



THE UNFOLDMENT OF THE SOUL.

A Lecture Delivered in Tuxedo Hall, New York City, by
Prof. J. Clegg Wright.

Mrs. President and Ladies and Gentlemen:—Familiarity with wonder saturates curiosity. The phenomena of nature are very mysterious in their origin and character, but the familiarity with their appearance has allayed much of the anxiety to know the mystery of their origin.

Some of these manifestations which are called simple are far from being simple. The coming and going of the seasons are explained upon the same mechanical arrangement of the solar system; but the mystery of the solar system is unexplained. How worlds can roll in an equilibrium of stability in space is a mysterious thing that the human falls before the gigantic character of the problem involved. How the earth can run along in its orbit, the mystery of motion, the mystery of rest, and the mystery of persistency are all alike unsolvable. There is no word in the language so difficult to give a definition of as the word power, or force, or strength. These words stand for cause. The cause of motion, the change of place. Modern scientific science has handled the word force with the greatest freedom without knowing what it is. It has been described in relative states of action to phenomena, but when you bring it down to the last mental analysis you are face to face with a problem as difficult as the theological problem as to the existence of God.

Man is so much addicted to habits that he resists the slightest innovation of thought adjustment to new discoveries and to new suppositions. The mind moves a muscle. But how? There is the puzzle. The blood circulates through the arteries and the veins. But how? What is the power? Objects strike the eye and sensation follows. But what is sensation? What is the power that is put in operation by the contact of light waves with the organs of sight? What is the difference between the optic nerve and the auditory nerve? What is the difference between the brain cell which deduces and the brain cells which induce? Why should one set of brain cells induce and another set of brain cells deduce conclusions from a given set of perceptions? What is the difference between a perceptive and a reflective cell in the brain?

What is the difference between a passionate cell and a sentimental cell, and why should they differ? All these are problems of great mystery to man, and because they are so near to him excite but very little curiosity. It is a common thing to see the grass grow, but how much mystery there lies in the green field. Don't you see all the mysteries concentrated in a green field that are involved in the problems of life. Don't you see in the solar systems the problems involved in the greater universe surrounding that solar system. Amidst so much wonder and mystery why should you stand in incredulity looking into the problem of a future life when you have so much mystery lying close to your sensations? Man is in the habit of reasoning as if he knew all about nature, when the fact of the matter is he knows but very little about himself. Indeed, man is as ignorant of himself as he is of the surrounding world in which his life is placed. For over five hundred thousand years man has been studying himself and nature, trying to form some valid and worthy conclusion upon himself, his origin, and the powers and origin of nature, but you see to-day how little he knows; what little real work has been done—and why? Because in his genesis he was unfitted to be an investigator. He had no mental capabilities to enter into an investigation of the manifestations of nature. He was a child. What could the anthropoid apes do in the investigations of natural phenomena? What could a child do in the study of the laws of the stellar relations? It took a man of mind to make a microscope. Before he could make it he had to know something about the laws regulating the action of light as well as something about the properties of perspective sense. It took a long time to acquire the necessary knowledge to make a telescope. To attain to that knowledge it required the growth of brain and experience of nature covering thousands on thousands of years. This great progress about which man boasts so much attained in the nineteenth century is not the work of the nineteenth century, but this great progress is due to the experience of the race. You point with pride to the great discoveries made in the nineteenth century, but if there had not been the experiences acquired in remote periods of time you could not have had the discoveries of the nineteenth century. The discoveries which man has made in remote periods of time stand related to the achievements of to-day, but we are apt to think loosely and to speak loosely of the great workers of this age and not give to them honors that belong to those who had lived and wrought in times long past. The relations born by the discoveries of to-day to the knowledge of yesterday are very close, and the relations of discovery of the last generation are the stepping stones on which the discoveries of to-day have walked.

We speak sometimes as if the great achievements of liberty accomplished in the nineteenth century were achievements belonging to this age. We seem to have the idea that the establishment of a nation on a plane of higher liberty and justice is the work of some particular and special statesmen, but it is not so. These developments of liberty and social organization are purely the outcome of antecedents lying back in times long past.

The characteristics of American life are not greatly different from the characteristics of life in Europe and to some extent in Asia.

The characteristics of American civilization are not widely different from the characteristics of the civilization found in other quarters of the globe. The great achievements made in America due to the acceleration of environment and ambition created by the discovery of a new world gave to those adventures and those pioneers seeking new homes and opportunity an impulse and a character, but they brought with them the lineage and the life the hereditary conditions of their thought and being and planted them upon the soil of the new world, but they carried with them much that was like that which had been before. The knowledge acquired in remote ages became the basis and the tools which they made use of in the foundation of the institutions and life of the new world. There is no way by which man in any particular period of time can disconnect himself from the thoughts, experiences and life that preceded him. The whole of time is a unit. The whole of life is a thinkable unit, and the whole of mankind in some mystical way is the representation of the whole life of the individuals composing mankind—that there is no such thing as living alone, erecting an intellectual power or scaffolding entirely independent of the past. It is no use asserting that a mind can be absolutely free from superstitions and that which characterizes the race will more or less characterize the individual; that which gives power to one character will be a stimulus to every other character. Great men are extraordinary phenomena in the social existences and they radiate a stimulating power upon all persons, making such persons more or less imitators of their powers, their intelligence and their worth.

But the more familiar the mind is with a thing that is mysterious, the less apt will that mind be to enter into an enquiry touching its origin, power and causation.

It sometimes seems mysterious and very marvelous to you that man delayed so long a rational investigation into the manifestations of the human mind. While they did not delay the investigation but they pursued an investigation differently from what you are pursuing the investigation and in the changes of social life, of national life due to conquest and invention, ambition, want and insubordination, great revolutions took place in the activities of national organized bodies and individuals, changing the mental habits of investigations. Sometimes a man was a metaphysician and the metaphysical period lasted very long. In this metaphysical period he made but very little advancement, and then there succeeded a theological period when man was concerned in discussing and investigating the nature and character of God the Infinite—at all times an impossible study; but for weary ages of theological disputations man has been spending his time and seeking to unravel the conundrums of mystery lying in the province of transcendental and unutterable speculation.

Out of this weary age of mysticism and theology man has come to realize the greatest truth he ever found, that the scientific method is the only road by which he can reach demonstrative truth. All the ages failed in having perceived the necessity of a correct psychology before proceeding to investigate the problems of the Infinite.

Alas, it has been misdirected labor; misdirected because delayed to know demonstrations of truth to any very large extent the human family groped its way from darkness to light, from the midnight to the dawn, and as I see it, I think man and his powers rising to the discussion and the investigation of the problems of nature with a clearer certainty of vision to-day than ever he had in the ages past; but even to-day man blocks the way of discovery by dogmatic declarations. He is prepared to say certain phenomena cannot appear.

Thirty years ago the student of mental science would dogmatically affirm that there could be no such manifestation of mind as unconscious cerebration. He blocked the way by a dominating thought preventing him from reaching those great discoveries which are being reached by man to-day.

The gate of progress can be very easily shut, and opened again with difficulty. It is very easy for a man to lose his liberty, for a nation to forfeit its greatness, and for systems of truth to be corrupted.

We are reaching a period in the study of mental manifestations that is bringing knowledge of another sphere of man's life.

Man's sensations are so limitedly confined to material nature that he has readily fallen into the mistake that matter states make up the sum of all nature, and you hear it stated with glibness and with the egotism of scientific authority that everything there is must be matter. What an assumption! Are you going to shut down the curtain upon the vision of the soul? How do you know matter is all of nature? By what right of knowledge can you make the assumption? All you know of nature in the objective sense may be matter. But what are you, the thinker? How did matter that cannot think begin to think? How did that which is inorganic become the cause of the organic? How did the crystallized form of matter become a simple cell of life? How could that which has no organic life be the cause of organic life? Oh, well! There is nothing but matter; it is all matter!

My friend, you are just doing what the theologian in the long theological age did. All that you have done is you have shifted your ground from absolute spirit God to the affirmation of absolute matter.

The human mind makes a mistake when it dogmatizes in a field where it has no knowledge. What do you know about matter? Did you ever see any matter? Did you ever smell any matter? Why, my friends, you never saw any matter—you never smelt any matter—you never tasted any matter—you never heard any matter—you know no more about matter per se than you know about soul per se. All you know is phenomena. And what are phenomena? Appearances. When you look you see—but what sees? Consciousness. Where is the world you see? In the consciousness. Where is this altar you see? It is in the consciousness. You do not see this, this objective idea, but you see only the molecular changes taking place in sensation. The world of phenomena is subjective, the world of phenomena is in the soul; there is no way by which you can know matter per se; there is no way by which you can know things apart from your sensations, and when sensations change the object is different. Did you ever look upon those living pictures produced by photography? Have you not perceived that they change in color by the action of the rays of light? And what is color? A sensation. And what is form? A sensation. And what is this universe? The aggregated sensations of phenomena acting upon your sense.

Everything is motion—there is nothing still. There is no inertia. The man who said matter was inert was just as far away from the mark as the man who said God was a person. Both men were thinking upon a subject upon which they could not think correctly. Everything that you see is caused by something outside of you acting upon you, and according to the simplicity or complexity of the organization will be the character of the object you see; so that an object is both subjective and objective; both cause and effect in consciousness, and the object is so much motion—persistent motion, under certain relations; this persistent motion giving you this object, the stand is constantly changing, the change is already going on, the fibre is already on the road to dissolution; change of form; if it takes a thousand years time to decompose and dissolve this wood, then one day is so much work done toward its dissolution. The molecules are in a state of constant action—no rest. But sensation does not cover these molecules in the sense of giving them characteristics of allegation and activity, hence the matter you talk about as being the common material or the common states of the universe is not by any means inert, but it is one phase only of the operation or activity of being in a great plane of activity to which man organically is adapted and for which this fitness constitutes one of the modes of his being. In a thousand years these atoms composing this wood will have changed their relation to one another. They will have separated from one another and they will have passed into other relations with other bodies. The oxygen atom you inhale into your lungs at this moment is a relation which will never occur with that atom again. That atom active in the blood to-day will pass from the tissue and enter into other relations and will never again touch the organism, will pass into new new relations, producing changed phenomena. These relations are infinite, and with the combinations made by it with others in sympathy with it in times to come will be infinite. Now the action thus continued into infinite relations will produce ever changing and varying effects; so that the mutability of consciousness is as great as the mutability of relations in material states. Consciousness in any given character is not immortal, man is not immortal. It is the soul that is immortal. Man when he does his best generally gets through life on this plane in either a little under or over three score years and ten—that is man. He is not immortal, he is mortal. He is born and he dies. What dies? The relation of the parts which make the man. This wood may have a longer life than man. It may continue to live a thousand years, changing before it reaches the period of its dissolution. Your man may reach three score years and ten—reaching those years what changes have taken place in the tissue of his body. Every way of love, every touch of thought, every dream of angel hope and life, consumes, dissipates, disintegrates and destroys so much of the structure. From the cradle to the grave there is a constant process of falling to pieces. There is a constant process of aggregation—coming together. At no two moments of time is the body of man exactly the same. Mutability in organic structure altering the consciousness in character and quality, and with the coming of the dissolution of the body there is separation of the body and the elements of power sustaining it and keeping up the loss of its affinity. Death is the discharge of the corporation, it is the dissolution of the injunction of one central experience; that is it is the end of the events in the life, but the soul being the elemental power, being that which is life in relation with the elements, and being that which can again enter into relations in consequence of what I may call its achievements and susceptibility and its acquired heredity, acquired by mechanical processes of mind due to transmitted mentalities from parentage, the soul carries the great load of all the mortal life preceding it in organization, and with this heredity it springs on another environment and is in that environment a personal spirit, that spirit being the aggregation of states of motion on a different plane from matter, state of motion, and the spiritual body being susceptible to and the subject of constant change of aggregation and disintegration paralleling the activities of the chemistry of the body of man; the spiritual body putting the soul into relations with an environment of tremendous complexity, the soul holding that eternal persistency the acquisitions of the race its touch gives expression to higher capacity because of its having traveled through the conditions of mechanical consciousness—having passed through the instructive states of con-

sciousness, having passed through rational states of consciousness.

In spirit life it is passing through clairvoyant states of consciousness and this higher consciousness covers every consciousness beneath it. It stores the heredity while it possesses the body, it maintains its possessions while it repudiates its relations.

There will come a time in the history of the spiritual body when it will complete its cycle, when it can do no more for the soul and when the soul will leave it carrying on the tremendous stored habits of anterior fields of consciousness, will rise in its capacity to give expression to a consciousness that shall enter into relations with fields of life untouched before, and shall bring the soul into conscious relation with orders of intelligence developed under vastly different states of force and environment in the infinite fields of nature untouched by material states; these processes analogous to the generative processes in physical states will be continued in spiritual states from which will unfold relativities of celestial states of consciousness beyond the pale or reach of reason, which reason can never effect, which will cover with the sweep of vision a domain of nature which man can form no conception of whatever.

