

WISDOM AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER SEVENTEEN.

My dear son, I desire, to-day, to touch once more upon the subject of evolution.

Many scientists, at the present time, are running off at a mad rate on this great subject. Now they all ought to be called back. If they do not come back and start right they will all eventually fall into the bog of error.

Evolution is a great truth, but you must put another great truth by the side of it and let the two grand truths walk evenly hand in hand, side by side: Evolution and Involution.

Now, don't let us throw away everything that is good in the Bible; but let us try to understand the true meaning of many great truths in that book.

At one time when Helena and myself were listening to a grand lecture delivered by the sweet Christ Jesus—which means the anointed Jesus, or the priest Jesus, or the minister and teacher Jesus, or all combined—among other great truths which he uttered was this: "And God made man in his own image and breathed into his nostrils the breath of life."

Helena and myself, together with the whole audience, sat spellbound during this grand discourse. I cannot make you see with material eyes, or even spiritual eyes, the transcendent beauty of this great teacher or the grandeur of the place and its surroundings; but I will try to give the truths which he taught, in my own poor words; for this is the only way, now, that his teachings can reach mankind.

"God breathed into man's nostrils the breath of life." By God is meant a great natural law—for all great natural laws are God, and the old saying really meant nothing more than this and many of your great scholars and savants already know this to be true. A great natural law, then, breathed into man the breath of life and he became a living soul. From the atmosphere man inhaled the germs of life, the germs which were to be the living souls of the next generation. Now this is involution and thousands upon thousands of years ago many philosophers understood this well—that all life, whatsoever, came from the atmosphere; otherwise, the germs of all things that live reside within the atmosphere—not the coarser air, but the ethereal atmosphere which interpenetrates all space; and man's soul goeth back to God who gave it. The great law of involution gave to man his life and at the death of the body his soul goeth back to that which gave it—that is, his spirit goes back into the ethereal atmosphere or the celestial world.

When science says that life originates within a cell of protoplasm, it is right in one way and wrong in another. Protoplasm or matter has no life whatever of its own, and the life principle does not reside within it, but when that cell of protoplasm is exposed to the air it attracts from the atmosphere a germ of life—a spiritual germ. Now the germ begins to expand, grow, evolve; first involution and then evolution.

The very lowest forms of life are various species of moss upon the rocks, and the living, glutinous masses found in the sea. Rocks decay slightly, the decayed matter of the rock and the moisture of the air or rain, make protoplasm, the germ of moss, which resides within the atmosphere, by a natural law of attraction, the spirit, or living germ, buries itself within the protoplasm, covers itself with it, otherwise the germ could never develop into that which nature designed it to be—the first or lowest order of life upon the earth. Moss is a beautiful form of life and all life is beautiful.

Now, when this moss decays, or dies, the life or spirit of it ascends as developed spiritual moss, into the ethereal atmosphere or celestial world, to beautify the celestial spheres; the matter or protoplasm remains on earth and after many accumulations becomes soil fitted for higher germs of vegetation, and as fast as the higher germs find suitable soil or matter wherein to hide, higher and still higher forms of vegetation appear, until through the laws of evolution and involution vegetation arrives at that point where a tiny flower appears. Now the flower holds the attractive force, and it gathers within its tiny cup the spiritual germ and holds it fast until seed is formed.

Now involution and evolution have given us seed, that is, by involution a higher state of things has been evolved until we arrive at insect and animal life, until a point is arrived at when the great laws of involution and evolution take on the forms of male and female. Each male form now inhales, and holds, the spiritual germs of the future generation, and the same principles apply to all life within the waters.

If, as has been shown, all life originates within the atmosphere, or ether, surely it all returns to it again developed and beautified, for that is the sole object of spirit and matter, or ethereal germs and protoplasm.

Now I will try to prove what I have said to be true: It is true, as we here well know, but men of earth want proof. Send any kind of matter or protoplasm away from the air, that has never yet attracted the germs of life, and it will keep for years, or until a little air finds its way to it, but shortly after the air does find its way to it, life appears; for the germs of life have buried themselves within the mass of the matter.

