

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 34.

CHICAGO, ILL., SEPTEMBER 1, 1906.

NO. 875.

What of the Life Beyond?

Buffalo man writes a book in which conditions are laid bare.—It has seven planes, and there are no Harps or Halos to be found on any one of them.—All Spirit Revelations.—Edward C. Randall, according to a Buffalo paper, has embodied these in a remarkable book called "Life's Progression."

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book, "Life's Progression" (Buffalo, N. Y., The Progressive Thinker Co.). They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible.

If there is no death, if there are no dead, what then becomes of the resurrection morrow? Where shall we look for the great White Throne, where for the One who shall intercede for the sinful; where shall the separation of the goats and the sheep take place? Mr. Randall says these things are not to be, because there is no great White Throne, because every man must stand as his own redeemer, because there is to be no resurrection morrow.

It must not be inferred from these statements that Mr. Randall does not believe in the life hereafter, nor in the controlling force and power which is denominated God and which by some is clothed with a personality and by others considered the essence of good, the spirit of love, but not embodied. He does believe in these things. He believes in a heaven, not a heaven of harps and halos, not a heaven of idleness and exclusiveness, but a heaven peopled by active, progressive, hard-working spirits, rather than by angels who might get their wings broken in a crash. In this belief he is in no way at all different from the great majority of men. The Reverend Minot J. Savage has said in one of his sermons:

"The heaven I hope for has no gates that are ever to be shut. It is wide open with loving, tender, tearful, pleading welcome for every child of God. * * * The heaven we hope for is not essential to life. We enter into that world, and there is no dividing line. * * * Why should we not believe that heaven is more like this earth than we ordinarily imagine? There are certain of our faculties and powers that are so intimately bound up with our physical bodies that we cannot imagine ourselves as carrying them along with us. But what do we carry? The things that are essentially ourselves—thought, feeling, imagination—all our intellectual powers. Will Michael Angelo never care another statue? Will Raphael never paint another picture? Will Shakespeare never write another play? Will Wagner compose no more music? Will the geologist no longer study the construction and growth of worlds? Will the chemist find nothing to occupy him investigating the secrets of the composition of this marvelous universe? Will the astronomer have no field for his researches? * * * The heaven I hope for is a heaven of work, a heaven of occupation, a heaven of study, a heaven of travel, of music, of art, of literature, of painting—all of those things that we begin here, all that we have to leave broken off in the middle. * * * I do not expect a heaven of eternal rest, of seclusion, of aloofness from any human need or suffering or sorrow. It will be a heaven where the sorrow here because it will be shot through with light and illumined by an eternal hope. But it will be suffering and sympathy, and will call on us for aid."

Mr. Randall likewise believes in a hell—only it is not a hell of fire and brimstone, where a pint of water would be worth \$1.00 with sulphurous fumes and the chief occupation is stoking furnaces, while red devils look on and laugh. Fortunately, not many persons believe in that sort of a hell today. But there are some. Others look upon hell as a place of lesser physical torment, though it will be nothing but spirit in the next world, how can it be tortured bodily? Many more, not going so far as to picture to themselves the sort of punishment meted out in hell, conceive it to be a place apart from heaven to which the wicked alone have admission tickets. Then there is the steadily growing belief that hell is remorse of the spirit, and that comes nearer Mr. Randall's hell.

The author of "Life's Progression" does not demand any particular respect for his beliefs except as they are the result of what he would term his positive knowledge. And therein appears the remarkable character of this book, which might be termed the Modern Revelation as given to John. Many books have been written speculating on the life hereafter. Many men of many minds have reasoned from many viewpoints and from many startling places as to what the life beyond death may be, how it is to be entered, how lived, what is to be seen there, and so on. These speculations began in the early ages and have continued down to the present time. But few books have ever been written which purport to give exact and definite knowledge of the life that is beyond. Mr. Randall's is one of these few. Therefore, it is justly entitled to be termed remarkable.

And here it will be asked at once: Did Mr. Randall get his information? His answer, direct and without equivocation, is: From those who are living that life, from spirits with whom he has talked face to face, and not face to face, for many years.

Though Mr. Randall is well known to all Buffalonians as a hard-headed lawyer and a careful, shrewd business man, he is known to a few as an earnest believer in spirit communication. Once he was an investigator. He began as a skeptic. He tested many phenomena. Finally he became convinced. He does not argue any point of doubt with his readers as to the genuineness of the communications on which he has based his statements of the life after death. The scientific side of these phenomena does not appear to him now as it does to Professor Hyslop and some other workers

and believers. All that, he has put behind him. He has been convinced after years of investigation that he is not being deceived. There is no need to quarrel with him on that point, and whether one agrees with him or not his pictures of spirit life are none the less interesting though they may be the less convincing.

What are the conditions attending the separation of the spirit from the body and of the life after death? A few extracts from the book will serve to show the character of this testimony "from over the border." Mr. Randall finds among his stenographic notes of a sitting this description of a spirit passage, given, of course, by a spirit:

"A few hours ago we were called to help in the separation of the spirit from the body. Lying before us was a young woman. When we say young we mean in maturity. Bodily pains and sickness had been hers, now dissolution was taking place. The one who should have given her words of encouragement and help was on his knees, praying to the God of mercy to give her strength to pass through the terror of death. About her on every side were weeping friends. She knew they were grieving because she was leaving the body, and it made the passage darker and harder. Then the first bodily chill touched the feet. Slowly, little by little, it was creeping upward until it reached the knees. A light began to rise, a clouded substance, glowing and increasing in size. Close approached the loved ones who had gone before. They were waiting and watching and giving her strength, that she should not feel herself alone and that she should not feel all was darkness and terror. We saw her face brighten, her lips part in a smile. She saw us close about her. Her eyes did not close and she whispered, 'They are coming. I see them all. They are waiting for me.' The light from the body rose higher, slowly creeping up, just as a white, fleecy cloud settles before a storm on the earth. She did not appreciate that a change was coming over her, she only realized that friends were standing near. She did not see the weeping ones as it grew brighter. She heard a faint echo, as of music, a song, of gladness coming to her in this cloud of change. It took definite form, just above her. The brain weakened, the eyes drooped, she slept with the living voices speaking. The music was not heard by mortals."

"The spirit was taken out, was held just above the body with gentle hands, and then she met the loving friends. Her eyelids were lifted, she saw one who had waited for her, whose every thought was in unison with her own. How was it that she, just released from the body, could see all this? Because she had lived a life according to heaven, a heaven of study, a heaven of travel, of music, of art, of literature, of painting—all of those things that we begin here, all that we have to leave broken off in the middle. * * * I do not expect a heaven of eternal rest, of seclusion, of aloofness from any human need or suffering or sorrow. It will be a heaven where the sorrow here because it will be shot through with light and illumined by an eternal hope. But it will be suffering and sympathy, and will call on us for aid."

Mr. Randall likewise believes in a hell—only it is not a hell of fire and brimstone, where a pint of water would be worth \$1.00 with sulphurous fumes and the chief occupation is stoking furnaces, while red devils look on and laugh. Fortunately, not many persons believe in that sort of a hell today. But there are some. Others look upon hell as a place of lesser physical torment, though it will be nothing but spirit in the next world, how can it be tortured bodily? Many more, not going so far as to picture to themselves the sort of punishment meted out in hell, conceive it to be a place apart from heaven to which the wicked alone have admission tickets. Then there is the steadily growing belief that hell is remorse of the spirit, and that comes nearer Mr. Randall's hell.

The author of "Life's Progression" does not demand any particular respect for his beliefs except as they are the result of what he would term his positive knowledge. And therein appears the remarkable character of this book, which might be termed the Modern Revelation as given to John. Many books have been written speculating on the life hereafter. Many men of many minds have reasoned from many viewpoints and from many startling places as to what the life beyond death may be, how it is to be entered, how lived, what is to be seen there, and so on. These speculations began in the early ages and have continued down to the present time. But few books have ever been written which purport to give exact and definite knowledge of the life that is beyond. Mr. Randall's is one of these few. Therefore, it is justly entitled to be termed remarkable.

And here it will be asked at once: Did Mr. Randall get his information? His answer, direct and without equivocation, is: From those who are living that life, from spirits with whom he has talked face to face, and not face to face, for many years.

Though Mr. Randall is well known to all Buffalonians as a hard-headed lawyer and a careful, shrewd business man, he is known to a few as an earnest believer in spirit communication. Once he was an investigator. He began as a skeptic. He tested many phenomena. Finally he became convinced. He does not argue any point of doubt with his readers as to the genuineness of the communications on which he has based his statements of the life after death. The scientific side of these phenomena does not appear to him now as it does to Professor Hyslop and some other workers

faulty, the invention is imperfect. Those who are gifted musicians and composers do not change occupations or pursuits, but, like the artists, are taught greater harmony, are perfected in execution, and then, coming close to a sensitive brain interested in the same thought, aid in the composition of a masterpiece. * * * Harmony predominates in the higher spheres and permeates every condition. * * * Thus the inhabitants of spirit land work and acquire, understanding and perfection in those fields of labor for which they are best fitted. They know the joy that comes from time well spent."

Evidently the life beyond, as revealed to Mr. Randall, will have few attractions for a lazy man. Mr. Randall speaks many times of the spheres or planes of existence, so the reader will not be surprised to learn in a chapter devoted to Spheres of Life that there are seven such planes: Restitution, Preparation, Instruction, Trial and Temptation, Truth, Harmony, Exaltation. These spheres or planes seem to be quite distinct and to be definitely separated. As to existence on these planes one spirit is quoted as saying: "It is simply a higher life and a busy one in which to develop ourselves along all lines, especially the ones suited to the individual's taste." The names of these spheres indicate, in a large measure, the life that is lived on them. Mr. Randall's spirit authorities give details concerning it, but we will take up only the Sphere of Exaltation, the culmination of all life, and that briefly, quoting these spirit words:

"The sphere of Harmony is a preparation for the last great sphere, that of Exaltation, where all the universe becomes one. There you stand with all in the universe, and are helped and encouraged by them until they are ready to enter into a glorious communion of spirit. This means becoming an inseparable part of all the great forces of the universe. I have never heard of any spirits coming back to the lower planes from the seventh, except through suggestion and influence. But through these they are near all spiritual natures. They really constitute the dominating force for good that is in and around everyone. The spirit of good in the universe is not individual, but universal. In the last sphere each spirit keeps his individuality, but each has by then become so great and magnificent that it can mingle with other spirits in harmony, making one grand, wonderful whole."

We also learn from like authority that there is life on other planets—on the stars of our material universe. We learn, too, that life on some of them is on a higher order than that on the earth. The spirit, it is said, is passing, indicate their power, at some point in their progression, to visit these planets. If that be so, then other planet spirits may visit the earth, and that would account for the visitor from Mars.

With a chapter on the Origin of Man, Mr. Randall brings his book to a close. He reveals to us the life beyond death as he says, given him by the spirits in order that he might pass the message on to his earth fellows. It is presented for just what it is. The reader must take it as he finds it—or he can leave it.

SAW HEAVEN AND HELL.

Cherokee Indian Tells of a Remarkable Experience—Was in a Strange Trance.

