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GOD HAS A FORM.

A Lecture Delivered at the City of Light
Assembly by Baba Premanand
Bharati.

It is a privilege, ladies and gentlemen, to speak of Krishna, the supreme being of the universe, the basic principle of creation, the absolute love, out of which all these things, lovely and lovely, have sprung. I thank this Assembly most sincerely for affording me this privilege of, for a while, holding communion with the soul of all souls.

Krishna, ladies and gentlemen, is the object you are all seeking through every wish and act; every moment of your existence you are seeking Krishna, even now as you are assembled here. He is the interest that makes life interesting, the one interest which makes life worth living. He is the center of sweetness in the grossest of things. He is the highest beatitude, which the purest souls attain to. The love of good eating can not keep a man forever to sustain the pleasure that good eating produces; if he did he would die. The sensation of eating endures as long as the food is in the palate; but the mind is the enjoyer of that sensation. The mind alone enjoys the pleasure of intoxication, which the driest and highest of red champagne can afford. A little while and the pleasures of the champagne, the food and the most delicious of drinks is over, giving place to the sense of loss and the restlessness of the search again for such pleasure.

The man who has solved the mystery of true pleasure that needs no repeating and re-drinking to keep itself, does not seek to find it in any food or any drink or any form or means of material enjoyments, knowing that it is mind alone, affected by material objects, that cognizes pleasure or pain. The pleasure or pain which the mind feels, being brought into contact with the thought or influence of material objects, are derived from those objects themselves and so long as the mind is habituated to draw pleasure from such objects, it cannot but come in for some sorrow, for objective pleasure is short-lived and its cessation is sorrow in the most pronounced sense.

We all want only pleasure or happiness. We hate pain or sorrow in any shape. If that is true, and nobody can say it is not, then what we practically want is eternal, unending pleasure, but seek to find it in objects whose very constituents partake of change; materials born more of pain than of pleasure.

If we can make the mind dwell upon some object which is eternally lovely and lovable, nay, even if we can imagine such an object, I mean create such an object and concentrate our mind exclusively upon it, then we can have a taste of that unending happiness which we are seeking in vain to find in material objects. Then dwelling on this changeless idea the restless mind becomes fixed and calm and calmness of mind being happiness, the mind is thus made happy by itself. Then it has known that happiness lays within itself and within means independent of any concern with outside objects, then it finds that the coarsest meal gives as much pleasure as the daintiest of dinners, and that Adam's ale is a more delicious drink than the highest priced champagne. It has then learned to drink the champagne of the soul, the least taste of which makes one think the taste of the most delicious wine and food to be tasteless all.

But from such transcendental nonsense as the materialist would call it, let us come down for a while to anal-

alyze matter—the God of the materialist. Let us for a while examine the making and mechanism of the universe and try to trace in the grossest matter the existence of this perfect love or happiness to which I have just been drawing your attention.

I have already told you of the making of the universe—that it is made up of twenty-four principles, viz.: love, universal intelligence, ego, mind, the ten senses, the five objects and the five elements. I have also told you very briefly the process of creation from love to earth. I need now tell you that every succeeding principle, as it is developed, contains all the properties of the preceding twenty-three principles. A grain of earth therefore is as good as the whole universe in regard to its composition. There is but this difference between the universe and an atom of it, that is the universe all the passages of its twenty-four principles are fully opened, while in the atom all these passages are closed. But motion is the principal law of creation; all creation, as every particle of it is ever moving in the form of change. The atom of earth which is the last form of moving manifestation of love through grosser and then through finer and grosser matter backward now through grosser and then through finer forms of love manifestations into the ocean of love again, from which it had originally started.

The process of this backward motion of material atom is by the opening of the passages of its composing principles through unnumbered reincarnations. To develop from a grain of earth into a blade of grass is the first step in which only one passage, that of feeling is opened; the blade of grass draws by the opening of this passage, juice from the earth for its sustenance upward through myriad forms of life, shrubs, plants, vegetables, trees, lower animals, etc., that atom travels to develop into the first savage man, in whom the principle, called mind, is for the first time opened, and along with it are opened the passages of ego and intelligence (called intellect in individual souls), for all these three principles are co-existent and co-working.

I am sorry that I can not enter into the details of this evolution process, but it would take longer time than I am allowed.

The most important stage of evolution is man himself; for in man alone are the passages of all these twenty-four principles more or less open. Hence it is that man is called the miniature universe. From savage man to civilized man; from civilized man to religious man; from religious man to spiritual man; from spiritual man to perfect man all loveful, the process involves again innumerable incarnations. It is the perfect, all loveful man that reaches the original starting point and merges into the ocean of love, called Krishna.

I am now, ladies and gentlemen, about to put before you a proposition which, at first sight, may perhaps shock you; but I assure you that if I can manage to get over the first shock, by the aid of an open mind and calm consideration, you may find that proposition to contain the truth, the whole truth, and nothing but the truth. My proposition is this: If this "formful" universe—if that word may be allowed—formful in every detail, has come out of God, or Krishna, or Love, can it be possible that that source of the universe is perfectly formless? If formless, whence have these form manifestations of that formless deity come? How can forms come out of anything void of all forms? That is a hard nut to crack for Western theologians, while material scientists do not care to call that a nut at all, for,

poor fellows, they have learned to see nothing beyond matter.

I want you all to think over this question with a view to draw the right deduction. Meanwhile, I beg to submit a few suggestions which may be of help in drawing these deductions. Forms coming out of anything formless is as absurd to common sense as it is to higher, other called divine, or spiritual science. Therefore the producing cause of the universe, the first principle, is not formless, but, quite formful. It has even a form like the form of man, a form most perfect in every detail, a form of which the most exquisitely beautiful and divine human form is but a coarse, crude counterfeit. Man has been made after the image of his maker, says the Bible. This idea has been borrowed from Hindu scriptures, which, in their principles, are nothing if not scientific.

The Veda says that the supreme deity is both formful and formless at the same time. Just as the sun is the concrete centre of its abstract, infinite self in the form of effulgence and its heat, so is the supreme deity, of which the sun is but a physical reflection, the concrete centre of his abstract self in the shape of his effulgence, called love, which pervades the whole universe and space, as the basic principle of existence.

As the sun (which) should be called the sun and not the orb, should be called the sun, Krishna, the supreme deity should be taken together with his central form and his all-pervading effulgence—love—to be called Krishna. It will be as wrong to call the orb of the sun, that is, the orb minus effulgence and heat, to be the sun, to call this form of Krishna (the center of self) minus its effulgence—pervading love) to be Krishna. Krishna, like his physical light reflection, the sun, is infinite, though he has a finite looking form. The fear entertained by most people in the West, that form carries with it an idea of finiteness, is not true in regard to Krishna's form. Not only is Krishna's form infinite in his effulgence, but the image of his central form dwells in every particle of that effulgence called love.

I have thus tried to prove to you the fact that the supreme being is a concrete looking form-center for reasons: One is to support the position that no form can come out of anything formless and the other that all forms of creation, from a blade of grass to a divine man, are more or less imperfect manifestations of the central source from which sprung. From the blade of grass upward, the chain of evolution covers more and more outward resemblance and inward affinity to form and attributes of the author of the universe. Hence it is true that man is made in the image of his maker.

In the upward evolution of the man-form the refinement of mental, moral, intellectual and spiritual attributes contributes more and more towards the man-form being made more and more perfect image of his maker, both externally and internally.

Krishna, in form and in love, is present as much in a grain of earth, in a blade of grass, in a leaf, as in a man. Only that form is more or less covered in the lower life-forms on account of the many of the composing principles of their bodies being unopened, while in the man the principles being opened, the man-form looks more like the form of God. Some people refuse to believe that the supreme deity has a form

THE CITY OF LIGHT.

Philosophy, Religion, Materialism,
Occultism and Mediums.