And now, dear friends, one and all of the many thousand readers of The Progressive Thinker, I will tell you how you may see these germs with the naked eye, which I think will be additional proof that what I tell you is true. When you are sitting quietly in a room, look toward the light of a window—that is look out of the window toward the sky, but let your gaze rest steadily upon the atmosphere a few yards from the eyes—do not look at anything but the air—gaze quietly and steadily for a few moments and you will be surprised, for you will thus behold the germinal sea, consisting of living, germinal points of light. These points of light vary in size from those about as large as the point of a pin to those of much larger size—say, the head of a pin. Now do not make a mistake and think I mean notes in a sunbeam; I mean nothing of the kind. The points of light which you will see; if you strictly follow my directions, are living little globes, lighter in color than the atmosphere, of all grades and sizes and they are darting hither and thither in all directions, filled with life and motion, never still for an instant, little, bright, translucent globes of light; an unending sea of germinal life. Now do not mistake and think I mean clairvoyant sight. I do not thus mean, but your natural sight—the sight of your material eyes—and the only reason you have never observed them is because you have not thought of doing so; for, ordinarily, you do not notice them at all; and still the air is filled with them; to be seen with the naked eye if you but take the trouble. I presume that many of you have seen them but have thought very little about them.

Now, when scientists start right, taking the law of evolution in one hand and the law of involution in the other, the road to immortality will be made plain and easy, so that even a child may understand. Anyone taking one law alone and trying to follow it to its ultimate will make woeful mistakes. If you discover one law you must find its counterpart or you will end in the aforesaid bog. Male and female; positive and negative; involution and evolution; every existing law has its counterpart; heaven and earth, spirit and matter, and so forth.

Now these laws are elaborated at great length in the four books which my son has been able to publish, "The Discovered Country," "Oceanides," "Mary Ann Carey," "Philip Carlisle," and it is worth the while of any scientist to purchase these books and study them. They can be had at the office of The Progressive Thinker. It would be impossible in a short newspaper article to properly elaborate these great natural laws.

One great reason why the religions of the world are one-sided and erroneous is, that they have originated

mostly in the brains of men. Now I hope I shall be excused if I tell the truth. No man who has not his other self, or complement, is fit to give a true religion to the world. He can only give a one-sided religion—a male religion, as one might call it—and the world will never have a perfect religion until it is given to the world through those who are united in perfect oneness, the male and the female. Look at the religion that is given to the world by a celibate priesthood—the most selfish and unnatural life that a man can possibly lead. His God is just like himself, a God without a Goddess, an egotistical male God, so vain that he requires adulation, praise and worship forever and ever; so revengeful that those who refuse thus to render him homage, he will commit to flames and endless tortures.

Oh, think of the Inquisition—think of the horrors of war—think of the man-made religion, the male, the positive force, standing alone crushing the female to earth, going all wrong in everything and ending in destruction and error. Nothing will be right until the female principle is recognized equally with the male.

Think of the American nation not allowing females to vote; the government wholly and entirely male; a great, one-sided, warring, warring concern, with its millionaires and its billionaires; and it wants to be praised and worshipped continually like the great male God; and, offsetting its millionaires are its millions of toiling, half-famished men and women, its prisons and its gallows and electrocutions; its distilleries and liquor licenses; its houses of ill-fame, and most terrible of all, its most cruel, barbarous, inhuman, most awful, horrible vivisection rooms, where male doctors practice their most fearful orgies on bound and helpless victims—victims who have immortal souls as well as themselves as they will find to their utmost horror when they leave the body, for there is surely, a great law of justice, and all will meet with a recompense corresponding to the deeds done in the body.

I am a spirit, dwelling within the spiritual realm, and I know whereof I speak. The most horrible agonies await the vivisectionists—agonies that will commence even before they leave the earth and will be prolonged indefinitely within the spiritual world. Not a groan or a cry of agony that comes from their helpless victims but what will be wrung from the souls of the persons who have inflicted the tortures which have caused them. This is no vain nor idle talk, but it is as true as that such things exist.

And now, please remember what I as a spirit tell you. It will not be long before one vivisectionist after another will become mad, or partially so. Some of them will be confined in lunatic asylums and none will hardly be able to look upon them and retain his senses. They will become raving maniacs, drooling at the mouth, with starting, burning eyeballs; they will be confined in cages of strong iron bars, for they will claw and gnash with their teeth in the most frightful manner; they will yawl and groan and spit like cats in agony; they will bark and bite and froth at the mouth like rabid dogs; they will tear at their hair, and claw their own flesh from their bones; yea, they will tear out their own eyes, break their own fingers and various bones of their bodies; they will even tear at and pluck out their own tongues and other organs; they will tear whatever clothing is put upon them in shreds and remain shivering and naked in their cages; they will snap at their food and swallow it without mastication.

