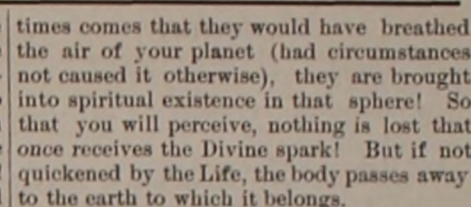

Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

NO. 38.



It will be inaugurated by commencing the publication of an impressive narrative, rich in spiritual truths, and calculated to interest and instruct. It is the production of the inspiration of Hudson Tuttle, of Berlin Heights, Ohio, and we are sure it will be instrumental in doing great good. Spiritualists, aid us in the grand work in which we are engaged; it is with us a labor of love, our only object being to elevate humanity. Tell your immediate friends what we propose to do; show them THE PROGRESSIVE THINKER, and ask them to subscribe for at least 16 weeks, and thus aid in the good work.

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Published every Saturday at 251 S. Jefferson Street.
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THE AIMS OF THE PROGRESSIVE THINKER.
The paramount design is to publish the ablest lectures, the most profound essays, the most interesting sketches, cultivating the reason as well as the emotions, making each subscriber feel that he has partaken of an intellectual feast that will better fit him for the life here and the one hereafter.
Bear this thought in mind: That while THE PROGRESSIVE THINKER is the cheapest Spiritualist paper in the world, its editor has the laudable ambition to make it the best. The high-priced papers pay nothing for contributions, and it stands to reason that the most eminent minds in the Spiritualist and Free Thought ranks will cheerfully lend their aid and influence in making THE PROGRESSIVE THINKER the highest and best paper for the fireside in the world. For reference as well as study, its columns will prove of great value.

SATURDAY, AUG. 16, 1890.

OUR ATTRACTIONS.
A Rare Intellectual Feast in Store.
OUR READERS BROUGHT IN CONTACT WITH THE LEADING MINDS OF THE COUNTRY.
We take especial pleasure in stating that we have made arrangements whereby we can bring the readers of THE PROGRESSIVE THINKER in contact with the leading minds of the age, through the instrumentality of a series of addresses, sermons or essays on subjects of great interest to every reflective mind. The phenomenal success of THE PROGRESSIVE THINKER, and the hearty good will and enthusiasm with which it has been received, make it a fit receptacle for the best thoughts, and an excellent agent for the enlightenment of the world on subjects of paramount importance. Being devoted to Spiritualism, its phenomena and philosophy, it should be in every Spiritualist's family in the United States. The following named persons, eminent as lecturers, authors or seers will appear in our Rostrom Course of Lectures during this year and the beginning of next:

Hon. Sidney Dean, popular as a lecturer everywhere; J. D. Buck, M. D., eminent as a Theosophist and author; Willis F. Whitehead, whose efficient services in opposition to the encroachments of the Catholic Church are acknowledged on all sides; Prof. J. R. Buchanan, a leading scientist of the United States; A. B. French, the man eloquent, and designated as the "Silvery Tongued Orator"; Elder Giles B. Avery, a prominent leader among the Shakers; Mrs. Emma Rood Tuttle, whose poems have charmed our readers; Mrs. H. S. Lake, whose thoughts always interest and instruct; J. G. Jackson, the Hockessin philosopher; Edwin A. Rice, a scholarly young gentleman of this city; Benjamin F. Lee, a prominent lawyer, and President of the Mantua Association of Spiritualists; Mrs. Sarah C. Itner, a cultured lady of St. Louis; Lyman C. Howe, the veteran worker and eloquent inspired speaker, and J. O. Barrett, a critical thinker and an eloquent lecturer. From time to time, Olney H. Richmond, whose occult knowledge probably exceeds that of any other person now living, will also appear in our columns, leading our readers into fields heretofore unexplored. He is a puzzle to scientists. Other names will be announced soon.

Spiritualists, we say this to you: If you don't subscribe for THE PROGRESSIVE THINKER and keep posted in the advance thoughts of the age, you will be left considerably in the rear of the Car of Progress. Our paper will be sent to you on trial 16 weeks for 25 cents.

THE SPHERES OF LIGHT.
A Narrative of the Summer-Land.

This is a beautifully-told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large editions of which will be issued, in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life about the first of September. Spiritualists everywhere should read it. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents. Tell your neighbor of the rich treat in store for them, if they will only subscribe for THE PROGRESSIVE THINKER.

Titus Merritt, of New York, writes: "No. 37 of THE PROGRESSIVE THINKER has been received. That is a grand discourse by Mrs. Brigham. There is one mistake in the head line that Mrs. Underhill will want corrected. Should be Newark, Wayne Co., N. Y. instead of 'N. J.'"

Dr. Ferris is pronounced by those who have received treatment from him as possessed of remarkable healing powers. While at the Mantua meeting he had all he could do, and gave excellent satisfaction to those consulting him. He has the temperament of a healer in a marked degree. He also lectures. He will be present through the session of the Vicksburg Camp.

The Hon. A. B. Richmond and the Religio-Philosophical Journal.

The article in this number of THE PROGRESSIVE THINKER by Hon. A. B. Richmond has a deep significance, and it would be well for all Spiritualists to carefully consider it. It is in reply to the base and uncalculated attack and insulting innuendoes of the Religio-Philosophical Journal, and inaugurates a new era in the career of Spiritualistic Journalism: hereafter prominent Spiritualists will have a paper through which they can defend themselves. From time to time the Journal has assailed in the most bitter manner those who are prominent as lecturers, mediums and authors, and only one (the Banner of Light) of the various papers devoted to the promulgation of our Cause, dare raise one word of solemn protest against such a heartless and perilous course.

The Journal, as we have said before, has ceased to be a distinctively Spiritualist paper, and can be in no sense regarded as an organ of the movement. It contains but few items in reference to our Cause. But very few of the prominent Spiritualists who have other avenues for expression of their thoughts, write for it. Not a single medium advertises in its columns, and we don't believe that there is one in the whole United States who would be willing to fully endorse it. The anomalous position of the Journal would be to us a matter of extreme indifference in all respects did not the autocrat in charge entertain such an exalted opinion of his mission and destiny, assuming that those who do not bow obsequiously to him, and endorse his methods, are only worthy of being unmercifully lashed in the columns of his paper. When Mrs. Cora L. V. Richmond reserved for herself the privilege of differing with him, she was assailed in the most violent manner. She was praised, regarded as a most valuable instrument in the hands of the angel world, her society sought and counsel desired while she was in harmony with the autocrat's views; but the moment she saw fit to differ with him in opinion, and refuse to enter into his plan for the purpose of suppressing Bastian and Taylor, then the floodgates of vituperation and abuse were opened upon her.

We have nothing whatever to do with Mr. Bundy's career, public or private, outside of his course as expressed in the columns of the Journal, which he, unfortunately to the cause of Spiritualism, was called upon to control by the untimely death of S. S. Jones.

What a man says in his own paper, the various positions that he assumes from time to time in reference to individuals, the sentiments that he reflects therein, and his methods of conducting his business with the public, are all appropriate subjects for careful, critical and painstaking analysis. But it is a characteristic of the autocrat of the Journal, not to patiently submit to criticism, but to open the floodgates of personal abuse against those who see fit to differ with him. The very fact that the Hon. A. B. Richmond knew that the slate writing in controversy was the result of spirit power was sufficient to arouse the autocrat's anger, from the simple fact that his malignity is centered on the Bangs Sisters, and any one who has endorsed them excites at once his enmity.

We do not wonder, then, that the whole Spiritualistic press, with a single exception, outside of THE PROGRESSIVE THINKER, fear the Journal; fear its billingsgate; fear its malignity; fear its personalities; fear its unscrupulous attacks and vile innuendoes; fear, indeed, to express any sympathy for those who are attacked and misrepresented. We do not wonder that Summerland, after being unmercifully whipped and misrepresented, obsequiously bowed to the autocrat, and in fulsome language tried to placate him, even taking his measure and presuming to pattern after him to a certain extent. It requires a man of indomitable courage, of unbounded resources, and of will power that never flinches to enter the arena where concentrated abuse will be poured in one continual stream.

We desire, however, to state that in no case will THE PROGRESSIVE THINKER be aggressive in its attitude towards the perfidious course of the Religio-Philosophical Journal. It will stand on the defensive, and at the same time, mediums, lecturers, authors and prominent Spiritualists, when wrongfully attacked, will find in it a champion, a defender, a tower of strength, and one, too, that will not quail at any attack, however made, and however often repeated. No other Spiritualist paper, during the past twelve years, has been brave enough to volunteer in a course of duty which would bring it in conflict with the Journal. THE PROGRESSIVE THINKER having a larger circulation than any other Spiritualist paper in the world, with the exception of the Banner of Light, it will be successful in championing your cause and setting you right before the people, when assailed as a score of others have been.

Mediums, Spiritualists, seekers after the truth, the prosperity of THE PROGRESSIVE THINKER has been phenomenal. During this summer we have issued on an average 7,000 weekly, and yet only 35 weeks old. We ought to have 20,000 on our subscription list, and in the course of time will have even more than that. Our Fall Campaign will be inaugurated by commencing the publication of a thrilling narrative by Hudson Tuttle. We want all to aid us to circulate the paper, to solicit subscribers, and to send us the names of Spiritualists to whom we can send sample copies. We stand on a solid basis financially. We ask no gifts; we seek no bequests; we solicit no alms, but conscious of our own inherent strength and the purity of our motives, we propose to go ahead, assuring you that no acrimonious personalities will at any time appear in the fair pages of our paper, unless called out in your protection and defense.

Dr. Ferris is pronounced by those who have received treatment from him as possessed of remarkable healing powers. While at the Mantua meeting he had all he could do, and gave excellent satisfaction to those consulting him. He has the temperament of a healer in a marked degree. He also lectures. He will be present through the session of the Vicksburg Camp.

THE NAZARENE.

The Supreme Principles of Spiritualism.

In Mr. Jackson's comments on Dr. Peebles I find the following language: "But he nevertheless gives us (as just above mentioned) a lengthy list of high and worthy names, leaders of their generation in spiritual thought, and yet who fell far short in the use of their 'reason and conscience,' in opening up the 'mysteries of the ages' so as to enable themselves to break loose from errors and superstitions, that rested upon and held in darkness the times they lived in. Such evidences of the conservative character of formulated error, makes us incline to bear with all the more patience the fact that seems to us so patent, that Brother Peebles himself is still laboring under misconceptions, injurious to human progress and spiritual growth."

Being one of those whose sentiments were quoted by Dr. Peebles, and approving the general drift of his suggestions, I beg leave to offer a few explanatory remarks to obviate the misconceptions contained in this quotation.

Mr. Jackson's remarks on the history of the Christian church are just, as well as vigorous. They are such as I have been accustomed to express. The Bible of the church is a magazine of both infernal and celestial principles. They who accept it as a guide are free to use either, and in the world's history thus far, its infernalism has swayed an immense majority of its followers. This information is chiefly embodied in the Old Testament, a book which any people of really enlightened views would prefer to put away on the shelf, as one of the remarkable curiosities of barbarian literature, unfit for a truly civilized community to offer their youth. These views I have illustrated at large in the Free Thinker's Magazine, in an essay on Bibliolatry.

The history of the church exhibits an organized mass of ignorance, cruelty and despotism surpassing that of any other great movement in the world's history, and its power in this country is a formidable obstacle to liberty and progress.

