

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, 1906). 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 morn; 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 morn; these statements 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 the existence of a higher plane, 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 a radical. He is in the line of 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 so essential a place as we have made it. We all enter into it, 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 in 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? Will the heaven I hope for be 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. She did not cry and she did not sulk. 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

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. She did not cry and she did not sulk. 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

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.

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 but 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, 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 than he has ever known. 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 friends 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 had 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.

Hearts 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.

Where philosophy is ignorant it is morally obliged to say to others and to itself: "I do not know; I doubt, I hope, nothing more."—M. Guyau.

The will of man is by his reason swayed.—Shakespeare.

The only companion worthy a wise man is with himself.—Anna Jameson.

The sure way to miss success is to miss the opportunity.—Chasles.

"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."

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 but 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, 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 than he has ever known. 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 friends 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 had 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.

Hearts 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.

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 a spin 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-Stream Infinite, A child of life drew 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.

Condemn the forests of illusion, there Where passions howl, and falseness 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 To trust 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 had 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

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

Let those of one school not despise

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

The New Mediumship.

Letters From the Spirit World.

Written Through the Mediumship of
Mrs. Carlyle Petersilea.

Letter From Spirit Carlyle Petersilea.

In coming to those within the mortal form, we find the following questions arising within many minds: Why are spiritual beings so intangible? Why cannot we see spirits with our material eyes? How is it possible there can be houses, grass, trees, flowers and water in that invisible realm, and how is it possible that spiritual beings have a form similar to the one they bore on the earth?

In answer to the first question: Why are spiritual beings so intangible? We will say, because they are ethereal. Perhaps all who ask this question may not fully understand that the ethereal means. It is now well known, and admitted by most scientific men, as well as scientific women—for we find that many women are as scientific as most men—that all space is filled by a subtle fluid or substance called ether; that this substance is unchangeable, eternal, and endures forever; and that all other substance, whatever its nature or kind, exists, however, and has its being within this universal ether, and that nothing could be or exist without it. Countless millions of suns and worlds move within it, together with all that exists upon them.

Now this ether is intangible to those still dwelling within a material form, but it is more real, even, than any material substance whatever, for all material things at length dissolve, disappear, and fade back into the ether from whence they came; they dissolve as it as soda, salt and other chemicals dissolve within water; so that as all material things first came out of it, they again at last return back into it, again an ethereal condition, consequently the ether is filled with chemical substances of all kinds in an ethereal state; always has been and always will be. If one puts salt, soda, or many other chemical substances into water, they dissolve and mix with the water, yet not an atom of the salt or soda is lost; separate them again from the water and they are once more salt and soda, but when mixed with the water they are intangible.

So of all material things that at length return within the great universal ocean of ether; they are dissolved by it, but are as real as they were before, so that not an atom of any substance can be lost or destroyed. We will add here, that these chemical substances within the ether are tangible and real to the spiritual sight, and would be to mortal sight if the material eye was fitted to see them. The spiritual sight being many degrees more refined, can readily perceive them, and can also make use of them.

The next question: Why cannot spiritual beings be seen with the material eyes? For the very reason above given; because they are ethereal, and dwell within the ether, and the material eye is not fitted to see them; but the spiritual eye, being more refined by many degrees, can perceive spiritual forms just as it can see the dissolved chemicals within the ether.

How is it possible that there can be grass, trees, flowers, water and houses within the invisible realm? As it is not possible to destroy an atom of anything whatever, and as form is also indestructible, whatever bears a form is reproduced within the ether. Everything that dies to earth, or more material covering, the form itself, more material covering, rises up within the ether, and there by a natural law of attraction it takes its proper place within the invisible realm, but being extremely refined it cannot be discerned by the material sight, yet to the spiritual sight is real and tangible.

Houses and all kinds of buildings are erected by spiritual beings from refined chemical substances; but being attenuated and etherealized, could not be readily perceived by mortal sight, and yet even mortal sight has sometimes become cognizant of these spiritual things.

It has been asked: Do not people at death dissociate into the first elementary state and thus mix with the ether? If form was destructible this might be the case, but as form is indestructible it attracts and holds to itself all the refined essences that belong to it. All this can be reasoned out from a material standpoint, but there are other things to be taken into consideration.

All these refined substances within the ether are spiritual or ethereal, corresponding to the ether, but there is something above all this, and that is soul. Soul is still more refined than ether—is still more refined than spiritual etherealized substance.

And now, we shall tell that which will astonish you exceedingly: All forms whatsoever hold a soul within them, or they could not bear a form. We know that this will sound like insane talk to many, nevertheless, it is true; and souls are of all grades and sizes, from the minutest point to the grandest and largest world swinging within the ether, and no two souls are alike.

We will not at this time go on to tell of the souls of other things, but confine ourselves to the souls of the human race.

The soul is so refined and subtle that the mind can hardly conceive of it, nevertheless it is all-powerful, all-potent. One does not think it strange that electricity and magnetism are visible. They are extremely refined and subtle elements or substances. The soul is also a substance, but many degrees more refined than ether, magnetism or electricity. How potent and powerful are both magnetism and electricity. How much more powerful is the soul.

Soul is neither magnetism nor electricity, but something entirely distinct from either.

The soul of man is above magnetism and electricity, consequently controls these forces to do his bidding, and if these forces are intangible and invisible, and the soul of man is above and beyond them, grasping them in his hands, as one might say, and compelling their submission, and these forces are also eternal, immortal, does it not prove that the soul of man, which is superior to them, is also intangible, invisible to mortal sight, and immortal, existing throughout eternity?

We think we can bring no better proof than this. As nothing dies or goes out of existence, man's soul is superior to all existent things that he knows anything about. Is it not evident that he is immortal?

But one may say, perhaps he loses his identity at the change called death. If Spiritualists would accept the spiritual germ theory—shall we call it?—No; a great eternal truth that scarcely anyone as yet has seen clearly—a few dimly—all would be clear and plain, for if the identical spiritual germ exists eternally within the ether, and from thence is attracted into matter for the purpose of development, or leaving matter or the coarser part of matter, it cannot lose its identity; but if, on the other hand, evolution is accepted without the great eternal truth of involution, then at the dissolving of the body, serious doubts could be entertained as to the immortality of that which is called spirit.

Again, if animals cease to exist after the death of their material bodies, man would also cease to exist; for the life principle is the same in all. This that lives and the life principle is the spirit. Without that no life is, or can be; and all things that exist, first exist as entities or identical spiritual egos within the all-pervading ether, and from thence are attracted into matter for the purpose of development; and even after they are drawn up into the spiritual realm, they all retain a certain amount of matter in its refined and sublimated condition, as a covering.

Now it has been said, as though impossible to believe, that there were houses, grass, trees, flowers, and so on, together with clothing, musical instruments, furniture, and the like, also the partaking of food at table, that the spiritual life would simply be a replica of the earthly life.

Now, dear friends, this is precisely what it is. It is a replica or continuation of the earthly life, carried up a step higher into the spiritual or more refined life.

