

Their Relation to Spiritualism and Its Philosophy, Con- sidered by a Master Mind.

"Subliminal-Below the threshold of sensation."

"Vibration-Set in tremulous motion, move to and fro, Brandish, shake; to swing, oscillate; move one way and the other; play to and fro, as the pendulum."

These definitions are given thus fully to order that the reader may

This little book published by G. D. Heuck in 1855, is the one I called for in *The Progressive Thinker*, a few weeks ago. Several responses from remote sections showed me that *The Progressive Thinker* is read, and that the little book has been kept in sacred remembrance by several of the old time Spiritualists. One letter from Oregon brought tidings of the book from an old friend of whom I have known for nearly twenty years. To each and all I would say, thank you for the kindness you have shown in response to my letter of inquiry. I have the book now, and it takes me back to 1855 and '56, when Spiritualism was so precious, to the few, and so hateful to the many; when it was a social cross, and a business disaster to be known as a medium! But oh, how precious the truth that inspired that faithful few. How sacred the ties of friendship between the earnest souls that braved the frowns and ridicule of the world, for the great blessing that heaven had vouchsafed to us. How precious was every experience that brought the two worlds into relationship. This little book of yours is a gem still, and I am glad to possess it.

LYMAN C. HOWE

A Record of Striking Spiritual Experiences.

much larger than any such notice that I had ever seen, therefore was mistaken for a sign. The funeral notice answering the description was evidence that the vision was not a freak of imagination.

Not long before we moved to this place I saw a tall, blue-eyed woman of slender form. She had a swelling under her chin. (There is a name for which I cannot now recall.) I told my daughter who was present, and also said that when we came here we would meet and have some kind of dealings with such a woman. The day after our arrival here, we found her to be one of our nearest neighbors, who did us many kind favors. That summer the city suffered from drought and scarcity of water, and but for her we should have wanted. This was proof that it was not imagination.

I would here state that I can always tell if these apparitions be of earth, or in spirit life. Those mortal stand on the floor or ground as we do. The immortals a little above, supported only by the atmosphere. These experiences I cannot stand at will. They come spontaneously.

During the rebellion, one warm, dark evening, we were seated on the park

Spiritual Contrasts of Lives

that sleeps in the bosom or the most depressed; catches a glimpse of the obscured rays of light that flash at times from the hidden mine of the lowliest man; finds in the heart of the lowest and most vicious the struggling fragments of divinity and the innate yearning for a true, unselfish life.

Another, loving God or gain better than his fellow-man, better than his own soul, drives divine love from his heart, and seeks to make his neighbor without hope and without purpose, beyond the gratification of selfish and ignoble aims. Naught but the purifying fire of deepest sorrow can burn away the barriers and melt his iron heart to pity. But however far man may wander, however low he may sink, he cannot ignore the principles of truth in the unworthy pursuit of his own self-appointed career; the time comes when the unerring hand of eternal justice points to a critical hour on the dial of destiny. Truth waves the scepter of divine over the proud heart, and all pillars of inextinguishable fire, all pillars of infernal justice, the humanity

URIEL BUCHANAN.

On Man and His Relations.

This is an age of inductive reason, and the vagaries of speculation must give way to the incoming tide of untrammelled truth. As the slow stagecoach of our forefathers has been superseded by steam and electricity as a means of locomotion, so in the near future the progress of the age of rapid motion and rapid locomotion shall devise means for man's temporal and spiritual comfort, and poverty and ignorance shall flee from the earth and the ideal era of a common brotherhood lift the world into the glorious unity of Divine love. BISHOP A. BEALS.

Summerville, Cal.

ROCKING-CHAIR TRAVELS.

You sit down snug and quiet,
A book upon your knee,
A wonder-book that tells about
The lands across the sea.
And then a strange thing happens—
You do not leave your chair,
But as you read about these lands
It seems that you are there.

You see the queerest people,
They talk a language new,
The buildings are not those you know,
The streets are strange to you.
But you are never frightened,
It's pleasant to be there.
For you can always quickly come
Back to your rocking-chair.

It does you good to journey
In such an easy way,
To learn about the big, big world
And how it looks to-day.
This way a child should travel,
The road is very fair.
It's safe and best for little ones
To go by rocking-chair.

