

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SEVEN.

There are many who look upon Spiritualists as vision-ary and impracticable, and there may be those who are so; but here within the celestial world it is not so. Spirits and angels are as practical as possible and as busy as the busiest people of earth can be.

As we said in our last letter, it is not man alone who is translated to this life, but all things by which on earth he is surrounded. Yes, dear friends, all things tend upward together with man; consequently on arriving here he feels very much at home. He may have his faithful dog or horse, together with other pet animals. He may have his house, his garden and his flowers. He may live in a city, village, town or in the country. He may sail on the water or visit forests, mountains, valleys and glens. He may visit different races of men, also planets and constellations of worlds, and oftentimes he can hardly realize that he is not on the material plane of being. All the distinction he finds is, that all things now are spiritual, devoid of gross matter. When we say gross matter we mean just what we say; for friends, this world is really material after all, for spirit here also clothes itself with sublimated matter, and the earthly world is gross matter. The spiritual world is sublimated matter, and there is not any place throughout eternity that is devoid of matter, either in its gross or sublimated form. There is no place throughout eternity that is devoid of spirit. There is no spot throughout eternity that is devoid of soul. Spirit and matter are but the hand-maidens of soul, and soul is God, the living and governing principle within all that exists or has life.

We spoke in our last letter of the various races of men, and how race after race gradually disappeared entirely off the face of the globe; and we tried to show that races did not, after all, amalgamate. We do not say that there may not be a certain amount of amalgamation, but a few exceptions generally prove the rule. The Jews, even to this day, remain a distinct race. The native African, the same. There are many half-breeds, we admit, but as a rule they do not mix and multiply. The Chinese nation remains Chinese, as do all other Mongolians; so do the nations of India, and the American Indian. One nation may subjugate another, but they rarely ever mix to any appreciable degree; and it is precisely so in the animal and vegetable kingdoms. Now what we wish to show in this letter is, that it is the same here. Here are all the races and various tribes of men, and the lines are really drawn with more distinctness than on the earth, and the various races abide together by themselves, mingling very little with those not belonging to them; and their cities and towns are usually over and above the corresponding cities and towns of earth. More especially is this true of the spheres nearest earth. For instance, over and above the Chinese empire exists innumerable spiritual stratas, nearly all made up of the native Chinese. So of Africa. So of Egypt. So of India. So of the islands of the sea. So of Europe. So of America, both North and South. Now this is also true of the various cities and towns; more especially of the large cities of the world.

One can readily see that this must necessarily be so. By this we do not mean that Spirits and angels may not and do not go whenever and wherever they please; still, this general law holds good, and the natural law of attraction and adaptability holds nations and tribes together. The Chinese are Chinese still. The Hindus are Hindus still. The African is African still, and so on and we are told, by those very far above us in wisdom, that this law holds good throughout eternity. An individual holds his individuality throughout eternity, so do nations and races of men.

Now there is another point that we wish to touch upon, and that is, the pathway of the earth. Sometimes when men talk of spiritual spheres, and thoughts cannot be things, and so forth, else the universe could not hold them, one would suppose that the universe was cramped for room. The mind of man can scarcely conceive of the enormous distance the earth travels every day. Not only does she revolve entirely over everyday but her pathway around the sun every year is almost inconceivable to the mind of man. It is quite appalling to think of the vast distance which lies between the earth and the sun, and more appalling still to think of the awful distance traveled by the earth in the oscillatory and circling pathway around the sun each year, carrying with her all her shining spiritual spheres.

Now the earth herself is but a small nucleus within her shining spheres, and together with her spheres is many, very many thousand times larger than her gross material bulk; and as she travels this enormous pathway, she leaves behind her each year tokens that she has been there. Her very outermost sublimated sphere is partly left behind her each year—all, in fact, that she cannot hold longer by her attractive force; and all these various forms of use and beauty are gradually filling immensity.

But it is now more especially earth's pathway that we wish to speak of. If the reader will follow us we will say that the zodiac is bordered in all directions, millions upon millions of miles each way, by the spiritual emanations thrown off from the earth; and, here again, we find scenes upon scenes of heavenly beauty. These are of such transcendent and surpassing loveliness that they cannot be described to the children of earth.

O friends! Man's idea of heaven is not meaningless. It is at first crude and not well understood, but time remedies that. There are many other things in this connection that we could speak of, such as, that the earth's pathway is never precisely the same, for the sun is traveling also, and carrying her children, the planets, with her. But the earthly mind can scarcely comprehend such stupendous facts, so we will desist. Still, of course, every schoolboy well understands that this is so, yet he does not understand about the spirit spheres and corresponding zones. The spheres are those which the earth carries with her; the zones, that which she leaves behind her in her zodiacal pathway around the sun. Herein we speak only of the earth, saying nothing about the other planets, and when the mind has taken in all this enormous space, it is only that which appears to one comparatively small planet. This alone is enough to make the mind of man reel; but, after all, the mind that can grasp it has already become too strong to reel.

Of course, in the zodiacal zones there are no children or youths. All things have reached a highly perfected condition—and not a single spirit within those zones. All are angels—perfected wholes—yet the male and female still appear in two forms.

Nothing here, whatever, is in an undeveloped or youthful condition. Not a sin or error of any kind exists—not a mistake is ever made. Every art has reached its very ultimate. No farther progress can be made either in arts or sciences. These may be called God-angels, for truth, love and wisdom have become perfected—that is, so far as an earthly mind can possibly understand. But these perfected souls still have eternity before them—still have countless worlds that they may visit. These souls radiate Wisdom, Love and Truth. The procreating powers of the male and female generate thoughts, which are things, and the generating of earthly children typifies the angelic generating of perfected thoughts. As the earth rolls through these vast zones, the higher angels of the earthly spheres gather and appropriate them, then hand them down to the sphere below them, and so on, the higher always feeding the lower, until at last they strike the very lowest, or earthly spheres. The zodiacal angels scarcely ever visit the earth—sometimes at very rare intervals—then usually in large bands; and it is generally at some epoch or great

crisis which the earth is passing through, too great for the spiritual spheres to manage.

I have previously said that I have been within the celestial life somewhat more than twenty years of your earthly time, and during this time I have not discovered any sphere higher than the ones above mentioned; but who can say what eternity has in store. To be sure I have visited the sun and many of the planets and I spoke of angels who had visited the great zone called the Milky Way; but, personally, I have not visited the Milky Way. It is something like this: A person on earth may never have visited a far-off foreign land, but he may have seen and conversed with those who had, and that is what I have done. They tell me that the astronomers of earth are right when they say that it is a vast zone of suns and countless worlds; neither have I ever visited one of the so-called fixed stars, which are also suns to other systems of worlds; neither do I yet make my home in the perfected zone just outside of the earth's orbit, but I have visited it as one might visit a splendid city and yet not be able to make his home there. A boy can look at a man and think how wise, large and grand he is; yet the boy is not a man. And I wish just here to correct an error that exists in the minds of some Spiritualists, and it is this: They suppose that no spirit can ascend beyond the sphere or plane to which they naturally gravitate, but this is a mistake. A spirit may, and does, visit many spheres, both higher and lower than the one wherein he makes his home—the one for which he is best adapted. If spirits could not travel and leave the sphere in which they reside it would be impossible for them to visit earth or any sphere lower than their own.

Oh, no; spirits can ascend and descend as, of course, the law of spirit communion absolutely proves; yet it is true that all angels make their homes in the celestial sphere which corresponds to their wisdom and love. For instance, an angel may be exceedingly wise or gifted in one or more directions and lacking in others and, consequently, must make its home in a sphere not yet perfected in glory. The spirit or angel is yet a pupil, not what might be called a God-angel. The perfected or God-angel is as high as we can, at present, possibly conceive of.

Helena and myself are not yet a God-angel—we are not yet even an arch-angel—we do not yet dwell outside of the earthly spheres, but we have, in traveling, ascended and descended and have rolled about with other planets, within the luminiferous ether, much to our joy and satisfaction. But, of course, dear friends, if we were fitted to dwell in the very highest spheres, we could not be here now controlling a sensitive to write for us to the dear ones who will read this.

Perhaps some of you would like to know to what sphere we do belong. Well, I would like to say that we never have dwelt or belonged to the first or lowest sphere. When I entered the spirit world I at first naturally gravitated to the third sphere. That being about the position I occupied on earth. When I left the body, I was not a low, immoral or degraded man, but somewhat talented in many respects and had also acquired considerable wisdom; still, not enough to take me at first beyond the third sphere, and I am at present dwelling within, what might be considered the fourth degree or sphere; yet, I can visit any sphere I please, as those in other spheres can visit this or any sphere above or below it. If we could not travel, and thereby acquire wisdom, to have thrown aside the body would not count for much.

O yes, we can earnestly desire the presence of any great mind and telepathy is so well understood here that the angel whom we wish for earnestly will come to us, and this is a great joy and satisfaction. Without it, as one can readily see, progress would be impossible. And here let me say that there are but seven distinct spheres revolving with your earth, your earth making the eighth. But there are very many intermediate spheres, and I would like also to state that Mrs. Mary T. Longley is quite right when she says that there are no children in the first sphere above or around the earth. Children are too pure and innocent to dwell in the first sphere, and those within the first sphere could not and would not teach them any good thing.

In the first sphere there is little else than vice, degradation and impurity; but the higher angels must constantly visit this sphere in order to teach the spirits in prison, or the ignorant, vile and degraded. In this sphere also are found the very lowest forms of animal life—snakes, serpents, alligators, lizards, toads, exceedingly wild beasts of prey, buzzards and many other horrible monsters that are now extinct on the earth; but as one ascends into the next sphere, one finds cats, dogs, horses, singing birds, and all manner of pet animals. Rats and mice are found in the first sphere, together with swine; still, in the second sphere swine are occasionally found, together with negro life. If one would take the trouble to read Mary Ann Carey, it would be seen that good old Ponto, a negro slave, took great delight in gathering about him farm or plantation stock, such as he had been accustomed to in earth life, and he would have been very unhappy in any other condition; and, in fact, old Ponto was too good to gravitate to the first sphere. He might not have been very wise, but he was exceedingly forgiving, devotedly affectionate and good. There are not many Indians in the first sphere. They, also, have too much native wisdom and goodness. In fact, Indians may be found in all the spheres, but in the second sphere they have their ponies and their dogs, and they actually go hunting the buffalo. It is wild sport and joy to them. They are not able, of course, to kill the buffalo, but ponies, dogs and the buffalo all seem to enjoy the sport hugely, together with the Indians. The Indians could not progress or be happy, unless there were correspondences like these in the happy hunting grounds—otherwise the spirit spheres. There comes a time when they get beyond all this, but it is a long time.

You may ask me now, how it is with vicious and degraded mothers who may be in the first sphere? Are they not allowed to be with their children? A mother so vile and degraded that she is in the first sphere, has become lost to all parental feeling. A mother who is capable of loving and teaching her child does not gravitate to the first sphere. There are not as many women in the first sphere as there are men and youths; but youths do not remain in the first sphere long, for the higher spirits and angels seize upon these budding, growing minds and instill wisdom and good principles within them and they are soon taken out of the first sphere and placed in schools where they can come in contact with nothing but good.

Oh, we have work to do here. None may be idle, not one. And none are. The second sphere is absolutely filled with schools and children. They are met with in all places and everywhere. Yet children and schools are found in all the spheres, even to the seventh, for many exceedingly wise angels, who naturally gravitate to the seventh sphere, draw the children of their love to themselves; yet the children in the sixth and seventh spheres are comparatively few, for not many parents have little children are wise enough to gravitate to these spheres themselves; still, there are some; but, in the zodiacal zone there are none whatever.

Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and as constantly being replaced by others who are always arriving from earth; here we find the drunkard, the opium-eater, the libertine, the gross, the exceedingly selfish, the murderer, the rapist, the robber, the seducer, the degraded and vicious youth, the cruel and the heartless; and, oftener than otherwise, the men and women who have been exceedingly rich on earth; especially if their wealth has been obtained at the expense of their brother man, and when it has rendered them selfish, unfeeling and dishonest in all things; the miser, the procurer and the brothel-keeper—these oftener than their virtues, and are not often in the first sphere. The unprogressed and lowest tribes of mankind are also in the first sphere.

(To be continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

SPIRITUALISM AND CHRISTIANITY.

The Rev. H. R. Hawes, in addressing the audience, said he felt in an exceedingly difficult position. He was not an expert in Spiritualism like some of those present, although he was quite willing to call himself a Spiritualist. He could not, indeed, conceive how any Christian could object to call himself a Spiritualist. Merely calling oneself a Spiritualist did not imply that one was obliged to believe everything that was written on the subject.

