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# The Progressive Thinker.

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VOL. 30 CHICAGO, ILL., AUGUST 6, 1904. NO. 757

## Our Open Court Now In Session.

For a time, during this camp-meeting season, which is usually the duldest business season for spiritual papers, we have thrown our columns open to our giants that in thought upon one of the most important topics that come under the name and

philosophy of Spiritualism. Some masterly articles have already been given our patrons and there are many more to follow.

We find some of our readers very sensitive to the publication of anything that hints of an acknowledgment that there is such a thing as fraud in our ranks, and upon the other hand we have

Free-handed, open and honest discussion can only be conducted in the best interest of any cause. A philosophy that will not bear criticism is a treacherous failure. A science that will not stand discussion in the face of reason has not a solid foundation and should be placed on a shelf as a relic of the dim past. A religion that can not stand the storm of adversity, that can not weather the gale of mental unfoldment of the day, should be relegated to a museum as an antiquated monotony, lost in the fog of ignorance.

those who have nothing to cover up, and who would wage an aggressive warfare against it openly, publicly, as a means of stamping it out. These are given an opportunity, side by side, to express themselves, and the discussion has already awakened a deep interest in the cause. The Open Court surely fills a niche that has been carved for it.

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### CLAIRVOYANT REVELATIONS.

A Study of the Laws of Mental Science.

We are all reaching out after greater light, as no one has yet all the wisdom, and if I can get a little, I am more than glad.

There is so much in the laws of mental science, and more that has been proved little that each demonstrated proof adds a little to unravel the mysteries.

We are seeking light and giving light as we find it, and are able to prove it a reality. Mental laws belong to the spirit world, whether the spirit is free or still imprisoned in a robe of flesh.

Last winter an event, which may interest some, came into my work as a medium. A lady called, and the lady at once told me she came to learn something about a man, and gave me a mental vision of him. I described him. She said, "Yes, that is what brought me here; the description was correct."

I asked my guides to learn from the lady's friends what the trouble was with the man, and was shown a condition as if his whole physical system was all broken up. I thought he must be very ill, and told the lady so. She asked, "Where is he now?"

At once I saw a field covered with snow. I described what I saw—the road running not straight east and west, but slanting a little as it passed the field; the trees in certain places; the river running near, and the bridge as the road crossed it; also the light roads running near this field. I marked on paper a map of the whole. The lady said the description was correct, even to a house on a hill, which I saw also near the field, and at that time there was snow on the ground, but I did not see the man. Then I was shown the same place with no snow on the ground; it was night, "near midnight," I was told. The moon shone as it rolled through fleecy clouds. A man was driving in a carriage. There seemed to be something about to happen. He looked in every direction for escape or help, but none could be found. Then I felt as if struck on the head, and falling.

These I knew to be suggestions of the condition. I asked to be shown what happened. I saw two men in the carriage struggling; the other, a light-haired man I had seen, the other a taller man with dark hair mixed with gray; a mustache mixed with gray. One side had a very marked white spot. He was dressed in dark clothes of costly material and neatly fitted. He was tall and straight, and very particular in his dress. Then the light-haired man seemed conscious, but helpless for a little while, and as if he was taken into the field to a certain spot. I saw him lying on the ground, and his spirit standing near, as if it had left the body, but was watching it. I got the impression of his body being carried from this spot, but could not see what was done with it. The lady told me that the light-haired man was the husband of a friend who lived in Kansas; had disappeared six weeks before. He was a letter in the country, started home after attending theater, and never reached there. The horse came home without him.

I was the fourteenth medium she had called on, and the first one that had told her he was dead. They all told different things; some gave names, but she believed he was dead, and I felt sure of it, as parts of the vision she knew to be true, as it was likely the others were. She asked why he was killed. I then saw a large wallet, such as she said he carried. I described the interior of a bank, and saw a man belonging to her who limped. She recognized the bank as the one he had visited that day and had received money, which he had in the wallet at the time he disappeared. The president of the bank is lame. She said a letter of his was found in the field where I saw him taken, as it was one he had in his pocket before leaving home; it was known to have come from his pocket that night.

One day while the lady was with me, for she called several times to see if we could get more regarding the matter, I took a pencil and automatically wrote: "Will is in hell. He can't make anyone understand his body is in the river near the bridge."

One day I saw two men hunting and the ground indicated that it was early spring. I could not tell if they were really hunting or the appearance of hunting to show they were looking for the body; but I was impressed that in the only spring two men would find him.

One other medium, Mrs. Nolan, saw him in the water; saw the lab robe on the bridge where it was found, and believing there was some truth in what we two told her, the lady wrote to her brother in Kansas, asking him to see that the river was more thoroughly examined, but as they all believed he had been seen, and none yet done so. But another spirit influence was at work in Kansas. About the first of April, I think, a man who had with a friend, worked near the river, and had been watching to see if the body was there, dreamed that he saw it in a certain place. In the morning he went for his friend, and together they found the body just where he had dreamed it was.

I have for years been studying and testing mental laws, and am satisfied that dreams are produced by very much the same condition that clairvoyant visions are given to the sensitized medium. At no time in people's lives are they without spirit influence around them. Sensitives and the different selves if they are strong enough mentally to hold their own mind and not be entranced. If a weak physical condition makes weak mental power, one has not the power to hold their own if the spirit tries to operate through their mind and they become entranced. But the majority of people are so physically strong and the lack of the sensitized condition makes it impossible for any of the selves, save the one which is most assuredly the self, to hold superior control. But in sleep, when self rests, the spirit or soul which is in attendance can step on the clairvoyant condition, and we call it a dream.

MRS. MAY A. PRICE.  
Washington, D.C.

## The Michigan Philosopher on the Question of Immortality

The question as to whether or not man's existence is of eternal duration is one that can never be authoritatively determined, for the very excellent reason that no person has ever lived eternally. We can only consider the matter as best our limited experience and ability will permit. Our field of observation is extremely limited. We are surrounded by a material world whose every manifestation of life or of form is evanescent; and being constantly surrounded by change, with nothing permanent, it is not surprising, it is to be expected that man's conception of the spirit world and also of his own future should be formed in accordance with his observations of his surroundings while in mortal garb.

This, however, is very likely to lead to the acceptance of erroneous opinions. Thus the inspiring belief in man's eternal existence is rejected by many profound thinkers, simply because they reason from a material standpoint. They consider that they have made an unanswerable argument in support of their position when they proclaim that whatever has a beginning also has an ending, therefore if we have not existed for an eternity past we cannot enjoy an eternal future.

Or, as Brother Baldwin stated in a late issue of The Progressive Thinker, that if the creation of spirits continues indefinitely the time will come, if spirits are immortal, when all matter will be turned into spirits, resulting in the awful calamity that the universe would be all spirits and nothing else. This would indeed be a terrible misfortune—nothing to walk on but spirits, nothing to look at but spirits, nothing to eat but spirits—much too serious a matter to make light of if there was any possibility of it being more than a fancy. He offers us another horn to this dilemma, namely, that spirits are not immortal. We shall accept neither one nor the other. In considering earth we find scarcely anything but what has its limits. It contains a definite amount of air, a certain amount of water, a limited amount of mineral matter; in fact all its component elements are subject to exhaustion. Earth would make only a "limited number of mountains," and by the same process of reasoning is capable of producing just a certain number of spirits. This logic is convincing when applied to earth alone, so much we admit, but when we come to extend it to cover the entire universe we find it inadequate.

Earth has limits; the universe has none. Earth contains a limited amount of substance. Not so the universe. It is infinite in the full sense of the word; absolutely boundless in extent, its resources absolutely inexhaustible. It is true that the earth being limited, would make only a limited number of mountains or spirits, but the universe, being infinite, would make an infinite number of worlds and systems of worlds, together with the spirits to inhabit them.

An unusually broad conception of the universe is that given by Coleridge when he says: "It is not impossible that to some infinitely superior being the whole universe may be as one plain—the distance between planet and planet being only as the pores in a grain of sand, and the spaces between systems and system no greater than the intervals between one grain and the grain adjacent." Yet profound and comprehensive as this conception is, it gives but an imperfect idea of the magnitude of an infinite universe.

There is utterly no reason whatever for assuming that the continual creation of immortal spirits will exhaust the resources of the universe. When the meaning of the word infinite is fully understood, such objections as this become pitifully inadequate, and it might almost be said, absurd.

The greatest trouble to be met with in the discussion of this subject is that man, being finite, can with difficulty comprehend or define the possibilities of an infinite universe. But it needs to be appreciated that a truth may be beyond our ability to prove or even to understand and still be no less a truth. We may have an endless future before us and yet be unable to comprehend the fact while in our present state of development. We may be capable of infinite progression and

unfoldment and yet be entirely unaware of the fact. Every indication leads us to believe that we are finite beings possessing faculties some of which are capable of infinite extension; that instead of reaching a condition of comparative perfection and then passing out of existence, we have the faculties and the opportunities for their development that justify us in asserting that the time when further development will be impossible will never come to pass. Every fact of nature when rightly interpreted gives us hope and faith that man as a conscious being has an eternal future before him. But as said before, we have nothing in our daily lives with which to make comparison, and for this reason it is difficult for some thinkers to conceive of eternity or infinity.

Considering the depth of reasoning needed to conceive of immortality it may at first glance seem somewhat incongruous that the vast majority of mankind believes in this fact, but upon second thought we find that it is natural and to be expected. A belief in immortality has been held by the greater portion of the race for unnumbered ages, while more simple truths have gone neglected or entirely unrecognized. This is due mainly to the fact that immortality was and is generally accepted without due consideration of its meaning. The correct meaning of the word immortality is never-ending life, and when I use the word I do not mean it in the sense usually employed, of a future life of indefinite length—that is sufficiently demonstrated by Spiritualism and needs no further elucidation from my pen.

The cause, however, for the general acceptance of a belief in immortal life has been the influence of the church. Because the church has proclaimed eternal life men have believed, but they have generally failed to reason concerning it. Then with the broadening of intellect came doubts and these would have constantly increased but for the advent of Spiritualism. But even Spiritualism does not proclaim an eternal future for man; it merely gives us a future life, but does not inform us concerning its duration. But if we can survive one death the general opinion is that we stand an excellent chance of surviving whatever calamities it may be our fate to encounter.

Having removed a few of the obstacles in our way, we are now in position to make an inquiry as to what conditions we are dependent on for eternal life. Herbert Spencer, though he would not have sanctioned the conclusions we shall draw from his words, has given us an excellent definition of the requisite conditions and qualities necessary for eternal life, in the following words:

"Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence 'and eternal knowledge.' Man, if he is eternal must possess capabilities that will enable him to remain in harmony with his environment no matter how great the changes he may encounter. Henry Drummond, in 'Natural Law in the Spiritual World,' makes the following remarks which are pertinent to our theme: 'A distinct relation exists, and must exist, between complexity and longevity. Death being brought about by the failure of an organism to adjust itself to some change in the environment, it follows that those organisms which are able to adjust themselves most readily and successfully will live the longest. They will continue time after time to effect the appropriate adjustment, and their power of doing so will be exactly proportionate to their complexity—that is, to the amount of environment they can control with their correspondences. There are, for example, in the environment of every animal certain things which are directly or indirectly dangerous to life. If its equipment of correspondences is not complete enough to enable it to avoid these dangers in all possible circumstances, it must sooner or later succumb. The organism then with the most perfect set of correspondences, that is, the highest and most complex organism, has an obvious advantage over less complex forms. It

can adjust itself more perfectly and frequently. But this is just the biological way of saying that it can live the longest, and hence the relation between complexity and longevity may be expressed thus: The most complex organisms are the longest-lived.'"