Since the time when the ancient Britons worshipped in groves, humanity has gathered beneath spreading boughs in religious rites and ceremonies. Camp gatherings are numerous. In Chautauqua the intellectual life is fostered, the soul quickened and religion taught under the maples on the shores of a beautiful body of water. At Cassadaga the mysteries of the occult are delved into, the passionate protest against inexorable fate which drives to eternal oblivion all that is great, good and beautiful in this world, which drove the glittering Omar to despair, is turned to joy and hope amid the trees that skirt the waters of a quiet lake. For it is on these shores that the spirits of the departed hold converse with their friends, say the believers in Spiritualism.

Many gather there during the season. Not all believers by any means. Some investigators, more doubters, others curious, and a goodly number simply attracted by the charms of nature, frank friendliness and oddity of the people and the occult phenomena.

The methods of passing the time are numerous. In the morning the sun shines and the people from the cottages hurry to "Forest Temple" where a conference is held. This is a small clearing in the forest. A massive maple tree is the back of the stand. Upon its great roots a small platform has been erected, shaded with the foliage of bending branches. The wind from the lake stirs them noisily and there is a trembling and sighing of trees. A few rude benches have been placed in this arena and "good thoughts" are sent out to do their will. These morning meetings are very like the Pompon club meetings in many respects. There is always a topic for discussion but the speakers may or may not keep to the text. Those speak who will. Sometimes deep thoughts and brilliant rhetorical gyrations surprise the listeners. The newly arrived pilgrim is given a tip as to the personality of the speakers.

A call is made for Jimerson, and a whisper informs us that he is an Indian, whereat imagination takes a leap and lo! the forest is filled with stalwart aborigines in war paint and feathers; then the name recalls the dusky Sue in one of her intoxicated rages. While fancy is rioting over one of these suggestions, a quiet looking man with black hair and eyes, small and neat looking, in twentieth century garb, arises, and he proceeds to discourse in a mild tone of love, charity and forgiveness. And this is Jimerson, the Indian medium. Shades of Cornplanter, what a disappointment. The discussion proceeds upon brotherly love, human upliftment, making others happy, when a woman arises and like the immortal Jeanne d'Arc, sees visions and hears voices, aye, and the form of a man of mighty learning and great power and announces that Jonathan Edwards is influencing and controlling the mind of one of those present. No one recognizes the influence but later in the conference a man declares he is the one whom the great immortal controls.

Then out of the woods to the Auditorium for the bell rings and there is to be occult manifestations. The famed Northwestern Band plays selections that are of the best. Its strains delight the ear, while the eye feasts upon nature's beauties. Down the grassy slope to the lake front, at the green billows running in white on

the beach. Farther off it is deep blue, and over the sun-filled glistening water is the blue and white sky of the late August. A bird poises over the water, a mere dot in the distance, then it is lost to sight.

The orchestra ceases and a vocalist, a tenor, sings, and then mediums, many of them, give tests. Messages are received by those of the audience with pleasure and emotion. Not a word to the bird of passage from the oil lands, absolute neglect on the part of the angels percolating through the mediums, some of whom are entertaining, entrancing, brilliant and attractive; others the reverse, some even dissipated looking. Then the air grows dark, thunder is heard, and the audience rushes to cottages and shelter. The lake is beating like a fury in white dashes of foam, the maples shriek as the wind bends and sways them, the spirit of unrest is abroad, the City of Light is shrouded in gloom. Presently the air clears, the storm is past, and the sun again illumines the world.

More music in the auditorium after lunch, good music, and an orator reads a written message from an absent member in her home on the Pacific Coast. Then he reads the ever-powerful heartbeat of Whitcomb Riley, with its refrain of weariness, "I am tired," and afterward an address of beauty, hope and inspiration that stirs the mind, heart and soul of listeners.

In the gloaming the chance is given to dance in the Auditorium or to go to a seance. Of course the latter. One can attend dances anywhere. There is an extensive repertoire of psychic entertainment and occult manifestations from which to choose. Clairvoyants, trance and trumpet mediums, slate-writing and materialization are in succession tried. Not a whisper from the beyond to the writer. The great nothingness between This side and the unseen world remains unbridged for this seeker after mysteries. But shadowy forms appear outside of cabinets, to others, are recognized by friends who speak to them. There seems great partiality in these appearances. The same persons who receive messages through trumpets are the ones who have the communications, and to whom the spirits appear in form. These people do not appear to have any more spirituality, electrical polarity, or snap than an ignored one. The explanation given by the mediums is "too positive, not sufficiently negative to be impressed."

The president of the Association is Mrs. Pettengill, a wealthy Cleveland woman, with large holdings in the traction lines of that city. A woman of dignity and brains. She has caused to be built a handsome hotel outside of the grounds. The parlors are handsomely furnished, with many pictures on the walls. The most remarkable of these are life size portraits in oil of Lincoln, Emperor William, Bismarck, Napoleon, and a beautiful child of Mrs. Pettengill's, all painted by spirits. These were done in the City of Light through spirit mediums artists. The canvas of each was stretched on a frame ready to paint, then sealed in tightly nailed boxes. The mediums sat in front of them and when the seals were broken and coverings removed, behold these portraits were there painted by angel fingers.

You smile incredulously at these and similar tales, but what of it? the believer in spirit return merely asserts that they have talked with their dead friends and—who knows?—Bradford, (Pa.) Sunday Herald.

Dr. William Crookes.

Don't fail to read the description of this noted Spiritualist's discoveries, will appear in next week's paper.

(Continued on Page 8.)



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ANONYMOUS LETTERS.
We are in receipt of the following letter from Mr. Dalton: Dear Sir:—We notice you publish notice sent to you in regard to Dr. Dalton's meetings at Albany, and the good work he is doing. I am sorry your paper getting narrowed to only that you fail to publish his name. If so, we will take some other course.

CONSTANT SUBSCRIBER

of your paper.

It is seldom that we would pay any attention to an anonymous communication, as the person who would write such a letter would be worth considering and Dr. Dalton can spare all his time who will not show the honor of a complaining communication to a paper or to anyone for that matter. As we have several "constant subscribers" in Albany and Albany, where the two letters originated, for we have both of them and the handwriting is perfectly plain in its correspondence, by all the rules of journalism, the first article referring to Dr. Dalton's work would have gone into the waste basket, for this is a rule of all offices that unsigned communications shall not be printed.

As the writer has known Dr. Dalton for a number of years he did not object the communication away, but did use it even though it was against every known rule of journalism to do so.

The communication was dated at Albany, N. Y. August 18th, 1903, and appeared in the issue of THE SUNFLOWER of August 29th, 1903. As this paper is mailed Monday and dated the following Saturday, it was mailed from this office on August 24, six days after it was written in Albany. Leaving out one Sunday and the time it took to get the letter here and the paper printed and mailed, it was only three days in this office. How will we do much better than that in a weekly paper?

The report will be found in the paper of August 29th, on page 7, under the heading of Light from Everywhere.

THE SUNFLOWER has no pets. People who have proven themselves by their actions and words to be enemies at heart of the Editor have been as courteously treated in the columns of this paper as have friends. It is not the province of a paper to air the personal enmities or friendships of its editor. Especially is this the case in a paper of the class this one belongs to. We have known Dr. Dalton for some ten years. So far as we know he has always behaved himself like a gentleman should, has given very satisfactory seances and from the fact that he has held meetings almost continuously in Troy for the past three years, he has evidently been satisfactory to the people of that city. If he had not we would have heard of it.

We would suggest to the unknown correspondent that if he or she wishes to send any more reports to sign the communication with your true name, as a guarantee to any publisher of good faith—not necessarily for publication—and if you have any complaint to make—especially if you wish to embody a threat with it—to be man or woman enough to sign it.

This brings us to the point we wished to make: There is no principle to a person who will write a threatening or accusative anonymous letter. It is the act of a moral and

mental coward—one who wishes to make a charge and lacks the stamina to face and prove the assertions—hides behind an anonymous communication or "they say."