A human being sunk so low that he can become a vivisectionist, has become lower and more devilish than the lowest, most poisonous reptile that ever lived. He is the vilest of all living creatures and will suffer as no other creature ever did or ever can; for, all the world of cruelty that ever has been in the past, cannot compare with the awful cruelty of the vivisectionist. Presently you will hear of some prominent vivisectionist becoming insane; then, one after another; and even those who escape punishment on earth will suffer all the tortures I have described when they leave the body—for, "I am a just God, saith the Lord of Hosts, and every man shall reap according to his folly." The just God being the great eternal law of Justice.

To be continued.)

THE HORSE AND THE DOG AND THE MAN.

The horse and the dog had tamed a man and fastened him to a fence; Said the horse to the dog: "For the life of me, I don't see a bit of sense

In letting him have the thumbs that grow at the sides of his hands, do you?" And the dog looked solemn and shook his head and said: "I'm a goat if I do."

The poor man groaned and tried to get loose and sadly he begged them: "Stay! You will rob me of things for which I have use by cutting my thumbs away! You will spoil my looks, you will cause me pain! Ah, why should you treat me so? As I am God made me, and he knows best! Oh, masters, pray let me go!"

The dog laughed out and the horse replied: "Oh, the cutting won't hurt! You see We'll have a hot iron to clap right on, as you did in your docking of me!"

God gave you your thumbs and all, but still the Creator, you know, may fail To do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man and cut off his thumbs and were deaf to his pitiful cries, And they seared the stumps and they viewed their work through happy and dazzled eyes:

"How trim he appears," the horse exclaimed, "since his awkward thumbs are gone!"

For the life of me I cannot see why the Lord ever put them on!"

"Still, it seems to me," the dog replied, "that there's something else to do;

His ears look rather too long to me, and how do they look to you?" The man cried out: "Oh, spare my ears! God fashioned them, as you see,

And if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said,

"When you bound me fast, and trimmed my ears down close to the top of my head!"

So they let him moan and they let him groan while they cropped his ears away,

And they praised his looks when they let him up, and proud indeed were they!

But that was years and years ago, in an unenlightened age!

Such things are ended now, you know; we have reached a higher stage!

The ears and thumbs God gave to man are his to keep and wear,

And the cruel horse and dog look on and never appear to care!

—S. E. Kiser.

He who always complains of the clouds receives little of life's sunshine and deserves less.

Simplicity is one of the first great laws of greatness; and another like unto it is humility.

Love should give wings to the feet of service; and strength to the arms of labor.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

The whole world is honest to an honest man, and to a thief all are thieves.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualist ranks will participate in the programme. Good music will be furnished at every session. Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
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Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

ROBERT OWEN.

The Book of the New Moral World.

Continuing from No. 534 of The Progressive Thinker, I transcribe from this book the following, to which I ask attention:

"Man, crowded and mentally enslaved, under this insane system of falsehood and universal deception, knows not what manner of being he is destined to become. When he shall be relieved from this degrading mental bondage, freed from the fear of man for expressing his unvarnished natural thoughts and feelings, unrestrained by fear of giving offence or producing evil of any kind, and conscious of his rectitude while expressing the simple instincts of his nature, he will, by a being, a thought, a feeling, a desire, a passion, a sentiment, and even in physical form and action—different from any past or present tribe of human animals."

"He will then stand forth a reasonable, rational, truth-speaking creature, knowing the object of his existence, and how to obtain it; expressing, on all occasions, his pure, unadulterated-with-falsehood, thoughts and feelings, as nature makes them to arise. He will thus acquire more real knowledge of man, in one month, from man, than he can now obtain in many years. Men and women know not now the real thoughts and feelings of each other, and are, in consequence, continually committing error upon error, and destroying, often without knowing it, each other's happiness; also Mrs. E. A. Parker, of Flint, Mich. The board of directors of Island Lake Camp association turned out in full force and did much to add to the enjoyment of the occasion. Remarks were made by Hon. Ed. S. Greese, Dr. C. W. Burrows and Mrs. Blande, tests by Mrs. Potter, Mrs. Penn, Mrs. Crawford, Mrs. Ferris and Mrs. Cook, after which the friends were dismissed and adjourned to the dining hall, where a bountiful collation was served to all."