"Come, now, let us reason together." There are continually passing into spirit life, spirits of all kinds and grades, from the tiniest, unborn infant, to those who die at birth; and from an hour old up to, perhaps, one hundred, or sometimes a little more; but all that comes to spirit life during infancy and childhood is greater by one-half than those who come after reaching the age of maturity. If spirit life was not in a measure a replica of earth life, how could these infants and small children, together with youths of both sexes, be taught? How teach a little babe an hour old or less, without care and objects similar to those of earth? How teach youths and all small children all that they must necessarily know, without schools and teachers? What a dreary waste the spiritual world would be if there were no trees, grass or flowers; no houses, no water, no scenery of mountain, hill and plain. Friends, let us tell you, for we write from the spirit plane, that the spiritual realm is but a refined replica of the earthly plane, and we are not obliged to enter fogland in order to do so, for our medium's brain is not befogged, neither are we. That some brains on the earth are befogged, we admit that there are also some spiritual beings who, for awhile, dwell in a partial state of enlightenment, we also admit; but these are the exception and not the rule.

CARLYLE PETERSILEA.
(To be continued.)

Clinton Camp, Iowa.
This finds me in Clinton camp, where I have been for the past three weeks, and too, where I have been treated most hospitably by officials of association, members of the camp, and our good, genial friend, Mrs. Frankie Cole, with whom I am stopping.

Brother Peck has again been elected president, and speaks well for him. This indeed is a very busy camp, and has a fine array of talent. The music employed every Sunday from the city, a brass band, is the very best selection. Then the musicians and singers for every-day services, by the Zumbach family and Mrs. Cole is of the finest selection.

We have a new hymn conducted by Mrs. Emma R. Abbott, and who has rendered her services free to the association. Among the speakers since my arrival, and who have delivered some excellent food for thought, are Helen Stuart-Richings, Prof. W. F. Peck, Moses and Mattie Hull, and Mr. and Mrs. Sprague, who not only lectured, but followed their lectures by messages. For one Sunday, we had Senator Tillman who filled our great auditorium to overflowing. Mrs. Georgia Cooley, employed as one of the message bearers, has done a good work, as have others along the same line.

Miss Elizabeth Harlow, too well known to us, enlightens upon, captivates her hearers every time. Mrs. Lighting is also here as a message bearer, employed by association.

Frank Ripley, Mrs. DeWolf-Kiser are among the independent workers as message bearers.

Nature has been most kind in furnishing us with beautiful weather. A little warm, perhaps, during the day, but delightful evenings and nights for rest and sleep. Our camp, Sunday. All seem to have enjoyed themselves and there will be many sad good-byes I presume. I almost forgot to mention that Juliette Severance and her daughter Lillian are here. This association has my best wishes for its future success.

ELIZABETH JAQUET.
AN IMPORTANT WORK.
The N. S. A. Ritual for Spiritual Services.
The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania Avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address: MARY T. LONGLEY, Secretary.

Prayer, its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Valuable Reflections

As They Arise in Connection With the Home Circle—A Dark Spirit Comes to the Conclusion That It Is Better to Advance Into the Light.

Dr. Wickland's instructive articles in the ever welcome Progressive Thinker (and who can hope to be a progressive thinker without its valuable aid?), brings to mind an experience that I think worth relating.

There are a few of us who meet at times at a friend's house to attend a home circle, said friend being the sensitive. At one of these sittings, after being addressed by several earnest souls on the responsibilities of life and our duties to each other in order to bring about the best results, a new influence was permitted to try and control who then a very miserable feeling over the sensitive. After struggling for a time he succeeded to stutter out, "What in h—ll are you sitting here like fools for?"

"We are a little gathering of truth-seekers devoting an hour now and then, seeking in this way to add a little to our store of knowledge regarding life's mysteries. Who are you? What brought you here, and what can we do for you?"

"My name's Andy. I'm drunk, I guess, trying to have a good time. It's awful dark around me, and I was attracted here because it is so nice and light."

"Well, Andy, you're welcome, and now let me ask, are you aware of the fact that you have passed through what is called death; that is, cast off your material body?"

"Yes, and that is the funniest part of it. I know that I died, and after I had died I found myself as much alive as ever. Hang it, the riddle is too much for me!"

"Well, Andy, you are now a disembodied spirit, and must learn to adapt yourself to your new life."

"Yes, I've heard about this spirit business before, but never took any stock in it. This is a new one on me, and now that I am talking to you in this way, I am forced to believe there is something in it."

I then explained to him that each soul must work out its own salvation, that is, out of the darkness of ignorance into the light of knowledge; that there is no possible forgiveness for any so-called sins; each one must reap as he sows. That is the law of eternal justice.

Your degraded condition, and dark, repulsive surroundings are but the results of your own low mental state of desire and practice. Earnestly strive from now on to shun every evil, and to cultivate love for all that is good and pure. Forget about self. Look about you, and you will find many in need of your kindly help and encouragement. Persist in such a course and we can assure you that heaven's light will dawn within your own soul, which will cause the darkness within and about you to dissolve as mist before the bright sunlight, and you will soon discover that your surroundings will change to exceeding beauty. As proof of this, let me state that the light of which you speak that attracted you here, is this soul-light, or it could not be visible to you."

"Well, I must go, but will think about this. I know now that there is something in it."

I have made use of but little of Andy's expressive language and feared that, perhaps, I had given him rather too much advice at one time, but we were exceedingly anxious to make an impression on him, never expecting to hear from him again. In that we have been agreeably surprised, however, and now for the sequel.

At least two years subsequent to this, at one of our sittings at the same place, but not just the same people, after being addressed by several personalities, another began by saying: "I came to thank you for the kindly reception and advice you gave to one so degraded as I had been. I found it mighty hard to forsake my old ways and take up those advised by you, but, thank God, I am over the worst, and now indeed do I understand the true way to attain happiness or heavenly conditions."

"Well, sir, who are you, and when did we have the pleasure of meeting?"

"Why, don't you now me? I'm Andy."

"Oh! indeed, we are ashamed to have to acknowledge that we have long since forgotten our meeting with you. This is a great surprise, and we thank you for this information which should be a most valuable lesson to us all. It is ever the duty of the stronger to extend a helping hand to the weaker. In this sense, we are indeed our brother's keeper."

I know that there are very intelligent teachers who claim that the spirit world needs no help in any way from mortals, but the above is a real happening, one of many, and utterly unexpected by us.

We know that a host of spirits have been forced out of the mortal form while in a very low state of unfoldment. We also know that the higher progressed can be of use to the lower whenever and wherever a proper channel can be found by which to reach them.

The truth is becoming more and more clearly understood, that the embodied and the disembodied have been intermingling ever since mortal life began, and to teach that such intermingling can have no influence upon each other, is in all probability a sad mistake. When we learn to guard against all external influences until fully satisfied as to the object aimed at, there will not be so many led astray in numberless ways to their undoing.

The present unholy business system (a lack of system, rather) is a fine school for the practice of hypnotic control for the purpose of selfish gain, but we are in greater danger from selfish influences by which we are ever surrounded, against which we are not on guard because unseen and unsuspected.

The World Has Never Seen the Like.

