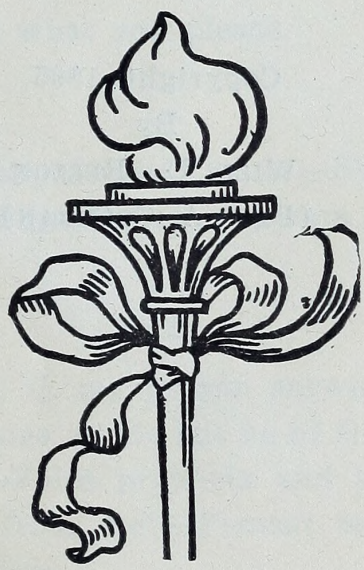
A Friendly Chat and Plain Talk about Mind Reading



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PRAY A LITTLE PRAYER FOR ME.

You think 't'is foolish time to spare
  To 'ngage in thoughtful earnest prayer.
But I would tell you, fickle man
  That neither saint nor sinner can
Breathe th' breath of life and never pray.
  Then pray a little prayer for me.

O, say a little prayer for me.
  And that will brighten life for thee.
O man or woman, girl or boy;
  Or rich man, poor man, priest, ahoy!
These invocations I desire
  Because I know the power of prayer.

Tho you be saint in beauty rare,
  Or you be sinner in despair,
Yet your desire sure is a prayer.
  Tho it be but a friendly thought,
Or wish and desire meanly wrought—
  Wishes and desires all are prayers.

O girl so little, boy so small,
  And men and women one and all;
Of pious turn, or scoffing lore,
  Ev'ry day pray'r is at thy door.
Be not unwise and try to spurn
  These wondrous truths that in thee burn.

Yes think a happy thought for me,
  And prove 't will brighten life for thee.
Your prayer will go across the sea.
  No valley's breadth nor mountain's height
Can keep the prayer from going where
  Our wishes and desires are sent.

The infant prays, tho never speaks.
  The poor man prays, and often seeks

To do the good neglected by
  The rich man and his lustful eye;
And reaps rewards unfathomed by
  His riches, pearls or "yellow dye."

The herb, the flower, the towering tree,
  All pray as earnestly as we.
The goat, the lamb, the birdies small,
  Are full of prayer, and joy and song.
Reptiles even, fishes in the sea,
  Have their desires, and pray, like we.

O how one little moment's thought
  Has miracles and wonders wrought!
Whatever duties we perform
  In the sunshine or in the storm,
Prayer's luscious fruit is doubly sweet,
  If we have hearts the right to greet.

Why, every longing of your soul,
  Is earnest prayer to reach the goal
Of your desires, good or evil.
  And prayer is answered on our level.
We cannot escape, do's we will,
  Good prayer or mean, 'll cling to us still.

O little boy upon the street!
  O little girl so trim and neat!
O everybody, everywhere
  Please for me say a kindly prayer.
O say a little prayer for me,
  And that will brighten life for thee.

O think a kindly prayer for me
  And prove 't will brighten life for thee.
O man or woman, girl or boy,
  Or rich man, poor man, priest ahoy!
Your invocations I desire
  Because I know of lovely prayer.

A FRIENDLY CHAT AND PLAIN TALK ABOUT MIND READING.

1.

Don't get beside yourself.

Unlike extensive advertisers of these topics I am going to get your attention because I deserve it and by being honest, or not at all.

I am not going to swell and daze your eager being with promises of glittering utopias of gratified desires. I am not going to promise that for a sum of money I will impart to you some strange, wonderful, mysterious power, and lead to what is today called success, and give you the power to hypnotize everybody you see; make everybody love you; cure everybody of all disease; with a mere thought bend everybody to your liking without their knowing it; read everybody's mind at will; attract to yourself riches and fame, and force the fulfilment of every carnal and selfish wish. Such are the unfulfilled promises that advertisers have made you.

Mind reading (thought communication) is a reality; I want to give you a plain, honest talk about it.

2.

If so disposed (and possessing the ability) we could select either one of two words (mind or friendship) from our subject, and follow it through its various fields of thought and go on writing (under the present modes of writing and expressing thought) until the earth itself could not contain the books. I will not engage for the task.

Your kind attention is solicited to briefly consider the word Friendship.

Friendship! Ah, Friendship! What a word art thou! Who can analyze thee? Who can determine thy prestige? Could we extract thy prestige from all conduct and from all things, to us would be dedicated the key of knowledge, to us would unfold all mysteries. She is felt by the creeping things of earth, the floating things above the earth, and the swimming things in the waters; by everything in heaven above and in the earth beneath. She makes herself known to the good and bad alike, she moves both angels and devils, she reaches as high as heaven and deep as hell. Her blessings are manifold, her curses no less. Her phases and qualities are as many and varied as are all the influences, conditions, positions, creatures, things, elements and articles that make up the sum-total of the universe. A feeling of friendship may kindle friendship (without speaking or seeing) in saint or sinner. This is a great lever used in influencing others—right or wrong. We may be strong enough morally to partially negatize ourselves against the sort of spirit we do not wish to be contaminated by; on the other hand we may be strong enough immorally to partially negatize ourselves against receiving a decent sort of spirit.

The friendship existing between two snails and that which exists between two ordinary human beings differs in some ways. The friendship that exists between a cow and a sheep must differ in some way from that which exists between two cows or two sheep. The friendship between masculinity and femininity you know is somewhat different from that between two masculines or two feminines. The friendship between a gang of robbers and a company of reformers must be somewhat differ-

ent. The friendship between righteous forces and evil forces are of two different orders. You can scarcely refrain from loving a friend, or one who loves you. The friendship that soars above all and loves male and female, friend and foe, is a comfortable state of mind that but few possess. Such was the state of the Grand Man who said "Love your enemies, * * for if ye love them which love you, what reward have ye? Do not even the publicans the same?"

"And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

A friend said to me in a letter, "I used to think that friendship meant happiness, but I am learning that it means discipline." And so it does in many cases. The discipline which I wisely allowed myself to receive from that friendship I would not exchange for a thousand gold mines.

My object in choosing the phrase Friendly Chat, which occurs in our title is that I so fully realize that mind reading is a very delicate subject to treat and must be handled with extreme care; and that in order to get the attention of the multitudes, their friendship or patronage must be obtained by serpentinely taking advantage of the public's sensitiveness to the influences of fakes, mountebanks and pretenders, or their confidence must be inspired in my ability to agreeably and inspiringly treat the subject. That is to say I chose the title, A Friendly Chat and Plain Talk About Mind Reading, because I so realized the danger of irritating people if we say anything about knowing another's thoughts, and particularly if we say anything about knowing their own thoughts; so to level down these Niagara and Rocky Mountain difficulties I bethought me for a title which would serve as a forerunner and peacemaker and

thus accomplish a seemingly miraculous feat, that had before seemed like an impossibility. And this, thought I, must be done by finding words for a title which will stimulate friendship, inspire confidence, and meet with a sufficient degree of interest and approval, thus making me the happy recipient of your friendship and confidence.

The noted Herr Von Goethe, writing on the "Eloquence That Persuades" said:

"Persuasion, friend, comes not by wit or art,
Hard study never made the matter clearer,
'Tis the live fountain in the speaker's heart
Sends forth the streams that melt the ravished hearer.
Then work away for life, heap book on book,
Line upon line, and precept on example—
The stupid multitude may gape and look,
And fools may think your stock of wisdom ample,
But would you touch the heart, the only method known,
My worthy friend, is first to have one of your own."

3.

What I am to say about mind reading is not what I have read from books, nor simply what others have told me; consequently it is not from guess work, but from an actual knowledge, by having lived and learned—learned as positively and evidently as I have learned to read and write, or as I have learned mathematics or the English grammar. But by reading I find that some others are learning also.

You may call it mind reading, mental telegraphy, mental communication, thought transference or whatever may please you. Or you need not call it; you may deny its reality, nevertheless those who have been sensitive to my solicitations of

their interest and patronage I will do my best to make glad they ever heard of me.

4.

By Plain Talk I do not mean a pompous soaring o'er mountain heights of eloquence and oratory, making myself shine with all the conceited grandiloquence of a self-styled Seer or Prophet; but I mean a coming right down among you (as it were) for a frank, open, honest talk. (I am going to be honest and plain enough to say right now that I am humble enough; and hungry enough for knowledge and truth; so that if anybody who may hear my voice knows more about the subject than I do, or can treat the subject better than I can, then I will gladly resign my position in their favor, while I sit at their feet and learn).

The mission of this Plain Talk is in no sense an attempt to persuade coarse-grained bull dogs and vulgar self-conceited idiots; but its mission is to come close to the hearts of many who are hungering and thirsting for knowledge; to help sensitize truth seekers to the truth; to impart knowledge, expand the intellect and spiritual being, to instruct, edify, inspire, illuminate, and perform its little part in enlightening, and ultimately making happier the human race.

You have probably perceived already, without being told, that I did not propose to preach a sermon particularly nor give you a spiritualistic seance; that it was not to horrify you by making you think you were sliding into an orthodox hell, not startle you with dancing tables, or intruding ghosts or spirits. (I will say, however, that none of those things would be startling or intruding to me—except the orthodox hell, which I deny and defy).

Mind reading has been, and is now, a much abused talent. Through every land, in every clime, shrewd, foxy and selfish leaders and money getters have enshrined the subject in mystery.

Not only throughout Pagan communities, but in Christendom and civilization, the masses have been superstitious, foolish and ignorant; tho we have called ourselves bright people, enlightened, civilized and Christianized. They have looked upon the subject in wonderment and bewilderment, with horrified feelings of awe and peculiar fear; and shuddering, crawling, creeping sensations.

Our parents have been shrouded in such dense blackness and ignorance (tho thinking themselves civilized and enlightened) that it came natural to think of those who were specially gifted in mind reading as strange, superior and wonderful beings, different from the rest of us, a select few with special favors and gifts from above, with a special, private connection with the office of the gods; or else to consider them horrible monsters, polarities of hell, incomprehensible creatures in communication with his Satanic Majesty, and things not to be patronized or tolerated, but to be shunned with all the terror that they would shun the hissing reptile.

Nonsense, it is time to cast off such habiliments of filthy rags, such superstitious, dread suspicions and shameful ignorance.

To be true to the promise of a Plain Talk it must be clearly stated that mind reading is not a special gift to a select few. It is as universal as the human race, and as all living things. It is as natural as breathing.

Some may have come here to scoff; some came out of curiosity, some came hoping to go away wiser than they came. But ignorance, opposition, resentment and resistance does not destroy a single fact (they may hide the fact from the possessor). It matters not what you believe, who you are, what your business or where you "hail from," to receive thoughts from the minds of other people is as natural as for water to run down hill; and you cannot live and not do it, any more than you can live without breathing.

But some would retort: "I guess if we received thoughts from other minds we'd know it without your telling us of it."

Perhaps so; perhaps not so. Some people once in a while recognize the source from whence comes a thought, or thoughts, that occur to them. Some people often recognize the source. Some people never recognize it. But every person receives thoughts from other minds whether they ever recognize it or not.

Now some people think they don't know anything when the fact is they know much more than they realize. Some others think they are very wise, when the fact is nobody would give a postage stamp for their great stock of knowledge.

An old Arabic saying divided men into four classes: Those who know and know that they know, those who know and don't know that they know; those who don't know and know they don't know, and those who don't know and don't know that they don't know.

Persons of the most rabid opposition to the idea of mind reading unwittingly acknowledge its reality, either thoughtlessly or because they are so destitute of reason that they know not what they do. They (the same as other people) have many

times when in conversation and thinking of John or Lucy and intending to speak their name said George or Mary; and have made the remark: "I guess they are thinking about me."

How did the lips speak the name of somebody of whom the mind was not thinking? You were (perhaps unconsciously) partially under control of the one whose name you kept speaking when you did not intend to; or conditions might have been such that you were more or less under control of somebody else who was thinking of you and the one whose name you spoke, and thus caused you to speak the name of one of whom you did not think. Those same opposers may say: "I've been thinking of so-and-so all day; I guess they are going to come, or I'm going to hear from them."

What made you think of them thus?

More than 999 chances to a thousand you were under impressions from the minds of those people.

Who has not many times had some person come suddenly to mind when not led to think of that person by any train of thought that their own mind was following, but apparently without a cause, when all at once that very person or persons as suddenly put in an appearance?

5.

During my life I have associated a good deal with one of those loud, up-and-up rabid opposers of the idea of mind reading; we will call him Mr. C. He has become a so-called pentecostal churchman. He claims to sanctification, holiness, special connection with Deity, a performer of miracles, etc.

With his own lips did he tell me of being one time 30 or 40 miles from home, when he did not want to go home just then

and did not intend to, until impressions to the effect that he should go home, affected him so that he did go. He stopped at the post office of his home town and got the mail ahead of his wife. I will not tell it all; but his impressions, received many miles away from home, were well taken care of.

Would he have received those impressions if the thoughts of his wife, or of some other party, had not been directed towards him?

