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SPIRIT WORSHIP THE RELIGION OF THE WORLD.

Lecture by Mrs. May A. Price Before
the Secular League of Wash-
ington, D. C.

We are to consider the various forms of religious beliefs. There has never been a former time when so many kinds of religion existed as are found today. We can trace their historic records and define them as expressed in worship of idols, fetishism, animism. We catch a glimpse of a true belief in a God, or Supreme Power, in these records, but they only tell half the story. The spiritual world has been dealt with all people in all ages, and its forms and ceremonies have expressed the true spiritual power existing in revelations.

The Christian religion is today the most crude of all. It has ever been misnamed, for Christ, the great teacher of spiritual truths, never taught what Christianity has been teaching to the world. He was once an oriental student, and came to his followers the true revelations of the spiritual and the material worlds; taught psychic phenomena as the laws of nature, not as an unknowable condition of life, but as natural results from known causes and conditions. In this he was the greatest teacher of natural science the world had at that time produced. Today we would say spiritual science, for he taught the law of spirit manifest in all life as a controlling law and called that power "God." Christian Scientists have grasped a little of his meaning, and of the magnetic laws operated by the mind, and so claim to be the only true expounders of the light he tried to give to the world.

New Thotists have gone a step farther. Christian Science teaches the law of matter or material things, only recognizing the spirit the invisible yet tangible power. New Thot recognizes the unity in material law, and that spirit and matter must blend and harmonize; work together to produce the perfect manifestation. The power in nature that produces the expansion or growth and perfection of material objects, is the spirit within—a power and intelligence operating according to fixed laws. This power they call "God." It includes all mental laws as the working out and expression of the inner consciousness of the soul, which is God manifest in man. It is the same belief that Christ expressed when he said: "I and my Father are one," and "I in myself am nothing, but it is the Father worketh thru me." All nature was God, the spirit power in all, as each was a part of the one. Therefore, God was all, in all, creator of all, father of all.

It was the same that expressed in the catechisms of the various churches which said that God was a spirit, was in all places, and in all things. It used to puzzle me to understand that statement when I believed God to be a personal being, like a man, but with the broader, fuller, grander conception of God as spirit—not a spirit. I could easily see the truth in the orthodox statement, and that it was expressing the same idea, even if it was not understood by them. The great oriental teachers have been teaching the oneness of spirit life as manifest in all life; that the spiritual life was the true life; that all material conditions must be subservient to the spiritual law; that further back than time is known to be, God was, all life was.

We are manifesting today in our present expression because we always were, and because we always were, we always will be. That we pass from this expression to a

higher spiritual condition; from that to a still higher. Fuller revelations came to some who have learned to live above the material plane, and they tell of the progress of the soul till it is once more absorbed in the great spiritual life, losing none of its acquired knowledge, but gaining all that all life has acquired, and becomes a part of the great light and over-ruling power called "God." In our modern teaching we find that the same that is expressed, for when we stand at an open grave the words are always: "The spirit returns to God who gave it." Each in its own language tells the same belief that the body assimilates again with the elements from which it originated while the immortal part of man becomes a part of the spiritual world.

There has been no time and no class, or race of people, on earth, that did not have manifestations of spirit phenomena. None but have had some who claimed to receive revelations from the invisible world, or the supreme power or intelligence, belonging to a higher spiritual condition than man existed in, while in a physical body. Yet they claim a relation to this spiritual power and intelligence, because of an inner consciousness of soul, that communes, receives revelations from the all powerful element of expression. The few who claim to have gained the unfoldment of the psychic consciousness till they have come in touch with the higher spirit power all speak of the great light. Each tell of a similar experience, yet they did not know at the time what others have learned, and that each has gained the same revelation, proving that spiritual truth does not belong to one person or to one people, and that some tangible power gives a knowledge of what is considered by some as unknowable. Thales declared "All things are full of the Gods." He believed that there was a soul force in water, producing all the phenomena in nature, and that all were eventually resolved back to the original elements.

