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# The Progressive Thinker.

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## 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.

Are you reading the findings of this Open Court? Are you reading the testimony upon both sides and recording the findings in your unbiased mind? Do you appreciate our effort for truth? If so you should become a life subscriber for THE PROGRESSIVE THINKER. Send your name, address and remittance after you read our unparalleled premium offer.

## 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 lap 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 any 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 ambition 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, fanning 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 to his own place," 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 will be continuing his lecture, where he is advertised to lecture and 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."

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companies 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 committee 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 every clicking 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 conjurers of Mr. Wright, will be continued every day, noon 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 superintendence 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.—Paine.

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 of bones, blood, etc., but we can also affirm that they are not the result of any material process, but are the result of the action of spirit upon substance."

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 phenomena of 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 could 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 phenomena of 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 influences, racial, national, social, religious, spiritual and secular, which have modified it and adjusted 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 customs 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 family circle, 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 ruin 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 All the passions that add to humanity's woes.

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.

Abridgment of the Letters of Charles MacArthur, the  
Eminent Historian, Who for 30 Years Has Made  
a Specialty of the Catholic Question.

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 Discovered Country," giving a detailed account of his own experience in spirit life. This book is still for sale. Shortly afterward, 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.)

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—injection 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 then fled to Tuscany. Formosus was bishop of Porto and had been excommunicated three times for conspiring to murder John VIII. (872) and deliver Rome to the Turks. Darras 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 Darras, speaking of this election: "In the midst of this confusion, a regular election was out of the question. The faction of Berengar, in a tumultuous assembly held by 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 Darras says: "Somehow he was 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 far 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 Darras: "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 six 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 lastly declared that he was the true pope.

Says Darras: "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 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 Ramapo, 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 new conclave elected Benedict IX. 900. Little is known of him except that the Bishop Liutprand 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 papacy. 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 had 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, Alberic, 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, and will; and considered in its measureless depths, in its lofty heights and in the immensity of its all-embracing wideness, holds the key that unlocks all the treasure-stores labeled 'occult phenomena,' and rationally explains the phenomena of life, birth, growth, maturity, death, and that majestic march of the spiritual man through the grim gate of mortality and thence onward and upward through the ether zones and starry spaces and glories the measureless heavens."

Finally, beloved opponents, farewell! It is questionable if we ever meet again in this present physical incarnation (though I trust to the contrary) and it is very doubtful if we ever meet in the distant hereafter; for as much as aspiration and purpose are the measures of destiny, I purpose when throwing off this encumbering vehicle of flesh and blood to press onward and upward to the spirit-illuminated homes of Hare, Edmonds, Denton, Britton, Kiddie and kindred reformers whose fraternal palms often press mine—onward and to the celestial homes of those sages and seers that have long walked the companions of white-robed angels; while you, oh, reincarnationists! in consonance with your time-dragging, birth-repeating dogma of reincarnation expect to halt along the way—for further experiences—halt for more worldly conceptions—halt for repeated reincarnations—halt for more bodily embodiments—halt for more fleshly re-births into the purgatories of a dreary and all too often painful mortality of mental and moral cripples—into that letter of passionate materiality which the inspired prophet said with emphasis, 'filth!'

"And so, beloved, farewell! A fond, tender farewell with my best wishes for your prosperity while wandering and meandering through your future flesh-clogged embodiments. Again farewell!" Andrew Jackson Davis in the course of his brief letter says when writing to Dr. Peebles, "Often have I exclaimed aloud—'Good!'—He has given reincarnation another death-blow. It is wreathing—dying." And the Doctor truly says, "Approval from such a source is comparable to a cooling, refreshing fountain fringed with palms in a desert." "This book deserves the widest possible circulation among the advocates of either side of this much-discussed question, and we predict for it a very large sale.—Banner of Light."

"Occult Upbuilding, Including Co-operative Systems and the Happiness and Innoblement of Humanity." By E. D. Jabbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Price, 10 cents. For sale at this office.

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SATURDAY, AUGUST 6, 1904.

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## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin, Heights, Ohio.

## Evil and Suffering.

Probably to counteract the extreme heat of the weather and the effects of the sleepless nights caused thereby, some of our orthodox Chicago ministers have taken up, for public exercise, the occult subject of the origin and philosophy of human suffering and evil in general. The orthodox treatment of the subject from the ordinary pulpit must inevitably induce deep somnolence, which, under the circumstances must be regarded as a much-needed good—to the sleeper.