No.

In professing to have been specially inspired of God to go home that night he is one of two things: an ignoramus or a lying hypocrite, or both.

Some years ago a friend came one day to the house where I was stopping; we will call him Mr. B. It so happened that Mr. C was there (he had tried to get me to go onto the road with him to deliver an illustrated lecture, or lectures). Mr. B kindly informed me that a position where he was might soon be vacated and that it might be an opportunity worthy of my notice. I was going right home with him.

Mr. C said: "Go home with me tomorrow, I'm going to Mr. B's place the next day, you can go with me."

I waited and went home with Mr. C. I received a card at C's office, from the owner of the establishment where B was, saying that the other fellow had partly decided to stay, but if there were further developments they would inform me. Mr. C hustled up there.

Now mind this: When he got there and was talking with them he was at least 12 or 14 miles away from me. But I knew that he was working deceitfully, and as he thought, blindly. I knew he was saying what I did not wish him to, and

conveying false impressions, to prevent my getting the position so I would go onto the road with him. I packed my grip and got aboard the first train that was going my way. Mrs. C was puzzled, but I knew what I was doing. A few days after that, Mr. C was at my youngest sister's. He told them he was never so surprised in his life as when he got home and found that I had gone. But sure enough, the bird which he thought he had trapped had flown.

I let the matter rest quietly and awaited an opportunity, which after a time presented itself. Mr. B called to see me about some other matter. When he started for home I stepped out onto the veranda with him. I said nothing of the affair, but of his own accord he asked me if I was going out with Mr. C.

I told him No.

Then he told me confidentially what Mr. C said to them that day. It corresponded with the impressions I received and with what I knew he was saying right when they were talking. Several years after, I received such a letter from C that I told him (in a letter) all about it. He covered a little more than six good sized pages telling about what the Holy Ghost and Holy Spirit told him to say to me, and what he told him to do, and pleading with me to come under his (Mr. C's) management, because the Holy Spirit told him to tell me to put behind me false prophets and put away the "opposition spirit" that ruled me and enter a project under him (Mr. C) that was to save the world. (I will state right here that the "opposition spirit" he refers to, he supposed I would not be capable of understanding. It merely meant my persistent

refusal to put my money and myself under his control). I answered his letter at once. I began by saying:

For 30 years I sat at the feet of Gamaliel, jostled on the knees, rustled in the bosom, suckled the paps, and fed on the virus of ignorance and fallacy furnished by my teachers, ("blind guides"); but thank God, in my determined search for the truth, I found *the* antodote, not a poison that counteracts the effects of another poison to tide me along for a little time, but THE BRIDGE THAT SPANS THE CHASM.

Then I told him why I packed my grip that time and went home, and asked him if the Holy Spirit sent me his thoughts, and told him: No, that his spirit and the spirit of the other men there sent me the message. And when he was writing the letter spoken of I knew it and mentioned the fact that I knew how he was thinking of me when doing that writing and again penned the question: Did the Holy Spirit tell me? and also answering: *No, your spirit* told me.

Knowing as I did of how he always raved and called everybody fools and idiots who affirmed the reality of mind reading and the power of mind over matter and of mind over mind, I knew how he would outwardly oppose my letter.

He wrote again immediately (12 full pages), continuing the information of his directions by the Holy Ghost and how he was of the Holy One and I of the devil; and so anxious to get me from under the devil's control! On page 2 of his letter he said: "You do not use your God given power but let the devil get in his work on the mind reading question. Why, Oh! why, can you not discard that thing? You have so many, many, many times been shown how false it is."

Then on page 10 of the same letter he denies his own statement which we have just quoted, and acknowledges that by his sending the letter that he was that moment writing, was simply giving me another outward proof that mind influence was *true* and *not false*, and that his outward oppositions and ravings against it were lying hypocrisy and blasphemy, and evidence, for one who can see, that he was either, consciously or unconsciously, hypnotized by the spirit of Satan, and wanted a monopoly of that important talent, or feature, with which nature endows every human being, and the lower order of beings as well. Here is what he said:

"When you say you knew I was thinking about you the other day I do not doubt it, but* your mind was drawn towards me because I asked the Holy Spirit to work on your heart and likely when He came you discarded Him as quick as you could;" thus he went on. He said of that letter "This letter is directed of God."

So you see his "Holy Spirit," his God nor he himself (Mr. C) did not possess the sense to see that he was acknowledging the reality of thought influence, or else his God did not have the decency to "direct this letter" without the silly contradictions which it contained. See the discord between the two statements: "Many times been shown how false it is" but "when you say you knew I was thinking about you the other day I do not doubt it."

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*He said just what I knew he would and just what I want for this lecture. He wrote in red letters at the top of a page "keep this letter, it will mean something to you some day." I was glad that he said it but it was needless. I had saved the two before it, and still have the three in safe keeping.

For argument's sake let us allow that what Mr. C further states is true, and that I knew when he was thinking of me because the Holy Spirit gave me the information.

Would that do away with my having known his thoughts? Does it militate against thought communication? Allowing the Holy Spirit to be the medium by which our thoughts were communicated, and by which people so often know other's thoughts and feelings, and thus communicate their thoughts as really and as consciously as tho they were side by side talking (or even if it is done unconsciously on the part of either, or both) does the Holy Spirit's serving as medium make it any the less real?

Emphatically No, but according to C's profession it would make it more real, clearer, better understood, more to be desired, free from danger, and a conscious knowledge of which all should acquire.

By my manifesting the "opposition spirit" that he speaks of, was I opposing the Holy Spirit or was I opposing the spirit of that man himself, who would like a monopoly of the powers of thought influence to gratify his own selfish nature, making the people think him a great man of God? If I had answered the letter, making a great confession and telling him he was a great teacher and wonderful man of God and that people ought to flock to him for information and guidance, and that I was going to do my best to turn the multitudes under his management, how quickly he would have pronounced me a saint. But had I done it I would have wilfully made of myself a deceiver and blasphemer.

Or is it reasonable to suppose that God by his spirit was sending information to that man and performing miracles for

him and dictating his letters to me, telling me how to come under his management to save the world (myself included) and that same Holy Ghost not sensible enough nor respectable, after informing me of how Mr. C was thinking about me, to tell *me* that I *should* go, *and assist me to go,* and put myself under his (Mr. C's) management, when I was then as ever earnestly praying to be guided aright?

The first lines of one of C's letters said: "Just now the Holy Spirit said to me, 'You address a special request to P—;' I said, 'What for? he will not do anything only resent.' He said, 'That is just why I want you should address him;' " thus he ran on.

Under the light of a little knowledge and in the name of reason and honesty we can boldly answer: All there was to it he received the impression from my mind that he no need to write for the purpose which I knew he was thinking of writing. So you see that the spirit which informed him that I would refuse was really my own spirit, for according to his own statement he received a distinct impression of my thoughts.

Prayer is desire. Desire is prayer. "Thought travels in the direction of desire." My desire (prayer) was that Mr. C fully understand that it was foolish to write to me for the purpose he had in mind; and according to his confession in the letter he received the impression according to my prayer; so according to that, we were both giving and receiving a mental communication, and my prayer was answered just as truly and literally as his was, at the same moment and under the same conditions; yet he pronounced himself a Holy One of God and me—poor me, a poor deluded one of the devil.

This Mr. C is what is called a religious person. He was then attending "holiness" meetings of one B. S. Taylor. He professes to do miracles like having God hold off rain, cure sickness, influence people for him, tell him people's thoughts and guide him generally.

During the summer of 1905 he held off rain two or three days in succession for another man to finish haying; but mind you it was for purely individual and selfish purposes—he wanted the other man to finish haying so to go and do his haying: That was not the worst of it, he knew it was not going to rain, but he kept making them think he was afraid of rain and so kept them busy early and late.

And he is enough deluded to believe himself in connection with the throne of Deity, or else he has the conceit and incongruity to undertake to make me think that God performs miracles for such a fox, hypocrite, blasphemer and reprobate as he clearly shows himself to be; and whether he is sincere, or wilfully hypocritical, matters not, the disease is epidemic, contagious and dangerous—not always in just this phase, however.

It is not for me to deny these miraculous things. I do them all myself, and do not hesitate to say that I have gone much further than Mr. C.

I have known when it was not going to rain, when those about me supposed as much as could be that it was (except for the confidence they had in what I said) the clouds about were black and thunder was roaring. I do not say that my praying (with others) held it from drenching the territory where we were anxious that it should be stayed for a time; I do not say that it didn't, (it rained only a little way from us). I have also known when it was going to rain before a given time: I

did not pray, it "came to me". It does not follow that we could always know, tho I do not say that such a time will not come—*I say it will.*

I think Mr. C did know that it was not going to rain at those times, but I do affirm without reserve (but with mercy) that teaching that God and the Holy Spirit answers the prayers of a lying hypocrite who could deceive those men to keep them hurrying at their hay, by making them think he feared rain when he knew it was not going to rain, is to send forth stenching fumes from the pit, it is the height of blasphemy and devilishness, tho—must I say it? I know such a doctrine is sweet to this fallaciously hypnotized world. "Civilization" of this age would like to believe that the Holy Spirit is given it to consume upon its lusts; nothing can serve Satan's purpose better.

It seemed to make Mr. C feel envy and contempt to hear me tell of mental feats the same as he did. I told about burning my wrist from a boiling tea kettle, but putting nothing onto it and not being troubled with a sore. He laughed and sneered (another "Christian" by his side also laughed at it). But if anybody denies his "Holy Ghost" power of miracle working he pronounces them of the devil.

I lay no claims to Divinity or connection with the Holy Ghost. There are no divine mind readers, divine healers, divine miracle workers in the world today. Not a Holy Man of God in the world speaking "moved by the Holy Ghost." There used to be. There will be again. But there is not a Holy Man today. The original type of Christianity is not in existence now. The world is in a stage of transition: The good seed was sown, and the Old Order, the old world (age)

is in its last stages of corruption. Soon we will transit, pass out of the Old Order (age, or world) of corruption and fallacy into the New Order (age, or world) of purity, truth and knowledge; in other words, the New Fruit will spring forth.

"Can a man that is a sinner do such miracles?"

Don't you know that they can and that they do so closely imitate the Divine wonders that only a few in these times are capable of detecting the difference?

The world is now passing through the day of judgment. We are in the "last days." We are witnessing the fulfilment of the declaration that false prophets and spirits of devils should work miracles and deceive nearly all the people. Many have got an inkling of a knowledge of the powers of the mind and have been and are doing "wonders" in the name of the Divine One, when there is nothing holy or divine in them or their life or their works, when they do not possess the Christ spirit but on the contrary are filled with selfishness and lust and falsehood: and these are the reprobates to whom Christ referred in his sermon on the mount:

"Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name have cast out devils? and in Thy name have done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me ye that work iniquity."

If I made such pretentions as some I would be the same kind of a hypocrite and reprobate. To claim a connection with the Holy Spirit or to be false with what knowledge and strength I possess would be to deliberately place myself in a position to hear the Holy One say: "Depart from me, I never knew you."

Should I not give God the glory?

I certainly should; I certainly do.

I have used Mr. C's case only for an illustration. He wanted to control me without my knowing it. He would like in appearance to refute that statement by saying that he wrote in so many words that I must come under his management. Yes, but he gave me to understand that the Holy Spirit was *his* guide, which was supposed to give me a feeling of safety. Could not he be somewhat sincere? Possibly, I would much prefer to think so. But ignorance cannot make the truth out of falsehood.

Those are the exact tactics of the devil with those whom he works to his best advantage. His very best hold is to make people think they are controlled by some spirit other than his own.

But God don't do business that way. Good forces not only wish to rule us, but they wish us to know that we are being ruled by them.

A few years later I was at my sister's. This Mr. C came also. I was taken with sick headache (I had a similar spell about ten days before). Mr. C went to York State to attend B. S. Taylor's camp meeting. He wrote to me. I quote his letter:

"Mooers, N. Y., Aug. 4, 1906.