The evening session was conducted by the pastor, Mrs. Nellie S. Blande, who gave the regular address, after which she christened eight children. The ceremony was both beautiful and impressive. Prof. Hudson furnished appropriate music. Mrs. Blande then explained in regard to several spirit pictures, two of the most beautiful being produced through the mediumship of a Miss P. of this city, who is being developed by Mrs. Blande's guides. As this lady is prominently connected in social life, and a member of the Methodist church, her development seems almost miraculous, and it is only a matter of time when she will announce to the world her conversion to Spiritualism, as she is already doing all in her power to advance the cause."

"Some nations, such as the British, and their descendants the population of the United States of North America, imagine they now possess what they term civil and religious liberty; while both nations are in the very bondage of mental slavery, both civil and religious. These nominally liberty-loving men and women in the east and west, have so little mental liberty, that they dare not speak to anyone what they are obliged to think and feel, and their civil and religious liberty consists in expressing within a small circle, such thoughts and feelings as they know by experience will pass current within that circle. If they infringe these bounds, they are likely to have Lynch law in one country and fine and imprisonment in the other. And yet they have laws in both countries giving to all what they call civil and religious liberty."

"Thus is the whole world a farce and a tragedy, in which innumerable parts are acted, and the only character which no one has the hindroom to learn and practice is that of a man who will speak the truth, and inform the world what, by the instincts of his nature, he is compelled to think and feel, although he cannot have merit or demerit for the one or the other."

"Let it, however, be remembered that human happiness is not to be attained, or indeed approached, until such changes shall be made in society as shall not only enable, but shall induce all, at all times to speak that which they are old and feel, and the instincts of their nature, to think and to feel. This is, and must remain, an unchanging condition of human happiness."

When man shall be permitted to speak freely and openly to all, that which he is true to him, namely, that which he is compelled to believe and feel, while he speaks, then may the human race look forward to and realize

ally expect the coming of the period described as the Millennium. Truth in look, word and action, must be the harbinger of this glorious change; but as long as the priesthood of the world shall have power over the minds of men and women, Truth can never become the language of mankind. But let it never be forgotten that the creation of the priesthood of the world has been the necessary result of previous circumstances; that they are now formed by society; and that, in the changes to be made for their abolition, society should adopt measures to prevent even a single priest from being injured, if possible, either in mind, body, or estate."

C. H. MATTHEWS, New Philadelphia, Ohio. (To be Continued.)

Anniversary at Detroit, Mich.

The First Spiritualist Philosophical Society of Detroit celebrated the anniversary of Modern Spiritualism, March 25, in the grandest style imaginable, the hall being decorated with flags, palms and flowers, every society in the city being represented, as no other services were held in the afternoon by any other spiritual society. The children's lyceum, though small in number, made a very pretty showing as they marched in line into the hall. After marching and singing they faced about and Mrs. Nellie Blande made some very appropriate remarks to both children and parents, after which they returned to Occult Hall, laying aside aprons, banners, etc. Among the notables present were Hon. James H. White, of Port Huron; Prof. Hudson, of Bay City, who favored us with some charming and soul-inspiring music; also Mrs. E. A. Parker, of Flint, Mich. The board of directors of Island Lake Camp association turned out in full force and did much to add to the enjoyment of the occasion. Remarks were made by Hon. Ed. S. Greese, Dr. C. W. Burrows and Mrs. Blande, tests by Mrs. Potter, Mrs. Penn, Mrs. Crawford, Mrs. Ferris and Mrs. Cook, after which the friends were dismissed and adjourned to the dining hall, where a bountiful collation was served to all."

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The meeting concluded with appropriate music by several professional singers, and tests by Mrs. Nellie Blande, which were to the point and recognized by all fortunate enough to receive them. The First Spiritualist Philosophical Society of Detroit, feels encouraged to persevere in the good work.

SPECTATOR.

Spiritual Freedom Society.

The Fifty-second Anniversary of Modern Spiritualism I believe will long be remembered by those who attended the Spiritualist Freedom meeting, April 1, at the People's Institute, Chicago. It was the seventy-second natal day of our speaker, Lucinda B. Chandler, who gave us a splendid discourse on "The Law of Growth, Individual, Social and National."

