

2 THE PROGRESSIVE THINKER, The Leading Dollar Spiritualist Paper in the World.

SPIRITUALISM IN THE LIGHT OF THEOSOPHY.

The Countess Wachtmeister Talks to the Spiritualists at the Northwestern Camp-Meeting, and Gives a Novel Explanation of the Great Spiritualistic Movement.

The Countess Wachtmeister occupied the platform at the Northwestern Spiritualists' camp-meeting on the afternoon of July 23. Her lecture was as follows:

It is with much pleasure that I find myself here on this platform, because in days gone by I have been a Spiritualist and have possessed the powers of mediumship. I have passed through all the different stages of mediumship and therefore feel that what I relate to you to-day is said from experience and knowledge, and not from hearsay. I have felt all the joys as well as the sorrows of mediumship, and having passed through these various stages I have entertained the greatest pity for those mediums who have been found out in trickery and fraud, because knowing the laws that govern mediumship, having been amongst mediums of all kinds and descriptions, I understand what are the temptations which lie in their way.

When I was a Spiritualist my great endeavor was to have a home formed for mediums—a home where they would be able to live in happiness, surrounded by beautiful scenery, exquisite flowers, lovely paintings and soul-inspiring music. So that, being surrounded by everything that is grand, both in nature and in art, they would then be able to give more satisfactory seances to the public than are being given to-day, when they are compelled to lead a life amongst all kinds of persons with a promiscuous environment, where the magnetism is of a lower order, and the vibrations inharmonious. These work upon the medium in a harmful way, his organism being so sensitive that he is like an instrument upon which play all the vibrations around him, each one fluttering against and setting his sensitive organism into commotion, swaying it either for good or for evil; so that perfect harmony and peace are absolutely necessary for mediums. I used my best endeavor to persuade rich persons interested in Spiritualism to form such a home, but selfishness met me on every side. What did they care? They paid their money for their seances, and then what mattered it to them what became of the unfortunate mediums? and so I failed.

HOME FOR MEDIUMS.

But let me put once more this project before you. How wise it would be here in America, where you have such a vast number of Spiritualists, that you should entertain this idea and bring this proposition once more before the public. There are many wealthy persons who would perhaps be willing to help if you only placed the plan before them plainly and clearly, and then such a home might be founded; such a retreat formed, so that when you held your seances you would be certain that those seances would be under the best conditions. In San Francisco several years ago I mooted this idea to many Spiritualists and they told me that they were contemplating building a large edifice that was to have various rooms, one for materialization, one for trance mediumship, and so on; each room to be devoted entirely to one particular kind of mediumship, and it was also decided to have a large organ in the center of the lecture hall so that during the seances beautiful and grand music would be filling the air with harmonious melodies. When I passed through San Francisco this spring I learned that the project was strengthening in the minds of the Spiritualists and that they hoped soon to erect such an edifice.

Now, this is good so far, but not enough, because you want a home for your mediums where they need not live in penury, often wanting a crust of bread, for such actually have I found in my experiences, and it caused me many a pang to see the misery and poverty that surrounded those unfortunate beings; and when I found them tricking at seances and afterwards expostulated with them, this is the answer which they invariably gave to me: Are we to starve? When we give genuine seances, so much vitality oozes out of us that during the day time we are unable to do our work; we spend most of the hours in a sleepy, hazy condition; it is impossible for us to give materializing seances continually without feeling the injurious effect on the physical health, and utter prostration as a consequence.

Therefore, if you love your Spiritualism you should also care for your mediums, making their surroundings pleasant, agreeable, and above all, pure for them, and then would your seances be far more satisfactory than they are to-day.

PERSONAL EXPERIENCE.

When mediumship first burst upon me it came like a wonderful revelation, and I felt as if a divine inspiration had overshadowed me so that I must go out into the world and proclaim this grand mystery to all who would listen to it. But before doing so I felt that it was my duty to investigate and to know thoroughly what I was talking about. I gave up two years of my life entirely to the study, and living as I tell you in the vicinity of the mediums, traveling from country to country, so that I should gather together the experiences of different nationalities and thus discover if they coincided one with the other. I studied and read all on the subject that was to be found, for I considered that if Spiritualism could be demonstrated before the world as having no dross within it, but that it was a pure philosophy, then would I consecrate my life to it. Now, how did I investigate? By very simple but effective methods. I engaged a medium for a certain number of seances, say ten or twelve, paying him highly so that he would give his services entirely to me during this series of seances. Then the group of persons around me were in perfect sympathy with the medium and myself, and no stranger was ever admitted, as it was necessary to keep the conditions of perfect harmony and not permit any other kind of magnetism to penetrate where the best sort of manifestations were desired. The results were extraordinary, and I will describe to you one seance, to show you what it is possible to obtain if proper conditions are adhered to.

MATERIALIZATION EXPLAINED.

My test rules were the following: Pieces of paper sealed with my own seal across the doors, cupboards and windows, so that nobody could enter from without and a vase of matches in my pocket ready to be lighted at any moment. At this seance the medium lay on a sofa with a curtain before him, a gas jet burning in the room, with pale tissue paper before it, every object clearly visible to the eye. After hearing the medium give a few signs the entity appeared and seated himself on a chair by my side for twenty minutes, as seen by the clock. I then with my scissors cut off a piece of his robe and watched it in my hand gradually fade away, and then as it vanished the entity remarked, "That is a part of the vitality of the medium," and as he went on explaining how mediums lose their vitality at every physical seance, I looked earnestly in his eyes to catch every word he said. I suddenly saw those eyes disappear, and that was the only thing which proved to me that the entity sitting near me was not a human being, for every time I gazed intently into those eyes they seemed to vanish, and only cavities remained. How indeed could they be materialized when we know that the eyes are the windows of the soul? The entity now retreated saying "I am going to produce for you what has rarely been done, at any seance. I will bring

the medium into this room so that you may touch and feel him and thus certify to the world the truth of materialization." He then disappeared behind the screen and that tall figure brought out in his arms the medium who looked like a skeleton, all the clothes hanging from him, so that taking his hand the flesh fell down in bags. Then the entity spoke: "I have drawn the vitality from the medium, and if you were suddenly to arouse him he would die, because I should not have time to restore the magnetism into his system."

The medium indeed was a pitiable object, wrinkled and loose skin hanging about the skeleton form, all the vitality out of him.

Looking then at the entity, I asked him whether the whole of his body was materialized, and he replied: "It is not; the brain is empty. That is the case in nearly all materializations, the brain is a cavity, because were we to take the particles from the brain the medium would become insane. Therefore we have to be most careful not to attempt to materialize the brain, but instead cover the brain either with a semblance of hair or with some kind of headgear."

Finally the entity observed: "I must now put back the vitality of the medium, or he will die," and then disappearing, the vitality was restored to the medium, who, when fully awake, was unconscious of what had occurred during his trance state, only feeling himself thoroughly exhausted.

I have also learned much in regard to materialization, which probably may interest you. When a materialization has to be built up, it is usually the etheric body of the medium which serves as a basis; they then take all the electrical particles from the air and gathering them together place them on to the etheric body. Then they draw the magnetism both out of the medium and sitters and with the magnetism they weave the electrical particles into the etheric body. That makes a vehicle into which any entity steps, and as he enters, that vehicle being chameleon-like in nature and entirely plastic, he can shape it into any form he pleases and model the features he desires to produce.

Then again the pictures so often shown at seances are manipulated in much the same way; the electrical particles are woven together, are coated with the magnetism of medium and sifter and then on that surface is projected a likeness of any friend whom the sitters wish to see, the astral counterpart of that friend being portrayed in the aura of the sifter, or else the actual entity being present and lending himself to the operation.

A PARIS MEDIUM.

Once in the course of my investigations I developed a medium for materialization. I was in Paris at the time, and was asked by one of the first mediums to-day in that city if I would hold a seance with her, for she had received a communication telling her that I had the power to develop her. Now, her whole soul longed for such manifestations, for they had not a single medium with materializing capacity in Paris, and so she implored me to accede to her wish. I sat with her and the very first evening as I clasped her hands in mine, we being entirely alone, her hands became cold and clammy, and gazing upwards, she said to me: "Look!" I turned to the corner of the room and there I saw gradually growing a materialization. It was transparent, and afterwards when the medium showed the portrait of her sister I recognized it as the portrait of her relative. The medium then fell into a dead trance and, striking a light, watched this strange figure gradually fade away. I left Paris the next day, but the mediumship was opened for materialization, and afterwards when I read the French papers I was amused to find that the medium was holding seances with many entities coming out around her.

The reason I have told you this is because I wish to explain to you that such seances can be held under test conditions. I made the medium solemnly promise that she would always keep to the conditions which I imposed upon her, namely, that she should sit in the center of the circle, covered with drapery, so that her form would be invisible, a faint light in the room, sufficient to render every object clear and distinct, the visitors seated around her at a distance, holding hands, and no possible fraud could take place, for all materializations would come only within that circle; thus would she be safe from all temptation to impose on the public fraudulent manifestations.

CONCLUSIONS.

Having pursued my investigations to the end of these two years, I came to the conclusion that mediumship for me was not desirable, for the following reason: I did not care to make myself passive, thus permitting entities of the other side to take possession of my body. I was never unconscious, so that during the whole time that I passed through these various stages of mediumship I was as conscious as I am at the present moment.

But I reasoned thus: All the experiences given by these mediums (and I must have visited over fifty) are different; every experience seems to conflict with others of its kind; I can nowhere discover a law which binds the whole together; therefore it is impossible that this can be the whole of the truth, but only a fragment—a very imperfect one—of a vast philosophy. There must be something beyond it. I knew well that what I received was genuine, but at the same time there was no coherence or co-ordinated system in Spiritualism; there was not a philosophy that could be placed before the world with such a coherence of thought that it would be accepted really by intelligent people.

What Spiritualism has most gloriously achieved is the showing to mankind that there is a state after death, a life beyond the physical and material plane, that intelligences are able to work the finer forces of nature and also that astral bodies are able to communicate with the living. You are able to draw your dead back again into consciousness on this plane; but is that wise or is that right? You who do not think it desirable to go down into the slums or into the prisons to help to elevate the moral tone of the degraded people you can find in those conditions, will yet willingly accept visits from these same degraded entities if they only come from the other side. There is a sort of unwholesome fascination about it. As one lady said to me, a lady of titles, in London, who held her private seances: "Oh, such fun to-day! Why we had that man who was hanged last week, who had committed those horrible crimes; he came and we had such fun making him confess the details of his guilt."

This revolted me. Such were not the grand thoughts which should inspire Spiritualists. I felt that such a wonderful influx of power had been thrown down into Spiritualism that it should rise into something grander, wider—something more noble; that all that kind of amusement should be discarded; that all those promiscuous seances where you bring in every kind of person; every kind of magnetism, every sort of vibrations and conditions, should be put on one side; that laws should pervade the whole; that all Spiritualists should adhere to those laws, so that every kind of seance should be given

under law; then there would be a possibility of having some kind of order and coherence. Traveling from one country to another, I found that curiosity and amusement seemed to be the prevailing object and basis for the study and investigation of Spiritualism.

Now, mark you, I am talking of the past, not of the present. I am speaking of the years 1876 to 1878. In those days Spiritualism had not progressed so much as it has to-day, and I am obliged to bring forward personal recollections to explain what I will say to you later on.

TURNS TO OCCULTISM.

From Spiritualism I turned to occultism, and there I discovered that there was a method of developing the faculties which would enable any person to reach to the planes where the departed dwell. As I advanced in my studies I found them so intensely interesting that I determined to give up Spiritualism, simply for the reason that I could get nothing more out of it. I had had test seances for the very highest spiritual knowledge, but these seances proved to be a kind of repetition of what was in the minds of the sitters, and though I tried in every possible way to get a coherent philosophy, I failed entirely to do so.

To banish my mediumship I had to develop my will power. Therefore I began willing at every animate and inanimate object until I had developed my will power to that extent that I was able to close the door of mediumship, and from that time have never had a single phase of mediumship, because having once fastened that door I have kept it tightly closed.

I then began trying what effect this will power would have at seances. I visited one where little tables were scattered in the room with people seated around them. It was the public room in Paris. An old man was talking to his son who had been dead for three years, and since that death the old man received weekly communications from his boy. I went up to that table, directed my will power between him and his son, and the table stopped; the old man was bewildered, he could not understand why his son should be silent, and at last the tears rolled slowly down his cheeks. I moved away. The table was still. The thought then came to me, What right have I to stand between that man and his son? What right have I to impose my will upon another human being? Then I removed my will power, and in a few moments the table was running along merrily, and the old man was happy once more.

When alone I pondered over this great problem, and I came to the conclusion that I was acting wrongly; that no human being has the right to exercise will power over another human being. I looked upon it as a crime, and from that day dropped the physical will power.

TURNS TO THEOSOPHY.

Later on I came into Theosophy. A perusal of "Isis Unveiled" showed me that in that volume were many of the ideas which I had formulated during my investigation of Spiritualism. I joined the Theosophical society in the hope of gaining knowledge—the same motive which had prompted me when I joined the Spiritualists. Then I began the same process of investigation in Theosophy, and soon I discovered that there was another kind of will power, a spiritual will power, that was the right kind of power to possess! And how is it to be obtained? Through self-abnegation, through denying yourself in all ways, through unselfishness, and lastly, through the killing out of desires; for every desire is a bond which binds you to earth.