A Methodist and a Congregational pastor both took the view that it was a law of the universe that everything good should be gained at the cost of suffering, and that the object of suffering was the purification and perfection of human character.

The Progressive Thinker does not intend, during the hot season, to plunge into the depth of the bottomless pit of this orthodox discussion—though it is probably as well-informed as they are on the subject of the origin of evil and the philosophy of human suffering, but we would ask these reverend philosophers to kindly elucidate the relationship between the sufferings endured by innocent animals undergoing the tortures of vivisection, and the purification and perfection of human character. To us unorthodox it seems the tendency is toward perfection in heartless, unfeeling devilization of human character.

And what of the sufferings of babies, and irresponsible children, too young to philosophize on the purport of their sufferings?

Great men are not always wise—and even orthodox preachers flounder into waters whose depths are beyond the sounding of their plummets. If these preachers could be induced to study Hudson Tuttle's works, "The Religion of Man" (one of The Progressive Thinker's premium books), and "The Arcana of Spiritualism," it would undoubtedly result in a significant enlargement of their view of the mysteries of life and being.

## Harrison D. Barrett Nominated for State Senator.

We learn from an authoritative source that, during his absence from home in Somerset County, Maine, the Democratic party nominated our good brother, H. D. Barrett, for its candidate for State Senator, by acclamation. This is certainly a mark of appreciation of the worth and standing of Mr. Barrett in his old home country.

It is an old adage that "man is not without honor save in his own country," but in this instance there lies an indication that man can be honored in his own country, and with no small honor either.

The Progressive Thinker is not a political paper in any sense, but here is a worthy young man who has been the head of the N. S. A. ever since its inception, and as its executive officer has shown Spiritualists his metal, his energy and ability, and his name should suffice, without laudation, to inspire every Spiritualist to earnestly and quietly do their utmost to elect him. He merits their support regardless of party affiliations, by his earnestness for good government and his personal integrity.

## Not Worth Converting.

The Good Idea in nature is a speculative thought to account for all the wonderful phenomena which an ignorant or an educated person sees or comprehends in a boundless universe. He sees life everywhere, living, moving, thinking beings, and whether of eternal duration, or without a beginning, it seems impossible to comprehend its existence without a designer, a creator.

As a matter of fact, it little matters what view is taken of this subject; it is impossible of elucidation, and in truth, of comprehension by a mortal mind. A being of such gigantic proportions that he was able to call the universe into being, with its millions of suns and solar systems, and endow all matter with life, is certainly too magnificent to be comprehended by mortal mind.

The name of such a being is immaterial. We neither assert nor deny its existence, for the facts will be the same, however positively asserted or

denied; then why waste strength in an effort to establish something beyond the grasp of human mind? He who insists there is such a being need not be disputed; and he who denies it is antagonizing a claim of which he has no knowledge. The machinery of the universe will move right on just the same, which ever postulate is true. Science is too limited in knowledge to wrestle with such an august subject, and revelation, priest made, is quite as ignorant, whatever its pretensions.

## Godless Schools in the Philippines.

According to W. E. Curtis' letter in the Chicago Record-Herald, "religion" is not taught in any of the public schools of the Philippines. He says: "The most sensitive nerve of the educational situation here has never been shocked. No attempt has ever been made by any American teacher, so far as is known, to introduce religion into the schools. Everyone was thoroughly instructed on this point at the outset, and it is believed that the instructions have been faithfully observed. The government has done precisely as it should, by leaving the consciences of its teachers, or interfere with their scruples in any way, and no restraint is exercised upon their conduct after school, but during stated hours religious exercises are forbidden. Religious topics may not be discussed and no religious instruction is permitted."

I happened to be in Rome when the first arm of American teachers was sent to the Philippines three years ago, and Cardinal Rampolla and other eminent prelates there were very much concerned about the movement. The Roman Catholic papers in Rome had published grossly exaggerated statements regarding the educational policy and the intentions of the United States, and conveyed the impression that 600 Protestant missionaries had been shipped over to our new possession to proselyte. Cardinal Rampolla and even Cardinal Satolli, although he had lived in the United States four years, had that impression, and it was impossible to convince them that it was a mistake. When I explained to them that the teachers were volunteers who had answered a public notice by appearing before the examiners of the Civil Service Commission, and had not been selected by anyone; that their religious beliefs or church connections had never been inquired into and were unknown to the officials, and that President McKinley could not possibly have taken any direct personal interest in the matter, they were very incredulous, and in a satirical way Cardinal Rampolla intimated that our President was not doing his duty toward the Protestant faith and the Methodist church of which he was reputed to be an active member. His eminence frankly suggested that if his statements were true President McKinley had neglected his opportunities. But I am sure that the officials of the holy see, at Rome, in the United States and in the Philippines, are now convinced that there was no sectarian purpose in the organization of the school system here, and several priests of whom I have inquired tell me that there has been no cause to complain of the conduct of the American teachers in meddling with religious affairs. The only man who has criticized the educational system here in my hearing is an American monk.

