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# SPIRIT WORSHIP THE RELIGION OF THE WORLD.

Lecture by Mrs. May A. Price Before the Secular League of Washington, D. C.

forms of religious beliefs. There pressed, for when we stand at an seeing to them the fullest xpresha- never been a former time when open grave the words are always: sion of the Great Spirit so many kinds of religion existed "The spirit returns to God who there they gave gifts or flered tions that science, history, demon- part of the Bible that must be ruled as are found today. We can trace gave it." Each in its own langu- sacrifices to has a historic records and define re- age tells the same belief that the . The Melanesians believe in an taining to religion. her nexpressed in worship of idols, body assimilates again with the eise unsers power called Mana; not a We catch a glimpse ments from which it originated person, but a power which at for have told the truth of the olden lit- Such statements as that from emi-Power, in these records, but becomes a part of the spiritual physical power, yet at times cts as made the break from old moorings faction. ally tell half the story. The world. There has been no time and no good and which they may co tivate truths they disclose. It is a source of the Bible is the Bible itself—the

the world.

res the law of matter or ma- resolved back to the original ele- nate and we are advancing oward reason far enough to know that no and will neither get out nor be ver il things, only recognizing the ments. the invisible yet tangible. The Brahman lights a fire on his former that in times passed. duce the perfect manifestation, power we call "God" as a power of all, and is tengible to each, some the truth of their assertions they the explansion or growth and per- to his inner consciousness words of finds it hard to explain in words to tween what they actually know and rection of material objects, is the divine relation. He believes that others. The African tribe have what they think they know. spirit within—a power and intelli- later he will lose his self-hood in the different things to represent the Their proposition is is false that the gence operating according to fixed Eternal Self. It all illustrates a potter that brings divine gifts, first duty of man is the worship of a laws. This power they call "God." belief in the spiritual illumination protects and helps in all things of God about which he knows absolutely It includes all mental laws as the and the oneness of spirit life; a life, and ceremonies to invote the nothing. The worshipers say it is working out and expression of something within man that receives aid of the fetich. And when the unknownble and unknown; yet they the inner consciousness of the soul, light or wisdom from without thru prager is not answered they think assert and affirm much of it with which is God manifest in man. It a power not belonging to the physi- they have offended the d ity or assumptions of knowledge. the same belief that Christ ex- cal senses. Kent expresses a belief fetige, which means the same, and Belief is not a virtue, and faith pressed when he said: "I and my in a consciousness that tells what seek to appear it. Now, if it can without reason or evidence is a sign Father are one," and "I in myself duty is—what we should do. The be offended and appeared, is an of mental weakness. We investiam nothing, but it is the Father Papua squats before his Karwar, intelligence which the object repre- gate and learn of things unknown to werketh thru me." All nature was clasps his hands over his forehead, sent in invisible spiritual power, us, thereby acquiring knowledge, by God, the spirit power in all, as each and asks himself whether what he And the Catholics who carr their which the mind is developed and was a part of the one. Therefore, is going to do is right or wrong, bears, sacred relics, bones of saints, the unknown becomes known. God was all, in all, creator of all, His kneeling before his altar ex- and offer prayer over then, yet The church owns many hundred

in the catechisms of the various from within; therefore it is this in- capable of being please! and wealth, it no longer has a hold upon churches which said that God was a nermost consciousness that hears showing favors, or of ang r and the masses of the people; they respirit, was in all places, and in all and directs him. Religious knowl- purishing, is very little at ad of ject its calls, its forms and give little things. It used to puzzle me to edge has been defined "As that the african in the wilderses of his attention to its teaching, its mumiun lerstand that statement when I which gives a man a clear insight native hibitation. Each watching fied doctrines. The clergy live in believed God to be a personal being, into himself." All deal with that the wither wifeld not know of the ease and preach humility and palike a man, but with the broader, which is within, yet relate it to a belief back of the symbol, or that tience for the workers. fuller, grander conception of God spiritual universe which is with both worthpoed an unseen spirit. The church, gorged with wealth, as spirit-not a spirit. I could out. It is hard to think of any- un idron. easily see the truth in the orthodox thing without individualizing it. It The Pitens were said to believe the poor. It teaches the blessings statement, and that it was expres- has been discovered that the ma- the process were got s, and of powerty, the beauty of humility sing the same idea, even if it was tives of Australia believed in an the const the departe souls and submission while it reaches not understood by them. The Omnipotent Being, creator of of then, before we can make around the world with arms of greed great oriental teachers have been heaven and earth. His mode of this management of importance in the and rapacity to gather in its wealth as manifest in all life; that the create the earth he said: "Resth, leaves what their conception of God costly temples of worship, while the spiritual life was the true life; that come forth," and he breathed and was that whole idea of the di- poor and needy suffer, starve, sicken, all material conditions must be sub- the earth was created. Thus he visit to the needy and discussion to the spiritual law; that created all things, and we are committeed in the shooting stars. Every time a person speaks in

aiways were, and because we always expressed a neutrin in the making is a were, we always will be. That we back of the power by making is a were because on page 8): pass from this expression to a personal being. They also believed

higher spiritual condition; from that in an evil power as a pers nality to a still higher. Fuller revelations and greatly feared it, or him. came to some who have learned to Other savage tribes, among whom live above the material plane, and are some of the American I dians. they tell of the progress of the soul worship all that is created, a well till it is once more absorbed in the as the creative power, or the shade great spiritual life, losing none of of its expressing a belief in its acquired knowledge, but gaining in things which remained ail that all life has acquired, and the poster or wisible form becomes a part of the great light away, recognising a spirit and over-ruling power called all, part of the Great Spir t, and "God." In our modern teaching theretire deserving of a " are to consider the various we find that the same that is ex- amount is ex-

with all people in all ages, and class, or race of people, on earth, so as god to come to them of pleasure to see so many religious best evidences of its errors are its forms and ceremonies has that did not have manifestations of and evil to others. It is a power or leaders coming to the front, telling own contradictions and confusion. true spiritual power ex-spirit phenomena. None but have influence not physical, and in a way what they know of Christian frauds. Teachings based upon the assump-Christian religion is today revelations from the invisible world, any power of excellence (!) v hich a ity of a book containing records of ceased to attract, for the reason that the st crude of all. It has ever or the supreme power or intelli- ment possesses. DeBrosses, ne of crime, cruelty, lewdness, immor- people know them to be untrue. misnamed, for Christ, the gence, belonging to a higher spirit- the most remarkable men of the tality, slavery, concubinage, bigamy The higher criticism has destroyed reacher of spiritual truths, ual condition than man existed in. Voltatian period, studied dee ly the polygamy, obscenity; and the Bible the dogma of "The plenary inspirar taught what Christianity has while in a physical body. Yet they saver tribes, and their r ligion. characters thus represented are held tion of the Bible" for many who acteaching to the world. He claim a relation to this spiritual He claimed that all religion save up as models of emulation by the cept is conclusions because of the the once an oriental student, and power and intelligence, because of the lighter are the same i their church. There is no other system that con- and because of the truths they have the spiritual and the communes, receives revelations from relation to the deifying of crimals tains so much that is unreal unnate learned. meteral worlds; taught psychic the all powerful element of express or instantate objects, or thi gs en- ural, foolish, incomphrensible, exth comena as the laws of nature, sion. The few who claim to have dowed with divine virtue, s ch as travagant. It gives a revelation and discovery have alienated thousthe trade as the law of the unfoldment of the annulate, oracles, or protectin talis we cannot understand and makes ands from religion, and so exploded but as natural results from psychic consciousness till they have many. "For it is certain," I says, heaven and hell depend upon it. Its the old dogmas and myths, that thewe causes and conditions. In come in touch with the higher spirit "that all these forms of the have God allows the devil to lure us into ology has become a very weak force he was the greatest teacher of power all speak of the great light. the same origin which belongs to forbidden paths and then damns us to conjure with. natural science the world had at Each tell of a similar experience, one general religion formerly spread for being lured. If you don't beThe church is left far behind in the time produced. Today we yet they did not know at the time over the earth." Wat he lieve in God you will go to hell; if the march of progress. In every the law of spirit manifest each has gained the same revela- and that the law of spirit manifest each has gained the same revela- and that the law of spirit manifest each has gained the same revela- and the law of spirit manifest each has gained the same in all life as a controlling law and tion, proving that spiritual truth were law of spirit mannest each has gamed the same damped if you do and be damped if and ignorance. The church has at called that power "God." Christian does not belong to one person critic died to see that some tangible that some tangible that same damped if you do and be damped if you do and be damped if and ignorance. The church has at intervals moved forward a little to keep pace with the intelligent people.

presses a belief in the deity with- recognise the one God, the Pather millions in property exempt from It was the same that expressed out, but the answer comes to him of all, as the intelligence hat is taxation; and now gorged with We are manifesting today in our They used the breath to filmtrate and distance of divine power for

what has in some respects een a such thing is possible.