Dear Brother———:

I have well known that you are being misled, trusting to your head and not having the direct power of God to lead. I must keep my vow to God; I dare not leave it unkept. One week ago last night I had a conviction of prayer for you, and I had a great time. I asked God to put sickness on you if there

was no other way to make you understand that you were being led astray. I promised God I would tell you why your health was taken and sickness brought on. When I was in your room that night I started to keep my vow, but the devil said: he will only scoff at it.* I was actually doing hard labor in my mind, the sweat pouring from my body. I finally commenced to ask God to remove your sickness so you would go to sleep, and asked him that you might sleep during the night so not to disturb your mother (my mother was taken sick that same day and had not spoken for several hours). I went down stairs. Oh, I wish you could know the sickness that came onto me. I knew God was laying hold of me. I continued to grow worse and finally promised God I would tell you in the morning, if he would remove my sickness. I commenced to burn up with fever and grew worse and worse and worse. I vowed to God that if he would remove from me the disease then and there so I would be able to come to this camp meeting that I would send you this letter, and, the vow I made I would not break any more than I would cut my tongue out. One thing more. To commence with, I said: If ——— is being led in a way

———

*Notice he is in direct communication with the devil here. Before, it was the Holy Spirit that told him I would resent, but now the devil tells him the same thing, and he obeyed the devil. Up to this time he had constantly said that he was done with the devil, that he had nothing to do with him; but since I answered this letter he has never mentioned the devil telling him what to do or what not to do, and his obeying him. The fact is, this time as before, it was a mental communication between us. I knew when he thought to speak to me, and thought: You'd better save your powder, you might just as well keep quiet. And he did. My prayer overcame his, tho he claimed himself of God and me of the devil. I also knew when he decided not to speak to me on the subject and to pray for me to go to sleep. I was agreed with him in that prayer and I dropped off to sleep at once.

that will land him in hell lay the afflictions on him. Now then, God did what I asked exactly, you know it, and I have cleared myself, but I shall continue to strike at the devil and ask God to bring you out of it through tribulations. This is all because I know God cannot be changed, neither can his law. In the love of God. Your Brother ....."

I will quote my reply:

Essex Junction, Vt., Aug. 10, 1906.

Dear ——— ———:

Your letter from Mooers, New York, came duly to hand. I had no thought that I should spend time so prodigally (as I thought then) as to reply to such a deliberate superstitious blasphemer as you persist in making yourself regardless of any reasoning that it is possible to do. You make some reference to my trusting to my head. I cannot express my gratefulness to Him "who created and upholds the universe" for a head capable of detecting between the spirit of the devil and the spirit of God. In this sickness of mine I had nothing to complain of. I came to just what I knew for many weeks I would if I did not hold up in my intemperance in several ways (eating, over-study, etc.) and my only surprise was that I kept well as long as I did. I had warnings enough. Now look at what I have in your own handwriting: You claim that God and the devil control people at the same time—I say it is blasphemy. You claim that God answers prayer of people when they are knowingly obeying the devil and trampling under their feet the commands of God to them—I say it is blasphemy. Your letter states that God answered your prayer when you were knowingly under command and control of the devil. God wanted you to do one thing (speak to me), so you state; the devil told

you not to and you obeyed the devil and went right on praying and then claiming that God answered your prayer when, according to your own statement you were under the direct control of the devil. It is naught but a display of gross and consummate ignorance, superstition and blasphemy; "and may God have mercy on your soul." The time was when I was under similar torments as you are but thank God that time has gone (I have risen above it) and no man nor set of men can ever bring me back to such a state. I have nothing to fear in this universe of God's. When God is through with me "in the body" I am ready to depart; and no sickness, no power of the devil or of men, no money or honors of the world, can ever turn me to a confession of the fallacy, superstition and blasphemy that you and modern "civilization" manifest. If conversion to such, or death, was to be forced upon me this moment, I would gladly lie down and die rather than break away from God's truths, rather than return to the ignorant state, secularly and religiously, that I used to be in.

If you had asked *me* whether I would sleep that night *I* could have told you. You prayed? Do you think nobody else prayed? But what an insult it would be to you to think that anybody's else praying had anything to do with it. Bah! You prayed for the other person you mention? Do you think nobody else prayed for her? But what an insult it would be to you to say that anybody had anything to do with it but your "power with God." Bah! I have prayed for you many times when your own praying seemed to amount to nothing and there then would be "something doing;" but I'm of the devil and you of God. I repeat: I am sorry for you.

Devils pray and their prayers are answered as often as anybody's. Even those devils that had so far retrogressed as to be ready to enter the animal kingdom prayed to Jesus (for power to go higher? No, to go lower, into the swine) and their prayer was answered. The Bible says: "Try the spirits" but modern Christians, one and all are in dense black ignorance. People who say that they love God and yet are opposed to being divorced from the love of money which is the root of all evil (from the competitive system, which is pagan and devilish) are liars and hypocrites and instead of "striking at the devil" are striking *for* him with every blow they wield. But like Elijah of old, I will ever scoff at the prophets of Baal.

You have never yet had revelations that exceeded my own; you have never yet had prayer answered more distinctly and miraculously than I have and do; and you scoff in envy and jealousy when certain ones manifest more power than yourself, and call yourself of God and them of the devil. When I went into mother's room the other day after she was taken sick you told me that she could not speak. Little fear did I have. The first time I spoke to her she answered me distinctly and talked ever after. Prayer is answered on the level of the individual. Different forces answer prayer also, which is well known when one can "try the spirits" and "know the spirit of error from the spirit of truth." I might write hundreds of pages but you could not comprehend the truth because you don't want to.

Yours for humanity,

WILL U. REEZON.

There never was a time in the history of the world when there were as many false prophets as now. If you will allow

the expression: The woods are full of them. They are polarities of hell. Through them his Satanic Majesty has got the world hypnotized.* False prophets are all about you wherever you go—perhaps you are one of them—Papers and magazines unceasingly advertise them. Their literature floods the United States' mail. For several years past wherever was a company able to read and write, their shot and shell has been hurled thick and fast.

Now dear friends don't be deluded into the notion that there is any evidence of a person being saintly or holy because they perform some of these intellectual and mental feats. Evil spirits as well as good, bad people the same as good, work upon your mind by the force of their silent thoughts to influence you to their liking—you may call it praying or what you please. AND I WANT TO IMPRESS UPON YOU A WONDERFUL TRUTH JUST NOW; NEVER DID WISER COUNCIL DROP FROM THE PEN OF A WRITER THAN WHEN THE BELOVED DISCIPLE WROTE:

"Beloved, believe not every spirit, but try the spirits whether they are of God."

If you cultivate the upper spiritual nature, by obeying the "still small voice," as it were, you will more and more be able to detect one impression from another; your feelings will be an inward monitor, a guide. The better we serve the guide the better it is able to serve us. Outward influences are brought to bear upon you by use of tongue or pen in connection with their silent thoughts trying to influence you to do this or that,

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*I contemplate having a book printed on this subject.

but if that true index has not been so abused that there are no impressions upon your mind except from the nether regions and from evil spirits and minds and from your own selfish nature, so it does not respond, then it speaks clearly saying "This is the way, walk ye in it." "Go not that way, there is trouble for you if you do. Go this way and be guided in the paths of true knowledge, wisdom and success."

6.

Everybody receives many different impressions from many different sources, and every impression must be one of two things; good, or bad; worthy of our inception, or not worthy; truth or falsehood; of an upward tendency, or downward tendency; from good people or bad people; and everybody has to decided for himself what impressions he will give a hearing, tolerate and allow to become a vital part of himself.

The truth about mind reading and thought influence is that it is not confined to any certain people or regions. It is done by high and low, rich and poor, good and bad. This subtle influence is no respecter of persons. If it were we could not influence each other.

For instance, I have known at a distance from people when they were under temptation to commit crime. If ever I prayed, so to speak, I prayed then. If ever I impressed anybody by the silent power of "I will" I did it then. That party knew that they were being moved by my thoughts as positively as I knew that I was receiving theirs. My silent advice and help four miles away was accepted—the crime was

not committed—That is one case from thousands of times that I have consciously received others' thoughts. Many of these times I have received proof of.

My youngest brother was on his way from Iowa to Vermont. He stopped off in Chicago for a little visit. One morning I received an impression that he was in trouble, that imminent danger lurked about him. I felt an anxiety for his safety. I prayed. I felt a replying voice; "It will be all right, he will come safely home." When he arrived he had an ugly gash in his neck, near the jugular vein, the scar of which he still carries. In his sleeping room in Chicago the gas escaped. He awoke with a head ache and feeling a little queer, but knowing nothing of his condition. Before he finished dressing he was unconscious of existence. When he came to himself he was sitting by the window, with his elbow resting upon the sill and his head resting upon his hand. He had fallen against the window, smashed it through, been through a seemingly dangerous performance, but saved his life by letting in the fresh air when he fell unconscious against the window.

At that time I knew nothing of mental telegraphy and consequently did not know that I was a mind reader. I then attributed the phenomenon to my religion, being as I was and am of a very religious turn of mind, then supposing that none but the "elect" were favored with such wonderful manifestations.

But thank God I have lived and learned. A person's religion has nothing to do with, for or against, such a manifestation.

I have been a party to those phenomena a hundred times since to once up to that time, but I do not profess the same religion; nay, I now declare that the church and Christianity of today is a counterfeit of the original—it is decadent. The "last days" are here. "All things must be made new." While the present church prays one really good thing it thinks a dozen mean, false, carnal and selfish things, with an interest that counteracts its own good praying twenty times over. That phenomenon was a mental communication pure and simple, between my brother and myself. I would not say that if I did not know that lying hypocrites, filled with carnality and selfishness, use that subtle influence for carnal and selfish purposes and that some of them communicate their thoughts to each other for like purposes, and in fact that evil thoughts and influences are communicated in like manner even more at the present time than good ones.

If you had been kept awake a large part of the night last night knowing (or not knowing) that somebody was praying for you to take a certain step and you told of it this morning, to be answered by the party that was trying to get you to take that step; "Yes, I prayed for you thus; so my prayer was answered?" Some of you would have thought that God was after you sure and that that party has wonderful power with God.

The fact is, there would not be a particle of evidence in that that God had anything to do with it. But that party who was moving you like that might be as big a liar and as vile a scoundrel as ever looked into your face.

I am not guessing. I am not theorizing. I am giving you a plain talk of what I know.

It is by these subtle, silent influences that political, religious and other leaders can make others think that God and duty are commanding them to do the will of those leaders even tho the command is to steal, kill or commit adultery or fornication; and praise their worst enemies, and reject their would-be best friends, and work and vote for their own slavery, unable to tell "the spirit of error" from "the spirit of truth."

I have been deluged with letters and circulars from all sorts of hypnotists. Few are the pennies they ever got from me. You must know a little of their luring promises and claims, by reading their advertisements in the papers. You must be acquainted with their promises to impart to you (if you will pay their price) a power that will place you above others and give you unlimited influence and success as a salesman, lawyer, doctor, preacher, politician, lover, or anything and everything you see fit to turn your attention to.

And certainly we need not read their circulars to know that it is not necessarily the honest or the virtuous, or the most intelligent people, in any avocation of life, that attract others the most, and influence them to their liking.

But I cannot speak too forcibly in warning you, dear hearer, against occult forces, because those regions are full of darkness and fallacy. From those regions emanate influences that cause you to suffer and fight, to do wrong, to pay out money, and do a thousand things that you don't intend to—you do them, you know not why.

The very meaning of the word (occult) which those people delight in using so much, bears me out in what I say. Occult means: hidden, secret, mystery, unknown.

Believe me, dear hearer, the time is close by when people dealing in dark, secret, hidden, mysterious and unknown goods, will not pass for scientists; when, what now passes for medical profession, astronomy, political economists, theologians, and numerous so-called scientists, who acknowledge they don't know anything, will cease to pass for scientists. Science means knowledge, not mystery and ignorance. And true knowledge deals in light, not darkness and the unknown.

We are at the door of a new world (new age) when intellectual illumination will obtain instead of stupidity and hallucination; when the light will be separated from the darkness, and the evening (the last days of humanity to remain in ignorance, hypocrisy and darkness) and the morning will be the day, the Sabbath Day (age) when humanity will rest from its corruption, ignorance, selfishness and darkness (night) "for the former things are passed away." All conditions repeat themselves, periodically.

The following is the gist of a letter that I wrote to a noted hypnotist:

Aug. 17, 1899.

Thomas Adkins,
Rochester, N. Y.,

Dear Sir:—

At your request I reply, to tell you something of my mind concerning your letter and advertising matter.

I must acknowledge the reality of hypnotism. But why will not people be truthful? I have been forced to say: This world (as it is) has little use for an honest man.

As to leaders in society, politics, business, etc., getting a following, I question sometimes, whether it is by their occult-

ism or a lack of practical commonsense (true knowledge), and a deplorable lack of real honesty in the duped and dominated ones.

All occult teachers use for argument that everybody should have a knowledge of these things to protect themselves, to procure success, etc. But suppose everybody were to take your course in hypnotism, personal magnetism, etc., and have their influence increased in proportion as you claim. There would still remain the same difference in the power and influence of every individual to every other individual, and some would go on in prosperity and others in failure.

And I am foolish enough to believe that if I should lay aside frankness and take up deception and fraud, in other words, "the tricks of the trade," I could sooner obtain what is called success.

Perhaps you will change your mind of me and think I am old fashioned when I tell you that I cling to the reality of the miracles and inspiration of the Bible, and to the gospel of Jesus Christ.

No, I was not displeased with the matter you sent me. Glad you sent it. I want to know what is going on in the world—good, bad, or indifferent; but I question the advisability of men making a business of giving such exhibitions. It is a waste of energy that might be utilized for the betterment of the race.

This is a topic on which much can be said, and on which I expect to say more later.

Very truly yours,

WILL U. REEZON.