The Brahman lights a fire on his altar at the rising of the sun and prays, "May the sun quicken our minds." He expresses, the best he can his belief in the principle of power we call "God" as a power of light and wisdom which may give to his inner consciousness words of divine relation. He believes that later he will lose his self-hood in the Eternal Self. It all illustrates a belief in the spiritual illumination and the oneness of spirit life; a something within man that receives light or wisdom from without thru a power not belonging to the physical senses. Kent expresses a belief in a consciousness that tells what duty is—what we should do. The Papua squats before his Karwar, clasps his hands over his forehead, and asks himself whether what he is going to do is right or wrong. His kneeling before his altar expresses a belief in the deity without, but the answer comes to him from within; therefore it is this innermost consciousness that hears and directs him. Religious knowledge has been defined "As that which gives a man a clear insight into himself." All deal with that which is within, yet relate it to a spiritual universe which is without. It is hard to think of anything without individualizing it. It has been discovered that the natives of Australia believed in an Omnipotent Being, creator of heaven and earth. His mode of creating was by breathing. To create the earth he said: "Earth, come forth," and he breathed and the earth was created. Thus he created all things, and we are taught that God breathed into man and he became a living soul. They used the breath to illustrate the invisible spiritual power, and expressed a belief in the intelligence back of the power by making a personal being. They also believed

in an evil power as a personality and greatly feared it, or him.

Other savage tribes, among whom are some of the American Indians, worship all that is created, as well as the creative power, or the soul of it, expressing a belief in all things which remained the ether or visible form within away, recognizing a spirit, and therefore deserving of a certain amount of veneration. The sun seemed to them the fullest expression of the Great Spirit and therefore they gave gifts or sacrifices to it.

The Melanesians believe in an unseen power called Mana; not a person, but a power which is good or evil. This is distinct from a physical power, which brings good, and which they may cultivate so as to get good to come to and evil to others. It is a power, but it is not physical, and in a way supernatural, but it shows itself in any power or excellence (1) which man possesses. DeBrosses, one of the most remarkable men of the Voltairean period, studied the savage tribes, and their religion. He believed that all religions save the Hebrew are the same in their growth and unfoldment, whether it relates to the deifying of animals or inanimate objects, or to individuals endowed with divine virtue, such as amulets, oracles, or protective charms. "For it is certain," he says, "that all these forms of belief have the same origin which belongs to one general religion formerly spread over the entire earth." We found, however, that the Hebrews were the only people who were able to see the power of God, and that the power of God, the all manifest in one, containing the elements of the law of nature as the intelligent operation of God. Herbert claimed that in human retrogression and progression nature, and we are advancing what has in some respects formed that in times passed.

All feel the prompting of an invisible force, an intellectual or apparition. This consciousness seems to be shared by all, and is tangible to each, and they can grasp and hold it, it is hard to explain in words to others. The African tribes have different things to represent the power that brings divine gifts, protects and helps in all things of life, and ceremonies to invoke the aid of the fetch. And when the prayer is not answered they think they have offended the deity or fetich, which means the same, and seek to appease it. Now, if it can be offended and appeased, it is an intelligence which the object represents an invisible spiritual power. And the Catholics who carry beads, sacred relics, bones of saints, and offer prayer over the Father recognize the one God, the Father of all, as the intelligence capable of being pleased and showing favors, or of anger and punishing. In very little ahead of the Africans in the wilderness the other would not know of the being back of the symbol, or that both worshipped an unseen spiritual force.

The Egyptians were said to believe the shining stars were gods, and the smaller ones the departed souls of men. But before we can make the statement of importance to study of their religion we must know what their conception of God was, and the whole idea of the deity that had formed to the natives. The stars, the shooting stars, the planets, the statement only mean that the shining stars were one of the manifestations of divine power, and that the whole idea of the deity was not held that the gods of

THE BIBLE THE CHURCH THE PEOPLE.

In the religious phase of human life everywhere there is continual unrest. True and free that is rolling high and breaking in wild, impetuous surges upon the rocks of dogma and conservatism. There has been no period when there was such efforts to know the truth as now; to learn the important revelations that science, history, demonstration are giving to the world pertaining to religion.

Scholars of the largest learning have told the truth of the olden literature. Many brave souls have made the break from old moorings and humanity is enriched by the truths they disclose. It is a source of pleasure to see so many religious leaders coming to the front, telling what they know of Christian frauds.

The church rests upon the authority of a book containing records of crime, cruelty, lewdness, immorality, slavery, concubinage, bigamy, polygamy, obscenity; and the Bible characters thus represented are held up as models of emulation by the church.

There is no other system that contains so much that is unreal, unnatural, foolish, incomprehensible, extravagant. It gives a revelation we cannot understand and makes heaven and hell depend upon it. Its God allows the devil to lure us into forbidden paths and then damns us for being lured. If you don't believe in God you will go to hell; if you do believe in him you may go there just the same. "You will be damned if you do and be damned if you don't."

The Christians say Christ died to save sinners from hell and damnation—save them from the consequences of a woman eating fruit plucked from a tree, thousands of years ago. They have heard of a devil, that of one, been afraid of one, believe there is one; but never reason far enough to know that no such thing is possible.

