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SPIRITUALISM.

THE LIVING PHILOSOPHY And True Basis of the Moral Law.

By A. M. GRIFFEN.

To-day the need is for a philosophy whose central, vitalizing principle shall be some potent, ever-living fact, one which shall be the solvent of the worlds of mind and of matter, and which shall throw upon human life and experience, as well as upon nature, the light of the universal reason reflected through the reason of man. Such a philosophy must give an intelligible account not only of the life and being of man as a denizen of the natural world, but it must include also his inner and spiritual life, and his supernatural or spiritual environment. I use the word "fact" in the sense of "that which is;" and in this sense, for the purposes of a living philosophy that fact I conceive to be the spiritual nature of man. It is, moreover, essential and necessary that this fact shall be scientifically demonstrated beyond all reasonable doubt; and such demonstration can be effected only by and through the manifestations or phenomena of modern Spiritualism. A system of philosophy whose cardinal element is an assumption, like, for instance, the assumption of the atomic nature of the substratum of all reality, can never become for the thinking part of mankind, a living or enduring philosophy, because assumptions vacillate and change with the shifting standpoints of individual thinkers; whereas a fact resting upon scientific demonstration abides through all time and in all places because ever susceptible of verification by each individual thinker.

It is legitimate, having demonstrated the truth of the basic fact, to deduce therefrom, in conjunction with other established facts, general principles and laws to account for the existence and relations of all things coming within the experience and thought of mankind.

The most obvious general conclusion to be deduced from the spiritual nature of man on the one hand, and the order of the material universe on the other, is, that there is a principle of intelligence which forms the supersensible substratum of all phenomenal being. This principle of intelligence, which may be termed the divine reason, is the ultimate ground, or *raison d'être* of the universe of both mind and matter. It is absolute and unconditioned, considered as a universal and infinite spiritual entity independent of manifestation. This I say because it seems impossible to conceive the fundamental principle of all being, as conditioned or in any sense limited. The world of matter and the world of mind are manifestations in sensible and intelligible form of the underlying principle of divine reason. As manifestation, this principle is finite and contingent, although as a totality of subjective and objective being, it is free and unlimited. We see in the phenomena of nature a realization of, and are able in moral and esthetic achievement to symbolize within ourselves, this universal principle of divine reason.

It is furthermore evident to us that no phenomenon is the ultimate cause of any other phenomenon, nor yet is it conceivable that the sum total of the two worlds of phenomena, the spiritual and the material, are the ultimate cause or ground of their own existence. It would be as unwarranted in reason to suppose that the sum total of phenomenal being, exclusive of some particular phenomenon, could produce by an absolute act of creation, that particular phenomenon, as it would be to suppose that any one or several antecedent phenomena could produce by such an act any succeeding and related phenomenon. We are thus compelled, as a matter of intellectual necessity, to posit the existence of some universal ground or substratum, in which inheres all phenomenal being.

Kant held that there is a transcendental object or being, which is the ground of all phenomenal being and of intuitional cognition, and that we may know that it is but not what it is. Notwithstanding this fundamental ground which forms the supersensible reality of things, Kant evinced belief in the reality of "things-in-themselves." Every phenomenon depends necessarily upon some other phenomenon or phenomena, but things-in-themselves are free. Within the sphere of the phenomenal there exists no unconditioned cause, but outside of the whole complex of phenomena there exists, as their transcendental ground, the Unconditioned.

Things-in-themselves could not be free unless the ground of their existence were also to be found within themselves; but according to Kant the transcendental ground of all things is the Unconditioned, and this alone is free in the absolute sense. Whatever takes its existence, or is derived, from some other source than itself—or, in other words, all being but that which is self-existent, has given to it from that other source a certain quality or kind of inherent character, which, in so far as it dominates, gives law to the entity thus derived.

Universal reason is that principle of universal consistency which pre-determines a condition of harmony, adaptability and order among the particulars of phenomenal being, both in the realm of mind and in the realm of matter. It is the substratum of things, and as a general principle is completely realized only in the sum total of the phenomenal, which sum total as objective, combined with the subjective principle of reality, comprises the All. The highest special manifestation of universal reason in the phenomenal, is man, and in his consciousness there is blended the subjective impersonal element of the universal reason as *essence*, with the objective and phenomenal element of the external world as means of individualization, or identification in time and space. It is the individualized consciousness that constitutes the spirit of man, which spirit contains within itself both the immortal and enduring, because universal, and the finite and changeable since existing in time and space as phenomenon.

Objectivity can not be predicated of the divine spirit, or this universal reason, except in the sum total of the phenomenal. It does not exist as an object in contradistinction to other objects in the phenomenal world, but is the subjective condition of all phenomena. Its subjective reality meets and coalesces with the phenomenal worlds in human consciousness. According to Fichte's philosophy, as stated by Professor Adamson, "No one individual exhausts the possibilities of this divine life; and as opposed to its infinite being, the existence of any individual must be thought as contingent or accidental. Nevertheless, only in and through the form of individuality—i. e., of self-consciousness—can the divine life receive expression."

Among the ancient Hindoos, speculation as to the ultimate being was subtle and profound and was carried to a high degree of refinement. Behind the self, which was the inmost of man as an individual entity, there was the other self, the Self of all selves, the Old Man, the Looker-On, who never revealed himself in objective form, and was only known to those among men who had attained a high degree of contemplative power through self-abnegation. Here is the idea of a most subtle unifying principle, the *Spirit* of spirit, as well as the essential Life of the material universe, impersonal and never manifest in the phenomenal world, nor subject to the laws of either mind or matter. It is the deepest reality of all, which baffles all analytic thought, conceptive power of mind and certainly all descriptive capacity of human language. To the later Hindoo this divine principle of all is Brahman, in whose being the perfected human soul finds everlasting rest.

This ancient doctrine has often been criticized as atheistic; and it is true that there is in it no suggestion of an anthropomorphic deity, infilling all space while yet remaining intact and separate from his works, the natural world; but there is in it the divine and absolute principle, supreme over all, the goal of humanity, and this most assuredly is a conception worthy the achievement of any age or people.

Akin to the Nirvana of the Buddhist was the belief of the Neo Platonists, who held that it is possible even in this life for man to become at one, or united in spirit, with God; and Plotinus relates that it had been his blessed privilege during his life to become thus transported, in ecstatic contemplation, as many as six times, during which he experienced in a moment of time more pleasure and joy than all the world could afford in a whole lifetime.

These experiences mean to the Spiritualist, a quickened consciousness of the spiritual life and active appreciation of the universality of its law.

We speak of men and women as persons, meaning to imply by that word mathematical units, each of which possesses an individuality, or peculiarities of character distinctively its own, when taken in conjunction with the physical and mental natures. There is the physical form, the individualized mind, will and moral quality, composing an identity of being separate from other mathematical units possessed of the same kind of belongings. But in this sense surely no one would be justified in designating the infinite spirit as personal, or individual.

If we attribute to the divine principle of all the qualifying adjective which we apply to man when we speak of him as personal, we may as well, and for the same reasons, attribute to that original source of nature and of man, the qualifications and limitations by which we describe the objects and forms of nature; and, while this would make of God the grand personality of both the universe of mind and of matter, the true personality, the personality of the individual spirit, would become lost, and no advancement will have been made.

It seems to me that the grandeur of the conception of a Deity is in no wise depreciated, but instead is augmented, when we eliminate from the conception all terms and ideas indicative of the finite, even though expressive of that which is most perfect in the estimation of all human beings.

How, then, if there be a transcendental reason, shall it be conceived as the creative or productive cause of the phenomenal worlds? When we look at the problem of causation from a phenomenal standpoint, we have presented to our minds a series of apparently endless causes and effects, each term of which serves both as cause and effect; and if we content ourselves with dealing solely with the phenomenal side of nature, and of mind, we undoubtedly shall get no farther toward a solution than the establishment of certain scientific or phenomenal facts. Indeed we shall not in reality have reached the borders of the problem involved in causation; since, as has been said by Leibnitz, no cause is a cause in the true sense of the term unless it is self-caused; in which sense there can, of course, be no true cause in a chain of causes and effects, each link of which is both a cause and an effect. The chain being infinite there can, in such a hypothesis, be no first cause which is the initiative of a succeeding series; and to speak of such initiative is a contradiction. What one is really dealing with under such a hypothesis is simply a succession of phenomena in time, all of which but form the subject matter of the phenomenal universe whose cause or ultimate ground of being lies still back of the phenomenal and in the noumenal or true realm of subjective and causative being. Deal and strive as one may with the phenomenal aspect of the world, there still will ever remain the great problem of philosophy, the efficient fundamental cause of the phenomenal and its true relation to the noumenal. If this cause is not itself a phenomenon—and it can not be such in the usual sense in which the word phenomenon is used—we shall never attain its solution by a study of phenomena merely.

Having thus seen that a partial aspect of the problem of causation involves merely the phenomenal side of nature and of mind, or, a series of phenomenal causes and effects, we are prepared to look for the true cause or ground of the phenomenal; and in this inquiry a study of the phenomenal can only apprise us that the phenomenal exists; while reason raises the question of the ultimate cause or ground of such existence, and this question the reason must solve, not as a deduction from data of the phenomenal, but as intuitive cognition made possible and necessary by the subjective laws and conditions of its own being.

There being then, properly speaking, no cause that is not sufficient as cause of itself, and, it being conceded that the phenomenal is not and can not be a self-sufficient cause, we must necessarily refer true causation to some domain beyond the phenomenal; and such domain, in order to satisfy the reason must be under the dominion of reason, and not of chaos. Phenomena may be the occasion and pre-condition of phenomena, and possibly a necessary condition, but in no instance do we feel authorized to place a single phenomenon, or a class or series of phenomena, as the absolute cause of any other phenomenon or phenomena; and this is a negative ground, at least, for positing true causation elsewhere than in the phenomenal realm; and as before remarked, no realm but the realm of universal reason can satisfy the demands of our reasoning nature.

One of the most interesting features in the study of philosophy is that of knowledge. It is a subject which has engaged the earnest attention of thinkers ever since human thought has been directed upon itself. The simple words "I know" raise one of the most profound of philosophical problems. To probe their full meaning involves analysis of the ego, the essential man, and investigation of that subjective condition or state of mind which makes intellectual activity and achievement possible. We have in the word "know" an implication of the word "I," and it is likewise impossible to give meaning to the personal pronoun standing by itself and without attributing to it any of the activity implied by the verb "know."

Some philosophers maintain that to know is to be, and that otherwise there is no original or self-centered reality. The phenomenal world, those objects which we cognize in space, are indeed but a semblance of reality, for upon closer inspection they are found to be more or less illusive, unreal and unsubstantial as individual entities. A true reality implies reality beyond a phenomenal, or individualized representative existence in space, since, in this domain, all is subject to the law of change. We are, consequently, driven into another realm for the permanent and substantially real, for that on which the mind may rest, indulging the consciousness and the faith that though without there may come "a crush of worlds

and a wreck of matter," this is eternal and abides forever—and this reality can only be satisfactorily apprehended by the human mind within its own consciousness as something spiritual.

But some may say, if this mind is so substantial and enduring, why may we not see it, why not grasp it, lay it on the dissecting table, reduce it into its primal elements in the chemical retort? True enough, we could do all this if its reality consisted solely in its phenomenal being; but its personality and true reality are intuitively known as an original act of the conscious ego, rather than known in the manner in which phenomena or objects in space are known, that is to say, from the outside and as something which may be perceived and studied as objects in space. Whatever we know of the mind itself is immediately in the consciousness and comes into expression by virtue of original self-activity of consciousness.

The fact of self-consciousness is never questioned by any sane person, yet it can never be proved by direct scientific evidence—the evidences given through the "trained senses of observation,"—that this or that one is self-conscious,—and here, strange as it may seem, we have a universally-accepted fact, beyond the pale of scientific demonstration, and one which we do not take upon faith, but which is the most certain of all facts because implied in all knowledge and processes of mind. This fact of self-consciousness is a spiritual fact, inexplicable from the standpoint of matter, and one which stamps mankind with the indelible seal of immortality.

It seems proper to speak of knowledge as the creation of the mind, although it is not to be supposed that it is an absolute creation. We have given, first, the mind itself, accompanied with certain connections or channels of communication through means of the nervous system, with and to the external world, man's material environment. From this world the mind draws its material, or the subject-matter of its external experience. Through means of sensuous impressions, and by the power of imaginative representation, the mind is enabled to take within itself this subject-matter, and to transform it by the mysterious alchemy of the spirit into an intelligible content for itself. This transformed external world thus becomes a part of the internal, or idealistic, world of man, and man is thereby brought into harmony with his environment and it is made intelligible to him.

It is the nature of mind that it shall be ceaselessly active, and forever in the pursuit of a higher knowledge and a deeper and wider culture. A material universe whose suggestion is only of law, power and order, can furnish no stimulus for a culture beyond the mechanical, the regulative and the creative. The mind convinced of its own spiritual origin and destiny creates for itself a moral realm, in which man's spiritual nature finds scope for its never-ceasing activity. This brings into harmony the intellectual and the moral and gives to man an eternal intellectual destiny, an ever-widening grasp of eternal principles and their applications to phenomenal being, to the end that the moral nature may wax stronger and ever stronger, and the individual fulfill his divinely appointed sphere in the spiritual brotherhood of the race.