I imagine each desire as a hook, each hook fastened on to the things that you long for, each hook attached to some worldly object. On every hook is a chain which winds around you, binding you down to earth. With every desire that you can overcome, that hook unfastens, the chain loosens, drops from you, and then does the spiritual force surge up. Therefore every desire that you can overcome for earthly things, every hook that you can unfasten, liberates the spiritual power within you.

WHEREFORE OF SPIRITUALISM.

Later on the origin and the purpose of the great Spiritualistic movement was explained to me. I learned why Spiritualism had come into the world. A group of Atlantean adepts who had brought with them the traditions of that older period of time and the knowledge of occultism, as practiced in those early days, seeing how the world was rushing down into materialism with rapid strides, noticing how, as persons were developing their intellectual powers, the churches gradually lost their hold upon them, and so having nothing to catch on to they were drifting down into materialism, the Lodge determined to stop this terrible downward course.

A spiritual influx was thrown down here into America, and then began the Rochester manifestations, these adepts being living men, great souls from Atlantis incarnated into the bodies of North American Indians. It was they who brought forward this great movement of Spiritualism. But unfortunately Spiritualism has not followed the course it was intended should have been adopted, because their object was that Spiritualism through its phenomena should show to the world that there is a life after death; that there are forces in existence finer and subtler than the material forces; that there are other planes besides this physical plane. Thus far has it succeeded; but it was the intention of these adepts to pour out through Spiritualism the vast philosophy of the Wisdom Religion, and in this the failure comes. Why? Because the people were so delighted with the phenomena, so taken with the novelty of the manifestations, that they all rushed into phenomena at once; they wanted nothing more. They were able to communicate with their dearly beloved, and what then did they care for the philosophy?

And so these adepts, finding the impossibility of turning the minds of people into more serious channels, quietly receded from the movement, but there is still the chance of making the conditions favorable so that these adepts who were at the head of our Spiritualistic society would return to you. They are glorious beings, advanced adepts, but living in the human body. Why, then, should you not develop your mediumistic powers according to law, so that you might become instruments for these adepts for work in your own country? Every medium has some of the inner faculties awakened, but every medium more or less is an irresponsible being, because not understanding the laws he does not know how to produce phenomena at will. No medium can enter onto the other planes with perfect knowledge of all the conditions of those planes—not only one little glimpse into the unseen world, but the knowledge of all the conditions. No medium has the power of entering onto the other planes with intelligence, helping those that have gone beyond the actual planes in which they find themselves.

WHITE LODGE IN THE HIMALAYAS.

Later on, in 1875, a messenger appeared from the great White Lodge in the Himalayas; H. P. Blavatsky, the disciple of the Masters, was sent by those great teachers to stem the tide that was rushing towards materialism. She turned, as you will remember, first to the Spiritualists, hoping to get a certain number around her to listen to the grand philosophy which it was her duty to spread all over the world, but disappointment was the result, phenomena proved too attractive. The Theosophical society was formed in New York in 1875 and H. P. Blavatsky gathered around from all sides those who were willing to listen to the grand truths which she had to expound. She said to all those pupils who came to learn of her the inner truths of occultism: "Never accept anything because I tell you it is true, but take what I tell you as a hypothesis on which to work; follow on the lines I will give to you, and then gradually you will be able to find for yourselves that what I tell you is true."

Those pupils have gone on year after year following the directions thus given to them, and just as water drop

ping on a stone will by degrees wear that stone away so were those pupils able by unwearied attention to develop all these wonderful psychical faculties with knowledge, so that now to-day, at any moment they can enter onto the astral or heavenly planes—they can meet their comrades, can converse with them as also with the souls of those who have passed through death and returning to the earth can translate that knowledge onto the physical brain. When these persons can bring their different experiences together and find that they corroborate one another, then can they place before the public testimony that is worthy of consideration.

SPIRITUALISM AND THEOSOPHY.

Now, the difference between Spiritualism and Theosophy is, that you try to draw your loved ones down onto the physical plane of our existence, whereas we endeavor to draw ourselves upwards onto both the astral and spiritual planes. You think that you benefit your friends by bringing them back to earthly conditions; we maintain that as the law of evolution is continual progression, it is harmful to retard the progress of those who have left this earth by inducing them to return, because every manifestation causes them to imbibe a certain amount of magnetic vitality which prevents their astral bodies from disintegrating as quickly as they otherwise would, and so Spiritualism retards instead of helping the loved ones.

Now, what is the work of these disciples of the great masters of Theosophy who are thus able to enter onto these various planes at will? Their work and their privilege is to receive the souls of the dead. There is not one single soul that passes from this life that is not welcomed on the other side by living men and women. These souls look upon them as angels because they see them in their astral or spiritual bodies, but they are the living men and women of to-day; and they show those souls how to progress; they show them their true conditions; they comfort and help them to reach onto higher and other planes. In "Lucifer," the English journal of our society, you will find an interesting article on this subject called "Invisible Helpers," by Mr. Leadbeater; also his books, the "Astral Planes" and "Devachan," give you a detailed description of these planes. Would it not be desirable for you to develop your psychic gifts in this way? If you could only develop your psychic faculties so that you had the command of them, then would you know that what you gave out of the world was correct and true. And then again, would it not be a wonderful privilege to help your loved ones on the other side.

On this physical plane as I have already told you, go into your prisons, go into your slums and help people while in their physical bodies; but if you want to help your friends in their astral bodies, then meet them on their own planes and render them the service and help which you cannot give them here.

THE FOUR BODIES IN MAN.

Theosophy teaches much that is interesting in regard to the four bodies in man, namely, the physical, the astral, the mental and the spiritual bodies. Now, the physical body should be held as a holy temple for the one who wants to develop psychically. The body should be kept cleanly in every way, bathing should be a daily practice so as to keep the pores of the skin perfectly pure and fresh. Then again, the matter of food is of great importance, because as you build up your physical body with various atoms so does it become either gross or ethereal. If you eat the grosser foods, such as flesh meats, then you build up your body with the grosser particles, and thus make it less susceptible to higher influences. The great importance of this is, that the astral body is built up and fed on the astral emanations of the food you take. Therefore if animal flesh is consumed, the astral body is fed with the psychic emanations of the animals. All animals have passions, such as jealousy, anger, etc.; you draw into your astral body those particular elements, it being the body of desire. The astral body contains all our emotion both for good and for evil. Therefore we should not try to augment the evil by assimilating into it the passions of the animal kingdom, but rather should we turn to the finer food of nature, so that purer emanations should help in the building of this ethereal body. Fruits are the best and everything on which the sun shines because the sun has a wonderfully vitalizing effect; so that those who are eager for the purest and best development should eat only fruits and nuts.

MENTAL AND MORAL GROWTH.

But this is only the first and primitive stage. The mental and moral have also to be developed; and how is the mental body to be built? The only process is through the thinking faculty. You build up this body exactly in accordance with your thoughts; so that if your thoughts are very trifling and only occupied with the everyday gossip of the world or trivial occupations you build up a very imperfect mental body.

Daily should you meditate and concentrate; daily should you set your mind on some noble ideal or virtue; and then by slow degrees will you be able to turn the current of your thoughts from trivialities and nonsense to higher themes and nobler conceptions of virtue. You may read a hundred books in a year and yet know nothing of what is contained in those books. It is only what you really assimilate which becomes your own. So, far better to read only one good book and to have imbibed the essence of all that is noble and elevating within it than to skim over many books leaving the jewels within them untouched.

HOW THE SPIRITUAL BODY GROWS.

Then the spiritual body, how does that grow? By every thought of devotion, every thought of worship—so that every aspiration towards the divine is augmenting the joy and blessing which will be experienced in the heavenly state; for the more a man longs for the spiritual while on earth, the more happiness awaits him on the other side.

Theosophy has much to teach because it lays down plain rules to be followed in everyday life; it also explains how you should develop your faculties with understanding, and then it places before you the possibility of developing your inner psychic powers so that you may gain control over them.

I have spoken to you to-day with my heartfelt wishes that some of these words of mine may find a responsive chord within your hearts, so that you will realize the truth of what I am telling you.

When I learned that the adepts who started the Spiritualistic movement were living men, a kind of revelation and explanation of certain experiences of my own came to me, proving to me that some phases of the movement were really guided by adepts living in the physical body. In Europe I heard that there was a group of Spiritualists who obtained wonderful manifestations. They were seven in number, and these people had given up their lives entirely to Spiritualism; they no longer cared for the pleasures of the world; they cared only for the work in which they were engaged. I went to the house with a certain hesitation, not knowing how I, a total stranger, should be received when I asked them to admit me into their circle. What was my astonishment then when they welcomed me cordially, saying: "We have been expecting you." On enquiring how this could be, they replied: "We are a band of people who belong to circles of seven all over the world. The head of our society is a living man in America. We do not know him personally, but friends have met him in his physical body, and he has control over all these circles situated in different countries. He is aware of all that takes place in each circle, and directs the work to be done. Each circle sits at the same hour, with thoughts and minds centered on the particular work in hand." They then informed me that in their own circle a member was able to leave his own body at will, and in his astral would visit another circle take possession of the medium, and then would give teachings to that circle; so that the medium instead of being con-

trolled by a departed entity, as this circle had been used by a living man, was able to give the power conferred to them, and a telegram at once received from America ordered all meetings to be closed, and manifestations to cease. They were terribly dependent; having given up the pleasures of the world, their life seemed just a blank, and the trial was a severe one. They determined to sit all the same, thinking that perhaps the head in America would not know, but it was useless—they could not obtain a single rap. One day another telegram arrived saying: "A lady will call on you; give her everything; communications opened."

You can imagine the joy with which they received me. I came, I sat with them and the manifestations were simply marvelous. I remained with them for a week. They wanted me to join their band, and I said: "No, my object is to study Spiritualism, and I can join nothing until I have finished that work."

They then offered to communicate with me at a distance, and I agreed, thinking it would be interesting. They then asked, would you like Jonathan to visit you? He is the one whom the head in America always uses when he wants to perform any great physical manifestation." In my innocence I replied, "yes."

SOME OCCULT EXPERIENCES.

I left them; I went to Switzerland and suddenly in the middle of the night I awoke, hearing voices talk to me. I got up, wrote down what was said, and then afterwards through letters, verified that what I had heard was actually correct. One day I was in the hotel where I was staying, and a most awful experience came to me. I was in the hotel about to retire, when suddenly I heard a voice like the rumbling of thunder, and in a moment every piece of furniture was turned around. The noise was fearful, and the thought came to me, "Why, in the hotel they will be alarmed. What shall I do?" I exclaimed, "Jonathan, this is the answer. I begged him with all my heart to go away. I heard footsteps coming up the stairs; I locked my door, but it was of no use. The door was opened and the hotel master came in. 'What have you been doing with this furniture?' 'Oh,' I replied, 'when I could not tell I always like to change the furniture in my room. I hope it did not disturb you.' He looked at me and said, 'Are you a student?' 'Oh, yes,' I replied, 'well developed muscles.' He left me with these words: 'I hope you will not move any more furniture, or we shall have to come again.' I locked my door quickly, and I whispered to myself, if it comes again I shall be put into a lunatic asylum. I retired to rest, but did not sleep, so afraid was I that Jonathan would return, and next morning I paid my bill and went away.

Now this corroborates the idea that your society has been controlled by living adepts. Again to prove to you how occult societies can be guided by living men: When I was in Germany I heard of a certain group of men and women, also adepts, who were very strange, that number seven who were determined to sit for Spiritualistic manifestations, to develop into mediums, but the very first night they were informed that such was not to be their object; they were to develop their faculties, so that they would be able with knowledge to enter the astral planes, and then they would be able in Germany to bring forward the theosophical teachings, because the Germans, being so proud of their philosophers and of their past records of philosophy, would be unwilling to accept theosophy from England. Therefore the great adepts of the White Lodge sent one of their messengers to that group of men and women, who could neither read nor write, with the exception of one boy who acted as scribe, and by slow degrees they developed the marvelous powers within them.

On acquiring Madame Blavatsky with these facts she replied: "I knew those people; there is an adept in Nuremberg who is developing them." She then begged me to go to Kempten, the town where they were living, and verify for myself how wonderful were their great gifts and knowledge; also H. P. Blavatsky prophesied "that in time those men will have royal patronage as their pupils." This prediction I have been told has come true. The men and women who once lived in a factory have to-day a hundred pupils to whom they teach the laws of occultism, such as we have it in our theosophical society, and give out in Western terms that which has been given to us in Eastern phraseology.

Thus it is proved beyond a doubt that living adepts are controlling occult societies all over the world, but the great White Lodge of the adepts in the Himalayas is the grand goal to which all one day will come. I have read many books with reverence and love to those divine teachers and helpers of humanity. Therefore let each one in whatever society he may find himself, try to develop the powers that are lying latent within himself, so that as they blossom out into activity, he may work for the service of the world, not only on this plane, but on other and finer planes of being.

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SPIRITUALISM VS. THEOSOPHY.

Dr. Geo. C. B. Ewell Answers the Countess Wachtmeister, and Fully Vindicates the Right of Spiritualism to Exist--A Scathing Criticism of Theosophic Teachings.