# THE BIBLE THE CHURCH THE PEOPLE.

In the religious phase of human United States Mails. life everywhere there is continual unrest. True and free that is roll- Presbyterian of New York said, ing high and breaking in wild, in- "There are parts of the Bible that petuous surges upon the rocks of are antagonistic to Christianity. dogma and conservatism. There There are parts that I would not has been no period when there was under any circumstances read to a such efforts to know the truth as congregation, so full are they of bitand now; to learn the important revela- terness and cursing. There is a large stration are giving to the world per- out, not as Bible but as forming any

Scholars of the largest learning experience." a physical force, which brings them and humanity is enriched by the The best book to upset the claims

had some who claimed to receive supernatural, but it shows it elf in The church rests upon the author- tion that it is divine truth have

the meaning, and of the magnetic power gives a knowledge of what organized mature, the spirit save singers from hell and damna- of this progressive age; and we hail have perated by the mind, and so is considered by some as unknow- power, the manifest in one, the tion—save them from the conse- with delight every relaxation of to be the only true expound- able. Thales declared "All things one containing the elements of all, quences of a woman eating fruit church bigotry. I am striving to the light he tried to give to are full of the Gods." He believed the tried to give to are full of the Gods." He believed the tried to give to are full of the Gods." that there was a soul force in water, operation of God. Herbert; pencer years ago. They have heard of a lusion, to let in the light of truth New Thotists have gone a producing all the phenomena in claimed that in human listory devil, that of one, been afraid of upon the darkened minds of befarther. Christian Science nature, and that all were eventually retrogression alter- one, believe there is one; but never lievers, fallen into the pit of error,

Ner. New Thot recognizes the altar at the rising of the sun and All feel the prompting of an in- selves about the attributes of a god spread of knowledge compells a condistancy in material law, and that prays, "May the sun quicken our visible force, an intellectual warn- and other imaginary things, but traction of supernaturalism, and spirit and matter must blend and minds." He expresses, the best he ing or approbation. This inner do not differ about things real. If many of the more enlightened are hermonize; work together to pro- can his belief in the principle of consciousness seems to be shored by they were compelled to demonstrate wandering away from the old paths. The power in nature that produces light and wisdom which may give thing they can grasp and hold, yet would find out the difference be- Summerland, Cal.

is a perpetual beggar and a curse to teaching the oneness of spirit life creating was by breathing. To study of stair religion we must of millions; then builds and equips

further back than time is known to taught that God breathed into Ot came all successions approval of "The Holy Bible" he became a living sun!. The taught mean approval of "The Holy Bible" he became a living sun!. The taught mean approval of "The Holy Bible" he became a living sun!. "holy," The religious devotee does ences are the most enthusiastic, Engwe are manuesting today in our they used she breath to intend to the least.

present expression because we the invisible spiritual power, and present expression because we always expressed a belief in the intelligence where the power and defects. He likes the good things The word "Mikad always were, and because we always expressed a belief in the intelligence where the power and defects. He likes the good things The word "Mikad always were, and because we always expressed a belief in the intelligence where the power are told that the power are defects. things passed over in silence. Never- Sublime Porte."

theless, its contents are so vile, indecent, obscene that men, for writing quotations from the book and sending them by mail, have been fined and imprisoned on the charge of passing obscene language thru the

The Rev. Dr. C. H. Parkhurst, part of our knowledge, teaching and

the true belief in a God, or Su- while the immortal part of man good er evil. This is distinc from erature. Many brave souls have nent clargymen give us great satis-

scholarly attainments of the critics;

The effects of scientific research

helped out, but cling fondly to their They differ widely among them- delusions of faith. However, the A. H. Nicholas,

# INTELLIGENT BLIND HORSES.

The way in which blind horses can go about without getting into more difficulties than they ordinarily do is very remarkable. They rarely. if ever, hit their heads against a fence or a stone wall. They will sheer off when they come near one. It appears from careful observation that it is neither shade nor shelter which warns them of the danger. On an absolutely sunless and windless day their behavior is the same. Their olfactory nerves doubtless become very sensitive, for they will poke their heads downward in search of water fifty yards before they come to a stream crossing the roadway. It cannot be an abnormal sense of hearing which leads them to do this. for they will act alike tho the water be a stagnant pool. Men who have been blind for any length of time develop somewhat similar instincts to blind horses.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills pass into himself, so we gain strength of the temptations we resist.—Emersou.

Exposed to the air, a ton of coal loses in a month one-third of its heating power.

Melba says that American audi-

defects. He likes the good things The word "Mikado" significe somemade prominent and objectionable thing like "the Sacred Gate" or "the



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# SALVATION DEPENDS ON PERSONAL EFFORT.

ARTHUR F. MILTON.

God is life universal.

ents for Time and Space.

he known to us as spirit and mat- were of an improved pattern, but

two entities are united by that uni- ture rejects as possible. versal fluid known as electricity.

some, planets, vegetable, animal tained it sufficiently to meet Naanversal life personified.

I cause once iterated as a flattering more of that need than by following thousand years in all mans er of or- not burn. My daughter must know a student in a medical school from truth, but God is man or man is any curriculum of ethics-faith ineled-of whom he will know just so cluded. much as he knows of himself.

Therefore: "God helps those that help themselves," by their own god-

hood or will-power. the aim of human life and makes it the with the original, but without as of personality attained in its

evelution from the monad upward. Man, being the last product of nes evolution, represents the three principles named—matter forming a body or soil on which the soul attems perfection. His soul is of

with material agencies.) in principle—physical, mental and is greatly handicapped; it is true; meral, each subdivision asserting but money is not all. Character itself—the higher endeavoring to and moral principle are above

control the lower.

ing a halt on his physical cravings, his fellowmen. But the mental too, has its kinks Real success is in conquering self at which his moral nature steps in-- humanity. the soul or superior link in the co- "There is but one victory worth arth is ended. How near the sav- the world within." and science to unravel.

he for those of inferior development, fore us, in the dim future However, we are now making a Therefore, every mercenary home run for it, and the devil take temptation conquered helps to hasthe hindmost-which he must do ten the day when men will realize. in extenso, considering the number and enter into a state of harmony that fall by the wayside or land in vastly different from the age of 14.1. Our devil being the demon money grabbing in which we are Selfishness, who is to be more feared now living. ... skulking under a mortal hide than as a spirit trying to obsess

neonle.) therefore, man must find his heaven. But even the will, if selfishly applied, is subject to perversion. Hence the term moral turpitude.

seifishness, the opposite, soul-force, in the conduct which shows the must be an effect of love—the will faith by the works."

generously kindly or benevolently WHO applied. With the physical nature under control of the mind, and the latter under control of the soul, man is on the right way to spiritual perfection—original life individual-

What ages were required for the first human beings to evolve out of the world-stuff is beyond conjecture. We can hardly even form an estimate how long it took man to reach his present enlightened state from his first awakening to a thinking being. History gives no records at it.

To place the cradle of the human race in western Asia, would involve the question: How did the Pricific islands become inhabited? Diversity of cast and color betray namerous cradles.

Some chronologists place the wrig inal home of the human race in western Asia because the different European tongues bear a likéness with the Sanscrit. That is no positive evidence. That the whitest and fairest, and at the same time the highest spiritually developed mortals evoluted from central Europe, may be believed without per

The Armenians, Persians, Hindoos and others of that centre, who had government and walled cities sevtons arose from barbarism, are now behind these barbarians (England the same of this princely s ranger, I with the sick and sorrowing, for ver- slept until nearly two o'clock in the included.)

()f course, the central Europeans The stranger now spoke ) me in sorrow—go and learn." Its primary differentiation may may have been evolved later, and they never came from the Aslatic life but which I not only u derstood which I had received Ronalds Rom- was all gone. I was strangely hap-While distinct in quality, these stock, which everything in their na-

The will-power the Eden frater-As their medium, electricity ad-nity seemed to have reached its for the great work before you. I covered was only a spring bubbling for many years, came to ask me to was spirit into matter for a new ei- limit at a certain stage. God needed ct—the stuff that worlds are made a higher physical expression to make himself manifest in greater Thru evolution we have Nebulæs, force. Now, whether we have athuman life—the latter being the ture's want is questionable. Indirst named individualized—God or viduals may have done so and are doing so everywhere. But if we cold is not in man as oft repeated study self thoroly, we may learn

requirement we may all well look to hattlat, but your training has been like portal and emerging thence we my friend, guide, teacher and coour own spiritual deficiencies, drop within on Experiences I we been met one whom father seemed glad worker, Ronalds Romyen, whose all differences of opinion on selection, when you in the was clad like Ronalds promise that I should have about The will spiritualized constitutes and return to some of the earlier strangth in every attitude of char- Romyen in a long voluminous white me a hand who would lead me into principles of the Grecian philosoohers who taught a better way to perfections than all that has succeeded it-Spiritualism expected.