As for matter, to me it is an inscrutable method of the universal reason, whose existence is adapted to serve the purposes of the growth and development of the individual reason in the phenomenal worlds. The universal reason is not only the essential spirit of the individual reason of man, but it is the substratum of the material universe, the divine principle of all, of whose existence we may know by knowing its manifestations in the phenomenal world, and also by a direct intuition of the mind we may apprehend it as principle of reason within us. Plato thought it probable that God geometrizes in nature. Leibnitz deduced from the laws of mathematics and their applicability to all natural forms, the conclusion that nature is governed by reason. The laws of mathematics govern the material world, and being in essence ideal and strictly in accordance with reason, creatures of reason are enabled to predict *a priori* the laws of nature and their operations under known conditions.

It seems, however, to be impossible to conceive of elemental spirit, self-existent and free from all objective manifestations, as it is to conceive of matter in a similar state of being. The nature of spirit is activity, and we only know it by its active manifestation in the objective form. If we study our own consciousness we find it impossible to regard the consciousness as in any other state than a state of activity, and that activity is known to us through the content of mental forms, as ideas, thoughts, moods or states of feeling. So it is that mind or spirit itself may only be known by a perception of the objective forms of the ideal life, although we find ourselves under the necessity of predicating an efficient principle of activity as the cause or ground of the existence of all objective reality, whether of mind or of matter.

It was Humboldt who generalized this principle of activity into the doctrine of universal law in the material world, and announced that all sciences were inter-related by virtue of one general law. The doctrine of the conservation and correlation of forces also bespeaks the oneness of the physical universe. The solution of the underlying principle which is the productive cause of

the phenomenal aspect of both mind and matter, is as yet, however, scientifically unattained.

Leibnitz maintained the doctrine of monads, that is, the spiritual life or quality within every manifestation of real being. There was to him a spirit of the rock, the tree, the animal, man, and Deity, the latter being pure spirit, with none of the imperfections attendant upon the other spiritual monads. Monads varied in perfection according to the degree of activity possessed by each; the less the degree of activity, the lower in the order of nature; the mineral kingdom possessing the least activity, the vegetable a higher degree, the animal still higher, but not sufficient to determine itself as self-conscious being, while the human soul embodied an activity closely akin to the *actus purus* of Deity. Thus there was in the conception of Leibnitz virtually one universal spirit, or unity of being, whose varied manifestations were determined by the degree of activity imparted to each.

Whether or not there be a universal spirit of the natural world, we know from the manifestations of Spiritualism that there is a spiritual world, which we are at liberty to infer is complete in itself, and as perfectly fitted for an environment of the spiritual man as is the physical world suited to the needs of the physical man. Were it in fact otherwise, now that we have a demonstrated knowledge of the spiritual nature of man, there would be presented a monstrous anomaly, and existence would defeat itself. It is impossible to conceive of the human spirit existing in the body or out of the body minus a fitting environment.

It is claimed by the materialistic school that science does not admit of the possibility of the existence of the spirit, of spiritual manifestations and a spiritual world, because the initiative of spirit is not within a domain which is a subject of scientific determination. We say that he has no conception of the function of science who claims that science has nothing to do with all movements, or alleged movements, of matter, unless the effective cause of such movements be pre-determined within the material realm. All that affects the intelligence of man through the medium of the senses is proper matter of scientific investigation. For this reason all manifestations of a physical nature, and likewise clairvoyance, hypnotic trance, visions and spirit control are legitimate subjects of scientific study, and until such phenomenal occurrences are rationally explained, science will not have performed her most important and highest office for mankind.

Yet, need the world to wait upon the bigots of science more than upon the bigots of theology? Nay, nay. We may walk amid the enchanted fields of nature and draw therefrom the inspiration of her spirit; we may stand beside the majestic ocean and feel the stirrings of the infinite spirit within as it leads to the finite mind the sublime ideal, which all but clasps and blends, in presence of human consciousness, the infinite within and the infinite without; we may go out in imagination to the silent stars pursuing their everlasting course in the infinite sea of space, and feel that their destiny and our destiny is set without end; and meanwhile the plodding scientist may dig and grope in the geological strata of earth for the "missing link," and the paleontological evidences of the evolution of man; he may tabulate and classify all the newer discoveries in entomology and bacteriology, for these are useful works in the world; but when he derides the scientific proof of the immortal nature and destiny of man, made palpable by the lens of mediumship, he ceases to be a scientist in the true meaning of the term, and his opinion with reference to the "legitimate scope" of scientific investigation is worthy of no more consideration than is the souging of the wind or the chattering of apes.

Max Mueller asserts that the most important element of human history is the religious. There is no nation which has a history in which the religious element has not played a leading part. Here, then, is the suggestion for a departure from the physical environment of mankind to an unseen realm, unless it be that by methods of science we may find within the physical the ultimate ground of the religious instinct of mankind. But at the present day few scientists will have the hardihood to proclaim that they have discovered the germ of all religion within the protoplasmic cell. If it be true, as the evolutionist maintains, that the environment of nature acts upon its specific organic forms, and thus furnishes the stimulus for all physiological and psychological function, or activity, and that no psychic manifestation originates except as the result of physical stimuli, either we are deluded when we suppose that there are actions and dispositions properly designated religious, or, according to the law of cause and effect, we must conclude the existence of some unseen or spiritual environment which acts from the inverse side of man's nature, and impels him to conduct out of harmony with, and not stimulated by, his material environment.

I would therefore conclude that the "religious instinct" within man, whatever form its manifestation may assume, is primarily given by the influence of his spiritual environment, while the form of its manifestation is determined by the stage of intellectual and moral development which he has attained.

If man is governed by his reason, his conduct will be moral, for the moral law

has its basis and root within the universal reason. A philosophy which takes its initiative from the phenomenal world, the material mechanism of the universe, as it were, however intricate and wonderful the mechanism, can afford no true basis for the moral life of humanity.

The moral law in its clear essence demands of its subjects perfect obedience, but in a sphere of sensuous existence the finite mind cannot attain to such obedience, for the reason that its experience cannot be universal as the moral law is infinite in its essence and universal in the possibility of its application. Therefore, the moral life of man is never consummated, but is forever progressive, and in this progression there is a prophecy of man's immortality. The facts of Spiritualism comport and harmonize with man's obligation to fulfill the end of the moral law, since they reveal his destiny as a spiritual being, susceptible of a progressive spiritual life. This growth of the spirit, or the progressive moral character, finds its complement in an unending development and growth of intellectual power; and indeed, it were impossible for advancement to take place in the one domain and not in the other.

Moral evil, so called, takes its rise in a misconception of the spiritual status, or relationship of a human being to its goal or eternal destiny. Could the individual attain to a proper appreciation of his status, moral evil would vanish from the world. This ignorance of self in most cases, it is fair to presume, is the result of hereditary causes. Those individuals who wilfully violate the moral law do so because hereditary influences have vitiated the manifestation of the will, and they act from a standpoint of self-interest as determined by undeveloped intellect, not perceiving that their real self-interest is the interest of all. It is the determinative act of the will which gives to conduct its moral quality, and in that determinative act there must be consciousness of the moral nature of the act. If this consciousness be wanting, although the result or results of the act are in themselves beneficial to humanity, there is no morality to the individual acting, nor yet is there evil motive, since it is as essential to evil that there shall be conscious determination to commit evil, as it is that there shall be intention to constitute a moral act.

Much is said and written in these days as to evil being "undeveloped good." I can not assent to this view. Evil is the darkness of the moral world and good is the light. They are the contraries, or polar extremes, of the human will, as exemplified in human conduct. The day does not emerge from the night, but the sun dissipates the darkness; nor does the good deed flow from the evil act by virtue of the law of evolution, but it takes its root *ab initio* from the good spirit within.

Morality in a human society whose estimate of human destiny is confined to physical life with its concomitant esthetic and intellectual developments, would reach the acme of perfection when there had been evolved a race of well-behaved intelligent and physically well-organized animals. In other words, with the "eternal destiny" of man left out of the reckoning, the motive to a true morality and a real spiritual brotherhood wherein the least is as precious and sacred in the divine economy as the greatest of human beings, is wholly absent. The activity of conscience is measured by the degree of knowledge which the individual possesses. If one can only see that he is to live but for a day, his moral conduct will be in accordance with that view of destiny. With a broader knowledge and a deeper insight, which brings the conviction that man is an immortal being, and destined to a career of unending progress, if he so wills, the individual conscience prompts to a nobler action and the realization of the higher ideal.

Although Kant found it impossible to demonstrate immortality by the "critical reason," he maintained that it was a practical necessity arising out of the existence of the moral law and the human will. The will, under the moral law, cannot but will for the individual the *summum bonum*; the *summum bonum* of the individual cannot be achieved in a world of sentient existence; hence, a world wherein the individual shall be free from the sentient nature becomes necessary in order that the will may fulfill the end of its being. But, Kant's reasoning, forcible though it is, in these days of the manifestation of the spirit, becomes to the practical mind superfluous. Immortality is demonstrated and we stand face to face with a fact and not a speculation, and all the problems of life and nature become illumined by the supernal light of a spiritual world and an individual immortality for all mankind.

Not only in man, but in nature, the unseen is noticed as the essence of all. The amoeba, the tadpole, paleontological saurians and the anthropoid ape are losing their interest to us as progressive stages of the evolution of man from the protoplasmic cell, for we now perceive that his true origin is in a world of causation whose ultimate is the spiritual quality of the All.

But spiritual manifestations have more than an intellectual import. It is not for one moment to be supposed that intelligent moral beings in any sphere of existence, would or could engage in a movement whose import is wholly an intellectual one. There is a motive to the acts of all intelligent beings, whether that motive be good, bad, or indifferent. It is almost a necessity—it is a necessity to the idea that there are spir-

(Continued on third page.)

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SATURDAY, JULY 19, 1890.

The Coming Crisis.

The wildest flight of the fourth of July orator, depicting the giant strides of our country in wealth and prosperity, and the mighty advancement of the human mind in comprehension of the laws of nature, and disenfranchisement from the bondage of error, fall short, and fail to present with sufficient force the reality. This advancement is in every direction. The accumulation of fabulous wealth; the subjection of the elements to new uses; the development of resources; the forces of heat and electricity; increase of the food supply and of luxuries; these are the foundation of intellectual and spiritual growth, unprecedented in the annals of the world.

Thought began struggling for freedom at the reformation, but its chains were so strongly riveted that it could do little more than burst its fetters, and implore divine assistance. They who came to the front, a forlorn hope, were crushed before the barrier they assailed, and it offered a hopeless task for those who had the light, to make the masses, lethargized by superstition, open their eyes and see. The process was tediously slow, and the few in the advance were in solitude, or, if active, were sacrificed by the people they sought to benefit. But the coming of knowledge has been like the morning's dawn. It is the darkest hour before the dawn, and then imperceptibly the light breaks on the clouds. The weary watcher thinks the sun will never rise. The light brightens, increases, and at last bursts in dazzling splendor, flooding the world. The day comes, and clouds nor storms can hold its coming.

Thus has it been with free thought for these hundred years, since Bruno gave his life in its support. The watcher on the tower might assure the weary souls below that the light grew stronger, but the day seemed far off, and never to come. Within the space of brief memory the darkness has faded and we say the sun has arisen; the old, rapidly melting like banks of fog; superstition, bigotry, creeds, all going or gone, and a new and ennobling understanding of the purposes and possibilities of life, taking their place.

But this mighty revolution, physical and spiritual, can not be consummated without conflict. The conservative element is strong; that is the element that refuses to learn; that reverts to the old. It is the hereditary badge and stain of unnumbered ages of ignorance, and false conceptions of nature, God and mankind. It is strongly entrenched behind the reverence for the old, and the lingering prejudices in favor of the past. It has had power, popularity, social influence, wealth and trained intelligence on its side. It still retains its hold on these sufficient to offer an attractive bribe to those who move in opposition, which many have accepted. This conservative tendency will not be overcome for many a generation, for by reversion, it will continually appear, and

dispute the battle-fields which have been repeatedly won by the opposing host.

The unparalleled advancement of thought, not in a few, but in the masses; the increasing thoroughness of education, and general reading of the newspaper, which blend the ideas and purposes not only of the nation but of the whole world, these are leading upward to the hitherto unattained heights of freedom, where fear and servile reverence will give place to knowledge, and man will know himself in his true dignity and nobility.

Thus there are two antagonistic forces, darkness and light, ignorance and knowledge, reverence for the past, and faith in the future. We are not of the alarmists who prophesy that there will come war with rivers of blood, and a reign of terror before these antagonistic tendencies will be placated. The conflict is not in the future, but is already here. It is a battle of ideas, an exterminating war of thought against thought. It is the grand spiritual crisis of humanity, to be decided, not by the thunder of cannon and burst of shell; not by the charge of bayonet, or rush of cavalry; not by the cheap valor of military ambition, but by intellectual strength and the spiritual force of truth. The crisis has come, and every thinker and writer, every speaker and teacher, is a soldier valiant, maintaining the contest. We may not know how much we accomplish in our sphere of action. The soldier on the battlefield, enveloped in clouds of smoke, knows little of the battle raging. Battalions may advance or retreat, be victorious or defeated, he knows only as he hears the war of the conflict approach or recede. He stands at his post and does his duty within his narrow bounds. And every soldier thus doing contributes his portion to the grand total victory.

The result is certain. The great thought current of the ages will not be stayed or turned back. The capability of thinking carries with it the right to thinkers, and the right to think is the title deed to freedom of thought. No priest, no creed, no revelation, no church, no mediator, shall stand between the thinker and the free exercise of divine prerogative. The contest waged on spiritual grounds will be decided by the force of spiritual energies.

HUDSON TUTTLE.

Sunday Law Petitions.