And yet there is a bright silver lining to this blackest of clouds. The founder of real Christianity, who was not the founder of the church, but simply an inspired radical reformer, doing in his day what the true Spiritualists are attempting to do today, and inspiring his immediate followers with a heroic devotion to humanity, has had a long line of sincere followers heroically and unselfishly devoted to duty, who have ever been assailed and persecuted by the church, unless they were ignorant and superstitious enough to accept the church as their master.

Such, alas! is the weakness and gullibility of the human mind under the influence of education and prenatal impression, the magnetic influence of society, and the delusive power of congenital superstition, that a vast number of real Christians (real followers of Christ) in sentiment, have been devoted to the church and unable to realize its corrupt character.

When such a man as Cardinal Manning, admired and eulogized by Protestants, whose splendid head is an interesting study, can be a prelate of the Catholic church because he believes in a personal God and his miraculous guidance of church! which to us is an incomprehensible delusion—when such a gifted seer as Swedenborg can accept the Bible and some of its most erroneous principles—when a host of able, conscientious and devoted men and women in all ages and at the present time have been willing to give their labor, lives, sufferings and toils in poverty to the religion as they understand it of Jesus, mingling golden truths with crazy superstitions, and countless thousands of their number being proscribed and slaughtered by the church authorities—we must recognize the sublime inspiring power of the sentiments taught and illustrated by the heroic Nazarene.

That his religion of love, which is the religion of philosophy—the religion of all good people—has been made the pretext for establishing that gigantic mass of half-pagan superstition, does not make him or his sincere and enlightened followers responsible for the crimes of the church.

The church is slowly becoming enlightened and learning to distinguish between the superstitions of priestcraft and the realities of religion, which aims to realize the heavenly life on earth. This was well illustrated by the Rev. Carlos Martyn in the Arena for July, in his essay contrasting Christianity and Churchianity—the life of duty and the life of selfishness and bigotry. There are many ministers to-day who are gently leading their followers out of ancient superstition into the new light of to-day. I could refer to an eminent divine who applauded my essay on Bibliolatry, and I am assured that even in Scotland the progress of free thought in religion is at least as great as in this country. If Thomas Paine were alive to-day, he would find many ministers to give him a fraternal greeting.

The error of Mr. Jackson consists in not recognizing the two contrasted meanings of the word Christianity. The historical Christianity of the organized church, reddened with the blood of more than a million crimes, is as he describes it, and THE PROGRESSIVE THINKER is doing a good work in resisting the power of that church as organized under the pope; but the legitimate meaning of the word is the life of reverential love, taught and illustrated by the proscribed and murdered reformer—Jesus, called CHRIST, meaning anointed or spiritually endowed. They who are thus endowed with the spirit impulse of the higher heavens are entitled also, like Jesus, to the epithet Christ, for it is an epithet instead of a name, and they who believe in the guidance of a lofty inspiration, either in present or ancient times, are far better entitled to the name Christian than they who are devotees to such a book as the Bible.

As to the character and principles of Jesus Christ, I do not accept the New Testament as a reliable record. It is not a work of any historical reliability, though I believe in most respects it approximates the truth. They who attempt to understand the character and teaching of Jesus by reference to the New Testament are greatly misled. His character is far above that book.

They who are induced to doubt his existence contrary to the opinions of the most profound historians, are also mistaken, for they are misled by skepticism.

Jesus, the reformer, was the noblest teacher of the past, and commanded the admiring love and reverence of his followers. He is still the same noble being, beloved and revered in heaven. But the Jesus of to-day is vastly beyond the martyr of Calvary. Eighteen centuries in the higher world have given him a depth of wisdom and elevation of nature far beyond what he had on earth.

He is not inaccessible to those who sympathize with that law of Divine Love of which he was and is the most conspicuous exponent, and he is still as much revered by the "beloved disciple," St. John, as he was on earth.

As I speak of that which I know, I wish to assure my readers that the great Nazarene is not in sympathy with what is called orthodox Christianity, but is in sympathy with that great spirit movement now in progress, which is destined to enlighten and reform the church. He is more radical than any teacher to-day, and his influence is behind the advancing revolution.

With this statement of the case, the reader will perceive that to be a true Christian, in the legitimate sense of the word is to embody the heavenly life on earth, and to stand like Bruno, in fearless antagonism to that gigantic apostasy which has assumed the name of Christianity, to which it is not related.

JOS. RODES BUCHANAN.

Boston, Mass.



Krishna Upon the Head of the Serpent.

The above cut has a deep significance. It stood forth at the head of that admirable lecture by Alex. Wilder on "Serpent Symbols in Religion." That lecture alone is invaluable to every student or thoughtful person, and is itself worth the price of the subscription of the paper. Subscribe for THE PROGRESSIVE THINKER for 16 weeks, costing you only 25 cents, and you will receive this most excellent lecture. It is overflowing with historical facts; it is a veritable mine of useful information, and any Spiritualist, Free Thinker, Agnostic or Materialist who has not read it, has failed to secure something very valuable.

Coincidents in Research.

John M. Robertson, Esq., of London, the learned author of numerous publications, of date July 18, 1890, wrote:

"In a copy of THE PROGRESSIVE THINKER, of Chicago, before me, of date April 12, 1890, containing Dr. Brown's 'What Did Christianity Borrow from Egypt?' I found an interesting and valuable confirmation of a recent proposition of my own. A few weeks before the publication reached me I had argued, in one of a series of papers I am now doing on the pagan basis of the Gospel Myths, that the lamentation of the two Marys at the crucifixion is derived from the ritual lamentation of the 'divine sisters,' Isis and Nephthys, over Osiris. I had read that ritual in 'Records of the Past'; but I had not known of that sculpture of the two female figures mourning before the dead Osiris on the Nileometer, which Dr. B. mentions from Kenrick. I have looked up the reproduction. It is given in one costly Italian collection only, at the British Museum. I find it just as Kenrick states, and as Dr. Brown quotes. This strikes me as an important clue to the story of the crucifixion."

It is very interesting to find two careful scholars, so widely separated as Mr. Robertson and Dr. Brown, wholly unknown to each other, almost simultaneously in time, and from different sources of knowledge, each searching only for truth, discover the probable original of the weeping Marys. Isis, it will be remembered, in Egyptian myth, was the sister and wife of Osiris, the Supreme God. She was also the mother of his son Horus, whom Typhon, the wicked brother of Osiris, attempted to slay after he had killed the father. Nephthys was also a sister of Osiris. She was principally employed in offices connected with the dead, and is represented on the monuments of Egypt as assisting her sister to perform the last rites to Osiris, when he quitted the earth to assume his duties in the under world as Judge of the dead. See Wilkinson, Vol. 3, p. 154, edition of 1878.

Change the names of the Egyptian characters, locate them in Palestine, and accommodate the chronology, and the two stories are complete counterparts, raising a violent presumption that each had a common origin.

What a Prominent Author Thinks.

G. W. Brown, M. D., eminent as an editor and author, writes as follows with reference to THE PROGRESSIVE THINKER:

"I am delighted with the splendid success you have made of THE PROGRESSIVE THINKER, both in a pecuniary and literary way. I have not noticed a single appeal in its columns for financial aid, no threat to abandon the project if its friends do not come to the rescue; but it grows more vigorous with each number. Its moderate price and great merit commend it to all Liberals, whether fully agreeing with you or otherwise."

The Progressive Thinker.

Though the most of the articles are long in this issue of our paper, they will be read with great interest; not only read, but carefully studied and considered. Prof. Olney H. Richmond defines his views of "Astral Magnetism," and brings everything within the domain of law. He is opening up an entirely new field of thought, proving a veritable wonder to newspaper reporters and others who interview him.

Prof. Buchanan gives his views on "The Supreme Principles of Spiritualism," which will, no doubt, meet the approval of most Spiritualists.

Hon. A. B. Richmond defends himself from the attacks of the Journal, and in a manner too, that will merit the applause of our readers.

Mr. Charles Dawbarn gives his views of Thought Pictures. He is a critical thinker, and his views will be carefully considered.

Lyman C. Howe, the veteran lecturer, furnishes some Notes from Cassadaga. Taking as a whole, this number of THE PROGRESSIVE THINKER is of special worth and significance, and all this information furnished at only a little over one cent per copy. The Spiritualist who fails to take a Spiritualist paper must, as a natural consequence, be behind the times, and left in the rear.

The Arena for August.

This number is in all respects most excellent. Prof. J. Rhodes Buchanan, as previously announced, has an article on "The Coming Cataclysm of America and Europe." The picture that this eminent scientist draws is most appalling, all to occur within the next twenty years. We expect to live to see his prophecy verified or proven false. The article is an astounding one, and will excite great interest. Prof. N. S. Shaler discourses on "The Economic Future of the South;" Peri Ander on "Our Foreign Immigration;" Emily Kempin, LL. D., on "Hypnotism and Its Relation to Jurisprudence;" Marion Harland on "Domestic Infelicity of Literary Women;" James Reaff, Jr., on "An Inspired Advocate;" Ferdinand C. Valentine on "The Shadow of the Noose;" "No Name Series," No. 6; "Notes on Living Problems" follow, by Rev. Nehemiah Boynton, Hugh O. Pentecost, Rev. Henry Blanchard, H. C. Royce. Terms, single number, 50 cents; per annum, \$5. Address the Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

SAMPLE COPIES.

If not a subscriber already, and this paper falls into your hands, please read it carefully and observe its numerous attractions, and the low price, combining cheapness and excellence. After reading it, hand it to your neighbor, and request him to subscribe for it. Keep it moving. If already a subscriber, and if an extra number comes to your address, do missionary work with it. Any one can afford to send for the paper 16 weeks, as the cost is only 25 cents.

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

J. W. Dennis writes as follows from Lily Dale, N. Y.: "Mrs. Maud Lord Drake, the well-known medium of Los Angeles, Cal., has arrived at our camp. She is the pet of the camp, and will stay all the season."

A lady who is attending the Lake Pleasant camp-meeting writes: "I write particularly at this time to give yourself and readers an account of the good work done by Hon. A. B. Richmond. The slime had been left in the distributing of a specially malicious sheet, the Religio-Philosophical Journal, when its editor kindly took himself off the camp grounds. Whom the gods would destroy they first make mad, was never better illustrated, as Mr. Richmond made even the wrath of the wicked to praise him, as he gave the facts on our public platform, and the lies were nailed to the statements given in the above-mentioned sheet, and we old campaigners felt the day of retribution and redemption draweth nigh. We were more than pleased—we were delighted, and round after round of applause followed. A reception was tendered Mr. Richmond in the evening, with music and singing by Prof. Longley and Mrs. Mason, and speeches worthy the occasion were made by Mrs. Waterhouse, Mrs. Shellamer Longley, Mrs. Shephard Lillie, Mrs. Clara Field Conant and others. Mr. J. J. Hart was master of ceremonies. A fine and appreciative audience filled the hall, and we all felt it good to be there."

Mrs. M. A. Clayton, now sojourning at Lake Pleasant, sends us a large list of subscribers. She is doing a most excellent work for Spiritualism.

G. W. Brown, M. D., of Rockford, Ill., writes as follows of the Hon. A. B. Richmond: "A. B. Richmond, Esq., of Meadville, Pa., was prosecuting attorney for Crawford county when I was admitted to practice at the bar. He was a patron of my Conneautville Courier during the eight years I published it. He was a scholar, a splendid lawyer, a scientist, and his room at Meadville, with a workshop attachment, and his museum, were delights to me when I called upon him. He used to visit the outside towns, lecturing on chemistry, natural philosophy, and particularly electricity, illustrating his subjects with apparatus of his own construction, always drawing crowded houses. Of course I read with interest whatever you publish from his pen. I feel that I know him to be an honest, conscientious gentleman."