Dr. Ewell delivered the following inspirational lecture on Sunday morning, July 23, at the Northwestern Campgrounds, in reply to the lecture of the Countess Wachtmeister, delivered from the same platform, on Friday previous. The controls spoke as follows:

The subject of our thought this morning is, Spiritualism vs. Theosophy.

It is neither strange nor wonderful that, as we turn backward and view the movement known as Spiritualism during the past fifty years, we find one or more branches of life have grown upon this tree of knowledge we have called our own; and it is not strange that, having sprung from the source of advanced thought, they should seek to perpetuate the teachings that have made possible some of the so-called deductions that are claimed by them to-day.

In this, the latter part of the swift-fading nineteenth century, Spiritualism and Theosophy are moving side by side in the minds, the intellects and the souls of men and women on each and every hand, each claiming those laws, based upon the fundamental principles of nature, that made possible a proper understanding of the elements and essences that constitute the soul-life or ego of to-day; and it is not strange that men and women of advanced progressive minds are turning toward these hopes as if the wise men of old turned toward the star of Bethlehem, for the same law that made possible the progress of ages gone by, and dwells within our hearts to-day, and ever comes as an incentive to a broader and better understanding of our souls.

And neither is it strange, having passed through the crucible of terror and having stood in fear of death throughout centuries of time, that having swung back the doorways of eternal life, we are anxious and investigating daily to more clearly comprehend those powers, forces and elements; and Spiritualism in the last half century of time has never failed to inquire into every department of advanced thought that has expressed itself in the movement; and because we believe as Spiritualists that we are advanced men and women, capable of investigating and seeking to understand all lines of thought, the result known as Theosophy has sprung into existence. It is the first child that Spiritualism gave any attention to.

INCEPTION OF THE MOVEMENT.

In the year 1876 a man came from India to the city of New York, and claimed that through jugglery he could produce all the manifestations of the Spiritualists in vogue at that time; and in the rooms of Henry J. Newton, at 128 West 43d street, in that year a body of men and women, who at that time were well-known Spiritualists and mediums, gathered to investigate the matter. They formed themselves as a society and chose the name of Theosophy because it means the investigation of occult force. At that time Henry J. Newton, Madame Blavatsky and Colonel Olcott were the leading lights in the First Spiritualist Society of New York, and Madame Blavatsky was one of the recognized mediums of that city, although she was considered a very ignorant and illiterate person.

A series of investigations were conducted, and the accounts of those seances and of the formation of that society are held in book form, under the signatures of the various members, by Mrs. Newton, in the city of New York to-day, and the Theosophists have made many attempts to gain possession of that manuscript.

The investigations were made conscientiously and earnestly, and the result was that a majority of the members coincided in the belief that they were far below and inferior to the manifestations of Spiritualism of that date, and they were mere expressions of poor charlatanism and nothing else, and the matter was dropped by the majority of people and the society disbanded; but Madame Blavatsky and Colonel Olcott saw at this time an opportunity for self-aggrandizement, and within three months the movement known as Theosophy was brought into an active existence, based upon the claims of this individual who was found by the majority of honest, earnest, investigating, conscientious men and women to be a fraud and nothing more.

Then if this be a truth, which we are forced to accept from the very fact that we have in our possession the evidence to prove it, Theosophy claims for itself as a foundation something that is manifestly unjust and untrue to all human life.

It has gone on through the past twenty years, and now we are able to welcome to our platform one of the leaders of the movement in the world at large, and we are supposed to sit silent while we are told that probably Spiritualism has accomplished some good because Theosophy has permeated it.

PERMEATED WITH SPIRITUALISM.

Now, from the facts before us, if Theosophy is not permeated with Spiritualism, I fail to understand why not. It is an impossibility for a child of a late day to permeate a movement that has made that child possible, and as far as we are able to learn, as far as we are able to understand, the whole basis of Theosophy stands upon the foundation of mediumship. I care not whether you choose to call it Grand White Lodge, or whether you call it the adepts, or the mahatmas, it is the power expressed of the invisible force-through some avenue or channel in answer to our needs; and it seems to me that the good, old-fashioned ego of mediumship is well enough for us and should be well enough for them.

I fail to understand the difference between an adept being at a distance what is transpiring, and a medium perceiving her clairvoyance for the same purpose; and yet I can ask of our Theosophical friends if they are not the same, we are told that clairvoyance is not based upon a difference. If the word "adept" has a power of baptism that is greater than the word "medium," why, we must be in ignorance; but as the term "medium" has made that of "adept" possible, I claim that the mediumship of Spiritualism is the power that has been taken from us under another name, and I do not understand any difference between the clairvoyant of yesterday and the adept of to-day.

But then we are told that the reason that clairvoyance is not based upon law is because we cannot utilize it at all times. Now, if the utility of anything at all times is demanded to base it upon law, the whole world is at fault, and the sooner we blot out the sun, the moon, the stars and the earth, the sooner we are going to progress; for the sun only shines for us in the daytime, the stars and moon only shine at night, and nature in her manifestations in the grass, in the tree, in the shrub or in the flower, only produces a perfect specimen once in a thousand times.

So if it is necessary for us to exercise a power continually to base it upon law, we have no law on any hand, and Theosophy makes a claim that would overturn all of the old established lines of thought that are based upon philosophical and scientific deductions, and it seems to throw out something it does not understand itself.

PHENOMENA HUNTING.

Then again, we are told by this same sister that she in two years investigating the phenomena of Spirit-

ualism, and yet she turns to us and says we are poor, miserable phenomena hunters. What is the difference? The same right to investigate exists within ourselves to-day; the same law that gave her the opportunity for deductions we claim to be our own, and if it is wrong, if it is wicked for a child to go to its mother in need, then I say Spiritualism is at fault; but if it is our right to go to our parent in suffering and agony, then I claim that we have the same right to reach the divine fatherhood of universal life. If we have not, I fail to understand the law existing between parent and child to-day, and all that Spiritualism claims, all that it embodies in itself, is the divine paternity and maternity of all life, and the opportunity to understand it, each man, woman and child for himself or for herself.

UNDER ANOTHER NAME.

Then again, if you are able to understand and investigate the entire phenomena of Spiritualism--say nothing of the philosophy--in two years, it is something no one else has ever done. Men and women of brains, of intelligence and of spiritual development have been questioning for forty years, and they still find there is something ahead of them to understand; and I would ask my sister if she had investigated the philosophy and phenomena of Spiritualism for twenty years as closely and as carefully as she has Theosophy, where she would expect to stand? I could not glean from her talk that she had ever come in contact with the philosophy of Modern Spiritualism, because after she had told us of what poor, crawling worms we were to be eternally hunting the phenomena, she gave us the philosophy of Spiritualism and called it Theosophy, proving to me that she has come in contact with Spiritualism under another name.

Now then, again, she says in her very first statement that she has known all the joys of mediumship and all the sorrows and agonies of the same. That statement I utterly refute, for a medium who is truly touched by the spirits could not shake off the garments in two years; and if she was a medium she must have been of a decidedly inferior quality, for she had not the opportunity to develop one phase of mediumship, let alone all; and if she was a medium she must have attracted to herself a lower order of spirits, because she claims that she could not believe what was given her through her own organism, and the mediums of the nineteenth century have known and proven the spirits and claimed them to be higher educating forces at all times. And when we are asked where is the spirit-world, when we are asked where is the power, we do not say that our grand White Lodge is everywhere; we do not speak in generalities, that it is an impossibility to draw deductions from; but we say that the operation of the spirit is expressed through every man, woman and child. We say that all are mediums, that all are expressions of the mighty whole, and the universal connection brings us in contact with our God. We do not speak of adepts scattered over the country so that we cannot tell where they are; but we point with pride to our leaders, North, South, East and West, and we stand ready to prove authentically at all times the evidences that are known as the phenomena of modern Spiritualism; and I would like to know who has ever met a Theosophist that could prove the theory of reincarnation? They will tell you that they have dreamed of the possibility of the same. Well, almost any of us can go to sleep and psychologize ourselves into believing anything that we want to. We can, almost any of us, come in contact with an adept, a mahatma, or with a Jesus if we are foolish enough to become so weak-minded. But Spiritualists demand a religion based upon law at all times, and we claim the right to turn to our father and mother for love, for protection, for advice and justice, whether they are in the spirit-world or in the world of human life.

A BACK-HANDED THEORY.

Then again, we are told that this Theosophy, this later child of ours, allowed Spiritualism to come into the world; that Spiritualism was allowed to be born because there were some adepts of the great White Lodge in earth-life who thought we might be helped by it; and yet after one of these pupils of the adept has studied Spiritualism for two years they haven't any more time to fool with it; they haven't time to understand the needs of themselves or of the child that they have given birth to. Rather a back-handed theory.

Then we are told that the North American Indians are the reincarnations of the Atlanteans of old, and that they are the moving power of the human universe; they are the adepts that none of us can understand. Now, Spiritualism teaches the law of eternal progress, and it does not tell us that from the advanced heights of an intellectual, spiritual and moral development, we are coming back to be native red men, ignorant; and yet, if we believe this law of reincarnation we are very likely to evolve backward at almost any time. Yet if you ask where the law of reincarnation is made possible you will be answered with this: "Well, we have been told so." Now Spiritualists have no time for hearsay. They demand of their mediums scientific and philosophical deductions at all times, and we have every one of us to prove actually what we know, not to take a say-so on what we believe; and yet Theosophy is in advance of Spiritualism, and Spiritualism is better than it used to be because Theosophy has permeated it! How thankful we ought to be for that permeation! It is something that we can all take home. Now here is a point that we will all feel happy to know--we are mediums are all irresponsible creatures! Well now, if the Countess is a specimen I accept it, because she was so irresponsible she could not hold to the truth expressed through herself, and she doubted her own powers of development at that time. But if the mediums of the nineteenth century are to be accepted as irresponsible people, I think in the majority of cases we will run against a pretty strong mind, for my experience is that mediums have an understanding of the laws beyond and about themselves, and when questioned we are expected to rationally answer all questions and never grow tired or have the time grow late. There are no loopholes left for us. We are supposed to understand what we mean, and we are supposed to do it without having developed into adepts, mahatmas or anything else.

PERTINENT QUESTION.

When we question of the difference between clairvoyance and the vision of Madame Tingley when in the East, of the home in California--we are told that Madame Tingley was a Spiritualist medium and is to-day. Now then, if Madame Tingley, a Spiritualist medium, accepts Theosophy, and remains the same, let me ask you what is Madame Blavatsky? What is the difference? If Madame Blavatsky, a Spiritual medium--a fact well known and easy to be proved--has evolved out of mediumship to the great mahatmanhood of Theosophy, why can't Madame Tingley? What is the difference?

The law of mediumship that brings us on rapport with one must bring the same conditions for another, and Theosophists or Spiritualists cannot turn about and ignore a law that at one time makes a condition possible and refutes it at another time. A law universal, based upon scientific deductions and philosophical inquiries, must

be the law to educate the soul and lift it from its environment. If it is not so, it is well for us to drop it; it is well for us to leave behind those conditions and come in contact with something we can understand.

WHAT ABOUT ADEPTS?

Who have ever seen the adepts? You have nothing but hearsay for it, and yet they are everywhere, and this one adept who allowed Spiritualism to be born was a living man! Think of it! A living man reached out and controlled those infants and allowed them to knock. That man was liberal, and Spiritualists ought to organize and send a medal to him--if you can find him. I for one would be in favor of a glass cage, for if this man has such an influence on Spiritualism we had better corner him. But the singular thing, to me, that when this man's influence was withdrawn and all the adepts turned to Theosophy, Spiritualism continued to live. It is a singular fact that Spiritualism still continued to go on, North, South, East and West. You would naturally expect that it would dematerialize and all of the mediums become astrals; but it didn't; it went on, and instead of being satisfied with the astral body, we are demanding opportunities in the life of thousands to-day, and we are not beginning to spend the time to inquire regarding an astral self that the Theosophists do. And it seems to me that this is a good illustration between Spiritualism and Theosophy: You take a mother and her children and let them go out into the fields berrying; the mother stops at the first field and fills her pail; the children go from one to another, looking for something better, climbing the highest walls and the tallest fences, to get something better; and when the day is done, with hands torn and bleeding, with tired and hungry bodies, they come back surprised to find that mother has filled her pail right here.

And so it seems to me that Spiritualists are taking the epitome of thought that the opening of the doorways of heaven has made possible, and the Theosophists have chased the butterfly that they cannot understand, and instead of coming in contact with the angels of God they are chasing after the illusions of their own imaginations, and an astral form has become a result as a necessity. They have got to have something, some intermediate state.

Then again, here is another point I have never been able to understand: This astral body is lingering between the material and the spiritual, or karmic states, and yet it has no intelligence, they claim, and yet it is the intelligence that controls mediums and does many wonderful things. Now, it is a marvelous thing that an astral with no intelligence, with no life, can return and tell us so many wonderful things and scientific thoughts. If they can, it seems to me that it is well for us to cling to those astrals until we have absorbed all the illuminations they can bring to us.

A STRANGE THING.