Again we hear of Congress being petitioned to enact laws enforcing the observance of Sunday. Thoroughly organized as the movement is, holding all the Evangelical churches in hand, it has only to issue the command and petitions come in from every town and hamlet. It is to be hoped that the "Reform" party will not again employ the tactics by which its leaders undertook to overawe Congress with a vast petition in favor of the nefarious "Blair Bill." Then they did not take the trouble to solicit subscriptions, but the pastors transcribed the church roll to the petitions without as much as saying by your leave. In ordinary life business this would be regarded as forgery, but when exercised in furthering religious measures, it is godly zeal. As it is claimed we need Sunday and God in the constitution that we may have pure politics, we may inquire if it is not probable that men who will forge names by the wholesale to petitions, will not stuff ballot boxes, and employ all the corrupt means of the lowest politicians?

The Blair Bill was defeated, but the party back of it, the "National Reformers," whose active leaders are the most bigoted, zealous and unscrupulous of Evangelists, acknowledge no defeat. They bide their time, and when that time comes, unless liberals keep vigilant watch and ward, they will be surprised by the sudden passage of the obnoxious law.

Sunday and the Worlds Exposition.

Already, before the turf has been broken for the foundation of the exposition buildings, the question is being agitated whether the gates shall be opened on Sunday. It must be squarely met, and finally settled, and it is better to have this done in the beginning. The people of the nation contribute their means to make the affair representative of this vast country; and educational as well as amusing. The nations of the earth are invited to come and participate. Shall they be allowed the privileges and freedom of their own countries, or have they to be subjected to the narrow bigotry of outgrown Puritanism? Sunday is the rest-day of the working people, and to close the gates on that day means deprivation of pleasure and profit of a visit to the exposition. It is to be hoped that the good sense of the management will prevail over sectarian bigotry, and it will not be thought necessary to teach foreign nations a lesson in pickaninny piety.

Was It Special Providence?

The church near Hillsboro, Ind., was crowded to suffocation to hear Rev. Myers, a prominent Evangelist who was conducting a revival. Lightning struck the church as he was in the midst of his sermon. The main charge descended the pulpit chandelier, under which the preacher was standing, and with a somersault he fell on the floor. He was restored to life with great difficulty; his face was burned and his eyesight gone. The congregation were almost paralyzed by the shock, but no one fatally. Had the assembly been one of free thinkers, infidels or Spiritualists, the anger of God and his vengeance would be a plausible theory, but by what code is he justified in striking his own church, tearing it to pieces and killing or injuring devout worshippers? It can not be for their sins, for they have been forgiven; nor for an example, as it only furnishes argument for the opposers. In its face it would appear that God is greatly displeased with revival meetings and revival preachers.

Reports of Meetings.

Meetings are being held now all over the country: Camp meetings, grove meetings, picnics, meetings at halls, etc., etc. They have become so numerous that to make lengthy reports would overtax any paper. They should be condensed to one page, or even less, of foolscap paper. Each participant can be named, and a general view given in that space. We want only brief reports of meetings for our paper. Write in a general way, and you will be astonished

at the amount of facts that can be crowded into a small space.

A Magazine of Instruction.

THE PROGRESSIVE THINKER will be a magazine of instruction, ever on the alert for something new, ever taking a step forward, and ever trying to elevate humanity. Just think of the remarkable growth of our circulation, and only 34 weeks old. Every Spiritualist, every advanced thinker, every searcher after truth will find something in each number of the paper that will be worth the price of the yearly subscription.

The Living Philosophy.

"Spiritualism, the Living Philosophy," is the subject of a Rostrom article by A. M. Griffen this week. Mr. Griffen always thinks to some purpose, and he sustains his position in an admirable manner. His manuscript is prepared with faultless care; as plain as print, and the printers unanimously extend him their thanks.

Mrs. A. Orvis.

This estimable lady and medium was agreeably surprised a few evenings ago. She was invited to spend the evening at Mrs. Richmond's, Roger's Park, when her friends presented her with a purse of \$80. Mrs. Orvis, we congratulate you.

On the fourth page will be found a communication headed "Astral Magnetism." Mr. Olney H. Richmond is in many respects a most remarkable man, and is destined to act an important part in coming reformatory movements. His occult knowledge surpasses the limits of belief almost, until demonstrated before one's eyes.

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

David Maney, prominent as a free thinker, and well posted on all the current topics of the day, read Hudson Tuttle's R-strum address, and said it was worth to him \$10.

Mrs. Emma Harding Britten says: "Another newly launched American spiritual venture, THE PROGRESSIVE THINKER, is also an excellent bright medium of information between the spiritual and material worlds. It has risen into sudden but well deserved popularity."

Will C. Hodge will attend the Clinton camp-meeting. Mr. Hodge is popular as a lecturer.

Mary L. Fields of Lincoln, Neb., writes: "Sister S. M. Bartholmes, of Denver, Col., has been with our society for two Sundays. She is a fine speaker, and no doubt the finest platform test medium in the West. She was an entire stranger to every person in our hall, and the most convincing evidence of her mediumship, was the description of some persons who passed out under very remarkable conditions. We all feel very thankful for having met her. I can safely say for our society that we can recommend her to all, feeling that they will be blessed by her work."

Lyman C. Howe, the veteran worker, lectured at Cattaraugus Station, N. Y., July 6. Address him for engagements at Fredonia, N. Y.

Dr. J. C. Phillips started last Monday for the Clinton camp-meeting. He is an excellent clairvoyant and healer. He will act as agent for THE PROGRESSIVE THINKER.

Mrs. A. Sheffer, of South Haven, Mich., writes: "We, the South Western Association of Spiritualists, are to hold a camp-meeting at South Haven, Mich., commencing the 8th of August, and continuing until the 18th, and to do all I can to make it a success I would like the address of the presidents of the different Spiritualist societies. Then I can write to each one and let them lay the matter before their society. We have a very nice place for a meeting in a grove on the banks of Lake Michigan and the steamer Williams makes daily trips. \$2.00 is the expense of round trip, and if there is a company of 50, Mr. Williams will send the steamer Glen, a smaller boat for \$1.50 a round trip. I hope the people of Chicago will think favorable of it, and come and bring their tents, and have a good time in the country."

We learn from Mrs. A. Clayton, of Albany, N. Y., that the society there has taken a new lease of life and dedicated a new hall under the ministrations of J. W. Fletcher.

Mrs. Carrie C. Van Duzen, of Geneva, Ohio, will receive calls to lecture in the West next fall. She says: "Write to me at once, as I am now filling engagements." She has been lecturing at Geneva, Ohio, for some time. There has been great interest manifested.

Lyman C. Howe, of Fredonia, N. Y., writes: "THE PROGRESSIVE THINKER is much liked wherever introduced."

Mrs. S. M. A. Bartholmes writes: "I am here at Lincoln, Neb., lecturing for the society and have been here two Sundays. In spite of the intense heat we have crowded houses. I lecture here one more Sunday, then go to Clinton Mount Pleasant Camp-Meeting."

A. Weldon speaks in high terms of Miss Emma J. Nickerson, of Boston, who has been lecturing in this city. We have only space for a small portion of his report. He says: "Every seat was taken on the evening of July sixth at the beautiful Banner Hall to greet Miss Emma J. Nickerson of Boston. 'Yesterday, To-day and To-morrow of Spiritualism,' was the subject, treated by this truly inspired speaker, whose utterances charmed the ear with logic, and conviction of truth. 'Past history is the crucible of God,' said Jonathan Edwards. The history of Spiritualism is the history of the race; her crucible the test of reason weighed against the fallacious. True growth begins with our childhood, and our childhood never ends, for we are beginners forever. The vested right to investigate, analyze and determine the question of the after life is individually ours; for that purpose you are here to-night,—to wreath the past with flowers of remembrance, and twine new garlands of hope. Oh! joy! fair daughter of life, let kisses fall like the sunbeams at dawn, upon human faces and laughter make glad the heart, for the gates of heaven are open."

C. H. Mattison, of Watertown, N. Y., writes: "We have been favored here lately with the presence of Dr. Rothermell, a very fine medium of Brooklyn, N. Y. Dr. Rothermell gave a few splendid materializing seances, forms developing from two to three feet from the cabinet on the carpet. At the time forms were out in the circle, the light was being regulated from within the cabinet, showing beyond a doubt the spirit power from within, or without, or both. We also received some very correct and beautiful tests through his occult telegraphing. One lady here, whose husband had passed out two or three weeks previous, received a long and loving communication from him. Dr. Rothermell also is a locator of water, oil and gas wells; this he expects to do for some prominent men before he leaves this place."

The medium through whom "Life in the Stone Age," was written, U. J. Figley, of Defiance, O., was married July 2, to Miss Winifred H. Ryder of the same place. The near relatives of both Mr. and Mrs. Figley are nearly all mediums of various phases. We wish them success under spiritual guidance.

Mrs. Dr. Alma has an advertisement in another column entitled "Something New."

B. C. Weadon writes as follows: "Miss Marcia Johnson passed to the higher life in the 72d year of her earth-life. She became a Spiritualist at the advent of modern Spiritualism. She was one of the earliest workers, whose life and character was above reproach. She ever extended a hand of sympathy to those in need, and was always ready to give spiritual light to those who might ask or seek for truth. Services were conducted by Mrs. Carrie C. Van Duzen, of Geneva, Ohio, the guides taking for the subject, 'Life Here, Life Beyond, and Immortality.' The lecture was replete in words of comfort, love and cheer for her friends. The services were impressive to those who have not investigated our philosophy. May its influence become deep and lasting, is the prayer of a co-worker with you and all others in our spiritual ranks."

Mr. Genifer, who has been conducting meetings at 93 South Peoria St., is one of the most efficient and active workers in the city. We owe him a hundred thanks.

Mrs. E. P. Deming, Secretary, writes as follows from Vicksburg, Mich.: "The Vicksburg camp-meeting held at Frazer's Grove will open Aug. 8. Good speakers will be in attendance: Hon. L. V. Moulton, Mrs. Cora L. V. Richmond, Mrs. Adeline M. Gladding, Frank C. Algerton, and others. Prof. D. M. Thrig, chairman of the meeting. Good music and good order. There will be a dining-room in connection with the ground, bountifully supplied to refresh the inner man; a grocery to supply the campers with the necessities. We extend a special invitation to old patrons, also to new ones. Those who have never visited this beautiful grove would be delighted with the sturdy oaks extending their broad branches out to one another, until the sun's rays can hardly peep through."

As an illustration of the pitiable failures of joint-stock publishing houses generally, J. W. Stuart of Broadhead, Wis., writes to us that he invested \$1,000 in the old Religious-Philosophical Publishing House, and lost every cent of it. All that he ever received for the money was the paper for a few years. That publishing house was a most lamentable failure.

The Prohibitionists of Minnesota have put in nomination for Lieutenant-Governor our able contributor, J. O. Barrett. We congratulate you, Bro. Barrett.

Mary E. Miller Bennett of Grand Rapids, Mich., writes: "We cannot do without THE PROGRESSIVE THINKER. From the very first number it has proven a valued friend for whose coming we eagerly wait. Long may it go forth as a messenger of light and love, carrying truth to all who will receive it. During the past two weeks we had the pleasure of listening to two able discourses by Mrs. R. S. Lillie of Boston, who came under the auspices of the Religious-Philosophical Society of this city, and to which are due many thanks for the privilege of hearing this grand speaker. W. R. Colby, slate writer and test medium, from California, has also been with us a few days. He spoke twice for the Spiritual Union, and gave wonderful proofs of spirit return, to many who were fortunate enough to see him. His work for the present here was suddenly cut short by the news (from his spirit mother preceding the telegram) of his father having passed to spirit life, necessitating speedy departure for the East."

Dr. Bushnell, President of the First Society, over which Mrs. Cora L. V. Richmond presides, is a stalwart Spiritualist. We are always glad to meet this genial gentleman.

The announcement in another column, of Mrs. Eno, that she will practice her special phase of mediumship for the benefit of those desiring medical, or other advice, is very gratifying to her friends who have heretofore been given proof of her ability to read both soul and body correctly. She is an honest and conscientious medium who will endeavor to provide the best conditions for the work of the spirit forces.

GROVE MEETING.

The Annual Reunion, or Spiritualist's Grove Meeting and Basket Picnic occurred on the 5th inst., in the beautiful grove at the home of the late Dr. Underhill, in response to a call from his wife Electa. A goodly number of the faithful assembled, and were called to order by our good "mother in Israel," Aunt Camp. Beautiful music by the Cooper family added much to the interest of the occasion. Mrs. Underhill's words of welcome touched all hearts.

After the reading of several communications from the departed friends who used to meet with us here, one being from Dr. Underhill, and also from absent earth friends, Mrs. S. S. Kerckhoff delivered an address, which was listened to with deep attention. She was followed by Mr. Lewis Ransom, of Akron, who felt that though the noon hour had arrived, we ought not to disperse without giving utterance to our earnest feeling in reference to the address just listened to. He said he could discern the footprints of Anthony Comstock, and gave us his life

and work in withering words of scorn and condemnation.

In the afternoon Mr. Ransom spoke again, on the "Practical Needs of the Hour." He was followed by Mrs. Brown, of Charleston, inspirational medium; also Mrs. Merrill, of Kent, made a beautiful address, and closed by reading a poem. The subject of organization was introduced. Mother Ann Kellogg had offered to donate the ground for site of hall, and steps were taken to perfect the organization and raise money to build a hall, so the Spiritualists in Akron will have a home and sustain regular lectures. The meeting closed, all feeling it was one of the very best ever held.

Akron, Ohio. S. S. KERCKHILL.

NEW HARTFORD GROVE MEETING.