# LIFE'S PURPOSES.

Real success does not always despirit, the intelligent principle of life. pend on the amount of money which His spirit body is a compromise of the individual is able to amass in a spirit and matter and is electrical lifetime of strenuous endeavor. It r magnetic in principle—thus the is true that the majority of people reed of magnetism as an aid to spirit at the present time, measure a ommunion. (The spirit body be man's ability and success by the ing electrical requires its own ele- money which he makes. Money is ment as a foundation to connect the magic staff that procures us food, clothing, education, pleasure, As a mortal being man is a trinity etc. Without money the individual

The physical has its tastes, needs The one who fills his proper ...! desires, and almost governs the sphere in life; doing his duty as he whole in its primitive combination. sees it, tho he may not become rich; As man rises in mentality he be- is more successful than he who acins to realize the necessity of call- cumulates riches by preying upon

in i follies that need calling down, and working for the perfection of

cartnership. When the latter gains the struggle, there is but one world the ascendency man's mission on to conquer; the victory over self,

age lets to this state, or how at- "Money" is the cry of the many; mined if not in his primitive condi- "Duty" the cry of the few. I don't men, is a future question for spirit- mean to take a pessimistic view of the matter, however, and I there-It is certain that we, with all our fore hasten to tell the reader that this superior knowledge, find it difficult reign of the money king must pass' -then how much more so must it and an altruistic age of peace is be-

Lewis R. Hiller.

"Religion is personal and wital." By his moral nature or by his will, It is love and life. It is faith and deed. It is ideal and real. It is worship and work. It is consciousness and character. It is the sni-If moral turpitude is an effect of mating and inspiring spirit regested

An interesting Series of Experences.

AGNES V. KELLEY

prince. The moment ur MAT 42 Destry.

ing with your will on tri-d exper- only spiritual things." days will learn in a year, i required he knew of my work.

first upon me. All this to be father All these things will be to you a garden of Elysian. probably as many thousand years had bein my hand and nov as I met means of great resource in dealing I awakened to find that I had

acter required for the work you have robe, on his head he wore some- all this, has proven so abundantly to do, a work in which yo r recom- thing like, yet unlike a Roman toga. true, and who has also taught me nease shall not be wanting. In each He wore sandals on his feet, his face the immortality of the body as well life I was as your fathe: a physi- was smooth shaven, and cast in a as that of the soul. can, but unlike his tine, in my wondrous mould of great strength age we had not vast hospi als where of character and beauty of soul. men studied disease, its n ture and He knew without being told that I care. What a physician in these was the child of he who led me, also

our day we had a clever r knowl- well that you came to Elysian to amends.

edge of some long-standing diseases learn of the wise Ronalds Romyen, than you have, for you have, in the for the time has come that to be a descent of time, lost the connecting great physician, one must needs be link between cause and effect. You prophet, priest, and teacher also. attribute much to drugs when more Here you will gather many thots We came now to a great white should be that of constituents, and that will, in years to come, spring feet still more to character and environ- up like cooling waters, to refresh touched the marble steps the im- ment, but of this you shall learn as the sick, the sorrowing, and the sinmange doors swung open, evealing we progress in our studies. In earth ful, gather the lillies of a white life beyond a large hall of nob · dimen- life you have not as yet done much. for the wayfaring; the roses of joy signs, carpeted with what that the Your father and I have now gath- for the drooping, despairing; the most exquisite velvets but which I ered around you a band of willing sweet scented honey-suckle for the discovered were living mos es. The workers (I looked and saw twelve aged. Aye, for they, fearing the walls I that hung with som. Oriental men and twelve women, whom I phantom 'death,' take with you the tagestries, but found that hey were that the noblest in Elysian) who far-reaching odors of the life evergrowing flowers and vines selected will influence towards you a differ- lasting, and tell them that there is and arranged so that the sich and ent people who will be to you a no death for those who love truth. delicate colors and marking blended comfort and an inspiration and help, and the message you bring from in one sich harmonious whole. The I shall always be with you and the Sweet Elysian. Aye, do I, Enoch, birds I ther woven with the needle you begin your work by nursing the not know that they who walk with of some besistiful Egyptian maiden, sick, it is only one step toward the love, who breathe the odors of life paraments three thousand years ago, time when you shall be a great everlasting, shall never pass thru hving songsters, wh greeted physician. Altho I told you that the transition called death? Read approach with a burs of mel- in my day we had no great hospi- the prophets. Do they not tell you The perfumes, which might tals wherein to learn of the building that Enoch walked with God and have come from far-off Arapia, were of men, know you that in the three knew not death? That Moses went the ted to us upon the wilgs of a thousand years I have been in Elys- up into the mountain of faith and gentle genityr, from the sands of ian, I have studied millions of cases no man found his grave, for there finders was none? Read how Elijab, doing known cause, and with the knowl- good all his days, was at last carried short in admiration for his won- edge thus gained I will come to you up into the clouds, from whence his destrict abode, I that of some great in your hour of need. Go forth now mantle has fallen upon all who Prince. I did not no ice the and with the blessed, learn of the harken unto the truth and who, like opening of a smaller doe on my beauties and wisdom of Elysian. him, are promised that they shall lest until I felt the myster us influ- With them visit the other worlds of never see death." All this, and much eral thousand years before the Teu- dace of a pair of great by wn eyes which earth mortals only dream, more, the prophets told me in the

grapped still closer the dur hand, ily the greatest disease after all is morning. I was lame and somewhat cramped from having remained in accents of thre sweetness ad in a On this, another corridor of even one position so long. For some reatorigue I had never heard in earth greater beauty than the one in son my passion of the day before partectly. But in which I w s able to yens' commission. We went into py and hummed a little tune as I renty. Your clinging lov for your a wonderful garden where a heauti- undressed for bed. The next mornfather only proves to me y ur fitness ful fountain played and which I dis- ing an old doctor whom I had known have witnessed your love for little up thru a great rock that glistened nurse a very important case. We children, your pity for the erring, with a thousand points of clearest were successful beyond our dearest You are fearless in the fac of dan- crystal in the brilliant noonday sun. hope in saving this life. My posiger, calm in the hour of to al. You The clear waters fell rippling over a tion here brought me into contact have often wondered at t ese attri- bed of pure white pebbles and in- with the best people of the city, and butes in your character and have numerable tiny shells of every inaugurated for me a reign of prosoften that. Can it be I that am kind. I said to father, "I that the perity and peace for which I had that?' You knew not that one that sun never shone here." He laughed ceased to hope. One good fortune who had schooled himself or three at my innocence and said, "It does led to another until I found myself deal, stood ever at your si e, blend- that here she sees, feels and hears which I graduated with honors-not for myself, do I ask credit, but If individualized goodhood is the tence. It is so. It has be n to you We now passed thru a great arch- rather do I ask credit and praise for

End of this series.

Begin well and end better. If you give and take, no heart will break.

addictime to achieve, but even in "Aye," said he, "you have done Confession of a fault makes half

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# LILY DALE NEWS.

The first two weeks of the season have passed very acceptably. The attendance has been up to previous years and the weather has been fairly good, with almost an entire lack of the high temperature that has been experienced in the cities.

The program has been followed almost to the letter, and there has been a very satisfactory response to the speakers, all seeming to appreciate their work. The lecture and message meetings are well attended, and the entertainments especially so. They have been mostly by local talent, and the friends of all join in to make them a success.

Monday the 22nd, introduced a new week, and was opened with an interesting conference, and the continuation of J. Clegg Wright's class lectures.

Tuesday, Thomas Grimshaw delivered his second lecture of the Stries.

Wednesday was New York State Day, in which the morning was devoted to a symposium, in which H. W. Richardson, president of the New York State Association of Spiritualists was presented by Mrs. is lie, in a few well-chosen remarks. He spened the meeting and introduced Mrs. Tillie U. Reynolds, who lelivered an invocation. Dr. Lockwood followed, and then Miss Sarah Weedruff, secretary, gave a very attering report of the State work.