The truth of disintegrating consciousness, the becoming infinite in the variety of its splendor; infinite in the grandeur of its conscious extension, eternal in the capabilities of itself, inherent powers of revelation transcending the utmost bounds of human thought. It would be absolutely impossible for me to sketch even the base of the pyramid of evolution of the soul's consciousness, notwithstanding the brilliant attainments made in spiritual life by great and lofty souls; they are the attainments of the child struggling up the mountain of the eternal mind and song, 'mid wind and storm, facing the fields of the absolute, amazed, delighted, as the child playing on the seashore. There is no room for dogmatism. There is no place for the man who knows it all—there is no field for rest. He who spends his days in singing the praises of an unknown God is losing vitality, but he who seeks to make his soul the shrine of his God and Truth, is building in himself eternal forms of joy to cover his soul with light and pleasure in the depths of his heart's power. With the realization of this exalted dignity and destiny of man, virtue receives its stimulus, but it is not before, intelligence is inspired by a power it never received before. The social wealth and worth of man is increased a million fold. Under the beneficent sway of this celestial knowledge and inspiration, crimes will decrease among men, justice will be exalted in the public conscience and the reign of liberty and goodness will be nearer consummation in the states of an imperfect world, and more; in this dignity and destiny are more realized by man he will look across the continents and the storm, across the wreck of joy and life with more composure and realize, knowing that what he cannot possess to-day will be his own to-morrow, that in the fields of a greater life, opportunities await that cannot be had to-day. The tear will melt away from the cheek of agony, the lifting joys of hope will raise for man a brighter morn, and from the scenes of physical life endless dignity and destiny will fill the tyrant and the crusher of joy. Oh! what a glorious life for man when nature yields her secrets, when her fountains are bare, when the bosom of her life lies exposed to human joy. Death will vacate his melancholy throne, and terrors will leave the empire of the human mind, the soul will launch across you shoreless sea its boat, feeling that no shipwreck or impending storm can rob the soul of success and life. No surging tumults, no anger and no dread; the anchorage of life sublimely rolls upward, onward over the fields of the Infinite, 'mid colossal states of thought and life and a million modes of knowing now unknown to man; but upward sailing, upward to itself, its perfect southward, rolling up to consciousness, to God.

Death Unto Life.

I saw life coming toward me. Then I passed with smile superior. Men, looking after, said, 'Lo, Death' But I: 'Lo, Life eternal'—R. M. Bowker.

Uncooked Cereals.

It has long been known that water-brush and other dyspeptic symptoms are almost universal among the Scotch Highlanders is the result of the habitual use among these people of what is known as Scotch brose, which consists of just simple raw oatmeal stirred up with a little hot water. It is not so generally known that the prevalence of indigestion in this country, which has given us the reputation of being a nation of dyspeptics, is largely due to essentially the same cause; namely, the use of farinaceous or cereal foods as uncooked or imperfectly cooked cereal.

We should look to our diet if we would be strong and healthy. It is not so much what we eat as what our stomachs can digest that makes us strong.

The whole wheat being properly prepared contains all the elements to sustain life and furnish nutrition, but it must be thoroughly cooked.

Wheat and other cereals are prepared into a predigested breakfast food by the Sanitarium Health Food Co., at Battle Creek, Mich. It is called Granola. It is cooked until the starch is converted into dextrin; by a scientific process in its manufacture; is given a taste resembling that of rich nuts. A chemist has analyzed Granola, and finds that it contains three times the food elements of beef. The addition of milk is all that is required to make a palatable and delicious meal with Granola.

A postal agent sent to the Sanitarium Health Food Co., Battle Creek, Mich., bearing the advice of a grocer who does not sell Granola, will bring a free sample. The package bears a picture of the famous Battle Creek, Mich., Sanitarium.

UNDERMINING WORK.

Moles at the Foundation of Old Religious Cults.

THE GREAT CHANGES TAKING PLACE IN CONSEQUENCE OF UNDERMINING PROCESSES THAT HAVE BEEN GOING ON.

As set forth in a very able editorial in the Boston Herald, the "Dark Ages," as they are called, still enjoy credit in the popular mind for surpassing all others in power to terrify the imagination of millions through belief in the real existence of monsters of all kinds—hydras, dragons, krakens, and the like—any one of which could desolate a whole province and slay its inhabitants with fire and pestilence. Clad itself, for example—the fabled but none the less real dragon—in adamant armor of impenetrable plates, "swinging the scaly horror of its tail," and breathing from its score of cavernous throats fumes of deadly poison or sheets of blasting flame, only now and then in the ages would appear a St. George armed with miraculous power to encounter and slay such a monster, and so deliver a wide region from a reign of abject terror. Finally, however, even St. George seemed to weary of his perilous task, and handed it over to the primary school teacher, the school primer, the textbook of popular science, when, lo! through secret subcutaneous injections of lethal printers' ink, the terrible dragon

"Smiled a kind of sickly smile, And curled up on the floor, And the subsequent proceedings interested him no more."

In fact, in this way only did it come to pass that all terra firma was simply cut from under the dragon, leaving him nothing to get a purchase on for freshening his mighty tail or erecting his fire-belching heads; and all this on precisely the same metaphysical principle of demonstrated non-existence upon which Mrs. Mary Baker Eddy is scientifically at work seeking to rid the earth of further belief in such gorgons and chimeras as smallpox, plague and yellow fever—emanations, she declares, not of physical, but of mental, fears and desires, and to be rationally treated with spiritual disincarnations.

With all due reverence, however, for the "Dark Ages," these modern times prove themselves amply able to create on purely scientific principles far more terrific monsters, breathing far more blasting fires and poisonous fumes than any the midnight ever dreamed of. Summon before the imagination that armor-plated railway train in South Africa all have lately been reading of? Think of the literally infernal fires blazing in its furnace, of the awful pain of its breath of steam and mid smoke, of the hell of flame and destruction it can pour out from its Maxim guns, of its indestructible armor of welded plates of steel, above all, of the tornado speed with which it can devour the earth, and be here, there, everywhere, in an hour. Doughty St. George and his heroic steed would have turned tail to it in a flash, and scurried away to the remotest horizon. And yet even this monster, is it not found to share the same weakness with the dragons of all ages? The very ground of its existence and power, may it not in a moment be utterly taken away from under it? While thundering along in all the terror and glory of its might, let the enemy but make a raid a mile ahead, and with crowsbars wrench away a few rails from the track, and the awful dragon is ditched. Its fires now its own terror, its momentum now its own annihilation, its panting lungs now its own rending explosion, its terrible batteries incapable of aim or range.

Alas! this simply cutting the ground from under stupendous forces, mighty institutions, world-dominating characters and nationalities, and so leaving them ditched and impotent, what a part has it played in human history, and how seemingly trifling a thing has often sufficed to achieve it.

Your superb Venetian republic, reigning supreme over the Mediterranean, subsidizing the fabulous wealth of the silks, dyers, ivory, spices, jewels, ostrich plumes of the Orient, and distributing them throughout Europe, how commanding and impregnable her position! Suddenly a Portuguese navigator doubles the Cape of Good Hope. A cheaper and direct way to the East is reached—no more sailing caravans, but steamships all the way to Portugal, Spain, France, England, Holland—and alas! Venice is ditched. Agail, look at the mighty church of the Middle Ages, gathering into its bosom the creeds and polities of Judea, Greece, Alexandria, Rome, founded on the rock of scripture, buttressed by fathers, saints, martyrs, canonized by resplendent hierarchies of angels and archangels, seraphim and cherubim, holding in its own hands the keys of heaven and hell! Did the world ever witness an entrenched authority so seemingly absolute, so impregnable, so buttressed against the very shock of the earthquake? Not ever, so far as wall and turret above ground were concerned. But how about the sapping and mining that were going on underneath, the running of quicksands that made the weight of the superincumbent mass only the more certain an element of destruction. The critics, the archaeologists, the geologists, the students of the origin of language, the investigators into comparative religion, here were the subterranean moles, burrowing, running their furrows, and removing the earth from beneath the whole structure. Your mole hidden out of sight, working in the dark, to how despicable a class of vermin does he seemingly belong! Not so, if he is undermining foundations. He is then omnipotent.

There has lately been printed and widely circulated a circular letter addressed to "The Rt. Rev. Henry Codrington Potter, D. D., LL. D., bishop of the Protestant Episcopal Church of the diocese of New York." It is from the Rev. B. F. DeCosta, a clergyman of that communion, who has just resigned

his charge in New York, giving in detail Bishop Potter's reasons for the act. It is the old story over again of the moles and their subterranean work. No one can read the letter without being deeply touched at the evident self-sacrificing sincerity of its writer, whatever opinions one may cherish of his enlightenment. Certainly he has shown his faith by his work, renouncing salary, position and the tender ties of years for conscience's sake.

Has he taken this step because he had become too radical to repeat the creed and liturgy of his former church? No, to the exact contrary! He arraigns Bishop Potter, the majority of the other bishops of America, as well as immense numbers of his fellow-clergyman, for actually sympathizing with and aiding and abetting the undermining work of the mole-like emissaries of the so-called higher criticism, a work, he avers which is honeycombing with skepticism the whole fabric of the Episcopal Church. It is no more a question, he feels, of Bishop Hatto driving out the rats, but of Bishop Hatto aiding and abetting the rats to bring everything down on his own devoted head. Through Episcopal countenance the undermining moles "have it," he insists, as the recognized church builders, not the church destroyers, of the coming dispensation. They are fast coming to occupy the chief seats in the synagogues, while the stanch old defenders of the orthodox walls and battlements, ignoring and despising the power of a legion of moles to undermine the Malak tower of Genesis or the Redan of Exodus, are simply sneered at for their pains and declared behind the times.

Of course, fairly instructed readers clearly understand that all this hue and cry means that Bishop Potter refuses longer—as this devout but benighted, ex-bishop already does—to take his theology from the first two chapters of Genesis, his theory of the origin of the diversities of human speech from the phlogistic catadysm at the Tower of Babel, or his views of the proper treatment of insanity from the stories of the casting out of devils, as well as a good many other still more revolutionary views he is presumably too prudent to ventilate in public. None the less the sympathies of a fair-minded public will be largely with the brave and outspoken, even though ignorant and narrow, writer of the circular letter over his conscientious scruples longer to be a priest of a church he arraigns as one thing in public confession and another thing in secret belief, as mailed defender on the walls, on Sunday and busy undermining mole, sapping the foundations, the rest of the week. Certainly, if the circumstantial account he gives be a fair transcript of the utterances common among his brethren when together out of surplice and in ordinary frock coat—it recalls the old Roman story of the difficulty of two augurs meeting without tripping a sly wink at one another. At any rate, it is related to make a plain, unsophisticated layman stare.

The undersigned says, let the undermining process go on until the last vestige of superstition and ignorance is removed.

A. LAYMAN.

IS NATURE KIND?

A Noted Writer's Mistaken Assumptions.

In recent Review of Reviews, T. J. Hudson is quoted as saying, "Nature is always merciful to the victim of the inevitable." I do not believe this proposition. It may have been rendered venerable by time, but it is vulnerable. He says: "When a person is in imminent and deadly peril, he is instantly thrown into a state of anaesthesia; or in other words into a partially subjective condition." I do not think a single instance adduced by Mr. Hudson to prove this point is well taken. The first instance is the time-honored statement that the soldier in battle loses all fear when the fight commences. In the first place the statement must be greatly modified. When smoke and carnage have covered sight of the dreaded enemy and the soldier has had time to become accustomed to the whizzing of bullets and the thundering of the guns, he usually loses fear; for the tension must in time subside. But there is not the least approach to the hypnotic or subjective condition. To prove this, we have only to refer to the fact that it is not a few hours after a soldier breaks from his station and flies before the enemy often seek the rear and hunt for "soft places."

When a bruiser grows wrathful and attacks one who has offended his dignity, he seldom feels a cut or blow, unless disabled. Is Nature kind to him? Is she seeking to protect him against (it may be an innocent opponent who is defending himself? Surely the principle is the same. But the lack of feeling—the immunity from pain is dependent upon excitement. But when two men engage in a friendly bout and one receives a blow on the nose, he feels the pain keenly, and why the difference? The excitement—and this alone. All incidents tend to prove this. For instance, in case of the soldier we can see that when excitement ceases he realizes his wound, and fears the foe. Some soldiers, especially those of sensitive natures, are not blessed with this exemption from fear nor are they oblivious to pain. Once more. In case of those who are exempt from sensation is it a kindness? May it not often be productive of danger, by causing the soldier to venture too boldly? Surely such is often the case.

Again the statement is made, and in support of this same claim that when one goes to the dentist's chair with "raging tooth" the pain ceases. Now this result is purely accidental. The present writer has had twenty-one extracted and has never yet been so unfortunate as to have the motive for extraction (the aching) cease. Still I can understand that one so terrified at sight of the dental chair that he can think of naught else would not be likely to re-

alize the aching tooth. But, for a moment grant that the pain ceased at this critical moment, what then? Simply this: The torture drove the sufferer to the chair, which was proper; if the aching ceased the motive for extraction was for the time at least ceased, and the timid patient would simply walk away!

Kind indeed! This writer in the same mythical manner of pulling up data (?) assumes, to disprove spirit communion. What I contend for is that his arguments are all strained, his inferences are unsupported by his premises. His so-called facts are ever set forth in a manner taking, if read carelessly; but on analysis, are found to be slipshod and distortions. Sensation generally recognizes the greatest terror, but the suffering is none the less. When the nerves are fluttering to the oppression at any point, there is no room for the realization of a less torture. No need of a "subjective self" here nor anywhere.

B. R. ANDERSON.

Concordia, Kans.

INFINITE NONSENSE!

Such Is the Creed Promulgated by the N. S. A.

The mountain has labored and brought forth, not a mouse, but a monster—a creed.