It was held in N. Bowen's grove July 4, 5 and 6. Mrs. S. Niece, of Shell Rock, Iowa, and Mrs. Carrie Firth, of Coldwater, Michigan, were speakers. At the usual hour a small crowd gathered. The meeting was called to order by N. Bowen, chairman; then instrumental music by Prof. Stevens and wife; then Mrs. Niece, first speaker, gave an improvised poem. The opening address was given by Mrs. Niece; subject: "Our National Holiday, as Observed by the People of To-day and the Future of the Observance of Decoration-Day; How it is, and How it Should be Observed by the People of America." It was interesting and instructive. Mrs. Carrie Firth spoke in the afternoon, subject: "The Origin of God as Believed in Throughout the Ages of the Past. The laws and Conditions of Mankind." It was a grand lecture. She also spoke and sang in the German language. Tests were given.

The morning of the 5th, cool and pleasant, was occupied by music, followed by the reading of a poem, "A Greeting to All," by E. C. Waters; then a beautiful improvised poem, through Mrs. Niece. Then the subject, "Spiritualism and its Crucifixion," was spoken upon by Mrs. Niece. The afternoon lecture by Mrs. Firth, entitled, "Scatter Seeds of Kindness," was grand. Seances were held the evenings of the 4th and 5th at the hall. Tests were given, and many recognized. Sunday the 6th, some eight or nine hundred were estimated to be on the grounds in the afternoon. Good order was maintained. All the discourses were very fine. The lecture given through Mrs. Firth in the afternoon on "Spiritualism and its Relation to the Bible," was really grand. She remains with us until after the 13th of this month. The 13th she gives a lecture at the same place in the grove. The speaker's stand, one of the best, if not the best, in the State, was nicely decorated and painted. A lovely motto with the words, "The truth will make you free," helped to ornament the back of the stand, while flowers, evergreens and gold leaves added their beauty to all.

Mrs. E. C. WATERS, Secretary.

Written for The Progressive Thinker.

CLAIRVOYANCE.

If we go to Webster for the meaning of clairvoyance, he says it is a power attributed to persons in a mesmeric state, of discovering objects not present to the senses. He defines mesmerism as animal magnetism; the power of producing a kind of sleep, or unconsciousness to external objects, while the mind remains active. Defining animal magnetism, he says it is a supposed agent of a peculiar and mysterious nature, etc. Evidently Webster regarded clairvoyance of so "mysterious a nature" that he could not more clearly define it. Before the discoveries of Mesmer he could not have said it is "a power attributed to a person in a mesmeric state," nor could he have defined mesmerism as animal magnetism. Are not mesmerism and animal magnetism as distinct as a pencil mark is from the pencil with which the mark is made? If Webster had known the source of clairvoyance he would not have defined it as a power "attributed," but as a power possessed, of discovering objects not present to the senses. But then it was almost universally believed that the five senses were the only avenues of knowledge to mankind. Mesmerism seemed to disprove this, for under the manipulations of mesmeric operators their subjects saw and told of objects, and events occurring, not present to the senses of either themselves or their audiences, revealing facts so well authenticated, after investigation, that none could doubt. Truly here was a mystery. But mesmerism could go no further. The source of these revelations was not yet discovered. How could Webster define that which was not known? If his "unabridged" had been made before Dr. Harvey discovered the circulation of the blood, doubtless it would have defined the arteries as "air cells," in accordance with the popular belief of that time.

It remained for Spiritualism to discover the source of clairvoyance in the fact that each human being is possessed of two bodies, one visible to the senses, the other invisible; that the invisible body is the counterpart of the visible body; that there is an invisible body as real to the senses of the invisible body as the visible world is to the senses of the visible body; that by mesmeric manipulation of persons of superior will power over persons of negative will, the physical senses of the latter are rendered inert, when the senses of the invisible body take precedence, and that person is clairvoyant while in that state, whether it is induced by persons in the body or by spirits. It is the trance state, in which the subject may be wholly or partially entranced. Some persons are able to induce that state at will, as for instance, A. J. Davis, by whom it is termed the superior state. A. C. BARNES.

Dorsey, Neb.

THE TOURISTS.

In your issue of April 19 appeared an article over the signature of Dr. Boynton, asking Spiritualists and liberal co-workers to secure a place for meeting the tourists of the coming World's Fair at Chicago. The move is a good one, and could and should be made a success. Spiritualism, like the force of revolving worlds, moves on bidding defiance to the brand of sectarian fanaticism, and should take its place within the world's fair with its printing press, through which the voice of angel messages

and intelligent inspiration can find its way to all parts of the world, bringing the dawn of a new day by giving to man the benefit of his progress. Let the Spiritualists throughout the length and breadth of the land put their shoulder to the work, by filling their souls with patriotic zeal to carry forth the good work and all that is necessary will be accomplished. Should this be brought about by intelligent committees, I would suggest the names of Dr. T. B. Taylor, Oro Grande, San Bernardino Co., California, Harry DeMell, 15 Stewart Place, Colquhoun Colombo, Ceylon, Prof. H. Durville, 23 Rue Saint Merri, Paris, France, as reliable and interested parties to assist in the movement, giving it widespread notice and aid. Hoping to see the project in full bloom in ninety-two, we are heart and soul with you.

JOHN BROWN.

Eisenada, Leuer, Cal., Mexico.

Letter from Bishop A. Beals.

I have just perused the last copy of your valuable paper, and can not say too much in its praise and admiration for its able contributors; especially the first article by that instructive writer, Hudson Tuttle, is in itself worth the price of a year's subscription. The whole article is rich with sound thought and breathes the prophecy of a more progressive era in the dawning future.

I hear the highest words of praise spoken of your paper from all classes of thinkers, and the wonder is that it did not appear sooner to fill the great growing want which it now seems so important as a factor in the present march of progress. THE PROGRESSIVE THINKER and that excellent paper, THE Better Way, meet a great want here in the Northwest and must eventually find a welcome in every progressive family. Since my return here from my lecturing tour, I have felt it necessary to retire to the genial homes of my friends and secure rest and recreation, and at the cottage home of Bro. Hall's situated on the charming and romantic Bald Eagle Lake, I have derived much pleasure and shall ever hold in grateful remembrance the kindness and generous hospitality received. The grove-meeting in anticipation, which the friends propose to hold, is still in prospect, and will no doubt be matured in the near future.

All letters can be addressed me at 123 W. 4th St., until further notice.

BISHOP A. BEALS.

St. Paul, Minn.

A FAVORITE RESORT.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association, will be held on their grounds at Cassadaga Lake, Cassadaga Co., N. Y., from July 25th to August 31st, 1890.

PROGRAMME.

July 25th, Jennie B. Hagan, South Framingham, Mass.; 26th, Hon. Sidney Dean, Warren, R. I.; 27th, Miss Jennie B. Hagan and Hon. Sidney Dean; 28th, Conference; 29th, Lyman C. Howe, Fredonia, N. Y.; 30th, Hon. Sidney Dean; 31st, Lyman C. Howe.

August 1st, Willard J. Hall, of Buffalo, N. Y.; 2nd, Hon. Sidney Dean; 3rd, Lyman C. Howe and Walter Howell, London, England; 4th, Conference; 5th, Mrs. F. O. Hyer, Ravenna, Ohio; 6th, J. Frank Baxter, Chelsea, Mass.; 7th, Mrs. S. Lillie, Melrose, Mass.; 8th, J. Frank Baxter; 9th, Mrs. F. O. Hyer and W. J. Colville, Boston, Mass.; 10th, Mrs. R. S. Lillie and J. Frank Baxter; 11th, Conference; 12th, W. J. Colville; 13th, Miss Jennie B. Hagan; 14th, Walter Howell; 15th, Temperance Day; 16th, Willard J. Hall and Jennie Leys, West Medford, Mass.; 17th, Mrs. Cora L. V. Richmond and W. J. Colville; 18th, Conference; 19th, W. C. Warner, Yorkshire, N. Y.; 20th, Rev. Henry James, Jamaica, N. Y.; 21st, Mrs. Cora L. V. Richmond; 22nd, W. J. Colville; 23rd, W. C. Warner and Jennie Leys; 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond; 25th, Conference; 26th, Mrs. R. S. Lillie; 27th, Hon. A. B. Richmond; 28th, Mrs. R. S. Lillie; 29th, Walter Howell; 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.; 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson.

OFFICERS OF THE ASSOCIATION.

President, A. Gaston, Meadville, Pa.; Treasurer, T. J. Skidmore, Lily Dale, N. Y.; Secretary, A. E. Gaston, Meadville, Pa.

BOARD OF TRUSTEES—T. J. Skidmore, Lily Dale, N. Y.; M. R. Rouse, Titusville, Pa.; C. B. Turner, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; A. Gaston, Meadville, Pa.; J. W. Dennis, Buffalo, N. Y.; D. B. Merritt, Linden, N. Y.

LOCATION AND ADVANTAGES.

The Cassadaga Lake Camp Meeting Grounds is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

HOTEL AND ACCOMMODATIONS.

The Grand Hotel is in fine condition, having been furnished, papered and painted throughout and fitted up with modern conveniences for the season of 1890. Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

MEDICINE.

A great many phases of mediumship will be represented on the grounds—clairvoyance, slate writing, healing tests, etc. Many mediums whose names do not appear will be present, and better opportunities than ever will be offered to investigators.

LYCEUM.

The Children's Lyceum will be under the direction of Mrs. E. W. Tilton, of Pottsville, Pa. It will, as usual, be made a leading feature.

MUSIC.

The Northwestern Orchestra, of Meadville, Pa. (Fred B. Nichols, director), has been engaged for the season. The orchestra will give daily concerts and will play for the dancing parties.

THE VOICES.

They Come With No Uncertain Sound.

D. O. Westman, of Wheaton, Minn., writes: "THE PROGRESSIVE THINKER is the best paper published of its kind."

G. F. Gallman, of East Oakland, Cal., writes: "The appearance and tone of THE PROGRESSIVE THINKER are indicative of remarkable talent. Such a paper is bound to make a success and surely recommends itself to all Spiritualists."

John R. Jewett, of Lyons, Mich., writes: "Though I have had but little opportunity to converse with Spiritualists for some time past, on account of sickness, the few that I have met, speak highly in favor of THE PROGRESSIVE THINKER."

C. S. Givley, of Battle Creek, Mich., writes: "Please renew my subscription for the paper. I can't do without it; it is splendid."

Mrs. M. M. Tarbell, of Ludlow, Vt., writes: "Of all the liberal and Spiritualistic publications there is none so good as yours so richly freighted in all that pertains to the future life."

Mrs. L. W. Hall, of Bartonsville, Vt., writes: "I do not hesitate to renew my subscription to THE PROGRESSIVE THINKER. It is a paper which I have read with great satisfaction and interest. It comes every week laden with bright gems of truth and philosophy."

C. D. Storer, of Allentown City, Pa., writes: "I should like to see your paper succeed for the sake of our grand philosophy and shall later on make an effort to increase your list."

R. F. Langford, of Merrickville, Canada, writes: "I have sent you a copy of my new paper, THE PROGRESSIVE THINKER. I like it."

Appreciative words come from W. C. Ralphs, Mrs. L. R. Van Dusen, Hannah H. Moore, Mrs. S. Dimick, Mrs. Francis Safford, A. E. Hindmarch.

J. Berthier, of Long Lake, Minn., writes: "Your work is a noble one. May God and the angel world help you and give you success."

J. F. McCalmont, of Wallace, Neb., writes: "I am pleased with your paper and hope you will flourish. I do certainly think it the key note of success."

D. W. Church, of Alamo, Lower Cal., writes: "I would like to see THE PROGRESSIVE THINKER in every family in the land. I will do what I can for it in this part of the country."

Mrs. Jennie White, of Dayton, Wis., writes: "We have a small band of Spiritualists here who do good work. We hold our meetings every two weeks and mediums develop and help the work along. I took your paper to the meeting and help to spread the truth and it is doing a good work and is within the reach of everybody. I look for it every week."

B. M. Beeson, of Albion, Iowa, writes: "We took the Progressive Thinker when you were associated editor, but only when it was for medical use. We liked your 'Search after God'."

James A. Reynolds, of Peaville, Ala., writes: "I like the tone of your paper very much and hope you will make it a success."

John M. Blakemore, of Bridgman, Mich., writes: "I wish I had the money to send you THE PROGRESSIVE THINKER to one hundred homes."

E. B. Webster, of Benton Harbor, Mich., writes: "I think a good deal of THE PROGRESSIVE THINKER, and do not want any break on the numbers."

Appreciative words come from J. C. Case, James Bernard, Mrs. Wynn Stennett, T. O. Telford, James Jones, Electa Dodd, H. Locke, Mrs. C. Robey.

D. J. Hendricks, of Millerville, Mo., writes: "I think your paper will compare favorably with the other papers. I find some of your papers most advanced of the country are contributors."

C. S. Hall, of Rochester, N. Y., writes: "I am pleased with the paper, and hence I am exerting myself to get you some more subscribers, for I feel the progressive spirit should be known to all people. God bless you in your enterprise."

J. Wilder, of North Topeka, Kan., writes: "I have several good spiritual papers, but all of which THE PROGRESSIVE THINKER is far ahead."

Louise DeForest, of New York, N. Y., writes: "I will almost as soon think of giving up my lances as THE PROGRESSIVE THINKER. I think it embraced almost as much reading matter and of a higher order than the 'Review of Reviews,' and you must certainly consider that a compliment."

H. H. Roberts, of New Boston, Ill., writes: "Your paper takes well with me. I find that no other paper has seemed to touch in the right spot; so push it along with all your might, and you will get help from both sides of life."