It was his earnest desire to say something that would be useful to the outside world. He did not believe in trying to make everybody see the same thing. The more they attempted to get everyone to agree with a cut and dried set of opinions about anything, Spiritualism included, the more likely it was that they would eventually break up into small sects and parties, as had been the case in the Christian Church. If he was asked what his opinions were concerning the prosecution of Bond Street clairvoyants, then he would say that he considered such a prosecution an unwarrantable—they were altogether behind the age. They might as well get the London County Council to prosecute all the doctors who professed to cure diseases which they did not cure.

Now, if they would only prosecute a few clergymen for preaching hell-fire and frightening the poor children into fits and sending timid women into lunatic asylums, there would be some sense in it. Spiritualism was not a question of setting precedents. They might as well get the County Council or the House of Lords to adjudicate the doctrine of the Trinity. It was not a question for such public tribunals. It was a question for private judgment. Whether people went to mediums and believed what they were told; whether they went to those who practiced psychometry, clairvoyance, or what not, was a matter for private opinion, not for public prosecutions. The people who approved such prosecutions assumed that common sense would be on the bench, but it was more often common ignorance which was on the bench. For adjudication on such matters a man needed special knowledge, intuition, trained faculties—he wanted what Mr. Balfour called the right "psychological climate." This mind needed to be capable of setting aside preconceptions of thought and feeling, which your common judge and jury were utterly incapable of doing. After all, the public were the best judges of the people who cured them or who advised them. If they went to people who didn't cure them, or who told them to go to the devil, or who turned out on trial to be charlatans, well, they left off going. No one could really protect people who liked to be made fools of. But, anyhow, it was perfectly ridiculous to rake up old-fashioned laws and obsolete acts of Parliament, and treat specially, specially-gifted people as vagabonds and rogues who ought to be punished and put in prison.

Heaven help all the doctors and the parsons and lawyers if people were always to be brought to book for obtaining money without giving an equivalent, or, in other words, under false pretenses!

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM SPIRITUALIZED.

But Spiritualism, spiritualized by the impact of our minds of the eternal world, is duty and duty reaching us from the higher spheres, overthrows all foolish traditions and childish delusions. It admonishes us that each of us is responsible for every thought, word and action of our daily lives, and must bear the consequences of whatsoever evil we may have committed or only meditated; that that evil must be expiated and obliterated by good, either in this life or in that which is to come, our own consciences becoming our judges hereafter, as they were intended to be by our Creator.

Some information might possibly be obtained through mediums as to whether the aura which is the means by which physical phenomena and materializations are effected, is also the means by which chemical affinity operates to form and maintain the hydrocarbons of the body. Of course such information, even if obtainable at all, would be of value—have been corroborated by various controls, and even then it would only serve as a working hypothesis, requiring further investigation and verification.

It would, however, be both very interesting and very advantageous if the science of the two states (the discarnate and the incarnate) could be thus correlated. Such correlation, if effected (and it may ultimately be possible to do this) would have wider import than we can at present discern, but even now we can see that it would suggest the solution of some puzzling problems.

For instance, if a dead organism only disintegrates in proportion to the dissipation of the psychic aura which permeated it during life, and if this aura is used for physical manifestation and quasi-physical manifestations, we have a clue to the reason why apparitions are seen in graveyards, and why Stainton Moses was told that certain spirits could communicate with him because he had passed their graves. Also, it would follow that if in any particular case the aura were dissipated and suddenly withdrawn the body would suffer no corruption, but would simply be rapidly dissipated in a gaseous form. The disintegration of the body would seem to be a contravention of natural laws, whereas it would not really be so at all. It would be in strict conformity with them.

We know of one occurrence of unparalleled importance and far-reaching results in the history of Christendom, in which such a sudden dissipation of a human organism has taken place. The astonished observers remarked that the linen clothes which had ensnared the corpse, and the napkins that had been bound round the head, were seemingly lying as they had placed them, but that they had collapsed, and they "found not the body." He who once had tenanted it, materialized again and again in their presence, giving them such objective physical manifestations as to leave them no room to doubt that it was he himself, but they could form no satisfactory theory as to what had happened to the body they had laid in the grave.

If this writer had been an adept in Spiritualism, he would have discovered a far simpler method of clearing up the seeming mystery; for two solutions of it would have presented themselves to his mind, and he would have reasoned thus: Jesus Christ may have been a reincarnation of Jesus Christus; or each of these personages may have had precisely the same controls. For we must always bear in mind that Jesus of Nazareth never claimed credit as the originator of the beautiful truths he uttered, or as the author of the singularly effective language in which they were clothed. They were "given to him," he said. He was perfectly conscious of his own mediumship; because being both clairaudient and clairvoyant, he saw and heard the angels by whom he was inspired; and the spotless purity of his life and conversation, and the high-reaching grandeur of his aspirations, supplied the best possible conditions which the higher intelligences could possibly desire from any human being, for the purposes of complete control.

Spiritualism—viewed merely as implying a knowledge of spirit return and the practice of spirit communion—

MUST BE SPIRITUALIZED.

In order to make it a great, beneficent and all-pervading power in the world, each of us can do something to help forward that great Reformation which will make the next century more momentous by far than the first of the present Era, in the annals of mankind. But every Spiritualist can also do much to retard its accomplishment, if his or her life and conduct does not exemplify his or her conviction that the Fatherhood of God, and the brotherhood of man, the immortality of the spirit, and the responsibility of every one of us, for our individual thoughts, words and deeds, are eternal principles and everlasting virtues.

Among the hindrances to the spiritualization of Spiritualism is the abuse of the doctrine of affluities, especially in the United States. This doctrine is fundamentally true, I am fully persuaded. But, as I have been repeatedly assured, persons thus eternally allied to each other, rarely come together on the earth, and, indeed, are rarely living upon it at the same period of time. As a general rule, the one is the spiritual guide or guardian of the other, during his or her terrestrial pilgrimage, and is thus much more helpful to the person so guided and guarded, than if he or she were the earthly companion of his or her charges.

Unhappily for poor humanity, there are always lying and malignant spirits ready to poison the minds of men and women who are unacceptably misled, by whispering to one or the other, "You are not in affinity with your partner for life. Such and such a person is your complementary self." And so disunion creeps in, unholy and criminal inclinations and tendencies are fostered and developed, and the result is open shame, or secret sin, and the cause of Spiritualism is vitally injured by the scandals which arise.

LIGHT, LONDON, ENG.

A QUESTION AND AN HYPOTHESIS

What causes the disintegration of a dead body?

Of course we do not want to be told that chemical changes occur, that the hydrocarbons are unstable compounds, etc. The question we want light upon is, from scientific sources—how do bodies disintegrate, but—what is the immediate cause of disintegration? Apparently the immediate cause is not the withdrawal of life; for if the particles were held in combination by the presence of vitality alone, in the absence of vitality they would immediately cease to combine, and the body would at once be dissipated, its atoms uniting with the gases in the air; which sudden dissipation does not occur. We accept, on the case of bodies which have been long dead, and which, we believe, do when exposed to the air thus collapse suddenly.

What is the force? Is there reason for supposing that it is identical with what is known as the Psychic Aura?

Some information might possibly be obtained through mediums as to whether the aura which is the means by which physical phenomena and materializations are effected, is also the means by which chemical affinity operates to form and maintain the hydrocarbons of the body. Of course such information, even if obtainable at all, would be of value—have been corroborated by various controls, and even then it would only serve as a working hypothesis, requiring further investigation and verification.

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"Religious and Theological Works of Thomas Paine."

The Pantheism of Modern Science.

By F. E. Titus, Barrister,
Of Toronto, Canada.

THE GREAT QUESTION.

If a Man Die, Shall He Live Again?

"Man the Mirror of the Universe."

By a comparison with man himself we can perhaps best focalize and illustrate this great fact of cosmic unity, coupled with the other equally important and more readily observed fact of the presence within that unity of distinct entities, each carrying on its own evolution in its own way, yet each sharing in the common destiny.

In the human being we have various forms of consciousness, manifested at the same time, all working within and subject to the more fully developed consciousness of the man himself; mineral life with its low degree of consciousness yet carrying on its own activities within the human body; vegetable growth also controlled by its own psychic or soul life or consciousness; the animalculae, the bacilli and the microbes, waging their battles for existence within the larger organism of the human body; and over all the human mind, willing, controlling, directing, the supreme ruler of that universe which is included within the limits of his body. So in the yet larger organism which we speak of as the universe or cosmos. When once the homogeneity of substance, and the unity and universality of force, consciousness and life are apparent, we are led upward to the probability, as a direct and logical sequence of the best scientific research of our day, that there is a larger organism, dominated by a supreme intelligence, a cosmic consciousness; governed by a universal will, in a manner analogous to that by which man governs and provides the conditions for the various inferior forms of life which find their brief day within the environment which he makes for them. As man includes each atom in his body, and as his intelligence and will determine the sphere of activity and conditions under which the atom with its more limited intelligence and powers must work—his habits, which are the special application of the general laws of nature, constituting to a large extent their laws, so the entity which we speak of, either as the universe itself or as God, includes within it every human being, everything manifest and unmanifest. The intelligence of this universal entity fixes the laws of His universe in a manner somewhat analogous to the manner by which through our habits we determine the condition and powers of atomic life within us. There are natural laws, and yet each intelligent being has the power to place himself either in harmony or disharmony with those laws; thus affecting his physical body and every atom thereof. In a similar way the universal intelligence may possibly assume one or other of many relations to still more general principles of absolute existence and by thus determining its relation to higher laws affect all its own methods of operation; in other words make the laws of its own universe. Thus considered, we would have degrees of intelligence and power extending all the way in gradually ascending stages from the atom to the Absolute, each being but one link in the endless chain of existence. The universal Deity so far transcends our powers and fixes the range of our operations that it is to us presents the idea of omnipotence. This conception of the omnipotence and omniscience of the Deity is most uplifting; but the truth is made all the more valuable by the knowledge that the omnipotence and omniscience are but relative, and that away beyond this relation of things stands the Absolute Principle, so far beyond us that the eye of the keenest intellect can discern naught of the limit of its capacities, the human mind can have no comprehension of the infinite Be-ness.

The Dual Process of Nature.

Evolution is only a half truth. Within that Eternal Being which is the Cosmos there are continually going on two processes, opposing but not inconsistent. One of these is evolution. Its converse is involution. Involution is the tendency of the noumenal, the subjective—the spiritual, the essence of life and being—to rush outward or downward to the phenomenal, the objective, the material, the form in which it manifests itself. Through involution active powers tend to become latent possibilities. Through it the powers of the universe become wrapped up in the most inert and solid forms of matter. It finds its expression in the gradual densification of matter and a corresponding lessening of the activities of conscious force (spirit).

In the process of the making of our solar system, if we start at a stage when manifestation is about to take place, the Divine Being having assumed the dual aspect of spirit-matter, motion is apparently retarded in that it passes from the active to the passive condition of energy. The consciousness which is wrapped up in the motion becomes less and less active; matter becomes less and less affected by it, until through stage after stage of descending consciousness the final limits of materialization have been reached. Matter has reached its most inert condition, the effect of the impulsive life within becomes the least noticeable. Yet the higher aspect of this entity has not ceased to be. In the words of Krishna, "Having pervaded this whole universe with a portion of myself, I exist" (Bhagavad Gita). The downrushing tendency of involution is everywhere met by the uprushing stream of evolution. The two great tendencies of things ever serve to preserve the divine equilibrium. The Materialist and the Idealist each alike but give expression to a half-truth. The former has his mental gaze fixed upon the process which unfolds the latent possibilities and transforms them into higher and yet higher forms of activity, and therefore sees in the physical world the source and promise of the higher; the latter, going back of things as they now are, seeks for their cause and finds the manifest proceeding from the unmanifest. The two are but complementary modes of operation of the great reality.

In this involutionary process, as we can readily per-

ceive, down to a certain stage substance would remain homogeneous, force undivided and conscious life unified. The time came, however, when from the one the many should proceed. Innumerable centres of energy were formed in space, force whirling with inconceivable rapidity, gathering around it the primordial substance, each centre having necessarily linked with it the threefold characteristics of consciousness, force and substance. Consciousness and force being the function, they operate upon substance and thus build the structure.

This involutionary process of nature has not been so strongly emphasized by our scientific friends as has the converse fact of evolution. Their attention has been so keenly interested in the one that the other has been by many allowed to pass unnoticed. Yet not entirely. Scientists long since declared the impossibility of a creation out of nothing. *Ex nihilo nihil fit*. An eternal transformation is alike the dictum of science and the teaching of Theosophic writers. Yet if nothing can be created anew, all these present forms, as well as those which are yet to come must have had an eternal potential existence. This is a logical necessity which impressed itself upon the mind of the scientist and the philosopher, and accordingly we have Prof. Ludwig Buchner declaring that, "All yet future forms, including reasoning beings, potentially or in capacity—must have existed in the primal world-mist out of which the solar system was gradually evolved." The same idea of involutionary process is suggested by David Starr Jordan, President of the Leland Stanford University, in the February, 1898, number of the Popular Science Monthly, when he points out that "the recognized law of biology is that function precedes structure," that "something of mental action came before there was ever an organized brain." The conclusion—so irresistible that it has become a recognized law—forced upon investigators by the study of biology—that science which investigates the phenomena of life, we thus find to be in entire accord with the doctrine of the involutionary process in nature, taught in Theosophic literature. Mentality before an organized brain, in other words, the mind before the body; primal chaotic world-mist, with all its possibilities, before the organized physical globe; involution before evolution so far as the earth at its present stage of manifestation is concerned. And yet in the larger sense the two processes are eternally concurrent, though there is a cyclic law running through it all which gives an alternate period of dominance first to the one process and then to the other.