Thirteen Remarkable Premium Books Sent to Our Subscribers at a Price the World Has Never Before Seen.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.
Any three of the Thirteen Premium Books you may order, price \$1.10.
Any four of the Thirteen Premium Books you may order, price \$1.50.
Any five of the Thirteen Premium Books you may order, price \$1.75.
Any six of the Thirteen Premium Books you may order, price \$2.05.
Any seven of the Thirteen Premium Books you may order, price \$2.35.
Any eight of the Thirteen Premium Books you may order, price \$2.65.
Any nine of the Thirteen Premium Books you may order, price \$2.90.
Any ten of the Thirteen Premium Books you may order, price \$3.10.
Any eleven of the Thirteen Premium Books you may order, price \$3.40.
Any twelve of the Thirteen Premium Books you may order, price \$3.85.
Lastly, all of these THIRTEEN premium Books here announced are sent out, all postage prepaid, for \$4.15, something never before equalled in this country or Europe.

"Try the spirits to see if they be of good or evil intent."

There seems to be much perplexity regarding the contradictory statements from supposed spirits by different mediums. In my unexperienced days, I made many trips to a certain sensitive, said sensitive being very fine at times. I soon discovered, however, that the sensitive could not at all times, and at a fixed hour, be influenced by our unseen friends. Being in dire need, however, of the almighty dollar, it became necessary to say something which I knew was not of the spirit, but very fallible.

The oracles of the temple were protected from the harsh, cruel world, and until we learn to do the same, such unsatisfactory state of affairs will surely obtain.

"TRY THE SPIRITS."

We have great cause to be thankful to the many contributors for the valuable lessons that come to hand each week. Surely it is the least we can do. Isn't it better to scatter a few more flowers along each other's pathway now, than to save them for the resting-place of the cast-off husks.

We take the paper, look it over, ready enough to criticize, but how many stop to consider the great amount of thought force and hard work necessary in order to prepare and deliver all this matter each week for our pleasures and instruction; and not the least wonderful at the cost to us of only about two cents. MANY COPIES WOULD BE CHEAP AT ONE DOLLAR EACH. It is no flattery to say that the paper is getting better all the time. Indeed it would be a public calamity should such a teacher as The Progressive Thinker, as now managed, ever fall to make its weekly rounds.

The latest surprise is the pleasure of welcoming a new contributor to its columns, Ole Bull, a grand soul. On behalf of our countrymen, and by one having had the pleasure of your personal acquaintance, permit me to express our sincere thanks for your blessing. That indefatigable worker, Carlyle Petersilea, has taken his professional brother out of the darkness of death, connected him with earth again by means of his own true sensitive, and thus has it become possible to record another resurrection from the so-called dead. Thanks, all ye unselfish workers, for thus is the darkness of ignorance dissolved by the light of true knowledge.

And now, Brother Francis, permit several of us here to thank you for the brave stand you are taking regarding trickery in the seance room, which is as far removed from pure mediumship and Spiritualism as heaven is from the other place.

A prominent business man began to complain the other day about the great amount of fraud prevalent in public places everywhere.

"Well, if there are local complaints, why don't you get together with an hundred or more of your business brothers, make a stiff about it, and let it be plainly seen that you are very tired of the evils about which you complain? All evils must yield to public opinion, you know."

"Oh! no, I dare not say a word. It would hurt my business, you know."

"You coward, how long would your business last if you were too cowardly to protect it from robbers?"

We have mentally many times contrasted such a course with yours. With you, to firmly stand for the PURITY OF THE TEACHINGS OF OUR GRAND PHILOSOPHY, seems to be placed far above the value of catering to material gain; and I feel to say that such a course will lead to no loss of business; it will be the other way, and should spur us all to the effort of doubling its circulation.

According to the ever instructive lessons of natural law, it requires, let us say, eighteen years to build up and fully materialize a human form of flesh, blood and bones. When anyone claims to be able to produce the same phenomena in a few seconds, and when such forms find it necessary to wear COARSE WIGS AND OTHER SOILED TOGGERY in order to make themselves presentable, it seems to me that if we cannot get rid of that class of spirits in any other way, we might be justified in putting a few of them through what might have to be called their second death. Being a man of peace, however, and utterly opposed to capital punishment, I am happy to know that there is a simple and sure remedy as soon as we shall have evolved far enough to be willing to put it in force. Shun every dark circle, and those foul breeding-places of the fakers will die! True soul unfoldment can never be promoted by that class of sensationalism.

All forms of useful mediumship can be manifested in the light, and remember, if you start in to develop your psychic forces in darkness, you will build up conditions that must be maintained even though you be honest in your efforts. Dark circles should be relegated to the past as having outlived their usefulness, if they ever had any.

As for etherealization, that is different and quite possible. Apparitions have been seen all down the ages of time, in all sorts of light. That class of beings, however, do not seem so willing to adapt themselves to aid in commercial pursuits. Perhaps our medium of exchange may not be so attractive to them. This does not mean to say that ethereal forms refuse to manifest in a harmonious and well organized home circle. My eyes have borne testimony to the fact that they do, and for which I shall ever be thankful. Indeed, "the world do move." Let us move with it, by shunning the darkness for more, and ever more light.

LEWIS PETERSON.

Seattle, Washington.

CLAIRVOYANT VIEWS.

As Set Forth and Described by Mrs. M. Klein.

To the Editor:—I have read with care and great interest the article by Mr. C. R. Flannock, Salt Lake City, Utah, on Dr. A. J. Davis' "Harmonical Man." I have never read Dr. Davis' works, and seeing in the article referred to so much that has been taught and shown to me clairvoyantly by my spirit teachers, is a cause of much pleasure to me. The only difference is that his treatise is on how to produce rain, and what is shown to me is for electrical purposes, but somehow the preparation are so similar that with slight variations both purposes can be secured. The towers, batteries, wires, etc., are all necessary to evolve, unite and distribute the earth's and the elemental electricities; but what the writer of the article referred to calls depots, are not necessary in that form for electricity, but more in the form of batteries and dynamos.

I will write out soon the description given me years ago, for this is the first time I have seen anything in print that comes near enough to inspire courage "to speak out."

I have long since learned that we as mediums can receive the general ideas ahead of time of what is to become a mortal realization, but we cannot figure in the construction of these wonderful works. We prepare the way, so to say, for other minds to be attracted to receive the thoughts and ideas, whose scientific learning enables them to comprehend how to give physical form thereto, and make it a pleasing reality by and through experimentation. That there are many minds worked upon by high spirit intelligences, is evident by what has been put forth from time to time.

Here looms up before me the so-called "Spear Movement" in the early history of Modern Spiritualism, referred to by Prof. Loveland. The motor they constructed and called "The Mechanical Jesus," should have been called simply a dynamo.

It will yet have its completion and fill its mission in these wonderful works in the establishing of an electrical power system midway between earth and sky. The dynamo just mentioned is to resemble a human mechanism with all out-going wires therefrom directed to the top of a crown-shaped platform above, as a receiving and distributing station of the incoming and generated electricities. By this means these wise scientists from the upper worlds hope to give to mankind a scientific demonstration of the interrelativity of man's mechanism to that of nature, and how by its connection thereto man may have his vital supplies, and also helps to operate nature's grand machinery by his own output of dynamic force. Verily, man is a living dynamo, is operated by nature's principles and forces, in drawing and transforming crude materials into refined and spiritual substance.