After the discourse, Dr. T. A. Bland made some beautiful remarks suitable to the occasion, after which the writer and the great pleasure of presenting Mrs. Chandler with a box containing \$72, given by many loving friends. After her response, Dr. Randall gave a most touching address. Dr. Cora Bland added a few sweet words, followed by our honored friend, Mrs. Walker, with words of love. The Rev. G. F. Strickland gave an earnest talk, followed by our sister, co-worker, Hattie B. Sears. W. H. Van Ornum contributed to the pleasure of the day by a few fine remarks, also C. E. Haskins, M. D., and not least, our friend, Mr. Kober, presented Mrs. Chandler with a beautiful bouquet of pink roses.

Spirit messages were given by Mrs. Sears and Mrs. Mullins. The meeting closed and a few friends gathered at my home to finish the day with our much loved friend, sister and co-worker, Lucinda B. Chandler.

MRS. C. H. MULLINS.

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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 clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, 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.

NOTICE.—No attention will be given 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 what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. R. S. D. Armstrong: Q. (1) Do spirits hear the words of our questions to them, or do they read our thoughts?

(2) Is not much of the memory of earth-life obliterated by transition?

(3) Can spirits locate where they please in the spirit-world?

(4) I wish to possess a ritual for service to the dead.

A. (1) In thinking, most people do not give their thoughts sufficient sharpness or definiteness to be received by spirits, unless they speak or write them. I have observed this fact in circles a great many times, when the question would be asked if the communicating spirit would answer mental questions. There would at first be failure, and not till the thought became as it were crystallized was a correct answer received. Not every spirit can read our thoughts, nor do we make our thoughts so clearly defined that they are readable. They go out of the brain in a confused jumble of waves. At a circle a member said he could not believe the control was a spirit as claimed, else his mental question would have been answered. Some one asked him to repeat aloud his question. This he was unable to do, and finally he asked the question in three distinct questions, blended so that no one could understand his meaning, much less answer correctly. Telepathy, in a dim manner, shows by what means spirits send their thoughts to each other. It is by wireless psychic telegraphy.

(2) No more than is the result of the change of life and its surroundings. There is little that fosters the memory of things and events of earth life. The present is crowded with changing scenes, and the contact with those who awaken the mind to higher ideas and glorious achievements. Is it then strange that the memory of the old life fades? or that the mind is so filled with the new there is no place for the records of earth? It is as if a man, in a dream, and is only recalled when the spirit comes in contact, through a medium, with earth life, and then incoherently. At such times it too often takes on the feeling it has experienced, either physical or mental, and "impressionation" is the only manifestation, which is as painful to the spirit as interesting to the medium of the circle.

(3) Spirits "locate" go or come, by the supreme law of spiritual attraction. They can only remain where they are held by this force.

(4) The Lyceum Guide has a ritual service for funerals, with appropriate readings, and service of song, with the music as well as words. (See adv. in another column.)

Mrs. Theresa Reynolds, Chicago: Q. Why is it that healers and spirit mediums call on others to heal them when sick, instead of their spirit guides, even though these guides had been physicians while in earth life?

A. The magnetic healer, however successful in healing others, may not be able to heal himself, because he cannot produce the change in himself he can in others. It is the medium of the circle, with those with whom he is in immediate contact, as a wife or children, for these already are sustained by his aura all the time. Hence the necessity of a foreign influence. It is the same with a spirit control which is constant and whatever illness may come to the medium proves superior to the control, and thus calls for another to master it.

This does not hold when remedies are prescribed by spirits claiming to have knowledge, and speaking. A medium, knowing to others, and do not trust themselves, are witnesses proving the falseness of their own pretensions.

J. R. Alter: Q. A wealthy family commenced to sit for spirit manifestations, and almost immediately three of the male members were influenced, but the female members were not at all. They hadappings, physical manifestations, writing and speaking. A next relative who had gone to a distant country, reported himself, and said he was murdered for his money, and was very malcontent toward his murderer who also reported, saying he was also killed in the altercation. They were very bitter toward each other. They came to the seances and for two months continued to reiterate the story. Now he learned that the medium was a woman, and that he had written his wife. The persons controlled are noted for their veracity, morality and intelligence. We old Spiritualists are nonplussed.