There is no record, and nobody knows the representation of the several denominations in the corps of teachers. They have all been selected by strangers after civil service examinations from lists of eligibles, according to their standing, but, if the native teachers are counted, the Roman Catholics are very largely in the majority, for every Filipino is nominally a Roman Catholic, or at least has been baptized and will be buried in that faith. Commissioner Smith, who in the division of education is a Roman Catholic, is a native of the Philippines, his subordinate, the superintendent of education, is a Protestant from the same state. At least two of the division superintendents are Roman Catholics, and there may be others, but nobody here seems to know. It is the general impression among officials of the bureau of education that Protestants or non-Roman Catholics are in a considerable majority among the American teachers, but the denominational connections are unknown.

At first the conservative element in some of the provinces objected to Protestant teachers, and asked for Roman Catholics. It took some time to become accustomed to the new regime. The schools had always given religious instruction, so that it was more a matter of habit than principle for them to ask why their children were not taught the catechism as usual; but now after a year or so, everybody has fallen in with the new plan, and has been convinced that it is better to confine religious instruction to the church and the home. There are parochial schools in several of the provinces, but 90 per cent of the children of the Philippines are now entirely without religious instruction. This is largely due, however, to the division of labor, and the lack of priests and funds. If the Protestants had men and money they might make serious inroads upon the Roman Catholic field, but they lack both. Altogether there are less than a hundred foreign missionaries of all the Protestant denominations in these islands.

## Words for H. D. Barrett.

To the Editor:—I have learned through a friend and brother that H. D. Barrett has been nominated by the Democrats of Somerset county, Me., as a candidate for State Senator. As a thinker, independent thinker, and few of us are tied so firmly to party lines that they do not pick their men to vote for, and to say they dare not vote as they please is to challenge their independence, question their manhood, and doubt their ability to decide upon such matters, and knowing Brother Barrett as well as we all do should make us wish we were residents of Somerset county, Maine, at least until after the coming election.

I, for one, hope the Spiritualists and all lovers of honesty, independence and energy will act upon their inalienable rights as men, and as citizens of the county of Mr. Barrett's birth, and do him the kindness he merits by giving him their unanimous support, that he be elected to the State Senate of Maine.

Burrall for Harrison D. Barrett!

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"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

# "For God's Sake Hurry to the Church!"

The above were the words of a spirit who came to a Catholic Priest at night, imploring him to hasten to the church and take the body of his daughter lying in a coffin, to his own room and save her life. This is what The Progressive Thinker has always taught, that no one has a patent right on spirit return; no one can circumscribe the law that renders spirit return possible, or confine it to any one particular club, cult or sect. Just think for a moment about the spirit knocking at the door; then observe the radiance of the room, and the full-form materialization, all affording splendid evidence of the truth of Spiritualism; and that, too, right in the Catholic Church. The Catholic Priest was mediumistic, illustrating an other fact, that psychic laws are no respecter of persons, and are not confined exclusively to Spiritualism.

## A WONDERFUL MANIFESTATION.

To the Editor:—A few weeks ago a lady of this city sat upon her veranda of her home perusing the columns of The Progressive Thinker. She is a Spiritualist and a medium, held in high esteem by not only those of her religion, but by many others.

A gentleman passing by inquired for a Spanish family supposed to reside in the neighborhood of the lady's home. Incidentally, he asked for a drink of water, and as the lady was procuring it, he took up the paper, and when she returned he was deeply concerned in reading—so deeply in fact that he was unconscious of her presence with the draught of water.

She quietly suggested that perhaps he should not read the paper, and the visitor naturally asked why. She replied: "It is a Spiritualist paper, and many persons would not peruse it if they knew the cause for which it so bravely waged battle."