Mrs. Boole, of Springfield, Ill., writes: "I like your paper very much; it is truly a progressive thinker. It is more sense than one. It is spoken of by thinking people as a solid progressive paper."

Isaac North, of Bird City, Kan., writes: "In reading a column it strikes me that if every person who would appreciate the value of your paper, would send one new subscriber it would materially assist you in doubling your subscription list."

E. R. Seelye, of Port Huron, Mich., writes: "I am glad to know that you are not afraid to hold the matter of signs. Keep them at the masthead, no matter who gets hurt. You can't put me down as a life subscriber if the paper lives so long, and it will, if Spiritualists will only do their duty."

Willis Miller, of Chesaning, Mich., writes: "I stop my labors long enough to say that I find THE PROGRESSIVE THINKER an excellent paper. It seems to be following in the stereotyped rut of old spiritual papers, and has sprouted and sent out a new shoot, that is very much different and in advance."

Edward Reed, of Santa Clara, Cal., writes: "THE PROGRESSIVE THINKER is a splendid paper, and I can not do without it during my vacation."

Mrs. Catherine Pace, of Kimball, Mich., writes: "We can't do without the paper. It is a welcome visitor in our house."

Burton Bingham, of Middlesex, Vt., writes: "I am sure in this world of goods, but I can not get without THE PROGRESSIVE THINKER. I have been a believer in the spiritual philosophy for the past thirty-five years, and find very much to cheer and help me in overcoming many things we have to contend with in this life."

S. W. Tucker, of Keokuk, Iowa, writes: "To make the personal of THE PROGRESSIVE THINKER would be to lose a large part of the happiness of my life. I have scattered every number of your paper, and do not encourage anybody to enclose 25 cents for the subscription."

Mrs. L. A. Thornton, a very estimable lady of the "Old People's Home," writes: "The solicitor for the 'Old People's Home,' in Chicago, very kindly obtained a pass, for me to come to Detroit, Mich., and Windsor, Ont., to visit friends; and in the mean time I have interested myself to obtain subscribers for THE PROGRESSIVE THINKER, and have succeeded in obtaining three names."

J. O. Ransom, of Hammon, N. J., writes: "We like your paper very much; its tone and spirit suit us as well as its push, all success to you."

C. H. Foler, of Marietta, Ohio, writes: "Cyrus Pugh, Athey, West Va., after reading a copy of THE PROGRESSIVE THINKER, which I handed him, says it is a 'crack' what he wants, and on account of its excellence and low price he will do all he can to help it along among the people. In grand qualities THE PROGRESSIVE THINKER seems to be continually increasing itself."

J. A. Hall, of Palatka, Fla., writes: "Brother Watson's articles are worth the price of THE PROGRESSIVE THINKER. I am doing missionary work with them. They would make splendid tracts. Every household ought to have them; and some benighted 'Atheists' might get a ray of spiritual light from them."

G. C. McGregor, M. D., of Waco, writes: "I can not praise your paper enough, as it has pushed itself into the higher sphere of man's intellectual mind and shows him many beautiful things that he has been ignorant of for ages. The personal of your paper is a treat to us that we can not forego; each issue is filled with choice morsels of soul-food for those who hunger after the truth."

C. E. Wright, of Milford, N. H., writes: "THE PROGRESSIVE THINKER is the best paper of the kind I ever saw. While the price of subscription is merely a trifle, the contents of its pages are valuable. Long may it live!"

Mrs. H. Greenleaf, of West Monroe, N. Y., writes: "I have taken several papers. The 'Universal Christian Leader' I liked the best of them all, until I got hold of THE PROGRESSIVE THINKER. I do think it is the very best paper I have ever read. My husband is well pleased with it. He says we can not keep long without the paper."

Mrs. Dr. Thomas, of Cardington, Ohio, writes: "I am delighted with THE PROGRESSIVE THINKER. It is rightly named; no one can read it without feeling a satisfaction of thought."

A subscriber writes: "When I lived in Worcester, Mass., some five years ago, I had a gray and white pet cat that used to belong to my daughter. My daughter had passed away, and in doubt; two years after the cat passed away, too, and one afternoon I called upon a lady who was a medium and she said: 'I see a gray and white cat sitting on your shoulder. Did you have one?' I said I did."

Lacy E. Taylor, of Chesaning, Mich., writes: "I wish you would give me your valuable paper. I could read it every day for anything. I like it very much. The 'Mystery of the Past' Gate' suits me."

H. G. Davis, of Van Wert, Ohio, writes: "I consider THE PROGRESSIVE THINKER the best paper published for the money."

[Continued from first page.]
SPIRITUALISM.

itual beings of like nature with ourselves, freed from the bonds of a physical existence and dwelling in a sphere dominated by the moral law, that they should also give to all their acts a moral significance; and it is but reasonable to believe that a movement so widely diffused and so constant in its action, under the control of moral agents, should contain within itself some practical lesson or lessons of deep significance to the recipients. Ask the thoughtful Spiritualists (and about all Spiritualists are thoughtful) what that lesson is, and if I mistake not the uniform answer will be: The development of the human race from the plane of individual selfishness to a conscious participation in the life of a harmonious brotherhood of the spirit, wherein justice, truth and love shall be the inspiring principles of the "conduct of life" of all its members.

Not the least in the contemplation of moral progress is the fact that with every conscious endeavor to conform to the demands of the moral law there is added more strength of character, which makes the next forward step easier of attainment; and with every triumph the individual becomes more sure of his mastery of the obstacles to a moral life. Ben Asai, a Hebrew philosopher of the second century, most wisely said: "Every good action contains the germ of another; for the reward of virtue is virtue."

Mankind is destined to a truly moral life, i. e., a life in conformity with the permanent well-being of itself as a spiritual brotherhood. As an individual not only is man destined to be pre-eminently moral in his conduct towards himself and his fellows, but he is to be governed in his active and creative life by those principles and laws which dictate his final perfection in a spiritual world as a member of the great spiritual brotherhood to which he belongs. With respect to the external world he is to be guided by those principles of art which underlie the perfected and beautiful forms in nature, and thus is he to bring into being as his handiwork creations of art which shall be the embodiments of a spiritual perfection, consonant with his own divinity. Through him, when he shall have become the complete master of his own powers, will the spiritual or that divine universal idea which lies at the basis of all things, more and more express itself in plastic form. He must, albeit, through self-development attain to that spiritual ideal contemporaneous with his mastery of the technique of manifold expression in palpable form, lest the spiritual be absent from his creations. In order to the attainment of spiritual knowledge and spiritual enrichment of character, the noblest and purest morality must be outgrown in the every-day life of the individual, since no moral standard less than that which is possible to the conception of the individual and capable of realization by him in his outward life possesses effectiveness for his real advancement and unfoldment as a member of the divine spiritual brotherhood. His moral character must be as spotless as that affirmed by the dying Roman emperor, Julian, who declared, "I die without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life, and I can affirm with confidence, that the supreme authority, that emanation of the Divine Power, has been preserved in my hands pure and immaculate."

Man has, in short, but one duty to perform, and that duty is to satisfy the demands of his reason under the promptings of an enlightened conscience. The enlightened conscience is the high-road of communication between the universal reason and the individual reason, and through that high-road the law of universal reason is realized in the individual life of man; but such realization can only be perfect as the individual life harmonizes with the demands of the universal reason. To the universal reason every creature of reason is alike sacred. Therefore he who comports himself with due regard for the fact that he is but one among the innumerable hosts, and is no more necessary to the divine economy than is any other individual of the whole, is in the highest sense moral.

This, as I conceive it, is the practical lesson pre-eminently taught by the Spiritual movement of the present day.

EVIL SPIRITS.

The Lockport, N. Y., Union says: "A clergyman from abroad yesterday edified the congregation of one of our city churches with his views of Spiritualism. The sum and substance of his opinion, as stated by him, is that there is something real in the alleged spiritual manifestation, but it is the work of evil spirits under the influence and direction of the devil. The same view has also been stated to us in person by one of our city clergymen. We deeply regret that any professional Christian clergymen feel impelled by their devotion to the dogmas of their theology, to promulgate and maintain a theory of alleged spiritual manifestations so disparaging to the beneficence and justice of a supreme being. For, if evil spirits can and do impress us mortals for malign purposes, under the influence and direction of the devil, the power possessed by them to thus communicate with us must be a condition of their spiritual life, and must be the gift of God, the source of all power and of all conditions of life. Certainly the devil cannot bestow this gift of the power of communication, even though he is permitted to direct it. But is it not disparaging to the beneficence and justice of God to presume that he would favor evil spirits with a condition of spiritual life that enables them to communicate with and influence humanity, with evil intent, in the present life, and yet deny good spirits a condition of spiritual life that would permit them to communicate with and counsel, for good purposes, their friends on earth? Such philosophy won't stand criticism. We cannot conceive of any such supreme being as this philosophy presents."

"Better investigate Spiritualism as a phenomena for what it is worth, and ascertain its truth or falsity by accepted rational methods, than to slander the Father of us all by dogmatically proclaiming it the work of evil spirits and the devil."

Such reasoning from THE Union is most excellent.

[Continued from first page.]
ANIMALS.

Are they Immortal?

A KNOWING DOG—INSECTS TALK—BEES—BOOKS AND THEIR PARLIAMENTS—A PET CANARY—THE MONKEY—AN INTELLIGENT HORSE, ETC.

Theology was founded on the idea that man had special relations to God, and was the one object of creation. Scientific discovery finds no more marked line between man and other animals than it can discover between mineral and vegetable or vegetable and animal life. That which belongs to man, belongs also in degree to life in other forms. So when a man claims immortality as only for humanity the scientist replies: "Your claim of immortality for man alone is opposed to every discovery so far made." He declines even to discuss the possibility, because for him it has no basis. But if we start with the belief that nature will always be consistent with herself, we recognize that if immortality exist, it must be a natural process, and cannot be confined to man. From that standpoint we get into line with science. Science is the orderly arrangement of facts, so I now propose to inquire whether man has any faculties not possessed by other animals, which entitle him to immortality? We will take such powers as are absolutely necessary to manhood, and examine them one by one, but remembering that every example will include some other faculty.

We will commence with language. Our scientists trace language back to days when it was not much better than the cry of the ape singing his oar in the Molucca Isles. But we have human races, such as the Bosjesman of Africa using so many signs and gestures that we are told that they cannot converse in the dark. Cap. Burton, the celebrated traveller, describes a sign language with which Indians of different tribes conversed and which for the most part is good the world over. A shake of the head is a "no" every where. You can give a nod of approval. A frown tells one tale; a smile another. With a wave of the hand you can politely refuse a present; or with both hands extended you can tell a stranger you would like to have something you see. Watch a child before he can talk. His gestures will surprise you, and those constantly with him understand him every time. The moment you warn that child by uplifting your finger he understands you. A man can give another the lie with a shrug of the shoulder. To shake your fist at a man is a threat. If you snap your fingers in a man's face or turn your back upon him, you insult him. When you see the bowed head, the bended knee, you know it is worship.

All this is included in language, and animals in their communication with man and with each other, are using this language of signs and sounds. No one keeps and cares for a dog, who does not know a great deal of that dog's language. I knew well a dog that took hold of my brother's coat one evening, and would not let go till my brother followed him into the cellar, where a man was hidden, probably for purposes of robbery. Sometimes for fun we would tease that dog; he patiently submitted, but as soon as his master came in, the dog would stand in front of his tormentor and growl till there was pretense of severe punishment.

I had a dog whose knowledge of language was often tested by strangers. He was very fond of riding in a carriage, but was so much of a nuisance by barking at every cat he saw, that we preferred to leave him at home. But if any member of the family said, "We will drive down to the village to-day," the little fellow skipped out at the first opportunity and hid himself under the seat of the carriage. After you had driven too far to send him back, out he popped, barking a jolly little laugh at his own cuteness. He was sometimes deceived by our experiments, or by hiding in the wrong carriage, but he evidently thought he had the best of it on the whole. He always understood our language, as many a visitor could testify, and if he waited under the carriage seat all day and lost his dinner, he was ready to try it again on the morrow.

My readers will please notice that in such examples we have something more than a knowledge of language; we have a direct exercise of reason. We cannot conceive of social intercourse in this life or any other without language based upon reason. I am showing that just so far as we picture such several experiences for ourselves in another life, we have no right to deny them to other races. In other words, we cannot claim to be immortal because we have reason and language, and others have not. Even insects talk. Ants converse, and send an order to march or rest almost instantly through a well-disciplined army, more numerous than that commanded by Grant or Sherman. Wasps and bees tell one another about a "good find" of any kind. If you make one bee your enemy near a hive, his cry will soon bring a hundred to attack you. Wolves and dogs often invite their fellows and go off hunting, each having his station and taking his turn in the chase when the game is driven his way. Sheep-hunting dogs arrange their plans and work together, and they carefully wash and clean themselves before they return home. I had a dog that seemed incapable of worrying sheep. But one day a neighbor caught him at it, and came home before the collar got back. Presently in he came, very wet, but without a mark of blood on him. But we found wool between his teeth. He had worked with two other dogs belonging to neighbors, and convicted at the same time. So there had been first reason, to determine what they wanted to do. Next, there had been language, for they made their plans and carried them out. But there was also what we call "conscience," for all alike showed their dread of being found out by carefully cleaning themselves before returning home.

I have already given one instance of a dog understanding our language perfectly. I will give one more. My father had a dog who when young destroyed a pair of boots. The experiment was often tried of casually saying in his presence: "Some dogs are very mischievous." Don even when he was old would immediately go into a corner

and sit up, as if begging for pardon. But if somebody said, "Dogs who are sorry are forgiven," he would run to his master and give a cheerful little bark of true penitence.