7.*

He says to ministers "Use your senses," and "throw away all the ravings of the inspired;" but in the lecture† on page 78, he has very prominently brought out inspiration in his argument. He says: "Here is a woman whose husband has been lost at sea; the news comes that he has been drowned by the ever hungry waves; but she waits. There is something in her heart that tells her he is alive, and she waits."

Do you see the proof of inspiration? With perfect confidence she waits; because—she receives a telegram or reads in the paper that he was saved? No. Because—somebody tells her? No, for telegraphic news is often wrong, and newspapers often make mistakes, and town talk is so uncertain; but in spite of all wrangling reports that may be in the wind she knows for herself and in a way that she does not guess at it nor take anybody's word for it, and she defies all contrary reports; but how and why?

Because "There is something in her heart that tells her." And the inspiration proves correct for he says "Years afterward as she looks down toward the little gate she sees him; he has been given back by the sea."

How intelligent, denies that he believes in inspiration and then uses argument that proves inspiration.

You see it is just impossible for professed infidels to get along and not give themselves away—reveal their belief in the Bible and inspiration. Ingersoll says:

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*Gleaned from different parts of my Ingersoll's Gospel analyzed.

†Ingersoll's lecture What Must We Do To Be Saved.

"Back of all honest creeds was, and is, a desire to know, to understand, and to explain, and that desire will, as I most fervently hope and earnestly believe, be gratified at last by the discovery of the truth." If Ingersoll in his mad career would stop and investigate his arguments he would be obliged to acknowledge that they reveal a belief in inspiration. Jesus Christ is The Truth, The Life and The Way, and it is impossible for one to believe Ingersoll's statement which we have just quoted without believing in inspiration.

What was he arguing on?

Theology.

That word, *truth,* then, has reference to the origin and destiny of man. From that word arises the questions: How did man originate and whither is he tending? Has man a soul and will he exist after this life? and if so will his life here affect his existence in the world to come, and how? Was Jesus Christ both man and God and if we are saved must it be through him? "The discovery of the truth" concerning these things is what Ingersoll has reference to in that statement, because those were the things that he was discussing when he made the statement, and he says he earnestly believes that man will yet learn the facts of these important questions; so taking him at his own word he is a firm believer in inspiration, because the "truth" of which he speaks could never be made known to the world except through inspiration.

How could his two contradictory accounts concerning the promise "If we forgive our fellow-men God will forgive us" be true? In his first account he says "I accept the terms;" in his other account he says "We do not need the forgiveness of God." And again further on he says, "I do not destroy the

promise that if you will forgive others God will forgive you;" but in less than a half a dozen pages from there comes the contradictory account destroying that promise, where he growls: "No forgiveness by the gods."

Science tells us that our thoughts are living things; and we know that all who are not, in angry passion or quiet simplicity, wading along in the cesspool of ignorance, know for themselves, from observation and experience, that our thoughts are living things and that they travel the atmosphere, annihilating both space and substance, and often impress themselves upon the mind of somebody of whom we may be thinking. And just at this point comes to mind the proof of inspiration as taken from Ingersoll's argument in the lecture.*

Oh, somebody may say: That is only a case of telepathy, mind reading, her husband being alive she knew his thoughts, and felt an inward evidence that he was alive, but did not know that she was being impressed with thoughts emanating from her husband's mind, from a human magnet. Allowed, but that does not affect the argument as a scientific proof of inspiration.

I suppose that our ability to influence other people by the quiet force of our mind depends a great deal upon the amount of those properties that have been named vitality and magnetism, which we possess, and also upon the sensitiveness of the person upon whom we put our mind. Now, to speak from a scientific standpoint, just as Mr. Ingersoll asks us to do: If man, only a midget of a magnet, without a look or a visible sign or a sound or a word, with his own thoughts can impress a fellow-creature, it is but madness to say that the Living Omnip-

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*See first paragraph, part 7.

otent, Omniscient Magnet of the universe could not reveal His thoughts to one of His creatures at will; and no man can study the prophetic records of the Bible without knowing that God revealed a great deal of his mind concerning this world to the Hebrew Prophets.

"Faith is a parasite whose poisonous vines must be uprooted" says Ingersoll. Oh! But where is your science? Science tells us that there is that within man that makes him believe in the Deity and in the Divine power. And you may talk and speculate as you will, and try as hard as you may to make yourself and others think that you do not believe; but you know that you do and that in spite of yourself.

Thus do we see that it is impossible to investigate science, with honesty and reason, without finding that the miracles of the Bible are as easily performed as are the mysteries of science and, like them, are performed by perfectly natural means.

Scientists have been at work endeavoring to extract from the walls of buildings the thoughts of men spoken within those buildings, the scientific fact being that our thoughts are living things possessing, in the technical terms of science, life and vitality and magnetism.

Now, in the face of science and intelligence it would be unreasonable not to believe the Bible record that God keeps books and that a record is kept in which is registered the names of those who meet the conditions of eternal life. It is in keeping with science and with reason that a time of reckoning must come when the books will be opened. God does not do things by halves.

Brother Ingersoll denies these Bible truths and tries to argue them away; but bear with me while I repeat: he argues

them into existence. Let us see whether he believes these things. On page 73 of the lecture, where he exalts himself above accepting of the atonement of our Saviour he says, "I do not wish to go to heaven unless I can settle by the books."

How can any honest, sane human being declare his faith in the awe-inspiring incidents of science and yet be so foolish as to say with Ingersoll that "all the miracles of the Bible are the children of ignorance, cunning and mendacity?" If the Bible recorded incidents and miracles exactly like some that science relates, such men as Ingersoll would brand them with the ridiculous and the impossible.

8.

It would be foolish to imagine God, The spirit, with paper and pencil writing what we call a book. But consider that the so-called science of this age of ignorance and fallacy has been so far as to undertake to extract thought from walls of a building; then is it not the height of folly to expect to do with inanimate chemicals and purely mechanical inanimate machinery what people deny that spiritual mediums and clairvoyants do?

Take a watch for instance that you have carried for many years and which has been charged and re-charged with your own personal magnetism, put it in contact with the person of the clairvoyant, and she receives impressions. Ask her how she knows what she tells you of your past and present and she may say that she cannot tell you; and perhaps she is not aware that by the watch being charged with your magnetism they extract therefrom your disposition and character, and some things of your past and present life so distinctly that they are able to tell you concerning them. If they told you all they

knew of your character they would tell more than they do; they seldom tell anything but the best.

But why do mediums who intend to be honest get half of what they tell so far from the facts, even when receiving thoughts direct from "spirits of the departed?"

Because the persons ("spirits of the departed") are as ignorant as the mediums themselves concerning the subjects of their communication, and they will average to be as false as living people, that is to say as those still occupying a body of their own; and mediums because they converse with the "departed" by inspiration, think that what they receive must be true. Hence the necessity to "try the spirits" and know "the spirit of truth, and the spirit of error," as the Apostle says.

Evil spirits work upon the mind all that is possible during sleep. Some years ago I heard a happy Methodist say that he had been to sleep nights as happy as could be and awoke in the morning feeling as if he did not have a particle of religion. He wondered. It was a mystery. It was to me then. When the world learns to know "the spirit of truth, and the spirit of error" you will find it a different world.

All clairvoyants are conscious of being thought readers to a greater or less extent. All these things are wrought by Nature's processes. They are as natural as the production of apples by the apple tree. They belong to their sphere in the same sense that the faculties that make the carpenter and mechanic do to its sphere; and that makes the musician to its sphere; but they are all in the human brain.

Some people are so lacking in the faculties of mechanism that they do not think they could make a hog's trough. Do such people carry a watch in their pocket or look out upon our build-

ings and magnificent structures and machinery and mechanism and deny that there is any such thing, and call our carpenters and mechanics a set of fakes? No, they would be fools if they did.

Then I say the person is none the less a fool who denies thought communication and near relatives simply because he has not enough of those faculties to be conscious of their existence in the human brain, or enough so he is aware of its presence in his own brain, when he looks out into the world and knows of its existence just as well as he knows that houses are built or watches are made—those who have studied phrenology will be better capable of comprehending those facts.

"The fool hath said in his heart there is no God," yet reason and all nature teach him different; he knows it is a lie.

Dear friends, a selfish monopoly of this knowledge can be called a tyranny of the past. (The world will not much longer remain submerged in selfish dog-eat-dogism). These features are a part of man's brain and of his nature as truly as any feature of his being, and is subject to cultivation and growth as really as anything that man is capable of learning, in any study, profession or trade; and nobody can be a thoroughly put-up well rounded human being without all the faculties being developed and under control.

It is nothing to be afraid of only as evil doers are afraid to have their thoughts known. Only those are afraid of it who are lacking in intellectuality, morality, or both. Those are afraid of it who are so rooted in putridity and falsehood that they fear anybody whom they think is liable to know their thoughts.

Thought reading and thought influence like all good things, is made to serve the lower grade purposes of evil doers; if it were not so the devil or evil forces would always be helpless, they could not compete with righteous forces; this is strictly in accordance with the scriptures. They must have some way of closely imitating the opposition, the divine and the righteous, else they could never stand any chance, and the two forces must exist at times because every condition in the universe has, and must have its opposite.

But thought reading or influence is no surer evidence of good principles than reading or writing is evidence that a person is an electrician or mechanic. A person's ability to consciously receive another's thoughts or to impress another person with his own thoughts, or influence another person by the silent force of his own thoughts (I am satisfied to call it praying) is no more evidence of his being in connection with the Deity, or possessing righteous principles, than it is evidence of his being a disreputable "fox" or a veritable devil incarnate; and everybody receives of these thought influences.

9.

Think you St. John was engaging in idle talk or vain babble in his advise?

Why try the spirits? St. John answers the question before breaking the sentence: "Because many false prophets are gone out into the world." So you see by "spirits" he did not mean invisible things an inconceivable distance away, nor in any modern "spirit land," but to living people in the natural body as well as "departed" spirit personalities (the spiritual world is in humanity). The greatest accomplishment of a human being is to carry out the advise to "try the spirits," which

accomplishment gives us to know "the spirit of truth and the spirit of error."

"The spirit of truth" is so closely counterfeited as to be impossible for the world at large to know one from the other at the present time; yet we cannot sip of the wisdom of John without observing as vast a difference in "the spirit of truth, and the spirit of error" as there is in black and white. There is as much difference even in the material of the body of a truthful person and that of a liar as there is in the material of a putrid cesspool and a clear, pure, sparkling fountain.

10.

If you were to ask me to tell you how to become a conscious recipient of other people's thoughts and how to "try the spirits," to know "the spirit of truth and the spirit of error," I should tell you that if I were not telling you in this Plain Talk then I cannot. Your nature was receptive to the truth that 2 and 2 are 4 and 4 times 5 are 20 or your instructors never could have inspired you with that truth. I may suggest and declare a truth, but I cannot comprehend it for you; you cannot comprehend it for another. You cannot receive truth and know it from error and be made free by it unless you are willing and anxious.

If the world is captivated and oppressed by the spirit of falsehood (as we know it is) it is because the truth was refused until, just in accordance with the Bible, God sent a strong delusion that a lie should be believed, and so the world was given over to "the spirit of error" to be put through the school of experience, which was the only way to bring it back to "the spirit of truth."

There is not one particle of reason in the profession that the Holy Spirit is in the present-day church, or that its members are in the slightest degree actuated by that Spirit. If they were, would they be dominated by the tyranny and falsehood of false prophets in church and state, in religion and politics, whose inspiration is from hell, and whose ambition is to make the church accept "the spirit of error?"

No, they would know "the spirit of truth and the spirit of error."

Select one person from every church in every town, village and city in America. Bring them together. Would they be of "one heart and one soul?"

No.

Would they manifest the spirit of the original church?

No.

There would be as many standards of religion and morality as there were persons, each one holding to pet theories that he had been educated to, and to quibblings that amount to nothing but self-justification for his particular "spirit of error."

There would also be as many pocket books as persons and each would want a good bank account whether the rest had a place to lay the head or not. In fact what would please any of them best would be to have a selfish monopoly over all the rest and appear as a great philanthropist, when in reality he would be nothing but a counterfeit of the Christ Spirit and of true civilization—a false prophet.

What is the matter with Carnegie's and Rockefeller's donations? Their money is no more tainted than is every dollar accepted by every preacher of the modern church. The whole system is tainted with Diabolism—not only tainted with, but is the spirit of hell—"the spirit of error."

II.

The thought reading to which we have thus far referred has been correctly called SYMPATHETIC THOUGHT TRANSFERENCE. Just what others mean by that I have never seen nor heard elucidated.

By sympathetic thought reading I do not mean that I must be in sympathy with you concerning a matter in order for you to be impressed with my thoughts, and know that they are my thoughts; and for me to receive in return a conscious impression of what you think about it; far from it, our positions may be contrary one to the other.

What I would call a purely sympathetic communication is when the minds of the parties engaged in the communication are in agreement, upon the subject of their conversation to say the least.

For instance, you and a particular friend separate for a time. One of those times of release from duties of close confinement come to you. Your mind suddenly and joyously reverts to that friend; you wish to meet him.