Muskogee, I. T.—Claiming to have arisen from the dead and his story credited by a large number of the full-blooded Indian population near his place of residence, not far from Tahleah, Tooley Catron, a Cherokee Indian, is just now the center of more attention here than he has been for years. He has never been known beyond the narrow confines of his neighborhood.

Not many days ago young Catron was returning from Tahleah, a distance of about ten miles from his home. Traveling on foot he came to the Illinois river, and he proceeded to wade across and had just reached the opposite shore when, without an instant's premonition of illness, he suddenly fell unconscious on the gravel bar. There he remained for some time when he was found by a passer-by, who, supposing him to be dead, carried him to his hut in the forest near Barren Fork creek.

There Catron was laid on his bed and his wife made every effort to restore him to consciousness, but to no avail, and he was given up for dead. All the next day he lay stark and cold, and it was decided to bury him on the following day. Consequently preparations for performing the last offices were begun, but, after all, the interment was not to be for before the funeral obsequies Catron began to show signs of returning animation, and by the time the sunbeams were dissipating the mists of the Barren Fork valley the supposedly dead man was very much alive and ready to partake of food and drink, and in a few days, as strong as usual, was to be seen about his usual haunts.

Catron informed his neighbors that he had really been dead, and he seen both heaven and hell and the position he occupied in the unseen world by the red, white and black races. Catron is a slender, dark man of ordinary appearance.—Des Moines (Iowa) News.

Sentence Sermons.

Time amends a good many prayers. Upright walking is the strongest talking. A deaf heart soon makes a dead conscience. Hoards of gold do not come by setting the heart on gold. The end goal does not become a lamb because he gets into a church pew. In the kingdom of darkness might makes right; in the kingdom of light might adds to responsibility. It's no use talking about the way you beat the cross if you're unduly anxious to get hold of the little end of the log.—Henry F. Cope.

"HOLD FAST THAT WHICH IS GOOD."

An Earnest Plea for All to Advance to a Higher Spiritual Plane.

One of the Great Medium's best assistants, Paul, said: "Hold fast that which is good." The logic of Paul's admonition is self-evident. This advocate of simplicity endeavored to impress upon the minds of his hearers the advantages and benefits accruing from a straightforward mode of living.

"Prove the spirit."—In other words, do not accept blindly the evidence of the senses. The eye may deceive you. Absolute proof is essential in all forms of investigation. He who would solve the secrets of Nature's laws must first prepare himself by gaining information—proof. When convincing evidence is found through a satisfactory test, the truly sincere investigator is only encouraged to seek still farther into the so-called occult plane of thought. He has learned to both "prove the spirit" and to "hold fast that which is good."

The world "high pure and good" is found by the sincere student of the great laws which rule all things. It is only through experience, study, careful thinking that we can hope to arrive at logical conclusions of solutions of the questions confronting us in the search for psychical facts. Each individual must travel the road of personal experience. Theory alone is but dry food for the ambitious investigator. Facts, learned through personal observation and experience, delight the soul of him who seeks the priceless pearls of spiritual understanding.

To the thoughts all things appear to happen. It is the mind that is impressed by the wonderful simplicity and mighty power of the unchanging laws that rule the destinies of myriads of men and countless worlds.

The Spiritualist has learned to "hold fast that which is good"—that is, he has, by observation, training and experience, learned the difference between the true and the false manifestations.

None but the most superficial of minds are deceived by the phosphorescent glow, the ventriloquist's voice, and the various vulgarities of the "materializing" medium. Those who have studied the philosophy of Spiritualism are not so easily hoodwinked.

To the Spiritualist the spoils of the wasted time, the humiliation of exposure and the self-condemnation thrown in for good measure. The writer has often seen a sign hanging in the entrance of a hall, bearing this "catch line":

"Come and hear the young and up-to-date Spiritualist. He will tell you 'come and hear Spiritualism' carefully and fearlessly explained." "Is much better?"

The young man in question has not learned to "hold fast that which is good." He is merely pushing forward this "young and up-to-date preacher" idea to the exclusion of everything else of real importance.

The student of Spiritualism's philosophy is content to labor for philosophy's sake, not for either dollars or car fare, in his investigations.

The writer does not wish to be misunderstood. All honor to those few genuine mediums who are—more's the pity!—practically compelled, through the adverse financial condition, to do what should be priceless manifestations of spiritual power.

To these brave workers all credit for good intention should be given, but nevertheless we deplore the necessity that compels them to use their mediumship as a source of financial gain.

The temptations along the pathway of the day's work are many. Improvisation is all right when practiced by great pianists and violinists, but it is all wrong when used by mediums to bolster up a weak or declining power of mediumship.

This fact seems to be ignored by many platform workers. "Hold fast that which is good" is an excellent motto for all mediums. Do not be guilty of giving a false message. Be brave enough to live purely, both in thought and deed; for consistency is indeed a jewel of great price to him who would be a truly sincere teacher of his fellow-men.

There is no reward of gold so great or so easily won as the knowledge that you have fearlessly spoken the truth as it was given to you by your spirit friends.

The loudest ravings of a zealot never convinced anyone. Truth needs no megaphone to announce her tidings. The mannerisms of the "street fakir" will never add to the attractiveness of any message. Drop all of that disgusting outward show, the mispronounced words and the foghorn voice. State the truths as they are given you. You will then have achieved a real triumph over error—a Spiritualist's victory.

Truth—plain, unadorned truth—is greater than principalities and powers, and the "flourishing" of many trumpets to let us "hold fast that which is good"—the truth—it will be a glorious day when all of us, as Spiritualists and citizens, realize that we owe it to ourselves as a protective measure to expose every fraudulent medium.

THE TWO CATERPILLARS.

And the Divine Lesson They Taught.

Two caterpillars crawling on a leaf By some strange accident in contact came; Their conversation, passing all belief, Was the same argument, the very same. That has been proved and conformed from man to man, Yea, ever since this wondrous world began. The ugly creatures, deaf and dumb, and blind, Devoted features that adorn mankind. Were vain enough, in dull and wordy strife, To speculate upon a future life.

The first was optimistic, full of hope; The second, quite dyspeptic, seemed to mope. Said number one: "I'm sure of our salvation."

Said number two: "I'm sure of our damnation. Our ugly forms alone would seal our doom."

And bar our entrance through the golden gates. Suppose that death should take us unaware, How would we climb the golden stairs?

If maidens shun us as they pass us by, Would angels bid us welcome in the sky?

I wonder what great crimes we have committed That leaves us so forlorn and so unpitied. Perhaps we've been ungrateful, unforgetting.

"Tis plain to me that life's not worth the living. 'Come, come, cheer up,' the jovial worm replied. 'Let's take a look upon the other side.'

Suppose we cannot fly like moths or millers, Are we to blame for being caterpillars?

Will that some God who doomed us to crawl the earth, A prey to every bird that's given birth, Forgive our captor as he eats and sings, If we can't skim the air, like owl or bat.

A worm will turn, for a' that." They argued through the summer; autumn, high, The ugly things composed themselves to die; And so, to make their funeral more complete, Each wrapped himself in his little winding-sheet.

The tangled web encompassed them full soon; Each for his sin made him a cocoon. All through the winter's chilling blast they lay, Dead to the world, as dead as human clay.

Lo, spring comes, forth with all her warmth and love! She brings sweet justice from the world above. She breaks the chrysalis, she resurrects the dead; Two butterflies ascend, encircling her fair head.

And so this emblem shall forever be A sign of immortality.—Joe Jefferson.

MOTHERHOOD.

Born of the One—Strewed near to me and said: "Beloved, lend me aid! we none can work alone."

The hour has named my name, the Good Law points Where sombre shadows fall. Stout-hearted, I Vell my bright presence, and go forth to sow.

And again my sheaves at harvesting. Till aching strength shall learn how Knowledge finds The scanty treasure in Earth's wilderness. Till sands, tear-washed, shall yield their shining gold; Till weary vision, in the twilight. Seen through the deepening gloom, the evening star; Till marsh-lights lure no more, nor shadows chill; Till Peace sits calm-eyed in rude Rapture's place, And what I am breaks through the self I seem.

Conceal in the forests of illusion, there Where passions howl, and falsehoods hides to harm, Help me to build my home— I smiled through tears, And said, "Dear one, I joy to serve thee thus, And fashion lovingly a dwelling-place; Yet grieve to know myself so ill fit To pay the tender debt I owe thee, long."

Forgive, Beloved, when I left wantonly A tool to rust in idleness and sloth, Or edge to blunt in clumsy misuse, That now might lend some beauty to the work.

Whose rudeness grew in shame, did I not know as I find it in Webster. That hope can smoothe the crooked lines for me, And Love will glid the ugliness of clay.

Together thou and I in this sweet task, May shadow forth the holiness of flesh. May breathe, to hush awhile the noise of self.

A name, the tenderest: "Mong men, That whispered, swells in music throughout Heaven."—S. B. Kingsley.

Lake Brady Camp.

On August 19, Mrs. Carrie E. S. Twining spoke for the Brady camp. It has been some ten or twelve years since she was here last. Her old-time friends welcomed her cordially once more. Her kindly ways and heart to heart talks, as she prefers to call them, endear her to people wherever she goes. The morning lecture was prefaced by one of Ella Wheeler Wilcox's poems, entitled "The Journey." For her subject she took the topic, "A Well in the Desert." In the afternoon her topic was "The Dreamer."

She read that beautiful poem, "Rock Me to Sleep, Mother." In the evening she gave short readings to as many as the time would allow, through her control, Ichabod, who is well known as her constant helper.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

Conclusion.

The world is full of beauty when the heart is full of love.

I had often thought, "How foolish I am to worry and torment myself about the ambitions and perplexities of this world." One's surroundings are of little consequence to one who possesses a happy and contented mind. Better to be born with a happy disposition than to the heirship of a million dollars a year, and as we take with us to that higher world, the tendencies which are inherited here, it is our bounden duty to seek happiness and contentment while here, and as far as lies in our power to confer those blessings upon others.

There was one little Indian girl, a spirit, who frequently accompanied Blue Jacket. She was a happy creature; many a time she cheered us up when despondent and threw light upon our paths when everything seemed dark and cheerless. Mrs. Harding called her Polly Squaw. I have seen my wife when nervous and despondent, very low indeed, spring from her chair under influence, and dance about the room, clapping her hands and shouting for very joy.

That little Indian spirit seemed never to have known care; every person and thing was good in her eyes and every place was heaven.

When poverty stared me in the face and I dreaded a condition which I wasn't used to, she has often dismissed my cares for a time and created an oasis in my desert.

That night when I asked Blue Jacket for information concerning bad spirits, he replied:

"Well, there may be bad spirits, but I have never seen any."

Then the little Indian girl spirit broke in, saying:

"No, no, no bad spirits! No bad spirits! Everyone good, good, good," and she clapped her hands and cried, "Great Spirit! nice to all! The world is beautiful! Oh, happy, happy, happy!"

Some of our worldly "wise-acres" will probably say she was ignorant, and doubtless she was ignorant of earthly knowledge, book learning and polished living, but she was wise in spirit, cultured in divine knowledge, and educated in the higher refinement of the soul. Blessed little Indian spirit!

"If ignorance is bliss 'tis folly to be wise." Not so!

This like many more old saws will not stand investigation. Nature's plan is "A place for everything and everything in its place." She has a place and time for bliss, and a place and time for wisdom.

