

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 visionaries 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 appertains to one comparatively small planet; 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 anachronism—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 seeing things as they are, not as they are thought or 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 they were 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. The direction of our conduct, while we are on earth, and that the remorse we are bound to experience, on account of our shortcomings, is finite in its duration, purifying in its influence, and disciplinary in its effects. We are further taught that there is no place in a boundless universe, created, governed, and sustained by Almighty Love, for a region of eternal torment; and that a delusion so blasphemous and preposterous, could only have originated in the mind of man, at a very rudimentary stage of its development.

Glancing at the structure of the solar systems, which fill the shoreless ocean of infinitude, our spiritual guides assure us that what science has hitherto designated as atomic cohesion, gravitation, or attraction, is not a physical law, but a spiritual principle; and that sympathy is the power which binds together the unitary atoms of a molecule, which coordinates the constituents of the globe we inhabit, maintains the planets in their orbits, and determines the mode and magnitude of the march of the centre of our little system, with its attendant satellites, around some central sun, of the position of which we are completely ignorant.

Spiritualism, when spiritualized, teaches us that each atom of that vast aggregate which we call "mankind" should be drawn towards every other atom, by the power of that same sympathy; and that unity, and not division, harmony and not discord, the love of ourselves, should be the motive force of our human actions. This was the primordial law, written, as Paul says, "not on stone, but on fleshy tables of the heart." But man, in the exercise of his freedom, chose to "disobey" this law of universal sympathy; and thus brought himself into discord with Nature and his fellow-creatures, and the consciousness that this is so, suggests to the minds of certain theologians the doctrine of Original Sin, the transgression of which into the world, they endeavor to account for by the childish fable of Eve and the apple.

Spiritualized Spiritualism places in our hands a key which unlocks so many mysteries which have hitherto proved insoluble by the unassisted human mind. I remember one, for example, which greatly perplexed the mind of a Frenchman, Louis Jaccollet by name, who spent some years in the East, and on returning to Europe wrote a book entitled "The Bible in India," with the "Life of Jesus Christ" as its subtitle. In this book he pointed out the many striking coincidences between the lives and doctrines of the Nazarene and those of Christna, who lived 3,000 years before our present era; and as he could not account for these coincidences satisfactorily to his own mind, and as it was an absolute impossibility for the Son of the Hebrew Mary to have any knowledge whatever of the Son of the Hindu virgin, Mr. Jaccollet solved the difficulty by denying that such a person as Jesus of Nazareth ever existed!

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 Christ; 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 hydro-carbons are unstable compounds, etc. The question we want light upon is, from scientific sources, not—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 that 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 hydro-carbons 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 disincarnate 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 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 the body withdrawn the body would suffer no corruption, but would simply be rapidly dissipated in a gaseous form. The disincarnate, therefore, 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 may have 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.

Perhaps the science of this plan correlated to the science of the other may yet solve that problem for us and enable us to understand how, without contravening any of the laws of his Father's universe, but merely by adapting them, as he had many times during his incarnation proved himself competent to do, this Archetypal Man robbed death and the grave of their mischievous terrors and revealed to his brethren their true life and destiny.

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Songs Sacred and Secular. By A. J. Maxham. Thirty-two of the most beautiful songs ever written, and which are well known as a Spiritual singer and composer. Price, 25c.

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COMPILED BY L. K. WASHBURN.

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Voices from many lands and countries, saying, "Man, thou shalt not die." Contains a large amount of inspiration, embodying the principles and virtues of spiritual music, and the most critical taste, free from all theological bias, thrilling with the power of popular music, (nearly all original), most cheerful and inspiring, it is doubtless the most attractive work of the kind ever published. It contains songs, duets and quartets, with piano, organ or melodious accompaniment, adapted both to public meetings and the social circle. Cloth \$1.25; postage 10 cents. For sale at this office.

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By Lillian Whiting. They are really valuable. Price \$1.00.

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By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

THE MISSING LINK

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 seldom or never a chance to attend a seance or any public spiritual demonstration, and even home circles are often out of the question for many people. But wherever there is access to a post-office wherever a spiritual paper can reach us, there we can also obtain one of the above-named magnetic boards, and mediumship can be developed in most cases, provided the sitter has the necessary amount of patience, and is a tolerably good speller. One or two sitters, and one recorder, seem to be usually the best arrangement; but the writer of this never had an assistant and obtained most satisfactory messages on both the Psychograph and Psyche. The latter is very sensitive, but requires a more delicate handling than the former, which is less sensitive, but stronger. After all, the choice of one of the two seems only a matter of personal prefer-

It is an astonishing fact, that numbers of the former planchette and outboards are scattered all over the country, without doing any good to speak of, and it passes any serious person's understanding, how people calling themselves "Intelligent," can use the afore-said boards as mere toys, mere frivolous pastimes, conferring no benefit, and 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 mostly adequate answers, as like attracts like, in both worlds. But such a state of things could not fail to discredit this special phase of mediumship. Should the improved magnetic boards be used in the same spirit as their predecessors, there would be no better results, in spite of their superiority. No kind of mediumship will amount to anything 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 almost all cases. Any magnetic connection to establish such a connection between their own higher selves and those in sympathy with them on the other shore.