What a terrible thing "They Say" is! "They Say" that Mr. Jones is not just right in his actions towards Mrs. Smith, and straightway "They Say's" words are going all over the country to the great detriment of Mr. Jones and Mrs. Smith, and incidentally to Mrs. Jones and Mr. Smith, and it is all responsible to "They Say."

Who is "They Say"? No one knows. "They Say" is a will-o-the-wisp who can not be caught in a trap or held in jail. No one can learn anything about "They Say's" reliability, but its authority is unquestioned.

Let us frown on "They Say" and everybody take pleasure in throwing anonymous letters in the stove without reading them, and it will be a benefit to the world.

"KNOWLEDGE IS POWER."

When we make the above statement how little we realize what it means. How few of us, when, in the course of a conversation or when the saying strikes us in a discourse or in writing think exactly what it means?

Did you ever think that without knowledge man would be the most helpless of beings? What animal but could outdo him in strength and agility? What water but could hold him in its embrace if he happened to fall into it? What animal but is more able to overcome him.

The horse, the animal that has been the greatest aid to humanity in his efforts to progress, if he knew his strength could never be held in check by man, and if man did not have the knowledge to produce the means of harnessing and attaching him to a wagon, how long would the horse exist before it did us any good?

Man, in his various methods is continually seeking wisdom because he realizes the importance of it.

When man was in the savage state he knew so little that all the other animals were his foes. He merely had the advantage of using his hands that others in the line of animal life did not have. He soon learned that he could use the weapons nature left before him in the shape of sticks and stones and soon he became the aggressor in the warfare which, by the use of his knowledge, has placed him in a position not to be considered as a vulnerable object by the animals. They realize their inferiority and the power of the weapons used by man and thus they are in constant dread of man and his knowledge.

See how his knowledge has given him power in the use of weapons. First a flint stone, then tied to the end of a stick it made a more formidable weapon. Then as that became too dangerous for his desires, and its limitations became too pronounced, he learned the use of the javelin, which gave him an advantage and enabled him at a chance to cast his spear quite a number of feet with good results in the way of bringing down animals for food. The sling also gave him a method of hurling a stone in a more positive manner and a greater reach was also attained. The bow and arrow must have been the climax of his inventive genius and like our weapons of the day, he must have thought that he had reached the utmost that could be reached in that direction. But knowledge soon gave him gunpowder and the smooth-bore and then the breech loader and rifled barrel made him independent of a horse of the spear and bow and arrow men. Today a man with a repeating rifle would be a match for a thousand armed with bows and arrows.

In all the aims of life it is the same. The application of knowledge has saved us the greatest of suffering. Take medicine and surgery as an example. "Blue mass pills" with their terrible effects, have given way to milder methods to attain the same results. Only a few decades ago, no anesthetics were known. The unfortunate person who had to undergo an amputation was strapped to a bench, the surgeon with saw and knife cut and saved the offending member in a few minutes, poured hot pitch on the wounded stub, and put a cloth around it, leaving nature to do the rest. No antiseptic washes, no sterilized instruments, no deep, until the fearful pain was out—if it did not wear out the patient and send him to his last long sleep.

Toddy knowledge has given us anesthesia and if a person is unfortunate enough to have to undergo an

operation it is done with neatness and as much despatch as is possible, no need to hurry as the patient is held in the influence of something that will keep him from feeling any effects of the cutting, soft bandages, saturated in antiseptic solutions take the place of pitch, and it has reduced the mortality to a minimum, we say, but the knowledge of the future will doubtless make our methods look as backward as the old now does to us.

It is the same in every department of life. The one with knowledge—plain practical knowledge is the one who exercises the power over his fellow men. The one who can do the finest kind of skilled labor will be the one who can control the people who can not. The one who acquires a great knowledge is the one who is in position to profit by the lack of knowledge of his fellow men—the one lacking the knowledge he possesses.

These few illustrations show how important it is to have knowledge. A person who can not read or write is greatly at a disadvantage in the affairs of the world. The person who knows nothing of the discoveries of science is not able to care for himself like the one who does.

"Therefore gain wisdom but with all thy getting, get understanding."

"HAS IMMORTALITY BEEN PROVEN?"

There is a great question that has always agitated the human race and has never been satisfactorily answered—at least to the majority of the people. It is not the question of a belief in immortality, but a knowledge of it.

Taking the belief only in consideration, the belief is general. We all hope for an existence on which we may be reunited to the friends we have laid away in the cold, but when it comes to the proof—that is another question.

Immortality means eternal life. It does not mean merely a continued existence beyond the present life, but it means a life that shall never end. It means that in the continued form we now have, with the intelligence that we now possess with the knowledge of all things that we are now in possession of, we shall continue to live and know and see and be seen by others and see those whom we have known in this life.

Of course the Spiritualists will immediately answer, "Yes, immortality has been proven." But he will stop to consider the full import of his words.

We do not think that immortality can ever be proven; that it can ever be more than a belief. But when we say this we do not wish to be understood as saying that we do not believe that continuity of life beyond the purely physical can not be demonstrated. We certainly do.

The phenomena of Spiritualism and other similar lines that have been going down the ages have demonstrated the fact that there is a somewhere in which the people who have passed away are either embodied in a condition where they can still utilize their faculties, or else there is a somewhere where all the ideas of these people are gathered together, a specified mass, so arranged that they can be drawn upon in some manner and the intelligence of the individual reproduced as it was in earthly life.

It is a strange anomaly that the people of the world are so anxious to know of these things and at the same time so prone to pass them over with a "shoo fly don't bother me" air if they are presented to them. How many times it is asked of a man or woman to aid in such an investigation and they pass it over with a sneer or a cutting remark. yet they are hungry in their heart for something, they know not what, and they are anxious to have something to base a belief in immortality upon.

We cannot deny continuity of life. It is as much a scientific demonstration as any problem with which science has to deal. It has nothing to fear from the closest investigation. We know that as death of the one organism takes place it gives life to another. The precession of the lines of life are as perfectly marked as the same things in any of the demonstrated materialistic sciences. If scientists spent one-half as much time trying to demonstrate it as they do in trying to demonstrate the physical sciences it would be readily proven.

We saw an effort to prove immortality—that man never died his consciousness—that he went on forever—we have yet to see the first proof of it. We believe it is so. Does any-

one know anything to prove it? being. If there is not, what is the ultimate? Prove it as you would prove any other definite proposition? If so, give us the evidence. But please do not misunderstand. Do not say we do not believe in Spiritualism; or that spirits communicate, or anything of that kind, but give us any proof that sometime, somewhere, there is not an end to the existence of the spiritual

being. If there is not, what is the ultimate?

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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 square, 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 face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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LILY DALE NEWS.

The Assembly is ended, the cottages are getting empty, the hotels are closing up, the grounds are deserted, the railroad station no longer presents the animated air that it did, and those who remain on the grounds are putting on the finishing touches and getting ready for winter.

Hardly had the echo of the last bell subsided before the people were at their improvements. Mrs. Mulhauser is repairing and painting her cottage on Cleveland avenue; Mrs. Seymour is painting her cottage also on Cleveland avenue; carpenters are putting a new roof on the cottage next to the Iroquois; the curtains are down from the Auditorium, in fact, the work of dismantling what has to be taken down and repairing what has to be repaired is going on continually.

The season has been successful from every point of view. The gate receipts have been good, the privileges have paid a large percentage, the hotels have given satisfaction, and the program has been all that could be asked for.

The Forest Temple meetings have been a center of attraction this season. Many of the more prominent mediums have attended and given addresses and tests, and it has been of a nature that has appealed to the best in the attendants instead of what it used to be several years ago, a laughing stock for the people who visited it for the amusement there was in it.