A long and intense earthly life is very valuable; it educates us. We come into the world weeping—we go out of it happy.

Useful love prompting to marriage is an animal passion, but in old age it has changed to a respectful sentiment. So selfish superstition at first is self-denying religion at last. Earthly life is a staircase leading up to Divinity.

We owe it to our families and friends to preserve a happy exterior, for mental conditions are transmissible here as we are "Over the Top" and discontent extend into life eternal.

Primitive minds are suspicious and quarrelsome. The superior man is not easily offended—he has been educated by tribulation. The ignorant love without respecting, but the educated can respect without loving. The animal has changed into the man.

The two great departments of life are the intellectual and the affectional. Let those who stand high in the first not undervalue the innocent and happy; perhaps they had become so through much suffering, mediate or immediate, direct or indirect.

Let those of one school not despise

"I AM A SPIRITUALIST."

Exceedingly Well Pleased With the Fact That He Is One—The Dying Words of the Great Evangelist Moody.

Perhaps it may seem presumptuous, nevertheless it has been my experience to have people recoil and almost shudder when I would boldly say, "I am a Spiritualist."

They seemed to imagine they were suddenly against their wish, found themselves in the presence of unfavorable surroundings. If they remained long in my presence, there might at any time protrude the likenesses of demons.

"You are a Spiritualist?" "Yes."

It would seem to me, then, that if it were possible they would crawl deeper into their shell, and at once desire to be removed from my presence, so that they would feel more comfortable.

"Well, if you are a Spiritualist, I would be afraid to come to your house."

"Why?"

But for the want of language with which to express it with courtesy, one might listen a long time to the clinking sounds of superstitious twaddle.

I have often asked, "Can you give me the definition of the word Spiritualist?"

"I don't know that I can."

I would then tell them it would be well to look at Webster, and that I felt sure they would not find it a word to be despised; that I believed according to the definition that every conscientious believer in a future spirit state of mankind, must be a Spiritualist.

It may not be amiss to give the definition here as I find it in Webster:

"One who professes a regard for spiritual things only; one whose employment is spiritual."

"Spiritual: Consisting of spirit, not material, a spiritual substance or being."

The clergy who prelate and spate

the disciples of another. There is a peace, which this outer world knows not of, and a happiness which it can neither give nor take away. Let us not be so absorbed by the intellectual as to shut out the spiritual and divine.

The perfect man is he who can enjoy all good, and not content himself with half; he can see and commingle both elements and produce a peace which rests upon a solid basis.

It is our duty as well as our highest good to reach out after higher things than mere worldly ambitions, and brighten our paths by inviting the sunshine of heaven. Physical manifestations of a future existence or ceremonies of churches are not alone sufficient. The love of a contrite heart, prompting to deeds of virtue and a sublime knowledge of unity and equality, are necessary. Spirit communion raises the window shades and admits light. Let us open the windows also that the perfume of celestial flowers may be wafted.

The good of this world is evanescent. Wealth and fame are deceitful; they make promises which they do not keep. Disappointment is the fruit of selfish ambition. Let us dry our tears of bereavement. Let us look up in hope. "Sorrow may endure for a night, but joy cometh in the morning." Read the following lines, the sentiment of Mrs. Harriet Beecher Stowe (quoted from memory):

"Still with Thee when purple morning breaketh, When the bird waketh and the shadows flee, Still with Thee. In breathless adoration Comes the sweet consciousness, 'I am with Thee.'"

"So shall it be in that bright morning When the soul waketh and life's shadows flee, Oh! in that hour, fairer than morning, Shall rise the glorious truth, 'I AM WITH THEE.'"

Mr. Editor, farewell: may our effort to reach the doubting heart be not in vain. Ah! why should it? Are not the two worlds coming closer together, and is not "The Great Spirit" in everything of life's great chain?

A truly good man, a healer of diseases by psychic means, wrote to me once and said: "Dear brother, find I do my best work when I dwell in the secret place of the Almighty." It is just so with us all, whatever our work may be. While we dwell "in the secret place" of our souls, we are safe and successful. Then the world is full of beauty, for our hearts are full of love. We judge not the wrongdoer to condemnation, but we try to make him better. We do not despise the poor, the ignorant or the unfashionable, but we reach out our arms to embrace the world as it is; just as God does.

Farewell—at least for a season. Perhaps I have done some good, and I know I have done right, and my relations of facts have met the approval of spirit friends, for I have obeyed the whisperings of those wiser than I. It is true those things occurred in the privacy of home, but there is a man or woman who would not be willing to sacrifice their delicacy on the altar of duty to those who are laboring to elevate the world by bringing the two conditions so far apart, that mortals will be enabled to see the effects of their deeds and thoughts on their own souls and those of their kindred and friends who have "gone up higher." Oh! if we knew the effects even of our thoughts, we would be more careful, and the world would soon become better, purer and happier.

THOS. HARDING.

Sturgis, Mich.

(The End.)

mud on our windows, are simply spluttering and besmearing with superstition the same windows of eternity through which he looks himself.

The modern Spiritualist theory, thought, or if you choose to call it, religion, demonstrates and proves by the manifestations of its beautiful philosophy and its variations of phenomena, a proof of intelligences beyond.

Modern Spiritualists are ever trying to clean these besmeared windows of superstition, so that mankind may see clearly, knowingly, fearlessly and triumphantly into the beautiful beyond.

Let me close, by giving the eulogistic words of Dr. D. L. Moody, not what he preached, but what he experienced in his last hour:

His Dying Words.

"Earth recedes and heaven opens before me."

"If this is death, there is nothing awful here."

"It is sweet, this is bliss."

The New Mediumship.

THE STATE OF TEXAS,

Three months, \$1.00
Six months, \$2.00
One year, \$4.00
In advance.
Single Copies, 10 Cents

Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cleared on local banks, so do not send checks unless you are sure they will be cashed. Address all orders to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

At the expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra numbers. If you do not receive your paper promptly, write us, and any error in address will be promptly corrected, and missing numbers supplied gratis.

The price of The Progressive Thinker per year to foreign countries is \$2.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Progressive Thinker, time and again, has made the assertion that the English translations of the New Testament, like the rendering of the Old Testament, is full of errors, many of which were evidently purposely made to mislead the reader in regard to doctrinal matters. The first translation at fault, all subsequent ones have dropped into the same rut, and have continued it down to the present. The late Revisers were under instruction from the body appointing them: "We do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary."

The consequence: few changes were made, though they directed attention to numerous interpolations, and in a few instances eliminated them, leaving enough in place to mislead the reader in the interest of the dominant faith.

The American wing of the revisors' commission, calling attention to numerous renderings which they thought it desirable to correct; but the European branch persisted in making as few changes as possible, while the general public cling with great pertinacity to the King James' translation, which was, in fact, a close following of the Bishop's Bible.

A Swede, who is probably a well-educated Lutheran clergyman, in the Morning Star, of Rockford, Ill., in its issue of July 23, directs attention to Matthew 3:1 and 2:

"In those days came John the Baptist, preaching in the wilderness of Judea, saying: 'Repent ye, for the kingdom of heaven is at hand.'"

The writer then gives the Greek which was rendered "Repent ye," etc., then says the correct rendering is: "Arise, O man, for thy destiny is not in the slime. Behold thy King cometh! Turn about and welcome him!"

Substitute the word knowledge in place of Thy King usually rendered Christ then every Spiritualist will accept with joy the halting proclamation of the forerunner, John.

Save this scholarly correspondent: "Every English version at my disposal (and I have Wicliffe's, Tyndal's, Cranmer's, the Geneva, the Rhimes, the Authorized, the Revised, the American Standard and the Twentieth Century New Testament,) renders this glorious word by the inadequate Latin 'repent.' That we have to some extent rescued it from its etymological meaning and infused into it a little of the truer meaning I shall not deny, but it is pitifully little. And the harm done through the centuries by this unfortunate mistranslation only God may know."

And a God is needed to correct the errors and the frauds scholars find, which were made by the translators to advance the interest of their creeds, their Jesus, and their book.

The Woman's Political Association of Australia has transmitted to the Woman Suffrage Association of the United States, a copy of a resolution deploring the death of Miss Anthony, placing on record its loving appreciation of her life-long devotion to, and personal sacrifice for, the cause of woman suffrage and kindred reforms, tendering its sympathy to her sister Mary and to the American Association in their great loss, "with the assurance that to the inspiring influence exerted by Susan Anthony on the leaders of the suffrage movement in Australia, is largely due its success in this land."

Miss Vida Goldstein, president of the Victoria Association, says in a letter to the American Headquarters: "I often feel that I should like to go off to help the women of England or you American women in your fight, for there is not an argument urged against woman suffrage that I can't answer from seeing it in actual operation amongst 4,000,000 people."

A GREAT CHANGE!

It Has Taken Place at Lily Dale, and That Favorite Place of Resort With Sarge Ahead as Never Before—Note the Fact, That Chicago Enterprise and Push, Headed by That Remarkable Woman, Mrs. Laura G. Fixen, Aided by That Indefatigable Worker, Dr. Geo. B. Warner, Were the Prominent Factors in the Change.

To the Editor:—This has been the greatest day for the NEW LILY DALE! THE LILY DALE ASSEMBLY. Arrangements have been completed for purchasing the entire Pettegill interest so that the Assembly will revert BACK TO THE PEOPLE—and the people, all the people, will work together and vote together, and rejoice together.

Be still, and know that once more INFINITE POWER has brought things to pass!

LAURA G. FIXEN.

Mrs. M. E. Cadwallader, of Philadelphia, one of the leaders in all great movements to promote the cause of Spiritualism, writes as follows from Lily Dale:

To the Editor:—At the meeting of August 25, after the close of Mrs. Lily Dale's lecture, the announcement was made that the official board on behalf of the people had secured the interest of Mrs. Pettegill for \$10,000. GREAT REJOICING AT LILY DALE! Previous to the announcement, Mrs. Lily Dale gave an inspirational poem, titled, "TRUTH OF AND THE NEW—A PROPHECY FOR LILY DALE," which was received with loud applause. DR. GEORGE B. WARNER then read the official statement concerning the transaction which had just been completed between Mr. H. A. Clark, representing the Pettegill interest, and the association. He added that Lily Dale would always be a welcome home for mediums and their friends, and urged the people to stand by the management in their endeavor to keep Lily Dale the FOREMOST CAMP IN THE COUNTRY FOR SPIRITUALISM.

M. E. CADWALLADER.

In reply to J. L. M., we cannot find any reason, Biblical or otherwise, for changing the name Saul, in Acts 18:9, to Paul. Saul in Hebrew, signifies asked, sought. Paul, Gr. Paulos, signifies little, dwarfish. We are told his occupation was a tent-maker.

In consulting "Kitto's Cyclopaedia of Biblical Literature" we find orthodox divines have thrown doubt on the character of Paul's vision. He reported he heard a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" It seems his name was changed immediately following this incident, and he fled to Arabia, where he sojournd three years, probably changing his name. No one else heard the words or felt the shock, and he fled, making his home among strangers. We have a right to infer he had some motive for such act which he did not relate. Kitto says of the vision:

"Some regard the whole narrative as a myth. Others maintain the events may be explained on natural principles, such as a severe storm of thunder and lightning by which Saul was blinded and terrified, and which he, according to the faith of the ancients, viewed as an omen whereby he was warned to desist from the persecuting design with which he had commenced his journey to Damascus. And still others regard the whole as having been a mere vision which passed before the inner consciousness of Saul."