The Progressive Thinker, just recently formed by the N. S. A., has promulgated a creed. And such a creed, too! We are taken back into the old church enclosure in dead earnest. We have only six articles in stead of forty-nine, but they embrace the "essence" of the old idolatry to perfection. Instead of a simple declaration of principles, self-evident or demonstrated, we have a creed thrust upon us, every article (but one) of which would be accepted by any church in the land. The Spiritualism of the N. S. A. has become a sect at last. It has a creed, and it can ordain its ministers, offer up its prayers in true church fashion, and get half-pure on the railroads.

Let us analyze the creed: It begins thus: "We believe in Infinite Intelligence." What do they mean by "Infinite Intelligence?" The phrase is infinite nonsense unless it means an Infinite Being who is intelligent. In other words a personal Deity. Why, then, did they not frankly and honestly say, "We believe in an Omnipotent Deity?" But article 2 defines the meaning of article 1. It reads, "We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Expression signifies utterance, manifestation, representation, or words spoken. The spiritual phenomena of nature includes, of course, all the intellectual and moral attributes of humanity; and, as they are the representations, utterances of the "Infinite Intelligence," it must be a self-conscious, self-determining, and moral personality, in other words, the Christian God.

But the third article clinches the meaning of the first and second. It affirms that "a correct understanding of such expressions," (utterances, revelations) "and living in accordance therewith constitutes the true religion." Only one thing is lacking. Dr. Peebles should have been present with his chairman of the committee on Declaration of Principles, and the declaration of one of the speakers of the recent Los Angeles camp-meeting ("I believe in the Gospel of our Lord Jesus Christ") added, and the creed would be complete. With the accomplishment of this, they could set before the world The National Christian Spiritualist Association, and claim all the rights of any sect in the country.

Do the ladies and gentlemen who perpetrated this outrage upon the Spiritualist Fraternity imagine that its free-thinking thousands will submit to having the most offensive portion of the Christian creed forced upon them? Do they for a moment think that they will rally to the support of the N. S. A.? They will find themselves grievously mistaken. They have struck the death-blow to the Association as a liberal movement. They have made a bid for church tolerance—made a fatal concession to hoary-headed superstition. They have sounded the death-knell of the N. S. A. They have inaugurated a sect, and must and will resort to sectarian methods to carry on their work; for they have killed the broad universalism, which is the characteristic of genuine Spiritualism.

Why did President Barrett appoint as the chairman of the committee on Declaration of Principles, the man whose financial mismanagement brought reproach and disgrace on the N. S. A. instead of such brainy persons as Prof. Lockwood, Judge Dunn, Moses Hull, Mrs. Cadwallader and Carrie Twigg? These persons were relegated to unimportant positions while the hoodoo of the Jubilee celebration was placed at the head of the most important and responsible committee of the meeting. No such creed could or would have been reported by such men and women, and President Barrett is not the man not to know that fact. No other inference is allowable than that he selected a committee from which he was certain that such a report, or a stronger one of the same character, would be made.

I suppose we may look for that portion of the spiritual press which will endorse this creed, to be soon joining with Dr. Peebles in the sneers and denunciations of the "Atheistic Spiritualists," which ornament the pages of "The Christ Question Settled."

J. S. LOVELAND.

Summerland, Cal.

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SOME REFLECTIONS

On the Result of the Late N. S. A. Convention.

Undoubtedly there will be many and varied accounts of the proceedings of the late convention held in Chicago, in October, it being the seventh held by the National Spiritualists Association since its organization.

Much apprehension was felt on the part of its friends, lest the opposition always manifested by opponents of spiritual organization, and indifferent Spiritualists, for fear an influence should prevail throughout the whole country, sufficient to prevent the appointment of a sufficient number of delegates to make the convention a success.

But on the contrary, the largest number of delegates ever present at any convention of the N. S. A., since the first one, in 1833, the year of the World's Fair, when both the convention and the Fair were held at the same time and place, the delegates at the recent convention outnumbered that of any other.

And what was more important still, there was more harmony, more talent and more general interest manifested than in any previous convention.

While we were sorry to miss the presence of some valuable, staunch workers long in the field, and always in the front ranks, at our conventions, their places were filled by others quite equal in ability and enthusiasm, showing that we have a reserve force always at our command, from which we can draw experience and legislation, and valuable counsel in matters of law and finance, as well as in spiritual affairs.

The practical work done by the convention is valuable, and will result in permanent good to the cause. The last six years' experience has been valuable to the organization, showing the necessity and character of other amendments, which subsequent conventions may from time to time correct.

One prominent error I have often referred to before, referring to the life blood of our cause, and every other cause of value to the human family, that of a general system of finance still remains in the original charter state of taxing the delegates that attend the conventions for the means to support the N. S. A. through the ensuing year.

Many of our delegates are compelled to pay their own expenses, in addition to a sacrifice of their time and neglect of their business.

When appeals are made to the delegates for donations, many promises are made, that are never fulfilled. Others, upon the spur of the moment, not to be outdone by their neighbors, subscribe more than they are able to pay, and sometimes never do pay. Thus decaying the board, and placing themselves on the delinquent list, which usually results in their retiring from the organization.

Until some more just and effectual way is provided to raise a revenue, this is probably to be continued, although it undoubtedly keeps from these annual conventions many devout Spiritualists, whose counsel and co-operation would do much towards strengthening our cause, and increasing the happiness of many who would like to participate in the deliberations of the conventions.

Among other errors that need correction in our convention practices, is that of the election of officers.

As an illustration, allow me to state, when the time arrived to go into that election, that of president was first on the list. Nominations were called for. A party of friends stood ready to make the nomination of the present incumbent, H. D. Barrett. One of them made the nomination, another seconded it, and the third moved that a nomination be closed, and called for a vote, which was taken, and another one of the party moved that it be made unanimous, which was declared carried. All came within one minute. Thus cutting off all possibility of other nominations, or the election of any other president, although there were one or more candidates in the field for that office.

The consequence of this plan is, and was, before the election, that Mr. Barrett would be re-elected.

But how a presiding officer who is a candidate for re-election to that important office, can stand by and see so great an injustice done in his behalf, is difficult to understand.

While he relinquished the gavel for a half-moment only, while the vote was put, he immediately resumed his position, without any remonstrance at such unfair, beer-saloon practices at primary political caucuses.

On the whole, the election of officers seemed satisfactory to the convention, although they failed to honor any lady with a position on the board of trustees except the secretary. And yet, if there is any one feature in the teachings of spiritual philosophy, more prominent than another, it is the equality of the sexes, in all positions of honor and trust they are qualified to fill. And no one will regret that a woman is not the equal of man in all that pertains to spiritual development, spiritual teaching and practice.

But consistency is a virtue we sometimes ignore in the enthusiasm of the moment. Let us hope in the future, the National Spiritualists Association of America in convention assembled, will not be so forgetful or ungrateful towards that portion of our members from whom we derive our principal and most valued support.

While I have great admiration for our president as a presiding officer, and spiritual lecturer, I am unwilling the world should think there is but one man among the great body of Spiritualists in America, who is competent, or who enjoys sufficient confidence of the masses, to act as their president. Saying nothing of the injustice and jealousy naturally created in the minds of so many competent and honorable managers of spiritual papers, to whom we look for the promotion of our theories and the advancement of our cause.

We have confidence in the Banner of Light and its management, as an exponent of Spiritualism. But doubt the justice or fairness of employing its chief editor to preside over the management of a national organization continuously for so many years.

The suggestion proposed some years ago, and adopted by the previous convention, in 1838, of changing the place of holding the annual convention, seems to meet with general favor, and several places were suggested for the next convention of 1900. The successful one was Cleveland, Ohio, a central position, and from whence offers of a pecuniary character, very encouraging to the delegates at this time of great pressure for means to secure a National headquarters.

This seems a commendable practice, and adopted by many large organizations who hold political and other conventions, and it seems to me it should be adopted by the N. S. A.

Let it be understood, as advertised before the meeting, that proposals to entertain the convention will be carefully considered, and those making the most favorable proposals shall have the preference, all things being considered.

WAS SURPRISED

On Reading the Principles of the N. S. A.

As a constant reader of your most valuable paper, I have been much interested in the general views therein expressed in regard to a declaration of principles, wherein so many were in favor of declaring as our belief only such principles as every good Spiritualist could accept, in order that the organization might bring about union of purpose and action, instead of separation or disintegration.

I was not a little surprised on reading what had been accepted by the convention, and it would seem well that each state if possible, should consider it thoroughly before adopting it, for I fully believe that when this declaration of principles is carefully analyzed, that nearly one-half the believers in Spiritualism cannot conscientiously accept it.

By the assistance of my guides the subject was discussed October 29, before the Marcellus Progressive Spiritual Society, and I was requested by several to write the lecture for your paper, but as I retain but very imperfectly the substance of my lectures, this must necessarily be but a very limited synopsis.

What does the declaration of principles signify?

Section 1. "We believe in Infinite Intelligence."

The word "intelligence" means capacity to know, comprehend, understand. "Infinite" means unbounded, unlimited, as infinite time, endless space, therefore "Infinite Intelligence" must mean unlimited intelligence; therefore it must have the capacity to know, must understand, comprehend, all that has been during the infinite ages past, all that is now, and all that is to be during the aeons of time yet to come.

This savors much of foreordination, as in section 2, we admit that "we believe that the phenomena of nature, physical and spiritual is the expression of Infinite Intelligence."

Again, since "intelligence" means capacity to know, to understand, it must be something, a unit, an individuality, therefore an individual, Infinite Intelligence, a personal God.

Again, if the phenomena of nature physical and spiritual is the expression of Infinite Intelligence, what reason have we to suppose that there has ever been a communion through the so-called dead, for infinite intelligence, with power to produce all the phenomena of nature could easily give all the communications we receive? Not only that, but we declare that we believe that such phenomena is the expression of Infinite Intelligence.

Had Prof. W. M. Lockwood's proposition been accepted, that we believe in the supreme principle of nature, it could have been conscientiously accepted by every true Spiritualist, as it does not limit the individual by confining him to the belief in a personal God, yet it would prevent no one from accepting a belief in Infinite Intelligence, neither would it indicate that the N. S. A. had been captured by the orthodox, and we think it would have been much better for Spiritualism for we find there are very many thinkers, and especially scientists who are virtually leading the world in knowledge, who believe and demonstrate that there are principles inherent in, and underlying and governing all things in nature, which principles are co-eternal with matter, spirit, time and space, and which principles are known to man as law.

Now it is self-evident that there could not have been a time when space was not, neither could there have been a space when time was not. Neither can such conditions ever occur. Therefore time and space are unlimited and eternal, and every one will admit that neither time nor space is inseparable from the inherent principle or law governing them. So we must admit that law is eternal. And as we know that natural law is eternal and unchangeable, and is everywhere present, and ever acting on all things from the smallest atom to the mightiest sun, and the boundless immensity of space, and has been so acting through all the ages past and will be through all the ages to come, hence we believe that all the phenomena of nature are governed by the "supreme principles of nature."

Natural Law, and as man can demonstrate the existence and action of natural law and by his finite intelligence can understand it, and cannot demonstrate that there is an infinite intelligence, hence as true thinkers and scientists, we can but accept the demonstration that the law governs, for we have not evidence that there is an Infinite Intelligence.

And while we realize that hundreds of years of torture, war and bloodshed, with all their untold horrors and ignorance, have followed the belief in a personal God, and while we know that science aided by the teachings of spirit friends, has constantly tended to elevate humanity above such conditions, and knowing that these are the only real hope we have of ever ridding the world of dogmas and cruelty taught during ages past, then let us not bind ourselves to this belief, but rather, remove all barriers, and give freedom to our intellect, that we may find the highest good in nature, that our finite intelligences can comprehend, and make that our God, and its study and practice our religion.

My declaration of principles is:

1. "We believe in the supreme principle of nature."
2. "We believe the individual entity and consciousness of man survives the change called death."
3. "We believe that men have held, and may hold communication with the individual entity after the change called death."
4. "We believe that as Spiritualists we should teach the truth by word and act, and assist humanity to attain the highest goodness and knowledge possible, that we may be better citizens here and now, and happier hereafter."
5. "We affirm that living to our highest conceptions of these principles as set forth, constitutes true religion."
6. "We use the word belief, as there are some that have not got the positive evidence, and cannot affirm, still fully believe it to be true."

These are my views, and if I am in the single, I hope one who has the better light, will come to my rescue.

H. L. CHAPMAN.

Marcellus, Mich.

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Seasons for Spiritual Communion--Lilian Whiting's New Book, on Elizabeth Barrett Browning.

That there are special times when the mind comes into closer apparent conjunction with the minds of spirit realms, will not be denied by any one who has had conscious experience of spirit communion.

We mean spirit communion not in that vague sense in which the mind is touched and its thought enkindled in degree by spirit influences working unconsciously to the recipient; but rather to that quality of sensibly perceived and consciously apprehended communion which has become the glad experience of instructed ones who have learned to listen to the voice and receive the thought of visitors unseen.

It is quite within the power of any one in whom is the desire, to school one's self to sit in quiet attitude of a child waiting to learn its lesson, listening for the voice that speaks to the inner ear. Listening to the voice within, rather than the voice without. In order that the voice be heard most distinctly there needs to be quietness--inner, mental quietness, without perturbation from disquieting thoughts and feelings or worry from caring cares of life and its perplexities.

Happy are we if we can freely command the time and set apart our sacred hour daily for this season of spiritual communion, and keep it undisturbed from frivolous or earthly intrusion. For thoughts distracted to other things, the attention engaged by other matters, these will tend to interrupt and disperse the attention and thought from spiritual things.