The last few days were not so large as they would have been had it not been for the exceedingly bad weather, the rain falling nearly all the time and it was cold and disagreeable. Yet in spite of all that, there was a good attendance at all of the meetings up to the very close. The last few days we were greeted by the presence of Mrs. Amanda Coffman of Grand Rapids, Mich., who gave a number of private and public seances in a manner that pleased the people. She is blind folded and the names of those with whom you wish to communicate are written on the cards, with your own names. She then gives the messages and ends by selecting the card upon which is written the name and desire. At the close of the session the bandages are examined to see if they are as they were placed. Some skeptics blindfolded her and they reported that they could not find any changes or that the bandage had been tampered with in any way.

Lillian C. Howe was engaged to deliver an address on Tuesday September 1st. Wednesday was devoted to conference meetings and in the evening the annual "love feast" was held in Library Hall and the dance in the Auditorium. Both were well attended and were a fitting close to the meeting. At the "love feast" a number of the speakers and visitors had a few words to say and it was ended by Chairman Brooks in his inimitable way to the satisfaction of all concerned.

As Chairman Mr. Brooks has been a success. He is of the genial nature, every inch of his over six feet, and he has a faculty of making each speaker and person who comes on the platform feel that he is "the whole thing," while he also has the faculty of making the audience see everything in the best possible light. It is a happy combination for a presiding officer, and he is a universal favorite with the campers.

Most of the mediums have gone to their homes. Mrs. Wreidt has gone to Detroit; Mrs. Ross has returned to Philadelphia; Mrs. Cawcroft has returned to her home in Jamestown; Others have gone their respective ways, but all with a feeling that the session has been a good one. There have been no special complaints of the phenomena presented by the mediums here this summer and it seems that a more harmonious spirit animated everybody than has been manifest for years.

P. L. O. A. Keeler, F. Corden White, Mrs. Pemberton, D. B. Jimereson, and a few other mediums are still here, but will go within a day or so to their homes, excepting the first two, who will remain here for the greater part of this month. D. B. Jimereson will go to his home at Steamburg, N. Y.

Several cottages have been purchased recently. Miss Danforth's cottage on Cleveland avenue has been bought by Mrs. H. C. Hale of Buffalo, and Mrs. Mattie Rector's cottage has been bought by Mrs. Emma Sutton

of Cassadaga. Other deals are in course of development, but not really consummated as yet.

Mr. and Mrs. Bartholomew will soon go to Lake Helen, Fla., where they expect to build two cottages on the grounds of the Southern Cassadaga Campmeeting Association grounds.

Among the recent visitors to the grounds was A. J. (better known as Burt) Woodworth, who gave the first trumpet seance ever held on the grounds. He is now a prosperous traveling man, but still enjoys to visit his old friends on the Spiritualist campgrounds.

At the close of the dance Wednesday evening, September 2, the band serenaded Mrs. Pettengill, playing three pieces, ending with Auld Lang Syne. As the strains rose, it reminded us of Lake Pleasant where a serenade lasting nearly the whole night marks the closing day or night of the session. These are courtesies that cost little and mean much.

During an interval between the dances at the closing dance, Jean Read announced the prizes given for the largest scores in the Bowling Alley. The gold medal was awarded to Earle Keeler, with a score of 217 1-3, the silver medal to Edmund Waterhouse with 209 2-3; The silver shaving mug for individual score was awarded to Earle Keeler with a score of 246.

Riley Johnson has been at the County Fair between Fredonia and Dunkirk for the past few days acting as gate keeper, a position he has held for a number of seasons.

"A Friend" hands us the following notice: "To the many readers of THE SUNFLOWER we wish to say that the last two days of the Lily Dale Camp were a glorious success and omen a grand future to the City of Light. Mrs. Amanda Coffman of Grand Rapids, Mich., with her public ballot tests clear down to the final close at the Forest Temple by a benediction by 'Uncle Ned' through C. S. Hulbert, was such as to make sorrowing hearts glad and cause a ripple of sunshine to penetrate the brain of the many doubters and honest investigators seeking to learn of a future life. May the City of Light Assembly and the discoursing of the SUNFLOWER live long as a sword of the spirit to bring peace to mankind."

The Derby Family Reunion was held at Lily Dale Park Pavilion Saturday, Sept. 5. A good attendance and a fine time characterized it. Tables were set and the day was spent in social intercourse and games.

Prof. Lockwood delivered an address composed of questions and answers in Library Hall Sunday. The hall was well filled and a fine meeting enjoyed by all.

TRANSITIONS.

The hearts of all went out to Mr. and Mrs. Brookings of Chicago, when a telegram, closely followed by letters announced that the had lost their son Robert, by the hand of the angel of death.

Robert was 28 years of age, and a young man of more than usual promise, at that early age being vice-president of the great Buckle Medicine Company, of Chicago. His illness was inflammatory rheumatism which after suffering with for three weeks went to his heart causing his sudden death. Mr. and Mrs. Brookings have many warm friends at Lily Dale who sympathize most sincerely with them in their loss.

The remains were taken to Elkhart, Ind., for interment.

We have also to chronicle the transition of the infant son of Ernest and Myra Lutes Wood, which occurred at their home in Spokane, Washington, of cholera infantum. Mrs. Wood was in the postoffice at Lily Dale, for two seasons, and as Miss Myra Lutes is well known to many of the readers of the SUNFLOWER. A private funeral was held and the remains interred in Fairmount cemetery at Spokane.

Is Organization Necessary?

What is the meaning of the word Spiritualism? Obviously to the thinking ones, the creed that believes in and proves the immortality of the spirit of man; to the mass of humanity at large it is simply a synonym for a religion of mediumship and ghosts.

Now we know that while the latter is quite an important part of the former, it is by no means all; but as long as the public at large considers the word to have only the latter meaning, organization, to any great extent, would have a detrimental effect on the real object of the move-

ment as expressed by the former definition.

However, as the child must creep before it can walk, so Spiritualism must grow slowly and naturally in order to have a strong, healthy growth and age, instead of becoming crippled and bow-legged by an enforced development.

Again, the thinkers realize that while organization has its good (its positive) side, it also brings in its wake a train of necessary evils (the negative), such as forming a few or butt at which the various other organizations can hurl their dart with greater effect; forming a nucleus, or an individualization of which the members thereof may become proud and selfish in their efforts to surpass the others and thus lose sight of the object of the first great cause.

That the child's strength is in reasoning, and that "as thy day so shall thy strength be" is true, and proved by the noble work done at Albany by the State Association some six months ago, in defeating the passage of the bill to suppress the practice of the various magnetic and metaphysical branches of healing, and thus leaving to the people their right of choice.

May the good work go on, and when the kindergarten and the rudimentary stages have been passed, and the public really understand that the object of Spiritualism is to aid and develop the immortal spirit of man, to promote altruism, (universal love, truth, and life) then the workers will not be so particular as to which school of progression they belong, whether it be called new thought, mental science, theosophy, or occultism; but they will realize that they all belong to the greater and broader term and cult, Spiritualism.

Organization will have become an almost imperceptibly accomplished fact throughout the civilized world.

LILLIAN HULL BLAISIELL.

Lae F. Prior Arrested.

We are informed that Mrs. Joe F. Prior has been arrested in Seattle, Washington, for practicing mediumship. It appears that there is a license of \$10 per month for "Card Readers, Fortune Tellers," etc., and she refused to pay it, claiming that she was neither, but was a minister of Spiritualism, and as a consequence was arrested. She was bailed out and the Spiritualists will make a test case of it. She has the support of some of the best people in the city.

SIR WILLIAM CROOKES.

His marvelous discoveries in science in the next SUNFLOWER.

UGLY HANDS.

The roughened hands that never shirked.
The plain brown hands that planned and worked,
Are folded now in peace and rest,
Upon the wayworn, weary breast.

O'er ivory keys they never strayed;
Embroidery, lace, they never made—
Poor tired hands! On one of them
Flashed never brilliant, shining gem.