Lyman C. Howe is speaking at the Clinton, Iowa, camp-meeting, from August 10 to 17 inclusive. He speaks at Hicksville, Ohio, the 24th, and will answer calls for September and October, in Ohio, Pennsylvania, New York or New England. He is ready to make engagements East, West or South, after December.

Mrs. G. H. Fogg speaks flatteringly of a circle held at her cottage at the Niantic camp-meeting. She alludes to the good work being done by Dr. Williams, regarding him as a wonderful power.

Mrs. E. Marion has removed from Fowlersville, Mich., to 1804 Indiana Ave., Chicago, where patients can be accommodated with board and rooms.

cago, where patients can be accommodated with board and rooms.

Bro. G. F. Lewis don't like the position assumed by the Hockessin philosopher. He does, however, greatly admire the address by Dr. J. M. Peebles, "for it exalts the religious sentiments, a condition needed by the people." He speaks as follows of the Cassadaga camp-meeting: "This is the spiritual headquarters for Western New York and Pennsylvania. The meetings are growing more spiritual and religious every year. Bro. Sidney Dean, Samuel Watson and many others who grew out of Methodism, because the church had become commercial, are the most sought after and loved of all who speak here. Among the hymns sung none are more universally loved than 'Nearer my God to Thee.' On the platform and over my desk is the picture of Thomas Paine, Fanny Wright, Horace Greeley, John Brown, Wendell Phillips, Henry Ward Beecher, John Wesley, and others of the same class. These men and women have certainly done as much for freedom as all the agnostics of our age."

NOTES FROM CASSADAGA.

Hon. Sidney Dean made some telling speeches at Cassadaga. His large generous nature inspires all with restful interest, and his deep strong thoughts roll like waves of moral thunder among the clouds of superstition. Willard J. Hall made many friends, and his speech of last Friday was unanimously voted the masterpiece. He carried all before him. He surprised and delighted his many friends and astonished all who heard him then for the first time. On that one speech a life of fame may hang. Walter Howell is always able, eloquent and intensely earnest. He braved the stifling heat and depressing indifference of Sunday after noon, Aug. 3d., with a vigor and success almost superhuman. Jennie B. Hagan turns all the scowls and clouds, the cold valleys and arid mountains of human life, the joys and grief, into rhythmic sweetness under her poetic wand; and her attractive manner and simplicity of genius make her a general favorite. The Meadville Band hold the reputation of former years and make glad the hours that wait on silence. Prof. J. J. Lilly sings daily, and his selections are varied and generally contain a sermon. He is a conspicuous factor in the musical successes of Cassadaga. Last Sunday, Aug. 3, the Damon family from Corry, Pa., rendered several pieces to the delight of the people. A Cornet solo by a beautiful girl of the troupe was exquisitely rendered and enthusiastically encored. Rev. H. E. Barrett, of Meadville, is the acting chairman, and performs his duties in a creditable manner. T. J. Skidmore is conspicuous as a broad-gauge philosopher, whose social sphere inspires all with a restful home feeling and generous impressions that harmonize and unite the people. Mrs. Skidmore, whom he calls his "control," has been in very poor health for the past year, but to the joy of her many friends, she is now much improved and seems like her old self again. Mr. S. M. Powell, of Cleveland, has just got his two elegant new boats into active service in Cassadaga lake. He has worked hard against many obstacles, and now has the satisfaction of knowing that he has done a work for the people and camp in that line which no other would have had the courage to undertake; and thousands who enjoy the pleasures he has prepared for them, will "rise up to call him blessed." As it is now well equipped and directed the Cassadaga camp meeting leads the world. "May its shadow never be less."

P. L. O. A. KEELER AND W. M. A. MANSFIELD.

These two remarkable mediums in one of the most conclusive and valuable phases of mediumship are a permanent and necessary part of Cassadaga. Every year the most obstinate skeptics surrender before the facts that strike them at the seances of these mediums. For the past six years—yes, for fifteen years—I have been asking and seeking the direct experimental evidence, so often vouchsafed to others, upon which the scientific department of Spiritualism rests, and for the most part this evidence has evaded me. Some sixteen years ago one of the most noted mediums in the world treated me so contemptuously when I sought in deep sincerity to obtain at first hand, the data I had used on the testimony of others, that if I had not been grounded in the faith I should have concluded all his claims to mediumship were fraud. Since then I have felt somewhat timid in pushing my efforts, until I knew the quality of the medium with whom I was dealing. I have had sittings with Wm. A. Mansfield, Walter E. Reed, the Bangs sisters and P. L. O. A. Keeler—all for independent slate-writing. In every case it was a total failure, until I came to Mr. Keeler in Washington last April. But to the credit of all these mediums I can say (and take great pleasure in recording it) that they treated me with uniform respect and offered me every opportunity for the most satisfactory sittings. Because I got nothing at any of these sittings I did not feel the slightest criticism upon them for the failures. In one case, where, after two or three sittings and so other appointment for a sitting—which appointment was afterward given to another, and then I tried again and was again avoided, I confess I grew a little doubtful—not because of the failure to get the desired writing, but because of the failure to keep promise with me for another trial, twice repeated. At last I got an overwhelming demonstration on my own slates, while holding them in my own hands, Mr. Keeler holding the other side of the frame, while they were tied firmly together with my handkerchief—as I tied them. I intend to give this experiment more in detail when I get other facts in shape to accompany them. While I had sat three times with Mr. Mansfield and got nothing, I knew others did get remarkable demonstrations. But it was reserved for me to get a unique and most conclusive combination of phenomena last week at Cassadaga, the details of which I reserve for a special letter. But this is self evident. Cassadaga has shown a wise policy in making the conditions and inducements to attract and hold these two phenomenal mediums from year to year as the Waterloo for thousands of the most determined and wilful skeptics. I know of no other camp so well equipped in this respect. Yours for facts and faithful mediumship.

LYMAN C. HOWE.

STATEMENT OF THE CASE.

The Graham, Whiskey, and Bundy Confederation.

THE HON. A. B. RICHMOND IN HIS OWN DEFENSE.

"Which I wish to remark—
And my language is plain—
That for ways that are dark
And for tricks that are vain,
The John C.—is peculiar;
Which the same I would rise to explain."
—Bret Harte's *Heavenly Bodies*.

EDITOR OF THE PROGRESSIVE THINKER:

The unprovoked libellous attack on myself in the *Religio-Philosophical Journal* of May 24 and June 14, demands an answer; not for myself alone, but for the cause of Spiritualism, whose faith and phenomena are denied and derided by one who professes to be a Spiritualist, and claims to be a most able expounder of its philosophy. I have never met this man Bundy; in this respect Providence has been very kind to me; but after my first open letter to the Seybert commissioners he introduced himself to me by writing a long letter of approval of my course, and what I had written. He requested me to write for his journal, which from his statement I ascertained was the only spiritual paper published that was worthy of notice. He warned me against the frauds of Spiritualism, and to my surprise as a new convert, I learned from him that nearly all so-called spirit phenomena were fraudulent, and that all mediums and lecturers that had not passed through the "Bundy clearing house," and been stamped with his approval were impostors and charlatans. These statements somewhat weakened my new-born faith. I wondered who Bundy was—how long he had resided on our insignificant planet, and, like Cassius, I wondered.

"Upon what meat doth this our Caesar feed,
That he is grown so great?"

He continued to write long tedious letters, which owing to the brevity of human life, and my ignorance of the celebrity of the man and the position he occupied among Spiritualists, I failed to properly peruse and appreciate. He informed me he was not able to pay for communications; that as a class the Spiritualists did not properly support their papers and lecturers. I cared nothing for this. I was not a Spiritualist for gain nor an advocate of its philosophy for money. I loved my new-born faith for itself, its teachings and the evidence it gave me of a future life, and that those I mourned as dead yet lived. I wrote the articles he desired, and at his request did all I could to promote the circulation of his paper, advocating its merits on the platform at Lily Dale, and defending its editor from the many grave charges made against him. When an old grey-headed Spiritualist said to me: "You do not know Bundy; he is not a Spiritualist, but the worst enemy Spiritualism could have. In his pretended belief in spirit phenomena and its philosophy—"

He has stolen the liver of Spiritualism.

To serve its enemies in.

I learned afterwards that the old gentleman who made this remark was a clairvoyant.

Time passed on, he professed sincere friendship for me, addressed me as "Dear Brother," signed himself "Fraternally yours." He said "my writings would do a great deal of good." I often wondered at the effusiveness of his regard, and continued to wonder until at last he wrote me in relation to his "joint-stock association" to publish the *Journal*, and the great need of such a paper, and its present meagre support. In all his letters to me, like the leprose beggars of the cities of Arabia when soliciting alms, he extended his hands in a most supplicating manner crying "buck-sheesh! buck-sheesh!" Then he would uncover and expose his sores to excite my compassion. At last he sent me a voluminous circular and personal letter, explaining the working plan of the Joint Stock Co., with the Bundy attachment, requesting my assistance, etc., etc. At first I thought I would take some stock in the concern. I loved our beautiful philosophy with all the ardor of young love. It had been a source of infinite comfort to me. If it had not removed all the dark clouds of infidelity from my mental horizon it had at least gilded their somber hue with the evidence of a sunlight beyond. It seemed to me that I heard faint whispers from lips long since given to death and decay, and that love and memory survived the grave. I was anxious that others should know and experience its cheering faith and glorious promises; and I investigated Bundy and his Joint-Stock scheme. From what I learned I doubted both the financial success of the project and its beneficial results on Spiritualism, and declined the investment. This was my first sin and from that time all Bundy's sweetness turned to gall.

I desire to be just, and will here say to all who wish to invest in Joint-Stock companies, that such investments are now much safer than they were then. Our recent amended extradition treaty with Canada has so enlarged the scope of mutual demands, as to render the permanent residence of transitory American citizens in the Dominion much more precarious than formerly. Yes, an investment in Bundy's "great self-acting Joint-Stock Co.," is much safer now than it was a year ago.

The next sin against the Bundyism that has so long retarded the cause of Spiritualism was as follows: My readers will remember that over a year ago, there was published in the *Religio-Philosophical Journal* a very graphic account of Bundy's investigation of so-called spirit-telegraphy, the medium being Dr. Rowley. I read the account with interest and being an expert electrician I was surprised at the narration of a gentleman as to what occurred in the presence of himself and Bundy. I no longer refer to the so-called spirit-telegraphy, for to my mind that is not so wonderful as independent slate-writing. Surely if there is an intelligent force that can write with a fragment of pencil between two closed slates, it could not be more difficult for that force to move a telegraph key intelligently, when it was placed between two slates which formed the top and bottom of a closed box—the experiment witnessed by Bundy as described in his paper was the strange serpentine motion of several strips of tin foil suspended above the key box without the knowledge of the medium Rowley, and which were concealed from him by a paste-board covering shaped like a letter A, which was placed over the key box, the

sides being towards Rowley, the open ends towards the great investigator Bundy and his co-observer. I knew that if Bundy told the truth—and who that knows the man, not intimately, has any reason to doubt it—there did then and there occur a phenomenon that cannot be explained by the opening or closing of the electric current by a telegraph key however manipulated.