As if by inspiration, (it is inspiration, of its kind), your friend receives the impression. A note of joyous sympathy sweetly responds: "I will." The connection is complete, and you both know it. Both don your wraps and start (People are sometimes controlled like that without knowing it; the one controlling may know it, and he may not). You may have business somewhere and your time is limited. Your friend follows the course of his inclinations and soon you meet. Thus far the communication is purely sympathetic. Your short visit is agreeable to both.

But a little after separating again you are suddenly seized with gloom and remorse from the mind of your friend. That is sympathetic in the sense that the miserable feeling that comes to you is by your being sensitive to your friend's thoughts and feelings, but not sympathetic in any sense of your minds being agreed in intentions, principles or motives, because there is no reason for any feeling of remorse or guilt on your part; so from one point of view that thought communication is purely sympathetic; from another point of view, not at all sympathetic.

That friend's conscience when visiting with you was at ease, but after leaving you and thinking of your noble principles and strictly truthful dealing, and of your confidence in him to be the same with you, and of his deceiving you, his conscience rebels. But the mental telegraphy continues. The friend knowing that you are receiving it all and that you are discovering his falsehood and his character, begins to loathe and despise you, begins to get angry. In that instant of fierce passion he may be angry enough to butcher you, but the counteracting power of an opposite spirit from you is felt by him and he is conscious that you have received that also, and instantly he is brought on to safer ground again.

A few hours, or few days after, or perhaps right then, he is sorry, feels penitent and would like to take you by the hand and confess and ask your forgiveness. You feel to forgive. But his evil passions rise again as he receives of your thoughts and he says "No, I'll not confess, it is too much of a humiliation, I'll show him too that he don't know my thoughts nor control me." And so that thought communication brings

you to know each other as no face-to-face and lip-and-tongue conversation had ever done and never would.

There is not a shade, phase or degree of any passion, sensation or feeling but is communicable by thought transference. Feelings of anger, guilt, remorse, contempt, revenge, hatred, loathing, independence, defiance; friendship, love, kindness, humility, penitence, forgiveness, benevolence, stability, truthfulness; stinginess, hard-heartedness, coldness, selfishness, falsehood; fear, terror, gloom, despair, sorrow, discontentment, bondage; calmness, boldness; happiness, health, joy, faith, hope, freedom; sickness and every passion and sensation to which humanity is subject, in varying phases and combinations, is communicable by thought transference; whereas most people find it impossible to represent their thoughts and feelings by word of mouth.

I have scores of pages in my note books of mental communications between myself and other parties; some of them short, some long. I will give you a sample by quoting from one of my note books a part of a complicated mental communication between myself and a friend. I shall occasionally change a word, and a wicked deed spoken of will not be given as in the note book:

Friday night Oct. 25, 1901: Last night I retired about 10. About 10:40 he awoke me. A darkness is upon him more dense than anything that ever filled him before. I'm at a loss to account for it. Terrible, terrible vibrations go through him.

I'll be calm. I'll control myself that I may save him too; but let it be so mighty in him, and let his thoughts be on the real thing, that I may get it with no mistake.

He undertakes to blame me saying: He's to blame for this, for my despairing of life; you're a curse to me, a thorn in my flesh. And Oh! the mighty bane with which he said it.

Taking hold of the reins myself to make sure that danger is held in check and even wondering if his unspeakable darkness was caused by his being a party to the wicked transaction and unfaithfulness to our contract, that comes to me so vividly, I asked: What is the matter? What can be going on?

And suddenly there comes from him great and terrible breezes and vibrations. The black thought: He's thinking of committing suicide, forces itself upon me.

Realizing that I must control myself first of all in order to avert this catastrophe, in calmness and sweetness and power that I was enabled to produce for the occasion, in perfect confidence that I should reach him (knowing that I should reach him) I cried; Stay thy hand from this terrible deed. It cannot be committed. It shall not be done, my friend, my friend. I have affected him.

But more and greater vibrations. Oh! Oh! A heaving of fearful sighs, a raising of the hands in horror! A jumping of every nerve! A terrifically terrorizing sensation as if facing the most horrifying peril! He already begins to choke. The deed is in progress and I am conscious of it. Oh, dear friend I'll lay down my life rather than let you take yours. A continued choking at the throat. Along here somewhere there came a little burning at the stomach. I cried: My God has he taken poison? Not much anyway, but if so the power of mind shall kill its effect.

He asked: Am I not too far?

I replied: You are not. Oh, hear my plea. Grasping my own hands as if grasping his and making it seem real to him I said: Dear friend withhold thyself, let my friendship and influence restrain thee now.

Repetitions of the above. From the beginning he yields to my plea. Through the whole, as soon as I was made conscious of his distress there seemed to him to be an assuaging of the irritations, and a light in the darkness. At the climax of each romantically vibrating scene there seemed a mystical burning fire as if of purification, the flowing of ten thousand times ten thousand dulciferous streams to which the sweetness of honey cannot compare. There seemed a myriad of burning lights (tho no single blaze; and unlike the light of the Sun or of a lamp), lighting up every nook and corner of his darkened soul.

Strange as it may seem this is no phantasm. It was a stern reality; a strange blending of these two extremes, of darkness and light, of despair and hope; and scientifically accounted for by his dark and despairing mind being penetrated by thought force (from my mind) of the opposite nature; as I "took in" the situation and realized that something must be done and that I must do it, and do it quickly, I threw myself into a high and exultant peace, quiet, hope and refining love, knowing that I was going to carry him through, because he was going to receive, without hesitating, a thought force exactly opposite from the despairing thought force being generated by his own mind.

We were separated in the dead of night with no means of transmitting intelligence except by thought communication. But we were in connection on the mental telegraphic exchange.

I said: Must I go over there?

He answered: No, not necessarily, I'm all right, or going to be. I'm coming through safely.

Another mighty plunge into darkness and condemnation during which time I was obliged to question: Is he in the midst of that wicked deed, that awful hypocrisy? for there's some great wrong done me; but I must not be easily affected for, to save him I must be strong. I asked: Must I go over there? Must I get out of this bed and go quickly, or will tomorrow do?—for he had an intense desire, that words alone cannot describe, to see me.

He replied: No, I'm all right. I mean I'll not take my life; so worry not, I'll see you Saturday night.

And here I seemed impressed that he'd been out after dark, at a time I would be at home, and I said: Is he out now?

With a power that he intended and knew I would get he answered: No, I am at home.

I asked: Is he saying this to make me believe a lie?

In greater force and confidence, with every nerve astir and his entire frame shaking he makes reply: I am at my home on ———— Street. And Oh, my friend, that I could at this moment grasp your hand and tell you how I now realize that you have been trying to radiate my being with a higher, more refined and purer life and love—an undertone: but I'll not tell you all. I've done the wicked deed.

A repeating of the above and then the still undertone again as tho he did not want me to get that: A deception, I won't tell all—fainter and stiller yet: I've done the wicked deed, you shant know that.

Said I: I'll know about it, in an unguarded and unthought of moment in a clear atmosphere it will be forced from your mind and I'll get it unadulterated with other thoughts.

He answered: I want you to know, I'll tell you—shrinking a little and saying in a holding-back tone: There's something you shant know about.

At times I seemed powerfully impressed to go to the window as tho he were passing, or was going to pass, or had passed, and knowing that he was filled with an inexpressible desire to come to my house. I went to the window. I saw nobody. An impression: he's neither here nor coming; it is all but an unrejectable thought in his mind to come. A voice: Look a moment longer. I looked. A person coming across the street a little below our house. Steps quick. Walking rapidly! It seemed as if I never saw a person move at such a rapid rate unless running at a good lick. So swiftly did he glide along and so smoothly, so short and smooth the hitches from step to step that I could but think me of a phantastic spectral glare. I watched and wondered. I reasoned like this: It can't be him unless he's hastening to fill an appointment and suffered this beforehand.

My impressions were correct—it was not him. I return and slumber. I awake once or twice more and find him suffering some condemnation.

Thought communications relative to that same matter were held at times, with other thoughts and ideas interposing, for the next three or four days, and occasionally for many months. And in places I have left out parts of what I have pretended to give you. (That is one of scores of conscious

mental telegraphic conversations between myself and other persons that are recorded in my note books. But were they all recorded and all written out in full a monstrous volume could not contain them).

It was but a short time from that that I improved an opportunity of a face-to-face conversation with him. I never, before nor since, witnessed such a look of humility and shame upon a person's face as were forced to the surface of his face and into his eyes.

With his own lips he told me of being on a certain street that night; sure enough he passed the house where I was, on the street that faced my bedroom window and within less than ten rods from it.

I presented and read to him my written account of the affair. He remarked coolly and in a tone that anybody could see that he did not mean it, that I made it worse than it was.

I do not remember whether it was just then, but at some point I said to him: It makes you mad to have me know some things, but what would you do if I did not know? What would be the result? And do you suppose if I had not known your condition that night you would be here now?

He answered: I don't know.

But said I: You do know, and I know, that if your state of mind had not reached me and I had not thrown myself into an opposite state of mind from your own and controlled you with that opposite state sufficiently to light your darkened soul you would not have seen the light of another day. He made no reply.

I spoke to him about the burning sensation in his stomach; he said he was not feeling just right and his mother gave him some medicine.

All people will not be able to receive these truths. I cannot give understanding to those who lack the foundation. The uninitiated will not be capable of understanding thoroughly. Many who have not been able to comprehend will be sensitized, and learn hereafter. Many others will now look back over past experiences and see that they knew but didn't know that they knew. Most of you will know this world better in time to come, and many of you will be thankful (for some reasons) that you knew it no better in the past. Some of you will find that you didn't know so much as you thought you did—that in many things, you didn't know and didn't know that you didn't know. Those who have had the necessary experience will comprehend all I say.

For the benefit of truth seekers I will say that I wanted to know him and I willingly left my mind sensitive to his thoughts, that I might receive them, and in the same sense that I previously mentioned this as sympathetic thought transference I passed through the experience with him. I literally took his burden of despair upon myself. Instead of being fully forced by his state of mind under the hypnotic spell of hell that he deliberately plunged himself into, and dying with him a miserable death that night, I reversed the current (so to speak) and forced our "canoe" from the clutches of a Niagara whirlpool, and gave him light for darkness; peace and calm for misery, fear, terror and despair, and saved both myself and him.

If we had both been found dead the next morning—well, I have an organic disease of the heart of many years standing; and the talk of the newspapers and the people all about would have been that I died of heart disease; and perhaps the other

party would have been examined and a report made that poison was found; or all sorts of imaginings, theories and speculations might have gone the rounds. You can also see that his "conscience was not seared as with a hot iron" or he would have had no such experience, and I might not have found him out.

12

Some people get the idea that this knowledge of thought force and influence brings the Bible out in poor light—reveals it as a false guide. That is not true. It reveals the truthfulness of the Bible in a clearer light.

Those of us who understand this matter a little have thought sometimes that it was rather hard to be placed under clouds of anger, revenge, spite, sorrow, guilt, or poison thought force of some kind from a little circle of friends; but what do you think of the Christ with all the thought force and full current of this rotten, lying, hypocritical old world turned upon him? It is no wonder to me that, being as He is the central target of this old cesspool of a world, that in his agony in the Garden of Gethsemane he should sweat great drops of blood. Jesus Christ was what the Bible represents him, the Divine One. I can understand now how He could save the world.

And if the present-day church had not become decadent, swallowed up in fallacy and lies, its members would realize that wilfully continuing their lying lives and saying: "O, Jesus will forgive and take all my burdens", is the work of tyrannical brutes, of sneaks and cowards, of contemptible curs. JESUS CHRIST WAS NOT TO REMAIN A TARGET FOR PHARISEES AND HYPOCRITES FOREVER. HE WAS NOT TO REMAIN FOREVER SENSITIVE TO

THE CRUSHING BLOOD-SWEATING WEIGHT OF WHITED SEPULCHRES. There was neither bluster nor bluff in His declaration that "Many be called but few chosen."

When we have friends who use our forgiving spirit for a license to do as they please and follow evil inclinations, we cast our "pearls before swine" if we continue our intense friendship for them, because 9999 chances to ten thousand they will psychologize you to a reckless life of "I-don't care" and to a veritable hell in earth. And so the world, church and state, have these many centuries been using the forgiving spirit of the Christ for a license to follow the pathways of Satan, reckless of the fact that "many be called but few chosen."

I will quote a part of another communication with the friend previously mentioned. On a Saturday evening we had been walking on the street together. I wrote the following in my note book:

About 8:30 he began to think of the fib he told me. So heavy the condemnation that he staggers under its weight—he had lied to me, (at any rate I knew what he was doing after he saw me that evening). Sunday: After I retired last night further and stronger information of his proceedings last evening makes its impression upon me. Scarcely a wink did he sleep all night—that stinging conscience, burning hell, in him all night long. He would awake me calling for my help.

I answered: I must not lie awake all the time; so do your feelings affect me that I'll be sick if I do not rebel; I will not receive all of this.