They differ widely among themselves about the attributes of a god and other imaginary things, but do not differ about things real. If they were compelled to demonstrate the truth of their assertions they would find out the difference between what they actually know and what they think they know.

Their proposition is false that the first duty of man is the worship of a God about which he knows absolutely nothing. The worshippers say it is unknowable and unknown; yet they assert and affirm much of it with assumptions of knowledge.

Belief is not a virtue, and faith without reason or evidence is a sign of mental weakness. We investigate and learn of things unknown to us, thereby acquiring knowledge, by which the mind is developed and the unknown becomes known.

The church owns many hundred millions in property exempt from taxation; and now gorged with wealth, it no longer has a hold upon the masses of the people; they reject its calls, its forms and give little attention to its teaching, its mummified doctrines. The clergy live in ease and preach humility and patience for the workers.

The church, gorged with wealth, is a perpetual beggar and a curse to the poor. It teaches the blessings of poverty, the beauty of humility and submission while it reaches around the world with arms of greed and rapacity to gather in its wealth of millions; then builds and equips costly temples of worship, while the poor and needy suffer, starve, sicken, and die.

Every time a person speaks in approval of "The Holy Bible" he indulges this rank nonsense as "holy." The religious devotee does not like the idea of pointing out its defects. He likes the good things made prominent and objectionable things passed over in silence. Never-

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 United States Mails.

The Rev. Dr. C. H. Parkhurst, Presbyterian of New York said, "There are parts of the Bible that are antagonistic to Christianity. There are parts that I would not under any circumstances read to a congregation, so full are they of bitterness and cursing. There is a large part of the Bible that must be ruled out, not as Bible but as forming any part of our knowledge, teaching and experience."

Such statements as that from eminent clergymen give us great satisfaction.

The best book to upset the claims of the Bible is the Bible itself—the best evidences of its errors are its own contradictions and confusion. Teachings based upon the assumption that it is divine truth have ceased to attract, for the reason that people know them to be untrue. The higher criticism has destroyed the dogma of "The plenary inspiration of the Bible" for many who accept its conclusions because of the scholarly attainments of the critics; and because of the truths they have learned.

The effects of scientific research and discovery have alienated thousands from religion, and so exploded the old dogmas and myths, that theology has become a very weak force to conjure with.

The church is left far behind in the march of progress. In every land where it has been supreme the people have remained in superstition and ignorance. The church has at intervals moved forward a little to keep pace with the intelligent people of this progressive age; and we hail with delight every relaxation of church bigotry. I am striving to rend the veil of ignorance and delusion, to let in the light of truth upon the darkened minds of believers, fallen into the pit of error, and will neither get out nor be helped out, but cling fondly to their delusions of faith. However, the spread of knowledge compels a contraction of supernaturalism, and many of the more enlightened are wandering away from the old paths.

A. H. NICHOLAS,
Summerland, Cal.

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.—Emerson.

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

Melba says that American audiences are the most enthusiastic, English ones the least.

The word "Mikado" signifies something like "the Sacred Gate" or "the Sublime Porte."



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SALVATION DEPENDS ON PERSONAL EFFORT.

God is life universal. Its primary differentiation may be known to us as spirit and matter.

While distinct in quality, these two entities are united by that universal fluid known as electricity.

As their medium, electricity adapts spirit into matter for a new effect—the stuff that worlds are made of.

Through evolution we have Nebulas, stars, planets, vegetable, animal and human life—the latter being the first named individualized—God or universal life personalized.

God is not in man as oft repeated because once iterated as a flattering truth, but God is man or man is God—of whom he will know just so much as he knows of himself.

Therefore: "God helps those that help themselves," by their own godhood or will-power.

The will spiritualized constitutes the aim of human life and makes it one with the original, but without loss of personality attained in its evolution from the monad upward.

Man, being the last product of this evolution, represents the three principles named—matter forming a body or soil on which the soul attains perfection.

As a mortal being man is a trinity in principle—physical, mental and moral, each subdivision asserting itself—the higher endeavoring to control the lower.

The physical has its tastes, needs and desires, and almost governs the whole in its primitive combination.

As man rises in mentality he begins to realize the necessity of calling a halt on his physical cravings.

But the mental too, has its kinks and follies that need calling down, at which his moral nature steps in—the soul or superior link in the co-partnership.

When the latter gains ascendancy man's mission on earth is ended. How near the savage gets to this state, or how attained if not in his primitive condition, is a future question for spiritual science to unravel.

It is certain that we, with all our superior knowledge, find it difficult to know how much more so must it be for those of inferior development.