The visitor then asked if she was a medium, and upon receiving an affirmative answer, hungrily inquired if she saw any spirit forms about him. She said that she did not, and that her phase of mediumship was peculiar, being confined to the impressions.

He remarked that he was glad that he had finally met a medium. She said that if he had been desirous of meeting one, it could certainly have been easily effected, as mediums are numerous in the city. He said that while knowing this to be true, the time had not fully arrived. He then recounted several personal instances of spirit return. One of these under the circumstances attending it, is intensely interesting, and I here give it as an incident evincing wonderful psychic power possessed by the gentleman.

It then developed that the visitor was a Roman Catholic priest, pastor of a church of this city.

At the time of this incident he was pastor of a congregation in an eastern city. Sometime previous to this he had officiated at the obsequies of a man, a member of his congregation. A young lady, the daughter of the man spoken of above, had, as they supposed, passed out of the body which, encoffined, reposed in the church during the night preceding interment. Before leaving the church the minister said that he placed the lid of the casket over the body, but did not fasten it, leaving a small crevice so the air could enter the casket.

He then withdrew from the church to his residence, and soon afterward retired. Shortly he heard a distinct knocking at an outer door of his residence, and on opening it he discovered no one. Thinking it strange, he returned to his couch and the knocking was repeated. However, this time he contented himself by asking who was there, and upon receiving no reply, he dismissed the occurrence from his mind and soon fell asleep.

About midnight he was startlingly awakened from a sound sleep.

The room took on a mild radiance of light of about the blending of twilight, and his first thought was of fire. But he was soon disengaged from this, when at the foot of his couch appeared, distinctly outlined in form, the spirit father of the young lady who remains in the church, the spirit speaking excitedly, though distinctly, said, "Father, if you would save the life of my daughter, for God's sake hurry to the church, bring her to this room and place her upon your couch."

The minister was much perturbed by this strange, weird visitation, and the uncanny message so strangely enunciated, and sleep forever fled from the remainder of the night, but he could not pick up courage to enter the church in answer to the message delivered by the spirit.

The next morning at daybreak he arose, and going to the church, determined to investigate the affair to test the truth of the message delivered him.

Nervously he approached the casket, conscious that he was heretofore of courage, for the hair of his head persisted in standing erect, and up and down the posterior portion of his anatomy.

A goose-pimple sensation asserted itself in spite of all his philosophy. But while engaged in removing the lid of the casket, the brother of the silent one entered and upon beholding him, stood transfixed, exclaiming: "Father, what are you doing?"

For reply the minister said, "Come here, I have need of you."

Now that another person possessing the cheerful habit of dwelling in the body was near him, his courage reasserted itself, and he bravely informed the brother of his purpose of examining the body for any trace of life existing.

This so excited the young man that the only assistance rendered was his presence to inspire himself with courage for the task. He quickly made an examination and found undeniable evidence of a slight respiration. They carried the casket to his room, and placed her upon his couch as directed in the strange message.

The brother hurried forward, and upon returning with two physicians, was rejoiced to learn that his sister had revived and that consciousness was restored.

She said that she was fully conscious of every movement around her; knew when they pronounced her dead; knew when they measured her for what she then feared would become for a time her living tomb, and was fully aware

## HE DIDN'T KNOW BEANS.

An Incident Illustrating the Power of Suggestion.

There is instruction as well as amusement in the following excerpt from the New York Sun. It illustrates the principle and power of "suggestion" and "auto-suggestion" fully as well as could be done in a long and solemn disquisition by some learned professor in the science.

Read, laugh and digest.

Washington, D. C.—This is a story of a War Department chief of division who didn't know beans until very recently.

A singularly robust and fine looking man, this War Department chief of division has been a most entertaining hypochondriac for many years. He has, at various times, imagined himself to be afflicted with all known and many diagnosed maladies, from household's knee to bubonic plague.

By one of the transports from Manila, about a fortnight ago, he received a large round box containing about a quart and a half of queer, dark-colored objects that somewhat resembled lima beans in shape, but very much reduced in size. An old fellow clerk of the War Department, now stationed in the Philippines, had shipped them to him. This letter accompanied the box:

"I'm sending you, by the up transport, old man, a remarkable remedy for dyspepsia that I've hit upon down here. They're pills that have been known to the Filipinos for centuries, and the formula according to which they are made is one of the friars' great secrets."

"They're marvelous. You remember what a wreck I was in Washington? Well, when I got down here and was put next to these pills I was cured so fast that it almost made me lonesome. One day is all you need. Just swallow 'em. I'll be hugely mistaken if these pills don't make a new man of you."