In agony he cried: O, I've got him hardened against me. His sympathetic responses are not like they were. He is steeled.

He would call upon me for help but would not accept it. I said: If he has the strength to put his distress upon me, have I not power to ward it off? *It must go if there's a God in Israel.* It went in an instant.

But he rebelled against it because he would not be influenced by me. So I answered: I'll sleep whether you will or not, let us rest. In an instant we were both sleepy, but he broke himself loose from it, bound to suffer and influence me with his feelings. I slept the larger part of the night—*because I would.* I pitied the poor fellow, but it would not be right for me to give in to such distress. Strange to say he seemed bound to keep my friendship, but indulge his hypocrisy if it did keep me in death and hell.

IS NOT THIS A GOOD REPRESENTATION OF THE SPIRIT OF SO-CALLED CHRISTENDOM AND CIVILIZATION TOWARDS THE CHRIST WHOM THEY PROFESS TO LOVE AND FOLLOW?

Loving friends were in great darkness, even to despairing of life. I was sensitive to their thoughts, and consequently bore their burdens. While the inspiration was upon me I wrote as follows:

They know I am sensing the whole thing again: they know I rebel and in my prayers for them think: If you will persist in your own course to your own destruction instead of yielding

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*From chapter on closing remarks in Psychologized by Satan, which I contemplate having printed.

and being helped to a stronger and better life you will have to go alone, at least so far as I am concerned, it would not be right for me to go too, and I will not: If you will not come the better way and find deliverance, you shall not psychologize me down your path of destruction. Let your thoughts go where they may so be it that I will not suffer the torturing meannesses of hell that your thoughts put upon yourself and me by your false and hypocritical life. What better are you than those you condemn? I will count you for my enemies, and for silly hypocritical destroyers of true manhood if you continue your popular hypocritical course and insist upon my honoring it. As intense as your friendship for me, and as much as I have encouraged, loved and honored it I will now, tho it be like breaking a bar of steel in two, dishonor and lose it rather than lower myself to your false standard and lose my sensitiveness to truth, and the little manhood that I possess: if so be that I cannot raise you, you shall not lower me. If this is self-exaltation, make the best of it. "If I perish, I perish only there." Step to the front dear friends if you will; if not, adieu, adieu.

13.

That man or woman is unworthy the name of philosopher, scientist, teacher or thinker who is not cognizant of the antithesis of all conditions, and that they cannot see the beauties and bright side of anything only as they compare the good with the evil.

Humanity rises and falls at regular periods, as regularly as the Sun appears and disappears every 24 hours; consequently a Messiah appears just as regularly. There is a constant repetition of all things and all conditions. (Don't fail

to read Eccl. 1:4-10 and 3:15). Each period of the fall of man when ignorance, war, disease, trouble, lies and hypocrisies run riot is when the devil has the world under his hypnotic ban, right where it is now. But the devil's time is nearly up, and another Golden Day, ("new world," or age), which consists of thousands of years, will soon dawn upon the world again. Solomon in the first chapter of Proverbs has pictured the state of the present age. What saith the voice of wisdom?

"She uttereth her words saying:

"How long ye simple ones, will ye love simplicity? and scorners delight in their scorning, and fools hate knowledge?

"I have called and ye refused; I have stretched out my hand and no man regarded.

"I also will laugh at their calamity. I will mock when their fear cometh:

"Then shall they call upon me but I will not answer: they shall seek me early but they shall not find me:

"For that they hated knowledge, and did not choose the fear of the Lord:

"They would none of my council: they despised all my reproof:

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

"The turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

(Stop and think what this means).

14.

Could we only realize as we ought to that thought is disease or health producing, both to self and others, just to the extent of our thinking. With falsehood, hypocrisy and corruption in the mind (just as much as with truth, love and joy), you are, (consciously or unconsciously) sending out electric and magnetic currents, and do you think they find no lodging place? If so you are mistaken, for your thoughts are spirit entities and they go where you send them and their mission depends on what they are, diseased or healthy, happy or unhappy.

A lie told or done (or merely thought, without being spoken or performed) is poison, its only antidote is righteousness. Thoughts of anger and revenge and hate are poison and are disease producing; their only antidote is a sane mind, love and a forgiving spirit.

Anybody is unworthy the name of thinker or teacher who does not know that he cannot make the world bright if he is a bundle of clouds; that he cannot make those on whom he thinks cheerful if guilt and gloom are in his own mind, that the attempt to make a light shine that is not there is an attempted deception, an attempt to appear what we are not; that we may close our lips and cover our face or keep at a distance from those we think on, that it is our thoughts that affect them, whether they know in whose sky the clouds are that are sometimes peculiarly and unaccountably befogging their mind, or from whose sky is the cheerfulness and brightness often reflected to peculiarly and unaccountably light their way; that every thought is a spirit entity charged with a greater or less degree of electrifying and magnetizing power and that

whether shining or cloudy, or whatever the nature of those thoughts, somebody is their recipient by a clear, or befogging conception of what it means, from whom influences (thought entity) still more mixed and misunderstood, or clearer and better understood, flow out to others and still to others until the original thought, however great and high, becomes so dilapidated and vitiated; or so constructed, conserved and focused, that scarcely a vestige of the original thought remains; or more of the wonderful truth is collected; but always helping light or cloud the world's pathway, to enlighten or delude their minds, to principle the world in falsehood or truth, good or evil; that this is the work of our thoughts in the world tho our mouth speak not and pen write not; or regardless of what we speak or do, that it is our thoughts that move the world in whatever direction it travels; that the thoughtful people know that society is out of gear, but not knowing the cause they do not know the remedy and so grope in darkness, the blind leading the blind and both falling into the ditch; and that the present condition of affairs is evidence of all this and cannot be denied: I say the person who does not know these things is not worthy the name of thinker or teacher.

If you wrong me and it acts woefully upon me, the woe from my mind is forced upon your own and in connection with the guilt of your own gives you a double potion of your own sin. Deceive and wrong your best friend and you will suffer the guilt and distress consequent thereto sooner or later, and those very thoughts may reach him and be a revelation to him, and also a source of distress until life is a burden only as he manages to forget you; and some would do well to ask themselves the question: Instead of a blessing am I not

a curse even to the one who loves me best? Yet if on the progressive side of the human world all these experiences will be interesting, and they are necessary to our development. We must go through hell or we could not appreciate heaven.

Many people think that their thoughts are all private and secret property; but I tell you it is not so. When a mechanical electrical battery is in operation, electricity flows from it. When you think, your thoughts flow from you. Ralph Waldo Emerson said: "Men imagine that they communicate their virtue or vice by overt actions, and do not know that their virtue or vice emit a breath every moment.

But the beauty of it is, you do the right with me, and if my nature responds in appreciation, or even if I am your enemy and you feel kindly and treat me thus, there is satisfaction in it for you, and the light that you shed on my pathway might be thrown back from my mind to more than double the light of your own. Do you not perceive? "Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil, my cup runneth over."

Thus can we see, particularly if we have a little experimental knowledge of these things, how the powers of the mind of humanity under the present fallacious evil system are not only thrown to waste, but outrageously abused.

But the leaven is at work. The whole lump will soon be leavened. The nature of humanity will be changed so as not to call evil good and good evil. It will love the light instead of darkness.

15.

Blind people are great mind readers. A blind medium will even tell you the color of your hair and eyes, and tell your disposition and character. That however may not be done by taking your immediate thoughts, but by impressions from your magnetism, and by different impressions received from different colors. There is no doubt but anybody could do it by practice. You know the effect of red upon an animal? green has the opposite effect: it is strengthening, but it produces quiet and contentment.

Here are two churches. Number 1 is spiritually inclined, full of faith, friendliness, unity, welcome stranger and "God bless you" everybody. Number 2 is worldly, unbelieving, everybody pulling in a different direction, never feeling "God bless you." You enter each place. Do you need to be told the condition of each? No, you may be blindfolded, every mouth stilled, the people simply thinking, and you will receive the spirit of each congregation. Allowing for argument's sake that one is of God and the other of the Devil: then is God and good spirits any more subject to being felt than is the devil and evil spirits?

Every living thing is an electric battery. Thoughts possess vitality, life and force—they are "spirit entities."

Some may think they will not be "controlled," but will do as they please. But you may turn which ever way you please, some sort of spirit, some force from both without you and within, is "controlling" you.

A noticeable feature in my experiences has been that if I let some people know of my knowing their thoughts they

think of me as possessing mysterious power beyond them and as being superior to them; then if they know my thoughts they still think of me as superior to them, and they feel humiliated under the impression that I can both take their thoughts and move them by the power of my thoughts. Thus have leaders noticed the readiness of the masses to be bluffed. Thus is the world bluffed into tyranny and slavery by selfish, non-Christlike, political, financial and religious leaders.

I have a friend who is a druggist. One evening at the store he felt impressed that there was something at home for which he must go. He went. His wife was there alone—so far as he could see after looking about a little. He was giving it up and was passing some folding doors that were apparently thrown carelessly open into the corner of the house. He felt a powerful impression to look back of those doors. There he found in hiding a—young gentleman if you please.

I had a lady friend. Of one experience in thought communication I will quote a little from my note book: One morning when she was feeling exceedingly blue I wrote her a letter as follows:

My Dear Friend:—Short of time but feel like speaking to you. God bless your dear heart. What is the matter? Why do you feel as you have since 9:25? You feel better (by impressions from my mind) I perceive. Take heart, dear girl. Come thou forth as bright as the Morning Star, as happy as the happiest and strong as the strongest. Let the

vibrating power of a mighty strengthening force accompany these words. "Be still and know that I am God." Hold to your equilibrium. In stillness is harmony. In harmony is power. Think on these things. Let us determine to think of those we love in joyful sweetness that lifts to heights of ecstacy, not in depressing sadness, but rather bid the latter depart. Let us not say: I wish you would go, but in the dignity of the "I am" and by the "powers that be," command it to go. In cheerfulness is life. In sadness is death. There are things you wish to say to me. Now speak.

My thoughts went immediately and performed their mission. I intended that they should and knew that they did at the instant. I sent the letter as an example. It was correct.

Thinking I might want the letters I had written I asked her to return them; she said she would. The next Sunday about 2 o'clock I became aware that she was laboring under a terrible depression. I knew that her mind then was to visit at a friend's that afternoon where I often called and that she thought to see me (at church in the evening if not before). I knew she was thinking to get those letters to give me. She thought to read them again for the last time and—I knew it. She felt terribly—and I knew it.

In my mind I said: Never mind, do not read them again. You have read them several times already. You have profited by them; do not destroy it all now. If we are going to be friends let us be friends and enjoy it. Do what you know is right and rejoice. You have many times been in need of help as from a friend; I have befriended and helped you. Love me if you wish, but not after this fashion; I will not be a target for such thought force. Away with this gloom, I will not have it. Be brave, my friend. Be brave.

She received the impression from my mind. She did not read the letters again, but she gave them to me that evening. I told her about it, naming the time by the clock that she started to get the letters. It was all correct.

16.

Some people have a wonderful faculty of reading human nature; they receive correct impressions at first sight. Such people have a large brain faculty of what, phrenologically speaking, is called Human Nature; it is located in the center of the upper forehead.

While this form of mind reading is not what this lecture started out to treat upon, it is mind reading none the less, and nobody will attempt to deny it. I do not consider it sympathetic in the sense and degree of which we have spoken so much; because the other party might turn his thought current up a maple tree, yet I think the person with the large brain organ of Human Nature would get his impression.

People with large faculties of what Phrenology calls Agreeableness, and Adhesiveness (Friendship) generate so strong a force of that friendly attractive spirit that all who see them are at once affected by their winning fascinating "something"; so that all who see them, immediately know that portion of their mind. If those people have a large faculty of Amitiveness (love of the opposite sex) then the opposite sex are quite universally attracted to them, so that few are capable of entirely resisting them, even tho they are of a dissipated and evil character. (How can any sane person deny mind force and thought communication?) Now add to the above a large faculty of Philoprogenitiveness (love of chil-

dren) and all the children are wonderfully attracted by such a person; they feel in his or her presence a charm or fascination. All this is mind reading. Thus we might go on almost indefinitely.

It seems almost incredible that rational beings should deny that thought communication is as universal as the race, and not confined to any power of Deity.

The photographer uses a phototype, or sensitized plate, to print his pictures. So it seems almost incredible that an intellectual humanity in an age of so-called civilization and science, should be so completely sensitized to receiving and giving impressions of the Devil.

Every passion to which the mind is subject is depicted upon the face and in the eye: Love, joy, friendship, anger, independence, defiance, etc. Even the poor dog cowers at your feet if you frown upon him. The power of the human eye can cower any animal. Animals are sensitive to thought. The stalwart tree, the herb of the field, the house plant, are all sensitive to thought. The housewife who dearly loves her plants has thriving beautiful ones. Let her take her thoughts practically from them and let the man with cold indifferent thoughts of "I wish you were out of the way, I wish you were dead," be constantly about them, tho giving them the same watering and cultivation and sunshine, and you will see them begin to droop as if under a cloud of sorrow. (Thought force may not only relieve disease but make it; it cannot only raise from the dead, but it can kill. Devils cannot raise from the dead. People think sometimes to get rid of a person by killing, but they may accomplish more against their murderer in spirit than would be possible in a body of their own). It has

been demonstrated that honey bees and other insects know each other's thoughts. All these are forms and modes of mind communication.