Mrs. May A. Price of Washingtim, D. C., who was recently orlanted by the N. Y. S. A. S., was called on for a few remarks, followed by Mrs. Stumpf, who made an appeal for membership for the State association, Chas. S. Hulbert of Buffalo, president of Harmony Circle, Mrs Duhl of Elmira, Mr. R. H. Hoyt of Buffalo, president of the Spiritual Temple society, and cheed with an inspirational poem by Mr. Morrison of Ithaca.

The afternoon meeting convened with president Richardson in the chair. After music Mrs. Lillie again presented Mr. Richardson, who called upon Miss Woodruff for an invocation, after which he read a message from Mrs. Twing stating that Mr. Twing was quite ill, and Mrs. Reynolds asked all to join in silent that of healing to the sufferer. Mr Richardson then gave the address of the day, which will be published later in the Spiritualist paners. All joined in singing America, after which Mrs. Reynolds made some very appropriate remarks, and after another invitation to win the State association, Mrs. Lillie closed the meeting with an inspirational poem, closing a very successful day.

Thursday continued Mrs. Lillie's engagement, Friday Mr. Grimshaw's, and Saturday inaugurated the work for the Association, of Tillie U. Reynolds.

The "Philosophers' Corner," also known as the "Knockers' Corner," is one of the attractions of the grounds. It is now located on the north side of the Maplewood hotel, where the "Knockers" congregate, and everyone has a right to "butt in" Not being able to secure sufficient publicity in the "corner," they applied to the management for permission to hold an open session in the Auditorium. After considerable discussion of the subject and the assurance of Tom G. spotless reputations, that none of slightly cold. In the morning light in the name of the go d and gracthem would lie if the truth would answer better, and a "Bond" being given that the musical instruments would be repaired if injured by ancient eggs, decayed fruit, or other "boquets" thrown at the instigators of the outrage, permission was granted.

The "Knockers" immediately convened in special session and ordered a mass meeting at the Auditorium at 8 p. m., sharp, Thursday evening. The band was engaged to lead the procession of knockers from their headquarters to the point of attack, tickets were issued and every "knocker" and all of his relations, sold them. Promply at 8 the procession started, arriving in Annual Meeting of Stockholders, the due time at the Auditorium. A the Lily Dale Assembly will be held moment later the "Colonel" arrived in Library hall on the Assembly in a "Van," blew his "Horn," as Grounds, at Lily Dale, New York soon as he knew he was "Wright," at ten o'clock a. m. of Monday, then sat down with a "Grim- August 19th, 1907, for the election shaw." When all were seated the of officers and the transaction of Will he at the Cald ell Cottage, chairman asked for the chief Knocker, such other business as may come Lawrence, on and after July 23. and was immediately presented with before the meeting.

a sledge hammer, with which, and The stock transfer books will the transfer books will be transfer books will be transfer books.

to order, and it is said that the 20th, 1907. action was so vehement that the Association called for a new chair.

Then followed the discussion. The "Bond" was up, and after the Knockers that he had said enough, they "butted in" and told him to sit down and give someone else a chance. As he had the same right to "butt" as they did, he held his own and retreated in good order. Things were going on in good shape when a "Pfuhl" was presented to the audience. The Knockers said it was an open meeting and it was not necessary to cast milec- sended to the public to att ad these tions on anyone. But the opportunity was too good to be lost, and "infinite intelligence," "infinity," and "philosophy" were handled greaters of varied and en rtaining without gloves—as well as some of numbers. Distributing vocal a dinstruthe speakers. It must be under- mental scientions by talent dartists; stood that all this was in accord Lactures spirit me sages at Chicago, Ills. with the rules of the organization, each matter by many of the most as everyone has a right to talk at noted and gifted platfor i of the the same time, and if what is said construction. don't suit him, it is his privilege to samong those who hav been inget up and leave. This might have word and expect to be present and caused a little feeling between two presicipate in the evenin services prominent Knockers, as they disa- W. J. Colville, Mrs. H P. Resgreed on "infinity," and what con- segme, Mesdames Clara W tson, R. stituted a "Philosopher:" but just S. Lillie, Zwida B. Kates. Elizabeth as matters promised to become in- Herlow, Blizabeth Low Watson, George A. Fuller, chairman, Onset, teresting the "Sherman doctor" Meters. De: Geo. A. Fulk, J. Clegg Mass. butted in and smoothed things Wright, Oscar A. Edgerly Albert P. over, and then the meeting broke Binn, speekers. up in the "wee sma hours," the Mediums, Mrs. C. D Pruden, participants locking arms and going Katie Ham, Georgia G. ( )oley, E. home to the melodious strains of W. Sprague, Alice Sexsm h, M. T. that old long-meter hymn, "We Longley, and others. won't go home till morning."

Everybody voted it the most convention of five days. popular entertainment of the season Certificate tickets will 1 at be ar- retary, Ashley, O. and the receipts of the evening, ranged for this year, but pecial exwhich were presented to the As- cursion rates at lower va ie can be Parkland Heights Spiritualists sociation, were about \$35.

meeting was an incident in connec- Jamestown Exposition with stop 7, and continue every Sunday until Richmond. Mr. E. W. Bond was ington. Call for these at your rail- Fish, secretary. Floral Heights, Parklying down in the afternoon, when road offices and stations. he that as Mr. Richmond had The Ebbitt House of W shington, been the founder of the Philoso- 14th and P. streets N. W, will be phers' Corner, a number of years the hotel for our people. The Ebcould be had from him to be read on distance of Masonic Tem; e, and a the occasion. He therefore went handsome hotel; its usual rates, to Pierre Keeler, and asked for a American plan, are fro \$4.00 a slatewriting. George Christy in- day up; our special rate there are N. Y. formed him that if he would come \$2.50 per day, two per ons in a at 5 p. m., he would have Mr. Rich worm. Write to the like lager and mond there and would try to get a second rooms. message from him. Accordingly The Annual Recept a will be the sitting was made, and the mes- omitted this year, owing : ) five days sage given was read on the platform Convention. The session will beand will be framed and hung in the Monday, October 14, 10 a.m. Philosopher's corner.

Another interesting entertainment was the Lillies. Among those who took part were Mr. and, " & Mrs. Lillie, Miss Clara Clark, Mrs. 2 A. J. Pettengill, Miss Helen Smith, Norma Pritchard, Mr. Morrison, "I have asked" said a holy soul, and "Auntie" Hampton, with her something I that ne dful; they guitar.

held at the Caldwell cottage Mon- inced I be disquieted? If it were day evening, the occasion of the really necessary, God we ild quickly Cottages and Rooms for Reni. birthday of Thomas Spates. A provide means to obtain it." How Cottages and Rooms for Reni. surprise was tendered him by his few could enter into this feeling. If you want to rent a room, or associates on the grounds, and a and yet it is but the echo of buy or sell a cottage at Lily Dale, very enjoyable evening was spent. Christ's own words, "Y ur Father address with stamp for reply. Refreshments were served and a Heaven knoweth that ye have number of beautiful tokens of the inted of all these things. occasion were presented.

are those held by Mrs. Tyler-Moul- while there prepares in excret some ton at the Octagon at 1 p. m.

prospect. Nichols, materializing, Mrs. F. E. the loving heart that en losing alms Lily Dale, N. Y. Elwanger, Dr. Stevenson.

the sun came out the weather warmed up and the day was ideal. An angry speech neve with anger The excursion trains brought their meet. quota of visitors, and there was good audience both morning ard afternoon. Miss Harlow gave an Everybody should get a copy of interesting discourse in the morning. The Gods of the Bible" and Wendall C. Warner in the aftern The noon, followed by Mrs. Murting presented and on sale by I :: Lockwood. with readings. In the evening Price only five cents. It s well to be-John N. Larson gave an interesting come acquainted with the Deities. talk on astrology in the Auditorium and also some readings from date. W. A. JAMISOI, II. D.

### of birth. STOCKHOLDER'S MEETING.

LILY DALB, N. Y., July 20, W. You are hereby notified that the

the aid of his chief malefactor, closed August 9th at noon and re-Tom Davis, he called the meeting main closed until noon o' August

> Respectfully, LAURA G. FIXEN, Sec'y.

al Sairitualist' Associa ion Will be

Reid in Manaule Temple, Fan ! Ninth W. Washington, D C. October 14, 15, 16 17. a d 18, 1967.

Hay sessions, at 10 a. m and 2. partire be devoted to business derdial invitation is exhistores meetings, to which no adon fee is charged. Evening consist of grand pro-

All are cordially in ited.

HARRISON D. B RRET, l esident. MARY T. LONG! SY,

uitar.