A. Those who are conversant with the phenomena ought not to find in this instance a stumbling-block. Similar experiences have been met by almost all investigators, and they appear to be for the purpose of destroying the old belief in the infallibility of spirits, at first held by the great majority of investigators. This must be admitted, that the communication was independent of the minds of the mediums and the circle. A free and individual intelligence must have been present to make the communications. Why did it not conform to months and years of the past? Because it employed? Because by their eager credulity they opened the gate to the entrance into their sphere of unreliable spirits. They sought advice and guidance on all occasions, when it was for their own welfare that they should think and act for themselves. Some sportive spirit catching the ideas from their minds, made the communication as a sort of echo of their thoughts, and having once made it, their own eagerness and belief barred out all influences

which might have corrected the error. By constant repetition confirming this belief, the approach of other influences became impossible.

The mediums will do well to begin anew, with the clearly learned lesson that spirits are not infallible, and that their communications must be received with the same circumspection that is given in our intercourse with the human race, and that the same caution should be exercised in dealing with the spirits of the dead as in dealing with the living, and the far greater part of his writings are said to be from distant friends in the body. From his prominence in literary circles and the influence his writings exert because of the character of the journals in which they are published, his theories have gained attention and demand consideration especially of Spiritualists.

Mr. Stead has recently published his views, and the following is their complete presentation in his own language: "I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience at certain conclusions, about which I feel tolerably certain. 'Automatic handwriting' is a term used to describe writing which is obtained when the recipient, holding pen and pencil, places his hand lightly upon a sheet of paper, and allows the mind of the communicating persons to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say all persons have that faculty. I was first surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as you may, on the telepathic exchange, any friend of the certain of those who can write with their hand, and my hand then and there differs only from the letters which a person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

"First, that one can say before-hand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy. "Secondly, it is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is, if you find you are your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me the whole series of incidents which he did not intend to communicate to me.

"Thirdly, it makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in any kind of mental or physical exercise. The sub-conscious mind which alone is exercised in all such telepathic transmission, takes no account of these external circumstances, is always ready to be rung up, and under restraint of sleeping and these warnings or premonitions come through what are called dreams.

"Fourthly, the most accurate communications are always those relating to subjects upon which the person from the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have done for dinner, or by what train they came up to town, are apt to be considered quite wrongly. "Fifthly, the value of these auto-telepathic communications is materially impaired by the fact that the transmitting sub-conscious mind of whatever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were actually accomplished. In the same way a great dream, or an accident should occur, will often be rendered as an absolute statement, as a fact that the accident has occurred. "Sixthly, another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating medium, whatever it may be, is sublimely oblivious to considerations of time, that is to say, my hand has often written an accurate account of the mental state of a person from whom the message came, which were perfectly accurate some years, months, weeks or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is introduced by the fact that the automatic hand will frequently describe events which have already happened, which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any one of my friends were to write with my hand and inform me that any accident or piece of good fortune had befallen him, if the message were given with any particularity of detail, I should feel tolerably certain that it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I believe to my friends from whom it purports to be a communication, and their annotations are extremely interesting.

"After carefully reading a clear statement, with all deference to the high claims of Mr. Stead, we are forced to the conclusion that he is entirely mistaken as to the force which moves his hand to write. In the first place he says, that it is not necessary for the person who writes by him to be conscious that he is writing. Not the least impression upon his physical consciousness is produced. This is in direct conflict with telepathic communication. It is always the thoughts at its utmost tension, that are transmitted. The voluminous research of the Psychic Society, and the experience of mankind prove this beyond doubt, and by negation also proves there cannot be transmission without this intensity.

Again he carries his theory into yet more incredible grounds: The person may write just as well when asleep, or engaged in absorbing occupations. "The sub-conscious mind, which alone is exercised in all sub-telepathic transmission takes no account of these external circumstances, is always ready to be rung up." This requires us to believe that a person in sound sleep can

at a distance of hundreds or thousands of miles write lightly of themselves and affairs and of wholly unconscious things, as if he were in the same relation to the spiritual world as city parks and churches do to our great cities, being free in a limited sense.