It is well known that rooks actually form parliaments, and with noisy legal discussion try offenders who are usually in the center of a circle. If the accused are found guilty, they are picked to death. Sometimes the verdict is "non-proven," for all fly away leaving the prisoner untouched. These parliaments are common in India, but are occasionally held in England.

I think I have now proved that language is not the sole property of man, and therefore does not entitle him to the special immortality claimed for him by Mr. Hudson Tuttle. Let us see if we can now advance a little further in proof of the claim that there is nothing in man to entitle him to such a special favor by nature.

I remember that when a child I was always taught to look solemn when "holy" themes were discussed. Heaven was pictured to my youthful mind as a place without any fun in it. I thought then, and I think now that I don't want to be with long faced saints who never enjoy a hearty laugh. But since those early days I have often admired the love of fun exhibited by many animals. I had a pet canary that used to hop about on the desk where I was writing, looking for a half hidden hemp seed. One day I teased it by covering it with my finger, and kept on writing. Suddenly I felt a hair pulled quite sharply. I looked round, but the canary was sitting quietly on the back of a chair. In a moment or two he pulled my hair again. And always after that if I teased him he would pay me off in the same amusing way.

In a recent work on Cambodia the writer tells us that monkeys delight to try who can most tease a crocodile taking a noon nap, by jumping on him and switching him with the bough of a tree. If the crocodile snaps and misses the monkey, there is a roar of applause from his relatives watching the fun. Every now and then the joker gets caught. Then for awhile there is sad silence. I had a horse who used to slowly walk a sow round a field till he nearly killed her. Afterwards I turned him into a pasture with sheep, but he proceeded to drive them in the same way, so had to be kept alone.

The Magazine of Natural History tells of a horse that used to delight in getting small boys into a corner. He would keep them there, shaking his head and neighing if they attempted to get out, till somebody had to go and take him away. I have sometimes wished there were such a horse in the very village where I am now visiting. But I am simply pointing out that man has no monopoly in his love of a joke; nothing in that direction to entitle him to Bro. Tuttle's special heaven.

There certainly is nothing in the innate honesty of our fathers or their sons to entitle them to continue an active life on the other side of death. Every nation has stolen its lands from some previous possessor, or cheated him out of them in a shrewd bargain. The Christian nations of Europe are to-day stealing Africa, and threatening each other's throats over the spoils. But since the orthodox heaven rather favors this kind of manliness, I would point out that animals might put in their claim too. There is plenty of such dishonesty in animal and insect life, but certainly no worse than in man. Birds steal materials for nests from one another; ants steal the eggs of other ants in order to hatch out slaves. The intelligent elephant cheats his driver if he gets the opportunity. He will hide part of his food and pretend to look for it and get angry so as to get a double quantity. And all our own lower qualities, such as pride, anger, jealousy, tyranny and revenge, we find in the nature of animals certainly as much entitling them to immortality as God's other children, who make of society a hell of poverty and suffering on the one hand, with pride and tyranny on the other. But if any one declares such animals unworthy of immortality, what shall be said about man, who is often so entirely a brute that many a beast is his superior?

We all have our own conception of what we call true manhood. We don't find it all in any one man, and when there is more than an average we write a book about that saint or hero. But when we discover it in animals, we don't hear mothers say to the child: "Be as full of affection and love as a horse or a dog, a cat, an elephant, or a little bird." We count bravery, generosity, magnanimity, sympathy and true love as most manly. And if, as in some races, you cannot arouse any of those feelings, even the missionary stops work.

The love that simply exhibits itself in mutual attachment is almost universal amongst the higher animals. We all know that some animals will droop and even die when a loved companion is removed. But we have little idea how universal is this emotion. Not long ago fishermen in the Mediterranean found a huge devil-fish entangled in their nets. Those who have ever seen one of these horrid monsters, with its cruel beak and its tentacles twenty or thirty feet long, would never think it had any love in its nature. Yet the mate of that devil-fish at once began searching for his wife. He broke in through the nets again and again, and at last was found dead on the shore. He had not been captured or even wounded. He simply died of a broken heart.

Surely he was as much entitled to a tomb stone and an epitaph as the man who curses him but also lives by destroying other life, and then claims special immortality.

It is most interesting to watch a stickle-bat. If any of my readers have an aquarium they can learn many a lesson in life-history that they ought to know. The little sticklebat, hardly an inch long, builds a nest of little stones or pebbles. His wife is one of the kind of ladies who believes in having a good time. She does not care about housekeeping or tending babies. But Mr. Sticklebat is a model father. He watches that nest night and day. He will attack any one, no matter how big, who goes near his nest. If you doubt it, just try him with your finger, and when those eggs hatch, he protects the wee darlings at risk of his own life, until they are old enough to make their own way in the world. There you have a case of a true father, but a mother who believes in woman's rights every time. It may be a little doubtful

about the lady, but surely Mr. Sticklebat has a soul large enough to be immortal.

Now watch the spider, and you see a mother who is ready to die for her young. She carries her children everywhere, and it is woe to the enemy who attacks them. Sir John Lubbock tells us he witnessed a battle where four ants tried to get a spider's sack of eggs from her. The battle raged for two hours. At last three ants were dead and the fourth badly wounded. I know Mrs. Spider has a weakness amidst her many virtues. She kills and eats her husband if she gets a chance. But every woman knows that there are some husbands who ought to be killed any how. There are plenty of bad husbands who do little for their wives, and never fight for their children. Yet Mr. Tuttle and the Universalists permits them to become immortal, although they shut out Mr. Sticklebat and Mrs. Spider.

There are outreaching sympathies in the animal world that are not limited even to parental love, or to the general affection for one's race. We all know how a great dog will accept any amount of insult from a little one, or deal with him gently. I once saw a great St. Bernard take up a little snarling cur and drop him unhurt into a puddle of dirty water. But whilst that is magnanimity which the world of humanity admires, there is a yet nobler trait that we call "sympathy," which is often exhibited by animals. A British general writing from India, says that a regiment owned a pet goat. She dropped two kids on the morning the troops had to march. The soldiers carried her with them without caring about the kids. A dog belonging to the general had given birth to two puppies that morning, and hearing the plaintive cries of the little kids, carried them to her kennel and brought the young dogs and goats up together in one happy family.

A paper called "Science Gossip" gives many such anecdotes. A cat caught a mother starling. She had probably killed the father before, for the little ones were dying of hunger, when a robin appeared and began to feed them. The little starlings were put in a cage against an open window where the robin continued to feed them worms. If magnanimity and sympathy are any title to immortality for man, by what justice can Bro. Hudson Tuttle exclude those dogs and that robin. In my next I will continue my illustrations from animal life and also answer more directly the arguments of Mr. Tuttle in PROGRESSIVE THINKER of June 21st.

CHARLES DAWBARN.

San Leandro, Cal.

SIXTY.
[INSCRIBED TO MYSELF.]

Eighteen ninety: May twenty-fourth!
There is nothing get near about the date,
And yet the figures are all aglow.
Burnished and bronzed by the hand of fate,
Sixty years old! nay, it can not be!
And yet I read it between the lines;
Sixty years old! I fear it is true.
Ringing out clear on the vesper chimes.
Sixty years old! three score three score!
Why, it seems such a very little while
Since I was playing about the door,
Looking up for my mother's smile.
Sixty years old! what! 'twas but yestern!
I felt the glow and vigor of youth
Running mad riot in every vein;
To-day I am facing the weird, weird truth.
Pray hold life's mirror up once more!
I fain would see myself again
Since I've reached the milestone of three score
And must carve a niche in joy or pain.
Twenty-one thousand nine hundred times
The sun hath risen, the sun hath set,
Since folded in a mother's arms,
With love's warm tears my cheeks were wet.
Twenty-one thousand nine hundred days;
Each had its morn, its noon, its night,
Each had its cares, its smiles, its tears,
Its hours of darkness, hours of light.
Sixty years old! Aye! Even so;
There's no mistake, I see it now,
The tell-tale wrinkles on my face,
The silvery rings upon my brow.
Yea more! I'm bent and bronzed with years,
No more the rose and lily vie,
Lo! here are furrows ploughed with tears;
Here rests the burden of a sigh.
But wait! Time's mirror plays me false;
Let me but to the heaven of dreams,
Ha! ha! Think you there's wrinkles there?
That every wound hath left its mark?
Not so! Here is the spirit's throne,
The brain, its workshop great and grand,
And sentinels which know not sleep.
Speak through the lips, the eyes, the hand.
Then shall lips, eyes, hands give the answer,
Welling up from the graves of the past,
We may not measure life by Time's treadmill;
It is either to slow or to fast.
Some live seeming years in an hour;
Others live but it's hours in long years.
One bathes in the sunshine of gladness,
One in the Bethesda of tears.
Some think, think, think without ceasing,
No respite awake or asleep;
Others work, work, work, scarcely thinking,
Yea, laugh while the brainworkers weep;
Some soar to the heaven of dreams,
Aye, sink 'neath the hales of hope
In an ecstasy might envy,
In an agony fends fall to cope.
Some float on Time's sea like a bubble,
Careless of its depth, breadth or length,
Offtimes sweetly reflecting its rainbow,
Sometimes touched with its grandeur, its strength.
How long have I lived! Who makes answer?
Time's dial shows me, I see it clear,
Yet not one decade counting by laughter,
A century counting by tears.
Still, my spirit is yet a mere infant,
Full of promise of infinite growth;
It is only its cradle that's shattered,
It is building its temple of worth.
In vain we essay in our weakness
The problem of being to solve;
To grapple with infinite greatness,
Or spirit or matter resolve.
The beginning of life and its ending;
It is age! Who make haste to reply!
Say "it is all of life to live,
Or all of death to die."

ETHEL ETHERTON.

(A. E. N. Rich, Jackson.)

Passed to Spirit Life.

EVIDENCE OF SPIRIT POWER.

Mary, wife of John Sample, of the town of Randolph, Cataraugus Co., N. Y., passed into the higher life, Friday, June 29th, 1890. Her husband had preceded her by seventeen years. They were among the early settlers of Western New York, and became possessed of several hundred acres of virgin soil and timber, which their arduous labors transformed into one of the most fruitful and attractive farms in the Empire State.

The subject of this notice was born Dec. 4, 1807. She had therefore lived 82 years of earth life, and her later years were specially mellowed by sweet spiritual experiences though her physical frame was deplorably exhausted. There survive her two sons and two daughters. The former reside upon the old homestead in the village of Randolph. The latter are Mrs. J. H. Wheeler, of Frewsburg, N. Y., and Mrs. M. S. Matteson, of Randolph, N. Y.

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Mrs. Sample was blessed in the last few years of her life with a soul-sight worthy of special mention. Always an intense and indignant opponent of Spiritualism, she ever refused to attend a seance or investigate its claims. But about three years ago her husband who had preceded her by many years, came to her bed side and so clearly manifested himself to her as to compel her to cast all doubts away and ardently believe in spirit return.

After this experience spirit visitations were frequent and constant with her. In the night time, when she was physically ailing, they especially loved to linger around her, consoling and strengthening her.

She narrates many curious experiences, such as observing transcendently brilliant lights illuminating her bed chamber; the rubbing of her entire body when ailing, by invisible hands; the conflict with frightful spirits, who only made themselves visible by gnashing of teeth and wailing of voices, and many other curious situations with which she often interested and amazed her visitors.

She lived a good and consistent life, a beloved neighbor, and her departure is felt and mourned by all.

H. F.

Written for THE PROGRESSIVE THINKER.

PHILADELPHIA CHAT.

The Twelfth Annual camp-meeting of the First Association of Spiritualists of this city at Parkland, Pa., is now fairly opened. The speakers for the season are: Hon. Sidney Dean, until July 13; Mrs. R. Sheppard Lillie, July 20; Willard J. Hull, July 27; Mrs. H. S. Lake, each Sunday in August; Prof. W. F. Peck, September 7.

Circles will be held in the hall of the Fourth Association of Spiritualists Tuesdays, Thursdays and Saturdays at 3 p. m.; Mrs. Minnie Brown, Mrs. Sadie Faust, Mrs. Elizabeth Cutter and others officiating.

Nearly all the cottages and tents are occupied, presenting a refreshing and unique appearance contrasted with the three and four storied residences of the heated city.

The Board of Trustees expect a prosperous season, and look confidently to Capt. F. J. Keefe to steer the intricacies of camp-life to ultimate success.

Ample provision seems to have been made for the sheltering, comfort and amusement of visitors. A large pavilion for dancing, and a good orchestra under the conduct of Prof. Joseph DeBarth will also afford a great many the pleasure of this healthy exercise.

On Friday evening, June 27, a lawn party and presentation was given in honor of the 65th anniversary of the birth of Capt. F. J. Keefe, Superintendent at Parkland, by his friends.

Tables were spread for 100 guests. At the close of the supper Miss Bessie Benner presented the Captain with a gold headed umbrella upon which was engraved an appropriate inscription, as "slight token of honor and friendship of his many loyal friends."

The Hulmeville Band was present and rendered valuable services. During the festivities the following poem was read:

"OUR CAPTAIN."

[Respectfully dedicated to Capt. F. J. Keefe on his 65th birthday by Lydia R. Chase.]

In the years of our struggle and trial,
When the souls of the heroes were tried,
In the furnace of stern self-denial,
When the Goddess of Liberty cried
For the help of her bravest and best,
When her sons sprang to arms to defend her,
To suffer, but never surrender—
Our Captain went forth with the rest.

