!" At King Edward advanced with his columns to Bannockburn he remarked to his aids, seeing the Scotch on their knees: "See they kneel. The rebel are asking pardon." D'Umpville was heard to remark: "Yes, but it is to the King of kings. These men conquer or die on this field."

Oliver Cromwell had public prayers before going to battle on several occasions, as, for instance, previous to the battle of Dunbar. It is a curious fact that the English prayer book contains prayers, or at least one prayer, to be said before going into action at sea, while nothing is provided for use before engagements on land.

THE ANNUAL MEETING OF THE FRIENDS OF HUMAN PROGRESS.

The Annual Meeting of the Friends of Human Progress at North Collier, N. Y., will be held in their Grove, Friday, Saturday and Sunday, August 23, 24 and 25. It is being held one week earlier than usual this year to accommodate the speakers.

HOW WILL THE WORLD END?

It has always been an intensely interesting conjecture to scientists and, at the same time, the greater part of the other intelligent members of society, as to the way in which our world will at length come to an end. Many think that will be the gradual cooling of the sun, which will eventually fail to give out sufficient heat to sustain life on our planet. But another and a particularly unpleasant fate that might befall us is explained in a work by Mr. Edward Gore. "Real danger," says he, "is always to be feared from the presence of immense dark bodies, moving unseen in space, vast dead suns, whose collision with our own would increase its heat enormously and thus instantly destroy the earth." We should not, however, be without a warning of our probable end, for on entering a radius of 15,000,000,000 miles from the sun the advancing body would begin to shine with reflected light, and fifteen years would elapse between the time of the destroyer's being sighted and its collision with the earth.

MENTAL MEDICINE

A somewhat eccentric physician who recently died would order patients to take walks, say daily, on the left side of the street, returning by the other side; another would order to arise at a certain hour and eat these with ginger beer; another to take supper precisely at midnight and eat dry apples; or he would instruct the patients to put just so many grains of salt in an egg he was to eat, and part his hair in a different way each day. The object was, to get the mind of the patient on something else, his symptoms, and thus relieve the many cases, especially those of the patient who was in New York City. The last to die was his own wife.

The Sixth and Seventh Book of Moses

Or Moses' Magical Spirit Art. Known as the Wonderful Art of the old wise Hebrews. Taken from the Mosaic Books of the Cabala and the Talmud, for the good of mankind. Translated from the original word for word, according to old writings; 128 illustrations. Regular price, paper, \$1.00. Our price, while they last, 50 cents, postpaid.

AGE OF REASON

by Thomas Paine. An investigation of true and fabulous theology, 187 pages. Complete edition. Paper 25 cents, 5 for \$1.00 postpaid.

For Sale at This Office.

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for broken down, feeble, sick or helpless spiritual mediums or speakers, or anyone else of either sex, at Belding Sanitarium and Retreat.

owned by Dr. A. B. Spinney, a Spiritualist of forty years, who has been in medical practice for forty-nine years, and is conversant with every form of disease human flesh is heir to; who employs every method and appliance in the way of baths, massages and electricity, as well as all the medical treatment of all schools of medicine, and everything known in the way of mental, magnetic and psychical treatment. The prices are the lowest of any home in the U. S., \$15.00 a month, including board and small room, everything but private washing. To those who require nursing and medicines, small room, \$20.00 a month. For those who require medicine, nursing, and unable to come to their meals, or are helpless and bed-ridden, and require large rooms and extra heat, \$30.00. Any person who wishes treatment for any form of disease, I will diagnose the case free if they will enclose stamp, as many can be treated and cured at home. Address all mail, Belding Sanitarium and Retreat, Belding, Mich. 315-17

The SUNFLOWER \$1.00 a year.

FOR SALE!

The tools, materials and my right to manufacture the Sunflower Jewelry, illustrated below, accepted as the emblem of Spiritualism. Address,

W. H. BACH, LILY DALE, N. Y.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM. The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00. SUNFLOWER BROOCH. Price, \$5.00

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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men and parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.50; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, interesting facts in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 37 pages questions and answers. Price, postpaid, \$1.50

INSPIRATION AND CLAIRVOYANCE FACTORS TO CIVILIZATION.