Mediumship, we are told, must be accepted, and then we are condescendingly informed that Spiritualism has done a very wonderful work, it has done a very grand work in the past; and the woman who tells us so has not investigated since 1878. What does she know of Spiritualism? If mediumship is to be accepted, if Spiritualism has done a grand and noble work, when are we to lay down mediumship and take up adepts? When are we to swathe ourselves in the clothes of the infant and lose the power of men and women? That is something we cannot understand. Neither can we poor, ignorant men and women find an adept, because it wouldn't be safe for us to know where they are! We cannot even consult the only man who rules Spiritualism to-day! That is a wonderful thought!

IS THIS PROGRESSION?

And then when we die--because they are going to kill us off--when we die, why, there is some living man or woman going to take charge of us! Is that development? Is that education? Is that unfoldment? Does that mean progression from the material to the spiritual?

Spiritualism tells us that He giveth his angels charge over us. Spiritualism tells that not a sparrow falleth to the ground without the Father's care, and Spiritualism tells us that souls are educating themselves to help us. Is it better when the time of dissolution comes, for us to linger with some material entity, or shall we go out into a world of space where minds have been prepared to educate and help our souls? Which is the better?

It does not seem to me that it requires a great deal of time to answer the question whether we will be protected by advanced teachers or by ignorant ones that are ourselves to-day. It does not seem to me that the law of progress demands slavery material and physical when the mental and spiritual environments are our own; and yet this is what adepts tell us. This is the way we grow to be mahatmas; and this is the way that we leave the solid basis of Spiritualism for the fading substance that is composed of visions and illusions. We are to leave the real for an ideal that is practically empty. But if we do, why, the great White Lodge of adepts stands ready to call us home; and if we do not, the great world of spirit comes in answer to our need every day and comes with clear defined answers that makes life a possibility.

Now then, why should we live? What is there to struggle for? Why should we elevate ourselves, if we are going to turn backward by and by? There is no incentive to development; there is nothing to lead us on, and we might just as well play out in the sunshine as to fight, with all the pain, with all the turmoil in our souls, as we do to understand the laws of God. But I know that the fatherhood of life comes so close to us and understands our needs so thoroughly that it will at all times touch us into broader manifestations of universal life, do we but understand the way.

WHAT SPIRITUALISM TELLS US.

Spiritualism tells us that instead of a reincarnation material, we are to enter re-embodiment spiritual; that we are to progress from state to state, from stage to stage, from sphere to sphere and cycle to cycle in the realms of spiritual unfoldment, and that ever before us will stand those universal minds that have brought near to them the lessons of the past and of the present to help us to future's days. It knocks with no uncertain sound upon the door of progress; it opens with no uncertain hands the house of God and the avenues of soul-life, and it touches the stronger and better in each and every day.

What does it mean that where forty years ago we could count the mediums upon our fingers, thousands exist to-day? It means that Spiritualism comes to answer the demands of human life. It means that it has touched the heart, the home and the soul. It means that men and women are demanding freedom, are demanding unfoldment, and are walking out of the tyrannical chains of credulism of centuries gone by, and if Theosophy was to take the place of Spiritualism, a condition of disintegration and decay would have surely been felt if not seen within our ranks to-day. The same powers exist within the two bodies; the ultimate aim and expression is the same; it is only that they are different embodiments, or another temple--no, it is only that we believe in the development through the spiritual powers and planes that are our own, and Theosophy believes in the development of its children through the material dress again and yet again. But we as Spiritualists will not turn back; we as children triumphant will never lose the sun that shines to-day, for Spiritualism has touched too many hearts and souls, the gateways have been thrown open too long for any man or woman to believe that it is wrong to turn to their spirit-friends.

It is true that we may ask too much of the spirits and too little of ourselves; it is true that we may fail to understand that we must reach upward our hands to meet those that are reached down toward us; but it is true that we are making the effort to understand ourselves, that Spiritualism has touched every department of human

life--not with idiosyncrasy, not with visions we could not understand, but through the adaptation of the laws of nature unto ourselves.

SPIRITUALISM AND SCIENCE.

Theosophy, we are told, lays down the laws of life. Well, I would like to know what Spiritualism has done. When there were but six planets, Spiritualism proclaimed the existence of twelve, and to-day science has found the eighth.

When science said that man evolved the material form every seven years, Spiritualism said in every one, and to-day science has gotten down to three. And Spiritualism has proclaimed the tidings of liberty, spiritually and mentally, at all times.

When Benjamin Franklin went out into the storms and flew his kite with a bottle attached to catch the lightning, people stood and said: "See the poor old fool!" And when he had caught it and bottled it and said, "I have got it! I have got it!" they said, "The poor old fool is mad!" But to-day it has reorganized our country; to-day it has made possible the intercommunication by land and sea. And so the people joined in a mad shout of victory and said, "I knew you could do it, all the time!"

And so with Spiritualism. Our Theosophical friends to-day stand as scarecrows in our fields of corn and wheat, and if they can frighten us with their vagaries and take from us what we have brought to the world, they are going to do it. If they can change the name of spirit to astral, if they can change a medium to an adept, and if they can change the universal good to karma, they stand ready to hand us in and call us Theosophists.

But Spiritualism has made it an impossibility. Spiritualism has touched the human heart; it has caught the electrical lines to the kingdom of God; it has lighted in the many mansions the souls that are seeking to return in answer to our needs; it has elucidated the promise, "I go to prepare the way." It has answered the song of the churches, the prayer through centuries of time, "I believe in the communion of saints and in life everlasting; and Spiritualism believes it, acknowledges it, and holds on to it because we can prove what creeds have for centuries tried to understand.

We turn back to no myths. We take the Bible as a history of the past and we believe in it and in the mediumship of the man of Nazareth because we are able to reproduce every phenomenon that is to be found between its covers.

SPIRITUALISM THE NATURAL RELIGION.

Now then, when Theosophy can bring to us its adept; when Theosophy can bring to us its great White Lodge so that we can question it as we can our Spiritualism to-day, there will be some hopes for it. But just so long as men and women dare to think, Spiritualism will be the natural religion of the age; just so long as we demand liberty from the galling chains of centuries, Spiritualism as the hand-maiden of God will bring it in answer to our prayer; but if we ever become so fossilized that we decide we are irresponsible creatures because we are mediums, I hope the spirit will forgive us and know that we have grown into our dotage.

Till then the banner of freedom, the watchword of the hour, the power that leads us on will proclaim, Equality for all mankind, reason and justice for the human race, and an opportunity to man, each one for himself--not far away, but face to face with the soul of nature expressed in every man, woman and child, with the mediumship of God within our hearts to more clearly express the law that makes possible the growth in nature and the manifestations on every hand.

The ministrations of eternal life are our own to-day. We have answered the question, "If a man die, shall he live again?"--for the first message that came over the wires that were strung between the portals of heaven and the doorway of earth said, "I am a spirit and I live." Why? Because it was the question that had permeated and stirred the souls of men for centuries, and the children who threw open the doorways made possibilities of development for generations to come.

Spiritualism does not number its adherents in a meeting like this to-day, or in any meeting throughout the land. It is a hundred-headed power that reaches into every church, into every home, and into every heart, and brings with it a knowledge, a peace, a power and a protection that comes from the eternal power of life; and just as long as we as Spiritualists seek to understand ourselves, just as long as we as mediums are true to the world of spirit; and just so long as the human soul beats for freedom, for progress and for unfoldment, Spiritualism will live.

It has not come to die; it has not come to fade away; it is simply passing through the stages of preparatory development for a grander expression than you have ever known. We are upon the eve of our golden jubilee. The world of spirit is touching the world of man. Before the jubilee is ushered in, phases that you have never known, powers that you have never realized, will be expressed within your land and you will arise strengthened by the manifestation of the spirit in the truths of God, and you will accept the human mind as the liberalizing and liberating power of the times. You will turn toward the world of spirit as minds that have reached a higher sphere, and as the flood waves of thought-power are sent out to us you will remember the spiritual entity you call yourself. Your ego, the epitome of love, will throw open the doorways that are its own, and you will enter the kingdom of God because you have followed the injunctions of the old and the injunctions of the present, to know thyself and to try the spirit.

Then there will be no question of Theosophy; there will be no question of side issues; there will sweep them upon the mighty ocean of spirit the power of intelligence into the harbor of eternal and immortal life, and as children of the Great Spirit, as children of the Overshadowing Power, we will join in the chorus of progress and enter into the kingdom of Divine Love. [Great applause.]

"GHOST LAND."

Language Fails to Express His Appreciation of the Book.

I cannot thank you enough for this wonderful book. I cannot enough commend you for giving to this cold, materialistic and unspiritual age a work, perhaps the first and only one in existence which explains lucidly and scientifically the tremendous mysteries of elementary, demoniacal and house-haunting spiritualistic being. The upward march of magnetism, hypnotism, and also of soul life, and many of the terrible intermediate states of advance were never, perhaps, so wonderfully mapped out as in this strange, fascinating book. Delightful to read, and yet awful to think out. Perhaps above all I might commend the inspired author for mapping out in its best as in its worst feature, hauntings--the conditions of spiritual lives, and the awful power of mind upon mind. The narrative of East India experiences, strange, sad, but as I believe, all too true, as they are, stand out alone, as a re-velation of at once equally fearful, and as we may now believe, of tremendous spiritualistic experience. The book altogether would be beyond this cold, calculating age, had you not enlightened it, my friend, by your own bright, plain, matter-of-fact style of writing.

Highgate, London, Eng. WM. HOWITT.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony and grace, and gentler beauty. Akenside.

Bubbles or Medals.

"Best sarsaparilla." When you think of it how contradictory that term is. For there can be only one best in anything--one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then you need to test it. The World's Fair committee tested it--and thoroughly. They put behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted. The pin that pricks the bubbles proves it. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best." A bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.



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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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Single copy.....	5 cts

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SATURDAY, AUGUST 21, 1897.

A BLACK EYE FOR SUNDAY.

The last great Egyptian "find," referred to in these columns last week, has been republished in London, with an introduction, translation notes, and remarks by the discoverers. Copies have already reached America. Orthodox critics are not wholly happy. Of the six decipherable dicta beginning "Jesus said," the second is the only important one, the others being substantially the same as corresponding texts in the New Testament. This, in words following, causes deep distress:

"Jesus said, 'Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not enter the Father.'"

"The Jewish Sabbath, our Saturday, was clearly meant. If the words were spoken by Jesus, and he a God, as churchmen generally insist, then there is no hope for the Sunday worshiper. He is barred out of heaven, is denied association with the ransomed, and is prohibited from seeing the Father. Alas, the grief the discoverer that sheet of papyrus will cause! And, oh, the misery of the deluded wretches who have been misled by priestly guile, and have neglected the real day of worship. They have been scouring around a false day for, lo, these many centuries, ever since Constantine, the arch-deceiver, misdirected churchmen and compelled them by imperial edict to observe the heathen day of the sun. It is said: 'Music hath charms to soothe the savage breast,' but what will soothe the poor Christian shut out from the presence of the Father because he kept the first day of the week instead of the seventh day, as God and Jesus commanded?"

The great hope is that this find is an Adventist or Seventh day Baptist forgery. But how came it among the rubbish of Belshazzar, a mere hamlet of 200 persons, on the edge of the Lybian desert, 120 miles south of Cairo? This quoted "saying of Jesus" seems to knock the underpinning out of Sunday laws, Sunday worship, and favors Sunday baseball playing, Sunday saloons, Sunday traffic of all kinds, and gives the preacher and his sacred day a black eye on the first round.

SAVING SOULS.

Rev. John Walstein has been conducting a revival meeting at Espom, Ind. On the evening of the 4th inst., because of some disorder among those he failed to hypnotize, he opened his Bible, placed a revolver on each side of it, and announced his determination to use them if interrupted in his exercises. He had advanced but a little way in his discourse when a disturbance arose. Says the news dispatch:

"Mr. Walstein demanded that the interruption cease, but the noise was kept up and grew louder. Without saying another word, the minister closed the Bible, picked up both pistols and fired in the direction from which the noise came. Four or five shots were fired. Instead of hitting the tongues one bullet passed through the body of little Mamie Standford. When the confusion had subsided and Mr. Walstein found he had shot the child, he jumped through a window and made his escape. His whereabouts are unknown."

TWO SUGGESTIVE LECTURES.

We publish this week two important lectures; one by the Countess Wachtmeister, a leading light in the ranks of Theosophy, and the reply thereto by Dr. Ewell, of Denver, a well-known worker in the cause of Spiritualism. The Progressive Thinker desires its readers to be thoroughly posted as to passing events, hence takes great pleasure in being able to place before them these two important lectures. They will, no doubt, read them with pleasure.

MOODY STICKS.

A story having gained circulation that Dwight L. Moody was about to abandon evangelical work, the great hypnotist has made the announcement that he will not retire from active labor so long as strength of mind and body remains. The revivalist ought to connect himself with the Salvation Army. His commanding voice would be powerfully augmented by life, drum and trumpet.

TAKE WARNING.

A semi-crazy galeot, known as Rev. Stephen Merritt, has announced that Christ will make his second appearance before the close of the present century. He says the New Jerusalem will be built at Nyack Heights, N. Y., and that he has been specially endowed by Providence to make miraculous cures in the interim. The worst of it is, he has a large following.

We may not be wholly responsible for our opportunities, but for the treatment of them.

A SUGGESTIVE VISION.