The chief of division was so pleased over the receipt of the box that he showed it all around the office. On the very day the box arrived he swallowed one of the things, and before knocking off work that afternoon he declared that he was already beginning to feel a heap better.

Every day he took one of the things just before the luncheon hour, and on the fourth day he began to talk to his office associates of challenging the winner of the Jeffries-Monroe fight if he kept on getting so much better and stronger in health.

The other day a bronzed young officer, just back from the Philippines, came into the chief's office. He was a lieutenant and had known the division chief very well while on Washington duty himself.

The division chief hailed the young officer as soon as he entered the room and told him about the wonderful dyspepsia remedy of the friars.

"Greatest thing I ever saw or heard of, these pills," he said to the lieutenant, producing the box with pride.

"They're absolutely fixed me up. I'll whip my weight in mountain lions at will," and then he went ahead and told the young officer about how they had been sent on to him by the civil employes down in the Philippines.

"A remedy of the friars, you say?" said the young lieutenant. "Queer I never heard of it—and I had several bad doses of dyspepsia myself down in Manila. Let's have a look at the thing."

The division chief pulled out the lid of the box. The young officer peered at the darkish-looking things for only about half a second before breaking into a roar.

"Man alive," he explained, "these pills of yours are nothing but frijoles!"

The division chief looked stupefied when all the clerks in the room gathered around grinning.

"Quit that nonsense," he said to the young officer. "Frijoles, my eye! They're medicine, and they've made a new man of me."

"Well," said the young officer, holding himself in with difficulty, "they are the best looking things in the way of something to eat that I've seen since I left the islands, and I wouldn't mind having a well boiled mess of them right now."

"Look where, you old youngster," said the division chief, rolled "stop that fooling. If you'd swallow three of those medicinal things at the same time we'd be having a lieutenant's military funeral on our hands."

The young officer sent out for a sauceman which he half filled with water. He placed the sauceman on a gas stove used by a woman clerk for the making of an adobo, and, dumping the whole boxful of frijoles, took remedy into the sauceman, to the visible pain of the old-time division chief.

The frijoles were boiled to a nice pulp in about an hour or so, and then the young officer borrowed some salt and pepper and sat down and made a luncheon for himself, licking up the whole saucemanful of the beans of the islands, and swearing that he had never tasted anything so much since he'd clapped an eye on them.

The old-time division chief knows beans now, but the clerks in his room are not taking any chances on mentioning beans to him.

## "VOICES OF THE MORNING."

A Volume of Poems by Belle Bush.

A second edition just out, 270 pages, neatly bound. Retail price, \$1. To agents on commission, 75 cents.

The following are a few of the many recommendations sent to the author from well-known writers and lecturers: From Harrison D. Barrett, president of the N. S. A.: "To the Public:—It gives me great pleasure to recommend to all lovers of good literature, Miss Belle Bush's beautiful poetical offering, 'Voices of the Morning.' Miss Bush is a poet, and writes upon the loftiest theme under the highest inspiring influences. No one should be without this excellent work."

From Mrs. M. T. Longley, secretary of the N. S. A.: "I will take pleasure in recommending my literary friend who loves poetry to purchase your book."

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From James H. Foss, a distinguished author and lecturer: "I will gladly do all I can to give publicity to your delightful inspiring poems."

Hoping that a concert of action on the part of these friends and Spiritualists generally, will lead to the rapid sale of my book, I am prepared to consign to reliable agents any number of copies they may order, and to be paid for when sold, and unsold books can be returned to me, if unsold.

Address all orders to the author, BELLE BUSH, Shirley, Middlesex County, Mass.

# Self-Examination

From every part of the United States come approving words of the course pursued by The Progressive Thinker in having a session of the Open Court, wherein a process of self-examination of Spiritualism will be comprehensively conducted. "Look within, and cast out, if possible, all evil tendencies," is advice that can be applied to a religious sect, to a cult or a club, as well as to the individual. This self-examination is now going on in Spiritualism, and as usual, it will come out of the scorching ordeal with flying colors. Those who don't believe in this process of self-examination, this cleansing method, are invited to express their views in the Open Court. Especially do we wish to hear from those who believe that the materializing mediums are justified in dressing themselves in artificial toggery and personating your spirit-friends. There have lately been a dozen exposures of exceptionally prominent materializing mediums, one after the other, and each one has been found dressed in artificial toggery, especially prepared for the occasion. Now is the time to express your opinion. This Open Court is for Spiritualists only, for the purpose of self-examination.