The dual process of involution and evolution enters into all growth. As an example let us look at the process of the growth of a plant. This is carried on through a gathering in of all the material of plant growth through leaves and roots from air and earth. It grows. Presently the bud develops, the seeds fill, expand and ripen. From all parts of the organism of the plant its vital forces concentrate the life principle in the seed, so that within these tiny particles all of the potentialities of future plant life are wrapped up. Within the seed lies the future stalk and root and leaves and even the future generation of seeds.

All this has by the process of plant growth been "involved" in the seed. This is Involution. When those seeds, planted, commence to germinate, and a new plant springs forth and develops we have the process of Evolution. Yet we have Evolution as well as Involution going on in the formation of the seed, for all through the process of growth there is the building of more refined and finer structures, a more complete vitalization thrown into the seed, which in turn gives birth to a more advanced specimen. And the Growth of the plant includes not only the fact of evolution, but this growth is accomplished only through the drawing in and specializing for the use of that distinct organism, of the life forces and material from the great oceans of life and matter. This is involution. The two processes are thus seen linked together, each including and dependent upon the other. They are concurrent. Why is evolution more rapid in vegetable than in mineral—in animal than in vegetable? Is it not because, as the ascent is made in the scale of being, the vegetable lends itself to the involutionary process more rapidly than does the mineral, the animal more readily than the vegetable? Each drinks in, according to its power, the life force and material from the surrounding environment, wraps them up within its form, and by their means its own evolution is made possible.

When involution has reached its utmost limit of materiality the process of evolution begins to show its power. Potential energy is transformed into kinetic. The swing of the pendulum of eternity carries life up the ascending arc of being. Evolution is the unfolding of powers, capacities, qualities. All the infinite possibilities of the universe are wrapped up in each molecule and atom of matter, even as all the possibilities of the plant are wrapped up in each seed. Not only is the atom a world in embryo, but its very motion is a miniature duplicate of the motion of the universe.

Nikola Tesla (page 149 of his Inventions, etc.) describing the process of producing magnetism, says: "An infinitesimal world, with the molecules and their atoms spinning and moving in orbits, in much the same manner as celestial bodies, carrying with them and probably spinning with them, ether, seems to my mind the most probable view. The spinning of the molecules and their ether sets up the ether tensions or electro-static strains, the equalization of ether tensions sets up other motions or electric currents, and the orbital movements produce the effects of electro and permanent magnetism." If one might paraphrase the concluding sentence in the above and

make it appropriate to the planetary movements, it would run as follows: "The spinning of the planets in their etherial envelopes generates a force which attracts or repels other planets, the equalization of those tendencies of attraction and repulsion induce the great life current of the solar system, and the movements of the planets in their orbits cause those planetary conditions and changes which determine the vitality of the universe in all its parts."

This still approaches the consideration of causes from the materialistic point of view and possibly does not recognize a supreme controlling power which determines, or at least, affects even the movement of the atom. But the illustration is helpful, for knowing these molecules and atoms to be inspired by living forces, we can see how the smaller organism may affect the larger, the interplay of the molecules producing those physical sensations which often become an important factor in determining our conduct.

Returning, however, from this digression to a consideration of the effects of interatomic activity upon the possibilities wrapped up in each atom, we find that the contact of atom with atom wakes up these sleeping potentialities, and there arises the consciousness of the molecule. The cell is built from the interplay of molecular activities. More and more complex organisms spring into existence to meet the requirements of an ever-widening consciousness—an ever-brightening intelligence. The differentiation into the many provides the mechanism by which the latent consciousness in each is awakened into active powers. The contact of the external world, beating upon the wall of matter which encases the consciousness, finally induces by its continuous repetition a state of activity of the life within which our scientists in one phase of its manifestation have termed "nervous excitability," i. e., power possessed by the within to respond to the without. The exciting cause is the vibration proceeding from the without to the within, while the inciting cause may be looked upon as the potential intelligence within. Thus sensation arises. In later stages, when the consciousness is sufficiently evolved to cognize the connection between the exciting cause and the sensation, percepts arise—a recognition of the operation of the great law of cause and effect has taken place.

The whole process of evolution is but the traveling up on the one side of the circle of being, involution having marked the descent on the other side. But mark the difference: While involution deals with the unified consciousness, force and substance, (in other words, with universal entity, bringing it to a stage where the one finally differentiates into the many), evolution starts in with that lowest stage of defile development, and in its upward march carries all these differentiated units of consciousness through the various stages which universal consciousness traversed in its descent, retracing the steps; thus gradually lifting the separate unit up to the highest level of defile consciousness and power. God sleeps in the atom. Man is a potential deity.

The Evolution of Life.

There are two phases of the law of evolution. Physical science has dealt largely with the objective side, the evolution of the form. That long list of brilliant men of science, culminating in Charles Darwin, who insisted upon evolution as a fact in nature, have forced the acceptance of their view by the thought of this age. Yet only the half-truth seems to have been fully caught. There is, as we have seen, an evolution of ever more complex forms, a refining of the nervous organism from the simple speck of protoplasm through all grades to the developed human being with his specialized nervous system. But why this evolution of form? It is not an end in itself. The evolution of form is only in order that the evolving life which animates the successive forms may have fuller means of expression, wider fields of activity, increased opportunities for coming into contact with the external world. The evolution of the conscious life is the great object of nature's effort. The evolution of the forms successively occupied thereby is but the modification of the objective rendered necessary by the progress of its subjective. Physical science, dealing too exclusively with the material, has been oblivious of the more important and basic spiritual, with the result that the philosophy of the one-sided evolution has, in its expression "the survival of the fittest," become the justification of the rule of might, of the oppression of the weak by the strong, of a forgetfulness of the great unity of the human race. Yet its tendency has been to rise gradually to a more exalted view of nature. Doctor Edward L. Youmans (introduction to "The Correlation and Conservation of Forces") indicates the fruits of progress in astronomy; the tendency exhibited herein being, as he says, characteristic in a marked degree of all modern science: "The earliest explanations of the celestial movements were thoroughly and grossly material, and all astronomical progress has been toward more refined and ideal views. The heavenly bodies were at first thought to be supported and carried round in their courses by solid revolving crystalline spheres to which they were attached. This notion was afterwards replaced by the more complex and mobile mechanism of epicycles. To this succeeded the hypothesis of Des Cartes who rejected the clumsy mechanical explanation of revolving wheel work, and proposed the more subtle conception of ethereal currents which constantly whirled around in vortices, and bore along the heavenly bodies. At length the labors of astronomers, terminating with Newton, struck away these crude devices, and substituted the action of a universal immaterial force. The course of astronomical science has

thus been on a vast scale to withdraw attention from the material and sensible, and to fix it upon the invisible and supersensuous. It has shown that a pure principle forms the immaterial foundation of the universe. From the baldest materiality we rise at last to a truth of the spiritual world, of so exalted an order that it has been said 'to connect the mind of man with the Spirit of God.'"

The evolution of the soul is the complement of the evolution of the form, and in the complete philosophy thus made possible a rational basis of ethics is provided.

The Theosophic Teachings Summarized.

Those who are conversant with the Theosophical Teachings now flooding Western literature, will at once recognize how closely the most recent of scientific theories are, in the above respect, in accord with them.

In those teachings the manifested universe is regarded as the manifestation of a Divine Being through whose parts life energies play and consciousness functions, and force and substance bear mutual relations analogous to that seen in man himself. Not the idea of an extra-cosmic deity with which we are so familiar, and which, as presented to us by our theologians, has repelled many of the brightest intellects and noblest souls in all ages; but an intracosmic Being which permeates everywhere, includes everything, and in which, using the words of St. Paul, "We live and move and have our being." In the words of Alexander Pope,

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Mrs Anne Besant (the Ancient Wisdom p. 55) thus tersely summarizes the Theosophic teachings: "The word 'spirit-matter' is used designedly. It implies the fact that there is no such thing as 'dead' matter; all matter is living, the tiniest particles are lives.

"Science speaks truly in affirming: 'No force without matter, no matter without force,' they are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form, and there is no form which does not express a life, and there is no life that is not limited by a form. Even the Logos, the Supreme Lord, has during manifestation the universe as His form, and so down to the atom.

"This involution of the life of the Logos as the ensouling force in every particle, and its successive enwrapping in the spirit-matter of every plane so that the materials of each plane have within them in a hidden, or latent condition, all the form—and force—possibilities of all the planes above them as well as those of their own—these two facts make evolution certain and give to the very lowest particle the hidden potentialities which will render it fit—as they become active powers—to enter into the forms of the highest beings. In fact, evolution may be summed up in a phrase: It is latent potentialities becoming active powers."

In Conclusion.

The extracts which we have gathered show that the experiments and discoveries of our scientific friends have led them to the following conclusions, namely: That Matter is fundamentally homogeneous, though temporarily assuming its Protean forms as it is subjected to the influence of the varying degrees of force: That there is one Force in the universe, though its rates of vibration and grades of expression are infinite in number, as it endeavors to swing all grades and forms of matter under the behest of its imperious Law; That there is a structural unity based upon a common prototypal form: That all Consciousness is linked and bound together in an all-embracing whole whose myriad aspects serve to mark the path of evolution and to spur each individual member on to progress: That through the whole realm of nature the One Life pulsates and stirs the tiniest particle as well as the most complex organism. One Substance, One Force, One Form, One Consciousness, One Life: That each of these is but a varying aspect of one great Reality behind. Thus scientific imagination suggests and Theosophical doctrines assert. But a union of force, matter, form, life and consciousness, each within certain comparatively narrow limits, gives as a product, the human being, organic because of the interplay of these factors. Judging then from analogy, when we find these factors united on the universal scale of being, we are justified in coming to the conclusion that the product there is a Supreme Intelligence working within the manifested universe as its living organism. Indeed these are almost the exact words of the great surgeon and pathologist, Dr. Pirogoff, of St. Petersburg, who was regarded by his contemporaries as "the very incarnation of expert science and methods of thought." In his posthumous Memoirs he affirms his belief in "An intelligent Universe and the activity of forces working in it harmoniously and intelligently," and states his conviction; That his Ego is "an embodiment of a common universal mind," "infinite and eternal; which rules and governs the ocean of life," "directing the forces and elements toward the formation of organisms."

There indeed Science and Religion find their common ground. By different routes they reach the same goal. The Brotherhood of Man and the Fatherhood of God are no longer mere phrases appealing to the emotions, for they are now recognized as statements of facts in nature.

Since we are all bound together in one common enterprise in which progress is hastened through the harmony of its parts, altruism becomes profound wisdom, selfishness a mark of ignorance, and the highest codes of ethics are the most scientific expression of nature's laws.

[The End.]

"For there is hope of a tree, if it be cut down, that it will sprout again. As the waters fail from the sea, so it drieth up so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

A most emphatic utterance, and it was said by Job, one of the best and wisest men of antiquity. But in that, his answer, was he mistaken? The question of questions most vital and most absorbing of all. If those who are curious and anxious will take up Harper's Magazine for April, and turn to page 786 and read what follows under the heading, "Results of Psychological Research," by Dr. James H. Hyslop, they will find what purports to be an answer to that great and absorbing question. And if such deductions are accepted as truth, then Job was not mistaken. In England, embracing a score or more of titled and distinguished names, and also reports from an American branch of the same society, acting under the same name, Dr. Hodgson being the secretary and composed of individuals equally distinguished, of whom some are women.

Dr. Hyslop says: "I have myself had seventeen sittings with Mrs. Piper—twelve personally, and five by Dr. Hodgson in my absence in order to shut out direct telepathy, and under conditions effectually concealing my identity."

Now what is telepathy? That will be best understood by giving a definition by Sir William Crookes, one of the ablest, and also one of the promoters, of the English society.

"It would be well to begin with telepathy, with the fundamental law, as I believe it to be, that thoughts may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated by the recognized organs of sense."

Another definition: "It is the intercourse between spirit and spirit. We have proof that it does exist."—Lillian Whiting.

And this is the conclusion arrived at, deduced from so great a mass of testimony by Dr. Hyslop: "For myself, being reduced to a choice between an omniscient telepathy and communication with discarnate spirits, I simply prefer the latter hypothesis as the more rational of the two in our present state of knowledge regarding supernatural phenomena."