Dr. W. J. Hill, of Petoskey, Mich., had a suggestive vision the other night, which was very strange and impressive. Apparently he was out observing the stars and contemplating the glory of the heavens; and while thus engaged he beheld several degrees to the left of the pole star. It was at that hour of the night when the foot of the Great Bear was to the North and in line with the lone-star guide. The object he saw was in the form of a great serpent; and its color was that of a bright yellow; and it shone with a dazzling light and splendor that was alluring; and so captivating was it that many of the people he saw bowed down and worshipped it, while its attractive, winning qualities entranced the world, and made radiant the thrones and crowns of kings and queens.

And along the serpentine body of this horrid, though fascinating object, thus appearing above the Eldorado of the North, the Doctor read the word "Prosperity." And through golden trumpets some shouted, "Prosperity is coming!" But while numbers were assured, others were bewildered, and many doubted. And as he gazed intently upon this wonderful appearance, another figure, more wonderful still, seemed to develop in the rear, slightly above the first, and appeared as a beautiful angel with a drawn sword uplifted as if to sever the head of the mesmerizing serpent; and upon the head of the angel was a crown which looked as if made of star-dust or celestial tissue like the Milky Way, and across the crown in front was written, as with a pencil of dazzling light, the word "Righteousness," on a line forming an arch; and beneath it, embraced by both ends of the arch, appeared the word "Humanity." And as he gazed in rapid surprise, he was forcibly impressed with the supreme holiness of this last manifestation. His countenance glowed with a heavenly illumination, which spoke of purity, love, and peace; and while about to deprecate the siren monster in its way, the angel cast a pathetic look of assurance and encouragement upon the people. Then he saw the sharp blue line of pure white light descend to the head and body of the great serpent parted, and its form was no more, as its light faded and went out; while now from the crown and form of the white-robed celestial a heavenly radiance shone forth, increasing the luster of the stars, and bathing the earth in a new-born light; and he now saw, as it were, a new heaven and a new earth.

And he heard a great voice out of heaven, saying: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And there shall be no more mourning and weeping and crying, and sorrow, for the former things shall have passed away, and a new civilization shall appear, and the glory of God and the angels shall be the light, the glory, and the life of the world." With these words the angel ended with his gleaming blade, then passed to the right of the pole star and gracefully retired upon the Milky Way.

And thus ended Dr. Hill's vision. He awoke with only a memory of the same which was, however, so vivid and impressive that he regards it as being prophetic of the new and advanced era now approaching when truth and humanity shall be enthroned above mammon, so that prosperity indeed may come in the way of righteousness, and heaven possess the earth, favored now with a new and advanced civilization, in which not gold, but the glory of God, promoted by neighborly love, shall be the light, the word, and the life of the world. "Paradise gained," will be realized on earth, when every man will know his brother, his neighbor and his God; and the age of gold idolatry and sordid metal-worship will have passed away, as now the dragon, that old serpent, is cast, as it were, into the bottomless pit, and "from the throne of God the water of life, clear as crystal," flows for all; for now no wolf casts a shadow across the doornail of a single home, and distributive justice everywhere prevails, assuring life, liberty and happiness to all, and the utmost protection and security therein, in perpetuity forever!

GOOD FOR EMERSON.

We often hear of persons exposed to some great calamity in which their lives were endangered, making solemn resolves that if they are saved from destruction they will dedicate their future to God and labor in his service. Here are two opposite experiences, as told by the well-known linguist and Orientalist, Max Muller, in the Cosmopolis. He says:

"I had forgotten that Emerson had ceased to be an active preacher, and I told him that I rather envied him the opportunity of speaking now and then to his friends and neighbors on subjects on which we can seldom speak in church. He then told me not only that he had forgotten that he had had enough of it, but that he referred to an episode in his life, or rather in that of his brother, which struck me as very significant at the time. There was an ecclesiastical leaven in our family," he said. "My brother and I were both meant for the ministry in the Unitarian Community. My brother was sent by my father to Germany (I believe to Goettingen), and after a thorough study of theology was returning to America. On the voyage home the ship was caught in a violent gale, and all hope of saving it and the lives of the passengers was given up. At that time my brother said his prayers, and made a vow that if his life should be spared he would never preach again, but give up theology altogether and earn an honest living in some other way. The ship weathered the storm, my brother's life was saved, and in spite of all entreaties, he kept his vow. Something of the same kind happened to my brother, he said. 'Anyhow, I felt that there was better work for me to do than to preach from the pulpit.'"

THE MOTIVE.

It turns out that the great invasion of Toronto, twenty thousand strong, by Epworth Leaguers, at half railroad rates, paid from society funds, was in the interest of economies. From the amount of clothing purchased at Toronto and smuggled into this country under the restrictive one hundred dollar limitation of the new tariff, it is suggested by Toronto merchants that the scantiness of raiment by the Leaguers on their arrival in Canada must have approached immodesty.

THE INSTINCTS OF A CREED.

A theological student from Tennessee, a little more unbalanced in mind than the average of his class, came North last week and stopped at Narragansett Pier, R. I., intent on killing Rex E. Hale, of this city. His family, spending the summer in that vicinity, Dr. Hale is a distinguished Unitarian clergyman. The would-be assassin alleged the Doctor was teaching a false religion, and he was commissioned to shed his blood.

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MINISTERS OF GOD'S WRATH.

Suppose the same incident which transpired at Zion's church, Atchison, Kansas, on the 3d inst., had occurred at a Spiritual camp-meeting, how our Christian brothers would litter, and insist polecats were sometimes used as ministers of divine vengeance, their infliction in large numbers, as at said church, being to convince the irreverent that God punishes in a mysterious manner those who refuse to believe in a sulphurous hell and its concomitants. Well, if polecats are ministers of God's wrath, then the members of Zion's church got a heavy dose, showing they are not all they should be, notwithstanding their loud pretensions to superior goodness.

Right on the heels of this perfuming of Zion's church comes news that the Presbyterian church, at Manchester, New Jersey, was taken possession of the same day with the above by a colony of bats, and in such numbers as to break up an evening meeting. Says the Times:

"The temblous members of the congregation with one accord began to scream and left in a most undignified manner. Preacher Moore grabbed a long-handled collection box, the deacons and elders armed themselves with brooms, and then became the strangest scene of 'bat' that was ever played out in a church. The bats, dazed by the lights, flew in all directions. It was an exciting game."

On the same 3d inst., the musquitoes came to the aid of the skunks and bats in breaking up devotional exercises. A dispatch from the scene of the event on the 3d said:

"A meeting at Pacific avenue, Jersey City, degenerated last night into a slapping match, and the services had to be practically suspended because of the musquito pest. Rev. Kestlake was crestfallen and the worshippers all went home, after a vigorous battle, suffering from loss of blood, and everything else, and the bloodsuckers were whizzing about the pastor's head and nose until he could hardly see ahead of him. It was here a slap and there a slap. Handkerchiefs had to be used incessantly, and even hymn books were used as weapons. When the abbreviated services were brought to a close, the pastor, looking as if he had been with blood, was escorted to his home by a posse of police."

The prophets foretold the time would come when moles and bats would inhabit the heathen temples, and unclean beasts should dwell therein, evidently having in mind the mephitis Arcturion, the lowest-colored animal of all, but of broad African names. With this accurate fulfillment of prophecy who shall dare intimate the prophets were not inspired by God?

A HISSING GOD.

"The Lord shall hiss for the fly that is in the uttermost parts of Egypt, and for the bee that is in Assyria."—Isaiah 7:18.

To hiss is to make a noise like a goose or a serpent. The commentators don't like the word, but think whistle would sound better. To hiss is to make a noise like a goose or a serpent. The commentators don't like the word, but think whistle would sound better. To hiss is to make a noise like a goose or a serpent. The commentators don't like the word, but think whistle would sound better.

It is an old saying, "A whistling girl and a crowing hen, will surely come to some bad end." Does a similar destiny await the whistling Gods? If so, then is it not probable we shall gain a more correct idea of the true God, and care less for this Bible God, which churchmen wish to place in our national Constitution?

CONDITIONAL SACRILEGE.

In the mythology of Egypt we are told of the murder of Osiris by his wicked brother, Typhon. Universal sorrow followed the death of this god, so once a year the Egyptians joined their priests in a melancholy procession through the streets, singing a doleful dirge called the Mauros, or Song of Love, which was to console the goddess Isis, the lost of her husband. Xenophanes, the Ionian, wittily said to the priests of Memphis:

"If Osiris was a man you should not worship him, for it is idolatry to do so. If he was a God it is idle to talk of his sufferings and death."

Xenophanes died about 435 years before our era, so his ridicule of the sufferings of Jesus, and our good orthodox brothers will not charge this ancient philosopher with sacrilege, unless they find, as many do, that Osiris and Jesus were the same person, under different names, which some romancer transferred from Egypt to Palestine.

HOBNOBING WITH THE POPE.

As honey attracts more flies than vinegar, so his holiness, the Pope, has seemingly abandoned his inquisitorial habits, his racks and tortures, his dungeons, and floggings, and burnings, and is using milder methods to win souls for the church. The silver-mouthed Chauncey M. Depew, in his recent journey to Europe, visited the Vatican, and paid his respects to Pope Leo XIII. The distinguished railroad magnate was awarded a special audience. He had just received from the hands of Bishop Gabriels a medallion, containing a bas-relief impression of the Holy See on one side, and the sacred coat of arms on the reverse.

It is probably a wise thing for political aspirants to win the confidence of the Pope, for he influences over a million American voters, but is religious or political freedom the gainer by such action?

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AN OBJECTION, AND THE REMEDY.

Talking the other day with a friend who is in "the gall of bitterness, and in the bond of iniquity," otherwise a member of a Christian church whose creed requires him to believe in hell and do half homage to the Devil, he said:

"The philosophy of Spiritualism meets my objection. Its teaching that there is no death, no slumber in the grave, no general judgment, no resurrection, no hell, but that an eternity of progression in knowledge, in goodness, and virtue awaits us in the new life; that all the incentives to wrong-doing are laid aside with the wasted body; that it has no angry Gods to prophesize, no crucified ones to adore, no demons to fear, but in the immortal state each is an equal with equals, all continually rising to higher and still higher planes of perfection, meet my unqualified approval. That which displeases me is the habit of mediums, those through whom messages come from loved ones who have passed the vale called death, and the shining dollar. It is a mercenary appearance. It is charging us for that which should come without money or price. Thousands of honest inquirers huck the requisite dollar to place them in rapport with the spirits of those who are alleged to be ever near to counsel and direct us, but who are unable to make their presence known for the want of suitable media. This difficulty removed," said he, "and I should be an ardent Spiritualist."

The same difficulty my friend experiences has been complained of by many, but they should not forget the same objection exists with the church. The priest expects a fee at every step one takes in life. He appears soon after birth with his prayers and blessings; he ministers at the christening, at baptism, at confirmation, at marriage, at the sick bed, at death, and, if a Catholic, superintends the erection of a cross over his grave, for all which he expects to be generously compensated, and unless the clink of the dollar is heard the new born soul is left to fry in purgatorial fires. The Protestant priesthood are nearly as exacting. The Christian is constantly taxed for church support, and is excommunicated with curses if he neglects to pay his minister. But the worship of the church do not constitute rights for mediums. The gifts of heaven are open to all without fee or reward. The medium is mortal, and in the devotion of time to our service is entitled to just compensation. No one is obliged to patronize them to gain intelligence from the departed, or proof that they exist. In every age and in every clime, the spirits of the dead have been in communication with the living, and have been able to constitute rights for mediums. The gifts of heaven are open to all without fee or reward. The medium is mortal, and in the devotion of time to our service is entitled to just compensation. No one is obliged to patronize them to gain intelligence from the departed, or proof that they exist. In every age and in every clime, the spirits of the dead have been in communication with the living, and have been able to constitute rights for mediums.

It is a very pleasant task to record the utterances of those who have been mediums, and that they are permanently secured to be used for the upbuilding of Spiritualism. The annual meeting for the reports of the past administration and for the election of officers for the ensuing year held August 6. The proceedings were presided over by a spirit of general harmony very exceptional on such occasions. The reports of the executive and financial officers, embracing all the details of the money received and disbursed since the last annual meeting, were clear and concise and reflect great credit upon the good judgment of the members of the association that placed them in power.

Mr. George W. Parkinson, of Yorktown, Ind., has given such popular satisfaction, that he was unanimously selected for the coming year.

Mrs. A. H. Luther, of Muncie, Ind., who for several years in succession has been kept in office as first vice-president, has exercised a popular leading influence in the association ever since it was organized, and who has been engaged every year of its existence, is one of the chief instructors on the rostrum, and was engaged for the same service this year and did commendably, but in consequence of nervous prostration was obliged to give up all the most arduous and responsible duties, and was replaced by Mrs. A. H. 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Camp-Meeting Directory.

CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

Lake Brady, Ohio.
Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

Maple Dell Park, Ohio.
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

M. V. S. A., Clinton, Iowa.
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 29, inclusive. For particulars address Martin H. McGrath, Sec'y, Fulton, Ill.

Vicksburg, Mich.
The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jennette Fraser, Vicksburg, Kalamazoo County, Mich.

Grand Lodge Camp, Mich.
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

Cassadaga Camp.
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Slichts and Hon. A. B. Richmond.