ARTHUR F. MILTON.

An active sense-consciousness, exercised for a positive or spiritual effect, makes the author, inventor, actor, and artist generally. An active self-consciousness, exercised spiritually, makes the philanthropist, statesman or leader—while the two in combination make the rulers, or the good and great men of history.

But the first-named exercised for a negative—unspiritual or carnal effect—leads downward, and makes the debauchee, glutton, drunkard, licentiate; while self-consciousness thus exercised makes the villain or deceiver, the anarchist, burglar, etc.; and where both negatively active, we get both the desperado, highwayman, murderer.

We might say that hunger and sexuality are the cause of all; the other self-consciousness. But as man has been endowed with intelligence and a conscience which leads him intuitive warning against wrong as instinct warns the animal against dangers, he need not go wrong unless he wills to do so for sensual or selfish reasons.

Evil comes out of misuse of intelligence and the unheeding of conscience. Their right use leads to intellectuality and love—light and power. Or, better said, the wrong use of sense-consciousness, leads to intemperance, disease and poverty; while the wrong use of self-consciousness leads to adversity, trials, misfortune and misery.

The reverse is thus self evident. Even without intellectuality or education, the first named governed by reason or spirituality lead to a higher understanding of effects, and not infrequently accompanied by inspiration; while the other, governed by love, or consciously applied, leads to comprehension of causes—makes the so-called level head or mentally clairvoyant—seeing beneath the surface of things by pictures or symbols in the "mind's eye" which serve as warnings or guides.

Inspiration and clairvoyance are Nature's teachers and have been in the world before schools or books, and by which the savage has been lifted to a higher plane; the barbarian taught to organize; the half-civilized to erect temples of worship; the civilized to create schools of learning. Without them man never would have risen out of his animal state; and where they have been lost in debauchery and selfishness, degeneracy has followed—individually and collectively.

Alexander the Great achieved the most wonderful results in those powers alone. With 35,000 men he started out to conquer Persia. He never had over 100,000 in his army, yet he conquered millions. But when he fell into debauchery at Babylon, he also fell in genius. The final result is known. Caesar and Napoleon, likewise gifted, descended by sacrificing their genius to the animal self.

The Jews, the Greeks, the Romans, lost their heritage en masse, by a general loss of their spirituality thru a forgetfulness of their devotions to Nature. They worshipped sense and self for lust and Mammon. Intellectual and selfish pride ruled in place of reason and love.

The royalty of France lost power in 1793, and almost en masse in 1870. Spain began to fall after the discovery of America and reached bottom shortly after the Maine disaster. Nations should take pattern after individuals who have risen by the right use of reason and love; and individuals should take warning from nations which have degenerated by their misuse.

History is a better teacher of morality than orthodox religion, and the man who can learn from experience of others is wiser than he who needs it personally. But who has neither time nor inclination for either, let him use his intelligence as Nature intended it—morally, modestly and moderately—and he will attain without schooling what all souls are aiming for—light and power or truth and happiness.

You cannot judge aright until you love, and then you may not judge at all.

A man has almost learned to live when he has solved the problem of his leisure.

LITERARY WORLD

"PROSPERITY THRU THOT FORCE."

REVIEWED BY LIDA BRIGGS BROWNE.

Another very instructive book for the students of New Thot is fresh from the press of Elizabeth Towne, Holyoke, Mass. The title is "Prosperity Thru Thot Force," by Bruce MacLelland. It is a beautiful little volume, 160 pages, printed on fine paper, bound in cloth, has half-tone of the author. Price \$1.00.

The book states in a practical, powerful way how to develop and use thot force in attaining all the good things of life. The author started handicapped with poor health and with small prospects in life, but by developing his mental powers gained success. In one year's time after putting in practice his ideas he rose from a book-keeper with modest salary to a business of his own, and had \$11,000 ahead besides paying his debts. His object in sending forth the book is to tell others how to develop their powers so they can do likewise. If you feel that things are against you and you desire to climb higher, send for a copy of it and assimilate its teachings.