Mistakes are made on both sides of the current; lying messages are sometimes received from intruding spirits; certain laws have to be studied and certain meanings interpreted on the streets, numbers being often misread; and the medium is 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 approaching; some things, repulsive to human sentiment are mentioned in the simplest matter-of-fact way, while others seem magnified by strong imagination, and misleading to those investigators who would take every word in its literal sense. In one word, keen study, observation and discrimination are necessary, but, will pay sooner or later, and a large amount of information about life in the spirit world can be gained by this very simple mediumship. At any rate, the communications thus received seemed to admit but one explanation, namely, that the correspondents are distinct individuals, discriminate and sometimes inaccurate; though we cannot see or touch them, unlike telephone or telegraph, but rather, intercourse, between two 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 instruments, but to show others the way to receive news for themselves. True missionary work might thus be done in the simplest way and with the least expense, especially in remote districts. May these hints reach a good many people who yearn for spiritual truth.

HENRIETTA STRAUB.
Syracuse, N. Y.

THE SOUL OF THE VIOLET.

And drive underground the lingering

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 his
feet
That they trample the bones of some

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

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 a
(Whereas the passing sweetness
share)?
Or is it the flower shed long ago?

The soul of the violet haunts me so!
—Leslie's Popular Monthly

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The above is the number of the present issue of *The Progressive Thinker* as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your watch

per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"Gleanings from the Rostrum,"

A. B. French. Cloth, \$1. For sale at this office.

"Astral Worship." By J. H. Hill. D. For sale at this office. Price, \$1.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

"Longley's Beautiful Songs." Vol. Sweet songs and music for home and social meetings. For sale at this office. Price 15c.

Price 15 cents.

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 Plimney, of Worthington. Rev. Samuel King, M. E. minister of Columbus, will deliver the welcome address in behalf of the Christian Science Association. 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 trustee 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 Erie, Mich. 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 in the order 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 Flincon, 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 turn 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 weather 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 impersonated 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 this 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 20th, at the Southern Home, 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."

Let this be 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 organization in charge, and that it is bound to move serenely on. 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 builded 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, with donations 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 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, lies just 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 comfortably for a few days. This appeal is not for those who have contributed, but to those abundantly able that have not mailed their mite.

LETUS 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.

Aggression always gives its best at first; gentleness at last.—Lavater.

Aggression which is flagitious when committed by one, is not sanctified when committed by a host.—Herbert Spencer.

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 allow and give 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.

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 authentic 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 our meetings, Mr. W. E. 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.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Gentleness always gives its best at first; gentleness at last.—Lavater.

Aggression which is flagitious when committed by one, is not sanctified when committed by a host.—Herbert Spencer.

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 fitly 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.

F. J. MACOMBER, of the Executive Board Indiana Association of Spiritualists.

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 Lyria 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 of his arisen dear ones, an aunt, sister and nephew, 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, he entered the room his aunt placed a large materialized veil over the writer's head and shoulders and in that position we stood for several minutes, after which we returned to the cabinet where my loved ones, after a short conversation, bid me a hearty goodbye and then dematerialized to make room for other denizens of the spirit world. Taking this seance as a whole it was one of the grandest the writer has ever attended, and in fact, such strength of manifestation is seldom witnessed in any seance room. After this delightful visit with our arisen loved ones our party separated, some to visit with Cleveland friends, and others visited the parks in the East End, but unfortunately some of the Canton friends tarried too long and when they arrived at the Wheeling and Lake Erie depot to take their train home it had gone and they were compelled to remain in the city over night; they however returned home next day, with a vow that the next seance they attend in Cleveland they will stay away from the East End parks. E. R. KIDD, Canton, Ohio.



PERSONAL
MAGNETISM
WILL POWER
NERVE FORCE
STAMINA
OAL H. WILSON

Is the invisible power that controls human destiny. It is the key to all business and social success. If you come in contact with people, you cannot afford to be without this knowledge. By our new system you can learn in a few days at your own home. Our beautiful illustrated free treatise tells you all about it. All classes of people including distinguished public men all over the country are

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 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 supposed 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'm here;
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
"Pray lips pale with emotion,
"Thou art to be my bride in bonds,
Changeless as our devotion."
She hung 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 watch their flight,
From every quarter merrily
Onward on the 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 swags 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,
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
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 lightning mansions long the way—
Among them, yours and mine.
WILLIAM J. HILL, M. D.
Petoskey, 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 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, this 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, mutual 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 rare 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 Jo 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.

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 life, and a 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.

Its streets are well shaded and lighted with electricity. In its near vicinity are well cultivated farms, from which a fresh supply of milk, eggs, butter, fresh fruits and vegetables can be had daily. It is only twelve miles from Easton, Pa., and ten miles from the Delaware Water Gap. It is easy of access from New York and Philadelphia by the Pennsylvania and Delaware, Lackawanna & Western railroads, with six trains running daily each way. Its walks and drives are exceptionally fine, presenting an ever pleasing variety of ever and ornamental scenery. Here is just the place for the country, for repose and the recreation that invigorates without fatiguing. For further particulars, address A. C. BUSH, Belvidere, Warren Co., N. J.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

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.

Great Work by a Great Author.

"THE UNKNOWN"

BY—GAMILLE FLAMMARION.

"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. 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