Man is not a free agent to the extent that he supposes himself to be. His acts, in the main, are not a result of his own volition, but the result of conditional and circumstantial pressures relatively exerted upon him for the performance of those duties which fall to his lot. True, by intelligent effort along nature's lines of activity, man comes closer to it, and does his part of service with delight, not feeling restrained or compelled. This is called being "at-one-ment with God," but intellectual effort and will-power made use of by single persons or a united faction, to gain power for themselves or public factor, is rated as a digression and trespass on nature's established order and results for all such in being side-tracked and held to account to give the time to behold their errors and gladly grasp and live the truth.

In connection with the preparation for an electrical power system, as briefly herein touched, comes in the "Sign of the Son of Man in the Heavens." This has had a learned astrological explanation, but that has nothing to do with the real sign or meaning as referred to in the Gospels, and as we know, by being taught and having it shown to us by spirits who do and govern these works.

MRS. M. KLEIN.

Van Wert, Ohio.

A TRUE WARNING.

Accident to Harry Allen and the Killing of Favorite Horse Follows Midnight Vision of Captain Graeber.

In his anxiety over the condition of his favorite horse, Dick, who was killed in a collision of truck No. 1 of the Denver (Col.) fire department and a tramway wire pole at Fifteenth and Glenarm streets early yesterday morning Harry Allen, the driver of the truck walked about for an hour unmindful of the fact that he himself had sustained fatal injuries.

After returning to the city hall station Allen began to suffer greatly from a sprained ankle and knee and had to be moved to his residence 1527 Clarkson, in the police ambulance. It may be weeks before he can again attend to his duties.

Firemen at the city hall station after the accident sincerely mourned the death of Dick, one of the most valuable, affectionate and intelligent horses in the department. All the firemen say they knew that an accident was about to befall some fireman at the city hall station because of a dream the previous night by Capt. Albert Graeber.

Capt. Graeber who is in charge of the station, it is said always has a dream foretelling any accident which befalls the men on truck one. Prior to the accident of yesterday morning he dreamed that the truck had run over and killed a woman.—Denver Republican.

PREDICTS HIS OWN DEATH.

The Doctor, Drowned, Leaves Explicit Directions For Burial.

That Dr. E. M. Showman, one of the most prominent physicians of North Baltimore, Ohio, who was drowned while swimming in the Maumee river, had a premonition that he was about to die was actually and beyond doubt to-day. His friends now recall his words: "I'll not be with you long, boys," spoken less than two weeks before his death.

The doctor acted on that premonition. When his wife went through his desk, she found neatly tucked away a list of friends the doctor desired to act as pall bearers, the name of the place where he desired to be buried, who should conduct the service and where it should be held.

When the doctor spoke the words that let his friends know he thought death was near, he was in the best of health, of powerful physique, robust, and the picture of a strong, vigorous manhood.—Chicago Examiner.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

PUBLICATIONS

OF
Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents. LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. It is a Protestationism what "The Secrets of the Convent" is to Catholicism. Price, 80 cents.

ANGEL PRIZE CONTEST RECITATIONS.

For humane education, with plan of the Angel Prize Contest. By Emma Todd Tuttle. Price, 25 cents. All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Van Hook. Memorial Oration, by Robert G. Ingersoll. Price 3 cents. Thomas Paine. By Robert G. Ingersoll. Price 3 cents.

Voltaire. An address by Prof. Emile Pinault. Price 3 cents. Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.

Burns and Whittier. Some of Their Likenesses and Differences. By Prof. Charles G. Erwin. Price 5 cents. Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.

National Worship. A lecture delivered before the Chicago Liberal Society by Dr. T. B. Gregory of Chicago. Price 8 cents.

Why I Am Not a Christian. By D. D. Stedman. Price 8 cents. Genesis to Revelation. Free Thought Commentary on the Whole Bible. By Judge Parish B. Ladd. Price 3 cents.

Revelation Under the Microscope. Evolution. By Prof. Daniel T. Ames. Price 10 cents.

Life and Career of Charles Bradlaugh. By George Jacob Holyoake. Price 10 cents.

Religious Science. The "Reconciliation Mania" of Dr. Paul Carus. The Open Court. Analyzed and Refuted by "Corvinus." Price 10 cents.

Free Thought Past, Present and Future. By Prof. Thaddeus B. Wakeman. With his portrait and life sketch. Price 10 cents.

The Priest and the Church—What Have They Done for the World? By Judge Parish B. Ladd. Price 15 cents. John Tyndall Memorial. Ten short sketches of the life of this great man. Price 10 cents.

Cosmology and State Theology. By Vinograd. Price 10 cents. Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.

Standing Up for Jesus; or What the Editor of the Freethinkers' Magazine Thinks of Jesus. Price 3 cents. "Why An Excommunicated Bible?" By Rev. E. H. Keess. Price 3 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By E. F. Underhill, the chairman. Price 3 cents.

Christianity: its Impachment and Decadence. Also Demands of Liberalism. By Dr. F. E. Abbot and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deluge. By James M. McCann. Price 15 cents. The Evolution of the Devil. By Henry Taber. Price 20 cents.

Liberalized Christianity. By Henry M. Taber. Price 10 cents. In Place of Christianity. By Henry M. Taber. Price 10 cents.

Three months, \$1.00
Six months, \$1.50
One year, \$2.50
Single copies, 10 cents

Remittance:—By check or money order, payable to J. R. Francis, 40 Loomis Street, Chicago, Ill.

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

Notice:—The Progressive Thinker will be furnished to subscribers at the following rates:—

One year, \$2.50
Six months, \$1.50
Three months, \$1.00
Single copies, 10 cents

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. Fiken, 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 LILLY DALE THE LILLY 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. FIKEN.

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. Lilly'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 LILLY DALE! Previous to the announcement, Mrs. Lilly gave an inspirational poem, titled, "TRUTH OF AND THE NEW—A PROPHECY FOR LILLY 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 the day 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.

Reply to an Inquirer.

In reply to J. L. M., we cannot find any reason, Biblical or otherwise, for changing the name Saul, in Acts 13:9, to Paul. Saul in Hebrew, signifies asked, sought. Paul, Gr. Paulus, 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. 19, 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, say the story of Stephen, or the crucifixion of Jesus, is the 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 puzzled 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.

Figures Won't Lie.

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. 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.

Teach Them Science.

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.

Number Three.

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 expostions 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 presidences—[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 Essenian 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 Essenian 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.

N. S. A. Greetings From Onset Camp.

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.

On Saturday, August 18, we were favored with most delightful weather for our special N. S. A. day. Dr. Prentiss, Mrs. C. L. Hatch and other ladies contributed to the floral decorations until the place appeared as a bower of beauty for the occasion.