That the Essenes were severely persecuted for their opinions we have the statement of Josephus, in his "Wars of the Jews," book 2, chap. 8, sec. 10, wherein he says:

"Our war with the Romans gave abundant evidence what great souls they [the Essenes] had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced, or to eat what was forbidden them, yet they could not be made to do either, nor to flatter their tormentors, or shed a tear."

Churchmen represent such cruelties, as above described, were practiced on the early Christians, but, save the stoning of Stephen, or the crucifixion of Jesus, we have no evidence, save when inflicted on Paul, who, beyond the possibility of a doubt, was an Essene, as was Silas who was imprisoned with him?

Many a difficult passage in Paul's Epistles can be reasonably explained, which has distressed the learning and genius of the commentators, by viewing the author as an Essene, who was writing in the interest of that two-hundred-years-before-Jesus, and never-after-his-ministry, sect.

The Louisville Courier-Journal relates the following startling facts:

"In 1850 the ratio of prison population to population was one in 3,443 inhabitants. In 1860 it was one in 1,647, in 1870 one in 1,171, in 1880 one in 853 and in 1890 one in 751. In other words, in the forty years from 1850 to 1890 the prison population increased nearly five times as fast as population."

No report was made as to the religious faith of the convicts in this case, but in reports from the penitentiaries of other states Spiritualists, Infidels, and members of non-orthodox churches were almost wholly absent from these penal institutions, while Catholics led in numbers, the Methodists followed, and the criminal clergy of all denominations followed in the rear.

What is true in regard to the penitentiaries is also true relative to insane asylums as to the religious faith of their inmates.

Bishop Chandler, Methodist, says: "Ninety-five per cent of the Cubans do not habitually attend any church." Five per cent of church-goers in a nation does not promise prosperity to any religious faith. Such a people, if educated, could be taught scientific facts with propriety, which would be better than any religion founded on myths.

Passion is the drunkenness of the mind.—South.

Was Buddhism the Parent of Christianity?

The Question Thoroughly Dissected and Analyzed by G. W. Brown, M. D., Rockford, Ill.

As already related in this series of articles the Therapeutae of Egypt were an ascetic sect, founded by missionaries sent out by Asoka from India, about B. C. 244, to propagate Buddhism, of which he had become a zealous convert. Philo, a Jew, resident of Alexandria, in Egypt, writing probably about ten years before the alleged birth of Jesus, and full forty years before the latter entered on his ministry, described this people with great particularity in his "Contemplative Life." Eusebius, the first ecclesiastical historian, quotes largely from Philo's account of this sect, who declared:

"It is highly probable the ancient commentaries which he [Philo] says they [the Therapeutae] have are the very Gospels and writings of the apostles and probably, some expositions of the ancient prophets, such as are contained in the epistle to the Hebrews and many others of St. Paul's Epistles. They not only pass their time in meditation, but compose songs and hymns unto God, noting them of necessity with measure uncommonly serious, through every variety of meters and tunes."

Quoting from Philo, Eusebius continues: "Laying down temperance first as a kind of foundation in their minds, upon this they [the Therapeutae] build the other virtues. For none of them is to bring food or drink before the setting of the sun, since they judge philosophical exercises should be prosecuted in the light, but the necessities of the body the one to the day, and to the other a small part of the night. Some of them do not remember their food for three days, when influenced by an uncommon desire for knowledge. And some are so delighted, and feast so luxuriously on the doctrines so rich and profusely furnished by wisdom, they forbear even twice to take food even for six days."

Then Eusebius: "These declarations of Philo respecting THOSE OF OUR COMMUNION, we deem obvious and indisputable. * * Our author [Philo] also says, there were females who met with those of whom we speak, of whom the most are aged maidens, preserving their purity, not by necessity, like some of the priestesses among the Greeks, but rather voluntarily, in consequence of their desire for wisdom to disregard the pleasures of the body, as they are not desirous of mortal progeny." Then Eusebius quotes again from Philo:

"They expound the sacred writings by obscure, allegorical and figurative expressions. For the whole law appears to these persons like an animal, of which the literal expressions are the body, but the invisible sense that lies enveloped is the soul." Then Eusebius again:

"Why should we add to these their meetings, and the separate abodes of the men and the women in these meetings, and the exercises performed by them, which are still in vogue among us at the present day, and which, ESPECIALLY AT THE FESTIVAL OF OUR SAVIOR'S PASSION, we are accustomed to pass in fasting and watching, and in the study of the divine word? (All these the above mentioned author [Philo] has accurately described and stated in his writings, and ARE THE SAME CUSTOMS THAT ARE OBSERVED BY US ALONE AT THE PRESENT DAY."

Observe, Eusebius is claimed by church men to have written his "Ecclesiastical History," A. D. 324. We quote again to the close of Chapter xvii, xvi, in some editions of Eusebius: "Philo states whilst one sings gracefully with a certain measure, the others listen in silence, or join in singing the final clauses of the hymns. They lie on straw spread on the ground, and abstain altogether from wine, and taste no flesh. Water is their only drink, and they relish their bread, salt and hyssop. Besides this Philo describes the grades of dignity among those who administer the ecclesiastical services committed to them, those of the DEACONS, and the presbyters—[Bishops—] of the episcopate as the highest. But who soever desires to have a more accurate knowledge of these things, may learn them from the history [Philo's Contemplative Life] already cited. Philo, when he wrote these 'state-ments,' had in view the first heralds of the Gospel, and the original practices handed down from the Apostles as it must be obvious to all."

Our quotation is from pages 68, 69 and 70 of "Eusebius' Ecclesiastical History," published by the Methodist Episcopal Church, 1839.

As to the period of Philo, Thomas Hartwell Horne, a learned English author and divine, in the Introduction to his well known and often cited publication, Vol. 2, p. 309, says:

"Philo was certainly born before the time of Jesus Christ, though the precise date has not been determined; some writers placing his birth twenty, and others THIRTY years before that event. The latter date appears best supported."

Meredith, in his "The Prophet of Nazareth," p. 430, says:

"Philo had written his 'Contemplative Life' apparently some twenty or thirty years before Jesus commenced his ministry, and more than 200 years before we have any proof that

good authority for our orthodox readers, as is Josephus who devotes more space to the subject than can be spared in these columns to give at length, so we shall greatly condense, following him very closely so far as we go. Quoting:

"The Essenes have no certain city, but many of them dwell in every city. If any of their sect come from other places, what they have lies open for them, just as if it was their own. They carry nothing with them when they travel into remote parts. In every city where they live one is appointed to care for strangers and provide them with garments. Before sunrise they speak not a word about profane matters, but put up certain prayers received from their forefathers. They go into the dining-room as into a holy temple, quietly sit down, the baker lays them loaves in order, a priest says grace before meat. The same priest when they have dined says grace again. They do nothing but as directed by their curators. Swearing they esteem worse than perjury. They take great pains in studying the writings of the ancients, and choose out of them what is of most advantage to their soul. If any one has a mind to come over to their sect he is admitted for one year. Having given evidence during that time, he is made a partaker of the waters of purification [that is, baptism], and is tried two years more, then, if worthy they admit him into their society. He is obliged to take tremendous oaths that he will exercise piety towards God; that he will ever show fidelity to all men; that he will be perpetually a lover of truth, and reprove those who tell lies; that he will keep his hands clear from theft, his soul from unlawful gains; that he will conceal nothing from those of his own sect, nor discover their doctrine to others, even at the hazard of life; that he will preserve the books of his sect and the names of its messengers. And as for death it will be for their glory. They esteem it better than living always."

But we must hasten to a close, assuring the reader that this Essene sect of Palestine, as was its counterpart under another name in Egypt, were Buddhists. They had their churches scattered all over the then civilized world, established by Asoka's missionaries, and it was to those churches Philo wrote; and his Jesus, the anointed, he saw in his vision as he neared Damascus, whether the one described in the Gospels, we leave our readers to determine for themselves; but we think every reader must be satisfied this Essene sect who had all things in common were the sect first called Christians at Antioch; whose earlier name Essenes, disappeared when they accepted the new name and the old never heard of again, were founded by the missionaries sent out from India by Asoka; and that it is owing to their identity with Buddhism which makes them resemble each other so nearly in character that Catholic missionaries visiting them found such a close resemblance in faith, manner and customs they declared:

"There is not a piece of dress, nor a sacerdotal function, nor a ceremony of the court of Rome, which the Devil has not copied in this country."

Father Hue, in his "Recollections of a Journey in Tartary, Thibet and China," said:

"The cross, the mitre, the dalmatica, the cope which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple, the service with double choirs, the psalmody, the exorcisms, the censor suspended from five chains, which can be opened or closed at pleasure—the benedictions given by the lamas by extending the right hand over the head of the faithful—the chapel, ecclesiastical celibacy, religious retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water—all these are analogies between the Buddhists and ourselves."

If all these parallels between Buddhism and Catholicism exist to day; if their faith is the same; and if neither party has drawn upon the other since the dawn of the Christian era, is it surprising that we suspect they were one in their beginning, Buddhism being seemingly, and may we not say in truth, the parent of Christianity?

With the good Paul, "Great is the mystery of Godliness."

G. W. BROWN, M. D.

Rockford, Illinois.

To the Editor:—A word from Onset Camp, Mass., may not be unpleasant to your many readers. Prof. Longley and the secretary of the N. S. A. have been spending a few days at this delightful spot where the beauties of ocean and summer sky, gleaming shore and vernal groves unite in making up a picture of rare harmony and peace.

The management of Onset Bay Association has always given the most cordial welcome to the representatives of our National Association, generously granting each year a special day in its behalf, and doing all in its power to add in the good work of our cause, and the N. S. A. acknowledges its debt of gratitude to Onset and to all other camps for able co-operation and assistance.

That Jesus was of that sect is evident from the fact he was ever denouncing Pharisees and Sadducees, not two other sects among the Jews, but he never referred by name to the Essenes, though as a worker among them he adopted their habits in sending converts, usually designated apostles, out on missionary trips without gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor staves * * and if not received—[welcomed] shake off the dust from your feet and depart the city." That was the Essene way of proselyting. See Matt. 10:10 to sequel, abridged.

Every quotation herein made is

Dr. Andrew Jackson Davis.

The Most of His Books Are Practically Lost to the World—An Earnest Appeal to the Spiritualists of Massachusetts.

There is no man that stands higher to-day in the estimation of Spiritualists throughout the entire civilized world, than Andrew Jackson Davis, the seer and philosopher now residing in Boston, Mass. During the time of his eventful career he has made an exceptionally deep impression on the world, and that, too, for the better. In Europe as well as in this country his wonderful influence has been felt by equal potency. He is an author—add "it" to that, and you have "authority"—he is authority everywhere when Spirit Return is being discussed, and he stands forth to-day a beacon light in Spiritualism.

During the latter years of his eventful life, he has added to his extensive knowledge all that pertains to medicine, and he now has a lucrative practice—the crowning feature of his remarkable career. As a seer he is greatly superior to Swedenborg—superior even to those who add lustre to the various pages of the bible. Having lately devoted his entire time to the treatment of the sick, he has in a measure passed out of public view, yet he still lives in his remarkable books, and therein his life makes itself manifest in an exceedingly prominent degree; and therein he will live when he shall have passed to the Summerland which he has so vividly pictured in one of his works.