Marshalltown, Iowa, Camp.
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Breson, Albion, Iowa.

Island Lake Camp.
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

Nebraska and Kansas Camp.
Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

Hasset Park, Mich., Camp.
The fifteenth annual encampment of the Hasset Park Mich. Spiritual Association will be held from July 29 to August 31, inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Ottum, Manager, Lansing, Mich.

Temple Heights, Me., Camp.
A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritual Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

Onset, Mass.
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 29. For information address H. E. Gifford, Onset, Mass.

Sunapee, N. H., Camp.
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22, inclusive.

Ashley, Ohio, Camp.
The eighth annual camp-meeting will be held in Woolly Park, commencing August 15, and closing September 5. For any information address B. Emery, secretary, Glenburn, Maine.

The F. M. S. C. A., Maine.
Will hold their twentieth annual camp-meeting at Buzzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address H. B. Emery, secretary, Glenburn, Maine.

Niantic, Conn., Camp.
The Connecticut Spiritualist Camp-meeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for particulars.

Kaw Valley, Kansas, Camp.
The above-named camp is located at Garfield Park, Topeka, Kans., and will be held September 4 to 20, inclusive. For particulars address T. P. Keller, Secretary, 310 Harrison street, Topeka, Kansas.

Lake Helen, Fla.
This favorite camp will open February 1, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y.

Oak Cliff Park, Texas.
The third annual camp will be held at above named place commencing Sunday, September 4, 1897, and closing Sunday, September 19. For information address J. C. Watkins, Free, Dallas, Texas.

ONSET BAY CAMP.

Daily Record of What is Being Done at Lovely Onset.

Monday, August 2, the steamer Martha's Vineyard took a Conference to Onset Bay. Conference was held at the auditorium in the morning. Mr. L. V. Moulton, president of the Michigan State Spiritualists' Association and one of the trustees of the National Spiritualists' Association, lectured in the afternoon. His subject was a continuation of yesterday's discourse on "Physical Science, Sound and Light." In the evening Dr. Louis Friedman, the Australian healer, gave an exhibition of his power in the temple.

Children's lyceum commenced Monday afternoon. The programme, to continue five days this week.

Tuesday afternoon lecture by Mr. A. E. Tisdale. He said in part: "Religion is the crown and glory of our aspiration. The outworking of responsibility is what is meant by moral law. Morality is still in the elemental stage, but we are not told what is its relation to future existence. If existence had its beginning here, then there is an end to all. The primitive man is governed by fear; the next step is responsibility; the last step is responsibility to one's self. Man is made sovereign over his own self. I am the outcome of a necessary outworking in a conscious background, then there is a great moral meaning given to life, and it is in the light of such reasoning I can accept my burdens. Man is a link in the grand subject of the whole chain of things."

Prof. Peck said: "We shall know as we are known," "Golden Age," and "Dear Angels Come." Mrs. Pepper followed with fine tests.

The new Children's Progressive Lyceum is making fine progress, already numbering fifty scholars.

Wednesday morning an interesting conference meeting was held at the auditorium. In the afternoon A. E. Tisdale lectured on "Men's Immortality." The study of modern Spiritualism should commence with man as a creature of the earth, but we are not told what is its relation to future existence. If existence had its beginning here, then there is an end to all. The primitive man is governed by fear; the next step is responsibility; the last step is responsibility to one's self. Man is made sovereign over his own self. I am the outcome of a necessary outworking in a conscious background, then there is a great moral meaning given to life, and it is in the light of such reasoning I can accept my burdens. Man is a link in the grand subject of the whole chain of things."

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LAKE BRADY CAMP.

A Record of Events There.

Lake Brady has not been overlooked with mediums this season, but those here are mostly of the old reliable stock, and are doing a fair business. The attractions of a social character have multiplied here this season.

Friday evening the lyceum gave a pleasant surprise, consisting of fancy dress drills and statue posing. Sixteen famous works of art were represented, and brought out repeated applause. The drills of boys and girls, alternately, were also much applauded. Our entertainments so far have all been well patronized.

Sunday is the big day of camp, bringing thousands of visitors. A man claiming to be Francis Schatter, the "divine healer," was the attraction last Sunday. Though few people believe him to be the original Schatter, he succeeds in the crowd and is said to have performed some almost miraculous cures. By actual count, one hundred and seventy-five people felt in line to be touched by his holy hands. After which he "blessed" eighty handkerchiefs, to be worn as talismans against evil or cures for diseases. The healer did not utter a word, but a gentleman from Canton, ex-Congressman T. C. Snyder, introduced him by stating his own remarkable cure from rheumatism.

Lyman C. Howe, of Fredonia, N. Y., has just left us. His soul-inspiring thoughts have, as usual, lifted us from the more sordid plane of life into that purer, truer, hallowed conception, which emanated from his brain, manipulated by the invisibles. We quote briefly from his discourses:

"Law has always prevailed, but if we understood the law, we would be as God; the finite mind is always reaching after the infinite. Weather bureau forecasts pretty accurately as far as they understand the law, but a twinkling star a hundred years ago may have started an influence that would change all these predictions. Our wise men used to think God acted arbitrarily, that he might at any moment turn the world backward at his will, or blot out the sun. But even God is under law. God is as natural as a rose. Some say saints and angels could not come from heaven to mingle with the dust of earth, but by conforming to the law, they can come and stay as long as they wish, by conforming with the rules of the railway company. Scientists soon expect to communicate all over the world without lines. Yea, even with the planets! Electricity was not known to Moses and Aaron, but left for us to invent and find out. Was it God who inspired Columbus, who discovered America, and who inspired Bruno, who tortured others? Men did all this in their mistaken zeal, in the name of God. The present is the product of the past and not one jot or tittle shall pass away until all is fulfilled."

Woman's Day is just over, closing with our grand ball this evening. Mrs. McCaslin was chairman of the day, and Mrs. Carrie Curran, of Toledo, was the leading speaker. Her excellent address, much of which was given inspirationally, was brimful of practical thoughts for the uplifting of world-lifting. Several other bright, short addresses were given in response to sentiments, by other friends of the cause.

Maggie Gaule is still here spreading the truth of spirit return. Of her many beautiful tests, we will only take space to mention one. To-day the writer and sister Mary Gaule, of Toledo, and addressing us both she said: "I see a beautiful dove floating over you. Now your dear mother approaches and seems to hold in her hands a bowl wreathed around with flowers. The dove alights on it. It is a symbol of nature. Now a beautiful girl appears. It is Zina. She says: 'Grandma, here, I told me to look in mamma's drawer at home and read your letter. You don't know whether to go or not, but mamma needs you both. We fear for her brain, for she is in great trouble. Sister Zina is ill—it is getting towards my condition, and I have the same doctor. She should not—will you suggest? It will be better for her. She needs to be more in harmony with nature.' This is all absolutely correct, as my sister can testify, and known only to ourselves."

To-day the Cleveland State Hospital for the insane held a picnic here. Six hundred patients were brought, and their mental condition affected all the media of the camp.

MRS. M. McCASLIN.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one that Spiritualists should delight to honor. The work is of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general, students and students of occult forces—will find it a work of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Coöperative Systems. For sale at this office. Price, postpaid, 15 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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

"Weaving"

In and out, in and out,
Robbins and spindles whirling about,
From daylight into the gloom;
Weaving the threads of varied dyes,
Color of earth and color of skies,
Twisted and torn, and beaten so fine,
The warp and the woof closely entwined,
Until the pattern, perfect and whole,
The Master of loom does proudly unfold.

In and out, in and out,
With the busy wheels of time,
Hands and feet, head and heart,
Weave in the web sublime;
Threads of silver, threads of gold,
Sorrow unspoken, joys untold,
Rearing the fibres of heart and brain,
The weaver sits at his loom, and we go in,
Until the pattern royal and grand,
Greets your eyes from an angel's hand.

MOLINE, ILL. ABBIE W. GOULD.

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A BEAUTIFUL SOUVENIR

HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.



..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Dr. J. C. Phillips is still one of the leading lights at the Clinton Camp, Ia. Besides being an excellent psychometrist, the Doctor devotes himself to healing the sick. As usual, he will act as agent for The Progressive Thinker. Miss Susie Battle relates this her only experience as a seer of spirits: "I was about fourteen years old when my mother died of typhoid fever, in Selma, Alabama. After the death of my mother the room was closed, no one using it. One day while the family were out on the lawn I wanted something which was in my mother's room. On opening the door I saw my mother standing before her dressing case, passing in and through her hair. On hearing the noise which I made in opening the door, she turned her head with a look of surprise in her eyes, as much as to say: 'Why did you come?' I pulled the door to with a bang, and ran for my life."

J. M. White writes from Mt. Pleasant, Ark., Clinton, Iowa: "I have been here since July 1st, and intend to remain through the season. At the Northwestern camp I succeeded in getting quite a list of winter engagements, but I have considerable open time yet, and am willing to work for societies for reasonable rates. My headquarters here are at tent No. 18."

A. C. Doane writes from Sumner, Cal., recommending Prof. W. C. Boettner, of South Los Angeles, Cal., as a speaker for camps or societies—"one of the best speakers we have in California."

The secretary, of Bismarck, Iowa, writes: "The annual meeting of the Religious Philosophical Association of Spiritualists of Fayette County, Iowa, will take place near the residence of Abiga Comer, one mile southwest of Elgin, on the 28th and 29th of August. Saturday afternoon and Sunday forenoon and afternoon, Mrs. L. M. Lovell, of Anoka, Minn., will lecture."

Dr. E. H. Denslow, of Sturgis, Mich., was in the city last week on his way to the Clinton camp. The Doctor has been doing some excellent work in Texas, and intends to return there soon.

Prof. Lockwood has October, 1897 and April and May, 1898, open for engagements. Address 58 Ogden avenue, Chicago, Ill.

Mattie E. Hensen writes from Battle Creek, Mich.: "Mrs. Lucy Williams, of Breedsfield, Mich. spoke for the Battle Creek Spiritualists for the first time, on Sunday, August 8. She stopped en route for Lansing to attend the State Convention held there August 10; was sent as a delegate from her home society. She is new in the work, and but little known, and as she is a speaker of more than ordinary ability, I feel that she will be a great help to the cause. She is entirely untrained, but her guides have her so fully developed, that none but a keen observer would know when she goes out of her normal condition. I do not write this as a 'pull' for her, but as a truth that will give good work for the advancement of Spiritualism. Any society will be amply repaid by the teachings from her guides."

Mrs. Rose L. Bushnell started for California last Monday. She will return to this city next spring.

Florence Montague is a well known psychic and inspirational speaker, residing on the Pacific Coast.

Dr. A. A. Kimball sent us a large club of subscribers from Onset, Mass. He did not know of his new subscribers, and in his good work, for the venerable Dr. H. H. Brigham, of Fitchburg, Mass., while there secured a club of twelve. Dr. Brigham is 78 years of age, and no doubt feels that he is renewing his life and health by securing subscribers to this Spiritualist paper—The Progressive Thinker.

Miss S. B. of Alabama, writes the following account of actual experience: "Mr. W. A. B. of Alabama, had been married about three months. His wife was boarding with Mrs. Austin, of Dallas, Tex. Being tired about sleeping alone, she asked a Mrs. B. to stay with her in her room. About 1 o'clock she awoke Mrs. B. telling her that her husband had been standing at the foot of her bed, looking into her eyes. Next day she wrote, telling him what she had seen. Mr. B. spent the night in a Chicago hotel; being a traveling man, he wrote his own report. He said that he had seen the same thing as his thought of his wife, in that far away Western home, and began a letter to her. On turning his head he looked at his bed, and saw his wife lying on the bed looking at him. He turned about and wrote that she had paid a visit to his room. The next morning he was on the road. They keep their case as strange reminders of what they could not understand."

Geo. F. Perkins will accept engagements Wednesday, Thursday or Saturday, in close proximity to Chicago. Will officiate at funerals. Address 357 N. Clark street, Chicago.

Franklin Thomas, secretary, writes from Dayton, O.: "We are pleased to inform you that we have perfected an organization under the State Association of Spiritualists, for the purpose of promoting the cause of truth and free thought. The earnest and energetic workers of truth have come to the front by finding out the truth. We will soon hold our first meeting, in our new hall."

Mrs. H. Homan, of the Elgin Spiritual Society, writes: "Mrs. M. Summers, of Chicago, has been delivering lectures and convincing tests here in Elgin this summer before audiences overflowing the parlors where the public exercises were given. Her trumpet tones were given under such peculiar conditions as to be very convincing. Several persons declaring that they had been shut up in blindness by the old philosophy for twenty, thirty and even forty years until their eyes were opened by her elucidation of Spiritualism. Socially, also, she has made many warm friends here, who will ever hold her in their most affectionate esteem."

G. M. Kennedy writes from Marysville, O.: "We are spreading the truth very rapidly in this little town. We now have thirty or forty believers and twice that many investigators. Although we have been badly hampered during the last seven months by the sickness of our best medium, my beloved wife, who was our only medium

for years. She is ill with atrophy of the heart and dropsy. During Mrs. Kennedy's sickness, a Mr. Wm. Shadrach has been developed into a great physical medium. His phases are materialization in light, playing of instruments, independent voice and trumpet speaking in light, and telegraphy. His phenomena are convincing every one that sees."