Therefore, every mercenary temptation conquered helps to hasten the day when men will realize and enter into a state of harmony vastly different from the age of money grabbing in which we are now living.

generously kindly or benevolently 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 individualized.

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 of it.

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

Some chronologists place the original home of the human race in western Asia because the different European tongues bear a likeness with the Sanscrit. That is no positive evidence. That the whitest and fairest, and at the same time the highest spiritually developed mortals evolved from central Europe, may be believed without permissiveness from priest or potentate.

The Armenians, Persians, Hindoos and others of that centre, who had government and walled cities several thousand years before the Teutons arose from barbarism, are now probably as many thousand years behind these barbarians (England included.)

Of course, the central Europeans may have been evolved later, and were of an improved pattern, but they never came from the Asiatic stock, which everything in their nature rejects as possible.

The will-power the Eden fraternity seemed to have reached its limit at a certain stage. God needed a higher physical expression to make himself manifest in greater force. Now, whether we have attained it sufficiently to meet Nature's want is questionable.

Individuals may have done so and are doing so everywhere. But if we study self thoroughly, we may learn more of that need than by following any curriculum of ethics—faith included.

If individualized goodhood is the requirement we may all well look to our own spiritual deficiencies, drop all differences of opinion on religious, and return to some of the earlier principles of the Grecian philosophers who taught a better way to perfections than all that has succeeded it—Spiritualism expected.

LIFE'S PURPOSES. Real success does not always depend on the amount of money which the individual is able to amass in a lifetime of strenuous endeavor.

It is true that the majority of people at the present time, measure a man's ability and success by the money which he makes. Money is the magic staff that procures us food, clothing, education, pleasure, etc.

Without money the individual is greatly handicapped; it is true; but money is not all. Character and moral principle are above money.

The one who fills his proper sphere in life; doing his duty as he sees it, tho he may not become rich; is more successful than he who accumulates riches by preying upon his fellowmen.

Real success is in conquering self and working for the perfection of humanity.

"There is but one victory worth the struggle, there is but one world to conquer; the victory over self, the world within."

"Money" is the cry of the many; "Duty" the cry of the few. I don't mean to take a pessimistic view of the matter, however, and I therefore hasten to tell the reader that this reign of the money king must pass and an altruistic age of peace is before us, in the dim future.

Therefore, every mercenary temptation conquered helps to hasten the day when men will realize and enter into a state of harmony vastly different from the age of money grabbing in which we are now living.

Lewis R. Hillier. "Religion is personal and vital. 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 animating and inspiring spirit revealed in the conduct which shows the faith by the works."

WHO WAS RONALDS ROMYEN? An Interesting Series of Experiences.

AGNES V. KELLEY

We came now to a great white palace. The moment our feet touched the marble steps the immense doors swung open, beyond a large hall of nobles, carpeted with what I discovered were living mosses.

The walls I thot hung with some of the most exquisite velvets but they were selected and arranged so that the delicate colors and markings in one rich, harmonious whole.

The birds I thot woven with the maiden of some beautiful Egyptian perhaps three thousand years ago, greeted me with a burst of melody.

The perfumes, which might have come from far-off Arabia, were wafted to us upon the wings of a gentle zephyr, from thousands of flowers which in this material aspect.

It is an admiration for his wonderful abode, I thot of some great prince. I did not notice the opening of a smaller door on my left until I felt the mysterious influence of a pair of great brown eyes fixed upon me.

All this time my father had held my hand and now as I met the gaze of this princely stranger, I with the greatest disease after all is sorrow—go and learn."

On this, another corridor of even greater beauty than the one in which I had received Ronalds Romyen's commission. We went into a wonderful garden where a beautiful fountain played and which I discovered was only a spring bubbling up thru a great rock that glistened with a thousand points of clearest crystal in the brilliant noonday sun.

The clear waters fell rippling over a bed of pure white pebbles and innumerable tiny shells of every kind. I said to father, "I thot the sun never shone here." He laughed at my innocence and said, "It does not burn. My daughter must know that here she sees, feels and hears only spiritual things."

We now passed thru a great arch-like portal and emerging thence we met one whom father seemed glad to meet. He was clad like Ronalds Romyen in a long voluminous white robe, on his head he wore something like, yet unlike, a Roman toga.

He wore sandals on his feet, his face was smooth shaven, and cast in a wondrous mould of great strength of character and beauty of soul.

He knew without being told that I was the child of he who led me, also he knew of my work. "Aye," said he, "you have done well that you came to Elysian to

edge of some long-standing diseases than you have, for you have, in the descent of time, lost the connecting link between cause and effect. You attribute much to drugs when more should be that of constituents, and still more to character and environment, but of this you shall learn as we progress in our studies.