This startling phenomena was published in the *Journal* with a tremendous head line: "TELEGRAPH FROM HERE TO HEAVEN," or words to that effect, accompanied by a great flourish from the Bundy trumpet. It increased the circulation of his obscure paper very greatly. After the interest in the wonders Bundy said he had seen, subsided, he went to Cleveland and pretended that he had discovered, through the agency of a telegraph operator there that all was a fraud, and that he, the great Bundy, had been made a fool of by Rowley. Then the Col. hid him home and again increased the circulation of his paper by publishing what he called an expose of spirit-telegraphy, relating how he had been fooled by a loop of one of the conducting wires being placed under the key box in such a manner as to come in contact with the bolts that attached the key to the lower slate. This expose was so silly and absurd that even the great Bundy could not have been deceived thereby. But it mattered not to him; he was ready to blow hot or blow cold, to publish to the world first one statement of facts, then another entirely contradictory, if it only increased his subscription list; and when Rowley demurred to the latter statement, asserting the truth of the former, the gallant Col. attacked him in the *Journal* with a whole column of vituperative filth that would put to shame the vocabulary of a virago from the fish markets of London.

"There are men who love a falsehood for its own sake."

But to my second sin against Bundyism. Last summer Rowley visited Lily Dale, and asked the privilege of exhibiting his phenomenal telegraphy on the public platform. A committee was appointed to examine the apparatus and phenomena, and to report thereon. The committee was appointed of those who were supposed to be competent to detect a fraud if it was perpetrated. I acted as one of the committee, and with several members thereof had a private exhibition with Rowley in a room at the hotel before the public one. After a most careful examination of the apparatus, its adjustments and operations, both in private and before the public audience, we discovered no fraud, and so reported. But we did discover that Bundy's expose was false in every particular, and the committee unanimously so reported. Before the report was made I received a letter from Bundy warning me not to report favorably to Rowley. He said "he believed Rowley was a medium, but that his telegraphy was a fraud and I must so report or I would get into a hole I could not get out of."

This impudent letter contained a covert threat of the dire consequences that would befall me if I reported favorably. The spirit and motive of this dictatorship by Bundy was so apparent and so contemptible that I paid no attention to it; and now I come to an episode in my history of the case equally amusing and instructive; in this that it shows how an old lawyer can be duped by an adroit "confidence man," and notwithstanding his experience in the criminal courts be victimized by an expert. How truly did earth's greatest poet say:

"'Tis strange, 'tis passing strange, with what show of truth
And seeming sincerity cunning sin can cover itself
With all."

After my return home from Lily Dale I received a most friendly and courteous letter from Col. John C. Bundy "requesting me as a friend to send him a list of fifty or more names of my friends and prominent visitors at Lily Dale; that he desired to send them sample copies of the *Religio-Philosophical Journal* to increase its circulation." With much trouble I complied with his request. I selected the names with care. The next week after I sent Bundy the names his paper contained two columns of misrepresentations of the Rowley committee and their proceedings with a long insulting statement in regard to myself. This paper he sent to my fifty friends whose names I had given him, and when the Secretary of the Lily Dale association wrote him a correction of the many falsehoods his communication contained, he refused to publish it. I then wrote him a letter correcting his misrepresentations of myself and requested him in justice to me to publish it; he refused to do so, and I was compelled to submit to the outrage, and to leave—uncontradicted by my friends his half column of absolute falsehood, maliciously uttered against me. Now I submit this specimen of Bundyism to every candid reader, and then inquire, do you not see a reason for the Graham Whiskey, Bundy Confederacy of Chicago, and the unscrupulous malice that prompted it?

Bundy boasts of the number of frauds in Spiritualism that he has detected and exposed, but there is one great fraud in that connection that has apparently escaped his observation and detection; one that he never will detect and expose until he makes his own inner consciousness the subject of investigation; calls up the evidence of his own treachery—the innate malice of his own heart and the unscrupulous vindictiveness of his own nature, and on that testimony renders to the public a true and impartial verdict.

The foregoing tedious narration is necessary in order that my readers may see the motive that led to the

GRAHAM, WHISKEY, AND BUNDY CONFEDERACY.

And this brings me to the facts and incidents of the slate-writing that was the cause of Bundy's wanton and libellous attack on me. In addition to what I said in my letter to Col. Bundy, and in further explanation thereof I would say, that when I went to the room of the Bang Sisters, one of them—I do not remember which—asked me if I wanted to write some interrogatories; or whom I wanted a communication from? I replied: "Last summer I brought two sealed slates from home, and after visiting several mediums failed to get anything, and that a preacher also brought two similarly prepared slates and received a long communication as described in the 'Addendum to what I saw at Cassadaga Lake'; that the preacher asserted in a lecture delivered on his return home that 'it was the devil who wrote on his slates, and now I wanted an

influence to come that would prefer to communicate with a lawyer." As if in answer and in repartee to my remark the communication came as I have described it in the *Arena* of March last and in my letter to Bundy. Of the truth of my statements therein made I have no more doubt than I have of any other physical fact that I ever witnessed. But in the light of recent developments I can now better understand the slate communication, and the head line,

"RICHMOND'S CHOICE."

I now read it as an allegory. The angel on the left hand upper corner represents Spiritualism. *Diabolus*, on the lower right hand corner, Bundyism! Spiritualism was pointing with both upraised hands to a star in the heavens, from which rays of light fell downward but failed to reach Bundyism. The word "eccelsior" interpreted the hidden meaning of the head line. Bundyism sat on a log, and in its description I may well quote from an unknown poet.

"And lo! in a corner, lone dark and dim,
Sat an uncouth form, with a visage grim;
From the tangled curls of his shaggy hair
There sprouted of hard, rough horns—a pair,
While redly his scowling brows below
Like sulphurous flames did his small eyes glow;
Dark was his forehead, and rugged and scarred
As if by a stroke of the lightning mared;
And his lips were curled in a sinister smile
While slender and lies, did his tongue beguile.
The garments he wore were scant and few,
From the folds of which a snake hissed through.
In his hand he held, if a hand it was,
Whose fingers resembled a vulture's claws,
A three-forked fork, whose prongs so bright
Pointed up,—toward an angel of light,
And he muttered an oath in a sepulchral voice,
As he read the line, 'RICHMOND'S CHOICE.'"

In the *Journal* "slate," the angel is pointing downward as if I preferred Bundyism to Spiritualism; a grave mistake, most probably caused by the vanity of Col. John, who seems to think that the creed of which he is the inventor and original patentee should be preferred to the beautiful philosophy of Spiritualism, with its demonstrated evidence.

The reader will observe that in the Bundy slate there is no answer to my suggestion as to the influence I preferred to communicate with me; neither wit, repartee, nor appropriateness to my request, but a silly, low, vulgar conglomeration of words without ideas; just such as might be expected to come from a naturally weak and vicious mind acting under the influence of whiskey and Bundy.

If Bundy was honest in his pretended expose, why did he not write to me first, and get my version of the particulars of the seance. I would have most cheerfully given them to him to the best of my recollection; but instead of that, six weeks before the publication of his malicious libel, he wrote a "confidential" letter to a gentleman in this city requesting him to procure a copy of my slate and send it to him. The gentleman indignantly refused, but said nothing to me of the occurrence until after the appearance of the libel in the *Journal*. Observe: my slate had become obliterated long before that time, and when Bundy learned this fact he then with Graham concocted the silly production which false and libellous as it is, is yet an ornament to his libellous newspaper, and probably greatly increased its sale among the enemies of Spiritualism, who rejoice at anything that has a tendency to throw discredit on the testimony of those who have witnessed its genuine phenomena.

That it was the intention of Bundy to injure Spiritualism as well as to gratify his impotent malice towards me, is evident from the fact that he sent a large number of his papers to this city and vicinity, directed to the most bitter enemies and revilers of our beautiful faith. Of course he must have had some secret ally here, or he could not have obtained the names he did of the class of persons to whom he sent his paper; and who have since used it to confound the believers in Spiritualism. If the libel had affected no one but myself I would not have given it this extended notice, but would have treated it as Uncle Toby in 'Tristram Shandy' did the little fly that had annoyed him by its harmless buzzing for some time, when he opened the window and let it escape, saying:

"Go, poor devil, get thee gone, why should I hurt thee?—This world
Surely is wide enough to hold both thee and me."

But it is not myself alone I defend from the malicious libel, but the faith dear to Spiritualists who believe in the phenomenal evidence of a spirit-life; who know from personal observation that the phenomena exists, and who suffer from the aid given by such men as Bundy to the disbelievers, enemies, and open revilers of their cherished religion.

In the *Journal* of May 24th Bundy states that his confederate Graham in January last informed him of the fraudulent practices of the Bangs Sisters as mediums, and gave him a particular account of the one perpetrated on myself, "and that he assisted his wife in preparing the slate, etc.; that he knew of his wife's tricks, but always refused to take part in these deceptions or give assent, that his alleged wife while bearing his name should do so," etc. And yet on the 4th of February after, Graham made and acknowledged before a Notary Public, the following statements, which he repeated to Mr. Bundy in the presence of a gentleman of Chicago, sometime before the publication of Bundy's libel on me.

I call the especial attention of the reader to these statements made with all the formality of a record of court, and to the fact that the same had been made to Bundy. He knew the man Graham; knew the tool he was using, not only against me, but against one of the most cherished phenomena of Spiritualism; but what cared he? A coward is not particular as to the weapon he uses to accomplish his revenge, only so that he can use it with safety to himself.

(Copy.)

CHICAGO, FEB. 4, 1890.
This is to certify that I of my own free will and accord do hereby retract any and all utterances I may have made against Lizzie Bangs or Bangs Sisters, either in relation to their ability, morality, or the genuineness of their mediumistic powers.
This is done to do them justice, as anything I may have said was said in anger, and is given in lieu of any damages he or they might be entitled to claim.
HENRY H. GRAHAM.

WITNESSES: C. C. LINTHICUM.
On the 4th day of Feb., 1890, personally appeared before me H. H. Graham whose signature appears above, and acknowledged that he signed the foregoing for the uses and purposes set forth.
FREDERICK C. GOODWIN,
Notary Public.

(Copy.)

CHICAGO, FEB. 4, 1890.
This is to certify that I of my own free will and accord do hereby retract any and all utterances I may have made against May E. Graham or Bangs Sisters,

either in relation to their chastity, morality, or the genuineness of their mediumistic powers.

This is done to do her justice, as anything I may have said was said in anger and this is given in lieu of any damages she might be entitled to claim. It being understood that I have placed in a Safety Deposit Vault \$3500 worth of W. D. Ry 5 per cent. Coupon Bonds to be jointly held by us as a guarantee that I shall not in the future attack her character.

HENRY H. GRAHAM.
On the 4th day of Feb., 1890, personally appeared before me Henry H. Graham, whose signature appears above, and acknowledged that he signed the foregoing for the uses and purposes set forth.
FREDERICK C. GOODWIN,
Notary Public.

(SEAL)
STATE OF ILLINOIS, } SS
COUNTY OF COOK, }

May E. Graham being first duly sworn on oath states that on or about the 24th day of January, 1890, at 22½ West 8th St., Chicago, Ill., Henry H. Graham voluntarily, in the presence of the undersigned stated in substance that he desired to retract all the defamatory statements he had made in about the character of Lizzie S. Bangs and his wife May E. Graham, and against the genuineness of their mediumship; that he knew them both to be genuine mediums, and acknowledged he had led about them, called them frauds and impostors, and had made other malicious remarks about them solely for the reason that he was angry because May E. Graham, this affiant, had brought suit against him for separate maintenance, and it was the only way in which he could seek revenge and gain his point.

May E. Graham.
Subscribed and sworn to before me this 5th day of June, 1890.
WILLIAM H. DYSON,
Notary Public.