YOUTH'S COMPANION.

If all mankind, minus one, were of
one opinion, mankind would be no more
justified in silencing that one person
than I, if he had the power, would be
justified in silencing mankind.—John
Stuart Mill.

As Developed by Suggestion, and Utilized for the Cure of Disease.

THE IMPORTANCE OF WISE SUGGESTIONS IN THE TREATMENT OF ALL DISEASES—THE PART THE CELLS OF THE BRAIN PLAY IN DISEASE AND HEALTH—HARPOUNING ON THE RIGHT LINE OF THOUGHT—VIEWS WORTHY OF CAREFUL STUDY AND REPLICATION.

Hypnotism—or rather suggestion, the vital principle in hypnotism, says the Inter Ocean, has been used for several years by the Chicago School of Psychology, in the treatment of various manias with marked success. According to Dr. Herbert A. Parkyn, the head of the institution, his old trouble will disappear. We even give directions to the attendants and relatives of the patients to keep talking along the lines we suggest until, in accordance with the principle just stated, of arousing brain cells, the cure is accomplished. By experience we are enabled to map out the advance the line of suggestion to be taken to arouse in the patient the desired thoughts.

"I will give you one of the recent cases as an illustration. A woman was brought to us insane and with a fear that every one was trying to poison her. She insisted on seeing all her food cooked, and would not even take a glass of water from her husband's hand unless she saw it drawn from the faucet. We found at once she had many functional troubles and her nutritive processes were greatly hampered. We directed suggestions to improve this condition and built up her general health, thereby improving the supply of blood to the brain. She was constantly told that she was in harmony with her household, everybody loved her, and her husband in particular was the best and most devoted of men. She was extremely melancholy, and we told her that she was happy, joyous, and gay. After her health improved her mind gradually bettered, and in two months she was cured. I have seen her several times recently and she is happy as the day is long."

The above line of thought should be carefully considered by all Spiritualists. The wonderful potency of thought force—or suggestion—is becoming generally known, and great good will result therefrom.

NEW YORK BEHIND CHICAGO.

These so-called discoveries by Dr. Quackenbush are not new in Chicago. For several years the Chicago School of Psychology and similar institutions in the city have made a specialty of curing habits by mental treatment, and have had pronounced success. People afflicted with smoking, drinking, opium and cocaine, and persons with delusions have been not only cured temporarily, but so changed as to leave little doubt that the cures would prove permanent. Moreover, he says that hypnotism will doubtless soon be used extensively in the treatment of various forms of insanity.

"We have cured insanity by suggestive methods for some years past," said Dr. Parkyn yesterday. "Within the last few months we have made two positive cures of cases of pronounced insanity that had failed to improve in long stays at asylums. We have at present several patients of the same sort under treatment, and all show enough improvement to lead me to predict an ultimate cure in every case. Dr. Quackenbush can scarcely claim credit to any great amount of novelty in his reported discovery."

"But you must remember," continued Dr. Parkyn, "that we do not use hypnotism. Our work is done entirely by 'direct suggestion,' which is the active principle for good in hypnotism. In cases of pronounced insanity, it is impossible to get the patient's attention fixed upon any one thing, even the voice of the physician, and hence hypnotism is impossible. We rely entirely upon suggestions—that is, words and sentences constantly repeated in the presence of the patient, which in time result in changing the patient's line of thought and action into the channels desired. Frequently the insane person has functional troubles or hallucinations about food, drink, or clothing, and refuses to be treated for. These are matters which are vital to health. In such cases the constantly repeated suggestions result in changed thought and action, and the patient remedies his troubles without being himself aware that the impulses were the result of outside stimulation."

"The theory on which the work is carried on is as follows: Every impression (suggestion) a man receives through his senses is stored up in the minute cells of the brain. These cells are in relation with one another, so that each impression is associated with those which have preceded it through the same sense. These brain cells are nourished by the blood, and are active or inactive according to the amount of blood supplied to them. The more any group of cells is kept active, the more likely are the impressions stored up in these cells to be in our conscious minds."

HOW HABITS ARE DEVELOPED.