In earth life you have not as yet done much. Your father and I have now gathered around you a band of willing workers (I looked and saw twelve men and twelve women, whom I thot the noblest in Elysian) who will influence towards you a different people who will be to you a comfort and an inspiration and help. I shall always be with you and tho you begin your work by nursing the sick, it is only one step toward the time when you shall be a great physician.

Altho I told you that in my day we had no great hospitals wherein to learn of the building of man, know you that in the three thousand years I have been in Elysian, I have studied millions of cases of earth departing, from every known cause, and with the knowledge thus gained I will come to you in your hour of need.

Go forth now and with the blessed, learn of the beauties and wisdom of Elysian. With them visit the other worlds of which earth mortals only dream. All these things will be to you a means of great resource in dealing with the sick and sorrowing, for verily the greatest disease after all is sorrow—go and learn."

On this, another corridor of even greater beauty than the one in which I had received Ronalds Romyen's commission. We went into a wonderful garden where a beautiful fountain played and which I discovered was only a spring bubbling up thru a great rock that glistened with a thousand points of clearest crystal in the brilliant noonday sun.

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learn of the wise Ronalds Romyen, for the time has come that to be a great physician, one must needs be prophet, priest, and teacher also. Here you will gather many thots that will, in years to come, spring up like cooling waters, to refresh the sick, the sorrowing, and the sinful, gather the lillies of a white life for the wayfaring; the roses of joy for the drooping, despairing; the sweet scented honey-suckle for the aged. Aye, for they, fearing the phantom 'death,' take with you the far-reaching odors of the life everlasting, and tell them that there is no death for those who love truth, and the message you bring from Sweet Elysian. Aye, do I, Enoch, not know that they who walk with love, who breathe the odors of life everlasting, shall never pass thru the transition called death? Read the prophets. Do they not tell you that Enoch walked with God and knew not death? That Moses went up into the mountain of faith and no man found his grave, for there was none? Read how Elijah, doing good all his days, was at last carried up into the clouds, from whence his mantle has fallen upon all who harken unto the truth and who, like him, are promised that they shall never see death." All this, and much more, the prophets told me in the garden of Elysian.

I awakened to find that I had slept until nearly two o'clock in the morning. I was lame and somewhat cramped from having remained in one position so long. For some reason my passion of the day before was all gone. I was strangely happy and hummed a little tune as I undressed for bed. The next morning an old doctor whom I had known for many years, came to ask me to nurse a very important case. We were successful beyond our dearest hope in saving this life. My position here brought me into contact with the best people of the city, and inaugurated for me a reign of prosperity and peace for which I had ceased to hope. One good fortune led to another until I found myself a student in a medical school from which I graduated with honors—not for myself, do I ask credit, but rather do I ask credit and praise for my friend, guide, teacher and co-worker, Ronalds Romyen, whose promise that I should have about me a band who would lead me into all this, has proven so abundantly true, and who has also taught me the immortality of the body as well as that of the soul.

End of this series. Begin well and end better. If you give and take, no heart will break. Confession of a fault makes half amends.

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Reflections Upon Immortality.

VICTOR H. DANIELS.

There is a painful lack of interest... where manifest with regard to the Immortality of the Soul.

Some there are indeed who are... to interest themselves in the... when a loved one is called...

So-called mourning is a wicked... travesty upon the sacred emotions...

There are other people who be-... come weary of their toil and daily...

Others still are annoyed by the... life beyond the tomb by rea-...

Preachers and church members... are involved in this question to no...

these people there is a tendency to... turn away from even a thot of their...

Why are people turning impa-... tiently and non-regretfully away...

"If the spirit world be but an en-... larged edition of this one, we shall...

As a matter of fact, the few who... do deal with it wholly from material...

Whatever may be the cause, the... fact is patent that a stony indif-

SNAPPING THE THREADS OF LIFE PREMATURELY.

Thru the weary struggle of the... soul-sick one, quivers a little gleam...

to gain mastery over him and... the Angel of Hope so far away...

The divine law of being is broken... er the full fruition is reached...

They, my dear friends, are... to that which they cannot alter.

Neither would I lead you to think... that a revengeful God closes...

Keep the staff of hope ever... you and when clouds and doubts...

If you know how eager we... re to you, yet fear to do so be-

Perhaps it is wise that step by... step must unfold the beauties of a...

Yet as we wiser grow and... re so filled with joy supernal, we long...

As a matter of fact, the few who... do deal with it wholly from material...