(SEAL)
STATE OF ILLINOIS, } SS
COUNTY OF COOK, }

These hereinafter subscribed affiants being first each for himself duly sworn on oath, say that the above affidavit made by May E. Graham was read over in their presence and they know the contents of same and that the matters and things therein stated are true to the best of their knowledge and belief.

MARGARET K. RHODES, Ellen Voorhees,
J. A. TURNER, Lizzie S. Bangs,
E. Bangs.
Subscribed and sworn to before me this 5th day of June, 1890.

(SEAL)
WILLIAM H. DYSON,
Notary Public.

It is evident that Bundy knew that his confederate, Graham, was a self-convicted liar and drunkard before he published his statement in the libel, for he had so acknowledged before him, and had made and acknowledged this confession before a notary; and yet with an unscrupulous disregard for the truth that would disgrace his prototype of the allegory he publishes an unprovoked libel against me, endorses the truthfulness of his self-convicted co-conspirators, convicts me without a hearing or even a knowledge of the charge he makes against me. This is Bundyism pure and unadulterated.

I do not blame Graham so much as I do his confederate. He must be a man of weak mind and vile habits to unblushingly state his besotted condition while at Cassadaga Lake, in Bundy's paper, as follows:

"I was at the camp with May Bangs. I was drinking heavily, and under the influence of liquor. At a time when I was more intoxicated than usual I prepared the slates," etc., etc. To this he signs his name—"H. H. Graham (sober)," as if that was an event so unusual as to require an especial affidavit to certify to his condition. Of course, then, wherever his name in the communication appears without this affix, it means H. H. Graham (drunk). That is, ("drunk") is his normal condition (sober) his abnormal, and he so specifies it by the affix ("sober") whenever he signs his name while in that condition—"Alas, poor Yorick!" But I think he is more to be pitied than censured; naturally of feeble intellect, under the influence of a habit that has overcome his self-respect and manhood, he was "more than usually drunk" on the public ground of Lily Dale, and shamelessly avows it in a newspaper; he is certainly an object of pity or censure, as he may be viewed from the different standpoints of human life. Yet I do not think him altogether culpable for his part in this nefarious transaction. For what might not be expected of such a man, in such a condition, when brought under the allied forces of whiskey and Bundy? Only think of the malign influences that operated on him at the same time. His own ego—whiskey and Bundy: "Tria juncta in uno"—and who wonders at the result of the baleful combination? But no man that was "intoxicated more than usual" could have executed the drawings on my slate, which were very artistically done; while such a one might be a valuable assistant to an expert in the invention and construction of a pre-determined libel. But the reader will observe the wonderful genius and memory of Bundy's confederate and only witness—"He had been drinking heavily for some time," and at a time when he was "more drunk than usual," he executed an artistic drawing; composed a communication in rhyme of over two hundred and fifty words; wrote it in a beautiful, accurate chirography, which communication was a pertinent and witty answer to an interrogatory or request he never heard; he never saw the slates afterwards; and yet, six months after they were written, from his drunken memory he is able to reproduce the picture and re-write the words at "Bundy's request." A more wonderful occult phenomena never occurred. What a valuable assistant would the whiskey that inspired him be to Bundy when wrestling with an editorial abusing spiritual mediums, lecturers and demonstrations.

Is it possible that any reasonable mind could believe that story, even if it was uncontradicted. But when the witness certifies before a notary that he has for some time past falsely and maliciously slandered the reputation of his own wife, the medium, and when the story is contradicted by the testimony produced in this case, can any one, even a Bundyite, believe it?

Both Bundy and Graham seem to think that the plea of "Guilty but drunk" is a good defense before the court of public opinion. Yet the rule of law is that "drunkenness aggravates the crime," and a man who shamelessly makes this plea will need more than Bundy's indorsement as to his truth and respectability. In the indorsement of commercial paper-bankers always require an indorser whose financial standing is better, or at least as good as that of the original maker of the note. But from the many letters I have received from Spiritualists all over the country since Bundy's unprovoked and unwarranted attack on me, I find that he does not fill the requirements of this rule. In his brilliant and witty quotation of "Humpty Dumpty," Col. John committed an error; his classical

education is very defective. The original reads as follows:

"Humpty Dumpty alias Bundy, sat on his castle wall. When the dirt—gave way, and there they lay, Bundy and fifth and all."

But I am occupying too much space in your valuable paper, and must condense, and only say a portion of what I intended. The subject of Bundyism is a prolific one. Like the theory of the spread of diseases by microscopic living germs, it has so many ramifications in the methods of propagating its evils, that it requires great space and patience to properly delineate its manifold evils on the vital organism of Spiritualism; and in making a diagnosis of its baneful effects I am confined to the case under examination. It is evident to all reflecting minds that our beautiful philosophy must be purged of the evil of Bundyism, or the patient will die. For ten long and weary years it has been a putrid sore on the body of Spiritualism. The theory of faith cure has been applied to it in the vain hope that a better condition would at last remove the evil, but all in vain, and the disease becoming more aggravated, now requires the knife or the cauter. The virulence and malignity of Bundyism has attacked many of the ablest lecturers and purest mediums, who have honestly devoted their lives to the teaching and demonstrating the faith and facts of Spiritualism. Honorable men and pure women have been ruthlessly assailed by its venomous arrows. From behind the mud-built ramparts of that coward's castle, "the *Religio-Philosophical Journal*," Bundyism has for years hurled its slanderous missiles at the best men and women in the ranks of our religion; and they have been powerless in their own defense; and yet, strange it is that for years this open enemy of true Spiritualism has been supported by the believers in the faith he derides and the facts he denies. The libelers of Spiritualism quote from the columns of the *Religio-Philosophical Journal* its editorials to sustain them in their denial of the existence of occult phenomena; while Bundy's opinions are quoted in every argument against mediumship and seances. His friendship is to be feared for its treachery, while his enmity is dreaded for the malignity of his libels. But I forget my desire for brevity in the magnitude of the theme. In the *Religio* of June 14th, Graham says: "My object in making this public was not to hurt May Bangs. It was done at the request of Col. Bundy,—sympathizing with him in his efforts to weed out the frauds among mediums."

Exactly so. "Done at the request of Col. Bundy," and yet John objects to my use of the term, "Your confederate," when speaking of Graham. He should have better instructed his man Friday, and left that statement out. It is collateral to the issue, yet when introduced becomes useful in showing the animus. Of course it was done at the request of Bundy,—who doubts it? The trail of the serpent of the allegory is all over and through the transaction. The slime of Bundyism is as apparent in its track as the words that narrate the infamous transaction. "But he sympathized with Bundy in his efforts to weed out frauds among mediums!" And yet but a few weeks before he had made a most formal statement before a notary public that the Bangs Sisters were not fraudulent, but genuine mediums. But then he was not under the influence of either whiskey or Bundy; he was in the presence of his injured wife, and what manhood he had asserted itself, and he justly exonerated both her and her sister from all his former accusations of fraud. But "Bundy requested," and he became as a piece of clay in the hands of the potter, which may be moulded either into a vessel of honor or dishonor at the artist's will.

To confirm his statements he introduces a collateral matter and person, a Mrs. Voorhees, and relates an alleged interview with her, which the lady promptly contradicts in an affidavit which appears below. It needs no comment from me to impress its truthfulness on the mind of the reader, pregnant with truth, and independent of Bundyism, it should carry conviction to every mind. It is plain in its phraseology, as would be expected from a woman who had been wantonly libelled in a public manner, in a controversy in which she was not concerned.

There was no reason for introducing her name in this contention. It was a wanton insult, characteristic of its source and the malign influence that prompted it.

CHICAGO, ILL., JUNE 18, 1890.

HON. A. B. RICHMOND, Attorney-at-Law, Meadville, Pa.
Kind Sir:—The article of H. H. Graham published in *Religio-Philosophical Journal* of June 14th, 1890, is false from beginning to end; not a vestige of truth, or the first semblance of truth in it in which I am concerned. Never was a house so utterly or panned. In brief, I never sat alone with Graham upon any one occasion; never had a slate-writing with him; never had a picture of any size or kind upon a slate at the Lake.

ELLEN VOORHEES,
47 Campbell Park,
June 4, 1890.
Sworn to and subscribed before me this 55th day of June A. D. 1890.

(SEAL)
U. H. STABLE, JR.,
Notary Public.

There is another reason which will assist in accounting for Graham's course in this matter. At the time he made the statement published, his wife had brought an action against him for divorce and alimony. On a hearing before the court, wherein he proved all he could against her, yet the court awarded her an allowance of \$8, per week and \$50, attorneys fees. Smarting under this judicial decree, when Bundy sent for him, as he states, the reader will well understand that the clay had already been properly kneaded and was ready for the molding hand of the potter, and he made the affidavits published by Bundy. The reader who is uneducated in the law may give undue importance to these formal affidavits; yet Bundy knows, unless he is as ignorant of the law as he is of the courtesies incident to the conduct of a gentleman, that such affidavits, not being in a judicial proceeding, do not have attached to them the penalty for perjury. That is, if I could prove that Graham had sworn falsely, and that Bundy had procured him to do so—as the oaths were not taken in a judicial proceeding or in a suit in court—Graham could not be convicted of perjury nor Bundy for subornation thereof. No! the confederates are beyond the reach of legal penalties, and citizens who are the victims of their malice have no redress, so long as the falsehoods printed are not libellous in a legal sense.

In this controversy, I can only produce my testimony and leave Spiritualists who

are acquainted with so-called spirit phenomena to decide between myself and Bundyism. Of course all the opposers of Spiritualism will believe its greatest enemy, while it may weaken the faith of a few who are almost persuaded to believe in its beautiful philosophy; yet with this self-evident fact before them if Spiritualists will continue to support Bundy's paper and thereby give aid and comfort to the revilers of their cherished religion, it is of no personal consequence to me. It will not change my faith,

"Though all the legions of Hell conspire against it." Neither do I fear a contest involving the philosophy of Spiritualism where it is conducted with generous courtesy and in a spirit of fellowship and charity. For three years I have made it a patient study. I have read all I could get that was readable on the subject, from its lowest literature to its highest, from Bundy's editorials and articles to "Isis Unveiled," and surely between these two extremes is an almost unlimited field of research, and all that I have read has but confirmed the convictions that dawned upon my agnosticism three years ago.

Bundy now says that he has long been in doubt as to whether my writing and lectures were any benefit to the cause of Spiritualism. Possibly he has reason to doubt; for if his gigantic intellect looks upon Bundyism and Spiritualism as synonymous, and if that is actually the fact, eternal silence alone can only benefit mankind. But there may be other and good reasons for his doubts; that is a question that I leave Spiritualists to solve and answer, and I will cheerfully concur with their decision. My advocacy of Spiritualism has been a financial loss to me; but that is a matter of no consequence. Is our beautiful faith true? That is the question and the only question, and if it is true, come weal, or come woe, I will always take pride in its advocacy and pleasure in defending it from Bundyism or any other enemy that may either attack it openly or covertly under the guise of friendship. In my humble opinion, every Spiritualist in the land should become guardians of its folds and see that no wolves in sheep's clothing be permitted to enter therein.

In answer to Bundy's brilliant poetical quotation about "Humpty Dumpty" and my premature demise as therein predicted, I would only say to him in the language of Israel's king,—

"Let not him that dieth on his harness boast himself as he that putteth it off."