SUNSHINE AND SHADOW.

Sunshine and shadow are chasing always,

Sunshine is chasing the shadow away;

Shadow is chasing the heart so gay,

Sunshine will hold it from shadow gray.

Heart can not stay with shadow drear,

When sunshine is always chasing near;

Sunshine keeps heart with it no fear

Of shadow, for sunshine is always near.

As sunshine keeps heart, so shadow keeps fear;

Sunshine is brightness; shadow is drear;

So in life's shadow, sunshine will steal

The heart from the shadow and make thee kneel

To sunshine and brightness and a heart to weld,

With shadow and sunshine for the heart to tell,

That sunshine was chasing shadow away.

For shadow has gone and sunshine will stay.

Tho the clouds hang heavy and shadows are near,

Sunshine is waiting with nothing to fear;

As in life's journey the shadows we pass,

And meet the bright sunshine, forever to last,

The shadow'll take with the sunshine so gay.

As a lesson on life's journey to help on the way.

KATE KAISER.

BLESSINGS.

Bless the day with all its brightness,

Bless the hours as they swiftly pass by;

Bless the minutes as they pass with a lightness

To the shadow of evening, and give not a sigh

For the days are quickly gliding into years.

And the years bring sorrow and gladness.

And as we look upon time with its sorrow and tears,

And look upon time with its sunshine and brightness,

So look upon life with its tears and smiles,

As the sunshine and rain, it is given to all

To bless the Infinite of Good all the while

To bless the day and let joyous tears fall

For the blessings of love that are showered all the while.

KATHRYN KAISER.

Learn to find life's worth in your work more than in your wage.

It's no use praying for power until you are sure of your purpose.

TEMPLE FUND SOCIETY MEMBERS.

You are requested to remit dues for next year, because the society officers desire to accumulate all possible funds before the October convention, that its affairs may have as good a showing as possible. Your dues for this year will expire on October 15. All members who desire to vote at the convention are required to pay the dollar for the next fiscal year.

We are trying to get two years dues from you this year.

You may remit for five or ten years dues, if you shall so desire. For this good cause we should all be willing to freely give our dollars.

MEMBERS FOR 1908.

All who shall remit after August first, a dollar for dues in the Temple Fund Society, will be credited until October 15, 1908. That is our inducement to join the society now.

We must have one thousand dollars in the treasury before we can assist any society needing help in Temple building. We have had some calls for loans, and some need our donation to assist in their struggle. Come forth and help us to help others.

The one thousand dollars in the treasury will draw interest, and soon compound itself. Thus your donations will provide for future increase. Who will supply the thousand dollars? Who will send five hundred dollars? Who will send one hundred dollars? Help us to raise one thousand dollars before October 15, next, so we can report your zeal to the world.

Fraternlly,
GEORGE W. KATES,
President

Cheyney, Pa.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch boiler furnace, a detached store-house, 32x14, and a ninety-nine year lease of lots 26 and 27, (75 feet front, 50 feet deep, rent \$6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33 1/2x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chaser; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and air driven; 7-column quarter, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column self-spacing type for book work; a circular advertising type; a goodly assortment of job type, cases, stands, racks, cabinets; 4, 5, 6, 8, 10, 12, and 18-line Hamilton wood type, with wall rack for same; sticks, set a to 34 inches long, and brass-lined galleys both for job and news work; mailing galleys with type; 2x30 Hoe proof press with cabinet stand; Horton German saddle; r, foot power; Yarger stapler; gasolene engine with outside copper and auto-sparker firing without using a battery; good well of water with combined hand and power pump; all necessary hangers, overce fixtures, fire-proof safes, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible parties.

H. BACH,
Lily Dale, N. Y.

The Jewish Temple, has come down to us only through the heroic efforts of the Jews themselves and of John Reuchlin. Its reading was condemned by various edicts of emperors and popes and was prohibited by popes and theologians. Twelve thousand copies of this monumental work were burned at Cremona in 1498, and a similar fate befell 5,000 copies of the Koran by order of Cromwell and Ximenes on the taking of Grenada by Ferdinand and Isabella.—Boston



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AND
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