And to-day when the war time is over,
When the Angel of Peace spreads her wings
O'er all our fair land, and we cover
Their low graves with the blossoms of spring,
Let us turn with a blessing to those
Whom our lips can not mention as strangers,
Who survived all those hardships and dangers—
The veterans who fought with our foes.

We hear battling the legions of error
With the sword and the shield of free-thought,
And our heavy piece of Truth carries terror
To those who such weapons have not.
And our heavy artillery is stronger
Than those which conquered the South,
And Fort Parkland can stand a siege longer
By brave words from wisdom's own mouth.

So at night when our watch fires are lighted,
And the soldiers all snugly in camp;
Some poor orthodox heathen benighted
May be guided by gleams from our camp—
To partake of our camp's jubilee.
So let Parkland's lights ever be burning
To show the arisen returned,
Until all the land shall be learning
That death is the soul's revile.

Mrs. Cutter, Mrs. Joyce, Mrs. Lydia R. Chase and others, it is said, were prominent in the festivities.

Mention was made in THE PROGRESSIVE THINKER some time ago, of the circle now owned by the Fourth Association of Spiritualists, at Parkland.

An addition of nineteen feet is in contemplation, for the purpose of erecting a stage for amateur theatricals, concerts, etc.; new furniture and other accessories for the improvement of the hall will be added as the Association gathers its forces.

In an interview with Dr. Bates, of this city,—perhaps better known as the "Eureka Medium,"—he said:

"Our manner of conducting our meetings is not like those of the First Association. We have no Board of Trustees,

ASTRAL-MAGNETISM

A Student in this City Reviews an Ancient Mystery.

His Interesting Explorations in the Realm of Occult Astronomy—Wonderful Feats Performed Through the Agency of Oriental Theorems and Modern Playing Cards—He Will Tell a Poker Player the Hand He Holds or Dilute a Person's Horoscope by Mathematical Processes—A Talk With the Magician.

(From the Grand Rapids, Mich., Democrat.) Living quietly in Grand Rapids, to outward appearances pursuing simply the uneventful life of a prosperous druggist and chemist, dwells a student of the ancient arts of magic practiced by the Egyptians, Chaldeans and other eastern people prior to the opening of the Christian era. This gentleman for many years has been secretly delving into those scientific mysteries which for ages have been kept veiled from the world, passing only, he says, down the generations by word of mouth from frater to frater under a pledge of secrecy of which death was the penalty. It is only recently that he has confided the results of his researches to any one save his confiding wife, who for some time has been his intelligent counsellor and assistant. The gentleman, Olney H. Richmond, of 141 South Division street, has now acquired a knowledge that enables him to accomplish

FEATS IN OCCULTISM that to the uninitiated seem fabulous and impossible. He has given evidences of his ability which to the cultured are remarkable and inexplicable and to the ignorant and superstitious are regarded as the work of spirits and spooks.

Since those days when the Sphinx was given shape to pass down the ages with mute lips which hide knowledge of things passed away, and the pyramids were built and locked with a key to insoluble riddles, which some vengeful priest hurled into the muddy Nile, the mysteries of the arts of the ancient have ever been a source alike of interest and skepticism to scientists. Mr. Richmond claims that he has

FOUND THE GOLDEN KEY, and has unlocked these fathomless mysteries. He says he has already found and proven much, and is occupied with a course of study, the end of which he can now only conjecture.

Mr. Richmond entertained a reporter for THE DEMOCRAT for a few hours yesterday. He was found in his study surrounded by astronomical charts and diagrams, together with a large assortment of occult books and symbolical wheels containing zodiacal signs. But, alas, by the shades of Harnachis, the doomed Egyptian, how the iconoclastic hand of modern practicalism had changed the person of the mystic. He was not adorned like a magi of old in fantastic garments, with features parched and wizened by sulphurous fumes. Instead a middle-aged man, with sandy hair and a curled moustache, dressed in an every day business suit stood before the reporter. The reception was cordial, but when the reporter's errand was made known the gentleman modestly requested not to be interviewed.

"I do not wish newspaper notoriety," Mr. Richmond explained, "for my studies have been private and I have never had any idea whatever of using them in any way for publicity or profit." The reporter urged him to tell

SOMETHING OF HIS HOBBY, remarking that he had already given one or two private exhibitions to friends, which had created a great amount of interest. At length Mr. Richmond gave out a little intelligence of the system used by him and made a couple of practical experiments illustrating the laws of Astral Magnetism (the name given it) and the part played therein by playing cards used as emblems of planetary aspects and polarities. One of the books used in the manifestations bore the following grandiloquent title: "Astral Card Charts, Birth Tarots and Planetary Culminations on the Heliocentric Projection," compiled from the ancient Egyptian and Chaldean astronomical mysteries, improved and transposed according to modern scientific astronomical discoveries, and latest known laws of Celestial magnetism. The book in size and binding resembled a large family bible.

"My study," continued Mr. Richmond, "is in the line of one of the most ancient orders of oriental occultism. An order that antedates even Blue Lodge Masonry and dates back to the time when the halls of great Balbec and proud Karnac echoed to the footfalls of

PRIESTS AND NEOPHYTES. Never since the haughty kingdom of Atlantis sank beneath the ocean have the secrets of this order been given to any but a chosen few. Fostered by the kings of Egypt and religiously preserved in the custody of the priesthood in their temples, the arts known to the Magi have come down to our day within the hands of but a few in each generation. Its devotees have secretly met in caves amid the mountains of India and Hindoostan as well as in other mystic countries and

CERTAIN CABALISTIC FORMULA have been thus handed down the ages from mouth to ear to the present time. During the past seventeen hundred years each person receiving these teachings have been obliged by solemn oath to transmit them to some worthy and younger person that they may not be lost through failure of succession.

"Where did you get the tip?" "That I am not at liberty to tell entirely, I commenced my study under strange circumstances and have continued it from early manhood."

"Will you show me something of what you can do?" The magician readily acquiesced. The reporter drew seven cards from a pack and noting them down in his note book returned the pack. Mr. Richmond occupying himself with arranging some books meanwhile. The magician asked the reporter's age, noted the time of day by his watch, and then commenced a long mathematical calculation after shuffling the cards. In a few moments he called off

THE CARDS DRAWN in the order they were noted down on the paper. The reporter was thunderstruck. What a man to run against in a poker game. The thought brought out cold perspiration.

"Everything in this work is under strict mathematical laws," explained Mr. Richmond, "and the movements of the planets are traced with accuracy, even to a second of an arc. Time is an important element in the calculations, as the revolution of the earth on its axis and its polar magnetism is calculated on a time basis. At the moment you drew from the pack planetary influence caused certain cards to be drawn, and my calculations were made to ascertain what they were."

"Playing cards," resumed the magician, "have an intimate connection with occult astronomy. It has been claimed by some historians that they were invented by the French in the fourteenth century, but their eccentric properties, and the fact that even the faces of the ancient

KINGS, QUEENS AND COURTIERES of Egypt had been preserved on the court cards even to our day through all the changes in manners and customs, in intervening centuries, proved them to have been of very ancient, if not of Egyptian origin. At any rate, they were in use by the Egyptian priests, by whom they were regarded as a sacred emblem, or rather as emblems of time and as astronomical combinations of the solar system. The religion of the Egyptians was a pure, astronomical one, and the sacred cards were constructed with perfect mathematical reference to the sacred astronomical mysteries and calculations in occultism of the magi. The fifty-two cards corresponded to the weeks in a year. The twelve court cards ruled the twelve houses of the zodiac, and corresponded to the months in a year. The four suits represented the four seasons, thus: Hearts, the spring; clubs, summer; diamonds, fall, and spades, winter. The suits also stood for many other matters connected with occult symbolism. Every aspect of the planets had its emblematic card.

EVERY DAY ITS RULING CARD. The black cards represented darkness, the red ones daylight. It was predicted by the magi of Egypt that no matter what changes should come to dynasties and peoples throughout all coming time,

THESE SACRED EMBLEMS should never be added to or taken from, but should go on forever. But they also predicted that they would be trampled under foot by coming nations and become a by-word and reproach in high places. To this day the faces and emblems and the number of cards in the pack have remained unchanged. It is claimed by eastern occultists and students of ancient lore that even to this day the memory and knowledge of the mystic properties of cards has been preserved and handed down from one to another and kept sacredly from vulgar eyes, together with the sacred and lost word of ancient mysticism which has been an object of search through all ages. A knowledge of the mysterious properties is what I have acquired."

The reporter wanted to know how the magician figured out the cards drawn from the pack, but the information was not divulged. The only reply to his inquiries was that the feat was one of the oldest in the calendar of ancient mysticism. Mr. Richmond has over two hundred of these "mysteries," which can be exhibited to prove his proposition. Among other feats he can delineate a person's horoscope and tell things about them they know, things they have forgotten or are yet to know, the day they were born, year, month, day and hour and all simply from the

PERSON'S ASTRAL NUMBER. Every person born into the world has a planet which is especially delegated to watch over them and which during their span on earth with the other bodies in the solar system plays an important part in shaping their life. Each person, male or female, has an individual number drawn from the value of this overruling star in these scientific calculations. This number is the basis for many of the mathematical gymnastics. Many of these "mysteries," Mr. Richmond asserts, can be easily mastered and elucidated by novices. The number 142857, Mr. Richmond informed the reporter

WAS A SACRED NUMBER with the Egyptians, and has many wonderful mathematical and other problems.

Mr. Richmond has on one or two occasions stopped a game of poker or pedro, and after a few moments' calculation quietly informed each player the cards he held at the time the game was interrupted. He did not look at the cards, but allowed them to be thrown into the pack after the player had noted them down. He performed this feat at Petosky last summer, and threw the whole card run into commotion.

"I can compute by mathematical calculation," remarked the magician, "the hand any player will draw in a game at a specified moment, or what cards will be indicated by throws of dice. These feats are not the work of spirits, psychology or hocus pocus, but simple magic based on the laws of astronomy, as understood at the present time, aided by the ancient methods handed down from Egyptian, Chaldean and Arabian magi, to which many logarithmic rules of more modern times based upon the same grand principles have been added."

THE SPIRITS OF ANIMALS.

I do not write to discuss this matter with any one; I wish to give plain facts as they are given to me by spirits. We have in our city a fine medium, (Mrs. Nelson Collins) for independent spirit voices. They come, giving their names and former place of residence, and report from all parts of the country. They often take us by the hand while talking, and frequently show their faces. I was at Mrs. Collins' seance June 19; there were seven in the seance. We had fine manifestations.

I put this question to one of the spirits: "Is there a continuation of all life in the spirit sphere after what we term death?" The reply was: "Yes, there is no death. Anything that ever had life still continues to live after the change which you call death, and you will always have your pet animals with you, whether a horse, dog, or any other pet." Then he said: "Friends, there is no death. The stars go down to rise again on some brighter shore. In all this boundless universe there is life; there is no death." These are the words, as given to us by the spirit reporting.

G. Y. NICKERSON.
New Bedford, Mass.

Written for The Progressive Thinker.

REMINISCENCES.

A Mesmeric Subject in Early Days.

In reply to a question as to "How I became a Spiritualist as early as 1851?" I will relate the circumstances as briefly as possible. I was born in 1821, and in 1851 resided nearly a half mile from my parents in Livingston County, N. Y. I had studied the different lines of religious thought within my reach, and found nothing satisfactory in them. I took considerable interest in matters pertaining to mesmerism, and became something of an operator, and produced very satisfactory manifestations. In the winter of 1850-51 I traveled and gave lectures on the subject, following the lectures by showing the wonderful phenomena, the result of the influence of mind over mind when conditions were favorable, etc.

In May, 1851, a former acquaintance of the family came to visit us, and upon learning that I had been lecturing and showing manifestations, he wished me to mesmerize some one, as he had never seen anything of the kind. To gratify him I consented, selecting my mother's servant girl, whom I had never attempted to mesmerize. I succeeded in producing satisfactory results, making her see dogs, horses, snakes, etc.; in fact she saw and heard everything that I wished her to see and hear, and after an enjoyable evening I threw off the influence and went home.

In the afternoon of the next day I was urgently requested to repeat the experiments the ensuing evening. I did so with good results, and was about to dismiss my subject: "I suppose you have heard about the spirit-rappings at Rochester?"

"Yes," she replied.

I then said: "Those spirits have promised to come here to-night, and it is time for them now," taking out my watch to give force to the statement; then, pointing toward the door, I said: "There they come now." She looked for a moment, and then said, "So they do." I was too much surprised to speak, for I did not expect her to see anything. She looked intently, and then said: "How curious they do look."

"In what respect do they look curious?" "They have bodies, arms, legs and features like folks here, but I can see the figures on the wall paper right through them."

This description did not come from my mind or will, and I proceeded to investigate further, and without any aid or dictation from me she gave full and explicit descriptions of two or three, one of which was a description of my mother's mother (who passed over years before my subject was born), a description so accurate as to be recognized by its size, build and general appearance, and even a dress and cap which she had worn in earth-life was correctly described.

From this time she seemed to be what I then called an independent clairvoyant, and also clairaudient, for she would sit down at any time, and remaining passive for perhaps five minutes, she could see spiritual forms, and also hear their "still, small voices," (as she called them) answering our questions. Answers were often given which were entirely opposed to the mind of any person present. For instance, a brother, older than myself, had passed over with a full belief in the vicarious atonement and the literal resurrection of the body. He flatly denied the truth of both these doctrines, saying that "No one can atone for another's sin," and also: "I don't want that old pain-racked body of mine again, and I'll never have it."