A very pleasant gathering was perhaps would not besto it. Why. Sunflower Coffage,

The mother that reser es all that ..... Among the classes announced mont costly for her child; the aurprise for its mother do not exto some destitute family writes Sunday opened bright, clear, but the cover, these ords only,



## 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 DALB ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga: lakes, opens July 12 and closes September 1. Laura G. Fixen, accretary, 1047 Carmen avenue,

182 LOS ANGELES, CALIF.

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

ONSET BAY, MASS. Opens July 21, closes August 25.

CENTRAL NEW YORK CAMP

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

Come one and all to his great at Ashley, O., opens August 4, closes August 25. Will Randolph, sec-

PARKLAND CAMP, PA.

secured from all points by visitors Home and Campmeeting association and receive every care. If you are not able A very interesting part of the and delegates purchasing ickets for, will open its camp on Sunday, July tion with the late Hon. A. B. over privileges of tenday at Wash- the tast of August. Elizabeth M.

### LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy ago, it would be fine if a message hit is well located, with a walking the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale,

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Mediums and speakers frequently less 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 meediums who subscribe for or naverties in the Sunflower by the year, can, hpon 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 Amerala

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# Reflections Upon Immortality.

VICTOR H. DANIELS.

art is to waste precious moments -not forgetfulness, nor yet annoy- Neither would I lead you to think m: ning over a possible heaven." ance at them for going away from that is revengeful God close the Phys auctation tersely states the po- us. state of the men and women of the Why are people turning impa- against these who so recklessly seek Event y direct reference to it.

The Ly not feel, for they have no their imaginations. was recling! They are impatient at "If the spirit world be but an en- haps than good, be accomp shed.

travesty upon the sacred emotions ial conditions to interest the minds must, unfold the beauties a dexthing as implety, then the wearing immortality ceases to be attractive. Yes we wiser grow and the so man, r of all impious things.

cores wearv of their toil and daily do think of a future life at all, do love. the rains in earth life, as to look up- deal with it wholly from material their worm-out bodies, and cessation are told of flowing rivers, silvery selection of their souls. A gift- streams, laughing brooks, singing . . s uthern matron said to the birds, blooming flowers, beautiful writer, not long since, "Your belief palaces, wonderful temples, choice to a utiful and comforting in some foods, fine raiment, and other things vist ets, but mine is better. The that belong to a sensuous life, that grade ends all. I do not want to are to be found in the invisible And I have had to think all I world. Is it at all strange that they visity think—far more than I can lose interest in such things when er itee. To me, the thot of annihi- they know that the rich and power-'are a is welcome, even pleasing" ful ones have all these things on That te class of thotful men and bodies to get them? Does immorthotfully, on earth, that the the soul's impress or reality? \* in a figure on time of living and think. Whatever may be the cause, the mg has become repugnant to them, fact is patent that a stony in-They lo not desire immortality, be- difference as to a life beyond the the it means continued existence, grave has taken possession of the Freethoughts on Religion, to noticed thinking, continued doing. American people. Immortality is to them, is objectionable Millions have decided that they do The testory and Philosophy scidedly undesirable.

the sleeping cognizant of what with power to call the sleeping, sin-The direct wish their parents or ference, out of of his tomb of inerthat they have lapsed from unselfish living and doing? Is the ath of rectitude and the high Spiritualism? tests of former years. They re o impatient to listen at any kength to a reference to the future at I what they shall meet there. The feer discovery, and want the early table put off to the latest possi-Fle late. Immortality—a conscious existence thruout all times—is too soul-sick one, quivers a little glean

these people there is a tendency to to gain mastery over him and trives turn away from even a thot of their the Angel of Hope so far awa that departed relatives. If they think in reckless despair, he takes the fatal of them at all, there is a bit of re- step that plunge him into a state of sentment that comes forth because existence, for which he is who y unof the fact of their "affliction." It prepared. is pleasanter to forget than it is to re- Mortal existence still holds! ssons There is a painful lack of interest member their loved ones, hence they unsolved. where manifest with regard to incline to the forgetful side. Of The divine law of being is broken the Immortality of the Soul. Go course, there are thousands of ex- e'er the full fruition is reached. Is where you will, and among the ceptions to this rule, yet it applies that wise? You say, "man are great majority of men and women, to the rank and file of human beings passing on, who have not been en of the educated classes, the whom the writer has met in jour so far, or learned so much of fe in same conditions will be found, neying over the earth. It is not to the material sphere, as these who This is no "swan song," no croak- be that for one moment that the boldly strive to attain happiness by ing rom a pessimist, but a conclu- writer believes in sitting down and breaking God's law. What of hem, son to which the thotful mind must mourning in despair over those who if this be wrong?" when he is face to face with go. He holds, with Maarten Maar. Ther, my dear friends, are I wing the fact stated in the first tens, the great essavist, that, "if we to that which they cannot alter. of this paragraph. Few truly love our dear departed, we owe Their own spiritual unfoldment is take any interest whatever in them something better than mourn- not setterded, because they have not will ect of life beyond the grave. ing." So we do; we owe them loving will shuffled the cards o des-They are too busy with the affairs of remembrance, and tender sympathy tiny.

world with regard to the tiently and non-regretfully away admittance into the spritual the atter, in fact they are annoyed from the thot of eternal existence? realizas? The fabled hell and heaven of the Sime there are indeed who are Partialists, and the lazy concept of all, blands them, and they pe ceive to interest themselves in the Universalist regarding the fu- their them fault, hence shun hose, the twhen a loved one is called ture, have both vanished away, who emight be to t em a the family circle. They The Spiritualist has endeavored to guiding star. Learn to know that period, 75 cents. their loss for a brief period, but present a rational view of the future, all things that may come to you were in this experience annoyance is but it does not attract the masses, in carea life, are of so little me nent, man seted at the fact that this and even the Spiritualists themselves comparatively, that even the tile exthat then forced them from their are either turning from it, or refus- perieden may seem crushing, at the the supations to consider a mat- ing to dwell upon it. The idea of time it is but the shadow the for a translatedly unpleasant. If the a future existence that is the courtime excludes the light of day and tates of these people could terpart of this one—the same hu-when passed, may be as the irawalvzed, it would be seen that man beings, the same loves, the ing of a brighter day. the even were indignant at the same hatreds, the same conditions. Keep the staff of hope ever near that he gone for inflicting an ex- of life, does not exert a permanent you and when clouds and coubts experce of suffering upon them. It influence over the people to whom overwhelm you, lean secure y on : self—self-pity gone mad! it is taught. A life beyond the that staff, trusting to its sust ining Although as these, it is the regula- tomb that is but a counterpart of force and the faith thus enger leved to responsive casket, a high-priced this earth, plus, of course, the en- will help you over many a rou; a and there a choice lot in the cemetery, larged conditions incident to sub- weary way. Shall I tell you the seand the monument of great value, limation of material particles, may quel to all this? Shall I ope to the the storepe around the arm and he the highest ideal possible, but it door of your understanding a i let Far and deep mourning for the does not seem to furnish the minds in a good light of truth conc rning was then all is over, and their of men sufficient inspiration to in- life is its reality. We fain would the relising of their woe is complete dulge in flights of poetry fancy thru pause fust here, fearing some may

any appression of grief in sobs and larged edition of this one, we shall If you know how eager we are to tears and look with disdain upon find it out when we get there." you mare, yet there to do so b cause tiese who yield to them. Wo- With these words many Spiritualists of the undeveloped condition of so men in black are either advertis- dismiss the subject from their minds many minds the glories of lories rare trying to exhibit their physical strom of earth conditions with the ship of the being the harris in weeds in the most attract same hope as all other denominations were the being the largiven a fore cleam tionalists possess, of adding to their of its beauty. S called mourning is a wicked material wealth. With only matersoul! If there be such a of men, it is not difficult to see why peries of life. which as mourning is the crowning Is it not because the future is too filled with joy supernal, we is ig to much like the life on earth?

of the trave as a place of rest for comparisons and contrasts. Mortals This intelligent woman represents earth and do not have to leave their non in all quarters of the globe, tality mean only an appeal to the here live so intensely, so strenuous- material senses, with no reference to

s what they want, even if it considered a fanciful dream, a chies annihilation. Immortality mera, an enlarged view of the earth. not care for it. Other millions rebers still are annoyed by the fuse to think of it. Annihilation is of life beyond the tomb by rea- either a welcome that, or a stoical the fact that it involves the acceptation of the termination of girty of those who dwell in the existence. Where is the Christ or doing on earth every day, bound Lazarus of despair and indif- Arabeita; or The Divine Guest 1.50 sisters or their children to tia, and set him at the noble task of

# SNAPPING THE THREADS OF PREMATURELY.

Thru the weary struggle of the mu., for them. They must meet of hope. Passionate resistance weary of hence they resist the thot seeming fate, leaves the weary Eat, drink and be merry! like the bird who has wasted his side and be merry! Televise live' Tomorrow we die!"! strength, and bruised his wings. These words they echo in the secret beating against his cage. Yes even recesses of their beings, even if they the bird demonstrates its hope, where do not speak them.