I would call them Spiritual Homes (down on the ground), and would suggest that every state should have one or more camps. I would make them free to all spiritual workers, only charging gate fees to treaters, would invite volunteer talent from teachers, preachers, the workers and the professions, during camp season. Make them educational centers—free schools. Music and how to maintain health should receive especial attention. A royal musical jubilee could be made an annual feature. Make every camp as beautiful as a park. Equality and justice should be the watchword in such camps. Banners, pomp, parade and summer resort customs should not be leading features on spiritual camp grounds. Broad-minded and practical men and women should attend to the details and management. We should, as a rule, depend upon home talent, which would materially lessen expenses. Of course my suggestions are revolutionary, but that is not objectionable, if the revolution is beneficial, and for, and largely beneficial. If Spiritualists really desire to do something, my suggestions may increase the vibrations in that direction; in the opinion of thousands the time has arrived to break ground for new work, and as soon as the proper methods are discovered, talent, money and able leaders will be ready to assist.

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The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard as a sort of echo of their thoughts, and having once made it, their own eagerness and belief barred out all influences

AUTOMATIC WRITING, AND BY TELEPATHY.

The Peculiar Conclusions of W. T. Stead—Reviewed by Hudson Tuttle.

W. T. Stead has acquired a fame peculiarly his own as a popular news writer, and a man of the hour. He came to the front of Spiritualism by not only espousing the cause, but as one of the most wonderful mediums for a form of writing he called "automatic." The term is a misnomer, for automatic implies that the hand writes of itself, while Mr. Stead makes a quite different explanation. He not only obtains communications from the dead, but the living, and the far greater part of his writings are said to be from distant friends in the body. From his prominence in literary circles and the influence his writings exert because of the character of the journals in which they are published, his theories have gained attention and demand consideration especially of Spiritualists.

Mr. Stead has recently published his views, and the following is their complete presentation in his own language: "I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience at certain conclusions, about which I feel tolerably certain. 'Automatic handwriting' is a term used to describe writing which is obtained when the recipient, holding pen and pencil, places his hand lightly upon a sheet of paper, and allows the mind of the communicating persons to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say all persons have that faculty. I was first surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as you may, on the telepathic exchange, any friend of the certain of those who can write with their hand, and my hand then and there differs only from the letters which a person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

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ent camps become the property of the Spiritualists of the state, city, county or counties they may be located in, and that every vestige of money-making be eliminated, that they occupy the same relation to Spiritualism as city parks and churches do to our great cities, being free in a limited sense.

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O, How Happy I am to BE FREE from NEURALGIA

What Mrs. Archie Young of 1817 Oak Ave., West Superior, Wis., writes us on Jan. 23th, 1900: "I am so thankful to be able to say that your SWANSON'S '5 DROPS' is the best medicine I have ever used in my life. I sent for some last November and commenced using it right away and it helped me from the first dose. Oh, I cannot explain to you how I was suffering from neuralgia. It seemed that death was near at hand. I thought no one could be worse. I was so very weak that I hardly expected to live to see my husband and children. But now I am free from pain, my cheeks are red, and I sleep well the whole night through. Many of my friends are so surprised to see me looking so well that they will send for some of your '5 DROPS'."

RHEUMATISM "I have been afflicted with rheumatism for 2 years. I was in bed with it until I saw your advertisement in a paper, recommending SWANSON'S '5 DROPS' very highly. I thought I would try it. It has completely cured me, but I like it so well that I want two more bottles for fear I will get into the same fix I was before I sent for '5 DROPS'." writes Mr. Alexander Furell of Vandale, Ark., Feb. 6th, 1900.

It is the most powerful specific known. Free from opiates and perfectly harmless. It gives almost instantaneous relief, and is a positive cure for Rheumatism, Sciatica, Neuralgia, Dizziness, Brachialgia, Arthralgia, Migraine, Catarrhs, Gout, Gravel, Group, Sleeplessness, Nervousness, Headache, Neuritis, Headaches, Earache, Toothache, Heart Weakness, Dropsy, Asthma, Croup, Whooping Cough, etc., etc.

30 DAYS to enable sufferers to give "5 DROPS" at least a trial. We will send a 25c sample bottle, prepaid by mail for 10c. A sample bottle will convince you. Also, large bottles (each 50c) \$1.00, 6 bottles for \$5.00. Sold by us and agents. **ALFRED WILKINSON** is the Territory. Write us to-day.

SWANSON RHEUMATIC CURE CO., 160 to 164 Lake St., CHICAGO, ILL.

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