Bundy speaks sneeringly of my practice in my profession, and of my "murderous clients," etc., etc. It is true that I have been engaged in eighty-one homicide cases, about equally divided as to the defense and prosecution; but my pleasure and forte is in contested patent cases in the U. S. Court. But what has that to do with this contention except to show the weakness of an adversary who seeks to excite prejudice by wanton and unjust insinuations about my private business and affairs. Bundy evidently does not like lawyers, and that reminds me of a quotation from John Trumbull which I give as an offset to his "Humpty Dumpty"—

"No man e'er felt the halter draw,
With a good opinion of the law," (or lawyers).

And yet Bundy wants a law suit, or a reference, before one of the judges of Cook Co., Illinois, "who shall hear the testimony and decide the case," etc., etc. How exceedingly silly this is even for Bundy. What is to be decided? I am to leave my business here, go to Cook County, Illinois, and have a judge decide whether I saw what I know I did see, a fact only known positively to myself, and all for what? Only to advertise the editor of an obscure newspaper, and for the time being increase its meager circulation. A grand project, Col., almost equal to the Joint-Stock Co., with its Bundy attachment. But in the first place, no judge worthy to wear the judicial ermine would act in such an extra-judicial proceeding, and in the second place, by precedent, I am to have a quasi trial in a court without legal jurisdiction—as no cause at law is pending—to determine whether in all my future investigations of occult phenomena, I actually see what I know I do. Oh! Col. John, you are great in devising schemes to advertise yourself and the *Religio* (?) *Journal*, always equal to the occasion, but in this you have risen very far above both the occasion and yourself. Descend, gently and carefully Col., for if your parachute fails you, how the State of Illinois would suffer until the process of decomposition and disintegration was completed.

But there is another feature of the Graham Bundy libel more characteristic of the prize ring and race course, than legitimate discussion. The confederates offer to stake \$1,000, on a certain contingency; i. e., that independent slate writing cannot be produced through the agency of the Bangs Sisters, but is a fraud that Graham can explain. A wise man hath said, "That an offer to wager is the argument of a fool; and a wiser than he has said, 'Answer a fool according to his folly; therefore, John, I make you this offer: If you or your confederate will teach me how to perform the so-called phenomena of independent slate writing as I, and hundreds of Spiritualists at Lily Dale have witnessed it and as I have seen it through the mediumship of the Bang Sisters, Keeler, Mansfield and Watkins, I will give you \$10,000 for the benefit of your paper, without regard to the injury it is doing to the cause of Spiritualism; and more than that, I will expose the fraud to the world as you and Graham should do if you can. Will you accept the wager? I have never bet money before in my life, but I will now, because of the great good that will follow the exposure. Remember, you have nothing to lose if you fail, and \$10,000 to win if you succeed. On reflection it is not a wager,—I will hire you to do a certain thing, and pay you a stipulated price if you accomplish it."

The truth of the matter is that you are so malignant in your hatred of the Bangs Sisters, that at the least mention of their names you forget your manhood, if you have any? and like Taurus in the arena at the sight of a red flag, you yell and gore the air with true bovine stupidity. They are women, and cannot inflict physical chastisement on you, therefore for years you have safely libelled them in the most cruel and merciless manner, and this is another phase of the Graham, Bundy confederacy, and of Bundyism.

STATEMENT OF THE BANGS SISTERS.

CHICAGO, JUNE 28, 1890.
HON. A. B. RICHMOND:—I make this statement to the public both in justice to you and to myself. The statement made by H. H. Graham in relation



THOUGHT PICTURES.

THEIR WONDERFUL POTENCY
EXPLAINED.
EXPERIMENT BY A FRENCH SAVAN.

A Lecture Delivered in Metropolitan
Temple, San Francisco,
BY CHARLES DAWBARN.

Prof. Charcot—Experiments with a Sensitive; The Shepherd's Flageolet; Wonderful Sight and Hearing; Insanity; Wonders of Vibration; Projection of Thought; Sensitive Brains; Scattering Thought Pictures.

Scientists have made the 19th century the glory of humanity. They have collected facts and moulded them into shapes that man is every day putting to new use. But many of these facts contain truths that lie outside the boundaries wherein the scientist makes his discoveries. So he simply notes the fact and goes on his way. I propose in this lecture to take one of these facts which scientists claim as their discovery, and show you it belongs to Spiritualism, and contains a lesson of truth for every believer in spirit return and human immortality.

Prof. Charcot, of Paris, whose studies of the human brain have given him world-wide fame, tells us he has tried one experiment a great many times; and as an experiment it is very interesting and well worth our study. Let us see if we cannot gain from it a truth that he does not perceive. He takes a number of pieces of paper and hands them to a hypnotized sensitive to examine. She turns them over one by one, but finds them simply blank paper—and of no interest to her. Presently the Professor points to one blank as the rest, and asks her what she thinks of his portrait. For a moment she is puzzled, then catching the thought she grows enthusiastic over the likeness. To make it yet more vivid, he calls her attention to various little details in dress and expression, all of which she at once recognizes. He has a very small private mark on that sheet of paper, and he discovers that every time he hands her the bundle she immediately selects this same sheet. If it is turned over or upside down she places it right, and then admires the picture as we do the photograph of one for whom we have great esteem. He allows her to take it home. She shows it with pride to her companions who at once count her as insane; and when she hangs it with other portraits in her room, even an American jury would be likely to send her to an asylum for persons of disordered minds. This is where the experiment ends for Prof. Charcot and his school of students, for if they continue to repeat it they will get the same results. So they write "finis" at the end of the chapter and close the book.

In this experiment the Professor has been making a scientific demonstration of Modern Spiritualism, although believers who merely worship phenomena and never study philosophy may not perceive the fact or explain the mystery. But if you will now consent to join me in a little hard thinking for half an hour, I think you will all perceive that the Professor was taking a peep at just one process in nature's workshop. He then went home to take a nap. Some day he may return and make the discovery that nature never writes "finis" as man does, but goes on even where learned Professors stop.

I ask you now to take note of another scientific experiment of much fame. Francis Galton, F. R. S., had a long glass tube made with a very small bore. It was pierced with holes, so became a shepherd's pipe or flageolet. Blow into this instrument and you have a note, a tone that everybody recognizes. As you ascend the scale your ear loses the sound and all is silent. Call in a dog and he pricks his ears at the notes you cannot hear. But very soon even the dog's sense of hearing finds its limit; but the ear of a cat still catches the sound; and in all probability there are many animals whose hearing may be more acute than that of a cat. The point I want you to note is that sound depends upon the construction of the ear, and does not end with our limit. And I ask you to note that the same law applies to sight and to each of our other senses. Animals of various races pass the limit of man in each of our senses. If we realize these truths we are now ready to examine the experiment of Prof. Charcot with his sensitive and a blank piece of paper.

You notice the lady always handles that paper as if it were expressing a real picture. You cannot fool her by turning it back for front, or upside down, for she corrects the position instantly. And please notice this: when her friends pronounce her insane because she sees what they cannot see, it is just as if you call a cat insane because she starts at the sound of Dr. Galton's flageolet that you cannot hear. You have no proof of any sound from that instrument except that the cat tells you she hears it. You have just the same proof there is a picture on that sheet of paper that seems blank to you, for the lady declares she sees it, and proves that she does by recognizing and selecting the same sheet of paper, and always placing it in the same position.

This is rather startling. Still you say you deem her insane because she differs from you and other human beings. We all know that a jury of our best citizens would break a will if it were proved that the deceased used to stand and admire a blank piece of paper which he had nailed to the wall and declared was a portrait. But you now see that jury might be taking its own limitations as the standard, not dreaming that there might be a portrait on that paper invisible to them, but visible to one with

keener sight. Yet each of our senses may be cultivated to an extent that seems impossible in our every-day life. The dweller on the Prussian steppe has acquired a sight that rivals the telescope. Many a savage has hearing that might rival that of a cat. But I want to show you that even amongst ordinary every-day mortals that you know and meet and count as friends you may find sense possibilities far beyond what a jury would call "sanity."

At some recent experiments with the sense of smell in Great Britain reported by Prof. McPherson, one hundred were selected,—sixty males and forty females,—from apothecary stores because the sense of smell is particularly cultivated in that profession. Drugs with powerful odors were diluted till it seemed impossible any of the scent remained. The men were nearly twice as sensitive as the women, several detecting prussic acid in two million parts of water. Scents were then diluted and sprayed into a large room containing 9,000 cubic feet of air. Several detected a 300-millionth part of a grain of chlorophenol; and a 1,000th part of that quantity of mercaptan was at once recognized. So here was human sense more subtle than the spectroscopic. The nose is really, we see, the watch-dog of the system.

When experiments in tastes were made the women were as much superior to the men. So that if the jury system of testing sanity be correct, a jury of women would find a man insane because he smelled what they thought was absurd. And a jury of men would send a woman to the asylum for claiming to taste one part in half a million of quinine which forty women did, and not one man out of sixty was able to do. So when you pronounce Prof. Charcot's sensitive insane or even abnormal because she sees a picture you cannot see, it is just possible you may be the one who is a little "off." At least you must give a better reason than that she sees what you and your neighbors cannot discover on that sheet of paper.

But all this is only dealing with a few surface truths startling to the ignorant, but guides for a philosopher into more profound mysteries. You go into the witness box and swear there is nothing on that sheet of paper. The sensitive swears there is a portrait there. Both mean to tell the truth. Which is the jury to believe? Now comes deep water. We must swim, for we can no longer wade and continue playing with such nerve ripples of thought.

All sense is a result of vibration. This of course, includes the sense of touch, for matter that is solid at one state of vibration, is gas you cannot feel at another. You know how the artist with pencil or crayon touches the paper, leaving his marks, which gradually form the picture. The artist uses his fingers. But a well-known "freak" does the same with his toes. Another might hold the pencil in his mouth. It is a question of contact of matter with matter. If you prepare a plate so that it is covered with matter sensitive to light, the sun's rays will draw you a picture. It is touch of atom to atom; working more rapidly than is possible by the human artist. And every picture is the result of touch. So, if there was any picture on that sheet of paper, it was drawn there by some natural process. And please remember the lady sensitive will give you proof a hundred times, if you wish, that the picture is there, although you cannot see it. So the question is, what was it executed that work of art which the lady admires?

Prof. Charcot says he thought it on to the paper. He thought it, even to the little details to which he called the lady's attention, and which she sees every time she looks at that paper. The skilled artist thinks every line upon the paper before he puts it there. The architect has to think his temple or cathedral into existence before he can draw it line by line. If you find him erasing some imperfection it means that he either failed to express his thought, or else he thought an error.

So thought has its existence as matter, and impresses itself on matter. It is only a question of whether you are sufficiently sensitive to see it or sense it. Prof. Charcot stopped at the first process. He thought the picture on to the paper. The whole process of hypnotism consists in bringing another brain into harmony with your own, at a certain point and for a certain end. At that point of the thought the sensitive rested. She was living in the reality of thought. The picture had been drawn. She saw it, always in the same position, on the same paper. Remove the paper, and she had no picture.

This is in strict accordance with scientific theories of the vibration of matter. The solid becomes gaseous, and soon invisible to mortal sense, as the atoms vibrate more rapidly. Thought is matter in motion, directed by intelligence. Every atom necessary for the picture was impressed on that paper. We might have seen it, too, were it not that it lacked the slower, coarser movements that are in harmony with mortal sluggishness. The portrait was really on that paper, sketched by the invisible thought of Prof. Charcot. And if the Professor could do such work in that way, why cannot any invisible human being produce the same result?