Preachers and church members orts to gain freedom. Should not a ply more for the part of the control of the church members are involved in this question to no lesson be gained from the bird?

Small degree. Among the masses of Man allows the grosser imputeer at the control of the contro

highway of future develo ment

But the divine force inherent in Price, 10 conta

not understand, and more of i, per-

Perhaps tis wise that step b step

enfold you in a loving embrac and The are other people who be- As a matter of fact, the few who fill you with a knowledge of livine

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whomy u had no love?

wall like to indulge, if it could volens. be incommended buch would. Such is mind-reading in its in- a purpose in all she dess, and man,

assistent with wishes, their desires, pathy. that intentions, and are intuitively. Telepathy or mental telegraphy created? All eviden es point in telt or sensed by those on whom is a reading of the thot direct, but this direction, and the best he can they are control, even the they do one must also be sensitized to this do is to prepare for:. But how? not un terstand them, still less know by having brain-forces or a mind. There are many 1 ans of salvafrom whom they emanate: and undisturbed by discordant vibra- tion, and all can choose. They all terms the very some of discordant tions, such as arrogance, conceit, teach one universal rinciple—love ul-vibrations, they are sensed vanity, self-sufficiency, self-right- - and this analyzed ill show that the velill oth rs.

Now, have you ever sensed a becalmed by a positive will. nervousness creeping over you, Intuition is soul-reading and dis- sualism, arrogance ( false pride, disturbance continues without inter- freed from all forms of animal vol- sense—unless a mail lives after mission, you might infer that a ition, or arrogance, so a positive or death despite it. and is simply atconversation is being carried on perfected intuition or discernment tracted to his kind in the animal reason of which, nowever you sympathy. with it

whether justified or not.

incretor or suggested.

we entirely freed from such halluci- life-principle? ment a lainst their own kind.

them and should be investigated or come to us uninvited. Do we enana' ed. It the quarrel termi-gender such by intellectual study? mates with a specific individual or Is poetry an intellectual pursuit? battic, we may obtain a clue to the in it to touch our tender feelings. this mental fight is generally the poetry does. Nature inspires to the knom we are to adjust our thot as well as man—its vibration selves with—either to eradicate an also incites to sensation, volition errone as opinion he may have of and emotion, but not of a negaus, or to fortify ourselves against tive, pleasing in sensation, when it his entity, if peace preliminaries touches us with its balmy breezes, are out of order

cient to win the battle, for we can electricity, and inciting our emoalways govern curselves accordingly, tions to a better feeling for humanand to do so by compromise, is the ity under favorable conditions. Of better way. For to resist evil with course, she has her bad moods too, evil is of the same selfish-arrogance, but as we are independent and selfand reduces us to a level with the centred life-entities we can make evil-intentioned ones. But to cir- ourselves positive to her under cumvent such by fair means, rea- circumstances - protect ourselves son, forgiveness, adds that much from her ugly moods by the proper positively or divine impetus to our use of our reason, will-power and own soul-nature and we rise above love. But she remains positive for them. Yea, and they feel it, too, all that. Her discords are only

for as they sense discordant vibra- temporary, local and beneficial in tions that generate ill-feeling so they the end. They do no injure her as sense their opposites, vibrations a factor as they do us when we consistent with their causes and exercise our discordar forces. But such that create good feelings. By even her discords he inspiration returning good for evil, we finally in them, as none can eny, who are conquer them. Pure thots inspire bold enough to calm y watch her to reverence, just as we are af- proceedings and who can escape fected by purity or innocence when her dangers. Does not the poet exin its presence; sympathetic thots press her grandeur i the midst of inspire to a sense of charity or her wildest ravings? Does not the Have you ever had revengeful forgiveness, just as we feel in the musician depict he thous-what you would do, if you presence of a benevolent person; orchestral symphony hal the opportunity or circum- and noble thots, such as are con- the painter see beaut in her manistances permitted or how you would sistent with manhood or dignity, festations? i ran it over certain people for tranquilize or allay the viciousness. Aye, nature insp. as under all or feelings of revenge in the ones circumstances, and dds another Su a is selfish-arrogance, when gossiping—a positive will or one gift to our existence— to our happiarr. d into effect. Or thots not purified from arrogance engender- ness. Man is surely destined for nestent with purity that you mg this condition—often nolens something higher tha merely to be

escrisual-arrogance carried out. fancy—by the influences touching above all, must have a purpose in Now, such thots emit vibrations, us-by inference rather than tele-life. If his existence is not worthy

eouness hautiness, or a mind it means to subdue ne animal in

where east expected, followed by a tinguished from mind reading by and selfishness or atred. Their " disturbance that interfered simply sensing a person's intentions various specifications are debatable. with your work in hand—took or designs, whether good or ill, Faith without love ca not stand for your our locality as it were? That truthful or untruthful, and is an much. To hate one the does not indicates that someone is thinking effect of charity or benevolence in believe as we do, is not love, and of the state described. As you self-a sort of reward for trying to undermines the first inciple of all affect others by such thots others be good-but keen-edged in com- religions. And without love for affect you It you know your parison to the soul's freedom from humanity, which is synonymous energies, you right guess at the jealousy or other negative ten- with still having presidice, cannot and the thinking, and it the dencies. As a positive will is one mean immortality in the accepted concerning you. If you have a is inherited by a freedom from all world, where he fi is consistent cuity conscience, you might also forms of animal emotion or selfish- life impulses. But e will hope infer what the topic consists of. If ness, hatred, envy, self-pity, and that conditions obtain, where he not, you might put it down as ill-feeling for others—little pre- can reform and attan the needed mere pealousy or prejudice, the judices not consisted with love or perfection to individualize him.

may solicit by mind-concentration. Intuition or discernment is freed from arrogance or hautiness, or a little soul-penetration-look- synonymous with mind-reading in false pride or concet, vanity or ing within, as it were, by noting that it conveys the emotions or im- self-righteousness—or mot be right Your other subsations in connection pulses attending the thots harbored either, when we onsider that against us, and from which we can such a state is very disturbing to If pritated by the vibration, it infer the nature of the thots; but sensitive souls or tenature, and is jeth usy; if opposed it is preju- thots expressed in language re- the mentally disturb: g man would Pice; if proviked or angered, it is quires a material substance like be a very ungen. I companion prejudice or hatred with evil de- brain-matter to find exact expres- among the elect by irtue of soulsigns; if mosted to combativeness sion, words being arbitrary things perfection. And ith without or a desire to resist with evil—often and of a material nature—effects purity—freedom from carnal apagainst what might be termed an rather than causes. Thots are cau- petites as passions—connot be conman mary wrong or injustice, with sal, and thru intuition we receive sistent with salvat; in in its true ne particular personage in mind—it them as such, even the expressed sense; for as the carn I soul emits a selfish-arrogance -- contempt -- in a fereign language. A mind-vibration among mor als that is unreader, per se, would thus not pleasant and debilita ng, a carnally We are often subject to contempt understand a language, in which minded soul would c rtainly be out without just cause, and which he was not conversant, altho he of place among the surified—souls might be generated thru the slight- may repeat the words conveyed, who have taught bemselves to est a vocation, "sin of omission," Intuition is therefore a superior "overcome" and the by generated real as or a natural prejudice in- gift. And why not? Is it not the an impulse that is aspiring and reward of love—of unselfishness— cheering. On course, this is wrong, but are man's highest and most divine

nations—ungenerous sensations or But there is another form of inteenns—at all times? What can telligent cognition of truth—a conbefall us can befall others. Hu- sciousness of the unseen. It is mainty is weak and makes many inspiration—the effect of a higher mist? s—especially in their judg- reasoning. As love in its superior activity, which it attains in com-But it is well to be observant of parison to the allaying of its these things at all events, and nether impulses—its negative or when we feel such thots or feelings animal vibration—inherits a superfire tid at us—the first indication for consciousness of things, termed being a wandering of the mind from intuition, so reason in its superior that in which we are momentarily activity inherits its reward—its adengag d-we should listen, as it ditional gift. As love and willwere--pay attention to the vibra power are made positive by contion and watch its outcome, its designering the animal, so reason is velopment from the first mental made positive by overcoming the distribunce to the nervousness or animal sensations or love for the agitat in which may follow, and the sensual or carnal. Some term it effect it has on our own medita- intellectuality, but it is inspiration, mons. If, as beforesaid, they lead pure and simple, and may be to a mental quarrel with somebody proved by going out into nature r something, they have life in and noting the thots that often the mass centered on one in the If so, there would be no vibration Mus if the vibration, and the in- Machine poetry is cold-without Applications who provokes us most in life—thus cannot delight as nature's its purified atmosphere, its genial To know this, however, is sum-sunshine, adding volition by its

born, worry and die Nature has of immortality, w y was he

our natures—intemp rance or sen-

Faith without lumility-not

(To Be Cont nued.)