The music and singing finely rendered by Miss Alice Holbrook, Mr. C. P. Longley and Mrs. C. L. Hatch, gave charming effect to the exercises.

Dr. Geo. A. Fuller, the efficient and beloved chairman at Onset, well known for his "Training Work" as lecturer and physician, opened the exercises with appropriate remarks, and later in the session made an eloquent address in behalf of organization and in approval of the N. S. A.

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 with 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

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.

What does this portend?

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

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 outreach 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 despoileth, 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 toil,
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.—Roucheoucauld.

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 gross 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.

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor believes that the cause of spiritualism is best served by truth, and that the cause of truth is best served by the free expression of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why he should suppress it; yet we wish it distinctly understood that the cause of truth is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must be kept equal to about four compositors. That means rapidity of type and it is essential that all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items thirty lines crowded out. Something like this item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say "Secretary or Correspondent" and so on, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

A group of sixty or more "fresh air" children from crowded Chicago will be entertained in Clinton this summer if the plans of a number of Clinton church people do not miscarry. The Mississippi Valley Spiritualists Association has donated the use of Mount Pleasant Park, where the annual reunion of the Mississippi Valley Spiritualists comes to a close the last of the month, to the children, and it is proposed to bring the girls and boys here on Aug. 29, and to entertain them for a week or ten days. A mass meeting will be held Thursday night to arrange for the entertainment of the boys and girls.

The Chicago American says: "Mrs. Marvel Miller, a clubwoman of Portland, Ore., is the complainant in one of the most remarkable suits ever brought in Chicago. She came to this city to secure the service of a trance medium to improve her failing hearing. In an hour she consulted trance mediums, clairvoyants, magnetic healers, inspirationists, impressionists, prophets, mental telepathists and seers, and having spent a week and much money, to-day she is suing the attorneys to take legal action against the persons who have failed to get from the other world messages which she could hear. She told Attorney Lowenthal to proceed especially against a Mrs. Dixon at 44 'Thirty-first street'."

Dr. Beverly writes: "Dr. Hahn, of San Francisco, an ordained minister, has been rendering good service in his lectures Sunday evenings during August. Madam Kuntz has also favored us with fine solos. Harry Tobias continues his short lessons on the Spiritual Man, in the afternoon. Prof. Hahn and many other mediums are constant in attendance, so that every one receives a test. Miss Violetta Beverly has charge of the music. The Doctor has returned from camp, and will introduce many new attractions in the near future. Our people are much encouraged, for there is always harmony in our midst, and all are willing to work for the good of the cause. We have the coolest hall in the city, northwest corner 'Thirty-first street and Indiana avenue.' We invite the visiting public to come and enjoy these attractions which last from 3 to 10 p. m. every Sunday."

Minnie Sharlow of Detroit, Mich., writes approvingly of the good work done at Haslett Park Camp. The meeting in Detroit will open again with Rev. Sarah Crawford as speaker.

Mrs. M. A. Logue writes from Butte, Montana: "I am still in the field doing all my best work for the cause of spiritualism. Mrs. Eva McCoy has been holding meetings here, assisted by Mrs. Clara Ferris. Mrs. Estro of Pocatello, Idaho, had a very interesting meeting last night. The cause is progressing in Butte, slow but sure."

Hon. Charles R. Schirmer writes from Fort Monroe, Va.: "I am spending a few days on the Maryland pilot boat, Calvert, off Fort Monroe. I came here after leaving Lily Dale, where I spent nearly three profitable weeks, and otherwise had a delightful time."

Correspondent writes: "Mrs. Lora Holton, the well known musical leader, message bearer and psychometrist, is at Vicksburg camp, meeting old friends. She has been out of the public work seven years, but as her mother passed to the 'Beyond' last spring, she was in the field. She is contemplating a trip to Lake Helen, and would like to make engagements en route with societies on reasonable terms. Address her at No. 4324 St. Lawrence avenue, Chicago. Ideal weather has favored the camp. The closing week anticipations and success have greeted Bro. H. D. Barrett, and his plan and statement in regard to the N. S. A. were responded to heartily. Much praise is due to The Progressive Thinker for its efforts to weed the frauds from our ranks and place Spiritualism pure and simple upon its rightful basis before the world. Long may it live and the good work go on."

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, I

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

know it is just as fascinating throughout. It is a great work you are doing to place such books within the reach of the poorest, and I thank you, sincerely, for it. I wish everybody could read these valuable premium books. I have placed some of mine in the library here. I am very much interested in Mrs. Petersile's letters, and the articles entitled "Guardian Angels." Let us give thanks wherever they are due."

Mary B. Hill writes: "The meeting of the Band of Harmony social, held at the delightful home of Mr. and Mrs. Fravel of Austin was another day to be remembered. The afternoon was given over to song, sociability, and to some of the most noted mediums, who added to the pleasure by giving spirit messages until the hostess announced the hour for supper, when we found the tables most bountifully spread, and beautifully decorated. The evening session was filled in with songs by Misses V. and C. Fravel. All were entertained by the sweet voice and song of Miss Luella Smith of Michigan, who we claim as one of our sweet songsters, after which we listened to a very interesting talk by Dr. O. E. Miller, on 'Diet.' Our hosts and hostesses were most welcome, and the social was pronounced a grand success. The next social will be held August 30, at the home of Mrs. Hattie F. R. Peet, 874 West Madison street, east of Leavitt street. Progressive eucharist in the afternoon for those who wish, playing to begin at 2 o'clock; six prizes; score card 25 cents. The evening holds surprise. Everybody come and join in having a good time, and with all try to achieve a glorious cause."

Ferd C. Suhler writes: "On Sunday afternoon, Aug. 19, the congregation of the Rising Sun Spiritualist Mission was favored by a lecture from Mrs. M. Gage of Racine, who is a talented speaker, possessing a bright mind. 'The Seven Talents' was her subject and was much enjoyed. Sisters Hild and Kirchner gave spirit messages. In the evening Bro. Chas. E. Hughes introduced in an intellectual discourse which was much liked. The subject was 'The Return of the Deceased.' Sister Kirchner again demonstrated the return of those departed by giving a number of acknowledged tests. Mr. and Mrs. Lang of St. Louis favored us with a visit and were welcomed. For Sunday afternoon, Sept. 2, we will have Sister E. Briggs, and another opportunity to ask questions. These opportunities are golden and should be taken advantage of. She will be followed by test mediums. Sister M. Price of Austin will occupy the rostrum the evening, and we will hear something uplifting as usual. Spirit messages will follow."

Mrs. Dr. Dobson-Barker, corresponding secretary, writes from San Jose, Cal.: "The First Spiritual Union of San Jose, Cal., was favored August 19, with some good platform work by Mrs. M. G. Howe of Los Angeles, secretary of the California State Spiritual Association. She gave a short address on organization which aroused much interest. After the lecture she gave many good tests in her beautiful readings from flowers, to the large and attentive audience. Our conference meeting at 11 a. m. was well attended. Mrs. Nettie F. Fox will speak for our society, August 26."