But it is quite within one's power, by concentration of mind and by practice, to control the attention and direct it where one can enter into the sacred silence of spiritual communion even when in the midst of the jostling occurrences that so often serve to overcome and dissipate the spiritual attitude adapted to listen and receive the thoughts that flow from our spiritual helpers.

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Admirers of Lilian Whiting's spiritualistic writings will hail with delight a new volume from her pen--a volume whose subject affords free play for thought in her characteristic spiritual vein.

"A Study of Elizabeth Barrett Browning" is the title of the book, and it is a sympathetic study of a Spiritualist of an intensely fine spiritual character, by another of similar highly refined spiritual qualities and cultured intellectuality. Such a subject, treated by one possessing such fine qualifications, could not be otherwise than highly entertaining and spiritually valuable to those whose nature and spiritual development have fitted to receive the thoughts.

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Miss Whiting approaches her subject with reverent love and sympathetic tenderness--in no other way could she approach due justice to Mrs. Browning, as poet and woman. These divinely inspired writings, got mixed again to the hour of the crucifixion. In Mark 15:25 we read: "And it was about the third hour, and they crucified him," while according to John 19:14-15, he was not crucified until about the sixth hour.

Matt. says: "Then Judas . . . brought again the thirty pieces of silver to the chief priests and elders," while in the Acts we read: "Now this man (Judas) purchased a field with the reward of iniquity." Matt. 27:5, says Judas hanged himself, whereas in Acts 1:18, we read: "And falling headlong he burst asunder in the midst, and his bowels gushed out." And so we might go on throughout the entire book and point out self-contradictions, but these are sufficient. A single inconsistency proves just as completely, either the imperfection of the source, or else the fallibility of the source, as would a thousand discrepancies, and therefore the fallibility of the production.

Again, our friends call us iconoclasts. They say we attack their religion and try to back up their sacred institutions.

I answer: We are not trying to destroy the pure, simple, humanitarian teachings of Jesus. The gospel of the brotherhood and love is dear to every Spiritualist. (This book includes all Spiritualists and hangers-on to the same.) A knowledge of spirit return and spirit communication does not imply spirituality or desire for something higher.) Christianity is neither taught nor practiced in the churches to-day, and in saying this I only repeat the words of the best--the thinking clergy of the country.

So our war is not with real Christianity, but the perversions, inconsistencies and incongruities of Theology. It is the errors of creeds and dogmas we are fighting, not the religion of love that Jesus taught.

"But," say our friends, "why not let it alone? It is dear to us." So is Buddhism to the Buddhists, Mohammedanism to the followers, and so with every people of the earth, still missionaries are sent to each for the purpose of converting them to a perversion of Christianity with its crimes and horrors. They do this because they believe it a duty. So, too, we have a truth to give to the world; shall we follow the man spoken of by Jesus in the parable of the sower and let our seed fall among thorns and by the wayside where the fowls of the air pick it up or where the thorns spring up and choke it? Or shall we follow the example of the wise husbandman and prepare the soil before sowing?

He who expects a harvest first puts the soil in condition to receive the seed, by removing brush and briars, stumps, stones and rubbish; so we try to remove the theological rubbish that has been accumulating for nearly two thousand years, that the seed of truth may take root and bear fruit.

Let our friends in their efforts to prop what they call their cause, forget that we have real cause to attack theological dogmas. I may be pardoned for calling their cause to the place of diabolism taught for hundreds of years by the Presbyterian church, namely, "infant damnation." By their acts in convention assembled they have admitted their error and have discarded the dogma. If they were in error in this instance, may they not be in others?

GEO. HEFFNER.

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That there are special times when the mind comes into closer apparent conjunction with the minds of spirit realms, will not be denied by any one who has had conscious experience of spirit communion.

We mean spirit communion not in that vague sense in which the mind is touched and its thought enkindled in degree by spirit influences working unconsciously to the recipient; but rather to that quality of sensibly perceived and consciously apprehended communion which has become the glad experience of instructed ones who have learned to listen to the voice and receive the thought of visitors unseen.

It is quite within the power of any one in whom is the desire, to school one's self to sit in quiet attitude of a child waiting to learn its lesson, listening for the voice that speaks to the inner ear. Listening to the voice within, rather than the voice without. In order that the voice be heard most distinctly there needs to be quietness--inner, mental quietness, without perturbation from disquieting thoughts and feelings or worry from caring cares of life and its perplexities.

Happy are we if we can freely command the time and set apart our sacred hour daily for this season of spiritual communion, and keep it undisturbed from frivolous or earthly intrusion. For thoughts distracted to other things, the attention engaged by other matters, these will tend to interrupt and disperse the attention and thought from spiritual things.

But it is quite within one's power, by concentration of mind and by practice, to control the attention and direct it where one can enter into the sacred silence of spiritual communion even when in the midst of the jostling occurrences that so often serve to overcome and dissipate the spiritual attitude adapted to listen and receive the thoughts that flow from our spiritual helpers.

LILIAN WHITING'S NEW BOOK.

Admirers of Lilian Whiting's spiritualistic writings will hail with delight a new volume from her pen--a volume whose subject affords free play for thought in her characteristic spiritual vein.

"A Study of Elizabeth Barrett Browning" is the title of the book, and it is a sympathetic study of a Spiritualist of an intensely fine spiritual character, by another of similar highly refined spiritual qualities and cultured intellectuality. Such a subject, treated by one possessing such fine qualifications, could not be otherwise than highly entertaining and spiritually valuable to those whose nature and spiritual development have fitted to receive the thoughts.

The reader will find much of Miss Whiting's characteristic work in spiritual tone and sentiment, interspersed with that which pertains more personally to the subject of her study. Elizabeth Barrett Browning was as a poet and a woman a great poet. Never was another woman of great note possessed of such pure, fine, ethereal spirituality in mind and character, and this high quality of the spiritual overflowed into the products of her idealism as wrought into beautiful poems and published for the good and the uplifting of humanity.

Miss Whiting approaches her subject with reverent love and sympathetic tenderness--in no other way could she approach due justice to Mrs. Browning, as poet and woman. These divinely inspired writings, got mixed again to the hour of the crucifixion. In Mark 15:25 we read: "And it was about the third hour, and they crucified him," while according to John 19:14-15, he was not crucified until about the sixth hour.

Matt. says: "Then Judas . . . brought again the thirty pieces of silver to the chief priests and elders," while in the Acts we read: "Now this man (Judas) purchased a field with the reward of iniquity." Matt. 27:5, says Judas hanged himself, whereas in Acts 1:18, we read: "And falling headlong he burst asunder in the midst, and his bowels gushed out." And so we might go on throughout the entire book and point out self-contradictions, but these are sufficient. A single inconsistency proves just as completely, either the imperfection of the source, or else the fallibility of the source, as would a thousand discrepancies, and therefore the fallibility of the production.

Again, our friends call us iconoclasts. They say we attack their religion and try to back up their sacred institutions.

I answer: We are not trying to destroy the pure, simple, humanitarian teachings of Jesus. The gospel of the brotherhood and love is dear to every Spiritualist. (This book includes all Spiritualists and hangers-on to the same.) A knowledge of spirit return and spirit communication does not imply spirituality or desire for something higher.) Christianity is neither taught nor practiced in the churches to-day, and in saying this I only repeat the words of the best--the thinking clergy of the country.

So our war is not with real Christianity, but the perversions, inconsistencies and incongruities of Theology. It is the errors of creeds and dogmas we are fighting, not the religion of love that Jesus taught.

"But," say our friends, "why not let it alone? It is dear to us." So is Buddhism to the Buddhists, Mohammedanism to the followers, and so with every people of the earth, still missionaries are sent to each for the purpose of converting them to a perversion of Christianity with its crimes and horrors. They do this because they believe it a duty. So, too, we have a truth to give to the world; shall we follow the man spoken of by Jesus in the parable of the sower and let our seed fall among thorns and by the wayside where the fowls of the air pick it up or where the thorns spring up and choke it? Or shall we follow the example of the wise husbandman and prepare the soil before sowing?

He who expects a harvest first puts the soil in condition to receive the seed, by removing brush and briars, stumps, stones and rubbish; so we try to remove the theological rubbish that has been accumulating for nearly two thousand years, that the seed of truth may take root and bear fruit.

Let our friends in their efforts to prop what they call their cause, forget that

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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The Progressive Thinker will be furnished until further notice at the following terms, invariably in advance:
One year, \$1.00
Six months, 50c
Three months, 25c
Single copy, 5c

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SATURDAY, NOVEMBER 11, 1899.

In ordering books and premiums, please state what express lines reach your place.

The edition containing Col. Ingersoll's address, through the mediocrity of Mrs. Cora L. V. Richmond, is completely exhausted. We cannot supply another copy.

We are having a new edition printed of "The Next World Interviewed." We will be able to fill all orders the last of this week.

Oxford University.

Most readers are not conscious of the fact that Oxford University is not located in London, but is located 55 miles west of north-west of that city, on the Isis, a tributary to the Thames. The city of Oxford has a population at this time of probably 40,000.

As recently stated in these columns, Oxford University is made up of now twenty-two allied colleges. To name them would be to mention the oldest and best institutions of learning in any country. Among them are University College, founded in 1249. Then we have All Souls college; Balliol college, Brasenose, Cardinal, Corpus Christi, Exeter, Hertford, Magdalen, New, Keble, Wadham, and Worcester.

Numerous Halls, private institutions of learning, are also located at Oxford, and are indirectly connected with the University, whilst the oldest existing library in England is attached to it, to which the students and professors have easy access.

To describe each of the colleges which make up Oxford University, with the times they were severally founded, the motives thereof, their magnificence, and the purposes they have served in the history and growth of Great Britain, would require numerous volumes. They have been instrumental in making the English the advanced people the world over they are today; and the great libraries collected there, when properly studied and interpreted, will revolutionize public thought on much that is now passing for authentic history. The real obstacle: one lifetime is too brief to explore those vast tomes of learning stowed away in the various departments of Oxford University. Balliol college alone having in its keeping 400,000 printed volumes, and some 30,000 manuscript volumes.

The Israelite Is Correct.

The Truth Seeker claims the Israelite is mistaken in its statement that there has been no ruling of the Supreme Court of the United States declaring this a Christian nation. The editor cites a dictum of Justice Brewer in the premises. Our contemporary should observe that the dictum or saying of a Judge, when the matter in controversy is not the direct issue carries with it no legal force. In the case he mentions, it was only a side issue, the opinion of a single Judge, which any of his associates is at liberty to overrule at will. If the question, whether this is a Christian nation, was to come before the Supreme Court sitting in banc, to reach the case, and decide as claimed, they would override the treaty with Tripoli, in which it was declared in so many words: "The government of the United States is a Christian nation." And also override article IV, sec. 2, of the Constitution, which declares: "All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land."

Very Sinful.

The German Lutherans, lately in session at Mount Olive, Ill., eighty ministers of that sect in attendance upon the conference, by formal vote declared that "Life Insurance is incompatible with God's written word, that such insurance is sinful, and should be avoided by the faithful and devout."

That is correct, and in harmony with the teachings of Jesus, who instructed his disciples to "Take no thought for the morrow. . . . Sufficient unto the day is the evil thereof."

Crumbling Walls.

Nine columns with architrave, of the great hypostyle hall, of the temple of Luxor, on the east bank of the Nile, fell the other day, showing that "Time's unrelenting grasp" is still clutching at the remains of antiquity, and will not be content until the last stone has fallen.

They Are All Alike Gaily.

The methods employed to make the dominant religion what it now is may be seen in a late encyclical letter from Pope Leo XIII., to the Bishops of France, just published in the New York "Freeman's Journal," a Catholic organ, from which we extract:

"With regard to the study of the Holy Scriptures, we call your attention once more, venerable brothers, to the teachings we have laid down in encyclical 'Providentia Dei,' No. 15, which we wish the professors to put before their disciples, with the necessary explanations. They will put them specially on their guard against the disturbing tendencies which it is sought to introduce into the interpretation of the Bible, and which would shortly, were they to prevail, bring about the ruin of its inspiration and supernatural character. Under the specious pretext of depriving the adversaries of the revealed word of apparently irrefragable arguments against the authenticity and veracity of the Holy Books, some Catholic writers have thought it a clever idea to adopt those arguments for themselves. By these strange and perilous tactics they have worked to make a breach with their own hands in the walls of the city they were charged to defend. In our encyclical above quoted and in another document, No. 18, we have spoken our mind on this rash, dangerous policy. While encouraging our exegesis to keep abreast with the progress of criticism, we have firmly maintained the principles which have been sanctioned in this matter by the traditional authority of the fathers and Councils, and renewed in our own time by the Council of the Vatican."

At first glance the non-critical reader does not comprehend the importance and extended application of this papal circular. Though directed to the subordinates of the Pope in France, its influence extends all over the globe. It not only directs and controls the actions of Cardinals and Bishops, but it guides the humblest priest in the papal jurisdiction, and influences every communicant and gives form to his thought. Until the revolt of Luther the whole Christian church, its action and belief, its dogmas and modes of worship, were regulated and directed by bulls, and encyclicals from the Vatican, and all who departed from such directions were heretics subject to excommunication, to tortures, to dungeons, and the stake with fire-brand. The king on his throne was only allowed to think and act on religious matters when the Pope directed. His expressed opinion was infallible. It was the voice of God in the premises, and must be obeyed as the will of Heaven.