When I began I intended to reach the point now arrived at sooner, but the apparent necessity of preliminaries prevented. The only way or medium those investigations were obtained, was through the senses of seeing and hearing. It then practically resolved itself into the query, we might say conundrum: Are those faculties less acute and critical in the man who yields the hoe, or strikes the anvil, than those privileged to wear honored titles, assuming and being awarded deference, under the popular name of scientific investigation, etc. Again, there are some things believed, that are neither seen nor heard. An illustration: One and all of those distinguished scientists must believe that they are being carried many miles each hour through what is called space, because of an invisible ether, which holds them up and carries them along, inconceivable and all unconscious, not recognized by one of the senses—with the moving world, in its daily revolution on its axis, and yearly circle round the sun.

Science cannot possibly know anything about invisible agencies or forces. Its knowledge is limited to visible and tangible whole, beyond the reach and grasp of scientific research. There is no warrant for such assumption, it is altogether and wholly too exclusive.

For almost half a century, the same things from time to time have been published in newspapers and magazines, certified to by people of all ranks, grades and professions, and not infrequently received and treated with respect and contempt by that same element, dignified and august, demanding recognition because of titles conferred in the name of what is called science.

Among distinguished personages who certified to a belief in the genuineness of what fifty years ago was called the Rochester rappings, the mediums being the celebrated Fox sisters, were J. Fenimore Cooper and Dr. E. K. Kane of Arctic fame, who married the youngest of the Fox sisters, and from whom it is claimed messages have been received of most startling significance, in relation to the North Pole, and other things away out there; also from Sir John Franklin, and if such are correct, there is no further need of exploring expeditions.

Few living are in possession of so much varied and extended knowledge as W. H. Burr, of Washington, D. C. It embraces all departments of literature. He has repeatedly and publicly acknowledged his belief in these manifestations, and his investigations have been most thorough and critical, none more so.

The world is waiting with most intense solicitude what action those learned societies have taken, or will take regarding the many published reports in the few months since the death of Col. Ingersoll. Such startling things as appeared in the Rochester Democrat and New York Star, have called out a mass of denials and inquiry, independent of all claimed through the medium of Mrs. Richmond. That in the New York Star, August 6, sworn to before a Notary, by John Templeton, editor of the Tammany Times, so soon after the death of Col. Ingersoll, has no parallel of its kind in print. Whoever can read it without emotion must be lacking human sympathy and feeling.

Perhaps in connection with what to some may appear as rather more than mild criticism, that is all intended, however, the writer might say of himself, he was never in presence of a medium, or at a seance, but long before the advent of Spiritualism, had accepted, in contradistinction of the theological dogma, the belief of Socrates and Plato, that the mind, spirit, soul, continued on, growing, expanding evermore.

JOHN VAN DENBURGH.

Malwaukee, Wis.

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MURDER AND SUICIDE.

A Medium's Thrilling Experience.

Yesterday I retired as usual to my seance room for an hour's silent communion with the spirit friends that usually come to me at such times. As I lapsed into a half-trance condition, I heard a spirit voice say, "Write," and as I wrote I hear the following: "My God! Will I ever see the blessed light again?" "Darkness ever surrounds me. Mortal man, can you aid me? Born out of the shadow-land of earth-life into the yet darker hell in spirit life, repentance comes too late. I seek the light and find it not. Am I to be forever damned? Suicide did not kill. My own hand could not quench the vital spark that cannot be put out. I had hoped for utter oblivion at the end of earth life, and now I find eternal life instead. Oh! my God, will I ever reach the realm of light? I am not blind. Oh, no, for dim-lit horrors surround me always, and self-domed humanity like myself bewail doomed in vain. I am not deaf, for I hear from out the depths of darkness that surround me the wall of lost souls in deepest agony! Earth's sorrows were unbearable, yet the realities of this agony are worse than earth's could ever be. Mortal man, can you aid me? Oh! help me, or I shall perish and be forever lost. But no—I cannot die."

I asked this spirit: "What is the trouble with you, and what is the cause of your darkened condition?"

The answer is: "Write, for now I get a glimpse of light, and I know that repentance and earth with its experience will help me. Hear my story, for I re-

pent in sorrow and deepest humiliation. "At twenty years of age I found myself by the death of a relative, possessed of a fortune far beyond my greatest expectations, and I set out to enjoy it to the fullest extent in riotous living and dissipation. What I called in earth life high-toned fast life. I drank of the red wine cup to my fill. I turned night into day, and like a brute slept the bright hours of sunshine away in drunken sleep, and so lost my living soul. Well, in days of rest from debauchery I fell in love with one who is an angel now, dwelling in a heaven of light, in the realm of sunshine and joy. I see her at long intervals, for she yet tries her best to redeem me from this darkness and despair, just as she did in the long ago of earth existence. But a devil incarnate must have possessed me then, for I did not heed her warning, only at intervals. Viola, my darling, my earthly angel, of course at last gave me up in despair, and found a faithful and fond lover in a truer man, a manly man, of giant form, and king in mind and intellect, and poor I deserved him. I only sunk deeper into the depths, into the vortex of misery that seemed my eternal doom.

"One day after I had restrained from debauchery for several months, I had, as my friends said, become quite a man, yet deep down in my soul I knew that I was quite a wreck. In my sober moments I purchased a fine old mansion that was standing upon the east bank of Niagara's deepest gorge, a few miles below the falls. It was a fine old mansion, situated all alone amid overhanging cliffs that completely surrounded it, and I soon made the grounds around it a sort of an earthly paradise by turning them into flower gardens of great beauty. I thought that I might yet by this display win Viola back to myself again; but this hope was but a lingering one, for her manly lover held her fast,

bound soul to soul, out of all temptations or charms of a worldly nature, for he was a giant with a giant's form, and a giant in sterling qualities compared with me.

"I could not blame Viola, but within my very soul I had her lover, and could not blame her for loving so manly a man. They visited me often at Viola's request, but she did not know of the black hearted demon that slept within my being, or she would never have come to me in all her beauty and splendor, as she did in those halcyon days in the long ago; yet she had a premonition that she might aid me to live out earth life in a manly and upright manner, while she would not dare to trust herself to my uncertain care.

"Time went on apace, and when the frenzy of a night's debauch came upon me I would shut the world out, and behind barred doors in my seclusion, curse my fate, a fate that I can now see was all my own making; but one day, one fatal day, found Viola and her lover enjoying my hospitality. I had but few servants, one an old half-deaf auntie, a coachman, or valet, and a gardener, and soon after I got possession of the mansion I built into the rock that formed the back wall of the house a vault large enough to hold what few valuables I possessed. I had a large iron door fitted almost air-tight against the steel shell of the safe or vault, with heavy burglar-proof locks upon it. Of course my visitors were curious enough to wish to examine it.

"Just before this, Viola had whispered to me that in one short week she was to be united to her faithful lover in marriage. Well now I ask you, do devils or demons unmerciful and wicked walk the earth in an unseen manner? I think so, for as soon as Viola and her lover stepped into that cursed vault, I sprang like a demon that I was and shut the door upon them. No

cry could I hear through those walls of steel! No tears availed now, for I had as I thought shut them out of the world into utter oblivion forever. Who would know? No one saw them come to me, and no one knew the vault for I had it made in Pittsburgh, and the workmen had dropped out of sight. I worked all night a desperate mad-man to cover the walls with paper so that no man should know of this horrible secret but myself. No one knew, and death ended all—so I then thought.

"But, oh my God! I knew I knew, yet I gloated over my victory. Their bridal bed should be a couch of cold steel, and their honeymoon an eternal darkness, a hell. Their wedding-feast should be starvation. I hated them. How I drank and how I gloated over my act in a drunken frenzy over my victims' fate. Had I known as I know now that death did not end all, I had known that death out of earth existence was only the beginning of an eternal life! Oh! had I known of the forever! Did I think prompt me, or was I a fiend myself? Who knows? At last came remorse at last came remorse; at last came remorse upon my soul a weight of utter damnation, and at last came one night the angelic spirit of Viola, and in loving kindness she tried to soothe my tortured soul. She tried in vain, for that night that horrible night, I drove in maddened fury a bullet through my shattered brain, yet in the hope that death ended all; and oh! mortal man, help me for I am in a living hell of torture! Help me out of this utter misery, or I perish; yet I know I cannot perish. I think that I have added one more murder to the rest that I committed; one more crime to answer for—the crime of self-murder.

"Viola often comes to me as a ministering angel, but her coming so far only adds to my sorrows and makes my tortures a thousand-fold worse than they

ever were in earth life. She is an angel now, and I am a demon yet.

"My property, the old mansion, has passed into other hands now, and I saw it torn down. I saw it all, for is not that sight a part of my hell? There upon the steel wall I saw, after twenty years in darkness, my skeleton of a human form, and in its bony arms, folded close to the chest was the little skeleton that once was Viola's, while a mass of dark hair mixed with Viola's golden tresses, tells the story of agony and love; tells how these lovers passed out of earth into the realm of spiritual glory faithful unto the last in earth life, and safe at last in that realm of supreme light beyond this earthly yale of tears in the home of the soul.

"And I, and I, a walling and a weeping entity—a murderer in more senses than one, and a doomed suicide. I thought revenge was sweet, now I know that revenge is hell. Oh, mortal man, aid me. I dare not call upon the God of my fathers, for he could not hear me. Tell me, will I ever see the glorious light of a spiritual realm, that I know Viola dwells in? She wills that I shall be redeemed, but a soul blackened by suicide cannot enter the kingdom of spiritual heaven, in the eternal light of spiritual glory, so I return to this my utter damnation, to a howling wilderness of lost souls, where the walling cry of suicides and murderers who must dwell in darkness for ages to come, until redeemed at last, they may reach a haven of rest. I ask for forgiveness, and long for that realm of light that belongs only to the pure and holy souls that have not known the horrors of a spiritual hell. I long for the realm that Viola dwells in. She comes to me now, an angel of glory, to try and show to my benighted soul the pathway toward the light. Must I return to my home now, where all is the blackest, darkest,

deepest damnation. But I hope not forever. Oh! my God, aid me if you can."

I invite him to come again, and I hope to aid him to reach the royal road that will lead him to life and light beyond the realm of darkness, and into the brightened souls that knew not of an eternal life before they left earth life by the route of suicide.

Buffalo, N. Y. J. W. DENNIS.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returned to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies: A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

MEDIUMSHIP

Manifested Through Psyche,
AND ALSO THE PSYCHOGRAPH

While honest public mediums will always occupy the front ranks in the glorious work of spreading Spiritualism among people at large, there are phases of mediumship of less prominent character, that are not enough known and cultivated, though they could fill an important place in small circles and could be a great help to single individuals. Thousands are situated in a way, locally or circumstantially, that they have

...edom or never chance to attend a s...
... of any public spiritual demonstration...
... and even home circles are offered...
... of the question for many people...
... wherever there is access to a p...
... teach us, there we can also obtain o...
... of the above-named magnetic board...
... mediumship can be developed...
... necessary amount of patience, and...
... most cases, provided the siter has...
... tolerably good speller. One or two...
... yers, and our recorder, seem to be...
... the writer; but the usual...
... for this never had an assistant and...
... obtained most satisfactory messages...
... the Psychograph and Psych. T...
... more delicate handling than the form...
... which is less sensitive, but strong...
... After all, the choice of one of the...
... only a matter of personal preferen...

It is an astonishing fact, that numbers of the former planchette and ouija boards are scattered all over the country, without doing any good or speak a word, and it passes very serious criticism upon them. Now, if we have a person who is "intelligent," can use the force of his own mind, and does not regard such boards as mere toys, mere frivolous pastimes; confessing without blushing that it never occurred to them to think of any deeper principle underlying those demonstrations. This is the height of thoughtlessness. Of course, the silly or frivolous questions received almost adequate answers, as like a magnet attracts like, in both worlds. But such a kind of things could not fail to discredit it. In this special phase of mediumship should the improved magnetic board be used, at the same time prepared accessories, there would be no better results, in spite of their superiority. The kind of mediumship will amount to an unending thing unless exercised in a spirit of reverence by pure and honest people. Such people, when at the same time earnest and intelligent investigators, cannot fail to obtain full evidence of spirit return in the most satisfactory way; and it is necessary to establish good magnetic connection between their own higher selves and those in sympathy with them on the other shore.

Mistakes are made on both sides the current; lying messages are sometimes received from intruding spirits certain laws have to be studied and certain messages interpreted; strange, numerous and other things are required on earth correctly given often mixed up by the correspondents who evidently are apt to forget things for which they have no use any more. Events are sometimes said to have happened, while they are only approachable some things, repulsive to human sentiment are mentioned in the simplest matter-of-fact way, while others seem magnified by strong imagination, a misleading to those investigators who would take everything for granted. In sense, and in word, keen study, observation and discrimination are necessary, but will pay sooner or later, and a large amount of information about the spirit world can be gained by the very simple mediumship. At any rate the communications thus received seem to admit but one explanation, namely that the correspondents are distinct individuals, discernable and sometimes incarnate; though we cannot see through them, we can like telephonic or telegraphic intercourse without the worlds, or rather a combination of both systems.