No one stands nearer the great heart of Spiritualism than this venerable man. However, he is like all distinguished characters, not as highly esteemed now as he will be in the future, when he shall have passed through the change called death, and he is missed from his accustomed place in the walks of life.

The world rarely, if ever to the fullest extent, honors while living their prominent intellectual leaders—their giant minds—those who have blessed humanity with new truths, and given them an insight into the spirit realms where they can, as it were, hear the tread of angels, and feel their vibrations as they approach the earth.

The diamond in its rough state does not reveal its inward beauties, nor does the individual always present fully to the world his true character while contending with the material conditions of earth. It has been often said that a prophet is not without honor, save in his own country, and that is true the world over; yet there is an exception at least even to this in connection with Dr. Davis, who is honored in his own country, but not as highly now as he will be in the future.

It is well for humanity to honor those who add lustre to the glorious Cause of Truth, for a Truth without lustre is like a diamond without any brilliancy, or a cloud without any background of sunshine. Dr. Davis has not only added a divine glow to Spiritualism, but he has also impregnated therewith a healthy influence that imparts to it an intellectual and spiritual strength that is absolutely necessary in order to successfully carry it through adverse conditions, which every cause is bound to encounter during its career. When one not only adds intrinsic worth to a cause, but at the same time gives it strength

and vitality to sustain it when it meets with opposition, then it is that he should be highly honored.

Especially now is the time to honor Andrew Jackson Davis. He has been crowned forth as one of the greatest men of the present age, or of any age for that matter; and now it is especially opportune for Spiritualists to take an account of stock, and see how the world stands with reference to him.

Omit from the libraries of the world the works that have been published over his name, and Spiritualism would lose a large share of its prestige, and the cause of truth would suffer in like proportion, and a serious obstacle would be encountered in our advancement.

The ever-living present is the time to take an onward step, if that be possible. Realizing, then, what a great loss to the world would arise if Dr. Davis's books should sink perispherically from our midst, we desire to state the unpalatable truth, that many of them are now actually lost to the public, or in other words THEY ARE OUT OF PRINT; and cannot be obtained by those who are stepping into our ranks seeking for the truth, seeking for light on one of the most important subjects that ever received the attention of the world.

Out of print and cannot be obtained at any price!

What does this portend?

What, in the name of truth, does it mean?

What are the Spiritualists of Massachusetts doing?

Have they retrograded? Have they diminished in number?

Have they lost prestige? Have they retreated to their holes, and dragged the same in after them? It appears so to the casual observer. It does seem that they have lost the spirit of enterprise, and have concluded to let the cause drift—where, they know not.

The Spiritualists of Massachusetts boast of having three camp-meetings, and particularly have they boasted of having one of the oldest Spiritualist papers on this earth—a paper that in the past has done a great deal of good. They boast of their numerous mediums, of their gorgeous Temple, of the number of their meetings, and the healthy influence they are exerting over the public; in fact, they claim a great deal for themselves, yet they have allowed the works of Dr. Davis, to pass, as it were, out of existence, as if they were annihilated to all intents and purposes, so far as the public is concerned.

Now we appeal to the Spiritualists of Massachusetts to awaken from their lethargy, the dormant condition they are in, and once more place before the public a full set of Dr. Davis's books, thus removing the stigma that rests on the state, on account of the lapse that has taken place in reference to their publication. BETTER BY FAR THAT EVERY CAMP-MEETING IN THE STATE SUSPEND FOR A TIME; BETTER BY FAR THAT EVEN THE MAGNIFICENT TEMPLE ERECTED BY MR. AYERS SHOULD CLOSE ITS DOORS, THAN THAT THE WONDERFUL PRODUCTIONS OF ANDREW JACKSON DAVIS'S PEN SHOULD REMAIN OUT OF PRINT.

It Ceases to Be a Weekly Publication and Becomes a Monthly, an Indication That Its Existence at No Dis-tant Day Will Cease Altogether.

Another light has been partially extinguished in the ranks of Spiritualism; now it burns with a dimmer radiance than ever before, with a corresponding lessening of its influence in the Cause to which it has been devoted during its long and eventful career.

It is a sad spectacle to see a spiritual luminary lose its radiance, especially when for nearly a half century it has been exceptionally prominent before the world, exerting a benign influence in the cause of truth, and assisting to raise humanity to a higher plane.

But earthly lights are not immortal; they may burn for a time with a divine effulgence, doing a vast amount of good, and then decline, lose their brilliancy, and become extinguished—snuffed out of existence in the process of evolution. However, it is a sorrowful

ful spectacle to see any agent for good pass off the stage of activity, no longer an efficient worker in the promoting the world of progress. But however brilliant a light may be to-day, however potent for good, yet it cannot be considered an immortal factor on the earth plane. It has its LIMITATIONS DURING THE WHOLE OF ITS CAREER, and in the course of time the force that has sustained it gradually departs; it grows dimmer and dimmer, and at last it is entirely extinguished.

These remarks are induced by the fact that the oldest Spiritualist paper on earth to-day, the Banner of Light, ceases to be published weekly, and descends into a monthly, and in so doing, it may be safely said that it becomes a very small factor in the ranks of Spiritualism.

There are many pleasant reminiscences connected with the Banner of Light that linger in the mind like sweet incense, and there arises in connection therewith a feeling of extreme sadness that the sun of its prosperity has forever set, never to rise again.

One and all will bid a sorrowful adieu to the glorious old paper, which has been such a potent agent for good in connection with Spiritualism.

But ever bear in mind that what has been the fate of the Banner, will also in the course of time BE THE FATE OF EVERY OTHER SPIRITUALIST PAPER, for it is becoming more difficult each year to sustain one, as during the last twenty-five years the status of periodicals, monthlies and weeklies, throughout the country has changed in a most remarkable degree, and there are now a score of them, devoted wholly or partially to occult and Spiritualistic subjects, whereas formerly there was only one. But Spiritualists need not give themselves any uneasiness as to The Progressive Thinker, as it will live for at least a quarter of a century yet in the full enjoyment of normal healthy condition, and perhaps longer.

And now two of the one-time leaders in the ranks of Spiritualism have passed off the stage of existence, The Weekly Banner of Light and the Religious Philosophical Journal. Both at times had large circulations, and exerted a commanding influence for good.

Frugality is founded on the principle that all riches have limits.—Burke.

Every man is a volume if you know how to read him.—Channing.

How Spirits Communicate With Mortals.

A Lecture by Spirit John Pierpont, Through the Mediumship of Mary T. Longley, Before the First Association of Spiritualists of Washington, D. C.

(Reported by Walter P. Williams.)

A spirit of inquiry is abroad. As man advances out of the conditions of ignorance he comes into the atmosphere of inquiry; he desires to know and to learn for himself. The knowledge which he would acquire must be gained personally. While he is, if fair-minded, ready and willing to accord honesty and attention to others who may express their experiences to him, and be desirous of imparting information from their own observation to his mind, yet he feels and realizes that the highest knowledge one can gain is through personal study, observation and experience, and this is according to progress, for mankind.

Progress means enlargement. It means advancement. It means awakening. It does not mean sloth; it does not mean ignorance, limitation and contentment with the things that bind, and which are for to-day, but it means growth. It means stepping onward. It means constantly moving forward to enlarged conditions and fields of study, of observation and of effort, consequently the spirit of inquiry must of necessity be with those who are progressing.

The child himself coming into this world, just as soon as he can take observation and notice his surroundings, begins to question; he wants to know something of those various objects and environments which he beholds and feels. He is an interrogation point all along the way, and it is nature through him, spirit itself, manifesting its powers for growth and development. This is natural, and as it should be, and mankind as a race, reaching on through the years and experiences of struggle and of limitation desires to know, to learn, to grow, to comprehend more of the universe, more of nature and her conditions; more of law and its operations; more of self and its possibilities.

So we have come to the present age. We are here in a condition, an atmosphere of research. It is our business as well as our privilege to try to understand something of ourselves, to learn more of the natural universe and its operations. Let us pause here to say there is no unnatural universe. There is nothing in all the world, in all the conditions of life, of planetary being, of growth and of manifestation that can possibly be unnatural. Human beings sometimes pervert natural conditions, appetites, that which belongs to self-hood, and some into an abnormal state, which we may call unnatural; but if it belongs to the human family, it is a condition that must be outgrown before man reaches the highest pinnacle of happiness, of self-poise.

In this present day mankind is seeking to know concerning the condition of humanity outside of the physical body. Man is coming to learn that he is spirit; that he is a centered being manifesting power or intelligence through the physical form of clay, which, as we have before shown you, is simply an instrument for his expression. He wishes to know if there is life beyond so-called death, if there is continuity of being and of intelligence, of consciousness and memory, of affection and opportunity, beyond the physical plane. Thousands, yes, millions, of intelligent minds have become convinced that there is a continuity of conscious life; that there is intelligent expression beyond the grave, and that under certain conditions those who pass on to the other life may return and communicate with friends on this side who are in the mortal form.

The question arises, how is this communication made? How do spirits commune with mortals so as to make themselves intelligently understood? Most of you, perhaps, have come in contact with mediums or psychics—sensitives—time and again, witnessing the phenomena of spirit manifestations through their agency, recognizing the return and communication of your loved ones who have gone before by these testimonies which they bring to your consciousness of their identity, realizing that they are with you in your daily walks, to give ministrations of comfort and peace and some kind of helpfulness, as they may while you are sojourning here in the mortal form.

Many of you are convinced that death does not end all; that in reality it opens a larger consciousness, a grander life to the spirit, and you are aware that when the mortal life is closed and you can no longer make use of the physical form you shall arise in new forms of utility and become reunited with those loved ones who are near and dear to your souls. This has been a grand knowledge which you have obtained through research, because of the inquiring spirit within you, because you have wished to know where your loved ones are, whether they have gone, and if possible could they return and commune with you.

Those of you who may not have received the message of peace, the token of consolation, the tender word of love from your dear ones, are hoping to so receive. We trust that you are receptive to this influx of light and affection from the angel world, for your loved ones are waiting, anxious as you can be to give the token of their presence, the consciousness of their undying affection for you, and we believe that through the needs of the heart, through the aspirations and outreaching of the soul, there shall sometime and somewhere come to you, either in the silences of the heart life, or through the ministrations of some sensitive one, that understanding of the nearness of your dear ones that will be a help and comfort to you through the hours of your earthly life.

The question of the hour is, how do spirits communicate with mortals so as to make themselves understood? It has been commonly supposed by many that when a medium comes into an atmosphere of spirit intelligences and transmits to mortals some communication or token of their presence, that this psychic has only to listen to words spoken audibly to him or her, and to repeat them to those who come into their presence for some token of comfort. Now, spirits seldom communicate in that way. A spirit intelligence who can come into the aura of a medium and communicate in such a manner is very rare indeed, and he must be a familiar spirit of the medium. By familiar spirit we mean one that is in frequent attendance upon that medium, one who understands completely the nature, moods and conditions of his instrument, one who can manifest or operate upon the auditory nerves of the medium and make them respond by vibratory force to his own consciousness, and then possibly the spirit may employ the terms of speech to reach the inner ear of the sensitive, and so convey these words to that sensitive as we are speaking to you to-day. Now, he who is addressing you this afternoon is not the lady whom you see before you; she is simply a passive instrument of the spirit, who is sending a magnetic force upon her brain and causing it to respond in vibration to his thought. He is not speaking these words which you are listening to; he is simply manipulating her brain as the pianist manipulates the keys of the instrument, drawing out those tones which you interpret as music.