Now observe what was necessary to produce this portrait on that sheet of paper. First, there must be a will power in Prof. Charcot that could think clearly to a desired end, which was the picture. But a second factor was necessary. There must be another brain to reflect the thought. A blind man can see no picture. Some one who can see is necessary. Many a mortal who can see your picture in crayon or oil stops at that point. But there are human brains so sensitive they can see and enjoy your picture

whilst it is in thought form. We call such brain owners "mediums," meaning that they can sense movements of matter the rest of us can neither see nor hear.

Prof. Charcot has enabled the average man and woman to prove the fact of such sensitiveness; and he knows that his own will power was the artist. But when the Professor has left his mortal form, that same lady sensitive would probably tell you she still sees and hears him. Then you would discover his will power was strong as ever. You would find he could still make pictures, and a sensitive could see them, as well as when the Professor was yet only a mortal.

My next point is this: Until the artist produces the picture the medium doesn't see anything. She is simply waiting, all ready to reflect his mental action. He has turned her to his own pitch, but he must act—he must make a thought-picture, or she has nothing to look at. Or he may make thought-words, and her sensitive ear will hear them. This is the law governing all spirit intercourse. A medium sees and hears that which the control wishes her to see and hear. Here, for instance, comes a sweet spirit child. As seen and described by the medium, you recognize your darling, who passed on twenty years ago whilst but a little child. But that form seen by the medium, and which talks and calls you "mamma," is only a "thought-picture," for your child is now a full-grown spirit woman. The vivid likeness tells you she is now a good artist, and can make the medium see and hear as she wishes.

Suppose it is a spirit closer yet to earth-life. Now you will have thought matter so coarse and dense that you and I can see the picture as well as the medium. I have seen such pictures flashed into sight in an instant when the notorious Dis de-Bar was the medium. A spirit Charcot is then at work, but living so entirely in crude matter that his thought-picture becomes visible to mortals. But it is the work of a calciminer rather than an artist, for our earth matter can exhibit no such tints as greet the clairvoyant eye. The artist, like the architect, must produce his effect through whatever materials are at his disposal. And the spirit artist must do his work in the aura of a mortal brain. So the brain of the sensitive must be in harmony with the spirit.

Now the fact remains that the sensitive sees a picture where you see nothing. Put half-a-dozen such sensitives together, and you are in the minority. They call you abnormal, and think you strangely limited. You are blind to thought-pictures—deaf to thought-words. Like a man who is color blind, there is no cure for you in earth-life. But it does not help you to set your limitations up as a standard, and swear they are mistaken.

Men and women are scattering "thought-pictures" every day. Not merely on paper, but walls and floors, and furniture and clothes—everything that surrounds you is taking or receiving "thought-pictures" of yours. You cannot think anger or greed but it records itself; so does love and sweet compassion. Your aspiration is a thought; and if you play the brute, that is a thought too. You know those little cameras (Kodaks) with which one goes round snapping at any one whose portrait he wants. Well, that is what Nature is doing all the time. You soon get at the end of Charcot's experiment, but it is only the beginning of thought power with Nature. She is smiling at the present scientific interest in big A and little b of her alphabet.

The lady sensitive was recording the thought of the Professor. Presently he thought, "Stop there!" and she stopped. But why stop there? A true psychometrist is a sensitive unfettered by any such command to "stop there." The unfettered sensitive reads for Nature instead of for the Professor, and sees pictures all born of the invisible. The fossil will tell her its own past. The skull will whisper its own history. The garment gives up its tale of life. The past comes back; and more wonderful still, the future often loses its secret. You have the same proof of truth as with Charcot's piece of paper; the same tale from sensitives a thousand miles apart. Remember that thought is a power that does not die. It only goes to sleep. Wake it up and it talks.

Here you have the secret of many a haunted house. The deed of blood, years of suffering, groveling avarice, sensual passion, have told their tale in that house. Some day a sensitive reads it, and finds it repeated again and again as often as conditions hold him to that scale of vibrations. We call that sensitive a clairvoyant; or more often laugh at the foolish dreamer. Every now and then this "thought life" finds conditions so that it works in cruder matter. Then the masses can see it, and they call it a ghost. Most likely they see it only in hours of darkness when they themselves are most sensitive to such thoughts. This is why at the midnight hour many a sight and sound has told its ghost story, at which those who were not present ignorantly sneer. Those who declare a ghost impossible may think it into impossibility for themselves, and so they see nothing. For the most part the scientist cannot yet even accept Charcot's invisible picture on that sheet of paper. How then could he see a ghost or take up a thought?

Listen to a thought. Some minds become aroused as they grasp it. Its truth is a revelation to them. Others say, "it does not agree with our present belief," and sit unmoved, whilst many more possibly grow sleepy as the words pass without meaning for them. This point of harmony between brain and thought is very important. If that sensitive had said to herself, "Prof. Charcot is trying to fool me," she would never have seen that picture. And if the Professor had had the least idea the lady was only humoring his hobby—merely trying to please him, he would have thought no picture for her to see. But such feelings of distrust on either side would have been thoughts, too, and an unfettered sensitive would read you the tale as soon as she entered the room.

Such would be the thoughts of mortals, but necessarily invisible man is scattering his thoughts, too, and they are alive with immortal life. A baby has thoughts that another baby understands far better than you do. Hence children flock together, and leave you out if they can. But man himself is always a baby to his own present, and as he grows, it is a baby who is

left behind at every step. Every man wants to mingle with those on his own mental level, because there is then a mutual understanding of each other's thought. A foolish thought never annoys him who keeps out of its way. Time was that it amused him, because it expressed his then level. So you see, even if we are sensitives, we don't reflect all the thoughts around us. Some are too babyish; but others may be, alas! too manly for our grasp. We can only grasp that with which we are in harmony; the rest passes us by. Were it not so, existence would be a hell. And a hell it often is for many a poor sensitive who is constantly catching thoughts that make him unhappy. Until we learn to reject that which annoys or injures us, and have gained power to think clear and independent thoughts, we can find little happiness in mediumship.

For the most part, "thought mediums" are entranced, so that their guides may somewhat hold them unharmed. But did it ever occur to you, how often the spirit in control must be a martyr as he listens to unkind, unfair, unjust thoughts, and yet tries to do his work of love all the same? I am as full of admiration for the guides of many of our public mediums as I am of sympathy for the mortal sensitive.

Herein you may also discover a cause of a great deal of the difficulty you experience in getting satisfactory communications. Here is your medium sitting entranced. The guide is now immersed in conditions far below his spirit level. Now watch. Here comes a spirit anxious to communicate. He has a daughter in the room, and wants to reach her. She demands his full name as proof that it is her father. But there are hardly a dozen mediums in the world to-day through whose brain a spirit can flash a full name. A name is hardly a thought. It usually means nothing. Husband, wife, lover, pet, are thoughts far more easily flashed. Then again, this spirit father must be near to the level of the unconscious medium, or his thought pictures will not be reflected. If he be too high, he will be invisible to a guide immersed in matter. If too low, he may be so repugnant that his message will be received with distrust. Spirits may come to a seance—crowd around the medium, and yet be invisible to each other. They may be each producing thoughts the others cannot see.

In spirit life we know it must be the same. Remember we make sounds and signs solely to suggest thought. Thought makes a sound, too, for it is a movement of matter, although it requires a sensitive ear to hear it. Yonder is an advanced spirit. Now try and think for him a picture of yourself and what you want. If your thought be selfish or impure it won't even reach him. He could not think such a thought. But suppose you are full of love and trying to bless others, then he receives your thought. He has a thought, too, which his brother and sister spirits can read easily. But you cannot catch that thought of his. Your poor brain won't work fast enough. If he tries very hard you begin to suffer. And if you are so organized you cannot see a "thought-picture," then he will soon cease his effort. But he will try to bless you, and perhaps may find one of your neighbors through whom he may transmit his thought for you. Or he may use a spirit near your thought level as a messenger to go between and bring for you his "thought-picture."

You can't think without a vibration of the atoms of your brain. Nor can any spirit. The limit of your thought is the limit of your vibration. Sometimes development into mediumship lasts years and costs much pain, because vibrations of matter in your brain must be changed. But if wise spirits see that only so can you receive their thoughts, and that you will put such power to good use, then they will persevere, even if you murmur at the slow process.

Under the same law, spirits in harmony with your present mental condition would find little difficulty in gaining control. So if very advanced spirits wish to use you, they may have to shut you out from other influences. They keep you for months or years deaf and dumb and blind to the spirit thought close by in order that you may rise to a higher level.

So Prof. Charcot and his kin are playing with grand truths. It is true that at present it is only a game of "bo-peep," with baby thoughts; but the principle involved is broad as the universe. "Thought-pictures" are our only means of intercourse with one another. The child sees a picture when he spells cow; and you and I use the alphabet to catch and give "thought-pictures." A word we do not understand has no life for us and calls up no "thought-pictures."

Psychometry is soul power at work amidst a universe of "thought-pictures," whether we gain from them wisdom depends upon our own level and the level of the thought.

Hypnotism is the process of bringing you into a passive condition when other thoughts than your own may bring to you your pictures. It is a mental condition that practice can induce for some without any operator. But in any and every condition, let us remember the thoughts we can fully receive and picture, whether from heaven or hell, will be largely on our own mental level. So, let us strive for the highest possible to-day, because that is the only way we can qualify ourselves to receive or get higher "thought-pictures" to-morrow.

Sample Copies.

If you receive a sample copy of THE PROGRESSIVE THINKER, it is intended to do missionary work. Read it carefully and critically, and then pass it to your nearest Spiritualist friend, and when he reads it, he will pass it on. Passed from one to another, it will do most effective work. Each sample copy, if judiciously used, will secure from one to ten trial subscribers. Try it. Who so poor that they can not aid the good work by subscribing at least for 16 weeks, costing only 25 cents, only about 14 cents per copy.

Watch The Tag.

Watch the little tag on the wrapper of THE PROGRESSIVE THINKER. It will tell you with what number of the paper your subscription expires. By renewing before your time expires you will receive the paper without a single break.

GRAND CAMP MEETING!

Seventh Annual Grand Camp Meeting, of the Mississippi Valley Spiritualists Association, at Mount Pleasant Park, Clinton, Iowa, commencing Sunday, Aug. 3rd, and closing Sunday, Aug. 31st, 1900. The Park will be open to cottagers and tenters from June 15th to September 15th, 1900. Arrangements have been made with the Western States and Central Traffic and Passenger Association and assuring a rate of one and one-third fare. The Rostrum will be occupied on the dates mentioned inclusive by the following gifted and popular speakers: Opening address by President J. S. Rowland, Sunday, August 3rd; Mrs. Cora L. V. Richmond, August 4th to 6th; Mrs. A. H. Colby, August 7th to 10th; Lynn C. Howe, August 10th to 13th; Edgar W. Emerson, the most noted platform testator of the day, will give public tests after each lecture from August 17th to 21st; Mrs. R. S. Little, August 20th to 24th; Miss Jennie B. Hagan, August 24th to 31st; J. H. Randall, will assist in platform and lecture work.

Among the mediums engaged, are Dr. and Mrs. N. Aspinwall, trance test and development mediums; Mrs. Bessie Aspinwall, the popular materializing medium; Prof. A. W. S. Rothwell, highly endorsed as a reliable medium for physical manifestations in the light; Prof. G. W. Vanhorn, a reliable and popular test medium; Mrs. A. Bartholmes, trance test, psychometric and mental healing medium; Frank V. Foster, who possesses the rare and wonderful gift of spirit photography; Mrs. Mott Knight, a reliable, pebble and slate writing medium; Mrs. A. H. Bain, a very gifted clairvoyant medium; Mrs. Olive A. Block, of Davenport, Iowa, the noted medium for various phases of spiritual phenomena, will occupy Liberty Cottage, on Grand Avenue, the entire season; Prof. A. B. Severance, the noted psychometrist, will give private readings and teach a class in physical and social culture.