The purpose of these lines is not to expand on news received from the spiritual world by said magnetic instrumenter, but to show others the way to receive news for themselves. True mission work might thus be done in the simplest way and with the least expense, especially in remote districts. May the hints reach a good many people weary for spiritual truth.

HENRIETTA STRAUSS
Syracuse, N. Y.

THE SOUL OF THE VIOLET.

Whenever he takes the warm water

And drive underground the finger

Whenever, amid such breathing space

The brown earth rises a wistful face—
Whenever about the fields I go.

The soul of the violet haunts me so!
I look—there is never a leaf to be seen
In the bleached grass is no thread of
green;
But I walk as one who would chide
feet.

Lest they trample the hope of so
 thing sweet!
 Here can no flower be blooming,
 know—
 Yet the soul of the violet haunts me

Again and again that thrilling breath
Fresh as the life that is snatched out
death,
Keen as the blow that Love might deal
Lest a spirit in trance should outw
steal—

So thrilling that breath, so vital the
blow—
The soul of the violet haunts me so!
Is it the blossom that slumbers as yet
Under the leaf-mold dank and wet,
And visits in dreams the wandering

(Whereas the passing sweetness
share)?
Or is it the flower shed long ago?
The soul of the violet haunts me so!
—Leslie's Popular Monthl

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The above is the number of the present issue of The Progressive Times as printed at the top of the first page right hand corner. If this number

responds with the figures on your wrapper, then the time you have paid for expired, and you are requested to renew your subscription. This number at right hand corner of the first page is changed each week, showing the number of the week.

"Gleanings from the Rostrum,"
A. B. French. Cloth, \$1. For sale

"Astral-Worship." By J. H. Hill.
D. For sale at this office. Price, \$1.
"Cultivation of Personal Magnetism."
A Treatise on Human Culture."
Leroy Berrier. For sale at this office.
Price \$1.

"Longley's Beautiful Songs." Vo
Sweet songs and music for home
social meetings. For sale at this o
Price 15 cents.

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THE GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that we cannot publish everything that comes to hand, however true and valuable it may be. 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 make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all its requirements being favorable, should be written plain, and in a simple, direct, and to the point, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will 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 would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Prof. J. W. Kenyon and Mrs. J. W. Kenyon would like to correspond with societies anywhere for work for season of 1900 and 1901. Mrs. K. is said to be one of the best test mediums in the field today. Societies desiring settled speakers and mediums address them at Onset, Mass., P. O. Box 166. During the camp season of July and August Mr. and Mrs. Kenyon hold test seances in Phyllis Hall, Onset, Mass.

B. F. Austin writes from Toronto, Canada: "I have the following dates open for engagements: August 2 and 3 for Southwest Michigan or Northern Illinois; August 4 for some point near Clinton, Iowa; August 9 for Michigan, near Michigan Central line; August 10 for New York, near New York Central line. All interested can write me at 81 O'Hara avenue, Toronto, Canada."

Mrs. M. L. Mayotte writes from Texas: "My new premium, 'The Next World Interviewed,' was received a few days ago. Like all my readers, I feel deeply indebted to you for the book, so interesting that I could not lay it aside until I had gone from cover to cover. I could not read until I had finished it."

W. D. Noyes writes from Columbus, Ohio: "The Columbus Ohio Camp will open under favorable conditions, June 30, at 4:30 p. m. Flag-raising, and address by Dr. J. C. Kroesen, of Columbus, 7:30 p. m. Lawn social and band concert. Welcome address by Mayor Swartz, of Columbus; Worthington welcome address by the Hon. Justin Plimley, of Worthington. Rev. Samuel King, M. E. minister of Columbus, will deliver the welcome address in behalf of the Christian Science Camp meeting; address will be delivered by Lyman C. Howe, of Fredonia, N. Y. Spirit messages will be given by Corn B. Noyes, 2:30 p. m., dedication ceremony by Lyman C. Howe. Spirit messages by Corn B. Noyes. Choir of sixteen voices at every Sunday service. The favorite Columbus City Band will be in attendance every day during the season. Concert by City Orchestra Band every Wednesday and Saturday evenings."

A summer school for parents will open at Villa Heights, Geneva Lake, Wis., July 9, 1900. Fathers, mothers and educators will gather in council, seeking the best good of the child. Self-discipline for parents, old and new, a prominent feature, while all practical phases of home and school education will be discussed in the spirit of love and helpfulness. Leading a child to the unfoldment of inherent powers and forces requires knowledge that is born of wisdom and love, the best thought of father and mother. Gathering in the heart of the woods, the pupil-parent, the true student, will be inspired by the song of birds, the deep of waters, the hush of night and the softness of morning workings. Competent men and women will each day lead a child study round table, to which all are invited to contribute their best thought and experience. "That which we are, we shall teach." For further particulars, address, Alice B. Stockham, M. D., 56 Fifth avenue, Chicago, Ill.

E. B. Sargent, a veteran Spiritualist, writes from Haverhill, Mass.: "Enclosed you will find two dollars and ten cents for The Progressive Thinker one year, and Vols. 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World. I am an old subscriber, and never before have I known so large an amount of valuable reading matter disposed of so trifling a sum. Like the most of those of my age a large majority of my dear ones are in the spirit world, hence it will be seen that that world looks nearer to me than to those just starting in life."

The Indianapolis Sentinel says: "There is a church building in Harrison county, near Corydon, the old capital of the state, which has been, by common consent, abandoned and is now never used. Soon after the building was constructed the sexton securely locked the doors at the conclusion of services one Sunday evening, but when he returned found all the doors standing wide open. At first he gave the matter little thought, thinking that the true trustees or persons privileged to enter had been there during his absence. He locked them securely at the close of services that evening, and returning, found them wide open, as usual. Time and again was this experience repeated, and the sexton began to be puzzled. Night after night vigil was kept but no one ventured near the church, yet when the sexton or trustees would approach the building the locks would be found turned and the bolts shot back, giving free access. Effort after effort was made to solve the mystery, but without avail, and now the doors are never locked, as such a proceeding would be useless. The story of the mysterious happenings has become so well circulated that there is no necessity of locking the doors, even if they would stay shut, as no one would have the temerity to venture near the edifice with evil designs. Tramps, who would be expected to select the building as a place to sleep, have heard the story and avoid it as they would a pest."

G. W. Kates and wife are engaged for camp-meetings during August at Mantua, Ohio (Maple Dell), and Grand Lodge, Hasket Park, near Lake Michigan. Their address is 500 Seventh-avenue North, Minneapolis, Minn.

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 that Secretary or Correspondent writes so and so, 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.

T. S. Russell writes: "Mrs. L. N. Claman, present pastor of the Englewood Spiritual Union, delivers her lectures under complete entrancement or spirit control. Her entire appearance and voice changes to that of a man who knows how to teach spirituality and forcibly impress the hearers of the importance of living spiritual lives. We expect to continue our regular services through the summer. We will camp at home, and will be glad if members of other societies whose pastors are off on an outing, will visit our meetings on Sundays at 2:30 and 7:30, and Thursdays at 2 p. m. Mrs. Claman conducts all services and her messages are as good as the best. We have engaged the Universalist church for our entertainment on the 22d, as our hall is too small."

Mrs. L. A. Coolidge writes: "As I read The Progressive Thinker, I feel that sublime uplifting of the spirit, that no other reading gives me. I hope you may long live to give those beautiful truths to the world."

Dr. B. F. Weythman writes from Memphis, Tenn.: "I received the Occult Life of Jesus a few days ago. It is a splendid volume. I, like others, am astonished that it is a premium to a paper that in itself is richly worth \$2 per year."

M. C. Holmes writes from Concord, N. H.: "The book, The Occult Life of Jesus of Nazareth, duly received. I am very much interested in the book."

Mrs. P. Calm writes from New York: "Allow us to express our hearty appreciation of your kindness in sending the book, Encyclopedia of Death, which arrived safely. It is the third present you have sent us, the other two being Ghost Land and Art Magic, and I assure you that we feel proud of them, and grateful to you for placing such books within our reach, as it would be beyond our means to buy them."

H. Bay writes from Seattle, Wash.: "Yesterday I received the last of the seven beautiful books. I have gained both knowledge and pleasure."

Mrs. Carrie M. Hinsdale, a prominent worker in the ranks of Spiritualism, writes from Fort Worth, Tex.: "Surely the world does not know what a feast is furnished in The Progressive Thinker a whole year and four premium books, and all for \$2.50. I would not sell my books alone for five times the price of all, if I could not replace them. I had been deprived of The Progressive Thinker for a year or more, moving about from place to place, lecturing, and when it came, it was like the face of a faithful friend of 'Lang Syne.' The very sight of it was cheering. Your 'Divine Plan' must be in charge of the angels, for never before was so much given for so little. I would not exchange my subscription alone for \$2.50 if the exchange compelled me to be a year without the paper. My spirit friends are broad and rich, and may it be useful to you with each issue. I send personal thanks for the books, as they are practically a present."

B. G. Sweet writes: "It does not seem possible that you can give so much reading matter for so little money. I have all the books in your list of premiums, except Vol. 3, and either of the books that I read according to regular book prices not less than \$1.50, yet you are almost giving them away. Should you raise the subscription price of The Progressive Thinker to \$1.50 or even \$2.00, I still would not do without it, and I am sure the angel world appreciates your grand effort in spreading the glorious truth, even though some of the mortals do not."

Helen A. Case writes: "I have read those four premium books. I consider them excellent food for thought."

J. H. Clark writes from Lansing, Mich.: "Mr. E. W. Lincoln, of Placemont, Mich., gave two fine lectures to our society Sunday, June 10, which were well appreciated by fair audiences. Mr. Lincoln is a young man and a forcible speaker. He speaks for the Qwosso society next Sunday."

A very delightful informal reception was given to Mrs. Jennie Hagan Brown, by the friends in Bloomington, at the residence of Mrs. Ada Bartlett.

Correspondent sends the following Buffalo items: The Rev. Moses Hull and his wife, Mattie E. Hull, are at Camp Lily Dale, attending to the school that they have established there. The Rev. A. J. Weaver is also at same camp for the season. Mr. Hull returns every Sunday and holds two meetings each Sunday at the Temple. Mr. Hull returns also to attend her lyceum.

The old Buffalo Spiritual Church Society is in splendid shape just now; full attendance each Sunday; good speakers, and a grand good test medium in Mrs. Catherine Chase.

J. W. Dennis is now a "Reverend" as he was properly ordained last Sunday by the president and officers of the Buffalo Spiritual Church Society. Mrs. Catherine Chase gave Mr. Dennis his lesson upon the duties of his newly-acquired office. Under control, Mr. Watson was the speaker upon this occasion.

The Buffalo Psychic Society gave a well-attended social, June 13, for the benefit of said society.

All of the five societies in Buffalo are doing nicely.

F. Grimshaw is to be one of the principal speakers at the Freeville Camp, N. Y.

E. V. Morse writes from Lorain, Ohio: "Please announce that the Progressive Thought Association of Lorain, Ohio, would like to correspond with an educated lecturer with the intention of making engagements (perhaps monthly) should terms, recommendations, etc., be satisfactory. There seems to be a profitable field in this part of the state for a good lecturer, and also for a test medium. Some one combining the talent of a good organizer with the rest would prove a much needed factor in our association."

In passing upon the case of Mrs. Emma Nichols and Mrs. Greenzila Arles, Christian Scientists, in Milwaukee, Wis., Judge Neelen decided that they were guilty of violating the Wisconsin medical law, in that they were practicing medicine without a license or proper qualifications. The defendants have taken an appeal. Judge Neelen, in his decision, after quoting the state statutes and reviewing the case which led to the suit so far as Christian Scientists are concerned, said that they were entitled to be treated with perfect tolerance, but when they profess to be able

to heal physical ailments they become amenable to the law. After reviewing the right of the state to act in matters of public health, Judge Neelen said: "Under existing laws, to teach such, or to use equivalent words, practice medicine, is not construed by the courts as applying exclusively to the administration of drugs and the use of instruments, but may be properly construed to mean the treatment in any manner of one who is ill, as a Christian Science healer or a practitioner for a fee, and Christian Scientists are undertaking the cure of the sick who are ill, and the practice medicine become thereby subject to the penalties of the law. This in no way interferes with the religious belief of anybody." In conclusion the court cited the Mormon case decision to show that even in matters of religious belief the laws of society designed to secure its health might not be interfered with.

"However free," he said, "the exercise of religion may be, it must be subordinate to the laws of the land."