"... We are now in sight of our scientific definition of eternal life. The desideratum is an organism with a correspondence of a very exceptional kind. ... Before we reach an eternal life we must pass beyond that point at which all ordinary correspondences inevitably cease. We must find an organism so high and complex, that at some point in its development it shall have added a correspondence which organic death is powerless to arrest. We must in short pass beyond that finite region where the correspondences depend on evanescent and material media, and enter a further region where the environment corresponded with itself eternal. Such an environment exists. The environment of the spiritual world is outside the influence of these mechanical actions which sooner or later interrupt the processes going on in all finite organisms. If, then, we can find an organism which has established a correspondence with the spiritual world, that correspondence will possess the elements of eternity."

The one problem now to be answered is as to whether or not the human organism can adapt itself to the progressive changes taking place in the universe. In other words, does man as a conscious being possess faculties complex enough to maintain "perfect correspondence" with his environment, no matter how great the changes he may encounter?

Earth life is entirely inadequate for the unfoldment of all the possibilities inherent within the human organism. There will be no dispute in regard to this—every Spiritualist believes it. Now let us carry this line of reasoning a little further. Will a temporary spirit life suffice to complete the development begun on earth? Is there any limit to the extent the spiritual faculties may be developed? We have an infinite universe before us, and consequently we have infinite opportunities for the development of whatever latent faculties we may possess. The one question we have now to consider is whether or not we are capable of infinite and endless unfoldment. Retrogression or annihilation cannot take place until growth ceases. As long as we continue to advance we are in no danger of losing our individuality. And further, if we are capable of unlimited advancement, it is a logical sequence that we are destined for an endless future, for nothing exists without cause or use; and we would not be capable of eternal advancement unless we have eternity in which to develop and use these qualities.

In considering what is in store for us beyond the grave we can not do better than consider the testimony of those who have already reached the other shore and are thus in a position to speak with some degree of accuracy concerning conditions on their side of life. Of course they cannot solve all the various problems that will arise regarding their future and ours, but they can give us an idea of what they have experienced in their own lives or learned from their association with others more advanced. Spirits in describing the spirit life state that they are destined to advance ever higher and higher. They tell us that they are far in advance of the inhabitants of earth in intellectual and spiritual qualities, and often their communications bear witness to the truth of their assertions. Yet no matter what their character may be, they generally agree that they hold converse with and receive instruction from beings so far advanced that they seem almost divine in the comprehension of their minds and the purity of their character. And yet, so we are told, even these advanced spirits say that there are still others so far beyond them in intellect and spirituality that in comparison with these higher spirits, their own advancement seems insignificant. Thus by the testimony of reliable witnesses we can trace our destiny to heights inconceivably grand. Thus do we advance beyond the

confines of earth. We leave earth because our opportunities while we are attached to it are comparatively limited. We need broader fields for the development of our powers and possibilities, and Nature from her boundless resources, offers us the conditions we require for further progress.

Never do we hear from spirits saying that any of their number have been destroyed. The general statement is that no matter how much they desired annihilation they found that to die again was an utter impossibility. But such spirits are generally of an undeveloped kind, and if spirits cannot be destroyed while in an undeveloped condition, we are doubly certain that they cannot be when they have advanced to wisdom and comparative perfection. The words of Henry Drummond as given above make this conclusion inevitable. The higher and more complex the organism the longer lived it will be and the more complete will its mastery be over its environment. So if the undeveloped spirit with practically no control over its surroundings cannot be destroyed, when further developed the danger will grow less and less in direct ratio to the development. Each succeeding year of the spirit's life makes it just that much more immune to danger of destruction, provided of course that it tries to comprehend and master its environment and makes some advancement.

For the spirit who does not advance the outlook is not so promising. Eternal life is given us for the purpose of developing our latent possibilities, but if we refuse to develop these higher faculties we must ultimately lose them, for wherever progress ceases then retrogression or disintegration takes place. But we will never cease to exist until annihilation is satisfied, and therefore the spirit on the upward path will never cease to be, for never can its ideals be reached, its ambition be satisfied, and hence progression will ever continue and death never threaten. Well may we say with the spirit of Hassein when giving instruction to his friend Franchazzo:

"We believe that the soul will go on mounting continually as by ever widening spiral rings, till it has reached what we now term the centre of the universe, but whether when we do attain that summit of our present aspirations we shall not find it to be but a finite point revolving around a still greater centre, I cannot say. My own feeling is that we shall attain to center after center, ever resting, it may be millions of years, in each, till our aspirations shall again urge us to heights as far again above us. The more one contemplates the subject the more vast and limitless it becomes. How, then, can we hope to see an end to our journeyings through that which has no end and has had no beginning?"

Such is man's destiny as revealed by Spiritualism, such is his broad conception of the universe, and thus as the bud foreshadows the blossom, do the inherent faculties of man as revealed by Spiritualism foreshadow his immortality. And when we have scaled the heights we can but faintly conceive of in our present state of development—then will the universe give to our keeping the secrets we now think of with awe and long to understand, while our minds in their embryonic stage are not capable of comprehending such vast truths; and as we pause on our upward path and compare the heights we have gained with those yet to be scaled, then will the true magnitude of creation burst upon our enlarging vision, then will we be able to see and comprehend the grandeur of the illimitable universe whose eternal character is mirrored in our own lives. We are destined to a permanent life; a life where the dross of earth is cast aside, where the spirit stands supreme. We never die. Creation is not a failure; evolution is not a farce, but it would be if man were not eternal. We may not be able to prove eternal life because no spirit has ever lived eternally, but this much we do know, that,

"When the moon is old,  
And the stars are cold,"  
we will have just begun to live.  
Grand Rapids, Mich. GEO. B. FERRIS.

### LILY DALE.

Notes of the City of Light Assembly.

Saturday afternoon, July 16, Rev. Henry Frank, of New York City, addressed the City of Light Assembly on the "Victories of Truth." He is a fine orator and an inspired speaker of great power on the lines of progressive thought.

On Sunday morning, July 17, a hot wave struck Lily Dale, a visitation that was devoutly to be wished for. It would have been an easy matter to imagine it the 17th of June instead, the anniversary of that memorable day, more than a century ago, when the decisive battle of Bunker Hill was fought that helped to achieve our American liberty and independence. We mark the wide difference in circumstances, however, fainting oneself under the cool shade of giant trees, listening to the utterances of eloquent oratory, is like living in another world, compared with the struggles of that little band of noble heroes who fought so valiantly in the cause of freedom, when the heat was so fierce and intense that the tongues of the soldiers swelled out of their mouths. Their hardships, their privations, made possible the privileges we enjoy to-day. The conquering spirit of raw militia against veteran regulars may be paralleled by the steady and determined effort of the common people, to throw off the shackles of tradition and superstition till perfect mental liberty is enjoyed by all.

An appreciative audience greeted Mrs. Twing, the speaker of the morning, who took her text from the Scriptures, the experience of Jesus after he had hanged himself. "He went down into the tomb," she said, "it's a wonderful thing to be ready to go to your own place if you can stand in that

other life, and not be sorry. I have heard people talk as though they expected when they pass on, that all the bands of heaven would be glad that they have come. I think that when people go over there they will have someone to go with them to their place. May be it is someone who has not been kind to them, and they will be surprised when those who have been unjust in life hold out kindly hands, and beg forgiveness, for all wrongs must be righted. I sometimes think that there are none so proud as the prosperous, none so heartless as the happy. Those who have not a care, nothing to disturb the tranquility of life, often exhibit such indifference to those who are struggling, those who are so lonely and grieve so much. Oh, happy hearts, teach this lesson to the hungry world, that blessed are the homesick that though they have struggles and cares and they are homeless, sometime, somewhere they will understand home in its fullest and sweetest meaning."

Sunday afternoon, Rev. Henry Frank lectured on "The Power of Thought" to a large and responsive audience, who manifested deep interest in his subject by frequent applause. He said: "The correct analysis of the human mind, is the highest achievement of science. Every unit in nature which has utilized the past experience and thoroughly conquered a limited environment has made a step in the process of its development. Intelligence is an expression, a process, and exists as a force, a power, an energy, and has a life in everything that lives, and is supreme and universal. The stars speak the language of reason, and the processes of nature are as rational as the laws of logic. Human intelligence is the capability of an individual to utilize his past experience and thereby conquer his environment."

Mand Lord Drake followed the speaker, with pleasant remarks and tests. Mr. Frank then in his brief address, where he is advertised to lecture and wonderful thing to be ready to go to your own place if you can stand in that

company him to St. Louis, where he will visit the exposition for a couple of weeks. Chairman Barrett surprised his friends by an unexpected appearance on Sunday. He was warmly welcomed and takes up his work with easy familiarity, and everyone is pleased to have the position so ably filled.

On Sunday evening Mr. William Bannam and Mr. Farrah of New York, formerly Cleveland, gave a benefit séance at the auditorium which netted some \$28 to the association. Their manifestations are given in the light, under strict test conditions, and are similar in character to those of the famous Davenport Brothers in their early days of Spiritualism. A comely carefully sewed the garments of Mr. Bannam, whose figure was concealed by the drapings of his light fringe cabinet, but whose face was constantly visible. Hands that were far beyond his reach were thrust out of the cabinet. Also a profusion of flowers, roses and carnations that were fresh and fragrant. An invisible typewriter, whose electric clacking could be distinctly heard, printed messages directed to persons in the audience. Musical instruments were played and an independent voice sang in childish accents. The mediums, who furnished every indication of genuineness, are pleasant, gentlemanly appearing young men and we bespeak for them the generous patronage of all who are seeking proof of the power of the invisible.

Monday morning Prof. Lockwood commenced his class instructions at the auditorium, and Mrs. Peterson opened the lyceum exercises at the Octagon with a goodly number of children.

At 4 o'clock, Clegg Wright, met a private class at the cottage of Mr. Garton on Cleveland avenue. These lessons, given by the conjurer of Mr. Wright, will be continued every afternoon and are intensely interesting. Those familiar with past teachings feel that they cannot afford to miss them. Tuesday morning Mr. Wright gave the

first of his series of public class lectures at the auditorium, and appears in the same role twice each week.

Tuesday afternoon, Mrs. Twing's characteristic talk was prefaced by a song service conducted by Mr. Lillie. Light showers brought a most acceptable change in the atmosphere on Wednesday and everybody was happy. The dances at the auditorium on Monday, Wednesday and Saturday evenings are a pleasing source of recreation and well patronized by people inside and outside of the grounds.

On Wednesday afternoon Mr. Wright lectured on the history of the religions of the world dating back to the 11th century. A history of supernatural struggles along the path of progress, the sentiment of liberty in the souls of men had made for supremacy. He narrated in thrilling tones the inhumanities, the cruelties and atrocities perpetrated in the name of religion, gave dates and events with marvelous accuracy. He closed by a portrayal of the important considerations, demanding the attention of the world at the present time.

The "Forest Temple" meetings are conducted daily under the competent leadership of Mrs. Deveraux, and are a profitable feature of the good work accomplished at the City of Light.

Thursday morning Prof. Lockwood gave his second class lecture and modestly proposed, as a friend and fellow student, to lead the minds that are floundering in the fog of ignorance in regard to all that is mysterious in phenomena, out of the darkness and up to the heights of understanding and knowledge, through a demonstration of the principles of nature. Prof. Lockwood has valuable apparatus to assist in the elucidation of these marvelous truths that "psychic relationship permeates every department of matter," and the soul's claim to immortality finds proof in the perfect comprehension of nature's revelations. The professor's teachings and demonstrations have kindled the most intense enthusiasm

among his patrons, and attendance promises to be large and of the best quality of minds.

The admirers of Mr. Wright collected in large numbers in the afternoon to listen to a discourse from a subject suggested by Chairman Barrett, "The Power of the Ideal in the Real." Mr. Wright prophesied that three great powers were coming together, Russia, British Europe and America, and difficulties will be settled without war or the sword. Inventions will be so mighty, engines of destruction so terrible, no nation will venture into combat. Disputes among theologians will cease, and everyone will echo the sentiments of Pope, "The world is my country, to do good is my religion."