A. P. Smith writes from Milton, Mass.: "Eighteen years ago, in my house at North Scituate, Mass., in a dark circle there were four persons sitting at a small table, in the center of which was a large lamp. I sat on the left side of the table, my wife at my right hand. At one end of the table a gentleman sat, and at the other end a young lady, our hands touching each other so that one could not move without my wife or myself knowing it. Our meeting was at the time of the room. I placed seven different instruments on our heads. Orders were given through a speaking trumpet (one of which I had on the table), perfectly plain so we could understand every word. What was it, if not spirit power or influence?"

Mrs. A. Sexsmith writes: "Sunday, August 19, was another day of interest in behalf of the Christian Spiritualist Society at Des Plaines river and West Madison street. Miss Thomas gave a short talk in the opening of the services, and then we were favored by an inspirationist address from Brother Blom, which every one greatly enjoyed. Messages were given by Miss Thomas and Mrs. Bloom, all recognized. In the evening a very enjoyable meeting was held, many coming from the city as well as those from the suburbs. Mrs. M. Price of Racine gave a very beautiful lecture. Messages were given by her and also by our sister, Mrs. Addie Clubb, which were greatly appreciated. Brother Shur was again with us and assisted greatly with the singing. These meetings will continue until further notice every Sunday afternoon and evening at 3 and 5 o'clock; also circles every Wednesday afternoon and evening and Friday afternoon. Great interest is being taken in these mid-week services, many coming who can't get on Sunday."

Eva L. Stewart writes: "On August 19, the Hyde Park Occult Society had the pleasure of receiving messages from their spirit friends through the mediumship of Mrs. E. Guckert and Mrs. Jennie Stamer Adams. Mrs. Adams gave the same talk on Spiritism as she had given before. We had many strangers in the audience who were surprised to have

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, September 2, 1906: "The Lyceum."

Gem of Thought.—"The Lyceum is a school of liberal and harmonious education."

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Kling, Green Mountain Falls, Colorado.

things told them that the mediums had no way of knowing except through their guides. One gentleman, a D. D. and M. D., who only a few months ago was convinced of the great truth, offered to give his experience. So we accepted Dr. G. B. McNeil's offer, and he is now for us on the 15th, and in the future. Mrs. B. Guckert and Mr. D. Moore, her brother, joined our Society last Sunday evening. She is to be our medium, and a good one she is. Her residence is at 3513 Westworth avenue, where she gives readings during the week on Sunday and Tuesdays at 2:30. We do not hesitate to recommend her to those who want good honest work. We still hold our card parties in spite of the hot weather. We give beautiful hand-painted china for prizes, painted by Mrs. Bong.

Mrs. Sharlow of 303 Lafayette avenue, Detroit, Mich., will be pleased to hear from any society in need of an active worker.

Will some of the readers of The Progressive Thinker send the address of Dr. Louis Schlesinger to C. J. McClelland, Room 10, Riverside Block, Pueblo, Colo.

Mrs. Emma Smith writes from Salem, Oregon: "I read and hear much of the Spiritualistic phenomena. However, I know spirit return to be a fact, as I have evidence of its truth every day, being clairaudient and partially clairvoyant, and have had many experiences convincing to me, but of little value to others; yet there are many things connected with the phenomena that puzzle me, one being why spirits cannot give me their names or dates. I know there is a reason for it. I often find subjects I have been thinking about brought into discussion in The Progressive Thinker, and am often enlightened thereby."

Judge A. H. Daley writes from Lake Pleasant, Mass.: "Mrs. Pepper arrived here the 18th inst., and was greeted with a large audience, and by her sermon and great manifestation of clairvoyance and clairaudience, astonished her most ardent admirers. She goes from here to the camps in Maine."

Mrs. Maggie Henry writes: "At the Spiritual Mission Chapel, Old 77, on last Sunday evening we were especially favored by having a dramatic reader in the audience who kindly favored us with a selection. It was highly appreciated by the audience. Our speaker, as usual, took the subject for his lecture from the book 'The Return of the Deceased,' and he certainly gave us some very fine advice, and I trust all will profit by it. The lecture was followed by spirit messages and psychometric readings by a number of mediums, also readings by your correspondent. The Professor answers a personal question for each person in the audience."

PASSED TO SPIRIT LIFE.

(Contributors to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Passed to spirit life, August 11, at the home of his son in Decatur, Mich., Julius A. Anderson, aged 80 years. His remains were taken to Helena, Montana. He was a kind husband and father and a firm and consistent Spiritualist. He leaves a widow, four sons and a daughter to mourn his loss. "He is not dead, but arisen."

MRS. M. E. ANDERSON.

Mrs. Alice James passed to the higher life, August 16, 1906, at her home in Volusia, Cass county, Mich. She was a kind and devoted mother and mother, respected by all for her noble qualities. She leaves a loving husband, daughter, four sons, three sisters and many friends, who are blessed with an assurance of a life beyond. Services conducted by the writer. LAURA L. CRAWFORD, Detroit, Mich.

Michigan State Spiritualist Association. The thirteenth annual convention of the Michigan State Spiritualist Association was held at Haslett Park, Aug. 14. There was a large attendance of officers and delegates and all took a lively interest in the proceedings of the meeting. The reports of the officers were very gratifying indeed, showing a show but steady growth. Our financial condition is the best it has been for years, and this is almost entirely due to the noble and efficient work of our retiring president, Dr. Julia M. Walton, of Jackson, Mich., and the secretary, Miss Rena D. Chapman of Marcellus.

Will the secretaries of the local societies throughout the state, whether chartered or not, kindly send the state secretary a list of their present officers, as there will be important notices to be given from time to time. It will be impossible to reach you unless you kindly comply with this request. It will also aid in keeping in touch with each other and bring progress in our work.

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

Kindly address all communications to the president, Mrs. Abbie E. Sheets, Grand Lodge, Mich. Lock Box 176, or to the secretary, Miss Genevieve Spaulding, 151 Michigan avenue E., Lansing, Mich.

GENEVIÈVE SPAULDING, Secretary M. S. S. A.

VISITING THE VARIOUS CAMPS.

The Good Work That Is Being Accomplished.

To the Editor:—The writer is desirous of saying a word or two relative to the camps he has been visiting this year, and thus let those who have not taken advantage of the camp-meetings know what treats they have missed. After the opening of the Wauwacota Camp, the writer journeyed to Chesterfield and to make his initial visit there as a worker. Other pens than mine have ably described the beauty of this favored spot, so there is no need of me dwelling on that. I have only to say that at Chesterfield I had one of the most pleasant times of my life.

At the time of my visit there seemed to be the most perfect harmony prevailing, and everybody made it a point to make the visit of myself and daughter a red letter event in our lives. I found it as good to us, for one and all were kindness itself.

Mrs. Anna Gillespie was present, and had charge of the lyceum and entertainments, as well as lecturing as occasion demanded. This gifted lady was certainly the right one for the place, for she was always very happy in her company, and the young people of the camp were more than in love with her leader.

The music here was excellent, and was all furnished by young people of much ability; in fact these young people were a revelation to me, for I have never seen so many talented young people assembled together on a camp ground, wherein there was so little friction, and jealousy.