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Thru the weary struggle of the... soul-sick one, quivers a little gleam...

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

CHAPTER XI.

MIND-READING—INSPIRATION—SOUL PERFECTION.

Have you ever had revengeful thots—what you would do, if you had the opportunity or circumstances permitted or how you would "get" it over certain people for whom you had no love?

Such is selfish-arrogance, when carried into effect. Or thots not consistent with purity that you would like to indulge, if it could be done undetected? Such would be sensual-arrogance carried out.

Now, such thots emit vibrations, consistent with wishes, their desires, their intentions, and are intuitively felt or sensed by those on whom they are centered, even tho they do not understand them, still less know from whom they emanate; and being the very essence of discordant vibrations, they are sensed by all others.

Now, have you ever sensed a nervousness creeping over you, when least expected, followed by a mental disturbance that interfered with your work in hand—took you out of it, as it were? That indicates that someone is thinking of you as just described. As you affect others by such thots others affect you. If you know your enemies, you might guess at the nature of the thinking, and if the disturbance continues without intermission, you might infer that a conversation is being carried on concerning you. If you have a purity conscience, you might also infer what the topic consists of. If not, you might put it down as mere jealousy or prejudice, the reason of which, however you may solicit by mind-concentration or a little soul-penetration—looking within, as it were, by noting your other sensations in connection with it.

If irritated by the vibration, it is jealousy; if opposed it is prejudice; if provoked or angered, it is prejudice or hatred with evil designs; if incited to combativeness or a desire to resist with evil—often against what might be termed an unambiguous wrong or injustice, with no particular personage in mind—it is selfish-arrogance—contempt—whether justified or not.

We are often subject to contempt without just cause, and which might be generated thru the slightest provocation, "sin of omission," real or a natural prejudice inherent or suggested.

Of course, this is wrong, but are we entirely freed from such hallucinations—ungenerous sensations or thots—at all times? What can befall us can befall others. Humanity is weak and makes many mistakes—especially in their judgment—against their own kind.

But it is well to be observant of these things at all events, and when we feel such thots or feelings directed at us—the first indication being a wandering of the mind from that in which we are momentarily engaged—we should listen, as it were—pay attention to the vibration and watch its outcome, its development from the first mental disturbance to the nervousness or agitation which may follow, and the effect it has on our own meditations. If, as before said, they lead to a mental quarrel with somebody or something, they have life in them and should be investigated or analyzed. If the quarrel terminates with a specific individual or persons centered on one in the battle, we may obtain a clue to the cause of the vibration, and the individual who provokes us most in this mental fight is generally the one whom we are to adjust ourselves with—either to eradicate an erroneous opinion he may have of us, or to fortify ourselves against his enmity, if peace preliminaries are out of order.

To know this, however, is sufficient to win the battle, for we can always govern ourselves accordingly, and to do so by compromise, is the better way. For to resist evil with evil is of the same selfish-arrogance, and reduces us to a level with the evil-intentioned ones. But to circumvent such by fair means, reason, forgiveness, adds that much positively or divine impetus to our own soul-nature and we rise above them. Yea, and they feel it, too,

for as they sense discordant vibrations that generate ill-feeling so they sense their opposites, vibrations consistent with their causes and such that create good feelings. By returning good for evil, we finally conquer them. Pure thots inspire to reverence, just as we are affected by purity or innocence when in its presence; sympathetic thots inspire to a sense of charity or forgiveness, just as we feel in the presence of a benevolent person; and noble thots, such as are consistent with manhood or dignity, tranquilize or allay the viciousness or feelings of revenge in the ones gossipping—a positive will or one purified from arrogance engendering this condition—often volens.

Such is mind-reading in its infancy—by the influences touching us—by inference rather than telepathy.

Telepathy or mental telegraphy is a reading of the thot direct, but one must also be sensitized to this by having brain-forces or a mind undisturbed by discordant vibrations, such as arrogance, conceit, vanity, self-sufficiency, self-righteousness, haughtiness, or a mind becalmed by a positive will.

Intuition is soul-reading and distinguished from mind reading by simply sensing a person's intentions or designs, whether good or ill, truthful or untruthful, and is an effect of charity or benevolence in self—a sort of reward for trying to be good—but keen-edged in comparison to the soul's freedom from jealousy or other negative tendencies. As a positive will is one freed from all forms of animal volition, or arrogance, so a positive or perfected intuition or discernment is inherited by a freedom from all forms of animal emotion or selfishness, hatred, envy, self-pity, and ill-feeling for others—little prejudices not consisted with love or sympathy.