On Thursday evening the Willing Workers gave a farewell testimonial to Mrs. Twing, with a small admission, which netted \$17 to their treasury.

Next Friday evening, the 25th, the lyceum children give a masquerade entertainment, assisted by Mrs. Peterson, Mrs. Zeybel, Mr. Lillie and others.

It is a welcome sight to see Mr. Allen Campbell back for a time in his beautiful spacious cottage which overlooks the entrance to the grounds.

Edward Caleb Randall addressed the City of Light assembly for the first time on Thursday. Mr. Randall is a prominent lawyer in Buffalo, and for fourteen years has been holding seances in his own home, doing what he calls "missionary work" with the spirits who need assistance.

A thing of beauty is the handsome mosaic vase of massive proportions, that has come to ornament the platform at the auditorium. It is the gift of Mrs. Dr. Mathewson of Buffalo, and the product of her own marvelous skill and workmanship. It will be highly appreciated as a work of art, and an expression of the love and good will of the donors.

Miss Ella Preston, of St. Louis, is expected on Monday, and will give tests from the platform until the arrival of Mr. Wigg, the following Sunday.

A pleasant social function is the card party at the auditorium, given by the Willing Workers on Tuesday evenings.

Mrs. Miller Wilcox is giving materializing seances at the Sherman cottage on Buffalo street.

Mrs. Steele of Pittsburg, gives excellent sittings at her quiet home, No. 8 Cleveland avenue.

Mrs. Chas. S. Hulbert of Buffalo, medium and magnetic healer, is an interested listener in many of our audiences. Hot and cold baths, under the supervision of Mr. and Mrs. Kent, can be had at the association's bath house, north end of Cleveland avenue.

Mrs. S. E. Pemberton, trumpet medium, is at the Sunflower cottage.

Madam Mayer, astrologist and palmist, is at the Pond cottage.

Dr. J. M. Temple, business and test medium, can be found at No. 10 Third street.

Mr. A. Normann, spirit photographer and state-writer, who has confounded the skeptics for so many years, is at his lovely home, No. 1 Library street.

J. S. Zebler gives instructions in dancing on Tuesdays, Thursdays and Saturdays at the Octagon.

Mrs. Tillinghast, who always smiles a welcome to visitors, is at her old post of duty in the library.

S. M. KINGSLEY.

Suppose the church had had absolute control of the human mind at any time, would not the words liberty and progress have been blotted from human speech? In defiance of advice, the world has advanced.—Ingorsoll.

As to theology that is now studied in the places of the works of God, it is the study of human opinions and of human fancies concerning God. It is not the study of God himself in the works that he has made, but in the words or writings that man has made.—Palme.

Opinions which are equally honest on both sides should not affect personal esteem or social intercourse.—Jefferson.



# AN OPEN COURT Comprehensive View of Fraud and Deception. A Candid Criticism.

Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

## An Impartial Hearing Is the Friend of Justice. Of What Does Materialization Really Consist?

"Are all the bones, all the blood corpuscles, all the various fluids of the body, the brain cells, etc., Materialized? Or, does Materialization consist in simply enveloping the spirit with substance that is visible without the use of bones, blood, etc.?" The following is the answer to the above question propounded by the Editor to the guides of Mrs. Cora L. V. Richmond.

To answer the above question completely would be to reconstruct and restate all science based upon the known physical laws of the universe, i. e., all the laws supposed to be known to the physicist; and this would necessitate a new vocabulary constructed to answer the needs of the new knowledge concerning the action of spirit upon substance.

"Materializations, or form manifestations as are varied in character and in their manner of production as are the human conditions under which they occur. From our own knowledge we not only can affirm that such manifestations really take place without the aid consciously or unconsciously of any human being, i. e., without the aid of already organized bodies or materials of fabrics offered as a substitute for real materialization, but we can also affirm that many of the so-called 'exposures' are mistakes of sincere people who are easily deceived to accept as fraudulent unexplained conditions of unfinished or imperfect materializations. That there are many simulated materializations is also true.

But eliminating all doubtful cases and classes and returning to the first proposition, "Of what does materialization consist?" We would say: It is the old, old question of spirit and matter, and has been facetiously answered, "What is mind? No matter. What is matter? Never mind."

Sir William Crookes, Dr. Alfred Russel Wallace, Prof. Zollner, Camille Flammarion, Prof. Robert Hare, Prof. J. J. Mages, in fact scores of scientific minds who have investigated the entire range of phenomenal Spiritualism, attest the facts, accept the truth of spirit existence and manifestation through those facts to mortals, but have never ventured a theory on the subject of "how" they are produced.

Prof. Mages once said to the writer of this: "Admitting as you claim that spirit volition can control even one atom of matter without any other dynamic agency, then everything is possible."

"The relation of spirits (set free from the limitations of the human body) to organic or inorganic substance, must contain the solution of the whole question of physical phenomena produced by spirit power.

Materialization may be an appearance only, so arranged as to be adjusted to the average human sight, or so arranged as to be only tangible to the photographer's sensitized plate, which is much more susceptible than the human visual organs. A degree of form manifestation that could be seen, yet not felt, might be produced, and often is, in which case the aggregation of substance would be very slight and so ethereal in quality as to have no seeming density, no specific gravity. In that case the spirit or spirits surrounding the medium would use the psychic aura of the medium as the focalizing center for this substance, relating the rays of polarity of atoms to attract and fix to the vision of the sitters (or circle) the form desired. If, however, the sense of touch or feeling is also to be satisfied, sufficient material must be added—the equivalent in effect—to satisfy the sense of touch. (Psychological action and hypnotic suggestion not being employed in such cases.) In this latter case, however, it is not so much a matter of added substance, as of added adaptation of substance to the sense of touch (polarization).

In case of a desire for more complete effect of human organism there may be apparently weight, flesh, bones, hair, clothing, etc. (A lock of hair cut from the golden locks of "Katie King," a materialized spirit, Miss Florence Cook being the medium and Prof. Crookes the experimenter, and a piece of fine fabric cut from her dress, both seemed as material as any human hair or woven human fabric; both, however, gradually dematerialized after being carried on the person of Mr. Crookes for a few days, and finally disappeared.)

Forms often appear that to the human senses have every indication of being human forms. Yet they are not organic. Sometimes only head, or face and organs of speech are materialized, sometimes hands.

In all cases the substance required is segregated by the volition of the spirit or spirits an adaptation to human senses and perception. That "density," "specific gravity," and all similar terms are relative, and that a spark of radium under sufficiently rapid manipulation could be made to appear as a palace of light, all will admit; that the force presented in genuine manifestations often seems to take on the appearance, and even the conditions of the medium or sitters is also true, and that an interrupted manifestation often presents the appearance of unfinished sense would be completely satisfactory is also true. There can be no absolutely satisfactory manifestation of any of the phenomenal phases of Modern Spiritualism, physical or mental, except under circumstances and conditions where the question of "fraud" can be entirely eliminated. Such was the case with the investigations of Mr. Crookes and such has been the case in scores of other investigations. Then to understand that the volition of the spirit or spirits producing the phenomena is the starting point, the positive center, and that matter, mediums, sitters and all that relate to the human or mundane side are relative and (to the spirit world) subjective. That "substance" even in its most refined state of the psychic aura is acted upon not by "organic law" from the material side but by psychic or spiritual

B. F. Underwood is a profound thinker along all lines connected with human progress or advancement. Believing that spirits can communicate with mortals, he would like to see this great modern movement placed on a plane of action where fraud and deception would not be practiced. Clear-minded and logical, and a born critic, he reasons from cause to effect, and he sees evolutionary processes in all human methods of progress. His wife is an excellent medium, the author of "Automatic or Spirit Writing," a book that has had a large sale, and he speaks from a wide knowledge of psychical laws. We bespeak for the Professor's article a careful perusal.

An individual plant is what its progenitors and its environment have made it. The factors in its development are its ancestral forms, and the climate, soil and other surrounding influences operating upon it after its germination. The same kind of seed planted in different places, with difference of soil, and climate will show very different results in the matured products.

The same is true of systems of religion and philosophy. They do not come into existence de novo. They grow from pre-existent systems, and change in adjustment to changes in the medium—changes in thought, mood, habits, language, character and social conditions. Christianity, planted in Abyssinia, in Western Europe, in Southern Europe, in Greenland, and in New England, has developed into systems very different.

What Christianity was in its inception depended upon previous thought and conditions and upon the mental and spiritual as well as physical soil in which it took root. It was a cult of poverty, a religion of the poor, such as dwell along the banks of the river Jordan and on the shores of the Sea of Tiberias, where the material conditions were as wretched as they can be conceived. What Christianity is today, a mosaic made up of many systems in countries widely separated and among races in varying degrees of civilization, is the result of its original character as an inheritance from pre-existent paganism, stamped by the influence of Jesus and St. Paul, and all the various racial, national, social, religious, spiritual and secular influences which have modified it to so many different peoples.

It existed as a great system of commanding and extended influence only when it had been largely modified by its environment, only when it had been in contact with the paganism of Greece and Rome, and of Alexandria, and had assimilated portions of the old religions and philosophies, and was thus able to perpetuate under a new name, doctrines and conditions with which the masses were familiar under other names. The ritualism of Christian Rome grew out of the ritualism of Pagan Rome.

With belief in the supernatural—in a divine personality, a redeemer, salvation by faith, and a future endless life of enjoyment or punishment—there is always demand for theological instruction. The quality of the spiritual teachings corresponds with the prevailing mental and moral condition.

At present in large portions of Christendom, the most marked feature is the growth of faith in the almighty dollar, and the accumulation of big fortunes with such magnificent displays of luxury and fashion to impress the masses as colossal fortunes enable their possessors to make. Accordingly the clergy who minister to the rich and aristocratic churches preach to and for those upon whose liberal checks they look for the handsome salaries they receive.

The theological and spiritual teachers indulge in assumptions and pretensions of knowledge, in dogmatism, in praise of unquestioning faith, in denunciation of doubt, and assume airs of sanctity and superiority as well as a spirit of mingled humility and arrogance in order to make up for their real lack of such knowledge as the profession of theology and as the clergy once boldly claimed to possess implies. The Christian priesthood and all other priesthods are natural and necessary concomitants of the systems which they represent, just as much as the systems are natural outgrowths of the human mind in its long, weary transition from the darkness of ignorance, credulity and blind faith to the light of knowledge, skeptical habits of thought, inquiry and reasoned belief.

Now how is it with the dark side of Spiritualism?

Offered at the time fifty dollars if any person on earth would produce the form by any means except her being there, and show me how it was done. I am heartily in favor of rooting out every fraud producer of any manifestations called spiritual, throwing them out root and branch, and everything that I can do to help accomplish such a desirable work, I will do with all my will and force. I believe in exposing them everywhere and at all times. They deserve the most strenuous and persevering action from every lover of truth, and our cause, and when such a law can be proven against them, the law should be used in every available way to stop such a diabolical imposition.

Every Spiritualist should make himself a committee of one to watch every move of any whom they have good reason to believe are frauds. But I counsel that this should not be carried too far, for they give one a chance to prove himself true. P. C. MILLS, Seattle, Wash.

Demand the Full Penalty of Law.

If I was to express my ideas on this subject of fraud in the ranks of Spiritualists, I would say if we have laws to protect innocent people in the investigation of this most momentous question of continued life after the change we call death, I would say punish such offenders of such statute law to its full extent, by fine and imprisonment. I would not let the offenders off by their promise to leave the community, as was recently done at Los Angeles, and leaving the criminals free to go into some other locality and palm off their nefarious practices on other innocent subscribers. All Spiritualists throughout the land are directly interested and should be by such criminality, and we should be the laughing stock of the world. I have passed my eighty-second mile post and nearly all of my acquaintances of my youth have passed on, and supposing I make an effort to communicate with my early relatives and friends through mediumship, which is the only

With belief in continued life after body dissolution and in the possibility of getting communications from those who have passed from this stage of being, the demand for the service of mediums is inevitable and in proportion to the prevalence and strength of this belief.