Mrs. L. J. Oviatt (formerly Mrs. L. J. Vaughn) has just returned from Louisville, Ky., where she served the Church of Spirit Communism for three months, and one month for the First Spiritual Society of Muncie, Ind. Since her return she has served the Second Church of the Soul of Chicago. She leaves here about June 20, for Milwaukee. She wishes to announce that for business and advertising purposes she has obtained the legal right to use the name, Mrs. L. J. Oviatt. All communications should be addressed to her at 212 Ogden avenue, Chicago, Ill.

Mrs. Georgiana Staples Davis writes from Augusta, Maine: "I want to thank you most sincerely for the four premium books received not long ago—the three volumes of the Encyclopedia of Death, and Life in the Spirit World, and The Next World Interviewed. To say I am pleased with them but feebly expresses my appreciation. They are grand; are both interesting and instructive, and every Spiritualist and investigator should read them. I consider them a great addition to my occult library."

Mrs. Edwards writes from Mt. Pleasant Park, Clinton, Iowa: "I have rented Oak Glen Cottage for June, July and August, and shall be glad to have any visitors who may be in this vicinity call. Workers in the cause are especially invited. My work in Davenport seemed satisfactory, and I stay of four weeks very pleasant. I had some good circles, and was promised to make a return visit before going back to Chicago."

Scrivie writes: "G. W. Kates and wife held the first good meeting of the season, at Bedwood, Minn., Saturday and Sunday, June 9 and 10. On Saturday the weather was so forbidding that the morning meeting could not be held. In the afternoon, Mr. Kates spoke against a high wind with good effect. Mrs. Kates gave tests. The weather on Sunday was clear, but the wind blew it itself. A more secluded spot in the grove was selected, and the test meetings held. Mr. Kates spoke upon 'The Science of Spiritualism,' and Mrs. Kates upon 'Evidences of Immortality.' The attendance was quite large for this district and the condition of the weather. We occupied a splendid grove near Stubbs Bay, the property of Bro. Stubbs. We are glad to say that Brother and Sister Kates are stirring our state into Spiritualism is becoming a popular religion, and that the Bedwood is prosperous, and we look forward to greater things in the future."

"Twenty-five cents for adults and fifteen cents for children, will entitle you to a reserved seat to hear an impromptu reading on the story of 'Ben Hur,' illustrated with 82 life-size views on canvas, and a chance to see and hear the youngest child entertainer of the century, in her recitations, posing and pantomime. This entertainment will be given by Lee Norie Claman, assisted by Baby Claman, Stewart avenue, Universalist church, 65th and Stewart avenue, June 22, at 8 o'clock. Mr. Russell says that Baby Claman is a prodigy."

Correspondent writes: "The Englewood Spiritual Union Society is progressing at a rapid rate in spite of the weather since Mrs. Lee Norie Claman was engaged as speaker. Our Sunday attendance is always large. Mrs. Claman's idea of giving the phenomenal before the lecture is meeting with favor, and we are now able to close our meeting at an earlier hour than heretofore, making it more convenient for those coming from a distant part of the city. On Sunday morning, June 10, a pleasing ceremony took place. Mrs. Geo. S. Lincoln, one of the well-known workers of the society, was presented with a spirit ring, and a beautiful bracelet, made by Mrs. Claman on behalf of the society. It was a complete surprise to Mrs. Lincoln, who was so affected that she could not reply to the presentation speech, but her little guide 'Sunshine,' took matters in her own hands and expressed her own as well as her husband's appreciation. In spite of Mrs. Claman's many engagements for the summer camps, we expect to keep her as our speaker until the close of this season. This will be gratifying to many who have not been fortunate enough to hear her. It is a treat not to be missed."

Dr. P. S. George writes, illustrating the evil effects of medical laws, from Pawnee City, Nebraska: "We are the only Spiritualist in the state who are charged with the violation of the medical law in this state. I refused to give bonds, and they have committed me to jail to await a hearing in the district court. This is the second time I have been imprisoned the past four years. I am occupying a joint cell with a young man from Tecumseh, Neb., charged with the crime of murdering his brother, so you see what this medical law will do with a man that is not charged with the commission of any crime. My case comes up to-morrow, what the result will be I am unable to say. I will, however, write you in full."

Those excellent mediums, Mrs. Alice Gehring and family and W. C. Jessup and family, are permanently located at 2070 Washburn avenue. Circles Monday and Thursday at 8 p. m.

Tom Clifford and family of Cleveland, Ohio, will spend July 4 with Mr. and Mrs. Hudson Tuttle, at Berlin Heights, Ohio.

J. M. White writes from Alvo, Neb.: "A good slate writer or trumpet and materializing medium is badly needed in this vicinity and can get not less than three months steady work in this locality. I have been working on a profitable field in this part of the state for a long time. I am endeavoring to establish only honest moral workers wanted, and we especially desire those who want to locate. For further particulars address J. M. White, Box 97, Alvo, Neb."

While in Oregon, Mrs. Georgia Gladys Cooley's address will be at 290 Columbia street, Portland.

Correspondent writes: "The Harmonical Society of Los Angeles, California, is in prosperous condition. Our new speaker, Mrs. Anna L. Gillespie, is drawing large audiences, and making a host of friends. The lyceum is rapidly increasing in numbers and interest of a marked nature is being taken in the work under Mrs. Gillespie's leadership. The Southern California Camp is continuing to be treated with perfect tolerance, but when they profess to be able

ber. Good speakers and mediums are engaged, and prospects are good for a splendid camp. Mrs. Gillespie gave the memorial address for the Spiritualists of the Southern Home, Santa Monica, Cal., May 20, at the Southern Home, Santa Monica, Cal. The lecture hall was crowded. After the lecture, Mrs. Augusta Armstrong, in behalf of the veterans, presented Mrs. Gillespie with a beautiful bouquet of roses. The occasion was to be long remembered, it being one of the most enthusiastic audiences. Mrs. Gillespie was engaged for another lecture the last Monday in this month."

J. M. Coghill writes: "The First Spiritual Church of Toronto, Canada, held a series of meetings in May, which under the able leadership of Dr. Ewell, proved a success in every way. At the close of his work here the church presented him with an illuminated address as a token of their esteem. We have secured Mrs. R. W. Barton, lecturer and test medium, for the balance of the season, and her work here has proven her to be a medium second to none that ever visited Canada."

Dr. C. M. Watkins has returned from Denver, Colo., and is now located at his old home, Ayer, Mass.

Mrs. E. M. Dole, a most excellent psychometric, test and prophetic medium, has returned to Chicago, and may be found at Dr. Busnell's, 1630 North Clark street. She has been spending the last six months in California.

Mrs. M. A. Reed, after an absence of nearly two years in California, has returned to Chicago. She will go East soon. She is an excellent medium.

Dr. A. B. Spilney, of Reed City, Mich., was in the city the beginning of the week attending to professional business.

THE BEST YET.

The N. S. A. Home Fund.

To the Editor and Friends:—I am delighted to announce to you the receipt this morning of a check for one thousand dollars for the Home Fund, from a veteran Spiritualist of Massachusetts, who writes me as follows: "I am eighty-one years old, and have worked hard for small wages to earn this. I am anxious to do something for the cause we all love so well."

It is this a gentle reminder to wealthy Spiritualists who could emulate the example of this aged friend, without feeling it in purse depletion as he probably has done, that a check from them, would do a great deal of good for "the cause we all love so well." In the line of helping to complete the N. S. A. Home Fund. The munificent gift of this good old man brings a blessing with it, his genial words give us new hope and life, we are strengthened in our belief that the Angels have this original example to show, and that it is bound to prove a blessing. Next to the property given by Mr. Mayer, with his donation, too, of five hundred, this check from Massachusetts is the largest contribution we have received for the fund.

A blessing of thankful joy goes out to the venerable friend who has done so well by the Home to-day, from our hearts, we feel that he lives very near to the angels, and that his gift is a vital factor in his daily thought and deed, we are assured that he has built well for the home that awaits him in the eternal world.

Our thanks, too, go out to the editors of our spiritual papers for the help they have given the N. S. A., and the Home fund, for it has indeed been of great worth. We are also thankful to Brother Cole, of Michigan for starting the twenty-cent "Labor fund" for the Home project, for we are daily receiving aid from friends everywhere, and from twenty cents upwards, all of which is appreciated and very thankfully received.

We now need about two thousand dollars to complete the fund, when all the pledges have been redeemed, with what we have in cash on hand; we can count on about eight thousand, therefore two thousand more will complete the fund, and Spiritualism will then have a National Home, and a treasury of ten thousand dollars for its work. We hope to hear from all true Spiritualists who have not contributed to this fund, in the coming future, with donations of from twenty cents upwards, all of which is appreciated and very thankfully received.

With fraternal greetings to all, Cordially, MARY T. LONGLEY, Secretary N. S. A., 600 Penna Ave. S. E., Washington, D. C.

Ferdinand Fox Jencken.

I feel it my duty to let Spiritualists and all that are in any way concerned, know the condition of Ferdinand Fox Jencken, the only surviving member of the mediumistic branch of the celebrated family of John D. Fox.

May 31 the rupture of a nasal artery resulted in hemorrhage; all home efforts and near-by physicians were unavailing in stopping the rapid flow of blood; he went to the nearest hospital (the Norwegian) and was refused admission; but the persistent effort of an estimable lady in that section of our city, Mrs. Marie Robinson, resulted in his being admitted to the hospital, where he was cared for by the medical staff, without capital, and more detailed account of which will be given in the near future, but success in getting Ferdinand into the Seney Hospital, Sixth street near Seventh avenue, Brooklyn, a Methodist institution. By mal-treatment of doctors and ambulance attendants, before reaching the hospital, for several days he was upon the verge of a collapse; to-day there is a little improvement, but through the worry about his family the case is still critical, and whether he survives or not there is great need of immediate assistance. Catherine Fox Jencken, mother of Ferdinand, his Aunt Leah and Margaret have expressed through reliable mediums their sincere thankfulness to those who have contributed. Total amount received up to date, \$51.50; \$19 of this received outside of this city. Total expenditures, \$51.20, mostly used to pay rent and food when unable to work. When the hemorrhage commenced I had a little in reserve, with this and a little that Mrs. Robinson had in hand from the Aid Society known as "The Band of Willing Workers," we shall be able to maintain his family until the end of the year, or until the end of 2 months, for a few days. This appeal is not for those who have contributed, but to those abundantly able that have not mailed their mite.

LETTERS MERRITT, Mills Hotel, Bleeker street, New York City.

YOU, as a progressive mind, should know something of the phenomenon called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World. These three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

IMPORTANT NEW BOOK

Vaccination a Curse, and a Menace to Personal Liberty.

Dr. J. M. Peebles has in press and is now reading the revised page proofs of a most sterling book to be neatly bound and well illustrated containing between 300 and 400 pages, entitled "Vaccination a Curse, and a Menace to Personal Liberty."

This book will treat exhaustively of inoculation, cow-pox and calf-lymph vaccination, from Jenner's time to the present. It tells how the cow-pox virus is obtained from the running ulcers on inoculated heifers, how it has utterly failed to prevent small-pox, how the armies of Prussia, France, Germany and our own Philippine soldiers, vaccinated and re-vaccinated, have died of small-pox, how the vaccine virus, while causing hundreds of deaths, sows the seeds of eczema, pimples, faces, cancers, tumors, ulcers, and leprosy. It gives a history of the several years' battle against vaccination in England, and the victory of the anti-vaccinationists, making it "optional" instead of compulsory. It gives a history of the struggle in San Diego, Cal., and the victory of the anti-vaccinationists, compelling the stupid school-board and health board to open the public school door to all unvaccinated children, it shows the "unconstitutionality of the compulsory vaccination law, and the decision of Supreme Court to show and gives the reason why so many doctors, especially second-class scrub doctors, so insist upon thrusting pus poison into children's arms, it tabulates the number that have been killed by this vaccinating virus—and how by sanitation, etc., to not only treat, but to prevent the spread of small-pox. This book should be in every doctor's library, school-library, and family in the country. Price, \$1.25.

Orders should be sent to Dr. J. M. Peebles & Co., Battle Creek, Mich. First come, first served.

Lily Dale Items.

Receptions were given to the Rev. Moses and Mattie Hull on the evening of Tuesday, May 29, at Lily Dale; Mr. Thos. Grimshaw, of St. Louis, Mo., Tuesday evening, June 5, and Mr. J. Clegg Wright, on Tuesday, June 12, at the home of Mrs. A. J. Weaver.

At each reception there has been a great variety of talent; addresses were delivered by Rev. Moses and Mattie Hull, Mr. J. Clegg Wright, Mr. Thomas Grimshaw, of St. Louis, P. Corden White, W. H. Bach, Pundit Lallan, Mr. A. J. Weaver, Mr. Thompson, Mrs. Ellis, Mrs. Cowan and others. Original poems by Mrs. Keen, Mrs. Hull and Mrs. Seymour; banjo solo and songs by Mr. Niver; Recitations by Mrs. Alfarata Jahnke, Mrs. Byrnes and others; vocal selections by Mrs. Addie Gage, Mrs. Byrnes, Mrs. J. Clegg Wright, and friend, and last but not least, Miss Phelps. Instrumental music on piano and piano, and many other pleasing numbers were rendered; in fact these meetings have been a great success, fully attended and enjoyed by everyone.