The mandolin club, composed of Miss Minnie Mendenhall, Miss Carrie and Miss Alice, were always very happy in their company, and the young people of the camp were more than in love with their leader. The music here was excellent, and was all furnished by young people of much ability; in fact these young people were a revelation to me, for I have never seen so many talented young people assembled together on a camp ground, wherein there was so little friction, and jealousy.

Mrs. Emma Smith writes from Salem, Oregon: "I read and hear much of the Spiritualistic phenomena. However, I know spirit return to be a fact, as I have evidence of its truth every day, being clairaudient and partially clairvoyant, and have had many experiences convincing to me, but of little value to others; yet there are many things connected with the phenomena that puzzle me, one being why spirits cannot give me their names or dates. I know there is a reason for it. I often find subjects I have been thinking about brought into discussion in The Progressive Thinker, and am often enlightened thereby."

Judge A. H. Daley writes from Lake Pleasant, Mass.: "Mrs. Pepper arrived here the 18th inst., and was greeted with a large audience, and by her sermon and great manifestation of clairvoyance and clairaudience, astonished her most ardent admirers. She goes from here to the camps in Maine."

Mrs. Maggie Henry writes: "At the Spiritual Mission Chapel, Old 77, on last Sunday evening we were especially favored by having a dramatic reader in the audience who kindly favored us with a selection. It was highly appreciated by the audience. Our speaker, as usual, took the subject for his lecture from the book 'The Return of the Deceased,' and he certainly gave us some very fine advice, and I trust all will profit by it. The lecture was followed by spirit messages and psychometric readings by a number of mediums, also readings by your correspondent. The Professor answers a personal question for each person in the audience."

Passed to spirit life, August 11, at the home of his son in Decatur, Mich., Julius A. Anderson, aged 80 years. His remains were taken to Helena, Montana. He was a kind husband and father and a firm and consistent Spiritualist. He leaves a widow, four sons and a daughter to mourn his loss. "He is not dead, but arisen."

Mrs. Alice James passed to the higher life, August 16, 1906, at her home in Volusia, Cass county, Mich. She was a kind and devoted mother and mother, respected by all for her noble qualities. She leaves a loving husband, daughter, four sons, three sisters and many friends, who are blessed with an assurance of a life beyond. Services conducted by the writer. LAURA L. CRAWFORD, Detroit, Mich.

Michigan State Spiritualist Association. The thirteenth annual convention of the Michigan State Spiritualist Association was held at Haslett Park, Aug. 14. There was a large attendance of officers and delegates and all took a lively interest in the proceedings of the meeting. The reports of the officers were very gratifying indeed, showing a show but steady growth. Our financial condition is the best it has been for years, and this is almost entirely due to the noble and efficient work of our retiring president, Dr. Julia M. Walton, of Jackson, Mich., and the secretary, Miss Rena D. Chapman of Marcellus.

Will the secretaries of the local societies throughout the state, whether chartered or not, kindly send the state secretary a list of their present officers, as there will be important notices to be given from time to time. It will be impossible to reach you unless you kindly comply with this request. It will also aid in keeping in touch with each other and bring progress in our work.

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

Kindly address all communications to the president, Mrs. Abbie E. Sheets, Grand Lodge, Mich. Lock Box 176, or to the secretary, Miss Genevieve Spaulding, 151 Michigan avenue E., Lansing, Mich.

GENEVIÈVE SPAULDING, Secretary M. S. S. A.

Haslett Park Camp.

Since my last communication to you, valuable work has been done at Haslett Park Camp. Mrs. R. S. Little came to us Aug. 11. We are richer for her visit here. Her beautiful inspiration, at times woven into rare poems, have left an impress upon us that will not soon pass away. Sunday, August 12, was a busy day with us. A day of which we can speak in old Methodist style, "It was good to be here." Mrs. Little proclaimed the truths of Spiritualism in glowing terms contrasting them with decaying faiths and creedal systems. At noon we found a new visitor—Thomas Grimshaw of St. Louis, Mo. After Mrs. Little's afternoon address, Mr. Grimshaw accepted an invitation to speak to the people. He was greeted with much applause and it was an interesting audience that listened to his ringing words for a clean and honest Spiritualism.

Geo. A. Letford, the drummer medium, was with us at this time, and followed the lectures with messages from the loved ones in the Borderland. He fed the hungry and added knowledge to the faith. This followed the christening of two little babies—one a child born upon these grounds. Mrs. Little took the infant in her arms, her mother's heart shining in her face, and spoke beautiful words to the nurse to take care of the child. It was a poem in words, and to me the scene itself was filled with poetry. Mrs. Little asked Mr. Grimshaw to perform the ceremony for the next little one, which he did in an impressive manner. The babies both did their parts admirably, as well as the preachers.

Wednesday, Aug. 14, the Michigan State Convention honored us by meeting upon these grounds. We set aside our afternoon session until evening, and gave them the floor. Many of the visiting delegation were with us, and it was our good pleasure to have not only to the fine address of our good sister, Mrs. R. S. Little, but Miss Elizabeth Harlow, Mr. Grimshaw and Oscar A. Edgerly favored us with addresses that made us feel that the book of inspiration was closed, but that its immortal power lay in the minds of men to draw. We feel indebted to these able workers and exponents of our glorious cause for their assistance upon this occasion.

Mrs. Marian Carpenter came to us August 18. Her coming is always greeted with the greatest interest, and her words are made glad by her presence. Her fine inspiration is always an uplift and higher planes of being unfold before us. Truly the world is better for her sweet influence. We bade her adieu August 23, when she left us for the Brady, Ohio. Mr. Carpenter spent Sunday with us, and lent his genial influence to the camp, much to our enjoyment. Mrs. Sharlow of Detroit assisted Mrs. Carpenter in the message work Sunday afternoon.

We are sorry to note that Harry J. Moore is unable to meet his engagement with our camp. His management, however, are fortunate in securing Mrs. Abbie Sheets of Grand Lodge, to fill the place of Mr. Moore on our program. Mrs. Sheets is one of Michigan's foremost speakers, and is the newly elected president of our state association. Her lecture this afternoon was listened to with much attention, and the messages which is a new feature of her camp work, were fine indeed.

On Thursday and Friday of next week, August 24 and 25, we will have Mrs. W. E. Gage of Racine, Wis. We expect many will come at this time to hear this noted orator. Sunday, Sept. 2, closes the camp for this season, D. M. King being the speaker, Sept. 1 and 2.

Come and listen to our truth. It is the gateway to larger possibilities. MRS. A. M. GIBBS.

Grand Rapids, Mich.

Vicksburg Camp.

The key to success at our Spiritualist camps consists of kindness, true etiquette, and a welcome hand to all honest mediums. The reverse drives them to other places, and the attraction is gone, leaving the camp in a deadened condition.

Your business correspondent has just returned from Vicksburg camp. The beautiful lesson there was kindness, and indeed true etiquette was everywhere practiced. To me it was a foretaste of the higher plane of existence. Surely true harmony prevailed. HARRY THREGE AUG 25

On the clear, pleasant ground where you could see mediums walking about in a brotherly and sisterly way. I saw no frowns exchanged by them, neither did I hear of back-biting expressed by those loving instruments. As mediums are like looking-glasses, they reflected the beautiful life of the sweet woman who rules by the hand of kindness. I shall never weary in speaking of the good management of Miss Frazer who has been so faithful and independent in her camp work as sole manager.