The demand creates the supply. In addition to those with whom mediumship is a peculiarity of personal interest and satisfaction there is a large class who serve as public mediums for profit. In addition to those who are, or who honestly believe they are mediums, and who try to be true and honorable, there are many who have learned to simulate the phenomena which they are expected to exhibit. This they have done by years of practice and study of deceptive methods. Many of these persons are very shrewd, cautious and skillful in puzzling and confounding "the very elect." They are often apparently very devout, and frequently open the seances with prayer. They are usually bold in their claims, because they know that they are adepts and that the crowd is credulous and knows nothing of their tricks.

For reasons indicated above it is not probable that Spiritualists will ever get quite rid of these frauds. Yet they will be invested with less importance as Spiritualists become more intelligent, more skeptical of pretensions, more discriminating in considering them. Pretended mediums, however shrewd, should not be able to pass off their tricks as the doings of spirits. With more intelligence and scrutiny people would cease to attribute to spirits out of the body any phenomena simply because they were perplexed, puzzled and unable to explain such phenomena without recourse to spirit agency.

Why should any person, especially one who is not an expert in ledgerdom, and in all modern devices for producing deception of the senses, the thousands of illusions and hallucinations, ascribe anything to the agency of disembodied spirits simply because they cannot understand how it is done, if not by such agencies? It is wiser to assume at the outset that there are methods of deception of which we are ignorant, and that it is antecedently probable that a public performer will select for his practice tricks that those present will not be likely to understand.

Take materialization, for instance. An investigator in a dark or partially dark room sees figures and hears voices which impress him as those of spirits (according to the dominant idea in the circle), and he leaves the seance with the belief that such was the case, because he cannot understand how such phenomena could have occurred if they were not produced by invisible beings. But could he tell how they were produced if they were caused by spirit agency?

I have attended many so-called materializations. Some of them were palpable frauds; none of them impressed me favorably. In no case were the conditions such as to exclude the possibility of fraud, notwithstanding that in some cases pains were taken to show that fraud-proof conditions existed. What was done to point out that certain avenues of possible deception were closed, however, served only to invite my attention to other avenues against which no precautions were taken, and references to which were unwelcome to those eager to have the show opened.

Of what evidential value of spirit agency to an investigator is a performance of any kind conducted under conditions which admit of fraud as a possibility? Of course, among friends, those who have absolute confidence in one another, such conditions are unimportant. But with professional mediums, those who advertise to do certain strange things and receive money the same as conjurers do, for their performances, nothing should be taken for granted as to honesty and good faith, and all possible vigilance and precaution should be exercised to guard against deception and fraud.

Those who object to this either have no idea of the vast amount of deception that is practiced by large numbers of so-called mediums, or else they are so short-sighted that they imagine "the cause" to which they are attached may be injured by these exposures. Some people would rather cover up an iniquity and deny its existence, even, than to face it and the scandal which may result to a movement with which it is identified. No organization and no movement can be, in the long run, hurt by exposure of fraud. Leaders and representatives are in no degree responsible for the fraud except so far as they attempt to justify, excuse, conceal or excuse it. Any movement that does this ought to perish—the sooner the better.

Of course, those who are interested in fostering fraudulent methods are expected not only to deprecate investigation, or even discussion relating to them, but to show relentless hostility toward every one who exposes the frauds, unmasks their perpetrators and puts investigators on guard against spurious exhibitions given in the name of Spiritualism. But the moral atmosphere of Spiritualists' halls and camps would be much more wholesome, if commercial mediumship with the deception and fraud which it engenders, could be eliminated or reduced to a minimum. B. F. UNDERWOOD.

### THE JOURNEY'S END.

Rejoice! Thou nearest thy journey's end at last. Nor need, with toil, to tread the path again; The goal appears, where all thy labor's past. And rest ensues, with sweet succor from pain. Friends wait thy coming, and there will greet thee, And give thee welcome, for thy fair renown. And thou wilt joy, that henceforth thou art free, From all the mortal clogs, which weighed thee down. And thy deserving there, have right by grace, And those preferred—who of thy claims made light, Are now constrained to take their proper place, In spheres, where wrongs of life, are all made right. For cause precedes and ever binds effect. And still will rule a right, whatever the play. For justice holds the scale and will direct. So, in the end, thine own will come to thee. What ye have sown in grief, ye reap in joy, And garner still, in all the coming years; So wilt thou gather bliss, without alloy, In full fruition, for thy earthly toils. JAMES MARTIN, San Francisco, Cal.

"A Conspiracy Against the Republic," by Charles D. Drake, M. A., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A Comprehensive Analysis of the Present Situation—Excellent Evidence of Spirit Power and Presence, by a Prominent Lawyer.

To the Editor:—The true Spiritualist cannot be other than honest, fair, sincere and truthful in his dealings with others, for he knows that not only are there myriads of bright spiritual eyes looking upon him, but that to intentionally wrong or defraud another of that which is due him is to turn the sun of progress within him back upon the dial degree for degree commensurate with every injury done. Hence, it follows that no true medium—and mediums are Spiritualists par excellence—is ever guilty of the practice of fraud in mediumship.

But there are mediums, or persons, who practice fraud in the matter of spiritual, or alleged spiritual, phenomena. Of course they are not spiritual phenomena if they have their origin from physical causes, and are solely Spiritual phenomena, as the term implies, must originate in a spiritual domain; they must proceed from the spirit of persons who once lived in the body but who are now in a spiritual realm without a physical body.

Determine to a certainty, by any method or process whatever, that any given manifestation is so caused and you have a genuine spiritual manifestation. If by "conditions" imposed upon you by the operator, or medium, or others, you are deprived of the opportunity to determine certainly as to the nature of the manifestation, you not only cannot say whether you have witnessed a genuine spiritual phenomenon or a counterfeit, but you are justified in a prima facie presumption of fraud which nothing but subsequent proof may remove.

That there is such a thing as genuine materialization of the spirit form, or body, in part, at least, as the hand or face, I take it is amply demonstrated. In my own experience I could attest instances which to my mind, and I believe, to any reasonable person, amount to a demonstration. As long ago as the year 1864, in the presence of a lady, a member of the Episcopal Church, and not a professional medium, in a little town called Alton, in Wayne County, N. Y., not twenty miles from Hydesville, I saw at an improvised cabinet the faces of a number of departed friends, under conditions which precluded fraud or collusion, and one of the nearest demonstrations came one afternoon at Marion, N. Y., in the presence of the same lady, at a neighbor's house where some six or seven sitters were invited to be present at a voluntary seance. The room was slightly darkened by placing blankets, etc., at the windows, and all sat at the dining table with all the hands, including those of the medium, visible on the top surface of the table. Presently there was a tapping on my shoe underneath the table, then a twitching and pulling at my pants leg, and then a firm grasp at my leg by a real, tangible human hand. I didn't see the hand, but we know those of us as well by sense of touch as of seeing; and then to test the matter I asked questions and the hand, or fingers, tapped out the answer on my shoe; thus connecting human intelligence with the movements of the hand; and all the time all the hands of the whole company, including those of the medium, plainly within my view on the table. This was all simple enough, and was absolutely convincing to all present of spiritual interference and causation.

Instances of this nature might be cited by the dozens, and by Spiritualists all over the country, more than sufficient to establish any science under the sun. THE TROUBLE IS, NOT THAT THERE ARE NOT GENUINE PHENOMENA ENOUGH, BUT THAT THERE IS INTERMINGLE AND MIXED WITH THEM A LARGE AMOUNT OF GROSS FRAUD AND IMPOSITION IN THESE MODERN DAYS. You can generally detect the fraudulent manifestation by the failure to produce convincing results. The "spirits" or "controls" do not seem to know their subjects. A full form will appear at a cabinet window, and will not know whom it wants to communicate with until the "manager" points the individual out; it cannot talk; the room is too dark for identification; the message given will be so general, and the name or names given so common that they will fit a good many people; only persons who attend the seance often will get anything they can recognize.

I remember attending a seance given by a prominent and well-known medium in a city foreign to my abode where there was no one present who knew my name or residence. I was a stranger in a strange garret. In this new and strange environment assuredly my real spirit friends—and I have a lot of them—would have known me.

If not, why not? But what was the message I got? While others—old-timers, I judged by their familiar conversation with medium and guides—were overwhelmed with loving greetings from their spirit friends, this was the word from the land of souls to me: "Tell them to make less noise." "The Guide." This is what I got for not letting the medium know who I was, and I suggest I ought to be satisfied. Well, I am satisfied of one thing, and never attended another seance given by that medium.

When spirits and mediums can give us nothing but noise, jangling of bells, banging of tambourines, twanging of guitar strings, phosphorescent lights, patting of cheeks, touching of hands, full force of electricity, and all sorts of such voices too indistinct for purposes of conversation, and no real token by which they can be recognized, with no message of any importance, I for one shall refuse to patronize or endorse them. THEY ARE WORKING TO NO PURPOSE SAVE THAT OF EXTRACTING COIN FROM THE POCKETS OF THE TOO CONFIDING SPIRITUALIST OR THE CURIOSITY SEEKER IN GENERAL.

Let us as Spiritualists refuse to be satisfied with the phenomena of the variety show, the spectacular and mystifying performance of the juggler, and demand spiritual phenomena with a purpose, or let us have none at all. The old-time circles, as advocated by many old-time Spiritualists, it seems to me would go a long way toward the solution of the fraud question in Spiritualism.

By no means do physical manifestations occupy the important position in Spiritualism that they are given by some. The mental phase is more logical and more convincing to the thinking mind than the physical demonstration. A few weeks ago, having occasion to visit a friend on a matter of business I went to his house in this city, where unexpectedly I met a certain medium and one whom I had never met before. She did not know me and I did not know her; and only heard of her recently. After a brief conversation I said to her: "I do not know what you will think of it, but I am going to tell it anyway. There was an old gentleman came in with you; he is very

helpless; something the matter with his limbs; I believe he has the palsy; he has to be moved and helped up and down in his bed. You had a case for him (law-suit) shortly before he passed out; he goes this way (grasping an imaginary rope hand over hand); you had a great deal to do with his affairs; he wants you to know that he sees and knows it all now. His name was Marshall, isn't it? Marshall, but some thing like that." Every word of this was true and a complete identification of my old friend H. B. Martin, whom the medium never knew and I doubt if she had ever heard of him. Then again on the same occasion the medium quite as promptly told me there was once a lady who was associated with me in business as a writer who had lately gone to the other world, and that she was of such and such description personally; that she had two infants in spirit life. "No," said I, "you are wrong. I recognize the lady, but she never had one baby, and that was by a former husband."

"Oh, yes," says the medium, "I am certain of that because I see them." "Well," I said, "there is some mistake somewhere, for I never heard of but the one baby."

The next day, telling the circumstance to a mutual friend, she said to me, "Why, Mrs. ——— did have two babies, but she never told of but the one, the other was so small when it died."

The glib-speaking telepathic, mind-reading, sub-conscious Spiritualist will never take me out of the only legitimate, logical conclusion to be deduced from that incident, viz., that it came directly from a spirit and is proof positive of the truth of Spiritualism.

Marion I want my feet and here shall I stand because to do otherwise would be to deny one of the most patent facts of my existence. A. M. GRIFFEN, Chicago, Ill.

### TRUTH UNDEFILED.

Every heart knows its weakness, its burden of sin, What need to reveal them? Love says, "Look within." For God and each soul there's a witness between. He shall judge thee and others, fear not, for the scale Of Justice and Mercy He holds shall prevail— In the triumph of Truth, though its teachers be frail.