"Will C. Hodge is now at Clinton Camp. He will go from there to Topeka, Kan., for September. He is open for engagements in the West and South for the fall and winter months on very reasonable terms. Address Lock box 185, Topeka, Kan."

The Spiritualists will hold their 20th annual grove meeting at the Wentworth Grove, between Antwerp and Hicksville, Ohio, August 28 and 29, 1897. Mrs. Sheehan and other good speakers will be in attendance. There will be no fee charged at the gate. All are cordially invited to attend."

Mrs. L. M. Darling writes from Enstis, Ill.: "We are progressing finely—several are convinced of spirit return, but this is such a priest-ridden town that but two families thus far dare to come out and show their colors. One of our members hears music in the air. We have been told to get a trumpet, that we might receive messages."

"The New York Press says: 'William Hill is a farmer living a few miles from Kirkwood. He is an easy going, matter-of-fact man, who devotes his attention to the farm, and during his waking moments can talk of little else than the products of the land. When he is asked, however, a curious thing occurs. For some time Hill has told his family that he has dreamed of stories that would discount anything heretofore published, but he invariably forgets them on awakening. He, however, conceived the idea of placing writing paper on his bed, and when he awoke he dropped off to sleep his mind was impressed with the thought that whatever he dreamed must be written down. At first there was no result, then on awakening in the morning he would find a few indistinguishable marks on the paper. Now, however, he has secured the products of the land, and has a short story. Those to whom the manuscript has been shown pronounce it of unusual merit and of a strictly original style. Hill in his waking moments cannot recall a line of the productions, and reads the manuscript with a smile. While he is a man of little education, the sketches are well written. Psychologists, who have heard of the case, point to this fact as a demonstration that the man has two distinct personalities.'"

W. H. Ward writes from Burr Oak, Iowa: "Dr. Charles Wright is with us, engaged in his missionary work. Last Sunday evening had a good meeting here, by which was proved by the guides of Mrs. Dr. Haskins, of Canton, with a grand and eloquent invocation, and a few remarks, followed by the lecture from Dr. Wright. Subject, 'The present condition of our country, as compared with that resulting from a universal acceptance and application of the teachings of Spiritualism.' We have two developing circles here, and two at Canton, each week, which the Doctor and his hand superintend. The instruction given, both to us, and our spirit friends, by him and his guides, is producing wonderful results, and we are making rapid progress in development. The tests given through his clairvoyant sight, pencil portraits, and messages, are a 'stunner to the skeptics.'"

Dr. Fuller says: "I believe that the time has come when Spiritualism can take that stand, and demand of its teachers and exponents at least as much as the great religions of the world of its exponents. When we show to the world that we are earnest, that we are reformers, that we mean reform of the individual, then I claim that Spiritualism will take its place among the great religions of the world."

G. J. Horn, prominent as a Spiritualist writes from Saratoga Springs, N. Y.: "I am glad to hear of the great number of valuable journal full of interesting matter, and original thoughts as yours is, and selling for one dollar a year. My efforts and best wishes go to you and with you."

John Slater is on the Pacific Coast. "Mr. W. A. B. of Alabama, had been married about three months. His wife was boarding with Mrs. Austin, of Dallas, Tex. Being tired about sleeping alone, she asked a Mrs. B. to stay with her in her room. About 1 o'clock she awoke Mrs. B. telling her that her husband had been standing at the foot of her bed, looking into her eyes. Next day she wrote, telling him what she had seen. Mr. B. spent the night in a Chicago hotel; being a traveling man, he wrote his own report. He said that he had seen the same thing as his thought of his wife, in that far away Western home, and began a letter to her. On turning his head he looked at his bed, and saw his wife lying on the bed looking at him. He turned about and wrote that she had paid a visit to his room. The next morning he was on the road. They keep their case as strange reminders of what they could not understand."

Thos. F. Milman says: "I cannot help or disguise the feeling that there must be something more than mere coincidence or coincidence or coincidence in Spiritualism, and the power developed by those who make it their study."

"There is a continual cry," says Dr. Burnish, "for angel assistance and association. Tell me, is it mockery? Is it a childish purpose to deceive in spirit? Angels are above childish toying."

"Every speaker who cannot trust himself—or herself—to spontaneous efforts as likely to produce as good, or better, than a prepared discourse, should try to come upon the platform 'loaded down' with a subject prepared for delivery. If I could have but one prepared lecture with no spiritual possession of the words in the name of Jehovah, and states that those powers that assume to rule it, will now have to reckon with him. Fanatic or lunatic, which? When we met him at Escondido, he was a Spiritualist."

Henry S. Hubbard, of Los Angeles, Cal., has announced himself, says the Journal, as the "Herald of the Coming King"—a sort of "John the Baptist"—and has issued his manifesto, taking possession of the word in the name of Jehovah, and states that those powers that assume to rule it, will now have to reckon with him. Fanatic or lunatic, which? When we met him at Escondido, he was a Spiritualist."

Prof. J. W. Kenyon, who lectured for the Onset Bay Association July 4, 6 and 8, is re-engaged for 1898—July 6, 7 and 8, and 10. Kenyon will lecture in Escondido, October 5 and 10. Island Creek, October 31, and with Mrs. Kenyon as test medium, in Lowell, November 21 and 28. Address him for dates and funerals, at Waverly, Mass.

Mrs. J. W. Kenyon is holding test seances in Freeman's Hall, Onset Bay, every evening during August. They are attracting a large attendance. Mrs. Kenyon will lecture and give test seances in Haverhill, Mass., September 12 and 20; in Waltham, October 31, and with Mrs. Kenyon in Lowell, November 21 and 28. Societies address her at Waverly, Mass.

Will C. Hodge passed through the city last Saturday from Cassadaga, on his way to the Clinton Camp. He makes an exceedingly favorable report of the Lily Dale Camp.

Mrs. J. W. Kratz, of Evansville, Ind., is now at the Mantua Station Camp. O. She will also visit Lake Brady. Mrs. Kratz is a good test medium and psychometrist.

Mrs. Hamilton Gill, trance test medium, is now at Clinton Camp-meeting. Friends will please note that the usual Thursday evening seance will be discontinued until September 2.

Mrs. Jennie Crose has moved to 71 Irving Place, Brooklyn, N. Y.

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Amie Wagner, of Lincoln, Neb., sends the following: "Mr. M. O. Genzko, publisher of the Cumming County Advertiser and the German Volksblatt, of West Point, Neb., is going to publish a German Spiritualist paper; the first edition will be issued in about October or November. The German Spiritualists of America are to be congratulated on their success in securing Mr. Genzko to undertake the publishing and editing of their paper, as he is in every respect fully capable of presenting the harmonical philosophy in an instructive and attractive manner. His knowledge of the phenomena of Spiritualism has been very extensive, and he has developed very fine psychic and inspirational powers; all that with his practical knowledge of newspaper management, will go far towards insuring the success of the future German Spiritualist paper."

All letters for Frank T. Ripley should be addressed to Oxford, Ohio, P. O. Box 231.

A NEW DEPARTURE.

Geo. A. Bacon sends the following circular, sent forth by the Board of Directors, of Washington, D. C.:

To the First Association of Spiritualists, and others:—In compliance with the report of the committee to whom was referred the matter of employing a speaker for the ensuing year who should hold a position of respectability, the Board of Directors of the First Association of Spiritualists of the City of Washington, D. C., desire to state that at a regular meeting of the Board it was unanimously voted to adopt the recommendation of the committee to engage a permanent speaker for the season of 1897-98.

The reason that led the directors to adopt the change of having a continuous instead of temporary speakers, were such as to convince them that for this society at the present time the change is as practicable as it is desirable. For upwards of twenty years we have been holding our annual meetings, and have occasionally employed the policy of having speakers by the month has prevailed with indifferent success financially, and at times with unsatisfactory success morally and spiritually. It is now felt that the time is ripe to try the experiment of a permanent speaker who shall stand in the relation of a pastor. While this will be disapproved by some, by many others it will be heartily approved. All the substantial and greater advantages are felt to be largely in favor of permanency, rather than itinerancy; the beneficial effects being shared alike by speaker and people.

The committee assume that, at the present time the needs of our association are not so much scholarly disquisitions on current themes calculated to stimulate the intellect, creating no particular incentive to moral activity, but rather an activation of our spiritual nature, and the supplying of our social needs, strengthening the ties of human sympathy and friendship between all our people, so that instead of a struggling mass we shall become a compact body, standing by each other as real friends, and before the world as an organization possessing positive strength and power, and justly entitled to the consideration which such conditions command.

To carry out the recommendation of the committee, an agreement has been mutually entered into whereby Mrs. Corn L. V. Richmond ministers in spiritual matters to the general association of Spiritualists of Washington, D. C., during the season of 1897-98, and it is hoped for a much longer time.

The Board of Directors feel assured that in making this engagement with Mrs. Richmond, they have secured the services of one of the very best exponents of the Spiritual philosophy now before the public. Indeed, that few are as well, while none are better equipped than she, to direct in ways of right thinking, or to give to her audience the fullest, best adapted and most desirable teachings relating to the higher phases of Spiritualism.

The policy of exacting an admission fee or door assessment, is heretofore to be abolished, and voluntary monthly contributions (with such other collections as may be deemed necessary) from those interested in the maintenance of the meetings, will be resorted to.

In this connection, the Directors look hopefully for a generous response from all the members of the association especially, to renew their loyalty to the cause of spiritual progress, and to all other believers in the doctrine of angel ministrations who have given assurance of their support to these public meetings.

ROUGH ON HIS OWN.

While Stanislaus Torlach, aged 52 years, was on his knees in prayer, at Sandy Run, Pa., on the evening of the 4th inst., a bolt of fire from the heavens darted through the window, struck the worshiper on his side, and killed him instantly. How could a powerful God be so cruel?

To one who sees in nature's works an infallible law, a principle that is as immutable as spirit is imperishable, the idea of God bringing on or permitting a calamity, such as a cyclone, or railway wreck, upon the heads of a few, as a reminder to all others of his awful power, his magnificence? disposition in permitting any to live since the fall of man, seems merely idiotic, to say nothing of the God of the Bible. They must have compassion on the rich Zacheus, the sinful woman, the hungry multitude.

Whether this came from Christ, Solomon, Martin Luther, Dr. Thomas or Robert Ingersoll makes no difference, there is a line of fire to be drawn between a rich man and a poor, and that soon by the power of reason and right, or means far worse and desperate may be resorted to.

Deserve success and you can command it; if undeserving you need not expect; Be truthful and earnest and you can do it.

But nothing is merited through neglect.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Spiritualism and every inquiry into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest of the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25c.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Spiritualism and every inquiry into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

Original and Otherwise. From Harbinger of Light, Melbourne, Australia.

M. SARDOU AND SPIRITUALISM. M. Napoleon Ney, Prince of Moskowa, and grandson of the famous marshal, contributes to the French section of Cosmopolis, a sympathetically written paper on M. Sardou in relation to Spiritualism. The writer states that there are at 20,000 Spiritualists in Paris, at the present moment, that they exceed in number each of the other bodies of students of the occult sciences, and that they are constantly being increased. The illustrious dramatist became a convert forty years ago; and what convinced him was the following circumstance. He had witnessed many physical phenomena. He had seen in broad daylight, and in the sight of other persons present; he and they had observed the keys of a piano touched by a spirit, without hand, and he had seen it; he had written automatically, and he had produced many remarkable drawings of abodes in the spirit-world, without knowing even the rudiments of that art; and still he was skeptical; until one day, in conversation with a Savoyard, died (nearly twenty years) ago, he was convinced that the following was the truth: "I had written automatically, and he had produced many remarkable drawings of abodes in the spirit-world, without knowing even the rudiments of that art; and still he was skeptical; until one day, in conversation with a Savoyard, died (nearly twenty years) ago, he was convinced that the following was the truth: "I had written automatically, and he had produced many remarkable drawings of abodes in the spirit-world, without knowing even the rudiments of that art; and still he was skeptical; until one day, in conversation with a Savoyard, died (nearly twenty years) ago, he was convinced that the following was the truth: "I had written automatically, and he had produced many remarkable drawings of abodes in the spirit-world, without knowing even the rudiments of that art; 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QUESTIONS ANSWERS

This department is under the management of the distinguished author, speaker and medium,

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

A. S. L.: Q. I have been deeply interested in the Question Department, and would like to ask if there are prisons, asylums, hospitals in the spirit realm, and if so, for what used?

A. This correspondent predicated this question on communications received, and the inference that the future is an exact reproduction of the present. The answer happily can be that none of these rude and savage helps for the weak, and repression for the criminal, are required in that future where kindness and charity are the only restraining forces.

W. R. Potter: Q. What is psychometry, and how can this power be acquired?

A. This question has been answered in preceding numbers so fully that only a passing notice can be taken. All sensitives are psychometrists, as the faculty is essentially one of sensitiveness. To cultivate this faculty, the essential is use, constant observation of impressions received from surrounding objects, letters, and persons, until a distinction can be made between these and the workings of the mind.

E. T. Tillapaugh: Q. Has everyone who wears the human form a soul, and is it the law that each soul must progress to perfection? Is evolution an eternal law throughout the universe? and what becomes of the soul who will not progress?