They cooked and washed, they scrubbed and mended,
Unto the children fondly tended;
They soothed the head that ached and beat,
And gently bathed the fevered feet.

They gladly toiled from morn till night
That they might other hands keep white;
And tried so hard to roses spread
Adown the path for loved ones' tread.

They were so tender, quiet, we
Ne'er noticed how unselfishly
They clasped each cross with trust
and prayer,

And burdens bore, more than their share.

Aye, ugly, coarse, unlovely quite,
They look to our defective sight;
But, to their mission dutiful,
In God's eyes they are beautiful.

—New Orleans Picayune.

"Cousin Pons."

One of Honoré de Balzac's most interesting books is "Cousin Pons." This book, dealing with the despair of the old bric-a-brac collector cannot fail to touch the heart of any reader. The dishonesty and duplicity of people in different states of society is graphically portrayed. There is much in the works of Balzac that appeals to the student of the occult sciences. Something of interest in "Cousin Pons" is the description of a seance with a fortune teller, or clairvoyant of that period.

LEWIS R. HILLIER.

LOOK OUT FOR IT.

WHAT?

Why, the sketch of the work of Sir William Crookes, of England, one of the foremost scientists of the day, and a pronounced Spiritualist. If he has done all the things for science that are recorded, he must be a pretty level-headed man and a first class representative of Spiritualism.

It will appear in the next issue of THE SUNFLOWER. Order a few extra copies and circulate them among your orthodox friends.

FORTY YEARS INTERCOURSE WITH THE DENIZENS OF THE SPIRIT SPHERES.

BY BEALS E. LITCHFIELD.

This book is filled with good and practical thoughts on all branches of the phenomena and philosophy of Spiritualism. The author was a constant attendant at Lily Dale for a number of years, was a first class medium himself, and he wrote as impressed by the spirit as well as from the experience he had while attending the meetings here and at other places. Those who have secured the book in the past have advised their friends to secure one and the edition is nearly exhausted. We have the entire edition and as both Mr. and Mrs. Litchfield have passed on, it is more than unlikely that another edition will be issued.

While the copies last we will send THE SUNFLOWER one year, 52 numbers, and a copy of this book, containing 486 pages, for \$1.25.

THE NEMESIS OF CHAUTAUQUA LAKE.

This charming book by Hon. A. B. Richmond, is a book that should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so appropriate to the great criminal lawyer, that it is opening the eyes of those who read it.

The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to THE SUNFLOWER, 52 issues, book and the paper for \$1.50. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 50 cents if you want The Nemesis of Chautauqua Lake.

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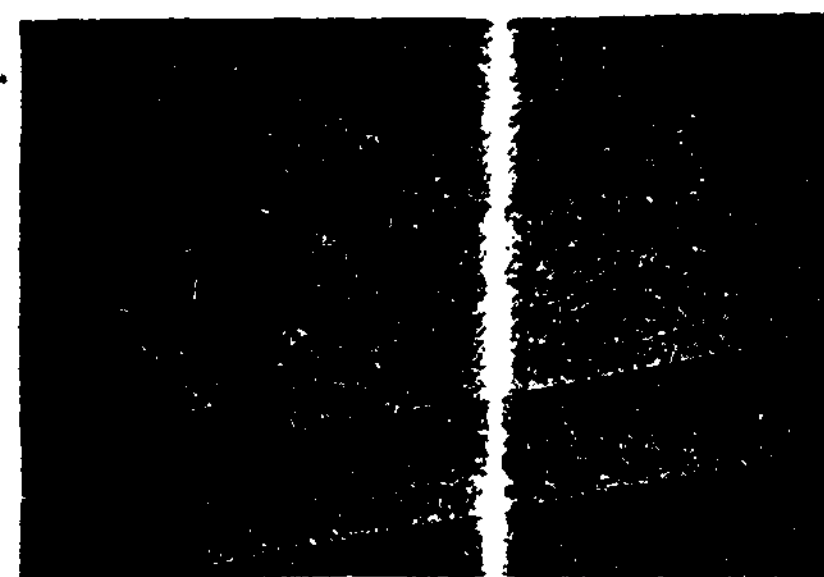
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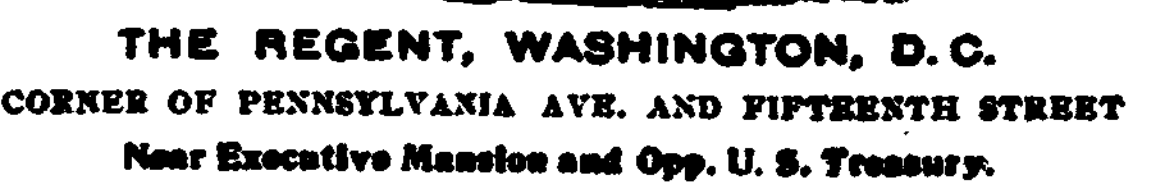
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THE SAFE SIDE ARGUMENT.

It so happened that a few neighbors were present at a country store when the following conversation was in progress between an infidel and a Baptist preacher. The latter said to the skeptic, "If there is no hereafter the Christian will fare just as well as you, but if there is a future state of reward and punishment, you will be a lost soul."

"Now," replied the infidel, "permit me to show you wherein this mode of reasoning is fallacious. It is known as the 'Safe Side Argument,' is it not?"

"Yes, I think so," replied the parson.

"Well, the Catholic church teaches that my chance in the next world is just as good as yours. In other words, she proclaims that outside her portals there is no salvation."

"I do not care what the popish church proclaims," retorted the preacher.

"But, my dear friend, if this is the doctrine of the Catholic church, and you do not care for it, are you not inconsistent when you seek to use the safe side argument upon others? Sauce for the goose is sauce for the gander."

"I do not believe that the Catholic church teaches any such doctrine. I have always understood that she acknowledges that sincere and upright Christians, even if they are protestants, will be saved."

"No, you have it down wrong. And drawing a little book from his pocket, the infidel proceeded:

"Here is a Catholic catechism of 300 pages, written by a father, and endorsed, as you may see, by an archbishop and bishop of the church. I will read from page 90:

"Master—Can anyone be saved outside of the church?"

"Pupil—No, father, in the same manner as no one was saved outside of Noah's Ark."

"Thus you learn, friend Baptist, that according to the safe side polemics, whether the unbeliever be right or wrong, alive or dead, you are not a whit better off than the most confirmed skeptic. The fact is, standard Catholic writers do not hesitate to classify all Protestants as infidels, —'Infidels in the bud'—while people who reject the Bible as a supernatural book, are called 'Infidels in full bloom.'"

"Of course," here interposed the preacher, "I will yield to superior force on this point, because you have the documents; but I want to add that, as between the Catholic church and the Protestants, the boot is on the other foot. Because if love and veneration of the Bible is to be the test, the Pope holds first place and the Bible the second place, with Catholics. With Baptists, and I may safely say, with all Protestant sects, the Word of God, and not of man, is the rule. Catholics will not even allow their members to read the Bible. Hence I assume that it is simply ridiculous for popery to brand protestantism as 'infidelity in the bud,' because they prefer their own organizations to hers. It is she who comes within the definition of the term 'infidel', if repudiation of the Bible is the proper reason for the name."

(At this juncture some applause was manifested. The crowd, evidently were all Protestants.)