Intuition or discernment is synonymous with mind-reading in that it conveys the emotions or impulses attending the thots harbored against us, and from which we can infer the nature of the thots; but thots expressed in language requires a material substance like brain-matter to find exact expression, words being arbitrary things and of a material nature—effects rather than causes. Thots are causal, and thru intuition we receive them as such, even tho expressed in a foreign language. A mind-reader, per se, would thus not understand a language, in which he was not conversant, altho he may repeat the words conveyed. Intuition is therefore a superior gift. And why not? Is it not the reward of love—of unselfishness—man's highest and most divine life-principle?

But there is another form of intelligent cognition of truth—a consciousness of the unseen. It is inspiration—the effect of a higher reasoning. As love in its superior activity, which it attains in comparison to the allaying of its nether impulses—its negative or animal vibration—inherits a superior consciousness of things, termed intuition, so reason in its superior activity inherits its reward—its additional gift. As love and will-power are made positive by conquering the animal, so reason is made positive by overcoming the animal sensations or love for the sensual or carnal. Some term it intellectuality, but it is inspiration, pure and simple, and may be proved by going out into nature and noting the thots that often come to us uninvited. Do we engender such by intellectual study? Is poetry an intellectual pursuit? If so, there would be no vibration in it to touch our tender feelings. Machine poetry is cold—without life—thus cannot delight as nature's poetry does. Nature inspires to thot as well as man—its vibration also incites to sensation, volition and emotion, but not of a negative, pleasing in sensation, when it touches us with its balmy breezes, its purified atmosphere, its genial sunshine, adding volition by its electricity, and inciting our emotions to a better feeling for humanity under favorable conditions. Of course, she has her bad moods too, but as we are independent and self-centered life-entities we can make ourselves positive to her under circumstances—protect ourselves from her ugly moods by the proper use of our reason, will-power and love. But she remains positive for all that. Her discords are only

temporary, local and injure her as a factor as they do exercise our discordant even her discords h in them, as none can bold enough to calm proceedings and wh her dangers. Does n press her grandeur i her wildest ravings? musician depict h orchestral symphony; the painter see beaut in her manifestations?

Aye, nature inspires under all circumstances, and adds another gift to our existence. Man is surely destined for something higher than born, worry and die. Nature has a purpose in all she does, above all, must have a purpose in life. If his existence is not worthy of immortality, why was he created? All evidence points in this direction, and thot do is to prepare for it.

There are many ways of salvation, and all can choose. They all teach one universal principle—love—and this analyzed it means to subdue our natures—intemperance or sensualism, arrogance or false pride, and selfishness or hatred. Their various specifications are debatable. Faith without love cannot stand for much. To hate one who does not believe as we do, is not love, and undermines the first principle of all religions. And without love for humanity, which is synonymous with still having prejudices, cannot mean immortality in the accepted sense—unless a man lives after death despite it, and is simply attracted to his kind in the animal world, where he finds consistent life impulses. But where he can reform and attain the needed perfection to individualize him.

Faith without humility—not freed from arrogance or haughtiness, false pride or conceit, vanity or self-righteousness—cannot be right either, when we consider that such a state is very disturbing to sensitive souls or to the mentally disturbing man would be a very ungenial companion among the elect by virtue of soul-perfection. And with without purity—freedom from carnal appetites as passions—cannot be consistent with salvation in its true sense; for as the carnal soul emits a vibration among mortals that is unpleasant and debilitating, a carnally minded soul would certainly be out of place among the purified—souls who have taught themselves to "overcome" and thereby generated an inspiring and cheering.

(To Be Continued.)

BOSTON NOTES.

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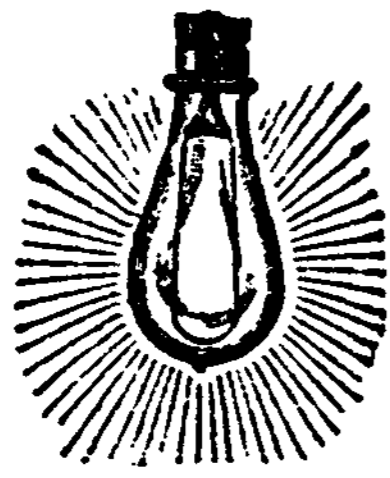
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The Spiritualists are obtaining their own edifices in many cities and towns of the United States. And in many others there is a slow saving of funds for that purpose.

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There is no insistence upon them being called Temples; but may be halls, meeting-places, combination buildings, or any kind of an edifice wherein the local society may have a room for their society purposes. Some people want a church, and some a society, others a club, etc., but the Temple Fund Society has no jurisdiction, except to decide their help shall be given where it will do the most good.