17.

I have had people try to test me by giving me explicit directions and then doing differently than they told me they were going to.

Allow for argument's sake that it did not enter my mind what they were "up to"; was it any cause for my humiliation?

No.

Was it any proof against thought reading?

No, but it was further proof to me that they were lying hypocrites. They are some of our "good" people, too. I do not say this to belittle them, as compared to other people of today.

I heard a man say: "Play a trick on these mind reading mediums, and you can catch them."

Any evidence there against it?

Not a particle.

Generally speaking, when receiving thoughts from others it is not because I am trying to—they simply come. So far as I know nobody can always take another's thoughts at will. As a rule they impress themselves upon one suddenly, unexpected and uninvited; but sometimes with surprising revelations.

If you were to ask a friend to tell you what you are thinking about he probably would not make the attempt, even

if he knew; but we will allow (for reasons which we need not stop to mention) that he could not tell you.

Anything there against the facts?

Not a thing.

Ask him what you had for dinner.

We will allow that he could not tell you.

Ask him if you have been to dinner; and put your mind upon the matter affirmatively or negatively, according to whether you have or have not, and think upon him, and he may know more about it than he would had you told him with your lips.

Two persons may be thinking of you at the same time and you may be puzzled sometimes to know "which is which" the impressions may not be clear enough.

You may receive impressions of unpleasant thoughts and feelings that are temporarily disturbing somebody for just a moment, and know who it comes from but not know the cause of such a state of mind in them, and be suspicious of something wrong. You did not get it all by the thought communication because the details passed lightly and quickly through their mind, and you received only the portion of their thoughts upon which their mind centered forcibly.

Scoffers, and haters of knowledge (knowledge which they lack the capacity to comprehend) tauntingly say: "You pretend to know so much, why don't you get it all? Why don't you tell all I have a mind to think about?"

I would answer: You have studied arithmetic, grammar, geography, spelling, etc., and put a little into practice; how much do you know about them? Why didn't you get even all

of what you went over? A little is known of electricity; it is only in its infancy. Why don't you get it all?

There are variations and complications and difficulties in mental telegraphy the same as in everything where knowledge is incomplete. However, cases of thought transference at the present time could be related until your entire time would count for practically nothing towards reading them.

If you should say to a person: "Take this button, I will select the hand in which you hold it," your success would depend upon several things.

Your sensitiveness to other's thoughts, his ability to dismiss all else from his mind and correctly focus his thoughts upon the button and upon you, and *will* you to select the hand that the button is in; his honesty; and the amount of thought force that he generates.

If during the process of his willing, and your choosing under a passive state of mind, your thought currents are keyed, so to speak, on the same letter or note, as it were, with his, the connection is complete; and if he is honest with you the chances are that you may try ten times and get the button ten times.

But if he tries to deceive you by directing his mind away from you, you will not be able to make a choice with any feeling of certainty; or if he forcibly wills that you take the hand where the button is not, you may be deceived and take that hand.

If several persons put their mind upon the button, at the same time willing that you select the correct hand, the chances are that if you have had some experience in con-

scious thought reading that you will choose correctly and with a feeling of positiveness. If half of the number will that you take the left hand, and half that you take the other, you may be puzzled. Sometimes you will know positively when they are not honest with you.

18.

The nature and strength of our thoughts depend upon health, habits, extent and nature of education, quantity and quality of brain and each respective faculty of the brain, (there are about 40 pairs of organs in the brain) and groups of faculties; temperament, and the amount of interest we take in a subject.

The stronger the thought force of a teacher, other things being equal, the faster will his, or her, pupils sense (learn) the truths which they are supposed to.

a. If the current from two minds is keyed respectively on high C and low C or on either C and G, or any two notes that chord, it stands to reason that the connection is all right. If they were keyed respectively on G and F, perhaps a connection would not be possible until one became interested or stimulated in some way to increase the strength (pitch in tone at least) of the thought and raise it to a point where his thought current would chord, or vibrate in unison, with the other person's.

The human voice and mind are not stationary like the notes in an organ or piano, but are made on a sliding scale, subject to seemingly innumerable variations in their nature, not only in volume and intensity, but in their meaning and tone.

Considering these things, with my experience in consciously taking thoughts from people of such varied organization, temperament, disposition, character and intellect, I feel justified in affirming that it is possible to produce conditions whereby pure thought communications to a greater or less extent can be established between any two persons.

I do not claim at present to know the whole truth about the statements in paragraph marked a. It is possible that it is partly a theory (you will notice I have used the word perhaps).

It is said that two wires keyed the same, and strung in the same room, at a distance from each other and not connected, will vibrate in unison by thumping only one. I never tried it.

We can talk over a telephone wire, but it must be a live (electrified) wire; it matters not how our voices are keyed, we can get perfect communication when other things are in proper order.

The atmosphere being a conductor of electricity, distance seems to be no barrier against thought communication. Neither does material obstruct the flow of thought force or some spirit substances; although some things do partially insulate electricity—mechanical electricity is the spirit substance of dematerialized matter: zinc, vitriol, etc. Possibly there are some materials impervious to thought force, but my opinion would be that there are not.

Christ dissolved his body to spirit, entered a closed room and rematerialized. Elijah dissolved his body when the time was ripe and reinforced Elisha. "The 144,000 on Mount Zion" who will soon be with us, will dematerialize at will, pro-

ject themselves (across the continent, or ocean, if they wish) in an instant, and rematerialize.

To perfect mental telegraphy possibly it will be necessary to find a way to determine the note, or key, so to speak, at which thought force is pitched. But be that as it may, I am not theorizing when I say that the time is not far away when it will be a perfected science. Neither is it my purpose to spend any time trying to convince those who "hate knowledge" that I know what I am saying.

Man is both a spiritual and material being. Some are mostly given to immediate wants and material things and have little appreciation of the spiritual and intuitive nature upon which this lecture treats. Some of them are sincere in their belief at times and are well called "doubting Thomas."

Women as a rule are more given to the spiritual and intuitive nature than men, being generally of a more sensitive organization. I think it is safe to say that mental telegraphy is more universally carried on between the sexes than between men and men or women and women, and that the affectional nature between the sexes is more communicated by mental telegraphy than any other one subject. This I consider due to concentration of the mind, a generating of stronger thought currents, and to the fact that nearly all are more or less consciously sensitized to this form of thought.

To whatever extent thought reading may develop I do not consider that it would be even desirable for us in our two-fold nature (material and spiritual) to be confined exclusively to mental communications. The fact that we are of this two-fold nature, of the material as well as the spiritual, is proof

positive that such cannot be intended, but would be unnatural, not best or even desirable while inhabiting "this earthly tabernacle," "this house of clay," this material body of our own. Because however well developed the intuitive and spiritual side of our nature may be, the fact remains undisputed that we still possess the natural or material side, the wants and needs of which must be looked after. And whatever the extent of our ability to communicate mentally with another person, because of this natural and material side of our nature there still remains more or less of a desire to communicate those same thoughts by one or more tangible material processes: speaking, writing, acting.

Do not think for a moment that to be able in your present condition to see into the future, or know others' thoughts, is sure to give you a world of satisfaction and pleasure, because while sometimes getting satisfactory and pleasant things, it is sometimes as far the other way.

The speaker in these experiences has been both cast to the depths of hell and lifted to the heights of heaven. He has had experiences most horrible and most beautiful. As bitter as gall and sweet as honey. As captive as the "bonds of iniquity" and free as the gods. As murky as the streams of hades and pure as the water of life. As detestable as the falsehood of the pit and as enchanting and fascinating as angelic flights of romancy.

Do not make the sad mistake of leaving off the "breastplate of faith," if you do you might as well leave it all off. Do not mistake a mere opinion or belief for faith. Faith is the thing itself. As Paul expressed it: Faith is the substance,

the evidence. It is IT. You may think I have "got IT bad" —I will not deny IT.

Let us mention two examples of thought communication which I think come in well right here: I knew a lady and gentleman who were desperately in love. She was persistently affirmative towards the matrimonial step, he was more persistently negative, giving as one reason that he lacked sufficient means under present society. A day did not pass without mental communications between them. So completely crazed and carried away was she that she was determined not to give him up.

One afternoon as she was thinking of the matter the feeling flashed through her: STEAL THE MONEY.

He received it in an instant. Had he acquiesced, the two minds would have been in complete harmony and plans might have been laid to carry out what would then have been an irresistible temptation.

Ten thousand times quicker than it takes to tell it this communication took place. She knew that he knew her thoughts, and receiving the negation as she did instantaneously from his mind, the temptation left her as quickly as it came.

I know this is romantic—it is none the less true. Some would pooh at it—that does not alter a single fact. I know the whole case.

That lady is not one of the so-called "bad people." She is one of us, one of the so-called "good people." Bring yourself under as strong temptations as others fall and receive your condemnation, and some of you might not do as well as many you disdain.

As I was in the jewelry store of a particular friend one day, and happening to notice some rings in the show case, he said of a certain "precious stone": It is unlucky. I asked: Why? He related an incident that he knew about. A lady, Miss A——, was keeping company with a gentleman, Mr. B——. Though she wore the ring he had given her, she cared nothing about him. She remarked one day, with much feeling, as though she were in earnest, that she wished he would shoot himself. Within an hour's time sparks flashed from that ring, and the ring burned her finger. Within another hour a boy called with a message for her that Mr. B—— was dead, he had shot himself. I intimated that the unlucky idea of that stone was superstition engendered by ignorance, and told him I could account for the whole affair. Mr. B—— undoubtedly did not know that he was being affected that moment by Miss A——'s thoughts; neither did she think of her position (her mere thoughts) driving him to despair. The instant that he fired the fatal shot his thought force was directed so forcibly to that ring that it caused it to flash and burn the lady's finger.

Bear with me in repeating that Christendom is ignorant and full of unbelief of its own Bible. Weigh every word of this from Paul:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Do you know anything about Jacob? "And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." Read Gen. 32:24-30.

God can make the wrath of devils to honor Him. Do you know anything about the lying spirit that persuaded Ahab to go into battle to get defeated? Read 1st Kings 22:20-23: "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so."

Those who know nothing of *trying the spirits* do not know that their temptations may be from without as well as from within.

Then keep hold of the reins and "try the spirits" and you will be able to guide the steed and keep right side up; but disregard the temptation that is merely from without to-day and to-morrow it may be from within; then the force is not only doubled but multiplied many times; and by thinking you knew it all when you didn't know anything, sooner or later the conceit will be taken out of you and yours—enchanted—on dangerous ground—toppling over—your own family in as bad predicaments as what you have thought and talked about others. Are not these truths being manifest more and more?

You may be in desperate straits before to-morrow morning, and one whom you have despised may help you through; but you neither know it nor give them credit. You need not think there is no meaning to those words, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Can you "try the spirits"?

On the other hand the force of somebody's thoughts ("spirit entities") may be added to you and thus be a menace and hindrance to your freedom, a burden to your spirits, because you have not treated them quite properly, or even because you have been honest and uncovered some of their iniquity, and you are not quite capable of handling thought force of that nature and degree of intensity. Can you "try the spirits"?

Some of you may not understand *temptation from without and from within.* I will explain, using as simple an illustration as possible.

To understand even theoretically, without personal conscious experience, you must hold in mind the fact that thought is substance, and force substance too, and that thought force from other's minds impresses you.

You know what it is to feel the friendship and love of other people; then apply that principle to other passions and sensations. For instance: You may have discovered that some article of diet, such as pork, or so much meat of any kind, or pastries, or drinking tea or coffee, or using alcoholic beverages or tobacco; cheating, being deceptive, or performing some habit which you have many times determined to "break off", is injurious to you, and morally wrong. You break away from it. The appetite (desire, hankering, cra-

ving) for it has left you. On a special occasion you are in the presence of "friends" who are feasting on those things, or doing the things to which you are no longer a partial wreck or miserable slave.

You are besieged with opportunities and requests to indulge. They have no conception of your true position or your being able to do without. Their appetite is running high and thought force in those particulars is strong and directed at that climax particularly to you.

Not knowing perhaps from whence or how, you sense (feel) an appetite (desire, hankering, craving) that you had been rid of for some time—a pure thought transference from another mind, or minds, causing you to feel the same as somebody else.

That temptation is from without. It does not originate in yourself. It is not born in yourself. You feel it within you, but it comes from without you—from another mind, or minds.

If you allow yourself to remain sensitive to it, instead of negatizing, or insulating yourself against it, the seed germinates and produces fruit. If you yield to that temptation from without, the natural fruitage results—rising of the old cravings and appetites that you had conquered, temptation from within.