That the reader may know we are not mistaken in these statements we quote the action of the Ecumenical Council held in the Vatican so late as July, 1870, over which Pope Pius IX. presided and to which Pope Leo refers. We quote:

"We teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irrefragable; that is, in the words used by Pope Nicholas I., 'Note 13, and in the Synod of Quiedinburg, A. D. 1058,' it is allowed to none to revise its judgment, and to sit in judgment upon what it has judged' of themselves and not from the consent of the Church. But if any one—whom may God avert—presume to contradict this our definition, let him be anathema."—Vaughan: The Vatican Council, Part II, p. 110.

This formal action of that General Council was retroactive as well as prospective, and made infallible all the Pope had done in the past, and all he would do in the long ages yet to be. Every tenet of the Christian faith, whether held by Catholic or Protestant of any age and of every clime, was, and every Spiritualist who copies their system of church organization, draws inspiration from this infallible successor of Peter, who, we are assured, derived his authority from "the blessed Jesus" who was God himself. The Gospels themselves are what they are by authority of this great head of the church. There would have been no Protestantism had there been no Pope. Neither would there have been a thousand varying sects had there been no Catholics.

Every victim of Catholic hate, every outrage and offense perpetrated by Catholic authority prior to 1870, all the wars for the propagation of the Christian faith, all the blood sacrificed in its defense, and all the massacres and slaughters which served as aids in giving the Pope power, authority and doctrines to which all denominations of Christians are inheritors. Protestants are alike responsible with the Catholics. The decrees of the Pope and the dogmas he proclaimed assisted in making the system what it is, and every Christian subscribing to the name is morally responsible for its terrible crimes.

Needs a Ducking.

"Those persons in this city and elsewhere," says the Chicago Tribune, "who manifest their disapproval of Dr. Dowle and his practices by mobbing him or attempting to offer personal violence to him are making a mistake. It is a poor remedy for their grievances. It only creates sympathy for the man and gives him the opportunity to pose as a martyr, which is what he wishes more than anything else. It not only elevates him in his own esteem but it tends to add to the number of the deluded persons who follow him. While the community does not sympathize with personal violence in a case like this, still it would probably be delighted if the hose could be turned on Dr. Dowle now and then so as to cool off his pernicious ardor. If in strict conformity with the law he could be occasionally treated to a douche under the town pump or be soured at the end of a ducking plank or the firemen could turn a stream on him to correct his behavior, it would probably meet with general approval. But to engage in acts of personal violence is most un-Christian, because it is just what we are continually doing because it tends to enlist sympathy for him and swell the ranks of his silly converts."

Highly Creditable.

The saloon-keepers of Sioux City, Iowa, numbering 45 persons, have voluntarily agreed to close the sale of intoxicants on Sundays, and have asked the city authorities to enforce the law to the letter. There is practical reform.

Reply to Correspondent.

A lady patron writes: "I read somewhere many years ago about Arius, who believed that Jesus was a son of the Eternal God, instead of the Eternal Son of God; that he also wrote on the subject, in consequence of which his tongue was cut out so he could not speak, and his arm was cut off at the shoulder so he could not write. What are the facts?"

Our friend, or her informant, has got things badly mixed. Michael Servetus, born in 1509, in Aragon, Spain, was educated for the Church, graduating from the University of Toulouse. At the age of 22 he visited Switzerland, and there formulated his creed. In it he declared: "There is one God Almighty, and none other beside him, single not complex, who through his Word and through the Holy Ghost, created all things. There is one only Lord; Jesus Christ, the Son of God, begotten by the Eternal Word of the Father and given by God to men as our Savior and Redeemer. He prays to the Father for us; and through his prayers and by the agency of angels, we receive the Holy Ghost."

A few years later Servetus published at Strasbourg a work on "The Errors of the Trinity." After traveling over the different countries of Europe he again visited Switzerland. At Geneva, where John Calvin seems to have been supreme, and at the instance of that "reformer," he was arrested, tried for heresy, and condemned to be burned at the stake, along with his manuscripts and printed book. On his way to the place of execution Servetus prayed: "O Jesus, thou son of the Eternal God, have mercy upon me." "Mend thy words if thou wouldst save thyself, and call on Jesus, the Eternal Son of God," said his priestly attendant. This Servetus refused to do, so was led to the stake, green wood was piled around him to protract his suffering, and thus perished at the hands of Protestants, this great scholar and thinker. And it was he, instead of Arius, who rejected the claim that Jesus was "the eternal son of God," though he was willing to recognize him as the "son of the eternal God."

Lucilio Vanini, an Italian, born in 1585, was convicted of Atheism, and was condemned to have his tongue cut out, to be strangled at the stake, and his body burned to ashes. This sentence was carried into execution at Toulouse, February 9, 1619.

The imputation of offending, arms seems to have been a pastime with our good Catholic brothers, so there are a large number of such cases recorded, poor wretches who "suffered for Christ's sake." They believed too little, else too much.

It is impossible to know the truth about Arius. Everything touching ecclesiastical affairs down to the introduction of the art of printing is shrouded in darkness and doubt. Even classical history has been tampered with, or forged outright, so we cannot place implicit trust in scarcely any historic event occurring prior to the Crusades.

Historians suppose Arius was born in Africa about the beginning of the 4th century. The church historian, Socrates, who is reputed to have written in the 5th century, but may not have really lived until the 15th century, and Sozomen, who wrote a little later, supply about all we know of the contention between the teachings of Arius and his opponents. Briefly, he taught:

"We believe in one God alone without birth, alone everlasting, alone unoriginate. . . . The Son is originate, begotten by the Father, but is not eternal, or co-unbegotten, with the Father."

There are a multitude of nice distinctions that would confuse a metaphysician which we pass.

The Council of Nice, represented to have been convened in 325, over which the emperor Constantine I. said to have presided, decided Arius' teaching was heretical, his books were ordered burned, and he was banished. Arius was afterwards recalled. While walking with a friend in the evening he was taken suddenly ill and died in a few moments. His opposers declared it was a special interposition of Providence in their favor, and he openly gave thanks to God in the church. The learned translator into English of Mosheim's Ecclesiastical History, says in a note:

"It appears to me extremely probable that this unhappy man (Arius) was a victim to the resentment of his enemies, and was destroyed by poison, or some such violent method. A blind and fanatical zeal for certain systems of faith, has in all ages produced such horrible acts of cruelty and injustice." The conclusion of Dr. MacLachlan is just, whilst the independent thinker knows that "cruelty and injustice" have characterized Christianity through every age of its existence.

Our correspondent will notice, however, that Arius was not the victim of the inhumanities alleged, though the outrages named were perpetrated on others.

Excusing the Slaughter.

Some letters from Cardinal Newman, written in 1875, have just made their appearance, apologizing for the St. Bartholomew massacre. He says: "It was prompted by mortal fear; that the Catholics considered if they did not murder the Huguenots, the Huguenots would murder them." He claims "this was what prompted Pope Gregory's hasty approbation of so great a crime."

Ignorance as a Factor of Religion.

It is often said, and doubtless it is true, says the Chicago Herald, that the majority of people know so little that it can almost be said they know nothing. It is really pitiful how little any of us know when it comes to a crucial examination. Half knowledge is common enough, but how seldom it is that on some subject, upon which everybody ought to be tolerably well informed, any person in a given company can express himself freely and intelligently. It was a saying of George III., that on a special question given to the crown lawyers not one of them could do anything more than to refer. That is, they could not answer a question plumped straightly at them, but had to go back to their books and statutes to read up the law they should have had at their fingers' ends. As it is in law, so it is in medicine, and in every profession and art. Men and women forget the things they once knew or half knew, and it is only after years of tentative effort and expense that it can be said they really know anything. The want of knowledge, of course, is always relative. Deep and varied as was the learning of St. Walter Scott, he often said he never met a man of any degree, high or low, from whom he could not learn something. And so it is that every person, no matter where his lines are cast, knows some particular thing better than anybody else. Therefore, when we speak of ignorance it is to be considered relatively. Men and women can if they choose know much more than they do, and daily life shows that the world is improving. But the millennium is not yet to be expected. Consequently ignorance must abide. Nevertheless the people of every station are at a higher grade of knowledge than ever before.

The intense ignorance of the masses can find no more fitting illustration than that presented by the 1,000 or more religions to-day in the world, each claiming the whole truth in regard to God and his methods of rewarding the good and chastising the bad. Even Kersey Graves went so far in his historical researches to assert that there have been sixteen crucified saviors. In India and China there are thousands of idols that play an important part in the providence of God, while the Devil himself among all religious sects is a personage of remarkable powers, cunning, and cunning. "Is the Devil Dead?" is a question asked hundreds of times from the rostrum, and answered in the negative up through a long line of religious sects that permeates every quarter of the civilized world. No better demonstration of superstitious ignorance—dense, hateful, devilish—can be found than in the various creeds that hold in abject subjection the uninformed element of every clime—those incapable of grasping the grand truths that seem so plain and unvarnished that any one ought to be able to comprehend them. This gross pretentious ignorance—gross in all of its crude manifestations—whilst not only defines God, but tells in definite language all about his divine government—his heaven for the good, and his lake of fire and brimstone for the bad—this pretentious ignorance, we say is the base of our civilization. There are thousands of definitions of Deity, and yet to define him is to actually lose him altogether, for if beyond comprehension, he cannot be expressed by any definition that puny man is capable of inventing. Thus it is that ignorance becomes more presumptuous and glaring by persisting in defining the undefinable, and in fixing the status of a being that from the very nature of things cannot be comprehended.

While ignorance is so palpable, even among the most learned, anyone of the wisest being liable to "get lost in the woods" or lose his "bearings," it would be well for everyone to be exceedingly modest in his claims to superior knowledge. We have not forgotten that when the "Cardiff Giant" was excavated from the rocks in Iowa, brought to Chicago and made in the image of a monstrous man, and then taken to New York and buried, and in due time resurrected, and was pronounced by geologists as a most wonderful petrification of an ancient man of huge proportions. The trick was eventually exposed, much to their chagrin.

I is to be sincerely regretted that ignorance the most palpable should be so prominently exhibited among those who claim to be so near to God; but exceedingly ignorant they be, for no two sects agree, and therein they expose their very limited knowledge to the world. Certainly, in religion, if anywhere, superior knowledge—clear, concise and consistent—should be manifested. Mathematics, astronomy, chemistry, geology, paleontology, archaeology, animal magnetism, any scientific subject whatever should not be more clearly capable of demonstration, than the claims of the one thousand creeds in the world to-day, while the truth is, the latter are the least susceptible of demonstration, of any pretensions to actual knowledge now before the public.

A Bible Trust.

An exchange says: "A Bible Trust is one of the probabilities of the near future. The competition in selling the 'Word of God' has become so great that a combination seems necessary so that prices will not be reduced below living profits."

The great Dr. Abernethy, of a former generation, whose fame is world-wide, while visiting a lady patient, was inquired of how he liked her new dress, and he remarked the same time: "It is pretty short." To which the Doctor: "That fashion your ladyship may carry as high as you please."

So with Bible Trusts, also taxes on intoxicants, the higher, the cost the better for the race.

Thanksgiving.

The President has designated Thursday, November 30, as a day for national thanksgiving. He omitted the "for Christ's sake," or words to that effect, which he injected into his proclamation a year or two ago, a departure in that instance from precedent.

Respond to Her Appeal.

Dear Friends:—Do you feel to help me care for my blind dependent sister, Jennie L. Webb, one of the earliest mediums now in the form. If so, please write brief letters to your spirit friends, whom I will give a chance to respond by independent writing or whispers for \$1. Please send letters addressed as you would to a mortal friend, and enclose in it to me. Send now and do much good to veteran medium.

DOESN'T LIKE THE CREED

And Would Like to Reorganize.

To the Editor:—Judging from the numerous protests appearing in your most excellent paper concerning the action taken by the N. S. A., in adopting a creed, at their recent convention, it fails to meet the approbation of a large majority who have heretofore marched under the banner of Spiritualism and given their time, talent and money to its support, and whereas we cannot endorse this new departure, and want no creeds to fetter our consciences or shackle our footsteps, nor ministers to travel on half-fare to do our thinking, therefore, be it resolved, that a mass meeting be called at some time and place, hereafter decided upon, to take such steps as may be deemed expedient for the advancement of freedom and progress upon a platform broad enough for the human race to stand upon.

RUFUS SPALDING.

Chicago, Ill.

DON'T BE IN A HURRY.

In spite of the protests of a few, the Christian Spiritualists of the convention had their way in regard to a declaration of principles, but that need not cause any serious trouble in the ranks of the larger and broader Spiritualism. This is only a decoy duck to catch the other fellows and to make a legal standing and a popular bit. It is not permanent and unchangeable. It is not the sentiment of the majority of Spiritualists, and for this reason let us not quarrel over it; it is hardly worth it; but let us get together as many of the objectors as possible and go to Cleveland next year and make a declaration so simple and sensible it will meet the approbation of all; or, failing in this, wipe out the present one.

There are business reasons for some kind of announcement to the world that we have a foundation upon which to stand to be counted among the institutions of the world.

It would not be too much to say that the N. S. A. and its creed, is ready to go before the courts as a religious body and make just claims to all bequests granted by its friends, and claim equality before the law; is ready to demand its rights before the railroad commission, and to demand and command respect by the laws of any state in this Union, towards its authorized representatives. This is the part the little "creed" plays.