Now your speaker of the morning is manipulating the brain of this instrument. She is attuned to his touch or thought, because he is perfectly familiar with her brain organism and her psychic powers. He has been in attendance upon her for a quarter of a century—not every day nor perhaps every week during that time, but frequently, and for the purpose of training her brain to respond to his magnetic inflow of thought, consequently your speaker is overshadowing the medium, and her brain power being touched upon, the thought that he is conveying to you is transmitted into language through the operations of her mind, although she has no knowledge of any word that is

to be spoken to you to-day. She listens to them consciously as you are doing at this time, but when this magnetic pulsation conveyed by the power of thought of the spirit intelligence reaches her consciousness this is interpreted in phraseology that you can understand.

Now, then, this is one method of communication by spirits. It is telepathy, pure and simple. It is the transference of thought from one mind to another, the unseen intelligence transferring his thought to her brain sensorium, and there it is transmitted into language for your comprehension, and every one of you may sometimes, under certain conditions in which you are passive, peaceful, undisturbed by the conditions of mortal life, receive telepathic communications from the other world. We have not the slightest doubt but what some of you, many possibly, have received telepathic communications from the spirit loved one, perhaps not understanding or realizing whence it came. It is something to be cultivated. It is something that can be developed, and something that can prove a blessing to every individual plodding along the mortal path of life. To go on with our illustration, this psychic who stands before you frequently receives a mental communication from some special spirit intelligence. She does not hear the words spoken. If she did hear words spoken, it would be no proof that a spirit stood there speaking out loud to her, it would only be a proof that the mind is speaking, that the thought is expressing itself, that only, though it might seem to her—through the quickened vibration of sense—that she received these by sound or in mortal speech.

When she recognizes some particular personality who desires to communicate with her, it is through the mental operation of telepathy, but she can distinguish what spirit it is who announces himself, and the name does not have to be spoken.

You, friends, can be so sensitive at times that, sitting in your apartment, with your back to the doorway, you can know, by the entrance of one of your dear ones, who it is, though no word is spoken. Though you have not paid special attention you know that your mother, your sister, your child, your companion or friend who is very near to you, has come into the room, and without turning you can say something to that individual which denotes that you recognize the personality. So this is, in an enlarged degree, in a developed form, the way that many mediums recognize the personality of their spirit attendants. If this happens to be some spirit they are familiar with, when that personality approaches the magnetic aura of the medium, the latter will know whether it is the mother, the friend, the particular teacher, or whoever it may be. If it is some stranger he or she may not recognize the personality, but may receive the name from the telepathy, and also the communication that is desirable. This is the regular form of communication through mental mediumship, the telepathy or the transference of thought the vibration from a spirit intelligence, and here in this apartment you may readily believe, friends, that THERE IS A LARGE CONCOURSE OF SPIRIT INTELLIGENCES; that each of you have some friend, or more, who come in order to gain some spiritual helpfulness, or to transmit some beautiful influence to you; to receive or to impart instruction, and to be mutually benefited by this occasion, or the blessings of the hour.

Well, then, suppose that every one of these spirit intelligences, or one-half of them, desire to communicate with mortals who are present and they learn that there is an instrument upon the rostrum that can be employed for that purpose, you can readily believe that the thought of each of these spirit intelligences becomes directed upon the instrument. The vibrations of spirit intelligences are sent forth with such rapidity it is impossible for mortal sense to comprehend them; it is impossible for you to divine a rush of spirit vibratory force coming from will power, from mentalities that are centered upon one single point or object; yet all these lines of magnetic aura and of mental vibration are directed upon the psychic, and this psychic or her immediate familiar spirits are expected to segregate these and to get some consciousness, some intelligence and some special expression and knowledge from them. You can then perceive that it is not easy for mediums to give these wonderful revelations that you desire in a promiscuous audience. You can perceive that it will be much more easy for your spirit friends to do their work in privacy with the psychic, because then only you would be present. With many others, strangers, present perhaps the magnetic currents would not be all assimilated in such a place as this where they are crossing and recrossing just as wires may become crossed and recrossed in an electric system, and confusion ensue.

These are subtle forces with which we deal, and yet they are as palpable. They are as real and as natural as any forces with which you deal on this mundane sphere. The electrical force which man-to-day is handling with much skill is such a subtle force that you have not begun to understand its power and potency, yet in a measure you can comprehend its uses. To a degree you can confine and handle it, making it your subject, and so you are blessed and benefited from the uses to which it is put.

So with the spiritual vibratory forces of individualized life; they are utilitarian; they are natural; they belong to the universe and to mankind; they are utilized to an extent, and spirit intelligences coming into contact with matter and with their friends of life utilize these electrical forces of the universe and with their own magnetic environment and emanation they produce wonderful manifestations of intelligence and power.

Now, then, spirits communicate in other ways besides through mental mediumship. Spirits frequently come and manifest in a physical way through some object that is built-up of material atoms, independent of the operation of the mind; that is, we mean that the physical object in giving these manifestations seems to be independent of the operation of human mind, but it is not independent of human mind, though independent of mind encased in the physical flesh. Minds are present in spirit form. Spirit bodies are built-up of atoms, forces and various elements of which we have told you before, and are as natural as are the physical bodies we behold to-day, and these spirit bodies are vitalized by the indwelling intelligences, and these intelligences come from the world of soul-life to manifest through physical means to mortal comprehension, and they study the law of vibratory force. They study the law of electrical impulse. They study the law of natural operation through the correlation of forces and atoms for the building-up of objects that shall be tangible to your sight and touch, and when they have become masters of this knowledge they are ready to operate with the aid of some sensitive mortal with whom they can come in contact. From that sensitive mortal they gather emanations of magnetic life; they gather also certain electrical forces from the surplus that is generated by those sensitives, and they make these powers or forces their vehicles of expression.

The spirit who raps upon the table to call your attention by physical sound, does not come and with his hand rap upon the table—not once in fifty times. Sometimes a spirit will desire for his own amusement or interest to so materialize a hand out of the substances at his command as to produce this sound with it, but that is not the usual method which spirits employ in rapping upon the table or the wall or making sounds that will demand attention;

but they gather these electrical forces, these magnetic forces, and combine them with their own and utilize them by will power, directing these forces upon the table or the wall, or in some other direction, and explode them so that when the explosion takes place the vibration is carried to your ears, and you hear the sound which seems to be a rap of some hand upon your wall or table or chair. That is the way that spirits work, and scientifically it is all mastered by research and experiment by wise workers who have dropped their mantles of clay.

The spirit may move a table, and you see it vibrating back and forth. You place some heavy body upon it—perhaps some person of heavy weight, or two or three of them will be seated upon the table trying to hold it down, or upon the piano, but in place of that the object continues to vacillate, to rise and fall, and perhaps be entirely lifted from the floor, showing a stupendous power of physical force, and you say: "Oh! there must be a dozen spirits lifting that object in order to clear it from the floor."

Now perhaps one spirit alone may be directing a force upon that object, and the vibrations are so rapid, the electro-magnetic forces are so powerfully directed upon that object that, like the mighty hurricane that sweeps along with cyclonic power lifting houses and uprooting trees and sending them broadcast, the piano or the table or some other heavy object is lifted clear from its standing place, and sent to some other part of your room; or it may not be swept away with gigantic force, it may seemingly be gently lifted and carried down among you and to the farthest end of the apartment with all that is placed upon it carefully protected from harm, and it is not a dozen hands carrying that through the apartment, but it is the skillful and the intelligent direction of those electrical forces with which the universe is filled, that is under the domination of human will, and these wise ones, who have spent ages perhaps in experimenting upon these forces, with these bodies in space, are enabled to direct that gravitating power and to exhibit it wherever they desire. This is the way, largely and mostly, by which spirit intelligences make themselves felt and understood by mortals.

"But," you will say, "how is it a medium tells me that she sees hands placed upon the floor or upon the table, and that they are working with it?" Very true, that may be. The magnetic force frequently flows through the hands—the spirit hands, we mean, of that intelligence; the electrical vibration often goes through the body of the spirit because that electrical vibration makes an instrument or battery of the spirit intelligence. You know what it is to look upon a dynamo and understand something of its work in the generation and distribution of electrical force that has been collected from the atmosphere and concentrated for your convenience. Well, then, look upon a human spirit enveloped by its body in that higher life is a spiritual dynamo, as a center of electrical impulse and power through which flows and is distributed this wonderful force of stupendous strength, and you will understand something of the powerful workings of spirit, not only upon and through matter, but throughout this entire universe, through this ether which you feel and which you call atmosphere. This is the working of the spirit, and comprises this science, a science relating to you these wonderful things existing in the universe; science telling you that you are electrical machines, that you are vitalized by this stupendous force within having intelligent will that must be developed by and through which you will express and manifest in one way and another all this grand intelligence, which is yours because you are a part of the infinite life, which is "all Intelligence, omnipotent and eternal."

It might take a long while, dear friends, to define to you the operations of spirit intelligences through its various ramifications even in contact with mortals seeking for expression to them understandingly. Just think of it, what a grand study this must have been for man outside of the mortal form! What a wonderful field for research, for humanitarian investigating intelligences to learn of these things! Man does not learn it all when he steps outside of the mortal. Oh! no, he has to study. He must go to school; he must experiment; he must investigate; he must try again and again.

Every one of your spirit intelligences, your fathers and mothers, your sisters and brothers, your children, your husbands and wives, your dear friends and comrades, all those whom you have known, they do not understand, all of them, how to come and communicate with a medium. They do not all know how to make a table tip or a flower lift from that vase and appear to soar toward you. Why, to some of them it would be as impossible to perform such a feat as that, without the aid of some chemist in the spirit world or some familiar messenger of the medium, as it would for you to-day to gravitate outward toward the sun and hang suspended in mid-air. It is impossible for them as yet, for they have not operated with these laws; they have not come to a full understanding of them. They can glide along through the ether because they have these powers of motion within them that are more easily trained. They are trained just as a child is trained to walk through the hall, holding to the chairs for support and to the hand of the one who is guiding, but by and by the child steps along there fearlessly, conscious of its strength and power, so the spirit comes to glide instinctively as it passes from the body, for the way is upward. The appearance of this material magnetic form, the spiritual body, is upward from the feet through the cranial structure, and when the spirit body is formed it floats back and forth, and finally is enabled to go out, borne by the ethereal atmosphere to other scenes. But it has to be led, trained and guided, even in these things, as the little child is guided in its early steps toward locomotion and so on. But as the little child or the youth who is advancing in school studies on earth cannot possibly overcome the law of gravitation and all these other operations in nature sufficiently to rise from the ground unaided by material vehicles and hang suspended in mid-air, so the new-born spirit is unable to know how to master these wonderful laws, and to make these electrical forces his servants he must study and investigate, and it may take years. Many are not interested in doing that. You are not all electricals; you are not all astronomers; you are not all chemists. Some of you who are here would like, if you have the opportunity and means, to study chemistry; you would like to understand the co-ordination of forces and all these affinitizing of elements forming compounds for various uses, but you do not all care to understand these things and study them. Some of you would like, if you could, to devote your time to astronomical research, to study the heavens and those planetary bodies that appeal so grandly to your souls, but you would not all care to do that.