"It is the continual stimulation of one group of cells which produces habits of thought; this accounts for the peculiarity of monomanias. Many of these cells are motor ones, which, when aroused, send out impulses to the various muscles or organs of the body. Sometimes the impulses are feeble, and lead to poor circulation in the brain; sometimes they are incorrect, owing to their imperfect education, or to physical conditions, which for a time have interfered with the transmission of the normal impulses."

"Again, the motor cells may remain dormant for a long time if a function, for mechanical reasons, or through ignorance of hygiene, has been allowed to lie idle and the organs have been employed to take its place."

"Every one, at some time or other, has had a musical air or a piece of poetry 'running through his head.' Sometimes for days at a time. It stays with us till we get another group of cells stimulated into activity, or until the mind is completely absorbed in other things. Then the cells get a chance to rest. If a musical air is bothering us we can get rid of it by humming something else; and so it is in overcoming undesirable or unhealthy lines of thought in our patients. We place new thoughts in their minds by repeated suggestions, and when the treatment is kept up each day for a length of time, and the patient is continually going over these suggestions himself, the new thoughts take the place of the old ones; the old ones become inactive, and the stimulation of the cells from which they spring diminishes. It is impossible to blot anything out of a man's mind, but if it contains undesirable thoughts we can overcome their effects by placing new thoughts there. The new thoughts will replace the old ones, provided the suggestions are repeated very often."

"So, when an insane patient is brought to us for treatment, we begin by inquiring thoroughly into his physical condition. We find out if any of the vital functions are deranged. Also, we proceed to rectify them first, since perfect nutrition and proper action of the

body is always a great gain toward health. Then when matters of this nature are attended to we turn our attention to the mental troubles. We carefully avoid all reference to the mania or points of hallucination possessed. Instead we keep harping on a line of thought such that if it is adopted by the patient, his old trouble will disappear. We even give directions to the attendants and relatives of the patients to keep talking along the lines we suggest until, in accordance with the principle just stated, of arousing brain cells, the cure is accomplished. By experience we are enabled to map out the advance the line of suggestion to be taken to arouse in the patient the desired thoughts."

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A VISION OF THE TRUE.

My soul went out upon the wing
One eve when I lay down to rest,
As would a happy bird in spring,
To gather straw to build its nest.
I seemed so free, away from view
Of earthly things I had so oft
Been burdened with, so light and new;
My new world seemed so calm and soft.

But first I had to view my past:
My evil acts came one by one
In panoramic view, and cast
A cloud upon my soul the sun
Of right and light could not dispel,
Of things but thought, unjust and vile.
Of acts and deeds I would not tell,
And thought forever dead the well.
Then came the good, and as each deed
And a thought to view appeared
An evil one would quick recede,
Until the scene of life was cleared,
And then my spirit, free from bounds,
Began to rise, and rise again;
Arose so high the little mounds
Were lost to conscious view, and then
A voice as plain as ever heard
Bade me to "come and view the place
Where live the souls of man, and bird,
And beast, and meet them face to face."

I met old friends whom I had known
For years, but they, without salute
Passed on and on, and I alone
And sad, went on my way as mute.
The guide, unknown, but kind and wise,
Divined my thoughts and told me they
Were spirits now and had no eyes—
They saw but faults while in the clay.

And those in rags and dirt and slime
Were men of wealth who took from those
In nature's prison house of woes.
And others still, so gaunt, and weak,
And wan, and sad, who had the gold
And gave it not, nor forced to seek
For alms from those they starved to hold.

And buy and bind in servitude
Upon the earth. They now must do
And be the same, until subdued—
The end they forced another to.

And here and there was shown a face
Of horrid shape and horrid size
With mouth and nose both out of place,
And glaring, staring, blazing eyes.
And these were folks who had been
In thoughts of beauty's mark on them
And mocked at those whom work and pain

Had marred; while now a diadem
Was set on those of plainer style
And sweeter thought, that mocked in turn
The taunters, whose own deeds defile
Their souls and light the coals that burn.

The coarse and mould the fine and pure
In all that time and nature claim.
This once explained, again our tour
Of higher life—our flight—became
As fleet and sweet as budding thought
Of that most dear, yet veiled from view.