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Mate Mattison, aged 67 years, - Fred R. Mattison, passed to the structural world Saturday evenin. [1.] w 6, at her home at Waterworden, N. Y., after a brief i lness. H. of emily, including husband, chilir , and many life-long friends, and to a glad reunion by-Funeral services were con-

'y lielen Stuart Richings. that the two things: First, that many coming years. Let us build for it! prespondencies often include nor your dime. lue to heredity, but indicated m le the hour, it shows it."

he telay.

T Als "I wish you would please cies for this purpose will follow in We Alice Baker, missionary for the against misuse, or against being lost On the State Spiritualist Asso- by legal processes. But, it is well state and is seriously and dangerously to give while you can do so without er answers to the many im- see your gifts well administered. that letters connected with her While on earth, let us try to do all we t clas work, that have accumulated can for truth, and later, as spirits, st wher sickness. We trust that we will find more glorious opportunto receive answers to their letters, periods of peace and good-will on will; irdon the delay. As soon as earth. m mother is able to dictate answers, she willigive her correspon- ciety shall send a statement of their dence attention.

sacet.

### THE SPIRITUALISTS HAVE A TEMPLE FUND?

their own edifices in many cities and towns of the United States. And in many others there is a slow saving of funds for that purpose. And in many places where an edifice is now possessed, there is yet a debt to meet. These are often hard pressed to meet the payments; and if they borrow, must do so from capitalists who would give no favor in case of not being able to pay when the obligation becomes due. A foreclosure and sale of the property is apt to occur.

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There is no insistence upon them being called Temples; but may be halls, meeting-places, combination Hrs May A. Price is now at Lily buildings, or any kind of an edifice the where she will remain during wherein the local society may have a She will make engage- room rooms for their society purwars as speaker and test medium poses. Some people want a church, The societies or individuals. She and some a society, others a club, has with her her daughter, etc., but the Temple Fund Society Real who will give clairvoyant tests has no jurisdiction, except to decide that week meetings, for societies their help shall be given where it n ig ng then. Address her until will do the most good. All the Spiritualist expect of the fund is To the Cooper writes from Freeville that it shall be safely and judiciously New York camp at Freeville, vored; but all possible helped. building-lot, or make the first or last is, deverly writes. We have just payment on the edifice. All can readily see how this fund will be of great benefit, and the accrueing interest continue to swell the same. instead of going into the hands of people who have no regard for our

> Such a fund is self-protection for the Spiritualists.

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and a publishing house, etc. The possbilities are untold now by paristro writes from London, our dreams, for dreams, for the Baraid, Your correspondent, H. cause of Spiritualism will expand Martin, (SUNFLOWER July 6) into wondrous proportions in the

in cours take a great interest in You have not taken my appeals is story because they find by ex- for a Temple fund very seriously, is the end of the but I assure you that such a fund is mote on the great dial-plate of started, and will go on to usefulness. giverse, have their true cor- Who will assist it? Small assisr dencies in the character and tance by each will aggregate a mighty of the native. Secondly, that sum! Do not withhold your dollar,

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Address Mrs. Carrie H. Mo g, secretary, 415 S. Franklin stree Mun-The Spiritualists are obtaining cie, Indiana, or yours fratern lly, GRORGE W. KAT: 3. Presi ent,

Cheyney, Pa.

## RECENT PREMATURE BUR AL IN CHINA.

This is the tale of a ghc t that eats, and it has thrown town of the Siaught district of China into a commotion. The facts are related in the North China Herald. O: March 27 the thirty-year-old son of Tzi Lung, a schoolteacher, was inot to have disd of typhus feve. His family being very poor, the body was placed in a frail wood co in and buried only a few inches uncer the soil outside the western gate of the town of Siangyang. On Ap 1 6 a man put his horse to graze in the spot, The beast found good grass near the grave and brought is foot down upon the soil above the coffin, the lid of which was broken. In a little while the owner of the horse thru the hole made by the norse's

Thinking the dead man' ghost W. H. BACH, was shout to rise to avenge he insult offered in the breaking of the coffin the watcher hurried p and began shoveling earth into 't ie hole to keep the ghost down. A nuffled voice expostulated and egged 'be freed, claiming to be the living son of Tzi Lung. The watcher fled in terror to the town, where he told every ne he met of what had happened ghost's father urged that the ghost should be let alone and not urther disturbed.

A large crowd, however, w nt out of the city to view the onder. The ghost kept begging me t piteously to be let out. One m n had courage enough to unea h the cover of the coffin complete y and open it, allowing the "resur ected" man to sit up; Rice soup a: 1 wine were brought and ravenou ly devoused by the ghost still sit! ng upright in his coffin imbedded in the

Phially the unhappy spi it was relegand and confined in a comple until re could prove himself to be a living man.—Chicago News.

Our birth is but a sleep and a forgetting; The soul that rises with s, our

ilifo's star. Hath elsewhere had its settir ; And cometh from afar,

Not in entire forgetfulness And not in letter nakednes But trailing clouds of glory io we come

From God who is our hom Heaven lies about us in our :: fancy, Shades of the prison house begin

to close Upon the growing boy; But he beholds the lig t, and whenes it flows

He sees it in his joy. The youth who daily farth r from the East

And by the vision splendic

At length the man perceives, it die awav

And fade into the light of a mmon

day. Wordsn arth.

"You put all the habitual that you cultivate into all you daily labors, and these thots co stitute the strength or weakness of Il you do. Nour love or your hate permeates the world thru everything that emanates from your bein. The contemplation of all that you have done in thor feeling, action ad motive constitutes all there the e is of

It is a curious anomaly t at the people who are most deeply hynotized by the leaders in Chur b and States and society are as aid of hypnotism. Everyone who ses not think for himself is under the hypnotic control of some one wh thinks for him.; And it is a more legrading playery to give up the ownership of one's mind than of his

There is no Freedom until me becomes himself the Law.

There is no sanctity with ut ser-

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The center of the design represents a human face, the highest type of in telligence; the face is encircled by the band of darkness symbolizing the ig norance 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 hindures of presenting the unity of humanity, while the ornamentation of the band symbolizes the hindures of presenting the unity of humanity, while the ornamentation of the band symbolizes the hindures of presenting the unity of humanity of the ornamentation of the band symbolizes the hindures of the second of the ornamentation of the band symbolizes the hindures of the second of the principles of the second of the band symbolizes the ba

bolises 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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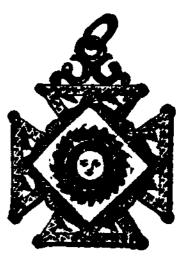
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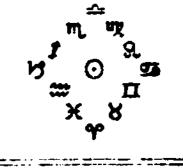
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# MISCELLANEOUS.

### RATIONAL ASTROLOGY.

Among the many curious and striking signs of the eventful period in human history thru which we are at present passing, no single sign is more conspicuous than the intense revived interest now being manifested in almost every direction concerning ideas, theories and practices which only a few years ago were almost entirely relegated to the lumber-room or limbo of antiquated and exploded superstition.

Astrology certainly claims first rank among the so-called occult sciences which nineteenth century enterprise has largely revived and rehabilitated, and tho it cannot truthfully be said that this ancient science of the Chaldeans, Persians, Hindoos, Egyptians, Greeks, and indeed all distinguished people of antiquity, has yet been thoroly reinstated in the opinion of the modern world of culture and scientific attainment, it is certainly not stretching a point to say that year by year the attitude of the learned in all communities is growing more and more respectful toward this venerable candidate for readmission into the ranks of popularly-accepted sciences. Thru the justly famous astronomer, Richard Proctor has no good word to say for Astrology, the no less famous Camile Flammarion is by no means disposed to treat it with disrespect, and it is not unsafe to aver that, like all else. Astrology must be studied and examined before one is in any position to pass judgment upon its claims and pretensions.

thing; the vagaries of individual astrologers quite another, but the same may be said with equal reason of astronomy and astronomers. If it be contended, as it frequently is by the opponents of Astrology, that most of its calculations are based upon a geocentric fallacy, two answers are at hand here- cup which was found in Benjamin's with to reply to this assertion: sack (Gen. xliv., 5.) Altho we have First, there are no geocentric fal- very little knowledge concerning the such that I must h ve rest from iacies connected with mediaeval kind of cup in use in Egypt, yet we mental work, I offer the Sunflow-Astrology that have not been equally connected with Astronomy. Second, every student of Astrology, from the days of Berosus, the Chaldean, to the present hour (doubtless from far earlier periods than the time of Berosus) has been tamiliar with a heliocentric as well as with a geocentric system of As- roud. trology.