Religious bodies of the land are granted rights and privileges accorded by law, and are ready to go to court organizations, and to demand the same rights we are bound to place ourselves in the same position before these important tribunals.

It would be in accordance with the unanimous wish of the Spiritualists to abolish these discriminating laws, but the question is whether it were not better to get on the inside and help make them odious to the world and work out our reform thus.

The author of these lines has serious objections to the wording of the aforesaid document, and by vote so stated, but it met the approval of a large majority of that convention, packed or unpacked, and is considered by the world the act of Spiritualism, and now, would it be better for the opponents of that measure to secede and disrupt the entire movement, or acquiesce and line up with them; go in a body to the next convention and co-operate to the end of remodeling and reforming or refraining something more satisfactory to all concerned?

We must not be too hasty or too rabid in our condemnation of which, which was made possible and permitted by our absence from this convention. It only shows the earnestness and activity on one side and a dilatory, lax condition on the other, and a capacity for inelegant gesticulation of the pedal extremities.

We have an organization of wide-awake, noble workers, and now let us support and strengthen that organization and make it over from the inside rather than engender within bitter animosities and without the sneers and contumely of the world.

The most logical conclusion is to take the matter under serious advisement for a year and come together at the next convention for business, for harmony and repairs. REPORTER.

CARD FROM MOSES HULL.

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible: What It Is; Who Wrote It? And When? Were Its Writers Infallible?—What the Higher Criticism Says. A Few Thoughts concerning Other Bibles, Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that, though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

STILL GOING AT \$1.00

And Have No Intention of Raising Our Price of Subscription.

The Progressive Thinker is large enough to contain all the reading matter of all the other Dollar Spiritualist papers in the United States, and have ample space left in which to make known our generous premium offers. It has no intention whatever of raising its price to \$1.50 as has been done by our contemporary, the Light of Truth. Considering the cost of our premiums to us, The Progressive Thinker is furnished for less than one dollar per year, a miracle in modern journalism that no one can successfully imitate. Now is the time for you to appreciate our efforts and send in an additional subscriber. The Progressive Thinker will continue to be not only the largest Spiritual paper published, but it will continue to combine the essential qualities of CHEAPNESS and EXCELLENCE.

Send In Your Glubs

D. E. Youngs, of Union City, Mich., sends us a club of 14 subscribers for The Progressive Thinker. Each one of them gets that remarkable book, The Occult Life of Jesus. What Mr. Youngs has done you can do. Get up a club for The Progressive Thinker. We are sending out valuable premium books, and have already established the nucleus of an Occult and Spiritual Library in over 15,000 homes. We are working on the Divine Plan, and the increase in our subscription list, shows that it is a good one.

RECEIVED THE FOUR BOOKS.

To J. R. Francis—Dear Sir:—I have received my set of four books and scanned their contents. They are mind expanders and soul elevators, and I wish they could be studied by every person capable of doing so throughout the length and breadth of this great country.

Inwood, Ia. G. G. MEDALEN.

THE DIVINE PLAN.

Now Is the Time to Act Your Part in this Drama of Life's Terrestrial Progress.

Winter is upon us, and everybody should have during the long evenings a Spiritualist paper to read. Try and induce your neighbor to join with you and thus enter into the spirit of the Divine Plan. It should not be expected that The Progressive Thinker alone practice the Divine Plan by sending out valuable books for less than actual cost, but each subscriber should reciprocate by getting somebody else interested in Spiritualistic and Occult literature. Try, try, we say, to send in an additional subscription, and thus aid in the great work we are doing. Let a great Spiritual wave emanate from your soul by entering into the Divine Plan. Commence at once.

BIBLE SPIRITUALISM

A Book of Spirit Manifestations.

The Bible is the Spiritualist's book. Inasmuch as from Genesis to Malachi, it was a revelation of the spiritual manifestations of that age. If you strip the Bible of Spiritualism you have a very unsavory morsel to present to any one. There are numerous passages showing that there were men in that age who heard and witnessed things which they imparted to others who were not so gifted. At that time they were called "men of God"—to-day they are designated as mediums. All modern spiritual phenomena, except spirit photography, have their counterpart in the Bible.

The Bible contains much that is true, instructive, beautiful, and soul-elevating, and it contains likewise much that is false, immoral, vulgar and contradictory. But we must make allowances in considering the barbarous age in which it was written.

There are hundreds of Spiritualists in every State in the Union who are unable to get the service of a Spiritual lecturer, or medium for demonstrations of spirit return, and when asked to prove or demonstrate the Spiritual philosophy—without the Bible proof they are to be convinced them. I have always noticed that our orthodox brethren at once call our attention to various passages in the Bible, refuting our arguments, if an attempt is made to argue or expound the philosophy and phenomena of modern Spiritualism. We want to meet them on their own grounds, and defeat them with their own weapons. And if any one in this broad land is able to do this, it is Moses Hull, that scholarly expounder of Spiritualism. His "Bible Lessons" are the result of years of experience in the church, and his profound study of the Scriptures, which when shown in their true light, enables one to study the Bible with delight and understanding.

When all these teachings are displayed in a presentable way, our orthodox friends are obliged to swallow it. I became a Spiritualist long before I had an opportunity to investigate the phenomena. In conclusion, I would suggest an encouraging word to "Our Moses": Go on, dear brother; you have done a noble work, and may you continue to bring truth to the light, and joy to the world, in my earnest wish and desire. EDWIN A. NASH. Wykoff, Minn.

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

"The Wonders of Nature." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of double consciousness, namely Mary Lurancy Vennum of Watskill, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

DOOR ECLECTIC MAGAZINE

DREAMS AND VISIONS.

ON THE BORDER.

On the Wednesday before my father's death I received a letter from my sister Adele, stating that our father was looking very anxiously for me; indeed, she wrote: "It seems to me that the hope of seeing you again is all that keeps life in him now. Each evening he remarks, 'Another day is gone, and Anna has not come.' He seemed to understand that I was ill, and that alone prevented me from coming to him. When this letter came to my husband's office for I was ill they were careful about sending me ill news—he wrote me a note, saying that if I felt I could undertake the journey (for it was a hard one, part of the way being inland and the roads very bad), he would come home at five o'clock to put me on the train. When his note came I felt it would be impossible to go; but, reading my sister's letter over and over again, I made up my mind that I would risk my life to see him once more, and I answered that I would be ready.

We did not go to the Union Depot, but to the flag station at Forest Park. While we were on the platform, the train went flying past us, and I turned to my husband and said, "Certainly it was not right for me to go, or that train would never have passed; and yet my heart is set on it so much, and it seems pulling me to it. My husband said, 'You will see him—look there,' and, indeed, the train had passed fully two miles in its rapid flight. It backed down just for me, for there were no other passengers.

When, the next evening, I stepped into the room where my father lay, his face lighted up, and he put out his hand and said, "I am willing and ready to go now." I asked him where he was ready to go, and he told me to join my mother and his children. He told me that he had seen me at home, and how hard it was for me to realize that I had strength to start. He seemed to be cognizant, as perfectly so as I, of the train passing and then backing to take me, and had been with me every moment from the time I left home until I stepped into his room. He told me that he had seen our mother very frequently since she passed away a few weeks before, also my grandmother, and the children who had died in childhood. He also told me of a conversation that my husband and I had had, at home a hundred miles away, in which he had repeated to me all that I had said, and he had called me the name that my husband always calls me in private; and I asked him, "Do you mean to say, that you were in that room with us and heard that conversation?" and he said, "Yes; how else could I know?"

A peculiarity of his condition was that he had none of the indications that usually prevail with sick people, especially near death. Although his voice was weak, at times inaudible, his eyes were as bright as stars, his hearing most acute, and he told us that he understood everything that we said and even could read our thoughts. The breath was sweet and pure as a little child's; indeed, it seemed as though, just as my mother had been, he was spiritualized from limbo to outmost and lived consciously in both worlds for many weeks. I had been too ill to be with him for fear of adding to the care of those who were already overtaxed in the long watching of him. He enjoyed my reading to him, and especially the twentieth chapter of John, and the twenty-third and the one hundred and third Psalms. He expressed not only a belief, but positive assurance of the immortality of the soul and the life of the spirit in its bodily form after death, and said that our mother and grandmother, and all his friends and children were with him and around him all the time.

I have regretted more than I can tell my inability to have been with him during all his illness or rather his preparation for death, that I might have recorded all these experiences which occurred with him weeks before his death. My sister Adele was with him, and it was the appearance of my mother, who sat watching one night with her, and the fact that our father saw while awake what she saw in her dream, and described it to her so vividly, that converted her and made her a firm believer in the spiritual life in bodily form after death. Had she believed these things as firmly as I before this time, I think she could have made a record that would have been most interesting.

Owing to the fact that my father might, in that condition, live several weeks or months, as he had lingered so long, and for the reason that I was so weak and needed so much care, I returned home on Monday. My father had me kneel by his bedside, and his hands put on my head, that he might give me, as he said, his farewell blessing. As I reached the door he called me a second time for one last kiss. He had told me several things he wished me to do, and said it was better for me to return home—that I was frail, but would not die yet for many years. I returned home, the morning after, my husband when I first went to him, and he said, "I should like to know how pa is this morning." My husband said, "It will be easy for you to find out, for he will tell you." I closed my eyes, and in a moment I saw that he was dead; and I exclaimed, "Oh, dear, pa is dead." I saw the room where he was, and all the family standing around; and then saw the spiritual body as distinctly as I had ever seen the natural. I saw my brother go away to attend the last rites of burial; I saw the casket be chosen, with its Masonic emblems; I read the telegram he sent to us hours before I received it; and when we were all sitting in my room we heard the bell ring, and I said to my husband and our daughters: "There at last is the message to tell us that pa is dead. It is signed by my brother Ed." It proved to be exactly true, and he had died at the time I saw him die, and my brother had started on his trip as I saw him. The casket was exactly the same, with silver handles and square and compass of silver, and the letter "G" in silver.

MRS. G. K. R.

FROM PERSONAL EXPERIENCE.

Prophetic dreams are of such common occurrence that it seems quite superfluous to relate them for the benefit of the public. Yet, for the sake of illustrative of the greater area of the powers of the human soul than are usually expressed in its outer manifestation. They occur with common, uneducated, materialistic temperaments as well as with the more spiritually advanced, showing an eclipse of its powers by material environment of body and brain formation, suggesting a depth of consciousness even with that class not suspected from merely outer observation. Out of the hundreds that dash into my "visions of the night" I select three.

1. Myself and wife seemed returning from a call upon a neighbor. I put my hand upon the door-knob with much eagerness to enter, hearing some sound inside, and having in my mind the scene of our little girl playing on the floor in front of the stove; but when I threw open the door not a living person or article of furniture was to be seen. Looking across a hall into another room shadowy beings representing our ideas of ghosts put up their hands as if to prevent our entrance. The house was damp and covered with mildew. There was a low howling of owls, all together forming a most impressive picture. As I awoke in the morning, reviewing the vision in my mind, the words, "Desolation, desolation to this house," came in upon me. After much reviewing of the situation of our family as to health and what might naturally be expected, I dropped the matter from my mind as inoperative.

Some two months later a telegram announced the sudden death of my wife's brother in Washington. The following spring my wife's father, a lovely old gentleman of eighty-two years, passed on. In the following autumn a sister of my wife came home to visit, took cold, and died of pneumonia. The next autumn our beautiful boy of five years was taken sick, passing out in early winter. At the same time we received the news of the death of another brother in Shanghai; and the following winter another brother—the last member except my wife of her family—left his body in San Francisco bay.

At the time of this vision all these persons were in good health, of good habits, and lived in New York. It had been added many years have passed, and the little girl mentioned had grown to mature womanhood. She, too, has left for the higher life, leaving my wife and me, now old people, without the comfort and assistance of family interest.

2. For several years I kept a summer hotel on the shore of Elkhardt Lake, near my present home. A brother out of health returned from California. He spent the summer under treatment, taking light exercise, and out much on the lake boating. He reported more than usual from a periodical attack of malaria. I said on returning, "If there is any help for him, I know I can receive some suggestion that will lead to its application." In the vision I saw him standing in the adjoining garden plot, not on the walk, as if walking along as usual, dressed in a perfectly new suit of clothes—coat of Prince Albert cut, of a most beautiful shade of deep sky-blue, the pantaloons of lighter shade of blue, with a new silk hat. As I saw him the symmetrical fitting of the suit would not occur to me, but as I saw him, his face was a little elevated, and as he looked away and upward the position suggested going away.

After relating my vision to my wife in the morning, I said, "We shall do all that is possible to make Frank comfortable; but he will put on that heavenly suit." He passed over the following winter from an attack of bleeding from the stomach.

Another item in connection may be of interest. My brother, a business man of some years, died in New York, while in the presence of a psychic. "What is the matter with your eldest brother?" She had seen none of the family except the one in her presence. "I see blood flowing from his mouth," my brother remarked. "I guess you are off, for he has sound lungs."

3. When the Spanish war was about to cross the ocean to meet our warships I could not but feel deep solicitude in the nation meeting the third navy in the world—so-called at that time, and expecting that at best some of our warships would go down with our brave men on board. Retiring in this somewhat depressed state of mind, I saw in the dream-vision stretched a long way on small sticks set up in the ground yard-wide muslin, and a dilapidated old warehouse in the rear. A typical Spaniard with a large knife came toward me. The vision seemed to say this was a firm believer in the spiritual life in bodily form after death.