That which the soul has ever sought
And failed to find before 'twas due.
Whence we passed to view the scene
'Twas just the same old tale of right:
You may on earth your motives see,
But come they will some time to light.
The kindly thoughts and words and deeds

On earth we knew were entered there,
Not on the records of the creeds,
But in each soul and in the air.
If black the soul while in the clay,
And to all love and justice lost,
That mark cannot be washed away
Until that soul has paid the cost.

DR. T. WILKINS.

THE CLOSE OF A CENTURY.

Watchman, what say you of the night?
What hope can you give to the lowly?
Are the looked-for conditions in sight,
Promised in the volume most holy?

Will the century just passing away
Leave mankind less suffering and sorrow?
Or will conditions prevalent to-day
Retain their full sway on the morrow?

Will the lion lie down with the lamb?
The miser forget to be greedy?
Or will he be his storehouses cram
By tax on the toll of the needy?

Will shynocks abandon their schemes—
Their nefarious practice, so loathing?
And every one be what he seems—
No ravenous wolves in sheep's clothing?

Will dealers in goods or in stocks
Deal justly, in either position?
And pastors preach truth to their flocks
Regardless of creed or tradition?

Will missions replace the rude huts,
Reformers accomplish their missions?
Or will the race run in the old rut
Same hated, distorted conditions?

Will the church still countenance wars,
Their Christianizing tendency pleading—
Is her promised millennium a farce—
Our early instruction misleading?

How long will the past its red-tape
And creeds to the present be giving?
Must the dead continue to shape
And control the acts of the living?

Will the century just at the door
Behave as of yore, and as of old?
And progress be shackled no more
By dead people's deeds and decisions?

I am weary waiting for the light,
For order to banish confusion;
For morning to succeed the long night,
And facts take the place of delusion.

JUDGE M. D. WILLIAMS.

WHAT A WORLD.

What a world
Were this if all our prayers were granted!
In famed Pandora's box were such vast
As lie in human hearts. Should our desires
Voiced one by one, in prayer, ascend to God,
And come back as events shaped to our wish,
What chaos would result!

—Ella Wheeler Wilcox.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Power. Out of this pamphlet by a Spiritualist thought and experience, Lyman O. Howe speaks highly. Mrs. Myra A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control. By Michael Faraday. Price 10 cents. For sale at this office.

"Valleyland's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

INVESTIGATION.

Of the Grand Truths of Spiritualism.

To the Editor:—Since the publication of my paper in The Progressive Thinker I have received many letters from various parts of the country, principally letters of inquiry. One gentleman, living in Illinois, informed me that he was a Spiritualist, but that he had never had a test! He was the leader of the society in his town and a Spiritualist, I presume, because his teachings harmonized with his reason, and his sense of justice and right. He asked for directions, that he might obtain satisfactory and convincing knowledge of the truth, and be thereby better prepared to live and do good to others. I referred him to a reliable medium at Indianapolis. The next day after the receipt of my letter he and his wife boarded a train for the Hoosier capital. Their experience was helpful, inspiring, convincing, and they returned to their home happy. It gladdened my soul to read his letter of thankfulness. There was no condition or circumstance that created even a suspicion of fraud or deception.

They conversed with their children and friends in broad daylight, and in the clearness of spiritual illumination. No skeptic can live in such an atmosphere; there is no path or by-way by which he can escape conviction. My inquiring friend and his wife are now perfectly satisfied and supremely happy.

Another brother from Pennsylvania could not understand what was meant by "independent voices." He is an old Spiritualist, has met many prominent mediums and is thoroughly convinced of spirit return, but wanted to know what was meant by the voices. As is my custom in all such cases I at once wrote him at length, giving him a full explanation and directing him to a reliable medium of that place of development. I have not since heard from him.

But among my letters was an anonymous one, written by a lady. The postmark was dimmed purposely, I think, so I cannot tell where she resides. It is something of a curiosity. She seems to be a general skeptic. She begins with "your brother Dawbarn is doing a good work in exposing Spiritualism." She says if Brother Dawbarn is correct Spiritualism is a beautiful humbug, yea, more so.

Godsend Christian Scientists equal that of the Spiritualists, in Chicago, or in any other city in America.

There must be some other reason found. It has only been some twenty years (agreeable to my recollection) since the introduction of the theories taught by Christian Scientists, was promulgated in this country. And at no time has there been any special excitement, or revival (as the orthodox term it) by which large numbers of converts have been added to this denomination.