Let the good in thy brother be dear to thy heart, With his vices and follies the truth has no part. It will live, and it will triumph the most through Love's art.

Men cannot defile it, though sunk in the mire, 'Tis the jewel of heaven that mortals shall tire Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain, But pure as when given the truth will remain, And show never to angels one scar or one stain.

Oh! learn then the lesson Love bears to the earth, All truths that exalt these are jewels of worth. And none thy less holy, though lowly, their birth.

But, remember, Love never works ruin or ruid, To any who toil in the kingdoms of truth— For behold Love herself is the holiest truth—

And when born in the spirit, then sink to repose, For Yove hides the secrets that hate would disclose.

Oh! sing then in gladness the songs of the heart, And the joys that they give thee to others impart. 'Tis Love, and Love only, gives food to the heart.

BELLE BUSH.

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# True Papal History Life In the Spirit Realms.

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BY A STUDENT.

A Series of Letters from Spirit Carlyle Petersilea,  
Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER ONE.

My wife has just read a paragraph of two in The Progressive Thinker, that has set up a series of vibrations thought waves within her brain, and as they flow outward they reach and call for me to respond. The following is the paragraph referred to: "We are continually met with the question: If spirits can return, why is it we do not learn more of what they are doing, of what their life consists?"

Now, as my wife together with myself have been mediums for this particular phase of manifestation for more than twenty years, she felt a little discouraged when she read it, and she has read of the same question being asked, a great many times. Some what more than twenty years ago, my own father, Franz Petersilea, controlled and wrote automatically a book which I called "The Discovers Country," giving a detailed account of his own experience in spirit life. This book is still for sale. Shortly afterwards, my own mother wrote, in the same way, a fully detailed and descriptive life of spiritual beings, what they do and the means used to accomplish whatever work they may be engaged in doing. The books read like romances to be sure; but they are not. They give the real life and experience of two spiritual beings at least.

The book, "Mary Ann Carey," is especially fascinating. This was the real maiden name of my own mother; and she wrote nothing but the truth. My father's book was also true in all its details, the name simply being changed a little, as I, at that time, hardly dared to have it known that I had become a believer in Spiritualism, as it was sure to ruin my business entirely. I had a conservatory of music, elocution, languages and art. I afterwards sold out the New England Conservatory and then felt that I could breathe a little more freely, and shortly after, I let the world know what I did believe, and that my father had returned and controlled the writing of a book, he having been a teacher in my conservatory, and well known as an agnostic—or a full-fledged materialist rather.

As soon as it was noised about that I was a Spiritualist, my business dropped off to that extent that I might say I was financially ruined; but ruined or not, I have never evaded or skulked since. Not only were those two books written, detailing life in the spirit world, but many others were written which were not published in book form but found their way to the spiritual periodicals, some of them the following: "Solon and Mary," "Edward and Mary," "Amy Lester," "A Celestial Wanderer," being the first experience, in spirit life, of Charles Dickens; and many, many others. Besides all of these, for a number of years, The Progressive Thinker published series after series of letters that were written through my hand automatically by the spirits whose names were attached to them, detailing their lives in the spirit world, how they lived, what they did, giving minute details of things as they found them. My wife copied all these letters out carefully (as they were simply sermons that no one but she could read, for they were written with lightning-like rapidity) and sent them to The Progressive Thinker, and the editor kindly published them.

These letters were not fraudulent, but true; and, of course, my wife feels a little hurt after our united years of toil, more than twenty years of constant writing for both of us, here being the most severe and arduous work, in this very phase of manifestation; detailing life in the spirit spheres, or realms, which, with Brother Francis, I think the better word; and after all this the question is continually asked: If spirits can return, why is it we do not learn more of what they are doing, of what their life consists?

Now I would advise all who ask these questions to subscribe for The Progressive Thinker, and therein they will find their questions fully answered. As I said before, my own phase of mediumship was that of detailing life in the spirit realms; and then my wife detailed it out to the world; and now I propose to go on detailing life here in the spirit realms as I find it, using my wife as the medium, and she will go on detailing it to the world as she has for the last twenty years. And really I do hope, after so many years of united toil, we may, together with the invaluable aid of Brother Francis, be able to at least make a slight impression upon the world.

Now by giving a detailed account of my own experience, or a portion of it, for all of it would not interest the general reader, it will show the life here in a general way—how we live, what we do, and so forth—and from this you can all draw your own conclusions of how it is with your own friends.

My wife has received a great many letters since these messages have been published, asking her to ask me if I would not make it in my way to get acquainted with their particular friends and find out what they were doing. Mrs. Petersilea has become confused and amazed, and could not answer half of these letters. Yet she would like to, she feels such sympathy for those who have lost some near and dear relative.

No dear readers of The Progressive Thinker, it

would be impossible for me to do this. I can be of far greater use to the world, by writing my own experience and a portion of the experience of those with whom I come in contact, than I could to give my whole time, and Mrs. Petersilea's time, in searching out the particular friends of those who write to her, asking me to do so. Subscribe for The Progressive Thinker, get your friends to subscribe, and you will be made acquainted with some of the details of spirit life.

Now life seems, in a measure, to repeat itself, somewhat as one would climb a spiral stairway. Every time one gets around, one's experience seems to be very like the preceding, except a spiral circle higher. For instance, when I was born into spirit life, my father received me, sustained me, comforted me, taught me, put me to bed, and afterward fed me with milk; then he remained with and near me until I was able to take care of myself; and he did precisely the same when I was born into earth life, that being the material birth, this the spiritual, a cycle higher, it will be seen, but almost the same. My mother having passed into the spirit realms when I was a babe, often returned in spirit to see the little boy she had left here, she visited me the same way as an angel, and still continues to do so, but, as on earth, she is too far removed to make a home and live with me.

Franz Liszt was my dearest musical friend in my adolescence, when I was sent to Germany to finish my musical education, not my teacher—my teachers were those of the Leipzig Conservatory—but my dear friend whom I loved. I appreciated his wonderful music and played it to him as few others could to his satisfaction; but we could not agree on religion. In my adolescent state as a spirit, I again visited him and played to him, dearly loved and appreciated him, but again we could not agree on religion.

When, as a young man, I left Germany and returned to Boston, Dr. Eben Tourgee and myself founded the New England Conservatory of Music. Dr. Tourgee was the business founder and manager, but was not a musician, yet he loved and appreciated music above all things. I was, at that time, the principal musical performer in Boston. Dr. Tourgee sought me to aid him in founding the New England Conservatory; and together we founded it; he the business manager and your humble servant the musical director. Now, why I enter into all this detail, is to show how life and its incidents are repeated in cycles.

In my last letter I told you how I meant to found a conservatory of music, elocution, languages and art. Now my mind became very intense on the subject and sent forth vibratory waves into the ether and they were caught up by my old friend and coadjutor Dr. Eben Tourgee, who had been here in the spirit life for, perhaps, fifteen or more years; and once more Eben Tourgee sought me out. I want also to say, that you may understand my position better, that in later years, and shortly before he entered spirit life, he had been the one who had bought me out and merged my conservatory, which I had started later in life, into the New England, together with myself, once more; for I had, after a number of years, left the New England and started one all by myself which I carried on for fifteen years. That makes twice my life and interests become merged into that with Dr. Eben Tourgee while still on earth. Now comes the third time, higher up the scale of being, both now being in spirit life. The cause of our separation in both instances on earth was our wide divergence on religious subjects. The first time he wanted me to become a Methodist, and because I demurred he bestowed his best favors upon others not as competent as myself, which he openly admitted, but the conservatory must be run by those who were of the Methodist persuasion. I became discouraged, was young and hot-headed, and left and started one of my own. As I said before, after fifteen years, he, together with the company, bought me out, and once more I joined my forces with his. During this time—five years—he died, or rather, went to the spirit realms, and as the conservatory was run mostly by Methodist ministers, they did not care to have a Spiritualist—which I had now become—at the head of the musical department; consequently I again left them, as they and I desired. Whilst admitting that I was supremely qualified, my Spiritualism was objected to, and the position was given to one far less competent, as they soon discovered, and he was ousted not long afterward. And now, after a few more years, I too am here in the spirit realms, and my strong desire to found a spiritual conservatory went forth in great vibratory waves, of which I really was not at the time fully conscious. Very few, as yet, on earth, realize to what extent their thought waves influence the whole world; not only the lower world, but the spirit world as well. As previously stated, these waves reached and struck my old friend and coadjutor, Dr. Eben Tourgee.

I had formed for myself a small studio in the spirit realms, somewhat like the one I had left on earth, perhaps a little better and more refined, for I wanted to be as near my wife as possible, and live a good deal as I had lived when in the material.

I was sitting, thinking deeply about the conservatory that I desired to found, when my door opened and in walked Dr. Eben Tourgee.

(To be continued.)

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Recently says the pope, "the Holy Ghost has informed him that the list of popes is incorrect, and has ordered a revision." We are informed that ten years of Christ have been dropped from the list and five others have been added. The name of only one of the new ones has been given; the other four are to follow.

Duchene, said to be a "famous historian" was selected to assist the divine messenger, and as all the reasons for dropping the names of the popes have not been given, I propose to assist in the work. I think the inspired revealer was right, but I also think that the present pope did not catch the entire message; it should have been 210 instead of 10. I use the term "pope" for convenience. There is not a scintilla of historical evidence to support the claim that Peter ever saw or heard of the city of Rome. The papal claims are based on the most diaphanous legends. Many early writers entirely ignore the first three popes. The first mention of the bishop of Rome is in Clement in 91. Before that time the popes in Rome formed a very small society of unknown numbers. The term "pope" from "papa" was applied to every cleric until the time of Siricius, 385, who decreed that it should be the distinctive title of the Bishop of Rome. The custom was followed in the Eastern or Greek church, and even today every Russian priest is designated as "pope." The term has lost its early significance; it is esteemed only by interested clerics and by the ignorant.

Most of these ten popes are dropped from the list under the apostrophe, ple that they were not canonically elected. The canonical election of every pope is open to the gravest suspicion. For 1000 years they were elected by the priests and people of Rome, just in the same way that we elect our public officers. The gravest disorders naturally crept in, as there was always a Tammany hall in Rome. As early as 415 we find Pope Boniface I, petitioning the emperor to pass a stringent law regulating these elections and to exercise his veto power. In 498, Pope Symmachus convened a council for the same purpose, in which it was proven that votes were openly bought and sold and henceforth promised in return for support. Moreover, until the complete separation of the two churches, Roman and Greek, the pope was not consecrated till his election had received the imperial sanction; and, during the Arrian rule in Italy and until the destruction of the Lombard kingdom by Charlemagne, the popes were always nominated and elected by the heretical civil power.

Up to the 14th century, few, if any popes were elected without the assistance of the emperor or some king, and very many of them depended on petty Italian princes to secure themselves in the papal chair.

Hence the many wars in Italy. From 1305 to 1378, while the papacy was established at Avignon there was not a canonically elected pope, as all of them were tools of the French king, who nominated and elected every one of them. And up to the 15th century popes were subjects to councils; the council of Constance having deposed and elected a pope, we shall see how we reach that gentleman and elected Martin V. (1417). And the uncertainty, from a canonical standpoint, surrounding all papal elections is evidenced by a decree of Nicholas II. (1059) that a pope, on his election, may act even before consecration. In fact, there is no definite canon, and all elections as is proven by the late election. If only canonically elected popes are to be kept on the list, then there will be no list.

The present pope was a compromise candidate and was elected because the veto of Emperor Joseph of Austria, prevented the convener from electing Rampa, who, unquestionably, was the favorite candidate. Listen to what he said in 1893, in his first sermon at St. Mark's church, Venice. "The pope is not simply the representative of Jesus Christ; on the contrary, he is Jesus Christ himself, under the veil of flesh, who by means of an existence common to humanity continues his ministry among men. Does the pope speak? Is it Jesus Christ that speaks. So that if the pope speaks, we have no need to examine, but have only to obey. There can be no rights in opposition to the pope in teaching or giving orders. His decision must not be criticized, nor his commands disputed. Consequently, by divine appointment, all kings, cardinals, priests, must be subjected to him who has placed all things under his feet."