For additional information address Dr. J. H. Randall, Secretary, 229 Monroe Street, Clinton, Ill., until July 25th; after that date to Clinton, Iowa, (Mount Pleasant Park).

ASTRAL REMEDIES.

Mrs. DR. ALMA has located at 2921 Cottage Grove Ave., where she is prepared to treat all chronic diseases successfully. She comes to Chicago highly endorsed by some of the leading minds of the East. She is the only recognized Physician, (M. D.) who has the "Astral Remedies" to treat with under Planetary Law, and they are very wonderful in their effects, building up the worst prostrated condition in the shortest time. Mrs. Alma makes a specialty of Cancer, Catarrh, Rheumatism, Neuralgia, and Nervous Prostration.

Patients will reach her, and consultation can be had (free), at her parlors, 2921 Cottage Grove Ave., Chicago, Ill.

PSYCHOPATHIC TREATMENTS.

Dr. Ada Flint, Clinton, Iowa, treats all diseases with great success, by psychopathic methods, together with remedies, entirely new, and exclusively her own. Massage treatments given also, at her office, 239 1/2 avenue. Patients at all distances can be treated at a distance. Send minute description of person and symptoms, with 2 cent stamp.

SOMETHING NEW—Prophetic Spirit Gems.—All who desire to read the poem inscribed on the white scroll of man's spiritual nature—photographed by the spirit of the three Kingdoms—read this poem, with name, age, address, and a short statement of humanity, and it is the ruling light of your life. A magnetic poem will also be given by Blue Bird the Indian girl. MARION HELEN BASSETT, Henderson, New York.

MRS. A. M. ROBINSON Psychometrist will give full spirit delineation by letter. Send lock of hair or own hand writing, with full name. Enclose \$1.00. 180 West Vermont St. Indianapolis, Ind. 46

Mrs. E. Marlon, 1804 Indiana Ave., Chicago, Ill., spiritual healer and teacher, will treat all cases of chronic or acute diseases, by the spirit power, which is ever present with her. Perfect cures made by absent treatments, or will send a spirit healer to advanced thinkers. In writing inclose stamps for a reply.

PROF. L. G. KEY, 20 years practice in Heliocentric Astrology. Horoscopes and questions answered by mail \$1.00. Nativities delineated \$2.00 and up according to work done. Give place, year, date of month and hour of day if possible. 518 Ann St., Chicago, Ill.

RELIABLE OFFER. Send three 2 cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. Dr. S. S. Williams, Lake Geneva, Wis.

ELECTRICITY.

Electric Supports, Kidney, Lung and Spine Batteries, Cures when all else fails—recently awarded a Medal and Diploma at Paris, France by the Academy of Inventors. Send stamp for pamphlet to Mrs. Dr. Thomas, Box 417, Cardington, Ohio.

PSYCHOMETRIC.

Dr. J. C. Phillips of Chicago, will attend the Mount Pleasant Park camp-meeting at Clinton, Iowa. Remember the Doctor takes no back seat either in diagnosing or treating disease or Psychometric Readings of Past, Present and Future of Individuals. His motto while on the grounds will be: No Satisfaction No Pay. THE PROGRESSIVE THINKER will be on sale at his tent, and he will take subscriptions therefor.

TAKE NOTICE.

I am prepared to deliver my popular lectures on "Romanism" for the benefit of Societies, Schools or Churches, on salary or commission. Permanent Post Office address, Clyde, Ohio.

Prof. GEORGE P. KUDOLPH, Ex-Priest.

PSYCHOMETRY—Mrs. D. E. Eno, Parkland-Spiritual camp, (Eden, Bucks Co. Pa.), will diagnose disease, or read character by lock of hair; and answer three business or leading questions for \$1.00. 35

YES YOU CAN

Get well. Send \$1 for a bottle of our Elixir of Life for the Blood and Liver. Purely vegetable. Positively prolongs life. Thousands rejoice over health restored. Send for circular.

DR. E. K. MYERS, Clinton, Iowa. 43

PSYCHOPATHY;

—OR—

SPIRIT HEALING.

A series of lessons on the relations of the spirit to its own organism, and the inter-relation of human beings with reference to health, disease and healing, accompanied by plates illustrating the lectures, by the spirit of DR. BENJAMIN EMMANUEL, through the mediumship of Mrs. CORA L. V. RICHMOND. Price, \$1.50. Published by William Richmond, and for sale by him at Rogers Park, Ill. May

SPIRITUALISTS visiting Chicago can find cozy rooms, equal to those at hotels, with a Spiritualist family, at 38 St. John's Place near Union Park.

DR. C. C. WAKEFIELD, 162 East 82nd St. N. Y. City, treats all diseases of the mind or body by the most scientific methods. Clairvoyant examinations, Psychopathic treatments, correct delineation of character, the cause of disease with proper advice and help to cure are given each patient as their organization and condition demands. 40

PSYCHOMETRY. Consult with PROFESSOR A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for circulars. Address, 195 4th street, Milwaukee, Wis. May 8

THE PROGRESSIVE THINKER and Spiritual books can be obtained at the residence of Tina Merritt, 323 W. 34th street, or at Brentano's, 5 Union Square, New York.

SPECTACLES BY MAIL.

Thousands testify that my Malted Pebble Spectacles restore lost sight. Send stamp for full directions how to be fitted by my new method of clairvoyant sight. Address, B. F. POOLE, Clinton, Iowa.

AN ASTONISHING OFFER.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOROS, Maquoketa, Iowa.

LIFE IN THE STONE AGE. The History of Lalairah, Chief Priest of a Band of Aikarans, 200,000 years ago! A strange, thrilling, philosophical book. Written in hieroglyphics through the undersigned, and translated through him. Price by mail, 40 cents. Address U. G. Flegley, Box 477, Defiance, Ohio. 45

THE BLIND MEDIUM. Mr. Fred A. Heath, gives readings by letter. In order that all may have a chance to test his power, he makes this remarkable offer. Send ten cents in silver, with lock of hair and stamp and he will send you a trial reading. Address, FRED A. HEATH, No. 6 Park Place, Detroit, Mich. 41

WHY will you have a sallow complexion, look haggard, feel languid, and be still finding out what you can find relief in Dr. Miller's hygienic treatment without making a single effort? Dr. A. Miller, 173 Ashland Ave., Chicago, Ill.

to the slate-writing referred to by him is absolutely false in every particular. I was in the room with my sister May when the seance occurred, as described by you, in your letter published in the *Religio-Philosophical Journal* of June 14, and I know that it occurred as you related. It was on your own slate brought there by you. Graham never saw the slates; he had not been on the grounds of Lily Dale for a number of days before. After we returned to Chicago my sister May related the occurrence to Graham and described the slates as well as she could to him. He was surprised at it, and talked about it for some time. I know that he never saw your slates; never had anything to do with them, and that those he and Bundy manufactured were like yours, only in so far as he could make them from our description. The whole statement of Graham's is a vile falsehood, written for reasons that must be apparent to the public.

Respectfully,
Lizzie Bangs,
47 Campbell Park, Chicago.

HON. A. B. RICHMOND—I have read the statement of my sister Lizzie, and know it is true in every particular. Henry Graham never saw the slates in his life. When I returned to Chicago I described them to him as well as I could, but did not pretend to give the communications, only a description of the drawings and how the slates were headed "Richmond's Choice," and the last line which I remembered. Your statement in the *Arena* of March was correct in every particular.

May E. Graham.

I have now closed my testimony in this contention for the present. There are several other witnesses in corroboration of the facts already proven; two of them are ladies, and dislike to have their names appear in a controversy of this kind, and knowing the man (?) Bundy as I now do, I do not blame them. Alike dangerous in his friendship or his enmity, he is feared by a few, and hated by many. Since this unpleasant petty warfare commenced, I have received many letters of sympathy from prominent Spiritualists, with numerous facts in relation to his treatment of lecturers and mediums, which are reserved for the future. But for the present, I only ask the candid verdict of every right feeling reader on the evidence before them.

Shall the uncorroborated testimony of a self confessed drunkard with its Bundy endorsement prevail against that I have offered in the case? Take the testimony of the disinterested witness, Mrs. Voorhees, who so pointedly contradicts Graham, with that of Lizzie Bangs, and the injured wife May, who candidly, modestly and without any show of vindictiveness also contradicts him. Add to this my own statement, and if there is, or can be any Spiritualist who will believe the Bundy libel against all this, I cannot help it, and care nothing for their opinion, and will have no controversy with them. Once more I make this most positive statement and submit to the opinion of the public.

1. I took my own slates to the seance referred to.

2. The communication was written on them as I have related.

3. I know that it was made on my slates, and that Graham never saw them in his life, and lastly, that the libel on me was the offspring of Bundy's malice against the medium, and his dislike to me because I refused to submit to his dictation in the report of the Rowley telegraphy.

Bundy is evidently one whose motto in life is "Rule or Ruin," who like Milton's fallen angel, would rather "reign in hell than serve in heaven." As long as Spiritualism conforms to Bundyism, like the long-haired champion of Israel, he is willing to meet its enemies with the weapon that Samson found so effective; but let it swerve from the standard of his opinion, and he is ready to crush its supports, and lay its temple in ruins.

And now a few words to Spiritualists and I conclude this communication. When I became convinced of the fundamental truths of Spiritualism, I knew that if I avowed it publicly I would subject myself to unfavorable criticism from many of my friends and acquaintances. I could have enjoyed my convictions in silence and escaped contumely and ostracism. I expected the censure of orthodox and the ill-will of bigotry, but I did not contemplate the malice of those who profess to believe the generous teachings of our faith in the brotherhood of man. The course I have taken has been a financial loss to me. I have nothing to gain by the advocacy of Spiritualism with tongue and pen. I expect no reward in this world, and only ask even-handed justice from those with whom it has been my pleasure to fraternize during the last three years. I do not believe that the wanton libel of the *Religio-Philosophical Journal* will meet with the approval of a single honest Spiritualist. Our enemies will, of course, rejoice, as they do at all attacks from that paper on mediums, speakers and phenomena. But I inquire, does Bundy's course promote our cause? Can any one point to a single article from his pen that would tend to confirm the wavering faith of an earnest inquirer as to the evidence of spirit presence or communication in this life, not one! No! not one! but rather, all he has ever said or written has been calculated to throw doubt on our faith and discredit our belief; and the question I ask in conclusion is: Will Spiritualists continue to support him in his course of treachery and calumny? If so, it is well to remember the words of earth's greatest medium:

"And if a Kingdom be divided against itself that Kingdom cannot stand.
And if a house be divided against itself that house cannot stand."

A. B. RICHMOND.

Meadeville, Pa.

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Why do we attach so much importance to "25 cents"? Why do we advertise so liberally for trial subscribers? Why do we make 16 weeks the superstructure on which to rear a magnificent publishing house? Simply because the whole spiritual pathway is filled with the wrecks of newspaper enterprises, and the Spiritualists, always liberal, always generous, will not, as a general rule, advance more than that sum until they see some legitimate fruits. Commencing with the *Religio-Philosophical Publishing House*, of this city, *The Progressive Age*, and *The Universe*, all started with the most honorable intentions, and so conducted, the loss to some Spiritualists who invested therein almost beggared them! We have started on an entirely different basis. No stockholders to lose anything, and no bequests to be squandered.

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