"Not having read this catechism clear through," continued the Free-thinker, "I cannot refer to it upon this question; but if my memory serves me right, the Catholic church only discourages the reading of the Protestant version of the scriptures because she considers it (the version aforesaid) very imperfect, both by reason of its mutilation and mistranslation—to say nothing of the hundred and one opposing and conflicting constructions put upon the texts by sectarian teachers. Of course, the easiest way for the Protestant clergy to meet these objections is to be continually assuring their congregations that the Catholic church puts the Pope above the Bible, and prohibits the laity the right to read the Bible for themselves. In my judgment, the real issue is this: Catholicism has but one Pope, while Protestantism has a Pope to every sect. And, the mistake is, that each rival faction imagines itself subordinate to the book, when in reality it is only subject to the denominational creed. In one word, the Catholic does not accept the Protestant Bible—neither does the Protestant accept the Catholic Bible. Hence, it may be said,

that you are all Infidels together—both Catholics and Protestants, and I do not see how the pot can call the kettle black. Webster says, An Infidel is one who disbelieves the inspiration of the scriptures. Certainly Catholics do not believe in the inspiration of the Protestant Scriptures; and it is easily certain that Protestants do not believe in the inspiration of the Catholic Scriptures. If belief in the inspiration of the Scriptures is necessary unto salvation, it surely means some genuine version of them; and if Christians themselves cannot agree as to which of two books is the infallible one, then by what right or justice should either of these bodies—Catholic or Protestant—condemn outsiders who believe neither version. Every intelligent skeptic well knows that both versions were adopted in the councils of men, and by the ballots of men. And, until someone can rise and explain how 'inspiration' (whatever that word may mean) can be voted into written or printed matter, the rationalist is surely justifiable in withholding his consent to so complex a proposition."

The discussion was then dropped.

AN IMPRESSION.

"They asked for bread and ye gave them a stone."

For what have poets of old time sung of Gods and men? Why did Milton pen his "Paradise Lost?" Why did Dante write of an "Inferno?" Why did Goethe dream of an evil one tempting the soul of a philosopher? Why have scientists delved and philosophers studied?

Have the labors of poets and philosophers of old, men whose names resound in the halls of fame, been for naught? Did they pursue a dream, a will-o-the-wisp, a vanishing light? Did Christ labor and die for nothing? Is the human race destined to be doubting Thomases for ages and ages? Must they feel the spear wound and the nail prints before they will believe in life immortal?

There was a time in the life of men when faith dwelt supreme in the hearts and minds of the people. They knew that life was immortal. Aye, they had proofs.

Religion, as generally preached to-day, is a dead letter. Dead to truth, to justice, and to all things to which the heart turns.

"Nebuchadnezzar the king, made an image of gold, whose height was three score cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." Dan. iii. 1.

The golden image that has been raised up and now sits in its false strength today, encumbers the broad land with its slimy body, while it rears its head threateningly above the person who dares announce, "I am the voice of one crying in the wilderness." There is at least one religion, or science, or belief, whichever you wish to call it, that is trying to shed its light upon humanity to-day, and that belief is Spiritualism. Spiritualism divorced from black magic and sorcery.

False prophets have arisen, but the tiny flame which has burned throughout the ages, although humanity has at times ignored it, is now breaking forth in flaming light which will melt the golden image and illumine the world with a glory brighter than the sun.

Oh, mortals! why will ye be deaf to the voice of the spirit? Turn to science, the science that has shown the fallacy and absurdity of the theory of creation as expounded in Genesis; and ye will find the proof of the life to come. Study human and earthly magnetism, electricity, sympathy, attraction and repulsion, and vibration, and ye will see the truth of Spiritualism. And, finding the truth don't be afraid to announce your convictions to those who are sunk in error.

O, loving God! Divine, eternal one, we pray that thy suffering and sorrowing earth children may have the eyes of the spirit opened that they may realize thy loving care.

"And in thy beckoning angels know, The dear ones whom we loved below."

LEWIS R. HILLIER.

Women Possibilities.

ARTHUR F. MILTON.

Feebleness of body may be accompanied by activity of spirit, but not vice versa. A spirit or mind, unfeathered by an uneasy conscience or a secret vice, reflects compatible conditions on the body—robustness of energy, courage or that influence which commands respect, and

vests suffering or trials accordingly. If man had the spirit of the hornet, with its anger neutralized for a purely mental or psychical effect, both his soul and physical powers would be compatibly active or strong. But past misuse and perversion of his inner life-forces have made him one of the weakest of planetary creatures.

Furthermore, if man in general knew how to elicit truth from nature by inspiration or control of himself, history would soon cease to repeat itself for a warlike effect, despite the causes that are being constantly instituted for results as in the past.

The concentration of wealth has always been followed by concentration of power; subordination of the masses; control of life's necessities, mental slavery, etc., and will continue to engender evil results unless mankind invents causes that have better effects than bloodshed in counteracting them. If the aim of the mind is to control matter, let it be en masse as well as individually—a mental army against the material—without disturbing the good that obtains.

Truth and justice universally applied would perhaps lead to discoveries or the realization of possibilities in man never yet recorded.

PUZZLES IN SPELLING.

They Are Liable to Catch You in a Most Mysterious Way.

What queer quirks a good and obedient mind will sometimes take! A clergyman of exceptional scholarly attainments tells me that he once wrote what he at the moment conceived to be the word "righteous." The nature of his calling ought to suggest that of all words this one should be among the most familiar to him, and indeed it was. Yet when he had written it it did not look right. After puzzling over it for some time he concluded that it must end with "ious" instead of "eous," as he had written it. Finally in a mental muddle he went to his unabridged dictionary, but was amazed at finding no such word there. Deferring further search for the nonce, he completed his letter and then opened the dictionary again. This time he found the word all right and in its proper place, a fact which, he said, would have been a warning to him if he had been a drinking man.

The explanation of it was that by some unaccountable freak he had got it into his noddle that it was spelled "richious." He had spelled it so in his letter and had of course looked on the wrong page of the dictionary for it in the first instance. By the time he looked again the croquet was out of his mind, and he knew how to spell the word as well as Webster did.—Brooklyn Eagle.

Scholarly Men and the Pulpit.

If scholarly men more and more reject the church as the means by which they will influence opinion and conduct and replace it by educational, editorial and administrative agencies, the next century may be altogether guided in its intellectual decisions and in those of its actions which depend on intellectual judgment by forces outside the church. Our grandfathers looked to the minister for advice not only upon religious beliefs and moral practice, but also upon most matters outside their own direct acquaintance. The minister prescribed for the education of sons, solved social problems and acted as the source and judge of truth in matters of general knowledge. Our sons seem likely to regard the ministry as a body of men fitted to deal with men's religious welfare, but less fitted to be generous mentors in others. The direction of the people in other than purely religious activities may pass wholly out of the hands of the church.—Professor E. L. Thorndike in Century.

Women Insurance Solicitors.

The insurance of the lives of women and the employment of women as solicitors by insurance companies is a comparatively new idea, but it has become very popular and is growing rapidly. There are probably 1,000 women in the United States today who make their living in the insurance business and they have been so successful in securing business and earning large commissions that it may already be considered an established profession, and women insurance agents will hereafter work on the same terms and under the same conditions as men. The big life insurance companies here all have women solicitors and the managers are unanimous in commending them.—Chicago Record-Herald.

Dr. William Crookes.

Don't fail to read the description of this noted Spiritualist's discoveries, will appear in next week's paper.

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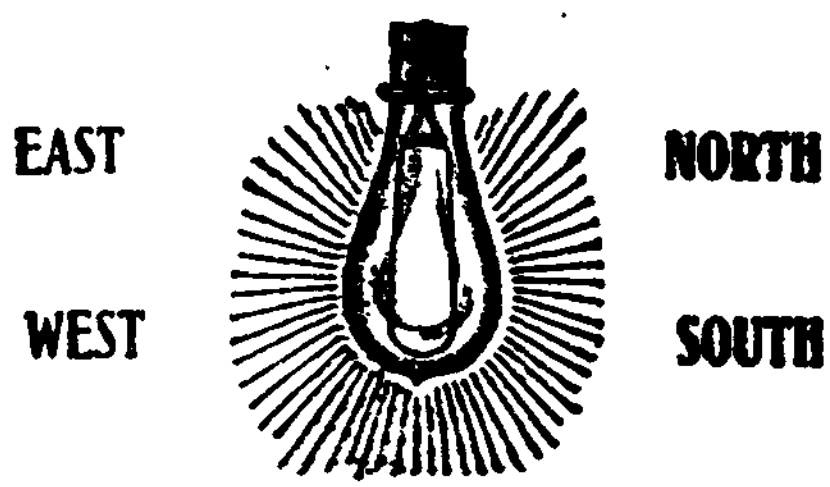
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George H. Brooks will serve the Spiritualist society of Villa Ridge, Ill., during October. He will spend September at his home, Wheaton, Ill., where he can be addressed for engagements.