Hundreds of thousands, inoculated with this papal venom, are landed on our shores every year, and the time may come when this country will regret in sackcloth and ashes what is called liberality.

The microbe of reform will never inoculate a pope who considers himself a reincarnation of Jesus Christ.

My authority for the dates in the following review will be "A General History of the Catholic Church," by M. L'Abbe J. P. Darrois, with introduction and notes by the Most Reverend M. J. Spalding, D. D., Archbishop of Baltimore, containing letters of recommendation from Pius IX; John McCloskey, D. D., Archbishop of New York; J. B. Purcell, D. D., Archbishop of Cincinnati, published by P. O'Shea, 1886. Abbe Darrois spent the greater part of his life in Rome working on this history, and we are assured that every fact is accorded him to make his history both comprehensive and accurate. I will quote exclusively from papal sources—whenever I do otherwise I will name my authority, who will be an accredited historian.

Anacleus.

The first pope dropped from the list is Anacleus, who was supposed to have succeeded Cletus (78-91). Darrois says the church was divided on the question whether Cletus and Anacleus were the same or different popes.

In all the earlier lists, including that of Cardinal Baronius, and in fact until the 18th century, they were considered different persons; were revered as martyrs, one with a festival on April 26, and the other on July 23; and both bodies were exhibited in St. Peter's, with the usual miracles performed by each.

But investigation disclosed the fraud and ingenious excuses were manufactured, each one more puerile than the other. It was claimed that both reigned, one representing the Jewish and the other the Gentile portion of the flock. On the death of Cletus that Anacleus resided in favor of his successor Cletus. But this was such a palpable

fraud that the Jesuits were instructed to find some other excuse. This was absolutely necessary as there are three important decretals credited to Anacleus, which are quoted to prove Rome's primacy.

The Jesuits are adepts in this kind of work, but in their zeal they frequently overstep the mark. Notwithstanding their claims for intelligence and for the highly intellectual position of their writers, the papal church knows to her sorrow that the Jesuits are neither truthful in their quotations nor actuated by a high sense of the moral accountability that is conceded to accredited historians. Lazzari and Pappenacker were delegated to the task and declared, after minute investigation, that Cletus and Anacleus were the same person. That his name was originally Cletus, and during a persecution in Rome, under Vespasian; he left the city. When he returned he called himself "Anacleus," or iterum Cletus (Cletus again).

But the Jesuits experts were unaware of the fact that there was no persecution under either Vespasian or his son Titus, of whom Darrois is forced to say that in his "too short a reign, merited the title of 'The delight of the human race.'" Nor does it dispose of the two bodies in St. Peter's that are "resplendent with miracles performed every day." Nor does it account for the two festivals. If Anacleus ever lived she was a woman; Anna Cletus, and was the wife of Cletus. But I think that both of them are myths.

Felix II., 356-366.

The history of Felix is interwoven with that of Liberious, 352. The council of Arles, summoned by the emperor, had condemned Athanasius, the formulator of the creed bearing his name, which is the foundation stone of the papal creed. Liberious refused his signature, was deposed and fled into exile. Felix, an avowed Arian, was elected to succeed him in 356. Even at that early date the bishopric of Rome was one of the greatest securities of the empire. The contemporary historian Ammianus Marcellinus in a speaking of it says: "When I reflect the splendor attached to the name of Rome, I can understand any intrigue that might be used to reach it. The bishops of that city receive the most costly gifts from the Roman matrons; they appear in public seated in brilliant chariots, in sumptuous attire and their table surpasses those of kings in magnificence."

exile Liberious reflected on his past glories and his mind wandered back to that sumptuous table and those darling Roman ladies, now enjoyed by his hated rival. He weakened and signed the Arian creed which denied the divinity of Christ and ignored the Holy Ghost. This is distinctly stated by St. Athanasius, St. H. J. St. Jerome and the history of the church.

Athanasius calls him "a monster, raised by the malice of Anti-Christ, worthy of and fit to execute the worst designs of his wicked partisans." In fact, the majority of papists were Arians. At the council of Milan, 355, all the bishops except three, signed the Arian creed. Even Ostius "the father of bishops," the "head and leader of the council of Nicaea," the first Oecumenical council of the church; the man "who worded and drew up the Nicene creed," even he, joined the Arians, denied the divinity of Christ and ignored the Holy Ghost. And the council of Rimini, 359, which over 400 bishops, also fell into line, as did the council of Seleucia, in the same year, with its 160 bishops.

Felix was cold and austere; most women disliked him. Liberious was a great favorite with them, for he was gay and festive. On his return to Rome there were two factions. Liberious had the more numerous. So, those of Felix were driven to the streets, and their homes, in the public baths, and were pursued even into the churches. The historian tells us that Rome was saturated with their blood. Felix escaped, retired to an estate, where he died in 365. All the early records claim him as a saint and a martyr. His festival was celebrated on July 29, particularly at Cerveteri, where he was the patron saint. His body, in a magnificent sarcophagus, adorned the cathedral and performed miracles.

When people became more intelligent and were able to read, the question of the legitimacy of his canonization was raised. So, in 1582, Gregory XIII., ordered an investigation. Cardinal Baronius, who was also a "famous historian" was directed to gather all the objections against Felix and Cardinal Sanctoris was appointed to defend him. Baronius filled an entire volume to prove that Felix was "neither a saint nor a martyr but an accused Arian, who denied the divinity of Christ." Sanctoris, as he testifies, could find nothing in favor of his client and had recourse to prayer.

On July 28, on the eve of Felix's festival, the congregation of cardinals, headed by Gregory, met to hear the testimony and decide if Felix was an Arian, a saint, or in hell, as an Arian. Baronius presented his facts, proving Felix to have been an Arian, that he had died a natural death and that his burial place was unknown. The weeping Cantoris had nothing to say, but simply knelt and poured out his prayers for a miracle.

The assembly decided against Felix and Gregory tucked up his skirts and pronounced the verdict—when the door suddenly opened; a messenger rushed in and throwing himself at the pope's feet cried out: "Holy Felix, pray for us!" Between his sobs of joy the messenger announced that the body of Felix had just been discovered. Holy Gregory tucked up his skirts and all hands rushed to the Church of St. Cosmas and Damianus, and in a most elaborate coffin was a pile of bones with this inscription: "The body of St. Felix who condemned Constantius." A Te Deum was sung; Baronius burned his book of facts; Felix was remanded to heaven and the devil sat alone and melancholy, silently chewing the bitter end of disappointment. Thus virtue ever triumphs and prayers and miracles disprove facts.

The faithful were duly informed that Felix had been martyred by Constantius. Unfortunately that emperor had died four years before Felix; but we must not be too captious when dealing with miracles; particularly papal miracles. But the decision nearly caused a schism. The good people of Cerveteri declined accepting the newly found bones; the old ones had performed too many miracles. So a guard of holy priests was formed to protect them. One night during a violent storm, a heavy crash was heard. The holy

guardians fell on their knees and prayed. The next morning another miracle was discovered. The old bones had disappeared; the new ones had taken their place—inscription and all. Yes! Italy is a land of miracles.

Christophorus, 903.

The next on the list is Christophorus, but in order to understand this case, it will be necessary to go back to Pope Formosus, 891. At the election, Sergius was selected after a fierce and violent struggle. While he was at the altar preparing for the ceremony of consecration, the opposite faction entered the church, murdered nearly all their opponents and then elected their leader Formosus. Sergius escaped to Tuscanum. Formosus was bishop of Porto and had been excommunicated three times for conspiring to murder John VIII. (872) and deliver Rome to the Turks. Darrois says his election was uncanonical because it was "the first example of a bishop transferred from another See to that of Rome."

This was expressly forbidden by the canons, as no one but a Roman was eligible to the papal chair. During his reign of about five years Formosus kept Italy in a state of incessant war. There were three armies in the field and about 100,000 people perished. Then Boniface VI. (896) was elected. He was the son of Pope Adrian III. (884), and had been deposed from the priesthood for his "wicked and scandalous life," as appears in the decrees of the council held by John VIII. (872).

Says Darrois, speaking of this election: "In the midst of confusion, a regular election was out of the question. The faction of Berengarius, in a tumultuous assembly held to the throne Boniface VI. (April 11, 896). The lawfulness of the election, carried by force of arms, is doubtful enough. But the in-

cumbent only left his name in the pontifical annals, as he died fifteen days after his promotion." He was eaten up with ulcers and died of venereal disease. The mob then elected Stephen VII. (896), as Darrois says: "Somehow in accordance with canonical propriety."

But, says Archbishop Spaulding: "Some admit Stephen VII., among the genuine popes; while others with grave reason, regard him as an intruder, who he certainly was at the beginning of his career." (Query: How did he become true pope?) His first action was to excommunicate the body of Formosus and arrayed it in pontifical robes, seated it in the Apostolic chair. Stephen then addressed it: "Wherefore, bishop of Porto, hast thou urged thy ambition so far, as to usurp the See of Rome?" As the corpse could not answer, it was declared guilty, brutally mutilated and thrown into the Tiber. The three fingers with which a pope bestows his blessing, were cut off and buried. All appointments of Formosus were declared null and excommunicated. Many were imprisoned; several were murdered.

There can be no doubt of this, and here is Rome's excuse for the brutal act. Says Darrois: "We must bear in mind, too, that the odious scene we have just described bore no relation to any question of dogma, and that the unbecoming conduct of Stephen in no wise touches the infallibility of the Holy See." Ye Gods! The friends of Formosus seized Stephen, loaded him with chains, threw him into a dungeon where he was strangled in August, 897. Then Romanus was elected, four months and four days after the death of Stephen. He reigned about four months and was murdered by the opposition. Feb. 8, 898. The faction of Formosus then succeeded in electing Theodore II, 898. He pretended to have discovered the corpse

of Formosus, which he said had been resting by some fishermen. He had it re-interred with imposing ceremonies, anathematized his holy predecessor Stephen, declared all his decrees and appointments to be null and void, excommunicated all his appointees, and recalled all the bishops who had been ordained by Formosus. Theodore last bishop poisoned him.

Says Darrois: "The chair of St. Peter seemed at this said period, to have become a mere thoroughfare. There were now two strong factions, that of Stephen and that of Formosus. The former elected Sergius, the same gentleman who had been elected before and driven from Rome by Formosus. But the opposition rallied, drove him from Rome and elected John IX. 898. (This is not the last of Sergius, who will yet find him "true pope"). John was the son of Rampoald, a Benedictine monk, and that rich order bought him the position. His first act was to convene a council, declare Formosus a "true pope" and burn the decrees of the council that had excommunicated him. John lasted two years and fifteen days. The opposition poisoned him.

The now conclave elected Benedict IX. 900. Little is known of him except that the Bishop Lutprand of Cremona says he was "immensely wealthy and bought the election." He reigned about three years and was murdered by the Duke of Friuli. Then the strongest faction elected Leo V. 903. He lasted forty days, when his chaplain, Cardinal Christophorus of St. Lawrence, put him in prison, where he was murdered. Christophorus was then duly elected.

At that time there lived in Rome a celebrated ecclesiastical "courtier" Theodore, who with her daughters, Marozia and Theodora, controlled the pa-

tracy. There was an innocent and holy rivalry between mother and daughters, the former boasting that she never slept with any one less than a bishop. Sergius, whom we have already seen had been twice elected pope and driven from Rome, had now returned and was acknowledged favorite of Marozia. One day he seized Christophorus, put him in prison, where he was strangled. The bones of the murdered pope were afterwards buried in St. Peter's, where they performed miracles and the early records esteem him both a saint and a martyr. But Mr. Gottl has just decided that he is not "true pope," so most likely the miracles will cease. Sergius was then elected for the third time. June 9, 905.