Such a fund is self-protection for the Spiritualists. Large sums may accrue in course of time, and then a Temple might be erected in Washington, D. C., where now a local society is accumulating only about one hundred dollars per annum for a building.

A Memorial Building in Washington would become a permanent endowment for Spiritualism. The same would attract world-wide attention and be a splendid place for our conventions, and possibly a great library of Spiritualist books, and a publishing house, etc.

The possibilities are untold now by our dreams, for dreams, for the cause of Spiritualism will expand into wondrous proportions in the coming years. Let us build for it!

You have not taken my appeals for a Temple fund very seriously, but I assure you that such a fund is started, and will go on to usefulness. Who will assist it? Small assistance by each will aggregate a mighty sum! Do not withhold your dollar, nor your dime.

One dollar per annum will in time assist many struggling societies to have a home wherein to welcome the spirits, and their itinerant messengers. I appeal earnestly for some generosity on your part, and at least for one dollar for membership for the next fiscal year, to commence October 15th.

This society will soon be able to assist, if a few more good and true Spiritualists will become members agreeing to pay one dollar per annum; for I feel very sure that most of the members for 1907 will continue as such. In such an event, the fund is sure to grow! The usefulness cannot be stopped by once helping a society, but will be a perpetual possibility.

Donors of larger sums, and legacies for this purpose will follow in good time, and these be protected against misuse, or against being lost by legal processes. But, it is well to give while you can do so without legal complications, and be able to see your gifts well administered. While on earth, let us try to do all we can for truth, and later, as spirits, we will find more glorious opportunities for good works to usher in the periods of peace and good-will on earth.

It is of importance that each society shall send a statement of their present property, or prospects to obtain such, with information of value, debt or need. Such report will aid our work very greatly.

Any requests for information will meet with free response. Address Mrs. Carrie H. Morgan, Secretary, 415 S. Franklin street, Muncie, Indiana, or yours fraternally, GEORGE W. KATZ, President, Cheyney, Pa.

A RECENT PREMATURE BURIAL IN CHINA.

This is the tale of a ghost that eats, and it has thrown town of the Siangfu district of China into a commotion. The facts are related in the North China Herald. On March 27 the thirty-year-old son of Tzi Lung, a schoolteacher, was not to have died of typhus fever. His family being very poor, the body was placed in a frail wood coffin and buried only a few inches under the soil, outside the western gate of the town of Siangyang. On April 6 a man put his horse to graze on the spot. The beast found good grass near the grave and brought it down upon the soil above the coffin, the lid of which was broken. In a little while the owner of the horse saw a gaunt white arm thrust up through the hole made by the horse's hoof.

Thinking the dead man's ghost was about to rise to avenge the insult offered in the breaking of the coffin the watcher hurried up and began shoveling earth into the hole to keep the ghost down. A muffled voice expostulated and begged to be freed, claiming to be the living son of Tzi Lung. The watcher fled in terror to the town, where he told every one he met of what had happened. The ghost's father urged that the ghost should be let alone and not further disturbed.

A large crowd, however, went out of the city to view the wonder. The ghost kept begging most piteously to be let out. One man had courage enough to unear the cover of the coffin completely and open it, allowing the "resurrected" man to sit up. Rice soup and wine were brought and ravenously devoured by the ghost still sitting upright in his coffin imbedded in the earth.

Finally the unhappy spirit was released and confined in a temple until he could prove himself to be a living man.—Chicago News.

IMMORTALITY.

Our birth is but a sleep and a forgetting; The soul that rises with us, our life's star, Hath elsewhere had its setting, And cometh from afar, Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God who is our home; Heaven lies about us in our infancy, Shades of the prison house begin to close Upon the growing boy; But he beholds the light, and whence it flows He sees it in his joy; The youth who daily farth from the East Must travel, still is nature's priest, And by the vision splendid Is on his way attended. At length the man perceives it die away, And fade into the light of common day. Wordsworth.

You put all the habitual thoughts that you cultivate into all your daily labors, and these thoughts constitute the strength or weakness of all you do. Your love or your hate permeates the world thru everything that emanates from your being. The contemplation of all that you have done in that feeling, action and motive, constitutes all there is of you.

It is a curious anomaly that at the people who are most deeply hypnotized by the leaders in Church and State and society are at the aid of hypnotism. Everyone who does not think for himself is under the hypnotic control of some one who thinks for him. And it is a more degrading slavery to give up the ownership of one's mind than of his body.

There is no Freedom until we become himself the Law.

There is no sanctity with out service.

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