(2) How much worse is the Christian's hell than the Spiritualist's?

A. (1) According to the communications given in the "Philosophy of Spirit," and since repeatedly confirmed, in the evolution of life from the lowest to the highest, a point must be passed where the spiritual beings are capable of preserving their identity after the death of the physical body. The human form is reached a long time before the mental and spiritual faculties have become humane. The spirit has not reached that degree of evolution whereby it is preserved after the scaffolding by which it is maintained falls away.

Once attaining that state, all spirits are subject to the law of progress, although many remain stationary for indefinite periods of time.

(2) Hell, in the sense of a place of punishment, is not recognized by Spiritualism. The mythic flames of wrath, which from everlasting to everlasting burned the unconsumable spirits of those who lived the lives of an all-powerful God made them to live and then damned them for living, is past. Whether the torments of conscience are as severe as the torture of fire may or may not be affirmed. No spirit, in the earthly body or beyond, suffers from conscience until coming to its light, and there is no more "hell" or suffering in the future than in the present life.

J. W. S., Colorado Springs, Colo.: Q. (1) What is the result of the latest observations of the satellites of Mars? Are they real satellites?

(2) Is the existence of the planet Vulcan conceded by leading astronomers?

(3) Can the spirit travel with the velocity of thought?

(4) Can matter be made to pass through matter?

A. (1) If a body so small as the aerolite rotating around Mars, may be called a satellite, that planet has an attendant moon, although observations on this most favorably situated planet has not demonstrated its existence.

(2) The great mathematician Leverrier came to the conclusion that Mercury was subject to perturbations which could be accounted for only by the presence of a planet between it and the sun. He calculated what the orbit of such a planet should be. The blazing light in which such a body was always surrounded and its small size were the discouraging factors for its discovery. Three years after the announcement of Leverrier, Dr. Lescault thought he detected its transit across the disk of the sun. Porro and Wolf, of Zurich, also believe that they saw it on the sun's face in 1876. These observers may have been deceived by sun-spots, as their observations were not sufficient to identify the orbit of the planet if it existed, with the calculated orbit of Leverrier. Hence all that is positively known is the disturbances manifested by Mercury, which may result from other causes.

(3) Thought does not travel. To think of a place near or distant does not imply that the thought goes there. The thought-waves flowing out from the brain, travel in the spirit ether with somewhat less rapidly than electric waves, which is less than the velocity of light. The determination by experiment of the velocity of thought-waves is one of the splendid problems set for the psychic student. A spirit being may be impelled by its will with the rapidity of thought-waves.

(4) The supposed necessity of this proposition led Zoller to make the abortive attempt to demonstrate a "fourth dimension" of space. If it were possible for matter to pass through matter, thus annulling its impenetrability, it would not be matter in the sense known to the senses.

In order to account for certain spiritual manifestations, this assertion was maintained, but it would be far wiser to ascertain if these manifestations are facts which require such explanation. The impenetrability of matter may be taken with the assurance that any apparent manifestation in conflict, requires especially rigid investigation, with the presumption that it is deluding.

SPIRITUALISM.

It is not hell that lies beyond the cloud-land,
That rests upon the mountain peak of death;
No angry angels round a blood-splashed shroud stand
Awaiting those whom Time's sharp scythe has met.
No torture-laden groans ascend forever
Before the throne of an avenging God;
No loving ties below the soul need sever;
We but continue on the path we trod.

They tell us this is superstitious error—
Those haughty teachers of a barbarous creed—
Born of myth, sustained by quaking terror,
That on the weakness of mankind doth feed,
We tell them that it robs the grave of sorrow,
That we have good assurance it is true,
From those we know we'll meet some glad to-morrow,
When we have passed away from earthly view.

VERE V. HUNT.

A SUFFICIENT CREED—"DO RIGHT."

The mystery of the ages was the future life of man; The wisdom of the sages devolved no certain plan By which that awful future and veil of mystery Could be to man made certain and he made to see.

The doctrines of the fathers in the holy book of God Proclaimed that man was fallen, and must bear the chastening rod.

In a hell of fire forever; because of Adam's sin, There was no way to heaven that man might enter in.

The priesthood and the elders with their blood-atonement plan,

Filled the earth with war and bloodshed and destroyed the lives of man

With the sullen hate engendered by their blood-stained creed of wrong,

And the martyrs' blood attested to their gospel prayer and song.

Oh, the joy of righteous judgment, that man indeed is free

From the thralldom of the priestcraft in this age of liberty,

When a new light fell from heaven with its wisdom, power, and grace,

Bringing peace and joy and comfort to us and all the race.

No call to final judgment, no blast of Gabriel's horn, Will wake the dead again to life on resurrection morn;

Each day of life is judgment day, and no atoning plan Will save us from the penalty nor lighten every pang

Of conscience stricken with remorse because of guilt and sin,

No pardoning power will open wide and let us enter in The pearly gates of paradise, and there with harp and song

To sing the praise of Jesus with the happy choral throng.

There is no blood-atonement in this grand philosophy, "Do right," one to another, is all there need to be

Of creed, or law, or gospel to make us truly blest, And lighten earthly sorrows till our spirits are at rest.

It will vanish with the ages, and mankind there will see His hopes must rest within himself, and through eternity

He will grow in power and wisdom, and, as the centuries run,

Advance through different stages to the brightness of the sun.

—E. Halbert, in Truth Seeker.

TRIUMPH.

I will worship no longer the God of my father's,
No more on his altar the incense I'll burn;
My eyes are now opened to truth and to justice,
Forever away from his face I will turn!

I will seek for another—the Power of creation,
The God of all wisdom, of justice and might,
Of life and of beauty, of purity, freedom,
The spirit of progress, the source of all light.

I will seek for his steps where the cataract thunders;
I'll list for his voice in the wild tempest's roar;
I'll search for his face where your planets are circling,
And grovel in dust and in terror no more.

My soul shall arise in its power triumphant,
Exulting in freedom, for freedom is mine,
And pure as the snowflake that gleams in the sunlight
Shall know that within dwells the spirit divine.

The once fabled fountain of life—I have found it!
The water of life in truth thou shalt find;
Here's help for the helpless and strength for the feeble,
Here's hope for the hopeless and sight for the blind.

My loved ones are calling! Death's portal has opened,
A light has shone thro' and dispelled all my gloom!
Stern death is now robbed of its terror and darkness,
And life everlasting illumines the tomb!

ASTRA.

COULD WE HAVE KNOWN.

When man first walked in Eden fair
Without one conscious known desire
And knew not sorrow, pain nor care,
With naught to lift or urge them higher,

What thought had they, though they were told
That the forbidden fruit would grow,
And told again that to unfold
That they must eat, the facts to know.

When first appeared the mental light,
And they their naked forms beheld,
They skulking hid from outward sight,
As then they knew they had rebelled.

They said—as we still say to-day,
When we the broken law atone—
And they in Eden could not stay:
"Could we have known—yes, just have known."

The facts are just the same to-day,
And children born are just so still,
And follow in temptation's way
With firm, determined, stubborn will.

In after years, when stung with pain,
They, too, will then be heard to moan,
And echo forth this same refrain—
This same lament: "If we had known."

We tread the rough, uneven way,
With road ahead unseen, untrod,
And scarcely march a single day
Without some smart of chastening rod.

Still blundering on with many a fall,
With many a deep and stifled groan,
We murmur out this wail of all:
"If we had known—just simply known."

This lot of man is strange, indeed—
It seems as though it's always been—
His want must so outweigh his need,
He makes the difference up with sin;

Then round each lap of broken law,
While gathering crop of seed he sows,
He oft must stop in stricken awe
And wonder why he had not known.

To learn the law and yet not break
One section of its stern command,
And always strict equitation make,
And always rightly understand—

It would restore the Eden lost,
Leave nothing broken to atone,
And save to man his final cost
When all is known, when rightly known.

THOMAS BUCKMAN.

Honest designs justly resemble our devotions, which we must pay and wait for our reward.—Sir Robert Howard.

I argue not against heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right onward.—Milton.

Honest designs justly resemble our devotions, which we must pay and wait for our reward.—Sir Robert Howard.

I take it to be a principle rule of life not to be too much addicted to any one thing.—Terence.

Joy descends gently upon us like the evening dew, and does not patter down like a hail storm.—Richter.

No might or greatness can ensure escape; back-wounding calamity the whitest virtue strikes.—Shakespeare.

CONDITIONAL LIFE.

Man the Creator of His Own Immortality.

A SPIRIT'S VIEWS—CONSTRUCTION AND DESTRUCTION.

You ask for light on spirit life in regard to the doctrine of the eternal conscious existence of low degraded, earthly spirits. What I shall now give you will contradict most that has been taught, but as truth it will stand all the assaults that may be made upon it. It is scientifically correct, and in exact accord with evolution, and will be accepted by many as what they have long sought to know.

The doctrine that has so long been held, of the eternal conscious existence of wicked, ignorant and debased, earth-bound spirits, as entities, is due to the orthodox ideas that have for so long held the minds and souls of men in bondage. The idea comes as it were, unconsciously from the inner self, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of a man, he goes on forever, but it is an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the elements of earth, where he should of right walk erect, he is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of a man, he goes on forever, but it is an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

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DELPHOS CAMP, KAS.

Spirituality and Happiness Abound There.

It will be a matter of surprise to many people to learn that there is one important camp in the United States comparatively unknown by Spiritualists; important from the fact that its attendance is as good and often better than that of the more favorably situated.

Delphos is a small Kansas town, surrounded by a productive farming region. The orthodox element is strong, yet for eighteen years a small band of Spiritualists have employed mediums and lecturers and opened the gates free of charge, for the enlightenment of their orthodox neighbors. The result is a society, poor financially but rich in spirituality, and a community which is filled with broadened minds. The seed is sown and the harvest of gratitude will come some day, they hope, in the form of enough means to pay off their small indebtedness.

The Sunday attendance has always been from one to five thousand people. The evening listeners number from one to several hundred.

The officers, Mr. Joy Blanchard, Drs. Ballou and Vogle, Messrs. Richardson, Knowles, Arnold and many others, have been hard workers. It goes without saying, think of grounds so well shaded that the sunlight only gently filters through, a bracing atmosphere, a comfortable boarding-house, food cooked as only New England grandmothers generally prepare it, good teachers, companionship, and leaders in the enterprise, a committee on arrangements where the minority actually works cheerfully with the majority—unheard-of condition—and the best of music, and you can perhaps imagine the spirituality and happiness to be found here.

A lecture has been organized with Mrs. Concanon, the well-known test medium, and Mrs. Belman, conductress and assistant. At the lecture exercises the attendance is especially good; the interest great.

Capt. Brown, of Topeka, is serving the society; he is a well-known lecturer and lecturer of especially clear illustrations, logic, fine delivery, and intellect. He should be more widely known.

Mrs. Lull, of Lawrence, a good test medium and lecturer, and an able, well educated lady, is also working on the roster.

Messrs. Moody and Barrows are interesting workers.

Mr. Swain and wife have charge of the boarding house.

I serve the society during its session; from here I go to Marshalltown, Iowa. Hope to meet there many who are interested in the study of psychics.

Have been employed here to not only give my regular work, but to present my class work for the benefit of all who care to attend. An example of benevolence which should be followed by all camps. Obtain instruction for all, then sensuality will disappear.

CARLOS F. WEATHERFORD.

Pittsburg, Kan., Notes.

As Pittsburg, has not been heard from through any Spiritualist paper for some months, I now take pleasure in letting the outside world know that noble workers have not been idle all this time.

On the evening of December 10, last, the Second Spiritualist Society, was launched into existence. A few enthusiasts met at the home of T. V. Blackman and perfected an organization known as the Pittsburg Progressive Spiritualist Society, of which J. L. Shell was elected president. Mr. Shell is an honest worker and stands ever ready for the furtherance of the cause. We now have a modest choir which furnishes good music for our Sunday evening meetings, which are and have been held every Sunday night, regardless of the weather, in a public hall. The program is invariably opened with the reading of a well selected poem expressing some standard of life or noble lesson.

Mr. T. V. Blackman is our regular speaker, and has been appointed to serve for the next six months. He is an old Spiritualist and in a number of offices has served Spiritualism several years. He is sincere, enthusiastic and an untiring worker. His lectures on "Biblical Spiritualism," and general arguments, never fail to interest an audience.

The leading medium is Mrs. Alice M. Blackman, who gives psychometric and clairvoyant tests from articles laid on a table while she is out of the room. Her tests are very positive. She is a trance and inspirational speaker, and talks with a smoothness and ease of effort that is seldom seen.

Mr. O. W. Adams, a well known Liberator, has delivered one of his interesting lectures on Spiritualism, the evening of the last anniversary, on which date the hall was crowded beyond its capacity.

On July 6, the second election of officers was held. Miss Jennie Cox was elected president. She is an earnest worker, and will do honor to the society. This closed the first six months of actual existence and a complete success for the organization.

With several of the members developing different phases of mediumship, I think we are in a condition to succeed. We have been organized to win the first by opposing forces, yet we are gaining ground and will come out of it the better for the experience.

Traveling lecturers and mediums are invited to correspond. Letters to the secretary should be addressed to Prudence, Kan.

FRANK BUSH.

Secretary.

Central Ohio Camp.