Though so seemingly ridiculous was this symbol of intrenchment and fortification, nothing more fitting could have been suggested in representation of the most marvelous fact in the history of warfare on this earth—the destruction of the Spanish navy, with the loss of one man.

J. R. TALLMADGE.

A DREAM VISION.

Several years ago I was called to another pulpit a thousand miles distant. I did not find the field in a prosperous condition spiritually, which is not infrequently the case in larger cities.

In my dream I found myself riding into the country to inspect a farm I had come into possession of, and was accompanied by my wife.

Upon reaching the place I saw at a glance that the house, which was a large frame one, was in a wretched condition exteriorly, as to paint, roof, weatherboarding, etc. The surroundings, as to yard, shrubbery, flowers, fence, etc., were of similar pattern. I said to my wife: "Go in and inspect the house and ascertain what is needed to put it in comfortable habitable order, and I will look over the fields. On going to the orchard I found a man plowing, or attempting to do so. His team was in miserable plight, and his plow still worse, if possible. The share was worn out, and the point so rounding and blunt that it could not enter the ground, but only dragged over the surface without even disturbing the weeds.

Most of the fruit-trees were entirely gone, and the remaining ones were nearly dead, bearing but few leaves and no fruit. Addressing myself to the plowman, I asked: "What are you doing here?" "Plowing," said he. I replied, "That is not plowing. What can you hope to accomplish with such an outfit?"

"What is that to you?" said he. "It is of deepest interest to me," I replied. "This is now my farm."

He bowed with becoming regard, and stood at attention.

"Go at once," said I, "and get that plow put in order. No matter, get a new plow of the best pattern, for there is nothing in the old one worth saving. Procure also a good team of horses, and break up this ground thoroughly. Have all dead branches trimmed from these remaining trees, and have others planted in the vacant places, and see

that all is dressed and kept in proper order."

He at once addressed himself to the fulfilling of my directions. On returning I found my wife had arranged for the putting of the house and grounds in order. We resumed our seats in the carriage, and, returning, we entered into the city.

Interpretation:—I at once saw upon awaking that the panoramic vision was representative of my field of labor (appointed to me in the Divine Providence) and the necessary course for its proper cultivation, though its condition was no worse, but entirely similar to most fields of moral and spiritual work in the world.

Husband signifies good, and wife signifies truth, and, taken together, they signify truth and good conjoined, with-out which conjunction there can be no useful life, no living results.

Horse signifies knowledge of truth, or the understanding of the Divine Word.

Carriage signifies doctrine, or a general principle of belief, especially Bible teaching on any subject. One is borne along and upheld and supported by his trusted doctrine, as in a carriage. Traveling thus represents one who is grounded in and living spiritual truth.

A farm or field is ground prepared for the reception of seed for a harvest; and spiritually it is a church, or an individual prepared for the reception of truths, as seeds of a good life.

Three signify knowledge, or perception of truth. Fruit signifies truth, as an orchard—are the regenerate church or individual that produces good works as fruits of a life of good uses.

To plow is to prepare the field for the reception of the seed to be planted, or it is so preaching the Word in love for humanity that the affections of the hearer may be opened to receive and obey the truths thus proclaimed.

"The good ground are they which in an honest and good heart, having heard the Word, keep it and bring forth fruit with patience." (Luke 8:15).

"The using of a well-wrought plowshare is the proper presentation of the goods of spiritual life by means of genuine truths."

Pruning off dead branches is the rejection of false and evil for the sake of the good and the true.

"The house is the mind—in one or in many, as to the will and its furnishings, of love and true charity."

Such a man must the pastor be, and such the grand ideal up to which he must seek to lift his people by means of all his ministrations to them. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:10).

A. V.

MOUNT LEBANON.

Curious Occult Manifestations.

AN ILLUSTRATION OF THE FACT THAT SPIRITUAL FORCES ARE EVERYWHERE AT WORK.

A Ten Years' Residence, from 1842 to 1852. Describing the Manners, Customs, and Religion of its Inhabitants, with a Full and Correct Account of the Druse Religion; and Containing Historical Records of the Mountain Tribes, from Personal Intercourse with their Chiefs and Other Authentic Sources. By Colonel Chubbhill. In three volumes. Second edition. London: Saunders & Otley, Conduit Street, 1852. With maps and lithograph plates.

Vol. 1, page 104, On Magic, reads: "This son, Sheikh Becher is one of the best informed of the Druse Sheiks, and has acquired a store of history and literature, which makes his conversation in every way superior. He has, for many years, devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling."

"At times he will place a jug between the hands of two persons sitting opposite to each other, when each will recite certain passages taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick, at his bidding, will proceed unaided, from one end of the room to the other. A New Testament, suspended to a key by a piece of string, will in the same way turn violently round of itself. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan, will be seen to spring suddenly out of the water and be carried to a considerable distance. A table-lamp, when the light is locked itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature, those r-p conjecture who like to speculate upon such matters."

"But it is in the more serious cases of disease or lunacy that his supernatural derived powers are called into play. Previous to undertaking a cure, he shuts himself up in a darkened room and devotes some time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last, one of the geni, described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The geni replies at once, that his request is granted, and encourages him to proceed.

"The wife of Sheikh Achmet Talhook had been for more than two years afflicted with a swelling which had been long mistaken for pregnancy. Sheikh Becher, after the usual preparatory discipline, passed his hand over her person, and in five minutes, she arose perfectly cured. Sheikh Yousuf Talhook was brought before him a confirmed lunatic, for two days he returned to his home perfectly restored in health and reason."

"That the Sheikh stoutly maintains his intercourse with spiritual agents to be real and effective, is unquestionable; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to occult intercourse, is universal throughout the entire population, of every religion and sect. There are Christian priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which if thoroughly understood and properly treated, would place the whole world of spirits entirely at man's disposal, and invest them through their medium, with miraculous powers. 'Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about, by the intervention of individuals who make this communion the subject of their study and contemplation.

But as the ears of Europeans could only be shocked by assertions and statements which they could not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in the Lebanon."

TWO MEN SEE A SPIRIT

Their Dog Sees the Mysterious Specter.

OLD WOMAN AND COACH-GHOSTLY VISITORS TO THE SCENE OF AN OLD-TIME MURDER-APPARITION THAT REAPPEARS REGULARLY ON THE ANNIVERSARY OF A ROMANTIC TRAGEDY.

"Do you see that man?" said a retired army officer, pointing to a bright-faced, medium-sized man who was coming up the long stairs of a building whose elevator had broken down. "Yes, the man waving his hand at us. He's a believer in ghosts, and when he strikes anything good he comes and tells me. You see, we represent opposite factions; we both see ghosts, but he believes in them and I don't."

"Don't you believe things you see?" asked his companion.

"Well, hardly," was the reply. "If I believed everything I see I should lead rather an uncomfortable existence."

"Don't you believe you saw your friend coming upstairs a moment ago?"

"Oh, yes, I know I saw him, but that doesn't prove that he was coming up."

"But I also saw him," suggested the other. "That is proof absolute. Certainly no persons could not be mistaken in a matter where collusion was impossible."

"That," said the army man, "is just where you are mistaken, and I will demonstrate the fact to you in about a minute. Here is my friend," introducing the man who had been climbing the stairs and who was out of breath. "Mr. Thurston, we have just had an interesting discussion about ghosts; won't you tell us the story about the old woman?"

The newcomer assented, and while he was lighting a cigar the other visitor had an opportunity to size him up. He was a pronounced blonde, with a good, honest face, and he had the reputation in the community of being a man of the highest character. His chin was a monument of determination, but his eyes suggested that he was weak in some direction.

"I hope the major has not been prodding," said Thurston, settling into a "big office chair, and regarding the first comer through the phantom figures that rose from his chair.

"I am a natural-born skeptic," was the reply.

"Oh, then you both are against me," said Thurston, "for the major is also. He would not take a wager with you, now that I am here, but to the story. It was a very simple incident. I was living in Rahway, N. J., some years ago, with my brother. We had an old house left us by our father; a house that was well-known to many a Spiritualist as the center of supply, so to speak. In a word, it was a haunted house, and the things that occurred there would fill a volume. The story of the old woman is but one of a number of incidents due to my personal knowledge, and I have a special interest in that it had absolute corroboration."

MYSTERIOUS VISITOR.

"My brother and I had been to a town meeting one evening and were returning home. I had the key of the house, and went on ahead and opened the door, while my brother went to the stable to see if the horse was locked. As I turned the key and stepped in the light from a street lamp flooded the hall, and I was surprised to see an old lady sitting on the stairs. The stairway led from the door in a very large hall, turned about twenty feet to the left at a landing, and then went on up. She was sitting about half-way up, in a dejected attitude, evidently weeping. I never saw anything more distinctly in my life, and I spoke and said, 'Who is that?' But she did not answer. As I turned the key and stepped in the light from a street lamp flooded the hall, and I was surprised to see an old lady sitting on the stairs. The stairway led from the door in a very large hall, turned about twenty feet to the left at a landing, and then went on up. 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GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS:—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be condensed. If they are too long, otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

Otto Pfankuchen writes: "New Orleans is fast progressing in our cause, and will be heard from in the near future in proclaiming the grand truths of Spiritualism."

A. J. C. Champlin, a profound thinker along occult lines, writes from the Agricultural College, Mich.: "After a long silence I am impelled to write you a brief message. My subscription to *The Progressive Thinker* is not due for some time, but as the long fall and winter evenings are drawing near, and as it has always been my time for reading and study, I will commence by sending my subscription for *The Progressive Thinker* and the *Occult Life of Jesus*. I have kept in line with the Divine Plan since its inauguration, and expect to continue as long as I hold the fort in the physical body. Art Magic is a book of exceptional worth, and many have been frank in expressing their appreciation of it. Yet I am led to think that its full merits are not comprehended by the general reading public. If the *Occult Life of Jesus* proves of equal merit, you will continue to receive the blessings of thousands of appreciative readers."

C. L. Blair writes: "I have now taken *The Progressive Thinker* one year and have been very much pleased with it. I hope that you and your paper may continue to prosper as long as you live."

Mrs. Parker, trumpet medium, and Mr. Parker, automatic writer and developing medium, would like to hear from their friends for giving parlor seances. Permanent address 370 Spring Street, Elgin, Ill.

The Winona (Minn.) Republican says: "Mr. and Mrs. G. W. Kates, State organizers for the State Spiritual Association, will be in Winona giving public lectures and tests in the Unitarian Church on the evenings of November 3, 5 and 7."

Bro. Davis writes from Oskaloosa, Iowa: "There has been a great spiritual awakening here for the past few weeks. Max Hoffman has been holding a series of meetings and engaged the opera house for another rousing meeting Sunday evening, and if the weather will prove favorable it is expected there will be fully one thousand people attend. Charley Winans has also held two materializing seances which proved to be very convincing and his ministrations were excellent."

Witchcraft has a firm hold on a community of German settlers a few miles from Grand Haven, Mich. A young farmer is accused by his neighbors of casting spells and otherwise practicing the black art. One of the neighbors says the young man has exerted mysterious influence over his stock; his cattle are wild and vicious, his horses, though they are well treated, remain as poor as crows. The young farmer who is accused of all this devilry looks innocent enough, but the neighbors, it is reported, are conspiring together to get him out of the way and are willing to hang him. Hearing of the designs the farmer consulted Judge Pagnelson and threatens to make it warm for his neighbors in earnest.—Chicago Chronicle.

Mrs. Emma L. Worth, trance medium, has left Chicago for a three months' stay in Denver, Col. Due notice will be given of her return and location.

Mrs. Georgia Gladys Cooley has been engaged to give three lectures on Spiritualism, followed by spirit messages, at Cole's opera house, Mr. Carroll, Ill., Tuesday, Wednesday and Thursday evenings, November 7, 8 and 9.

A grand inland council and ball will be given by the workers of Progressive Spiritual Church, G. V. Cordingley, pastor, Friday evening, November 10, 1890, at America Auditorium, 77 Thirty-first street. A special programme will be arranged of speakers and test mediums. Admission 5 cents.

Corra Fuller secretary, writes: "Please permit me to announce through the columns of your paper, a new camp-meeting, to commence June 15, 1900, and close July 9, at Pon-she-wa-lug, a new resort nine miles east of Petoskey, Mich., and one mile east of Oden, on the celebrated Inland Route, and the most picturesque spot on the banks of Crooked Lake. Gleaming groves, flowing wells, fine fishing and good boating. All boats stop at the dock. Mrs. Martha E. Root, Bay City, Mich., Mr. Oscar A. Edgerly, Lynn, Mass., and Mr. A. E. Tisdale, of New London, Conn., have been engaged to lecture during the meeting. Mr. N. M. Kellam, manager; Mrs. N. M. Kellam, treasurer. For further particulars address Corra Fuller, secretary, Box 2, Oden, Mich."

The Cincinnati Post has the following from Mountville, W. Va.: "Prisoners in the penitentiary claim the ghost of 'Sheep Caldwell, the colored murderer recently executed with the prison, visits his former cell, gliding through the corridors, unimpeded by bars, and emitting horrid groans."

J. M. White writes: "Parties desiring my services as a medium or speaker, can secure them by advancing far both ways and expenses. Address me at Institute of Pantheism, 206 Pine Street, Pittsburgh, Kansas."

W. H. C. Hodge will answer all calls for funerals, and is open for engagements on Sundays in any part of the city. Address 40 Loomis Street.