Never has there been such an array of talent at any time at this season of the year as at the present; this is owing to the fact of the two spiritual training schools being in session, Moses and Mattie Hull assisted by A. J. Weaver and Mrs. Jahnke in one school, and J. Clegg Wright and wife in the other. Both schools teach what is needed in our ranks, namely, to prepare platform and other workers to fill in an acceptable manner their positions. Both schools are highly appreciated, well attended and great interest manifested; in fact a great and good work is being done here.

Letter from Rev. T. W. Woodrow.

To the Editor:—On the 3rd inst. I visited Harveyville, Kansas, where I conducted occasional meetings from 1881 to 1890, during which time I took part in four theological discussions with orthodox endless-hell-fire-preachers—those preachers of the most ancient creed in which the doctrine of eternal suffering of the greater portion of mankind is most precious to selfish souls; and on this occasion I had the pleasure of delivering the larger message of Spiritualism, which not only announces the universal salvation of mankind by endless progression, but also the great doctrine of the ministry of the aged friends to those of earth who are waiting to be delivered from the "bondage of corruption into the glorious liberty of the children of God." We had a basket meeting in a beautiful grove near the village, such as we used to have in years gone by. I left an appointment for the fourth Sunday of this month, and arrangements are made to have a professional psychic at the meeting that the audience may have an opportunity of witnessing an illustration of what millions believe to be messages from the spirits. In one of the meetings, I explained the respective missions of Universalism and Spiritualism, and showed that both have much the same mission, both claiming the credit of having knocked the bottom out of hell, hence the bottomless pit. Universalism came to save men from sectarian fear. Spiritualism came to save men from skeptical doubts. Universalism proved itself by quoting texts of Scripture. Spiritualism proved itself by citing facts of experience. Both appealed to reason.

On my way home I stopped at Burlingame and visited the family of C. E. Wood. Mrs. Wood's mother is in her 90th year and it was a treat to talk with her. She told me she suffered the torments of orthodox fear until her 80th year, and then when she came to live with her daughter, Mrs. Freedom Wood, she was enabled to see the error of her creed by the kindly ministry of angel friends through the mediumship of her daughter. She is one of the best-hearted and most conscientious women, and therefore suffered most by the doctrine of her early teaching. Any doctrine that makes the best sufferer most can't be true; any creed that tortures the mind of the honest believer is incompatible with the human mind and is therefore false.

In conclusion allow me to say that incidental to my travels and public work I represent the private sanitarium in this city, under the management of Mrs. Emma J. Woodrow, M. D.

Friends in any vicinity desiring lectures upon liberal and progressive thought will kindly address me.

T. W. WOODROW, 1115 Garfield Ave., Kansas City, Kans.

No soul is so desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

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CHESTERFIELD CAMP.

Its Policy Is Fully Outlined.

To avoid any misunderstanding and to remove any wrong impression which might result, a few words of explanation regarding the new policy inaugurated at Chesterfield Camp this season relative to phenomenal mediums, are fitfully in order.

At the spring meeting of our executive board it was decided that it would be for the best interests of our camp, the public and the cause of Spiritualism generally, that some kind of discrimination and selection be exercised as regards the mediums who should present the phenomena of Spiritualism in our grounds. The result was that the following rule was adopted and inserted in our annual program: "All mediums, both mental and physical, for the camp-meeting of 1900 will be selected and their presence solicited by the executive board; no others will be permitted to do business."

This rule puts the phenomenal medium and the speaker upon the same basis, and accords to each the same treatment. We exercise our judgment as regards the selection of the proper number of competent persons to present the phenomena upon our rostrums, why should we not use the same discrimination in selecting the proper number of competent and worthy mediums to present the phenomena upon our grounds? Is not one as important as the other?

The policy we have adopted has to our minds several advantageous features: First to the mediums. By limiting the number of mediums to what our past experience has taught is sufficient to properly supply the demand, we make each medium invited more certain of having sufficient employment during his or her attendance.

Secondly to the public. The mediums being chosen by the Association, the public is protected from frauds and charlatans and much more confidence is felt in the genuineness of the phenomena than if no discrimination were used as to what mediums be allowed to do business on the ground. None but competent mediums being chosen the results to sitters are universally favorable and thereby the cause of Spiritualism is elevated and advanced.

By having none but those deemed worthy we avoid the danger of having our camp and the cause generally brought into disrepute by the acts of unworthy characters, mediums though they be.

We believe that this policy, if it should be universally adopted by our camp meeting associations throughout the nation will have a tendency to put mediumship upon a higher plane by furnishing an incentive to mediums to perfect their gifts and so guard their reputation for elevated living as will cause them to be selected to exercise their mediumship upon our camp grounds.

In their selection we take into consideration the medium's past reputation, or if a new medium the recommendations of trustworthy persons.

We believe the sufficient favorable testimony of competent and reliable persons who have attended their seances as a general thing is sufficient guarantee of genuineness.

In making our selection for this season some mediums who have heretofore attended our meetings were omitted; this is not to be construed in any way to the detriment of these mediums. Some speakers who were selected in the past do not appear on our program this season. This is not because we do not deem them competent and worthy, but rather because in our judgment a change of talent is conducive to the success of our association, and because their names do not appear this year is no evidence that they will not be seen again in future years.

Also in making our selections, no doubt many perfectly reliable mediums have been overlooked. It is impossible to employ all the speakers in one season, although they be, and it is likewise impossible to employ a large number of mediums to find patronage on our camp grounds no matter how excellent.

We trust and believe that our plan will prove beneficial to all concerned and add to the advancement of Spiritualism generally.

A Seance in Cleveland, O.

To the Editor:—On Sunday, May 13, through a pre-arrangement a jolly party of Spiritualists from Canton, Navarre and Elyria met in Cleveland for the purpose of attending a materializing seance that was held that afternoon at the home of Mrs. M. Kemp, 527 Scoville avenue. That Mrs. Kemp is one of the strongest materializing mediums to be found within our ranks there is no question, and upon this occasion the manifestations were unusually strong. During this seance, which lasted over two hours, fully fifty spirit friends materialized in full form, greeted and conversed with their friends of earth, and often two, three and four were visible at the same time. Not only were they seen and conversed with at the cabinet, but many of them came out of the cabinet into the room where conversations were held with dear ones of earth. The writer was specially favored in that respect, since three distinct arisens entered the room, and in each case were materialized at the same time. One of the cabinet under a good light and then called for the writer. After going to and conversing with those loved ones a few moments on the outside of the cabinet, they led him into the cabinet where the medium was seated, to get strength before coming out again. In a few minutes, however, the writer came out of the cabinet with a dear sister holding to his right arm, a nephew on his left and an aunt immediately behind him, and while in that position, materialized at the same time. The writer was enabled to see the error of her creed by the kindly ministry of angel friends through the mediumship of her daughter. She is one of the best-hearted and most conscientious women, and therefore suffered most by the doctrine of her early teaching. Any doctrine that makes the best sufferer most can't be true; any creed that tortures the mind of the honest believer is incompatible with the human mind and is therefore false.

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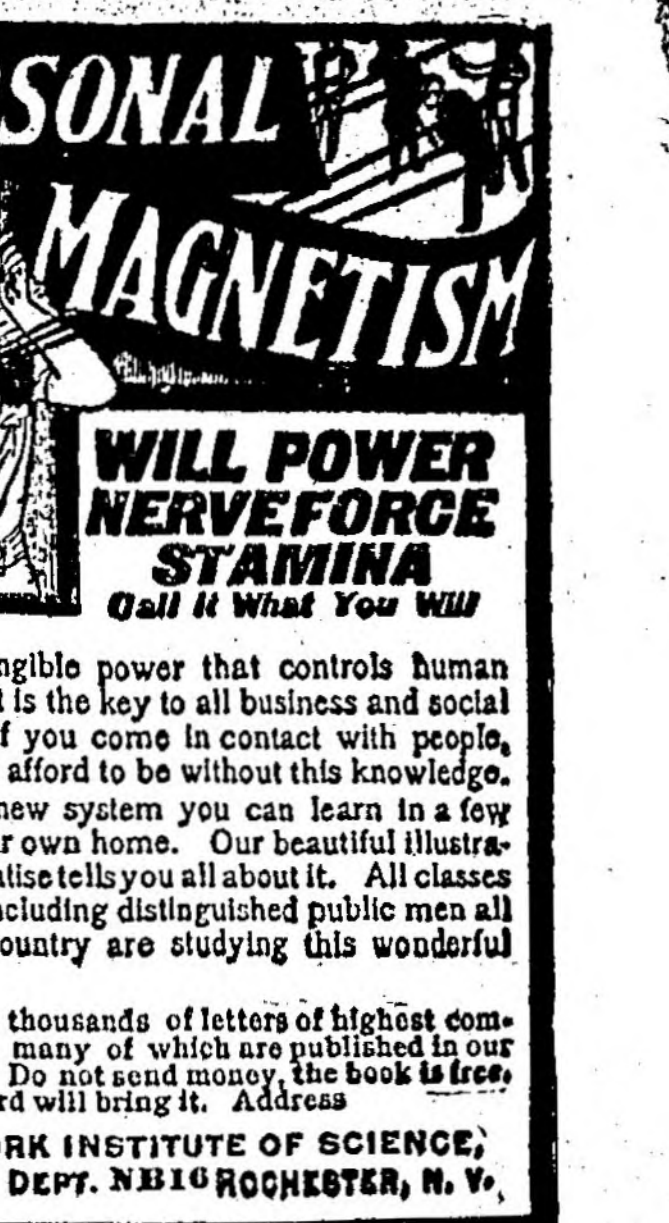
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PERSON

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 respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is perhaps sacrificed to this forced 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.

NOTE.—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, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

N. B. Young: Q. At a circle the spirit of Robert Lewis is purported to be present and one of his admirers asked the question: "Has Robert Lewis ever married his Highland Mary?" The medium was illiterate, and yet a beautiful poem was given. Cannot this poem be reproduced in The Progressive Thinker?

A. The poem which this correspondent alludes to probably the one given through Mrs. Liver, although it is scarcely correct to characterize her as illiterate. She was not, however, capable, unaided, of giving the poem. Some of our readers have undoubtedly preserved this poem which years ago was widely published. They would confer a favor by sending it for republication.

The following poem answering the query, was given to me by a spirit claiming to be that of Burns:

MY DEATH.

A brilliant sunlight round me played
Like dazzling lightning gleaming,
And many angel forms displayed
With heavenly beauty beaming.

There, enfold in death, my body lay;
I could not tell the meaning;
O, sure enough, I thought, "I'm dead,
Or else I must be dreaming."

"My Robert" whispered I my ear;
I looked for her departed,
For whom I'd been dissolved in tears,
And died a broken-hearted.

I looked again, it was so light
I could see her clearly,
But soon I bore the blinding light
An' lo! my long-lost dearie!

"My Mary" burst in wild exclaim
Frae lips pale with emotion,
"Thou art not to be my bride in bonds,
Changeless as our devotion."

She flung herself upon my breast;
I clasped her to my bosom,
While tears were falling thick an' fast,
As dew frae slumber blossom.

Love bound the chains around our hearts
Nae power in heaven can sever;
Nae more can death divide us twa,
For we are ood together.

Nae mummery of priest was said,
Nae marriage license taken,
Nae ritual was drawing read—
Yet Mary's nae forsaken!

Our earthly griefs are all passed o'er,
An' we in love are smiling;
A heaven of joy around us plays,
Fleeting the hours beguiling.

My Mary loves with angel love,
An' shall be ever courted;
For marriage chains are galling tight,
Unless by Love supported.

N. C. K.: Q. I am "between the Devil and the deep sea;" I am a member of the Baptist church, but I have been studying Spiritualism, and doing a good deal of thinking, and am convinced that the whole creed is based on fraud and delusion. I have explained this to a Baptist minister and asked him if I should withdraw. He told me to stay and follow the light that I had. Now I cannot keep my light under a bushel and talk, and people think I am not honest in remaining in the church. My wife is a church member from the old rut, and I do not want to offend her. Now I believe there are a great many situated as I am, and what do you advise?

This correspondent is right in his conclusion that there are a great many people who are in the ragged edge of unbelief, who are held in bondage by their previous associations, their friends, their families, and are at a loss what to do. To remain is to act the hypocrite, to leave the church is to break from the associations of a life time, and go out into a strange land with a scarcely trusted guide. On one side is the supporting helpfulness of the old organization, on the other side is the contempt, the pity, the scorn of men; ostracism, the beginning of life anew, with no staff of support.