# The Open Court.

This Special Department is creating widespread interest. The article by Mrs. Cora L. V. Richmond, a medium of world wide fame, will attract great attention. Prof. B. F. Underwood, a profound thinker, a firm believer in spirit communion, and his wife an excellent medium and author, has something to say of special interest. Others follow, giving their views in an interesting manner. The paper from first to last page will be found to be especially valuable and suggestive.

## Two Infidel Papers United.

The Boston Investigator, founded by Abner Kneeland in 1831, has been consolidated with the New York Truth Seeker, founded by D. M. Bennett in 1874. The Investigator was the oldest Freethought or Liberal newspaper in the world. Abner Kneeland, the founder, was once imprisoned for blasphemy for saying he did not believe in the God of the Unitarians. In the time when Wm. Lloyd Garrison (the elder) was dragged through the streets of Boston by the mob, with a halter around his neck, and all public halls were closed to him, Abner Kneeland gave him the use of his hall in which to declare his abolition sentiments.

Abner Kneeland was succeeded as editor by Horace Seaver, a very popular writer and speaker on Freethought. He was succeeded by Lemuel K. Washburn, also a brilliant writer and speaker.

D. M. Bennett, who founded The Truth Seeker, was once imprisoned for thirteen months at the instance of Anthony Comstock for defending the right of free mails. On his release Mr. Bennett was received at Chickering Hall by his friends, and it was the largest audience that ever tried to get into that building. He was then sent on a year's tour around the world. He died in 1882, since which time the paper has been edited by Mr. E. M. McDonald, who is also president of the American Secular Union and Freethought Federation, the national organization of the Freethinkers of the country, which meets this fall at St. Louis, in October.

The Truth Seeker is the largest and best of the "Infidel" journals and has at different times absorbed three other brilliant publications. It has a brilliant corps of contributors, numbering among them such men as Moncure D. Conway, of Virginia, the world-famed biographer, once a clergyman, and for many years the speaker at South Place Chapel, London; Hugh O. Pentecost, for fifteen years a Baptist minister, now a successful practicing lawyer and independent speaker in New York; Gen. Wm. Birney, of Washington, son of the famous Abolitionist of that name; W. A. Croft, Ph. D. who owns the highest newspaper correspondence syndicate in the country; Wm. Henry Burr and Dr. J. J. Shirley of Washington; J. E. Roberts, pastor of the People's "Church of this World," of Kansas City; Mr. W. E. P. French, widely known among the literary celebrities of the country; and others equally prominent.

Mr. Lemuel K. Washburn, the former editor of the Investigator, is also now attached to its staff as Editorial Contributor, and the former correspondents of the Investigator have also been "taken on," as the English say, making the strongest combination of heretical writers in the country. The Truth Seeker also has the books published by the Investigator, and all of the brilliant lectures of Mr. L. K. Washburn. Orders for any of them, wholesale or retail, should be sent to D. M. Bennett, who is a large sixteen-page weekly, issued Saturdays by the Truth Seeker Company, from 28 Lafayette Place, New York City, at \$3 per annum; seven cents per copy. Ask them for special premium offers to new subscribers.

The Protecting Care of Angel Friends.

I am firm in the conviction that we do not give our spirit friends sufficient credit for what have been accomplished to call "miraculous" interference, in many ways in our behalf particularly in saving us from what appeared to us inevitable death. I will illustrate by reciting briefly a case that has just occurred in my own family.

My wife,—of feeble health and in her 77th year—in ascending stairs to the second floor, while turning a right angle of the stairs about half way up, losing hold on the railing, by having some

clothing in her hand, slipped over headlong and fell about eight feet, landing on a lounge.

In her almost helpless condition, my daughter and I who rushed to her aid, felt absolutely certain her neck was broken and her death inevitable; but after extending her limbs on the lounge, and the lapse of a few seconds, the most gladsome surprise of our lives came by her saying, "I ain't hurt much. And in a few minutes she was on her feet, laughing over it.

So far from leaving a debilitating or depressing effect on her, the event signally marks the beginning of better health generally than for months past. She insists that so far from the fall hurting or bruising her in any way, she was scarcely conscious when she struck the lounge and seemed to arouse as from a sleep."

W. F. VELL, M. D., Washington, D. C.

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

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