Modern Spiritualism has been before the world more than fifty years, and has millions of converts, all over the civilized world.

Estimating without statistics, and speaking from observation, I believe the Christian Scientists have built or purchased, and own and occupy to-day ten times more church buildings, or chapels, devoted to their uses than the Spiritualists do.

It is not evident then, that the former sect has discovered that in order to attract and convert to its faith and teachings it was necessary for them to organize into societies and contribute means sufficient to build neat, comfortable houses of worship, with such attractions as were presented, by other worshipping denominations, in their town or city?

Thus, by harmony and concert of action they seem to be extending their theories successfully, notwithstanding the hard times of which our people complain.

This is an object lesson, worthy of our consideration.

With thousands of converts in all directions, we find it difficult to raise the means to support one society in a community of one thousand Spiritualists; saying nothing of building churches.

We need harmony and devotion to the cause. Even if we have not just the teacher we prefer, or if the discourse differs from our conception on the subject, or if the place of meeting is not as attractive as we should enjoy, we, as Spiritualists, should accept the situation as cheerfully as possible, instead of complaining of those that are doing their best under the circumstances.

If all that are known to be Spiritualists would recognize their duty, and unite themselves with some society, and contribute in proportion to their ability, the time would soon come when every society of 100 members could follow the example of our brethren, the Christian Scientists, and build a church or chapel of sufficient capacity to pleasantly accommodate their society, and where they could invite their friends, and all who are desirous of learning "what Spiritualists believe, anyway."

A society owning its own church, or independent of any other church, is a boon to citizens, who have no particular preference for any sect; and if invited and politely entertained will often be come interested and ultimately unite with that Society.

This is evidently the policy pursued by the Christian Scientists which has enabled them to attract sufficient congregations to warrant them in so soon building comfortable churches.

A society permanently located on its own property presents advantages to its members to engage in Lyceum work, and to form singing and social clubs, which can never be successfully accomplished when occupying public halls or rented places of any kind.

The idea of building temples or expensive houses of worship should be abandoned, until the society is abundantly able to do so, and has surplus means to contribute to the necessities of its indigent members and poor mediums, which may be found everywhere.

Communities or societies large enough to pay a permanent speaker, may be secured, by this mode of action, and the six hundred societies in this country.

But as soon as it is understood there is a demand for that kind of talent, and that it will be appreciated in proportion to its ability, the facilities for securing the qualifications necessary to fill such position are such; that but little time need be lost in procuring a suitable pastor for all societies that are able and willing to pay them.

I apprehend the principal difficulty that does or may exist, will be found in the skeptical, or peculiar character of the congregation, over which the new candidate is engaged to minister. I have before referred to this matter, as being important, in maintaining harmony and brotherly love, in all societies.

In order to get the best results from a pastor's services it is, of course, the chief importance that the congregation should become personally acquainted with the pastor, and that a kindly sympathy should be extended towards him, or her as the case may be.

That a spontaneous effort should be made by the society to encourage and hold up the hands of the pastor in all legitimate efforts he may make to advance the interests of the society. In this way, and in no other, can it be expected that Christian Science or any other ethical or religious society can advance satisfactorily.

The best evidence of the world, of the merit and the value of any new or old system of ethics, religion, or science, is the amount of earnest, conscientious labor its friends and advocates are willing to devote to its advancement.

Are Spiritualists in America devoting as much thought, time and labor to their religious theories and education as the cause demands?

If not, why not? E. W. GOULD.

Washington, D. C.

MILWAUKEE NOTES.

Items of Interest from the Cream City.

It has been my intention for some time to send in a few lines of work in Milwaukee, but I have been too busy so to do. The last Sunday in April there was a union service of all the Spiritual societies, held with the Unity Society, in Wolcott Post hall, at three o'clock in the afternoon. There were four societies represented and a very large attendance indeed, not only in the afternoon but also in the evening. The opening address was given by the president of the Unity Society, Mr. Charles Smith. I followed him; then Mrs. Richardson, of the South Side Society; Miss Peters, of the North Side; Mrs. Holenwold, a member of the Unity, who gave an address in German; then Mrs. Freeds also spoke in German; Mrs. Smith, of the Progressive Society; Mr. Isaacs, Mr. J. C. Bump, Mr. Bigler, Mr. Langdon, and others. Dr. Friedman, of Chicago, being present, spoke and gave demonstrations in healing, afternoon and evening.