Mrs. Elizabeth Harlow on this congenial camp-ground also added much to my life. She is truly great, yet so humble, making no distinction between people, feeling that all are made of the same material. If all workers were like her, the cause of Spiritualism would never totter, for all would be united in one great whole.

MRS. JENNIE MARTIN, Grand Rapids, Mich.

Freedom is the thermometer of civilization.—Truth Seeker.

Two Excellent Spiritual Books

From the Pen of the Gifted Inspirational Author,

CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

OCEANIDES

A Psychological Novel.—Price, Paper, Cover, 50 cents.

This great novel is written with a distinct purpose, to set forth certain phases of spiritual experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spiritual experience in the higher realms. The author's work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

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

ALL HAIL TO BEAUTIFUL LILY DALE!

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

Lily Dale a new revelation, and the land played Annie Laurie.

Proceedings did not stop however. Oh, no. Lily Dale is the height of her glory, her greatest glory and largest victory. As the beauty of the place charms all so the spiritual power is felt by all the children of men who come within the gates—orthodox, heretics, Spiritualists, republicans and other sinners.

We have had a great Woman's Week, including Woman's Day, Travel Day, Temperance Day and Peace Day; each one seemed like the rainbow in the cake.

Woman's Day has, however, always been the greatest day of the season. The grounds were turned over to women and daylight found everything in full activity. Everything and everybody was decorated in the color of the day—"yellow"—from the house-dog to the chimney top. Mrs. Humphrey, the acting president rang the bell and presided over the morning session, and short addresses were made by Mrs. M. A. Carpenter, Mrs. M. E. Cadwallader, Miss Alice E. Bennett, Mrs. Helen M. Gougar and Mrs. Laura G. Fixen, elucidating on the advance march of woman from the subjection of the past to her rightful God-given place at the side of man, enlarging her views and her waist, and thus equipping herself better mentally and physically to bring to the world better children.

The afternoon meeting was the great event of the day. The auditorium was overflowing, everybody and his neighbor were there. The rostrum was beautifully decorated under the supervision of our tireless chairman of decorations, Mrs. E. Alger.

The orator of the day was Miss Marian C. Brady, State President of the Illinois W. C. T. U., a Presbyterian, holding the highest official position accorded any woman in the General Assembly of that church. Miss Brady fully met the expectations of her audience and with her clear, well modulated voice, logical argument, and womanly dignity, held the entire assembly spell until everyone could perceive a vision of the coming day when Uncle Sam will really keep house; when the reason of man and the heart of woman shall sit in council together and devise laws beneficial and wise, for the betterment of humanity, when monopoly, greed, trusts and lobbyists shall stand aside and the greatest good to the greatest number shall be embodied in our Constitution.

Miss Brady's rare personality was indeed the greatest argument in favor of the equality of the sexes. In the evening we had the greatest dance of the season. It was "Ladies' choice"; they select their partner and pay for both. Gray hair danced with curly locks of youth, and two steps, three steps and stepping where it hurt most, was the order of the day.

Over 200 couples balanced to corners, swung their partners, all hands circled round, ladies change, promenade all, and everybody had a splendid time and renewed old acquaintance and their own youth, and at midnight we all felt that it was the greatest Women's Day Lily Dale ever had, and that it measured up in full and stopped over of its great measure of happiness and good will.

The next day was Travel Day. Mrs. Helen M. Gougar took us to New Zealand in the morning and in the afternoon we were taken to the university by Miss Brehm, and while we enjoyed the trip, the people and the sights, we felt America was, after all, good enough to live in, in fact a little the best on earth.

Saturday was Temperance Day. The platform was decorated in white and blue, and a large picture of Miss Frances E. Willard and one of Mrs. L. M. Stevens, the president of the

Judging the Gods.

The Christian gods are being judged by man. But in order to pass judgment on the man-made gods, humanity must develop their spiritual or infinite senses, and that is what Spiritualism has come to do; for the gods and goddesses were all made on the plane of the five finite animal senses, and on that plane are their worshippers who have prayed themselves into darkness worshipping images; therefore the foundation of what is called Christian civilization was established on idolatry. All that wish to prove the idolatry of Christianity, can do it by unfolding their own spiritual senses, then those idols will all disappear, for they will be above the plane of idolatry, where creeds will nevermore darken their spiritual vision. This is the mission of true Spiritualism; and it has come to stay and revolutionize the human mind.

All that wish a helping hand will find one in "The Historical Jesus and the Mythical Christ; or Natural Genesis and Typology of Equinoctial Christianity," by Gerald Massey. Gerald Massey is a spiritually unfolded Spiritualist. His book is true as truth.

A. C. DOANE.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

A NEW GATEGHISM

BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—200 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

"A New Gateghism" has enjoyed a remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Gateghism," says:

"A New Gateghism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, from the sublime to the grotesque, are touched with supernatural powers, the Gateghism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The Gateghism is a nutshell of theology and reason in a nutshell."

Other Excellent Publications

BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

A New Lecture.—Price, 10 cents.

This little pamphlet should be placed in the hands of every American citizen. The attention of preachers, theological students, and all church members should be called to the wonderful story of the invention of the Holy Bible, which the lecture tells. See that at least one orthodox neighbor of yours reads this lecture.

MORALITY WITHOUT A GOD.

With letter to Right Reverend Bishop Anderson, of Chicago. Price, 10 cents.

JESUS CHRIST A MYTH.

A New Book.—Price 25 cents.

This book examines the evidence for the historical existence of Jesus, and finds it quite insufficient to prove that such a man as

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 a series of teachers, 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 reason of 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 action of the drug. The assurance of the physicians that their intrinsic curative qualities.

It will be inferred, and correctly, that magnetic and spiritual cures, may also depend largely on suggestion, expectation, and faith. There is, however, beyond the helplessness of faith, 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 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 Fitch, 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. Wignin of Boston. Mr. Wignin 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 experience 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 said, "No more!" On his lap he estimated her weight at from 100 to 170 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? What that spirits may attract matter around them as a result of light, 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 eyes 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 end 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 permanent?

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. "Brother Mendenhall," only as evidence but the foundation of the materialization, 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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 can 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."

WHICH TAKE ITS NAME, THAN IS THE STREAM FOR THE CARCASSES WHICH FEETER ON ITS BANKS.

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? HUDSON TUTTLE.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea. The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfoldment is traced from age to age, from race to race. A brief but absorbing study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philistines, the Bible, the Book of Religions, Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: "Wandering Jew," the Christ of Jesus of Nazareth; The Prophecies of the Messiah; Conception and Genealogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Ascension; The Gospels; Cause of the Extension of Christianity; Resuma of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, have conceded to issue this volume in that manner. It contains 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which, it is believed, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations. Of this work, A. B. Giles in Banner of Light writes: "It contains a fund of light not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