As Christophorus has been dropped from the list, there is a hiatus of eighteen months, and it will be interesting to learn how Mr. Gottl intends to fill it. Sergius is credited with having been successively the favored lover of the mother and the two daughters. And his son by Marozia was duly elected pope in 931, as John XI. He ruled the Universe, Apostolic and Holy Roman church for five years, when he was imprisoned and murdered by his half-brother, Alberic.

The relationships of this holy family were slightly mixed. Marozia had been married to one Wide and after his death—or murder, she consorted with his father, Adelbert, Marquis of Tuscan. Alberic was the result. Sergius III., is described by Cardinal Baronius as "the embodiment of all possible vices." The most notable religious act of his reign was to allow Emperor Leo to divorce his wife and marry his mistress, by whom he already had a child. (To be continued.)

## BOOK REVIEW.

A Triangular Polemic. A Discussion on Reincarnation or the Successive Embodiment of the Human Spirit. By J. M. Peebles, M. D., The Peebles Medical Institute, Battle Creek, Mich. Price, 30 cents.

Dr. Peebles has performed a distinct public service in producing the above-named volume as it offers between its covers a comprehensive review of the much-discussed question of reincarnation on the part of its advocates and opponents. The work comprises the correspondence between Dr. Peebles, Dr. Helen Dinsmore and W. J. Colville which took place in the columns of the English Spiritualist journal, Light, in London, and the Banner of Light in Boston. It may be accepted that the writer has said the best that is to be said upon the side selected. Mrs. Dinsmore presents the usual arguments in favor of the assumed re-embodiment of the spirit, while the nature of Mr. Colville's contentions are so well known that neither need be restated here, as my readers in the past have heard me thoroughly familiar with the arguments in the pages of this journal. Dr. Peebles' replies are in most cases brilliant, always forceful and pointed, but his wit fulfills the dictum of Figaro, the immortal barber, who lays it down that, "Should like a razor keen, Should wound with a touch scarce felt or seen."

In support of his position Dr. Peebles quotes from the communications given through the mediumship of W. Stainton Moses, J. J. Morse, B. W. Wallis, and M. H. Wallis and others, and presents a characteristic and special approval of his positions from the pen of Andrew Jackson Davis. As to the oft-repeated question, "What is the process of reincarnation?" on page 74, the Doctor quotes from the "Chondogya Upanishad" of India which, according to the Rajput's teachings upon reincarnation, says "The person to be re-born becomes more ethereal by relieving himself of his seven sheaths when he becomes breath-like, then vaporous, then cloudy, then descending wraps himself in the awaiting womb, and there lies coiled as an embryo, to be born at the end of the tenth lunar month." How beautifully simple! You just melt away into smoke and there you are—or there you are not, which ever way it may strike you! Dr. Peebles presents eleven clearly defined propositions in opposition to this Oriental dogma and he concludes a very capital pamphlet with a valdictory from which we have only space to quote the following stirring lines:

"Spiritualism posited upon Spirit (essential, infinite and all-energizing), embodying as it does consciousness, life, love, purpose,







# Our Eclectic Magazine. = The Cream of the Secular Press.

## THE WONDERFUL PRESENT.

The Gifted Author, Ella Wheeler Wilcox, Presents Some Valuable Thoughts for Consideration.

Whoever you are, and wherever you are, it is well for you to study yourself carefully and find what you are.

Never in the history of mankind has it been so necessary as to-day for human beings to be real and genuine in character. Never was insincerity so far below par.

The sixth sense is rapidly developing in mankind, and the world is beginning to understand what of old was known only to seers and adepts.

There is a great spiritual wave sweeping over us—in spite of the cry of the pessimist that this is the age of materialism. And in spite of the fact that America is money mad (or perhaps, as the natural counter effect of it) there was never so deep and intense a spiritual hunger in the land as there is to-day.

In the time of the Pilgrim fathers ministers and clergymen were regarded as little below God in their power to bring salvation to sinful mortals.

In this age we know that clergymen are merely men who have studied and thought along certain lines of religious beliefs, and each one of us feels his or her own power to think and study toward the truth with certainty and with as satisfying results.

Never did individuals think so intently and independently as to-day. Two interesting and important articles appeared recently in the San Francisco Examiner.

One was from the pen of Prof. Edgar Larkin of Lowe's Observatory, Cal. He said: "The standing marvel of these latter days is the vast, world-wide movement now under way—the exploration of that wonderful mystery—the human mind."

"Dormant faculties are being discovered. Vast results beyond anything that has yet appeared on earth are in sight."

The other article was by the Belgian philosopher, Maurice Materlinck. Let me quote a few phrases:

"Though you assume the face of a saint, a hero, the eye of the passing child will not greet you with the same smile if there lurk within you an evil thought, an injustice, or a brother's tears. It is thoroughly borne home to you that if there be evil in your heart, your mere presence will proclaim it to-day a hundred times more clearly than would have been the case two or three centuries ago. It is felt on all sides that the conditions of the work-a-day world are changing. Let us wait in silence—perhaps are long we shall be conscious of the murmur of the gods."

When we read words like these from two of the world's acknowledged thinkers, men of great learning and sane minds, and wide research, it is impossible to ignore the tendency of the times toward a higher religious thought than we have yet heard preached from pulpits.

It is not a death bed religion, not a religion of fear, or of mere faith which is coming to the world in this age, but a religion of facts—the facts of the illimitable power and eternal duration of the immortal soul.

In your own soul lies salvation. In your mind lies unlimited power. You are helping to make the world better or worse by the thoughts you carry in your mind, as you sit alone, or as you converse with friends, or as you walk the streets. No matter how secretive you are, and how uncommunicative, yet this indefinable power is at work, and you are not only making karma for yourself, but you are influencing the welfare of people you may never see—of people yet unborn. If at this moment you wish any human being aught but good, if you hold one thought of revenge, or hatred, or anger, or ill will—down on your knees and cry to the invisible Forces about you to help you cast it forth.

For so surely as you entertain it, so surely shall it work harm to your own life, to your own home and your own business affairs. Not to-day, perhaps, not to-morrow, but by and by when the currents in space catch it and shape it for destruction, it shall wreak its vengeance upon the being that sent it forth. Put away all your grudges; put away all your wrongs and clear your mental chambers of bitter and unwholesome memories. Leave your foes and your enemies to Time and Justice.

Wish earth's wrongdoers nothing but light upon the way to see themselves as they are and to live better lives.

They must reap what they sow, and it is not necessary for you to swing the scythe.

That is held in the hand of Eternal Justice. Go your way and mind your business—the business of growth and development. For that is the business of every living soul. If you find it hard to believe in any Power greater than your own mind, in any life beyond this earth, keep silent and wait, do not put yourself on record as an aggressive unbeliever; for sooner than the wisest of us dreams "the murmur of the gods" may become audible to human ears.

The vast spaces about us are quivering with unuttered secrets, and there is a hush of expectancy in the air. "Science is organized knowledge," and what the seers have long known, science is upon the eve of proving. Be ready to receive the knowledge when it is given to you. To-day, as never before, skepticism brands a human being with ignorance. Be silent and wait.—Chicago American.

## MEDIUMS WANT TO SEE MORE OF DANIEL BOONE.

Anderson, Ind., July 15.—At the Chesterfield camp of the Indiana Association of Spiritualists to-day mediums and their friends were much interested in a dispatch from Hartford City to The Indianapolis News last evening, in which it was stated that it was the advice of a medium of Chesterfield that led to the great success of the Daniel Boone Oil Company, in the Muncie oil district. An effort was made to locate the medium credited with having told, through her spirit control, where oil might be found in great quantities and gave further information to the oil prospectors. It is thought that the oil well seance, if it really did occur in the Chesterfield camp, was held during the winter or early in the spring. Only one medium lives in the camp throughout the year. She is the wife of Dr. Pierce, of Chesterfield.

No seances were held in camp last night. It was reported that some of the mediums were trying to call up the spirit of the late Hiram Staley of Chesterfield, to inquire if he thought that Clay Dussang, who is under arrest, was guilty of throwing the stone that caused Staley to lose his earth life. All the mediums in camp last night disclaimed any intent to investigate murders, and said that their spirit controls would not undertake to tell who did murder Hiram Staley at Chesterfield, or Mrs. William Starbuck, at Greensboro, and Miss Schafer, at Bedford.

W. F. Peck, of St. Louis, arrived last night and opened his engagement for lectures this afternoon.

## SING, FOR HEAVEN'S SAKE, SING.

There Is Something Delicious in Singing Under Certain Circumstances—Marian Martineau Gives Her Views in the Chicago Tribune.

"Sing! For heaven's sake, sing! Sing, I beg of you!"

The speaker was the head physician in an asylum for the insane upon Long Island. And the woman to whom he spoke was a pupil of Mme. Marie Cross Newhaus, director of the Vocal and Operatic School of New York.

She was visiting the retreat to see a former friend. And one of the patients, recognizing by the subtle instinct of the insane the musical genius of the visitor, asked her to sing.

Mademoiselle demurred. She was not accustomed to singing under such strange circumstances, to such a strange audience, and amid such strange surroundings.

Then the physician in charge leaned over her chair and whispered, "Sing!"

And mademoiselle sang.

"I would have had to struggle with the patient wildly for hours if you had refused," said he.

Speaking of it afterward she said: "I was never so impressed in my life with the power of music. A famous actor who had been confined in a strait jacket suddenly became calm and they took his bonds off him. A woman who had had hysteria for days quieted down and came into the parlor."

"But strangest of all was the case of a young woman from Pittsburgh who had not left her room since her arrival nor spoken to a single person. This young woman opened the door of her room—so the attendant said—and gradually crept downstairs and into the parlor. Once there she came across to the piano, put her hand on my shoulder, patted me, and smiled while I was singing. When I had finished she talked cleverly and rationally on the subject of music."

When eminent authorities declare that music will cure bodily ills, and when there are sanitariums and retreats that are built specially for the treatment of nervous invalids through the nerves of sound, is it any wonder that the woman who is nervous begins to inquire into the musical treatment and how it works?

Here are the things that are claimed by those who believe in the music cures and who are working them: They claim first—and this may seem extravagant—that the abundant hair of musicians is caused by the musical sounds which they continually hear. They claim that people who live in musical countries have thicker hair than those who live in countries where musicians are scarce.

They claim that musicians are always good natured and that it is the direct relation of cause and effect. The music cure works constantly upon their minds and makes them good tempered. Such a freak as a cross grained musician was never known.

The musical curists believe that music improves the health. Musicians and their families are usually strong and firm, both in health and spirits. It is not to a musician's family that one looks for illness. All are well. The health of the musical Germans is attributed largely to this.

Again, they claim that musicians usually are cheerful and that the families of musicians usually are free from the blues. They are light hearted, and there is that peculiar buoyancy which makes geniuses. They assert that if you want your children to be brilliant you should keep them in a musical atmosphere.

But the musical curists claim much more than this. They claim that rheumatism, sciatica, headaches, and neuralgia of all kinds can be cured by musical sounds. The kind of music that is good for one person is not necessarily good for another. Music is like any other kind of medicine.

Where one has an ache and is torn with various ills the music should be soft and sweet—of the soothing kind. But for blues and nervous affections generally the music should be loud and fervent. Discords will work harm to either man or beast.

There are women who are clever enough to soothe away their own headaches with music. They can "rest" their nerves with the piano, the violin, or the mandolin; and they know which airs to bring to the rescue of their tired nerves.

There are women who can be put to sleep with music, and there are others whose toothache can be healed.