We are in receipt of the notice of a convention "New Thought" convention to be held in Chicago November 17, 18, 19 and 20, 1903. The arrangements are in the hands of a committee. A. R. Heath, as chairman, 600 Madison Temple, Chicago, where full particulars may be obtained.

A. H. R. Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists of Syracuse held a board meeting to decide on the course of action for the ensuing months beginning with September 1st. It was decided to hold three sessions on the first Sunday in September in Dr. Butterfield's hall, it being available. We have leased it for the ensuing year and are looking forward to great work being done, as our workers are enthusiastic. We wish THE SUNFLOWER much success in the coming season."

A friend writes from St. Louis, Mo. of the baptismal services as follows: "The infant naming and consecration services at the meeting of the St. Louis Progressive Union in Frewer Hall on Sunday afternoon, August 30th, were very interesting. Mrs. Padman, president of the Union, officiated, assisted by Mrs. Daugherty. Both of the ladies are mediums. Three infants, Alice Lulie Waters, Sydney J. Waters, and Myrtle A. Waters, were named, and five larger children, Perry Daugherty, Flora Whathead, Willie Steinkmeyer and Thuma M. Waters, were consecrated to the cause of Spiritualism. There were also consecration services for ten grown people. The hall was beautifully decorated and as each infant was named it was crowned with a chaplet of flowers. All who were consecrated were also presented with flowers."

Frank H. Leshner, president of the Forest Home Spiritualist Camp Association writes: "The Spiritualists of Northern Michigan are still alive. We have just closed a very successful, pleasant, and profitable camp meeting at Snowflake. Our grounds consist of 16 acres situated on the west bank of Intermediate Lake, and on the Pere Marquette railroad, 5 miles north of Bellaire, and 4 miles south of Central Lake village. It seems as if dame Nature had done all in her power to make this one of the cool restful spots where a worn, tired body can get rest and our clear and pure atmosphere harbors no hay fever or such troubles so common in a more southern climate. Our days are usually clear and warm, with a cool, lake breeze and cool nights. Our grounds have about 100 rods of lake front and small steamers and sail boats are passing up and down the lake all times of the day, and stop at our dock. The fishing is fine for both brook trout and lake fish. Trains stop at our grounds daily and the finest of both tame and wild fruit abounds throughout the country and is brought to the grounds. We had with us as speakers this year Mrs. A. E. Sheets, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, and all did good work for the truth. Brother Sprague organized two societies while here with a combined membership of nearly 100 members and got over \$28.00 for the N. S. A., and we hope we can get them next year for there is a good field here to work. We welcome any and all seekers of the truth and hope

many of you can be with us through the month of August next year. We always have cheap rates to Petoskey and Charlevoix, and will be pleased to answer all inquiries. Address me at Mancelona, Mich."

G. W. Kates, N. S. A. Missionaries, write: "We held forty four meetings during August. This only paid a small dividend to the N. S. A. but the word cannot be weighed by any financial results. We served the Franklin and Riverton, Neb., societies, Delphos, Kansas, Vicksburg, Kalamazoo, and Battle Creek, Mich. Many places desire our services, but we are compelled to go east where we labor during the fall, commencing in Philadelphia during October. Our time is engaged until March 1904. We want to help develop Pennsylvania if possible, and not wander over so much distance. The work for organization must be more concentrated and other laborers placed in the field upon circuits or in separate States. We will then see that local societies can more firmly hold together. The general field-work is necessary by N. S. A. officials and agents. The placing of capable workers and mediums into localities and upon circuits will prevent much that is now inefficient and destructive and careful attention to the public needs of our cause should be given by N. S. A. delegates and our spiritual press. We need to hold our cause to the front by generous and capable effort."

Parties desiring their services in Pennsylvania should address G. W. Kates, 600 Penn. Ave., S. E., Washington, D. C.

MISSIONARY REPORT.

Mr. and Mrs. E. W. Sprague in the field.

It has been four months, I believe, since we have made a regular report of our missionary work for the Spiritualist press. I think it is time to do so now. During the month of May we visited eight towns, held thirty meetings, attended the Ohio State Spiritualists' convention three days and organized three new societies in the State of Illinois.

June was our vacation month and we took a much needed rest, though we held three meetings and reorganized and reinstated one society in the time. July was an active month. We visited the society at Kaneville, Pa., that we resurrected last year. We found it doing nicely. These people have held one meeting each week during the entire year, and with such earnest and true workers as Mr. and Mrs. J. F. Neeley, Mrs. W. H. Cunningham and their helpers this little society will continue in its grand work and the cause will be sustained in this vicinity. They have a fine hall in which they hold their meetings. All this is the result of our missionary work in Kaneville last year.

We next visited Washington, Pa., where a new society has been formed. The members have secured a good hall, purchased a fine carpet and other necessary furnishings, making a very pleasant and commodious meeting place. Notwithstanding the fact that the weather was unbearably hot we had good meetings and added twenty new members to the society and eight to the Ladies' Aid Society. There are a large number of good workers in this society and many Spiritualists in the city. We hope to see a large society there in the near future.

We found a faithful little band of Spiritualists at Ashtabula, O. where we held three meetings. The society had adjourned until the hot weather and campmeetings were over; consequently our audiences were small. We were pleased with the hearty reception we received at the hands of these good people, as well as with the manifest wishes to cooperate with the State and National Associations. We will visit them soon again.

We next visited the society we organized at Reading, Mich., last February. This society started with fourteen members; they followed our advice and hired a small hall and furnished it neatly with carpet, organ, tables, chairs, bookcase, etc. Each member was invited to bring in one or more Spiritualistic books, and they now have a nice case of books numbering forty or fifty. This society holds meetings once in two weeks on account of the members being largely farmers and not living near each other. They take different Spiritualist papers and bring them to their meetings and exchange with each other. They have reading classes for the study of

Spiritualism and usually discuss what they read, closing their meetings with a circle for development. They are developing two mediums who give great promise for the future. No one is allowed in these little meetings excepting members of the society. They have increased their membership from fourteen to twenty-two and others are anxious to know what they are doing and will join them at once. Mrs. Russell of Grand Lake visited them, gave many private readings and held one meeting in the opera house with good results.

We held three meetings in the opera house at this place, the audience increasing at each session. A great interest was created that will be a benefit to this society and to the cause in the future.

We next visited the society at Springport, also Devereaux, Mich., a nearby town. There is a nice little society here composed of the faithful ones of these two places. Our meetings gave them much encouragement. This society and the one at Reading sent delegates to the Michigan State Spiritualist Association convention. We closed our work in July by holding two meetings at Jackson, Mich., with the society that we saved one week last winter. Here we again the good results of our missionary work. The society is working harmoniously and increasing in numbers. They sent three delegates to the State convention and will one to the N. S. A. convention in Washington this fall.

During the month of August we held nearly forty meetings, beginning the work at Vicksburg campmeeting. This was the twentieth annual meeting at Vicksburg and was a grand success in every way. While here we attended the Michigan State Convention at Lansing.

We served the Snowflake Spiritualists Camp Association which is located three miles from the postoffice at Central Lake, Mich. This is a new camp, this being the fourth season it has been in operation. It is in the Northern portion of the Southern Peninsula, thirty-two miles south of Petoskey. It is located by the side of a beautiful lake. Its scenery is lovely and the atmosphere cool and comfortable. People affected with hay fever and such find it by going to Snowflake campmeeting, and at the same time get a supply of the religion.