The dippant nineteenth century know-it-alls who arrogantly and ignorantly claim that there were none but "dark" ages before their own time, might derive much such a pamphlet as "The Lost accomplished. The size of these di- paper 32x48 inche, air springs, Arts" by the silver-tongued orator, on that subject before nearly all the in different countries. From what joggler and chases. 10x15 Chandistinguished lyceums in America in the palmy days of the lecturebareau system of public enlightenment.

No thotful person can read Sayce, Max Muller, or any other genuine bull. modern scholar of deserved renown, and surely no one can study the accounts of recent excavations in the Valley of the Euphrates, the Nile delta and wherever else ancient footmarks, without being speedily ied by reliefs representing the twelve 5-, 8-, 10-, 12-, and 18-line Hamil- Superbly issued, roval 8vo, with over two hundred footmarks, without being speedily convinced that however much the present may exceed the past in general, all-round, widely-extended culture, there were wise men of old and centers of learning in ancient centuries, equaling, if not surpasscenturies, equaling, if not surpass- and the reflection of its rays on the ing, the much-vaunted universities different animals at the bottom of and academies of today. Astrol- the cup was the answer required by ogy and Astronomy were in ancient the person using them. equally inseparable today. Astrol- surmise, the ancients themselves and auto-sparker i ring apparatus, ogy is the psychical, while Astronomy is the physical side of one as to how they were such practices hand and power pamp; all neces- part postpaid.

grand inclusive science of universal it is, however, that such practices hand and power pamp; all neces- part postpaid.

PART I. The Philosophy of Cure, including Methods and inclusive science of universal it is, however, that such practices hand and power pamp; all neces- part postpaid. interdependency.

W. J. COLVILLE.

# M. S. S. A. Annual Meeting Notice.

The annual meeting of the Michigan State Spiritual Association will be held August 13, 1907, at Lansing. Michigan, at the Mediums us young.—Blackwood. Home, Cedar Street South.

There is much business of importance to come before this conven- does us good.—Thompson. tion; amendments to our constitution and by-laws on the following articles and sections will be acted comes necessity.—St. Augustine, upon:

Article I, Section 4-Annual meeting-place and date. .

Article II, Section 1-Annual

Article VI, Section 1—Licentiate Layminister.

Article VI. Section 2-Ordination. Article VI, Section 3-Medium-

ment of annual dues. Possibly there may be others and originally meant "Brig t."

new sections added in order to make it of the most benefit to our Deva, would fill a volume, and we

It is necessary that every local and infancy to the end before we society be represented at this meet- would fully compreher i the Hindu's ing for it is of value to all.

We have an abundance of work Deva. It refers to the act of shinand need your assistance so please ing. It also mean brightness; be on hand. New officers are to be comprises the illustration of dawn elected and if the past changes and spring phenomena as illustrathave not met with your approvat, ing the power of light and brightbe at this meeting and do your ness in symbolizing the great spirit-

See that your credentials are gives life and growt i. And the properly made out and with per Veda who had attaine to what we capita tax are in the hand of the Spiritualist mediums k ow as illumistate secretary not later than nation, and had reach i that super-August 2. That will give her conscious state where, hey came in ample time to get her report ready touch with a higher si iritual plane. for the convention.

Do not forget the date, August 13, at 10:30 o'clock sharp.

GENEVRA SPAULDING, Sec. 1230 Michigan Ave. E., Lansing, Michigan.

## DIVINING CUPS.

articles which are exhibited in the spheric effect was be ond descrip-Oriental Department of the British tion. The clear air, t e scintillating Museum, none receive so little at- light, the brightness, he beauty of tention, and yet are so highly inter- the new dawn, far irpassed any esting, as the ancient divining or H. sunrise I had ever se n; but as I bation cups. Many of these have watched the dawn i ow to noon, PORTRAITS OF DEPARTED FRIEND been found in various parts of the the fierce heat and brightness of the East, and are interesting, not only sun's rays, so dazziin so powerful, as showing the depth to which the I can not find any thing to compare Astrology as a science is one superstition of divination had eaten it with save the all powerful eleinto the minds of early nations, but ment we call spirit fo ce. It aptly independent Slate and Paper Writing are also valuable as specimens of illustrates the divine power we call that early art of which Tubal Cain God." is the reputed father.

The art of divination by means of the divivning cup is as old, if not older, than the time when Joseph spoke to his brethren concerning the may form some idea from those RR office and paper for sale. which have come down to us from Assyria and Bablonia, altho even these show very marked traces of Phoenician influence. A considerable number of divining cups were discoverd by the late Sir Henry two floors, attic nd basement, Layard and Mr. Rassam at Nim- with a good stone wall under it,

The inside was usually decorated ular furnace, a detac' ed store-house, with figures of animals and mythical creatures of various kinds, sometimes in pairs side by side. Between these figures are engraved mystical signs, by means of which drum cylinder press bed 33%x49 the divination was supposed to be inches, which will pant a sheet of vining cups, and the nature of the tapeless delivery, I ck and screw figures differed at different times and distribution, two fo m rollers, with we know of the Egyptian divining dler & Price Gordon, (practically new) with five cha es, long founcup, it would appear to have been tain and steam and oot power fixmostly ornamented with figures of tures; 7-column que to Brown foldthe sacred scarabaeus, and badly-ex- er, delivering on t ird or fourth ecuted representations of the Apis fold; Surguy stere typing outfit,

The Babylonian divining cup was 7 stones; 10-point 1 dy type suffica very solid bronze dish, about eight ient to set a 6-colum i journal; 6-, 8-, to ten inches in diameter, and three- 9-, and 10-point s if-spacing type eighths of an inch in thickness, al. for book work; ag te advertising The Leading Works of E. D. tho some do not reach this size. On it were figures of deities, accompan-

having left us entirely in the dark firing without us ig a battery; as to how they were used. Certain good well of water with combined existee in very early times, and have to all intents and purposes survived even to our day among superstitious people, who think they can read the future in the bottom of a teacup.

Tis only happiness that can keep

-- "Echo."

He teaches us to be good who meeting a person is to hold up the

Habit, if not resisted, soon be-

Avoid "touchiness," and cultivate " Large sorrows ome from little cheerfully the give-and-take spitis.

RELIGION OF THE WORLD

(Continued from 'age 1.)

the Veda represent the sun as God, By laws, Section 7-Time of pay- we ask at once what their name for God is, and are told Deva, which

> The biography of the single word must know its biograp y from birth meaning when they all the sun ual force that works i: all naturecalled it as other ha e-LIGHT-BRIGHTNESS-and ave to it all the meaning we express when we say God.

I was told by one vho traveled out having visited As 1 or some hot climate. He said, "A I stood beside my camel on the esert and saw Among the many very interesting the sun rise, the beauty of atmo-

To be cont: ued.

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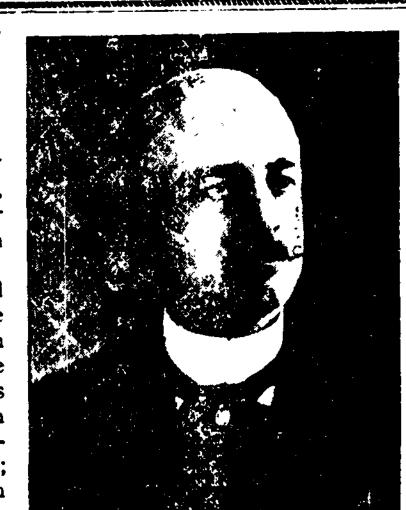
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proof safe, and o her things too numerous to menti u. Will make very : : asonable terms to responsible part .

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# across the desert, that we could not appreciate that illustrat on fully with- BANGS SISTERS

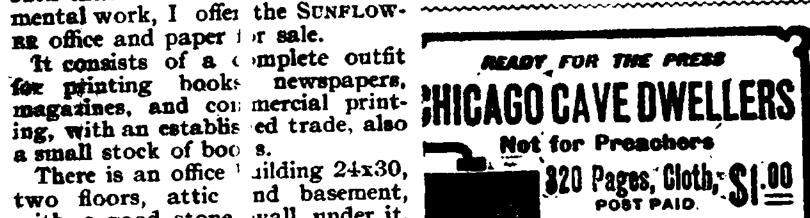
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