The course which each should pursue, remain, or go out, must be decided by the individual. Where such momentous consequences are involved, so far-reaching, and imperative, and no returning after the Rubicon is once crossed, it would be unwarrantable to advise either course. In general terms it may be said that addition to the highest convictions of truth in the end always proves the most satisfactory. To trim and hedge before a creed one at heart abhors, is the mark of weakness, and is condemned even by fellow worshippers.

To remain and follow the light is conflicting advice, for if one follows the light, he will go out of the church as soon as the door can be opened for him to do so. If he remains, he must put his light under a bushel, for if he lets it shine, he will be censured. If he remains, he must remain silent, and tacitly consent to the "cruel creed." A wife brought up in the church, and fully accepting its doctrines, has the power to make the life of her husband, who doubts, full of misery. She can even instruct his children to hold him in contempt.

Is the truth worth this sacrifice? Did Servetus and Bruno at the stake pay too much for the truth? Did Galileo in the dungeon suffer too much for it? Did the millions who have perished by the torturer's hands pay more than the value of the truths they believed and repeated? Nay, for one single ray of truth is of more value than a universe

of error. If you hesitate in weakness stop, if you feel strong to bear, to suffer, go out into the highlands of free thought, and grow stronger by the buffeting, the seething conflict of ideas. If the pastor and members of most churches would honestly speak out, and confess in a way good for their souls, the church would go to pieces like a rope of sand, for no one believes as the creed to which they subscribe. The preacher preaches it because he thinks the laity believe it, the laity receive it in silence because they think the preacher believes as their fathers. It is all a make believe—a delusion and a sham. When a man attempts to carry the corpse of dead ideas with him, to support a system which he is convinced is a fraud, then truly he is "between the devil and the deep sea," and his only escape is to perfect freedom from the bondage of any and every creed, and the assertion of the power of reason, which is the final authority.

Wm. B. O'Neill: Q. Will you inform me through the columns of The Progressive Thinker, if Spiritualism through any medium, ever stated a fact or advanced a theory which was not at the time accepted by science, and yet afterwards accepted?

A. The Theory of Life, advocated in the Arcana of Nature, with many other important statements, have been admitted to have preceded their formalization by science, and they have since been accepted.

The theory of thought being vibrations in a spirit ether, was first presented in the second volume of the Arcana (now published under the title of "Philosophy of Spirit"), and this ether given a name "zoether"—life ether, and the basis for the generalization of all telepathic communications, and spirit inspiration thereby firmly defined. These books were first published in 1890, and written some time previously. A. J. Davis, in his Divine Revelations, speaks of a planet, not then discovered, and his interpretation of motion, has become with later scientists acceptable under new names. He also suggests the process of making rain, which was followed many years after, and with proper care will undoubtedly be succeeded.

Q: Who invented the guillotine? Was it Dr. Guillotine, as we find often stated?

A. Up to the time Dr. Guillotine took his place in the National Assembly of France, decapitation was only used for the nobles. He proposed that it should be the only method of inflicting the death penalty, and that the machine then in use in Italy and Scotland, take the place of the headsman's ax. Barbarous as this method is, and revolting to refined feeling, it is doubtless as painless as any that can be devised. The severance of the spinal cord produces instant insensibility to pain, and the electric shock cannot practically take less time or be more complete in its work.

Dr. Guillotine was not executed by this instrument, as has been reported, probably because the people like to have a rude compensation meted out, and transposed the story of Haman hung on his own gallows. He lived to a good old age. The name of the inventor of the terrible machine is not recorded.

THE SPIRIT REALM.

The spirit realm is where God lives, and angels wait their flight, From every quarter merrily, On many a living light, Penetrating all the universe, Where sovereign will extends Intent, and plan, and potency, And over all impends, Throughout the shoreless depths so vast; And rules—the one Great Mind, As swings creation into line, And procreates in kind.

The spirit realm is everywhere, Where Infinite Spirit dwells; As broad and deep as human thought, Or inspiration tells; And boundless as Intelligence, That numbers all the stars, And rules the planets, everyone, Our earth the same as Mars; And finds God's children worshipful On worlds that roll in space, Around the many suns that warm, Each one, a thinking race.

The spirit realm must ever be, Where love and justice reign And make a heaven sphere Above the earthly plain, For such as build their hopes upon The wealth that cannot fade, When once 'tis gathered fairly in, And one's possession made Of truth and righteousness and light, As claim the highest goal, And happy make the future state Of every knowing soul.

The spirit home's a boundless realm, With pearls and gems ajar, And glorious light that never dims, So that no night is there; And fountains clear as crystal feed The tree of life that grows And bears, forever, fruit for all, Who, laying down their arms And going from the world of dust, In spirit form, into The heaven-sphere, may feast and grow, And live as angels do.

So, then, weep not when I am gone From pain and death to life, Into the kingdom answering hopes, And ending selfish strife With victory the grandest known, That opens on my eyes The hoped-for heaven's radiant zone, Where suns forever rise And send their vitalizing sheen Along the grand upline, There lighting mansions long the way— Among them, yours and mine.

WILLIAM J. HILL, M. D.

Potosky, Mich.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle's well known to the readers of The Progressive Thinker and the spirit realm by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be \$1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not needed. HUDSON TUTTLE, Berlin Heights, Ohio.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Bankston Lake, Mich.

Bankston Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 23, ending September 1, 1900. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 1, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Billin, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 10, and close August 20, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Oberck, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 20 inclusive. For further particulars or information write to President N. Blanchard, Delphos, Kans.; M. J. Main, vice-president, Simpson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 20. Write to the secretary, A. E. Gaston, Meville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 1 and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. Speakers: J. C. F. Grumbein and Dr. J. M. Peckles. Dr. Nellie C. Mosier, platform test medium. Dr. Grumbein will conduct a class July 30, 31 and Aug. 1. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos. J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Association opens its second season at Deep Lake, 1 1/2 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 8300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 2. Nellie S. Baude will be presiding officer during camp session. Other speakers and workers are Mrs. R. A. E. Silets, Dr. J. M. Peckles, Rev. B. P. Austin, Lyman G. Howe, D. P. Dewey, Mr. and Mrs. G. W. Kates, Carrie E. S. Twing, M. St. Omer Briggs, Dr. J. W. Briggs, Sadie E. Cronk, Frances Rudick, R. Ferris, J. D. Boyle (the greatest prophet of the age), Madame Juliette de Leamont, Mrs. Agnes Tuttle, of Berlin Heights, Ohio, will have charge of spirituals, etc., P. O. Hudson, musical director. For further information address the secretary, Ella B. Brown, 263 Twenty-first street, Detroit, Mich.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic Campgrounds, Niantic, Conn. session of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Camp Cassadaga.

The success of former years has been equaled if not surpassed in the meetings just closed, which made up the program of the picnic for June, 1900. Harmony reigned, good order prevailed, and all in all it was one of the most enjoyable picnics ever held at Lily Dale. The talent engaged was from the best on the Spiritualist rostrum, and every lecture electrified with gems of rarest thought. Moses Hall, Mr. Crisshaw and Mr. Sprague were the speakers for Friday and Saturday. Sunday morning Lyman C. Howe occupied the platform and gave one of his masterly lectures. J. Clegg Wright followed in the afternoon. At the close of his address the general verdict was magnificent.

There are many attractions to draw people to Camp Cassadaga for the summer of 1900. The "Traffic School" is well under way, with many favorable reports from those in attendance. The classes under J. Clegg Wright's instruction promise much in the way of intellectual development and "psychical" fulfillment. These classes commence June 12 and continue until August 1, and to all who contemplate visiting this camp this season we would say come early that you may profit by the instructions which Mr. Wright is so ably endowed to give.

President Gaston, supported by his staff of trustees, seems untiring in his efforts to promote the welfare of the cause in his efforts to make Cassadaga Camp an educational center, as well as a Spiritualist center where the two worlds meet in the interchange of actual experiences.

Every year the influence of the work done at Camp Cassadaga extends further and further away, and every year we are adding new treasures to the storehouse of knowledge and taking advanced steps in the way of spiritual enlightenment.

MARY WEBB BAKER.

Lily Dale, N. Y.

Railroad Rates to the M. V. S. A. Camp-Meeting.

The camp-meeting at Mt. Pleasant Park, Clinton, Iowa, opens July 29 and closes August 26.

We are pleased to announce that we have secured from the Western Passenger Association, a railroad rate of a fare and one-third, on the certificate plan, from all points in Minnesota, Iowa, Missouri, Illinois, Wisconsin and the northern peninsula of Michigan, which is practically the same as the rate obtained last year. Tickets may be purchased July 26, 27 and 28 and thereafter on each Tuesday and Friday during the meeting, certificates to be honored if presented not later than August 29. Be sure to take a certificate from the agent when you buy your ticket and attach it with the secretary as soon as you reach the camp.

The Diamond J line of steamers has granted a rate of one fare for the round trip from all points between St. Paul and St. Louis.

The very attractive array of talent employed for the platform, with the improved condition of the park, will make it worth while to take advantage of these favorable rates. For programs and general information address STELLA A. FISK, Sec'y, Keokuk, Iowa.

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By E. D. Babbitt, M. D., D. D. G. complete and comprehensive view of the subject, philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 60 cents. For sale at this office.

Reading the Vail. This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at "Seances of the Psychic Research Society, known as the Aether Institute, William W. Aber, 507 p. octavo. For sale at the office of The Progressive Thinker, Price \$2.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal side of the spirit world, leading the mind onward into the higher atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

SOLVING A PROBLEM.

Future of the Colored Race in the United States.

To the Editor:—Much is being said of late in the press, amongst politicians, and in religious convocations, in reference to negro outrages by negroes, and upon negroes, and in advocacy of, and opposition to, the Fifteenth Amendment, conferring citizenship on the negro; but as yet no plan of a general nature has been attained.

For some time past there has been revolving in my mind an octogenarian Abolition head a scheme looking to their betterment, and knowing your humanitarian ideas will induce you to regard with favor every endeavor looking to the well-being of all branches of the human family, I will very briefly lay the leading thought before you.

The territories of New Mexico and Arizona jointly contain about 150,000, 000 acres. Suppose this, and more adjoining territory, if necessary, were offered by the government of the United States to the negroes of this country provided they would occupy it, after a free discussion and majority vote among themselves to do so—with the understanding that they should have representation in both branches of the Congress of the United States where would be the harm, either to the whites or blacks?

It would manifestly be unjust, in view of the long years of enforced servitude the race has endured at our hands, to compel them to leave the country against their will, and I cannot but think the great majority of them would regard such an offer with great favor, and thus a peaceful and happy solution be attained, of what otherwise threatens interminable trouble and untimely in a race war.

Until through a residence of several years in the South, I had thought the Summer bill, enfranchising the negroes, was the right thing to do. After a residence of ten years, however, I am convinced that, however well it may have worked then, it should now be repealed, and the right and conditions of citizenship be restored again to the now loyal States.

No people who tenaciously persist in crowding into the cities—preferring menial positions—as is the case with by far the greater number, will ever attain that independence, and nobility of character, to which all should aspire. The transition or change I propose (with their consent) will bring about that development and independence.

An illustration of the slavish servility and how they would be freed in this and every other Southern city (and that nothing but isolation from and non-intercourse with the dominant race is likely to stop) will afford a better insight into the evil I am trying to point out, than can be done in a volume. I will cite two cases that occurred but yesterday. A lady came out of a bakery with a black boy following with a single loaf of bread in his hand. Not only must he go with her to carry the loaf, although she had nothing in her hands, but to make him feel "his place," he must not be allowed to walk beside her, but be compelled to keep just so far behind.

A minute later a lady ascends the stairs on which I was standing, followed by a colored servant girl, having in her arms the lady's child. The servant was kept waiting several minutes, when if she had only been white, she need not have waited a moment. Of course the worst feature in both cases was, that from habit, both servants had got accustomed to such ignominious treatment, and thought it was all right.

Can the negro evolve under such conditions? Not unless better help be given the advice Greeley gave all striving to get up the ladder: "Go west and grow up with the country." V. FELL, Washington, D. C.

BOOK REVIEWS.

Enoch Willoughby. A Novel. By James A. Wickham. Charles Scribner's Sons, publishers, New York. \$1.50. 356 pp. 12mo. cloth.

This is a work of decided merit, Spiritualistic and full of interest. One of the best of its class, and affording fine studies of human nature among Spiritualists, Quakers and others.

"We're Passing But Once This Way," is the title of a beautiful song and refrain of which the words and music, arranged for piano, are by the well-known and talented composer, Mr. P. O. Hudson, of Bay City, Mich., of whom it may be obtained. Price 25 cents.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent. Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

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"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of the mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical manifestations the author cites many absolutely authenticated instances,

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the universe."

creation, man and his thoughts. Only the forms in which Being manifests itself are changing; but Being itself remains eternally the same and imperishable. Then we die we do not lose ourselves, but only our

personal consciousness. We live on in nature, in our children, in our deeds, in our thoughts—short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the sub-stifluence of mankind and to the welfare of general man. —Burcher

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