The Spiritualist Fraternal Society will begin their regular Sunday services, Sunday, Nov. 5, at 2:45 p. m., at their hall, 326 Wells Street. Meetings will be conducted by C. A. Wickland. Speakers, mediums and friends are cordially invited to attend.

Julia Steelman Mitchell has organized a society at Owatonna, Minn., with sixteen charter members; chartered with the State Association. She would be pleased to hear from societies in Western or Middle States. Home address, North Evanson, Ill.

J. Jay Watson writes from Boston, Mass.: "We are 'fiddling away' as usual, and the frequent entertainments which we give in various churches, and at our music rooms, seem to help some of the weary ones into harmony with the musical composers whom we endeavor to interpret."

The following curious letter was recently received by a house-renting agency in London: "Have you a reputed haunted house on your books? I am not afraid of ghosts. I do not, as a matter of course, believe in their existence, and I am willing to live in a house for a long or short term by arrangement; of course, rent free. Should there be no ghost, then, if you wish it, I shall be willing to testify on oath to the fact, but should I see an apparition, I will keep the matter secret, and only acquaint you with the circumstances. I will pledge myself not to ponder to local gossip. I have a small income on which I can subsist. My sole object in this applying to you is to be allowed to live in a place in which I do not need to pay any rent." The inquirer was informed that the firm had no haunted houses on its list, but would inform him when it had.

J. M. Jones writes: "I desire to speak of a medium who has recently been developed here, Mr. L. M. Oles, No. 32 Franklin Street, Washington, Pa. He came under my notice in the First Spiritual Society. He was brought up in the Catholic faith, and left his church and started as an investigator. He has since become a platform test medium, and through the request of a few investigators at Midway, Pa., held a couple of meetings here on October 28 and 29, among entire strangers."

From start to finish he held their attention, and won his way into the hearts of his audience, and retained their sympathy and respect all through his meetings. Mr. Oles will be pleased to receive calls at any time to hold meetings, and if services are not satisfactory no charge will be made."

J. B. Bell, clairvoyant and medium, of Des Moines, Iowa, is said to be improving fast from his long illness, and is in good spirits."

W. A. Bozelle writes: "Last Sunday, October 20, was the closing day of Mrs. Corra Fuller's engagement with the West Side Progressive Thought Society of Cleveland, Ohio, but illness prevented her appearing, and C. H. Fingers kindly consented to speak and give tests. His talk was plain and to the point. At the conclusion, he said: 'I will not give clairvoyant tests to night, but will retire from the room and all who desire may place articles on the table for psychometric readings.' Now collected marked demonstrations of psychometric readings. For an hour he handled the articles, giving personal traits and incidents in the lives of those present without one failure. Carrie Fuller Weatherford will be with us for November. Cleveland will do her part for the National Convention next year, both in entertaining and furnishing good audiences."

F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will open the fall and winter meetings Sunday evening, November 12, at 8 o'clock, at the Opera House, corner Wabasha and Fifth streets, with Mrs. Carissa Tryon, of Minneapolis, as lecturer and test medium."

Maggie Waite writes: "I serve the Society in Syracuse, N. Y., during the month of November, when I can be addressed in care of general delivery. The month of December will be given to the new society in Indianapolis. Hereafter my home will not be in Detroit. I will announce later my permanent address."

W. Fitz Hugh Smith writes: "The Sunflower Social Club, auxiliary to the First Spiritual Society of the South Side, 77 Thirty-first street, will hold its first regular ball at its regular hall, 1514 North Dearborn, on Saturday, November 10, at 8 p. m. All members are requested to bring their friends. A cordial invitation is extended to the public. The festivities are free to all. This occasion will be utilized to become acquainted and outliving plans for future good times. Regular Friday and Saturday second and fourth Friday of each month. Watch for secretary's notices."

The Cincinnati Post of October 30, 1890, says: "A case of Spiritualism, hypnotism, mesmerism, etc., is before Judge Davis. Elizabeth Burgess, an aged woman, who was a patron of Mary Engle, the deceased Marshall Avenue spirit medium, claims the latter unlawfully obtained possession of her property, and built a grand scheme to build a National Hall for Spiritualists, and Mrs. Burgess conveyed her estate for that purpose. After Mrs. Engle died Mrs. Burgess sued for her property, and claimed fraud. A decree was rendered for Mrs. Burgess, and the Longworth street estate was given back to her. Now Mrs. Engle's estate is in court seeking a reversal of the order."

Ind. N. Yakes writes from Indianapolis, Ind.: "During the past month Spiritualism has made wonderful progress here. Many prominent in the orthodox churches are investigating. A goodly number of these have been convinced that Spiritualism, with its facts and truth, is far more consistent than blind faith. The leading Presbyterian minister here testified in his sermon that he conversed with his departed mother, and that we are surrounded by myriads of spirits. Many are sitting for marked results. Skeptics and materialists are coming to the front in rapid order. This tidal wave of progress is following the work of high grade talent which have been engaged here. The First Spiritual Society at the corner of Franklin and Third streets, Mrs. Josephine Ropp giving tests at the close of its lecture. Crowded church with grand results. Mrs. Anna Gillespie effulgent here for the month of November. The Second Society here has had Mrs. Loe F. Prior. She had large audiences. Her work was greatly appreciated. Prof. Lockwood follows her. He has appreciative listeners and many to hear him. Mr. and Mrs. Hatfield Pettibone are now holding forth here. Their physical seances are held in full light. There are many all busy."

Carrie Abbott writes: "I enjoy *The Progressive Thinker* very much; don't know what I would do without it. One society here is in a state of suspended animation. I am alone in the world."

my books and papers are my company." Brother Goodrich writes from Marcellus, Mich.: "Allen Franklin Brown, of San Antonio, Texas, gave the society at Marcellus two splendid lectures on October 30 and Nov. 1. He may be addressed at Lansing, Mich., until November 14, and would like to make week-day and Sunday engagements on his way home, via Kansas City. Terms reasonable."

Mrs. J. B. Lamb writes: "I wish to call attention to the mediumship of Mrs. Sallie Aber, who is at present at Rock Rapids, Iowa. Mrs. Aber is an independent clairvoyant, the equal of any I have ever seen and gets messages for those who are absent as well as for those who are sitting with her. Mrs. Aber is also a gifted clairvoyant."

Judd M. Covey writes from Oskaloosa, Iowa: "Max Hoffman, of your city has been with us for the past three weeks and the result is, Spiritualism is being talked more here than it ever has been before."

G. W. Kates writes: "Mrs. Kates and self made a stop at Macomb, Ill., Monday evening, October 30, and held a meeting in the Universalist church. We had a good sized audience, and the meeting seemed to be enjoyed by those in attendance. We were entertained by Mr. and Mrs. Seams. Workers going that way will be able to secure a meeting by addressing J. D. Munger. A good crowd could be formed in that city by some active and earnest speaker. I need all of Illinois needs a missionary sent out by the state association. We resumed our missionary work at Canton, Minn., Wednesday evening, November 1, before a large audience. We have only meetings ahead of us, in two or three places each week. Address us, No. 1 Highland Avenue, Minneapolis, Minn."

Mrs. W. H. Parker writes from Summerland, Cal.: "I feel it is due to you always to have my name on your list, and the small amount you require for the same, I shall be glad to contribute. I received. Not alone in the paper to which I have been a subscriber for nearly all the years it has been published, but for the blessing it has been in leading me to the 'Happy Home,' I possess, on this Pacific Coast. The Bible has ever been to me a solid basis for my Spiritualism. I found it all there, but it is due to Brother Hull showing me that the whole Bible is a revelation of the same, and an infallible Bible, since it tells me that God is love, and no man denies it."

Dr. Hinton writes from Oskaloosa, Iowa: "Mr. Hoffman has held two very successful meetings here within the last week. One on Thursday, at Coal Creek, a Union church near here, and the other on Sunday, at the opera house in this city. A number of people have been converted to our cause and many more are interested in the meetings, and wish to investigate further. Mr. Hoffman is eminently successful on the platform, and often convinces skeptics even against their will."

If the report of a committee appointed to define woman's position in the home and church, which was presented to the Presbyterian Synod of Virginia, at Huntington, W. Va., is adopted, the lives of women of that faith in the Old Dominion will be but quiet ones. The report holds that woman is subordinate by divine institution, although it recognizes 'woman's rights movement' as a denial; that home is her sphere, and she should remain there, meek and quiet. Her position in the church, it is held, should be a passive one. She should neither exhort nor preach. She is, however, allowed to sing in Sunday-schools and aid societies. The synod was by no means of one mind concerning the report, and a discussion followed which waxed hot and lasted until the close of the day."

Monday evening, October 30, a number of Spiritualists met at the home of Mr. T. C. Moore and wife, 14 Park Street, Danville, Ill., and through their able work a new society was organized to be known as the Light of Truth Society, which will meet every Sunday at 7:30 p. m. in Coates Hall, on North Vermillion Street. The following were elected as officers: President, Sheldon Northrup; Vice-President, James R. Smith; Secretary, Miss L. S. Smith; Treasurer, J. C. Smith; Trustees, Wm. E. Gregory, Charles Keller and Mrs. Mary Soost. Mrs. Emma Nutt-Moore will lecture, and give spirit messages. Mrs. Moore would be pleased to hear from any society desiring her services. Address until further notice, 14 Park Street, Danville, Ill. She will also attend funerals.

Lilly Le Sleur writes: "The Band of harmony will hold a special session Thanksgiving evening (evening only), November 30, by request. The bazaar will be held December 1st, at the first Thursday of the month. We shall have on hand a large variety of articles, both useful and ornamental. We invite those wishing to purchase Christmas presents to wait and visit our bazaar, as we are sure they will find just what they want for the little folks, as well as for themselves. We will be ready to receive our guests in the early morning in the afternoon. The fish pond will be an especial attraction for the children. Refreshments will be served at six o'clock, as usual. Anyone wishing to donate articles will please bring them to the next band, Nov. 16. As our bazaar was a great success last year, we hope our friends will join us to make it equally so this year."

Mrs. C. H. Mullins writes: "Lucinda B. Chandler will speak for the Spiritualist Freedom Society, Sunday, Nov. 12, at 3 p. m., in East Lodge Hall, People's Institute, Subject, 'The Significance of Spiritualism.'"

Mrs. Amanda Horton writes: "I am very much individualized and value nothing so much as liberty, and I could never be bound to any creed. No creed could be broad enough to take me in."

Dr. J. M. McDonald writes: "Allow me to call your attention to a new phase of the medical reform movement. We have organized a medical reform society, 'The National Association of Liberal Physicians and Surgeons.' An association, national in its scope and character, organized by and made up of physicians and healers of every school and class that are interested in medical reform and medical liberty. This association proposes to fight medical monopoly and state board of health tyranny in every state, by the united action of every physician who has the right to his chosen vocation of aiding human suffering, free from the molestation or prosecution of 'regular' medical bigotry. The association will hold a national convention in this city at the People's Institute, Chicago, beginning December 22, at 10 a. m., and lasting four days. It will be the most important, the most enthusiastic and the most necessary convention since July 4, 1776. Leading reformers from all parts of the United States will address the convention. Everybody in any way interested in medical reform and liberty, anti-vaccination, anti-vivisection, and kindred reforms, cordially invited to be present and co-operate in this grand and needful work."

Good nature is the very air of a good mind. It is the air of a good heart, and the peculiar soil in which virtue prospers.—Goodman.

A MANUSCRIPT.

Pontius Pilate as a Reporter

The superintendent of the manuscript department in the Congressional Library at Washington and Wm. E. Curtis, correspondent of the Chicago Record, may not be aware that I exposed the literary fraud of the Rev. W. D. Mahan long ago, and again quite recently.

The New York Journal of November 14, 1897, printed and copyrighted a translation of a 'manuscript' alleged to have been discovered in the Vatican Library, purporting to be an interview of Pontius Pilate with Jesus Christ. This very clumsy fabrication appeared in the La Moore Chronicle of February 24, 1885. I proved it to be a fraud in the Truth Seeker of April 25 following, and afterwards in the Ironclad Age and the Marlboro (Mass.) Times. I have since obtained the fabricated document in a pamphlet published at St. Louis in 1879 and copyrighted in 1878. This antedates the New York Journal's copyright of 1897. Written, dictated, and printed by women exclusively, for the purpose of advancing women's rights, the Fronde has done good service for the Revisionist cause. It has been Revisionist from the start. Madame Severine has done for the Fronde what M. Clemenceau has done for the Aurore. Since the agitation began, she has written her daily article on *Affaire, Espionage*. In detail, the greatest conspiracy of the century. She is recognized as one of the leaders in the movement. It was to Madame Severine that Lemercier-Pried offered to make revelations, which, as will be remembered, his startlingly sudden death prevented him from divulging. Madame Severine has always maintained that his death was 'not suicide.' Among the other contributors to the Fronde are Madame Marcelle Thénayre, Madame Catulle Mendès, and Madame Fagnon."

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

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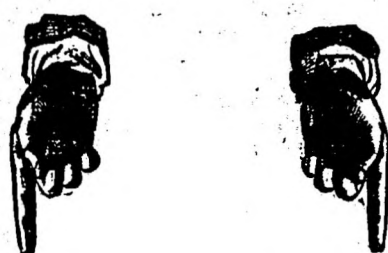
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Toledo, O., Sept. 18, 1899.--Dear Doctor:--It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts. MARY M. V. JENNINGS.

This was a serious case, so the lady paid for three months in advance thinking it would take many months to cure her. At the end of two months she was cured.

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