One more incident in regard to the manifestation, and I will close this article. A college professor, a friend of the family, living about thirty miles distant, heard of the manifestations and came in July to see and investigate; and after several spirits had purported to answer questions he asked if they could bring the spirit of one "Martin Johnson." The answer was, "We will see if we can." In a very few minutes the medium (for such she certainly was), said: "Mr. Johnson is here." One or two questions were answered by the spirit purporting to be Mr. Johnson, when the Professor smilingly announced that Mr. Johnson was still in earth-life, and therefore all these pretended appearances must be fraudulent. The Professor left, highly elated at the success of his trick, the medium persistently declaring that she told the truth and nothing else in regard to what she saw and heard, and that the spirit that appeared claimed to be Mr. Johnson. We were staggered, and felt that it would be impossible for the medium to avoid the charge of deceit (for we knew nothing of the spiritual philosophy then), and wondered if she would ever try to extricate herself from the dilemma. The only reply she made when questioned was: "I have told truly what I saw and heard, and that is all I can say."

The next day we had another sitting, and the medium went into the "Clairvoyant condition," as we called it then, and said: "Spirits are here ready to answer questions." The first question asked was this: "Was the spirit of Martin Johnson here yesterday?"

"It was."

"Is not Martin Johnson still living in the flesh?"

"Yes."

"How, then, could his spirit appear here and communicate?"

It is almost impossible to imagine the breathless silence that followed this question, for not one of us could imagine any way of escape from the apparent inconsistency. We waited, while the medium seemed to be listening intently, and then the answer came, clear, full and explicit, without the least stammering or hesitation: "At the time Mr. Johnson's spirit was called for, he was in the hay-field, and laid down to rest and fell asleep, and while he was asleep his spirit appeared here, and answered. It then returned to his body, and when he awoke he supposed he had been dreaming."

This was the answer given through the clairaudience of that girl, who had not one-half the education of the average common school pupils of western New York at that time, and how well it expressed a fact in

the spiritual philosophy which is now generally believed, but which at that early day, so far as I know, had never been announced by any one. As the result of our investigations through the instrumentality of this medium alone, my father, mother, brother and two sisters became believers in spirit return. My father and mother both entertained the same belief till they passed to the higher life, and have often been described to me by mediums who never saw them in earth-life. I have seen mediums till I can count them by hundreds, but never yet saw one that could equal that uneducated girl, for the ease and clearness of the communications, for it was just like an ordinary conversation with a friend. A question asked audibly, and she would reply, "The spirit says," and then repeat the answer as she heard it clairaudiently.

O. OLNEY.

Written for The Progressive Thinker.

PROF. J. R. BUCHANAN.

Illustrious American Scientist.

IN THE PROGRESSIVE THINKER of May 24th inst., I made the statement that Dr. Buchanan had discovered some 268 organs in the brain. As it has been kindly suggested that this expression alone conveys a very incomplete and incorrect idea of his discoveries without a fuller exposition, I realize the necessity of giving said statement a clearer exposition of the most remarkable discoveries that have enlarged the boundaries of human knowledge. To do full justice to the subject I must quote the language of Dr. Buchanan himself, who says: "I do not regard the brain as a set of 'distinct organs, like the distinct fingers of the human hand. It is true the cerebrum is a distinct and subordinate structure, but the cerebrum is a unitary entity, not a mere juxtaposition of distinct faculties. In this Unitary mass, however, there is a distinct function in every portion of the brain. In other words, the 'cells and fibres of the brain have each and 'all distinct powers and are each and all devoted to special powers of the soul and at the same time special physiological operations in the body. When we speak of the structures as organs we are compelled to make arbitrary and conventional arrangements, which have no foundation in the structure of the brain except the sulci between the convolutions. We may make groups of a hundred, a thousand or ten thousand fibres in the arrangement of what we call an organ, and then we have the task of finding a name for each group which will best express the aggregate character. The number of organs then is quite arbitrary, according to convenience. The functions are fixed and positive in each minute portion of the brain, but the manner in which we group them together, to talk about and to understand them, is at our discretion. We may make four, eight, twelve, one hundred, a thousand or 268 organs or groups, if we can find terms to convey a clear idea of each function. Hence our organology to be practical and useful must fit the words of the English language. I have endeavored to make a plain practical system and teach my pupils the character of large groups;—then subdivide and carry out the analysis of functions of fibres as far as it can be clear and useful, at the same time showing the general laws of structure and function, which give simplicity to a complex science. The popular conception of the brain by students of Phrenology as a set of cones of nervous matter, running from the medulla oblongata to the inner surface of the skull, is certainly erroneous, both in anatomy and in physiology. The discoveries of Gale and Spurzheim, though substantially correct with a few exceptions, did not reveal a fourth part of the functions of the brain, and did not reach its entire surface. To understand human nature correctly and obtain a clear idea of the brain, I find that one hundred and twenty-five subdivisions, which I have located upon my 'Bust, are sufficient. Zealous students may subdivide still further, but such subdivision would be useful only to advanced students. All of the functions thus described and located (on said bust) have been proved by positive and careful experiments and have been taught and demonstrated for nearly half a century. They reveal all of psychology and complete the science of physiology. Hence they give a new basis to medical science and they supersede all the psychology or 'philosophy of the universities. But their very magnitude is a bar to their adoption, until the spirit of stubborn conservatism is sufficiently weakened to yield to scientific experiments and demonstrations."

The reader will see in this, that Dr. Buchanan has developed the greatest of all sciences,—the science of man—anthropology, of which he is the Father. He has not only created a new science, which ranks above all other sciences in its importance, but he has given it an extension beyond all prior conceptions of its possibilities, by developing psychometry, which grasps unlimited realms of knowledge, and the science of SARCOGONOMY, which explains the mysteries of life in the human body and originates a great change, upward and onward, in medical practice.

Is there any author of the present century, or even of the past ages, who has done even one-tenth as much as this? The great men of literature and science of to-day are not of that class of creators and discoverers to which Dr. Buchanan belongs. We hear a great deal of Spencer, Huxley, Tyndall, Darwin, Agassiz, Faraday, and many other scientists of England, Germany and France, but we never hear of a single intellectual exploit by any of those distinguished men that can for a moment compare with the discoveries of Dr. Buchanan; nor do we find in their writings, the broad conceptions, the lucid expositions and the solution of great problems which appear in the works of Buchanan. See his masterly paper on the "Cosmic Sphere of Woman" in the *Arena* for May. He is beyond all question, as testified by Prof. Denton (the geologist), one of the boldest, profoundest and most original thinkers that has ever appeared on earth, and it will be a century before the educated classes can rise to the level of his grand philosophy. Great thinkers have testified to his philosophic eminence, and the

formation of the Buchanan Anthropological Society in Boston is the beginning of a formal recognition of his rank in the world of science which no one can realize without the study of Dr. Buchanan's writings on Anthropology, Sarcogonomy and Psychometry. The sole author of three such sciences as these will stand out in bold relief in the future as the great light of the present century. The other great scientists whom the world recognizes and honors today are men of great learning and industrious contributors to the stock of old sciences; none of them are creators of new sciences.

It requires genius to appreciate genius, and Prof. Denton's name will go down to posterity in company with Prof. Buchanan's. The old world never developed two such men as these two Americans, for Denton was essentially American. Their thoughts are profound, their language graceful and eloquent. Whoever reads Denton's "Soul of Things" and could not honor him as a revelation of science beyond the old boundaries of geology and astronomy, far ahead of all his contemporaries in science? Buchanan and Denton's "par nobis fratrum," their works will be studied by posterity when a thousand of those who receive attention now, are lost in oblivion. Nearly a generation ago, James A. Garfield and Prof. Denton debated the world questions between orthodoxy and the progressive sciences. In the empire of thought, Denton, the philosopher, was the victor over the collegian, Garfield; but Garfield became a soldier, a politician and a President; he took the road that leads to honor, and art is exhausted upon his lofty and splendid monument which is dedicated to him to-day at Cleveland, Ohio. Prof. Denton sought no honor, he sought only truth. No tombstone marks his lonely resting place at Berrigabadi, New Guinea, where the Pacific ocean washes the shores of a land of barbarians, and only the lovers and seekers for truth in this country cherish his memory, or know that the great philosopher left his body in a lonely unmarked grave. To the Spiritualists and progressive thinkers of America I would say, shall we leave the remains of Denton in a land of savages far away? I will do as much as any one to raise a fund to bring his remains home and erect over them a suitable monument. If such a fund can be raised I will pledge myself for \$50, and my personal services.

L. A. HULSE.
Lowell, Mass., May 30, 1890.

Written for The Progressive Thinker.

A Seance in Morrill, Maine.

Quite wonderful and very satisfactory demonstrations through the mediumship of Katie Neal was witnessed by myself and eighteen others, Sunday evening June 15th. We sat around the table with a guitar upon it, which by the vibration of its strings; together with many loud raps upon the table and guitar, kept time to vocal music. The room then was darkened and from one to three or more lights the size of a lightning-bug, which gave constant light, at one time would move slowly, and then again more briskly, darting zig-zag in all directions from table to ceiling. Some claim they see faces in these lights. I did not. Hands were materialized. I had two small hands laid in mine, and at same time felt the pitter of hands upon my face, head and shoulders, which came so forcibly as to be heard by all in the room. At one time my hand was clasped by a small soft hand and raised high and carried quite far back and patted by many and different hands at the same time. All stated they experienced similar demonstrations, though somewhat varied. Some stated faces were pressed against their cheeks. Direct questions were answered by loud raps, and at the closing of the seance the guitar arose from the table, rested for a short time upon the heads of all who sat around the table, and finally rested upon the table, which was followed by many loud raps.

Thorndike, Maine.

Written for The Progressive Thinker.

PHYSICAL MEDIUM.

There is in this city as good a physical medium, a lady, as can be found anywhere, but over whom dame Grundy has exerted such an influence that she has lost part of her wonderful and convincing spiritual powers, but still there are some remarkable manifestations that occur in her presence when she can be induced to sit. Popular opinion (popular ignorance) has prevented her from doing a grand good work she otherwise might have done. She will occasionally sit for a select few only, which is quite gratifying to those thus favored. At a sitting a few evenings since there was a skeptical lady present—skeptical to all modern spiritual manifestations, but who very readily accepts ancient fables and Bible miracles, including the making of the world in six days; also that *Jonah swallowed the whale*, the immaculate conception and that Jesus Christ is God. While thus sitting the table would move to and fro in answer to questions, and the control becoming delighted from recognition or other cause, it would sway backwards and forwards quite vigorously, and this lady was asked by the sitters to hold it. "Oh, I can hold it," she remarked. At the same time she grasped the table with both hands and tried hard to stop it, but in vain; she could not stop it, and finally gave it up. In an instant the table rested quietly. While she was trying to stop its movements the sitters, five or six in number, with the exception of the medium, had but the tips of our fingers resting on the table. After this the medium was controlled to write, and some interesting communications were received.

Allow me to add my testimony to your already long list in favor of THE PROGRESSIVE THINKER. Any one wanting more for the amount asked, nothing short of the earth would satisfy them.

D. D. GLASS.
Columbia City, Ind.

Written for The Progressive Thinker.

There is in this city as good a physical medium, a lady, as can be found anywhere, but over whom dame Grundy has exerted such an influence that she has lost part of her wonderful and convincing spiritual powers, but still there are some remarkable manifestations that occur in her presence when she can be induced to sit. Popular opinion (popular ignorance) has prevented her from doing a grand good work she otherwise might have done. She will occasionally sit for a select few only, which is quite gratifying to those thus favored. At a sitting a few evenings since there was a skeptical lady present—skeptical to all modern spiritual manifestations, but who very readily accepts ancient fables and Bible miracles, including the making of the world in six days; also that *Jonah swallowed the whale*, the immaculate conception and that Jesus Christ is God. While thus sitting the table would move to and fro in answer to questions, and the control becoming delighted from recognition or other cause, it would sway backwards and forwards quite vigorously, and this lady was asked by the sitters to hold it. "Oh, I can hold it," she remarked. At the same time she grasped the table with both hands and tried hard to stop it, but in vain; she could not stop it, and finally gave it up. In an instant the table rested quietly. While she was trying to stop its movements the sitters, five or six in number, with the exception of the medium, had but the tips of our fingers resting on the table. After this the medium was controlled to write, and some interesting communications were received.

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There is in this city as good a physical medium, a lady, as can be found anywhere, but over whom dame Grundy has exerted such an influence that she has lost part of her wonderful and convincing spiritual powers, but still there are some remarkable manifestations that occur in her presence when she can be induced to sit. Popular opinion (popular ignorance) has prevented her from doing a grand good work she otherwise might have done. She will occasionally sit for a select few only, which is quite gratifying to those thus favored. At a sitting a few evenings since there was a skeptical lady present—skeptical to all modern spiritual manifestations, but who very readily accepts ancient fables and Bible miracles, including the making of the world in six days; also that *Jonah swallowed the whale*, the immaculate conception and that Jesus Christ is God. While thus sitting the table would move to and fro in answer to questions, and the control becoming delighted from recognition or other cause, it would sway backwards and forwards quite vigorously, and this lady was asked by the sitters to hold it. "Oh, I can hold it," she remarked. At the same time she grasped the table with both hands and tried hard to stop it, but in vain; she could not stop it, and finally gave it up. In an instant the table rested quietly. While she was trying to stop its movements the sitters, five or six in number, with the exception of the medium, had but the tips of our fingers resting on the table. After this the medium was controlled to write, and some interesting communications were received.

Allow me to add my testimony to your already long list in favor of THE PROGRESSIVE THINKER. Any one wanting more for the amount asked, nothing short of the earth would satisfy them.

D. D. GLASS.
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