It is claimed by those who are enthusiastic that music is good for the complexion. They argue that certain musical sounds work upon the nerves and soothe them and that this is good for the digestion, since quiet nerves aid the digestive organs. The stomach digests its food more perfectly when the nerves are in good condition. And good digestion soon shows in an improved complexion. They actually cite cases to prove that the complexion is affected directly by music. In a large school of students, singers and musicians, there is not one bad complexion.

Money invested for a musical instrument is, according to this, money well spent, and the woman who buys a piano, an organ, a violin, a banjo, or a mandolin contributes in greater or less degrees not only to the family comfort but to its beauty as well.

Men fight better to music; and they stand fatigue better and are better on the march. Horses will bear up longer when they hear martial music. They will endure the longest and most tiresome stretch of country if they can have music. This is a well known fact to many men. But it is upon the nerves of women that the music cure has wrought its greatest wonders, and it is the tired, the wornout, the sick, or the discouraged woman who ought to try it.

## IS IT POSSIBLE THAT ANIMALS, TOO, HAVE SOULS?

H. Rider Haggard's remarkable story of what he thinks is a telepathic message he received from a pet dog at the instant of the dog's violent and painful death will awaken wide interest.

Since the late Mr. Myers and his associates established the Society for Psychical Research in London, with its branch in this country, everybody's attention has been directed to the phenomena, and it is now accepted by many that telepathy between human beings is an established fact.

But is there never before been suggested that telepathy between man and the lower animals is a possibility, though in many of the reports to the Psychical Research Society it has been said that animals seem to have cognizance of Spiritualistic manifestations.

Mr. Haggard's experience, if it is to be believed, would appear to permit a startling hypothesis, namely, that animals possess souls or spirits identical in quality with that which man is assumed to possess. If this be granted, there is no escape from the deduction that, if man's soul is immortal, immortality attaches also to the souls of animals.

And why not? Science teaches that all forms of life had a common source, and who shall say just where in the scale of evolution the former protoplasm acquired the germ of eternal existence?—Chicago Journal.

## AN EXCEPTIONALLY CREAMY ARTICLE.

Can Soul of a Dog After Death Impress Human Consciousness?—Queer Queries Started by Haggard—Author's Weird Dream Raises a Number of Puzzling Questions—Positive Answers Eagerly Awaited—Chicago Psychologists Discuss Case with the Keenest Interest.

Dr. Julia Holmes Smith, the well known Chicago psychologist and physician, asserts the belief that dogs have souls, but will not say that souls of animals can by telepathy hold converse with human beings after death.

### Questions Raised by Rider Haggard's Dream.

Do dogs have souls? If they do, is it possible for a dog's soul to speak to human beings' consciousness through telepathy?

May the human consciousness be transposed, either asleep or awake, to the body of the lower animals, if the bond of love and sympathy be strong?

Does the soul, animal or human, ever linger near the earth and communicate with other souls after leaving the physical body?

Can there be telepathic communication between the subconsciousness of person or animal rendered unconscious from injury or otherwise?

Psychological delvers are marveling over Rider Haggard's nightmare—the dream in which his pet dog's soul spoke to his own, and in which his own personality and consciousness were transformed to the animal's body.

Chicago students of the occult have some interesting theories over the weird experience announced by the famous novelist at London. Almost unanimously they characterize it as a remarkable demonstration, tending to prove many of the more advanced theories. Questions which local psychists do not attempt to solve or explain are raised by the story. Some of them are:

Do dogs have souls? Generally claimed that they do.

If they do, is it possible for a dog's soul to speak to human beings' consciousness through telepathy? Doubtful.

May the human consciousness be transposed, either asleep or awake, to the body of the lower animals, if the bond of love and sympathy be strong? More doubtful.

Does the soul, animal or human, ever linger near the earth and communicate with other souls after leaving the physical body? Haggard says his dog "Bob" must have been dead when he received his telepathic vision.

Can there be telepathic communication between the subconsciousness of person or animal rendered unconscious from injury or otherwise? Haggard's dog was probably unconscious.

These are some of the questions aroused by the actual experience detailed by H. Rider Haggard yesterday.

Haggard, in writing of his experience, said that, following a terrible nightmare, he had a vivid vision. There was an awful oppression on his mind as of a terrific struggle for life. He saw his black retriever, "Bob," to whom he was intensely attached, dying by a stream.

Then his own personality seemed rising from the dog. His head was against the raised head of the animal, which was trying to speak to him. Failing to speak, the dog transmitted to his mind in an undefined fashion the knowledge that it was dying.

The dog, Haggard learned, was killed three hours before that dream.

"I confess that I am forced to explain it by telepathy," said Haggard, in an interview at London.

"The dog, or its soul, succeeded in calling my attention to its actual or recent plight by placing whatever portion of my being that was capable of receiving impulses when enchained by sleep into its own terrible position."

Local psychologists and scientists and students of the supernatural are pondering them and anxiously awaiting an authoritative explanation. Some comments and theories on the phenomenon follow:

Dr. Julia Holmes Smith, a leading member of the American Society for Psychical Research—I am not prepared to say that Rider Haggard's dream, or nightmare, or whatever it might have been, was a mere coincidence. I am sure I have seen and known dogs that had souls. Where souls begin and animal existence ends is the question. There is always the question and who shall answer it. When Rider Haggard tells a story of his own experience we must heed it, because he is a famous writer and his ability as a thinker is recognized. We are all influenced by the trend of our own minds and Mr. Haggard in his dream might have been influenced by his affection for the dog "Bob" and received the vivid impressions that later turned out to have had a real foundation in fact.—Chicago Examiner.

### THE SOUL OF ALL OUR TEACHING.

The following beautifully spiritual poem, by Dr. Henry van Dyke, has in it the soul of all our teaching, and the loveliness of all our hope; and is a true summer poem, says Light.

Only a little shriveled seed,—  
It might be flower or grass or weed;  
Only a box of earth on the edge  
Of a narrow, dusty window ledge;  
Only a few scant summer showers;  
Only a few clear, shining hours,—  
That was all. Yet God could make  
Out of these, for a sick child's sake,  
A blossom-wonder as fair and sweet  
As ever bled at an angel's feet.

Only a life of barren pain,  
Wet with sorrowful tears of rain;  
Warmed sometimes by a wandering gleam  
Of joy that seemed but a happy dream;  
A life as common and brown and bare  
As the box of earth in the window there.  
Yet it bore at last the precious bloom  
Of a perfect soul in a narrow room—  
Pure as the snowy leaves that fold  
Over the flower's heart of gold.

### THE STERN REALITY OF "WAR IS HELL."

An American minister, reminding his countrymen of General Sherman's fierce saying, "War is Hell," quotes from a letter sent by the great general to the president of the Western Sanitary Commission, in which he said:

I confess without shame that I am tired and sick of the war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentation of distant families appealing to me for missing sons, husbands, and fathers. It is only those who have not heard a shot, nor heard the shrieks and groans of the wounded and lacerated (friend or foe), that cry aloud for more blood, more vengeance, more desolation.

## WEIRD CRIES IN FLAT TERRORIZE TENANTS.

While Mrs. Anna Valentine, in the Bergen county jail, at Hackensack, is awaiting the outcome of the efforts being made to save her from the death penalty for the murder of Mrs. Rosa Salzi, her former neighbors in the little borough of Lodi are in a state of excitement over the nightly visitation of what they believe to be the ghost of the slain woman.

Soon after the murder was committed, last February the husband of the victim left his twin babies with a neighbor and went away from Lodi. The flat in which the woman had been killed was vacant for a time and then another family moved in.

The first night the new tenants spent in the house they were aroused at midnight by a sound as of a woman in agony and calling for help. The families occupying other flats in the house had not been disturbed, although in the Salzi apartment the screams seemed loud enough to be heard a block away.

After remaining in the house another night and hearing the same sounds repeated at midnight, it is said, the family moved out, declaring that they would not sleep there another night.

A second family and a third tried the flat, each time with the same result—the weird screams at midnight, accompanied at times, it was claimed, by a noise as of a struggle. But none of the tenants claimed to have seen any ghostly figure until a few nights ago, when a skeptical man declared that he would spend the night in the flat and find out the cause of the strange sounds.

He stayed until a few minutes after midnight, when he left hurriedly. He declared that he had not only heard, but seen enough to convince him that there was more than imagination in the stories.—New York World.

## CAMP GROUNDS VISITED BY OIL OPERATORS SEEKING POINTERS.

Oil operators, prone to follow the advice of "wizards" or to make locations for prospective wells by the bending of a peach-tree twig, now get the opportunity to consult the Spiritualist mediums at the Spiritualist camp-grounds in Chesterfield before making a location.

Oil on the waters of White river which flows through the heart of the oil district is so plentiful that fishermen say it is driving the fish away, and the boys from the old swimming holes.—Indianapolis (Ind.) News.

## DON'T WANT TO SEE COMMON MERCHANDISE MADE OF THEIR BELIEF.

Making merchandise of Spiritualism does not meet the approbation of many members of that sect.

Many people are Spiritualists from a conscientious belief in its teachings. They believe the religion is entitled to a position above the plans of common merchandise and consequently are considerably put out over the action of some mediums on the grounds. It is such statements as made in a Muncie paper that makes them tired. That paper says:

"Oil men were much in evidence and a number of gentlemen from Muncie were on the grounds. They consulted Mrs. Waite and claim to have received the most encouraging advice concerning the oil field. A number of men who consulted the clairvoyant last year tendered her thanks and praises yesterday for her opinion regarding investments. During the test services Mrs. Waite received and answered hundreds of questions concerning oil investments. She went so far as to name the companies and the location of the leases and telling the success already acquired. Many an investor was elated over her advice and others left with dejected feelings."—Anderson (Ind.) Bulletin.

### THE REAL GENUINE HERO ILLUSTRATED.

If we are not careful, the noble word "heroes" will suffer fatal degradation, and will be lost for all the higher uses. It must not be allowed to apply only to soldiers. In very truth, we need to be chary of applying it to soldiers at all. A countryman of that fine prophet, Emerson, lately said well—and it was fittingly said in Emerson's country:

Truly, there is a large place for our non-military heroes. Emerson says: "Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country and at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an axe at the first step out of the beaten track of opinion. But whose is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds."

Here, then, is the test of the true hero. Business man, soldier, statesman, reformer, educator, poet, whatever, if he lives to a higher end than merely self, and is true to the best that is in him, whatever the cost, we may have him for a hero, and try to find for ourselves the source and inspiration of his greatness. And it may be we shall find him in none of these open and public walks of life. It may be he will prove to be none other than Ernest, the simple husbandman, who has been with us all the while. It may be that the nearest likeness to that face in the mountain, which was at once grand and sweet, will be found among those we have never understood sufficiently to know them for the heroes they are, and who, as a part of their heroism, would reject the name.

### A TERRIBLE INDICTMENT.

An issue of the Freethinker contains the following statement concerning the last words of a young criminal doomed to execution for murder, in Chicago:

"Father Cox, who had been trying to convert Neidermeyer, last night gave him a book entitled 'Notes on Ingersoll.' The bandit read a few pages, and returned the volume with the comment: 'I get my opinions from my own thoughts, not from Ingersoll or any one else. I wish I could believe in your religion. If I could hypnotize myself into the belief I was going somewhere to be happy forever, don't you think I would be glad to die? The world is all wrong. There are no attractions here for men like me. We grow up in the slums, half starved and always miserable. We see our parents work day after day like slaves, year after year, and at the end they die miserably. If I had had plenty of money or an education there might have been some enjoyment for me. Chicago is full of boys like me, growing up without advice or help. They drift into cheap saloons, and if they are not good-natured, they don't care if they do kill other people. I read your prayer book all right. I can't believe in them. Why should I go to a place of everlasting torture? I've been pretty bad, I'll admit, but I'm going to pay all the penalty I shall ever pay this morning. If the churches did something more for those who need aid in the struggle to earn a living, they would do more good than they can by converting men who are about to be hanged.'"

What a terrible indictment of "civilization" and "religion."

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