We held meetings at Bellaire, Central Lake, and Mancelona, Mich., organized two societies and chartered them under the Michigan State Association. We have done good work in Michigan this year. The reports at the State Convention showed plainly that it is in far better condition than it ever was before. I mean it is in better financial condition and in better condition to do work in the future. It has fifteen more societies that have been added to this year. Michigan needs continuous missionary work.

Our next work was done at Ashtabula, Ohio, where the month of August closed before our engagement. Everything looks encouraging wherever we have been. Local societies and state association are getting stronger and are steadily getting into position to do better and still greater work. None need be discouraged or disheartened. All's well with our cause.

G. W. SPRAGUE AND W. E. N. S. A. Missionaries.

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What next? "I don't know," said Rev. Tilburn. "I will appear at the next paper."

D. A. V. & P. R. R.

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No. 1		No. 2		IN EFFECT, JUNE 14, 1902.		No. 3		No. 4	
A. M.	P. M.					A. M.	P. M.		
7.10	1.10	Lv.		Dunkirk		7.12	1.12	Ar.	
7.14	1.14			Frederick					
7.24	1.24			Laona					
7.29	1.29			Lily Dale					
7.39	1.39			Conjuga					
7.48	1.48			Moore					
7.53	1.53			Stanciville					
8.04	2.04			Gerry					
8.12	2.12			Falconer					
8.16	2.16	Lv.							
8.22	2.22			Falconer Junct.					
8.30	2.30	Lv.		Warren					
8.37	2.37			Tiuseville.					
8.45	2.45	Ar.							
A. M.	P. M.					A. M.	P. M.		

GOD HAS A FORM.

(Continued From First Page.)

that of a man, because God, with human form, would be lowered in their estimation. These devout people forget that the human form is but an imperfect picture of God's form, instead of God's form being a picture of the human form. So God would not take the trouble of assuming an imperfect reflection of his own form.

Ladies and gentlemen, some of you may say that it is foolishness and vanity on my part to try to prove that God has a form, before people who are in the vanguard of civilization, and many of whom think that the very idea of God is but a diseased fancy of weak humanity. Yet, for that, I do preach a formful God, with all the boldness my scientific method commands, because that truth is backed by truth—the only truth.

You here are all of you great lovers and admirers of science. You want everything to be scientific to be acceptable. The food you eat, the air you breathe, the medicine you use must be scientifically applied. But if you want science in everything, why do you not demand science in religion? Why is your religion so unscientific? Forms coming out of a formless God is the most unscientific assertion imaginable.

The root of this belief in forms coming out of the formless is buried in the conceit which your civilization has developed in its average votary. People here do not care to bow in reverence to anything that has a form, hence is a formless deity so readily believed in. If God had a form they say he would be human and therefore not worth worshipping, some of you think. Now do you believe in making an image of God or bowing to it? You will bow to man, you will idolize man—but not God. Every man here idolizes his ladylove and every lady idolizes her lover with more or less object worship. You will worship the picture of a lover or a ladylove day and night, but you will not worship the image of God, even in picture.

The Hindoos rarely paint a picture or carve an image of a human being. A human being is not worthy of it, except a saint or a "gooroo" (a spiritual guide) but they paint their God and make his image and worship it with all internal and external homages.

We are all denounced as idolaters, but we are idolaters today, in spite of all the influences brought to bear upon us—as good idolaters today as we were ten thousand years ago. The idols and idolatry of ancient Greece, Rome and Egypt have been swept away, but the idols of the Hindoo-God still flourish as they flourished time out of mind. What is the reason? Whence is this extraordinary vitality of Hindoo idolatry? Because it is not idolatry in the sense it is understood by "civilized" Westerners. We worship the images of the attribute-manifestations of the one God, of the one deity, of the one supreme being, who pervades the universe, who originally is formful and formless at the same time. We worship Krishna above all in his image as he manifested himself and walked on earth among men 5,000 years ago; Krishna, whose miraculous deeds of love, power and valor no incarnation either in the West or in the East ever could enact or even imitate, before his time or even after his ascension to heaven, up to today. Love this Krishna, dear friends, Krishna, the seed and soul of the universe, the basic principle of creation, believe in Him and in His name, and be happy evermore. Love Him because He loves you more than anyone you meet here on earth. You are a throb of His heart, a word of His wisdom, a drop of His ocean of love, a grain of His hill of faith, a ray of His light, that penetrates all darkness. May Krishna bless you all.

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A pessimistic age finds comfort in its own philosophy. Sentiment to the tried is like sparkling wine without flavor.

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It is the grind in life that sharpens human wits.

Justice, like an import under protection, is beyond reach of the unprotected.

Dress and politeness are often mistaken for gentility. They are but outward expressions. Neither tailors nor pedagogues make gentlemen.

The triune life-principle of man is heart, brain and pocket-book.

The triumvirate of love are charity, benevolence and sympathy.

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Chronic jealousy is envying a neighbor for having a genuine case of typhoid or coveting the generosity of a benefactor. (Abnormal cases, but known to the author, and which mirror themselves on the consciousness as mixed metaphors in human character.)

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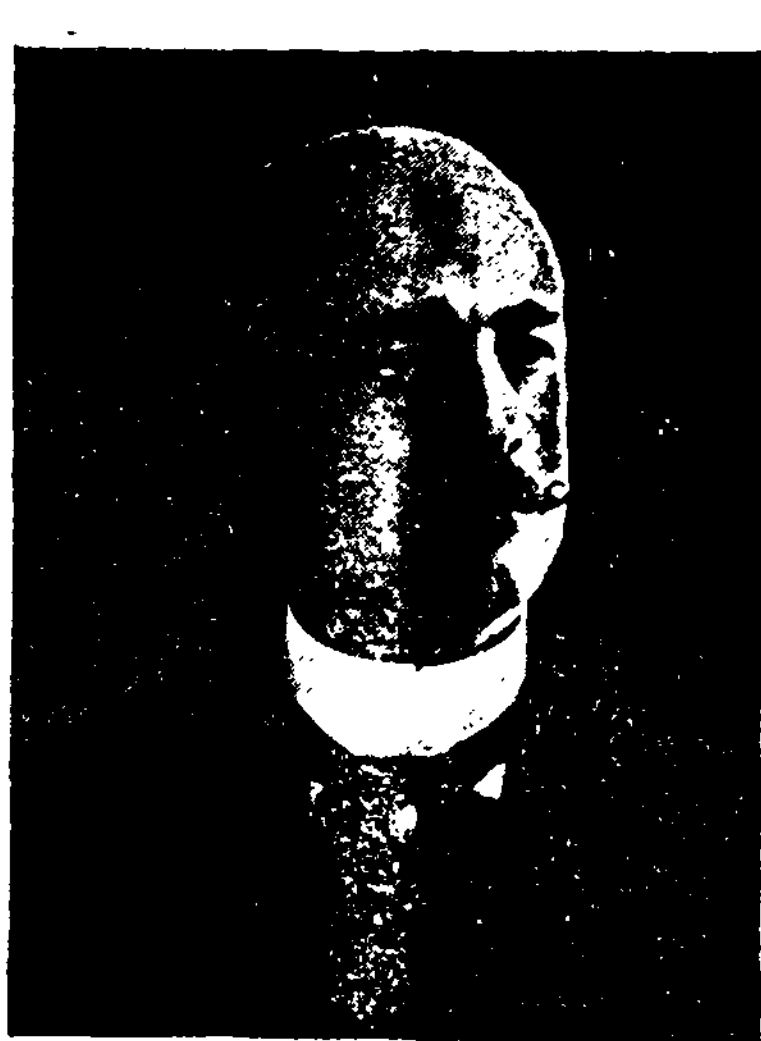
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