Even the sight of those victuals or of the coffee pot or tea pot, or seeing others indulge in their use is too much for you; the sight or scent of tobacco or cigar; the sight of the hotel or bar room or the smell of any liquor makes a helpless slave of you—thought force from another person is not needed now to rouse the old appetites, the temptation is from within.

Neither need the temptation from without be from a special gathering nor a large company. It can also come in different forms: A company, or a portion of a company (or even single person) may look upon your refusal to indulge or take part in somethig that the rest of a "respectable" company are doing, as ridiculous and foolish and an occasion of offense to the rest, and they actually feel hurt by your refusal, and feel as tho you were not treating them with due respect; and their conscience and a true sense of duty and moral obligations being morally ruined, and your friendship for them being active, you allow your mind to be appropriate soil for that ill-gotten seed to grow in, and the fruit of course must correspond to the seed to which you are receptive and which you cultivate and bring to maturity. "Try the spirits."

An important matter of which the world is practically ignorant is that THE SPIRITUAL WORLD IS IN HUMANITY, AND NOWHERE ELSE. When a person meets with the change which we call death, that spirit goes instantly to some other living body to abide, the "spirit of the departed" taking his abode in the sort of a character that has strong attraction for him, that character being something on the same level of himself; or else a little higher or a little lower, that depending whether he ("the departed") is on the progressive or retrogressive side—that is to say, whether he is improving in the wisdom of God or the wisdom of the Devil.

As we have already stated with reference to spiritual mediums and inspiration, people ("spirits of the departed") possess the same features as to knowledge, wisdom, truthfulness and goodness, and ignorance, falsehood and evil that peo-

ple do in the natural body. Therefore evil people in the spiritual spheres take advantage of their silent, subtle influences to help work revenge and all the perpetrations of evil and machinations of hell and the Devil with which the natural world is inspired today. People do evil—they know not why.

Do you not now begin to see something of the danger of a mind at present being unreservedly open to the influences and inspirations of the spiritual spheres? The devil's best hold is in making people think if they have any inspirations, any communications from the spiritual spheres, that it can be only from God and from heaven; his best hold is to appear as an angel of light, making people believe that they are in connection with God and heaven if they receive any message, any inclinations, or word of any kind from the spiritual spheres.

And remember this: heaven and hell are conditions; if either exists, the other does; no condition can exist without its opposite. Heaven and hell are in humanity.

Now dear friend, if you feel able to "try the spirits" and face the resistless whirlpool, the shot and shell, the shocking currents, the lightning freaks from all the batteries of hell, then buckle on the armor and get you to the task. Otherwise take warning and stand aloof. But be sure and ask yourself the question: What will I ever be good for until I am equal to it?

Know this also: You may think you know considerable about this world by having seen with the physical eyes all the debaucheries and crimes, including the greatest hell-holes of the cities; but if you have not, at times to say the least, been "telepathetical" to a considerable degree, and know what is in humanity, its heavens and hells, by looking into the "secret

thoughts" of the race, then you have but small conception of what humanity contains.

19.

There is both the male and female principle in thoughts. Combining the thought force of some people multiplies the power many times. Combining the thought force of some does not amount to much.

Thoughts have form; they materialize. You cannot construct a building, a machine, or anything in fact, unless you form it in the mind first. It is first born and constructed in the realm of thought, in the spirit world, from whence it is precipitated or born into the natural world by the laboring of the natural or material body in connection with the mind and spirit entities. Paul was not speaking blindly when he said: "There is a natural body and there is a spiritual body," neither was he ignorant of the fact that devils as well as angels have both, and that they perform their work through both material and spiritual instrumentalities. After enumerating to the Corinthians several spiritual powers he exhorted them to "covet earnestly the best gifts." He then said: "Yet show I unto you a more excellent way." Then he follows with the 13th chapter, one of the most magnificent chapters that was ever materialized—ever given birth into the natural world. In that chapter he intimates the same things that Christ and John did concerning devils and spirits of devils going forth working miracles. He says that he might have all knowledge, understand all mysteries, and have faith to remove mountains, without charity he is nothing—sounding brass or a tinkling cymbal.

This lecture had to be formed in my mind, in the spiritual world, before it could be given its natural body, before it

could be precipitated or born into the natural world, before it could materialize on paper, or before it could be spoken naturally.

John spoke "with the understanding" when he said: "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh."

It is simply this: The Lord Jesus Christ was God the Spirit (Word) materialized.

20.

People often go on a journey, or do something, under the influence of somebody's thoughts, supposing the idea to be original with themselves.

I often know when somebody wishes to speak to me, and (I think more often than not) I know what they are going to talk about. If they feel free to speak I know it, if they feel sad or timid or have a feeling of awe, I may sense their feelings.

When I know a person's thoughts and they go to talking the things I knew they were thinking, it is positive evidence to me that I *did* know their thoughts.

That person whom I cannot look at and awake from sleep (in church, for instance) and cause to open his eyes and look directly at me, is a stupid non-sensitive fellow, or a very sound sleeper, or both. You can do it as well as I.

Many people have been sick when it was purely sympathetical, the sickness being caused by the distressed thoughts of a friend, but not because the friend was praying for their sickness.

The lady of the house where I boarded once when teaching school, knew of a case of St. Vitus' dance where the doctor kept going till he got tired of it and finally told them that the pet dog must sleep with the patient. It was given a warm berth in contact with the heat and body of the sick one. The dog gradually took the disease; the patient as gradually got well. The dog had to be killed; the girl went free.

There is a striking case on record in a Massachusetts hospital: Two young men (brothers) were insane. Whatever move one made, or whatever things one did, the other duplicated. Somebody becoming suspicious that it was mechanical similitude, purely sympathetical, on the part of the younger boy, they were separated, taken out of each other's sight, into two different rooms. But it made no difference, whatever the elder brother did, the younger did also. I take the liberty to say that the spirit of the elder was upon the younger, a case of sympathetic thought transference.

But if, when there existed so strange an attraction between these two brothers, the elder had died, is it not reasonable to suppose that the spirit of the elder would have taken his abode in the younger, whereby the younger would then have been helplessly and permanently demented, unless somebody with strength and understanding sufficient should "cast out" "the evil spirit?"

Christ and the Disciples used to cast out devils and evil spirits. And I do not know whether that elder brother was locally deranged by some inherent disease and by sins and excesses of the day the same as many are, or whether he was literally possessed with an evil spirit, or spirits.

You know the Bible record of the man in the mountains and tombs most of his time, a raving maniac! You know the record of how:

"He saw Jesus afar off and ran and worshipped him.

"And cried with a loud voice, and said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. And Jesus asked him: What is thy name? And he answered, saying: My name is legion; for we are many.

"And all the devils besought him, saying: Send us into the swine, that we may enter into them."

And Jesus told them to go. "And the unclean spirits went out and entered into the swine."

And when the people all about who knew this maniac so well, saw him clothed and in his right mind, they were afraid, and they began to request so great and good a man as Jesus to "depart out of their coasts."

Now the question is, how came that legion of unclean spirits in that unfortunate man "in the country of the Gadarenes?"

He had become a receptacle for certain evil spirits. Whether willingly or not, we are not told. But judging from the position he took when seeing Jesus, we know that he had become tired of being ruled by such spirits. Whether he was a willing or ignorant victim at the start and receiving what to his mind were insignificant spirit influences, or godly inspirational communications, and found himself deluged beyond control before he thought of it, we are not told. Whether those evil spirits (persons) united their subtle influences in revenge upon the Gadarene, or whether by some mutual attrac-

tion they had migrated to him, we are not told. But this much is certain: there were attractions of some sort of sufficient strength so they, when meeting with the change denominated death in the natural world, took their abode in the Gadarene.

It is also certain that they had become of so low an order that they were ready to enter the animal kingdom, which we know from their request to be sent into, or permitted to go into, the herd of swine.

So you see that devils pray, and that their prayers are answered as well as the prayers of saints. They were on the retrogressive side of humanity, and on reaching the depths, will again begin to rise, when the burden of their prayers and ambitions of their lives will be up instead of down; but they must needs flow on in their course of circulation until they again get back to the lungs of both the natural and spiritual universe, where they are again purified. As the Bible terms it: The spirit gets back to the God who gave it.

Suppose you have made up your mind to join some society, the Methodist or Baptist for example. You are a little more favorable to the Baptist, we will say. Both are praying for you, their desires are reaching out after you, each wants you; you are between two fires, between two psychological batteries; you feel a drawing both ways. If the Baptists give up somewhat and begin to withdraw their thoughts from you, and the Methodists cling-to a little while, strongly desiring you, even tho you are not in their company, you will cast your lot with the Methodists just as sure as the sun shines, notwithstanding your ideas being a little more favorable to the Baptist church, unless you are acquainted with these truths and stubbornly go the other way, or by calm reasoning decide that it is best.

Jesus Christ prayed intelligently—to his Father. Where was the Father? In Himself: "He that hath seen me hath seen the Father also." "I am in the Father and the Father in me."

Somebody has said that "self-knowledge is the essence of all knowledge." Christ possessed that knowledge. When the woman over whom physicians, so-called, were "at sea," by faith (her will power) drew virtue from Christ that healed her, He knew it.

With every thought we think a portion of the brain dematerializes (dissolves) to an invisible force, substance that has been named SPIRIT; if it were not so it would not need a constant new supply for reforming (re-materializing), which is supplied by food.* By having "self-knowledge" Christ knew everybody perfectly.

In the Self-Instructor in Phrenology and Physiology, by O. S. and L. N. Fowler, that statement is found: "Self-knowledge is the essence of all knowledge." The same book says of the reading of character:

"Than this form of knowledge none is more inviting or useful. Hence God has caused the inherent character of every living being and thing to gush out through every organ of the body, and every avenue of the soul; and also created in both brute and man a character reading faculty, to take intuitive cognizance of the mental operations. Nor will she let any one lie, any more than lie herself, but compels all to carry

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*And you cannot supply it from the rum barrel, nor from drugs and chemicals; they destroy.

the flag of their character at their mast-heads, so that all acquainted with the signs may see and read. If we attempt deception the effort convicts us. If all nature's signs of character were fully understood, all could read not only the main characters of all they see, but even most thoughts and feelings passing in the mind for the time being—'A gift worth more than Astor's millions.' "

21.

"All the world's a stage"—how true. The question is, moving on with the stream of time, how much do I see, of what I see, enacted in that wonderful drama? What part do I play—that of the bluffed and cowering ignoramus, ever yielding to the "civilized" tyrant's defiance of "What are you going to do about it?" or to their oily-tongued honey-coated oppressions? or the part of the upright fearless actor upon the world's stage?

*As for me, may I ever love to revel in, to study and unravel, and help drench the world with beneficial, sociological problems and be a factor among the powers that shall lift a struggling world out of fallacy and out of hell, out of the merciless mesmeric clutches of that present reigning Monarch, King and Tyrant whose name is DEVIL.

The time is at hand† when the world is in desperate need of a few great spirits to show humanity kindness by telling the truth, that a world of BEDLAM AND MEDLEY may

*From a chapter on Literature in my Psychologized by Satan.

†From a chapter on A Few Peculiarities in my Psychologized by Satan—not yet published.

stop and think, perchance they may find out "Where are we at?"

Give me an ounce of high order of love and you may have your tons of gold. Give me a moment's illumination by love and wisdom and you may have your years of delving in selfish degenerating loves.

Everybody (let us hope) has loved somebody (for a moment at least) without a touch of greed or sensuality, the mind being receptive to thoughts of righteousness, and felt touches of intellect and inspiration and love that sent you soaring through realms hitherto unexplored, acquainting you with such brilliancy, such beauty, such illumination, ten thousand times above anything you had ever imagined, dreamed or conceived.

Would you part with the memories of those moments for all the material wealth of the millionaires of earth? Aye, diamonds and gold; principalities and powers; thrones, kingdoms, dominions and crowns and sensuality loved by the world —all these are loathsome to you when occasionally getting a glimpse of your better self and the GOLDEN DAY SOON TO DAWN UPON HUMANITY.

You would not part with their memories, because you see in those short experiences of intellectuality and illumination, when you feel like electrifying the world with a new spirit, that it is possible to rise out of captivity and into a realization of the highest ideals ever conceived—even by the gods.

Our position then depends upon whether we love darkness or light, truth or fallacy. To say that we wish for light, but remain despisers of truth, is to remain in darkness. We can-

not receive light unless we become sensitive to it; then we can recognize and profit by "the tidal wave of deeper souls."

This little book can only hint at the great truths that the world must learn before "the truth shall make you free."

The truth is what we must have in order to help society to equitable adjustment, and those who are best armed with it (other things being equal) are best prepared to fight the battles of life, and to assist others. Without truth and the highest moral powers the more influence we have the more dangerous we are.

I have a duty to perform. That is why I have written this book. I have done as well as I could in this short space. I am content to let a wiser do better.

"Adieu, kind friend, adieu."