Some of you would like to study music; for you may have grand and beautiful expressions of it flowing out through your souls into rhythmic, melodious sounds. All of you are not attracted that way. So with spirits; some are just adapted to the study or experimentation of which we have spoken. They are training themselves to be masters in this art by which they can give to mortals undoubted manifestations of spirit power and personality. Many of them do not care at all about expressing their own personality.

Franklin may come, and he may so understand the law of electrical impulse, vibration and manifestations, as to be able to give some wonderful exhibition of physical power before your eyes, and if by that he should demonstrate to you the power of spirit over material things, the consciousness of intelligent mind independent of a physical human body, he would be satisfied, it would make no difference to him whether you knew Benjamin Franklin was the motor power of it. It would make no difference to him whether you ever remembered that Franklin was interested in this electrical display. He desires to have the

work accomplished, and if through this power of electricity manifested by spirit intelligence he can aid your child, your parent or friend to give an intelligent communication through the rap or the movement of the table or some other vibration of physical force, he will be more than repaid for a century of study and experiment in the spirit world.

And so they are working grandly, they are working valiantly; they are working with conditions that bind, and are sweeping onward through the ages making their experiments, performing their labor, achieving the grandeur of their efforts for human advancement and growth. All the world is becoming happier; all the world is gaining knowledge, and all mankind is reaching upward to higher conditions because of this vast army of human souls as unseen by mortal eyes they are sweeping onward with their work for the blessing of mankind.

And so, dear friends, this telepathy of which we have spoken, may be cultivated by every one of you. Some of you may have the power of diffusing the special electrical force that is necessary for the manifestation of some physical power or exhibition of spirit presence. Some of you may be what we call materializing mediums in embryo. Some of you may be clairvoyants, with just a little more of the scale hanging to your sight. Some of you may have the power of mental mediumship that needs a little stimulation for its out-flowing. Some of you may be natural healers, with pent-up forces of natural strength stored within you, that with a little intelligent understanding could be distributed to ailing people on earth and bring them up to health and a condition of strength and vigor of mind and body. All of you have something of this spiritual power; because you are spirits, you must have. You are spirits this hour, only with outside bodies. Through these bodies you can see, hear, touch and feel, and when you withdraw from them they are nothing but empty shells. So you must have spirit power, spirit perception, and it is by the perception that spirits can see, that mediums sense and feel and know things that you do not consider yourselves mediums, cannot understand. It is just the spirit perception reaching out and coming in contact with something that expresses knowledge or intelligence, and so they give to you what they do sense and you recognize it as a vibration of thought, a message of love, a wave of healing, or some beautiful gift and power from the spirit world. That is all.

Sometimes you will understand more fully; sometime you will respond mentally to these vibrations. You will know your loved children talk to you; you will know your dear parents are close with their blessing; you will receive a hint and the token within you of their helpfulness and strength; you will realize that you are not alone, that through the valleys and shadows of mortality you are attended by radiant souls who long to do you good, and as you do realize this by the inward acceptance of that transference of thought by which spirits speak to you, by which they communicate in love to you, you will rise above the shadows of despair, the grief and sense of loneliness, and the sorrow and pain of the physical loss of those who have gone out from your external sight will all pass away. You will know they are here, closer to your hearts than they have ever been before, blending their magnetic life with your own, giving you only peace and love, causing you no care and anxiety, no pain and grief because of wayward steps in mortal life, but showering upon you the glory and the love and the beautiful conditions of the angel world.

Then, dear friends, shall you become more and more conscious of the great over-arching love of the angels, and go singing on your way, minding not the little obstacles and struggles of daily life; minding not those conditions that hold you down, but determined within yourself to overcome all things that are of the earth, and to gain the victory of soul-power, knowing that you are immortal, and that love, reunion, and that which is glorious and sweet, awaits you by and by.

"LOVE IS LIFE—GOD IS LOVE."

"Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."
—Longfellow.

With love cometh knowledge, oh! child of the earth,
She guards the sweet fountains of music and mirth,
She will lead thee where fountains of joy have their birth.

Oh! seek her then ever thro' labor and song,
And end the rude conflict that hate would prolong,
'Tis love, and love only, can triumph o'er wrong.

Oh! the world knows not yet half the duty of love,—
It never has tasted the sweetness of love,
It dreams not, it feels not how holy is love.

"Love is life"—"God is love," and the infinite source
Of all forms and impressions of beauty and force,
What mortals may hope then to tame their course?

Love lays the foundation of worlds, and her hands
Form the billows of ocean to cradle the land,
And she buildeth her hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars,
She makes the swift winds and lightning her cars,
And the blossoming clouds of the morning are here.

Love nothing despotheth, or counteth as vain,
What is, she improves, in her hand "loss is gain."
'E'en the amoke of a battle she turneth to rain.

Love "thinketh no evil," she "seeks not her own,"
From the peasant who reaps to the king on his throne,
She exacts not her little till the harvest is grown.

'Thro' ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauty disclose.

The soil planted in each bosom is self,
And its flowers are man's pleasures, its fruits are his pelt,
While justice and truth live in books on the shelf.

But oh! 'twill be shown in the growth of each soul
That the highest self-love seeks the good of the whole,
And this heaven-born truth every act will control.

All hearts thus obeying her holy decree,
Will sing in earth's temples the songs of the free,
'Tis Love, and Love only, can make the heart free.

Then its fruits will be blessings, and curses no more
Will sweep o'er the world with their pestilent lore;
Every heart will plant in Love's garden the seeds
That will show in her harvest increase of good deeds,
And the blessings of life will then equal man's needs.

Then prisons and chains, then the gallows and knife
Will mar not the growth of this wonderful life,
Or wake the dark fountain of hatred and strife,—
But men, taught of angels, will cultivate flowers
To bloom in life's garden as well as her bowers.

And Love, and Love ever give wings to the hours,
Then "wars and rumors of wars will cease,"
Till Earth shall resound with the "Gospel of Peace."

—BELLE BUSH.

Wisdom is the talent of buying virtuous pleasures at the cheapest rates.—Fielding.

A good-word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

Perfect valor is to do unwitting what we should be capable of doing before all the world.—Rochefoucauld.
Let us always remember that he does not really believe his own opinions, who fears to give free scope to his opponent.—Wendell Phillips.

Remarkable Invention.

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Actina"—a trademark word.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for most forms of disease, Cataracts, pterygia, and other abnormal growths can be removed and weakened vision improved or restored by the new and simple humane method. If this is a fact there will be no need to go blind or wear spectacles.

"Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give absolutely a free trial. They want everyone interested to make a thorough investigation and a personal test of "Actina." One will be sent on trial postpaid. They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 3221, 229 Walnut Street, Kansas City, Mo.

CANCER CURED

WITH SOOTHING BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Venereal Diseases. Write for Illustrated Book. Sent free. Address E. DR. DYE, Cor. 9th & Broadway, Kansas City, Mo.

"How to Remember."
Free to Readers of this Publication.

Stop Forgetting

You're no greater intellectually than your memory. My course, simple, inexpensive, increases memory capacity and retentiveness, gives an alert, ready memory for names, faces and business details. Very reading and recitation, speaking, etc. My booklet, "How to Remember," sent free.

Dickson School of Memory, 622 Kimball Hall, Chicago

875

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and works of Romanism. Cloth, 75 cents.

The Poetical and Prose Works ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the face of adversity, and a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think—to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION.

By Ella Wheeler Wilcox.

Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF POWER.

By Ella Wheeler Wilcox.

New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portrait. Price \$1.

POEMS OF PLEASURE.

By Ella Wheeler Wilcox.

This charming collection comprises many of the best poetic creations of the author. Embellished with portrait. Presentation edition. Price \$1.

MAURINE AND OTHER POEMS.

By Ella Wheeler Wilcox.

An ideal poem about as true and lovable a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Riddy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-tone illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.

By Ella Wheeler Wilcox.

A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, \$1.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

Mrs. S. E. Mackly writes from Ferndale, Cal.: "My premium book "Ghostland," was received yesterday and I want to tell you I was simply delighted with it; it is such a beauty and from the little dip into its contents which I have permitted myself.

the pleasure of receiving message from their spirit friends through the mediumship of Mrs. E. Guckert and Mrs. Jennie Staver Adams. Mrs. Adams gave us a fine talk on Spiritualism. We had many strangers in the audience who were surprised to have

The officers for the ensuing year are as follows: President, Mrs. Abbie B. Sheets, Grand Lodge; vice-president, E. W. Sprague, Detroit; secretary, Miss Geneva Spaulding, Lansing; treasurer, Mr. C. A. Clement, Lansing; Trustees—O. E. Spaulding, Lansing; A. B. Carpenter, Detroit; C. J. Harris, Petoskey.

Kindly address all communications to the president, Mrs. Abbie B. Sheets, Grand Lodge, Mich., Lock Box 176, or to the secretary, Miss Geneva Spaulding, 1230 Michigan avenue E., Lansing, Mich.

GENEVA SPAULDING,
Secretary M. S. S. A.

many years the secretary of the campaign to Mr. C. B. Griswold. The writer said the words which raffined the use, and they depended on their home moon reaching in Illinois and there.

From Wonewoc the writer journeyed to Ottawa, Kansas, from which beautiful spot I am writing, but of more anon. WILL J. ERWOOD.

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huxley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

A Psychical Novel.—Price
Cover, 50 Cents.

This great novel is written for a distinct purpose, to set forth the phases of spirit life and egoism as related to the gifted and sensitive author. The question of sex of the united male and female ego, substituting the completed egoism, is advanced as a vital truth. The experience in the higher realms of work radiates a good spiritual influence, and is very interesting.

It is a spiritual book for all who are sincere and interesting for every

A Roseate Picture of This Noted Place of Resort
Seen by Laura G. Fixen.

Paper, Wife, Mother, Spirit, Angel.—Near Cloth Cover, Price \$1.00.

This great work relates the experiences of a young wife and mother who called to the portals of death. It is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness. It brings that other world very near to us; the comfort it brings to those bereaved of the dear ones of the home and family, is beyond one's power to describe. All readers will be charmed with it, as well as spiritually aided and uplifted.

JESUS CHRIST A MYTH.

A New Book.—Price 25 Cents.

This book examines the evidences for the historical existence of Jesus, and finds a quite insufficient proof that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's opinion. Send your orders at once, as the first edition will soon be exhausted.

a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once.

From the Pen of the Gifted Inspirational Author,
CARLYLE PETERSILEA.

It is a spiritual book for Spiritualists, and interesting for everyone.

a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once.

It is a spiritual book for spiritualists, and interesting for everyone, as well as spiritually aided and uplifted.

the first edition will soon be exhausted.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all answers in the most condensed form, and often clearness is perhaps sacrificed to the brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

Q. C. E.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, and private letters of inquiry require to be given priority, and will be freely given, but no further information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

R. S. James: Q. What is the Jain religion and its origin?

A. The origin of this sect is a disputed point and probably never can be settled authoritatively. The Jaines themselves, receiving their scriptures as inspired, claim to have originated 700 B. C. through the teachings of Parashvanatha, and according to Buddhist writers through the influence of one of six false teachers, who were rivals of Buddha. Another theory is that it sprang from a union of Buddhism and Brahminism in the beginning of the sixth century, by Buddhist leaders in an attempt to stay the life of popular thought which was settling toward the old Brahministic faith. Aside from all theories and speculations the Jaines faith has the marks of being a reform and blending of the two great existing sects, the Buddhists and Brahmins. It accepted some of the rites of both and rejected others. It rejected portions of the Vedas and received portions as of divine authority.

The name Jain means "one who is victor," applying to one who has conquered desires, passions, everything earthly and come to a state of "perfect apathy." There is surely a misunderstanding of the meaning of "apathy," as thus applied, for harmony, tranquility, or likeness to Jina is intended. It is a peculiar thing that while the Jaines are divided into laymen and clerics, the latter do not act as priests that office being customarily held by Brahmins, and this custom has led to wildest corruption of the original teachings. The Brahmins having it in their power to teach any doctrine they pleased.

The Jaines are divided into two great sects, the Degambaras, the most ancient, and numerous, who, "fasting" or "without clothing" as their name implies. They, however, conformed to custom except at meal-time.

The Svetambaras were robed in white. The two differ in seven hundred doctrinal points, and agree in so many more, and innumerable customs and observances that the belief would be an intolerable burden to the western mind. Their reverence for animal life for instance reaches such absurdity that they sweep the paths before them for fear of treading on some insect, and allow themselves to be annoyed and bitten, nor will they destroy serpents and destructive animals.

The moral code of this faith is almost identical with that of Christianity, and the reward for a well-spent life, is the final liberation of the spirit from the bondage of matter. By a misunderstanding of western students this may be eternal and "boundless apathy," or annihilation. The real meaning, as has been previously mentioned is harmony; the rest which comes of perfect accord with Brahman, the Divine Spirit. The sacred writings of this sect are the Puranas and Kalpa Sutra.

Geo. E. Sly: Q. Will you please answer the following questions in your department in The Progressive Thinker? 1. What is the Petrine doctrine of the New Testament?

2. What is the Johannine doctrine of the New Testament?

3. What is the Pauline doctrine of the New Testament?

What texts supporting these doctrines?

A. The first great contention in the Christian churches was over the message the Saviour had for the world. The first converts were Jews and of the narrowness of their development, they made the claim that it was exclusively for their nation. The Gentiles had no place in the scheme of salvation.

Paul with his broad views, made Christianity a world-wide religion, and thus rescued it from control of those who would have made it a part of the bigoted Jewish belief.

The New Testament is claimed by Christians to be a unity, yet by taking certain parts, widely divergent beliefs may be supported by its texts. Those who relied on the supposed sayings of Peter, found confirmation of exclusivity Judaism. While those who relied on the supposed Pauline books, were confirmed in their contention that all people were included. From the Pauline epistles various doctrines, as divine sovereignty, election, etc., find support.

Paulinism and Petrinism were the names given these contending factions.

The Gospel of St. John is entirely different in spirit from the other gospels. It is saturated with the mysticism of the East, and was written for the purpose of giving divine sanction to the farces of mystical philosophy. Hence those who gave prominence to his gospel were Johannites, and their doctrines Johannine.

Paul was the great apostle to the

Gauls, and carried away with enthusiasm at Antioch, proclaimed his mission as from God (The Acts 13:17). He even appears to have converted Peter to his views.

The doctrines of Paul, after centuries of fierce contention became stolidly orthodox, and Christianity, molded thereby, became Pauline, and far away from the teachings of Christ.

It would be a burdensome task to give the texts which the various doctrines depend on for support. Their hair-splitting interpretations and arbitrary application belong to the verbiage of scholasticism and obscurity of theology.

G. W. Ackery: Q. We sometimes read of wonderful cures being performed in the Catholic church by the bones of Saint Anne, or some other saint. But I don't know as I have ever read in any Spiritualist paper of any cures through magnetic healing, or mental healing, or spirit healing.

It seems to me that if there are any known cases of cure, remarkable or otherwise through spirit power, or through other magnetic powers, it would be wise, for the benefit of its readers, to have a true report of such cases, placed in The Progressive Thinker.

A. There are many spiritual healers who are constantly performing cures, in many instances bordering the miraculous. If all the remarkable cures performed by Dr. J. R. Newton had been recorded they would make a large volume. The account of cures by Mrs. Matteson of Buffalo, N. Y., would make several volumes. The treatment of the latter, however, is a blending of drugs. Of course there are diseases which magnetic or spiritual forces cannot overcome. Where there has been organic changes, and the mind over the body, all these "miracles" are fully accounted for. Many a person has limped on cane or crutch, long after the cause for the lameness has passed; others need the simple stirring up from languor, or the awakening into activity of dormant organs.

All such are curable by "faith," by reaction, or a strong suggestion that they are "healed."

This method of cure is held in common by Christian Science, mental healing, shrines and relics, and in a measure by administered drugs, allopathic or homeopathic, the action of which depends more on suggestion than on the potent influence of vital mesmeric force, by which the direction and strength of the vital currents are changed, influenced and dominated.

If those who have directly experienced magnetic or spiritual cures, would give the facts explicitly, it would not only be interesting reading, but would be material for the study of the subject.

Onset Camp.

Sunday, August 12, Mrs. Mary T. Loring, secretary of the N. S. A., occupied the platform. She took for her subject, "The Outlook of Spiritualism," an exceptionally interesting lecture.

In the afternoon Mrs. Cora L. V. Richmond occupied the platform and took for her subject, "The Things That Are to Be." Mr. Richmond reported the address in full, and it may appear in The Progressive Thinker later.

Mrs. Carrie F. Loring of East Braintree, closed the meeting by giving communications.

Sunday, August 13, a large audience to the band concert in the auditorium to listen to the band concert by Ferguson Band.

At 10:30 Miss Alice Holbrook opened the meeting at singing, after which Dr. Fuller introduced Mrs. Marietta L. Mason of New York City, as the speaker for the morning.

Mrs. Mason has become very popular at Onset, consequently there was a large audience present to listen to her discourse. She took for her subject, "The Science of Noble Living," and delivered a masterly discourse.

In the afternoon the largest audience of the season was in attendance for the most eloquent speaker, the Rev. Wilson Fritch, who took for his subject, "The Jungle," and gave a discourse that should have a verbatim report, but space will not allow this. Nevertheless such a report would be required to do justice to the speaker. You should hear this speaker. He is a great addition to our platform.

Mr. and Miss Holbrook furnished the music for the afternoon.

Mrs. Coggeshall of Lowell, Mass., a very excellent medium, gave many communications. Mrs. Coggeshall took the place on our program to have been filled by Alice W. Lull, who was unable to fill the engagement on account of illness.

On Sunday next the speaker will be Mr. Harrison D. Barrett, president of the N. S. A., and Rev. F. A. Wiegman of Boston. Mr. Wiegman will follow his address by giving readings, and will also hold a seance in the evening. This will be the last Sunday of the season.

Many reports have been circulated that this is the last seance at Onset. This is not true, as these meetings will be continued for a long time to come. Speakers, musicians and mediums are being engaged for 1907.

J. B. HATCH,
Vice-President.

Will J. Erwood Engaged to Work in Indiana.

The Indiana State Association of Spiritualists has again secured the services of Will J. Erwood as missionary for the coming fall and winter.

Mr. Erwood's work will be arranged on the strict plan, thus giving societies and towns where there are no organized societies an opportunity to have one of our best speakers at a very small expense. Anyone desiring the services of this able worker please correspond with us at once regarding terms, etc., so he can include you in his route.

CARRIE H. MONG, Sec'y.
415 S. Franklin street, Muncie, Ind.

A Reply to J. H. Mendenhall.

Hudson Tuttle Answers His Criticism, and Makes an Earnest Appeal, Saying: "Is it not the duty of all who have the welfare of the cause at heart to clear away the unsightly, and make a sharp and clear distinction between what is, and what is not Spiritualism?"

REPLY TO J. H. MENDENHALL.

I did not intend to reply to Brother Mendenhall, but so many correspondents have urged the necessity of my doing so, that I am almost compelled to meet his attack. For myself I am perfectly content to wait and bide the decision of the future as to my position as to materialization.

After carefully reading Brother Mendenhall's lengthy article I confess that I am at a loss as to what his objections are to the statement made in Mediumship. It does not deny the possibility of materialization to the extent of being apparent objects reflecting light, but the materialization to the extent of formation of bones, muscles, etc., is impossible.

Again: "There are higher forms of materialization possible, even to the full visibility of the spirit form, use of voice, or power to produce sound."

Brother M. is jubilant over this sentence. He objects to the meaning given to "materialization," and seemingly accepts that of "etheralization," which I suggest as a better term. He says, "Well, this is the way the thing is. I have been contending for these thirty years or more." If this is really what he has been contending for, there is not the least disagreement between us. Yet there is according to him, a very great difference, and he makes this appear by the changes he rings on the meaning of the word "materialization," and because it is said in mediumship that bone and muscle CAN NOT BE FORMED BY THIS PROCESS.

He indignantly asks, "Whoever said materialized forms of returning spirits had bones? I never did and in my fifty-eight years of Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps, but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

etheralization." He weighed her but his result went all the way from nothing to 200 pounds, and the scales were not weighed on his lap. He estimated her weight from the light on seven pounds. She stood on the hand of "Brother Amos," and he thought her weight "four pounds." She said, "You can't weigh me." How much did she weigh? Do not these facts prove the contrary of his conclusions?

With this difference, the light and the material itself may be attracted, and thus make themselves visible, and this matter may have weight. It is well understood that a spirit cannot be seen by the physical eye. What that eye sees is the material thus attracted. The density of this may greatly vary and with this difference, the clearness of the appearance. The weight, the etheralization which is intangible, through which objects may be seen, and a dense form which even obscures light and casts a shadow, are the extremes.

Brother M. would understand the words used and understand the meaning as can readily be done from the context, and not stop to cast dust by hypercriticism of definitions, he surely would see how wide the mark his objections strike. Because one objects to certain phases of materialization, does not show that he disbelieves in it or is a traitor to Spiritualism. He fails to see where his position leads and absurdity of the conclusion. If a spirit can materialize to the tip of a hair, have a pulsating heart, with blood to make it throbb; breath with lungs to oxygenate the circulating fluid; sing and dance, would it not be possible for the materialization to remain permanently?

This is a self-evident conclusion. If Brother M. can produce his piece of cloth it would prove and disprove a great deal. It is deeply to be regretted that he did not retain that 64 feet of cloth. It is not only a matter of evidence but the foundation of Spiritualism. And the shawl, woven by spirit hands, without a loom! Nothing would be like it under the sun!

After all why do we contend? Does not Brother Mendenhall say, "THIS IS JUST THE THING I HAVE COMBATED FOR THE THIRTY YEARS?"

Then he proceeds to BUILD A MAN OF STRAW and call it my contention, and square off and strike away as though it was a punching bag.

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

Well, after all, if his three columns more than his personal experience? I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones could give. A noted researcher in Spiritualism, and association with Spiritualists have never heard anyone speak of such a thing except those who cry down materialization."