This was the first union service ever held and a better meeting I never attended, where a better spirit was made manifest. So great was the interest awakened that there are to be held once a month meetings, and thus keep up the feeling of harmony and good will. The next is to be held the last Sunday afternoon in this month with the Progressive Society in Bach's hall, corner 3d and North avenue.

The Unity Society is doing well, never better; meetings are well attended, and the utmost harmony prevails. The same is true of all the other societies, and I can say after a long service in Milwaukee there never was more interest taken in Spiritualism than now. I remain with the Unity Society for the month of May. I go from my home on Saturdays and return home Mondays. It makes it rather hard, but I am unable to do otherwise. I will respond to calls for funerals, but please send to my home address.

Unity Society has been called upon to mourn the loss of one of its most active members, Mrs. Flora May Jackson. She passed away Saturday, May 6, and was buried from her home Monday afternoon at half-past two. Mrs. Cora L. V. Richmond, a life-long friend, was called to officiate. There was a very large attendance. She will be missed by us all, but we know she is free from her physical suffering now.

The Unity Society will no doubt close its doors for the present season at the close of this month. I regret to state that our earnest worker, Mrs. J. C. Bump, is still ill, confined to her room, but we hope to see her up and about soon. Trusting the good work is still going on, I remain the well-wisher of all.

G. H. BROOKS.

Why Should We Cling to It?

Brother E. J. Bowtell says it is a mistake to condemn or reject the whole Bible on account of the objections we may entertain to certain parts. Now I want to ask my Brother, why cling any longer to that book or collection of books, filled with so much ignorance, darkness, filth and bloody pages? In the same issue that contains Brother Bowtell's article on the Bible, we find an account of a man in Michigan who went insane after taking Evangelist Moody's warning to stick to the Bible, and what a horrible deed he committed—killing his own dear boy, to obey the command of God. I say banish such a collection of books, because we have a higher and better teaching of Nature's grand truths.

And why call anything so imperfect as the old Bible teaching divine? Divinity means perfection, and there are none perfect of our inspired speakers and writers of to-day, and much less in the dark ages of Bible times.

Then he says that Spiritualists are certainly justifiable to claim the spirit phenomena as their own. To me there is nothing phenomenal or miraculous, but all is Naturalism, because all things are governed by Nature's grand law. Then he says in the days of the Bible authors they spoke of things as they were. Yes, and committed deeds as vile as the language they used was vile.

ask Brother Bowtell to come out of the darkness and enter into the True Light that is dawning everywhere.

R. T. HENDRICKS.

Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 26. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule, its motto, "Be true, have love, be kind."

There is a rule that says, "The more that rule a city," hence, in principle, its management is opposed to war, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual and spiritual education of their children. Terms moderate.

References:—H. D. Barrett, editor of the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. Loe E. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

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AUTOMATIC WRITING

[SO-CALLED] WITH OTHER PSYCHIC EXPERIENCES

—BY—

SARA A. UNDERWOOD, With Half-tone Portrait and Specimen Pages of the

UNIQUE HUMANITARIAN ENTERPRISE

HUMANITARIAN WORK. Something That Spiritualists Should Consider.

HUMANITARIANISM THE IDEAL OF THE TIMES—WITHOUT IT, RELIGION BECOMES MERELY ATTIC RUBBISH—SPIRITUALISTS SHOULD COMBINE HUMANITARIANISM WITH THEIR EFFORTS TO PROSELYTE BEN HOGAN'S BRAND OF CHARITY.

In these days, when the starving are fed with red tickets, it is pleasant to light upon such work as is being done at Ben Hogan's Humane Exchange, at Clinton and Madison streets. At this side room, where 500 to 700 men are fed and lodged daily. Among these men of the place are to be found murderers, confidence men, thieves, cracksmen, tradesmen, expert accountants, college men and an almost endless variety of unfortunates. Standing back of this movement and exercising a parental care over it is generous, big-hearted Ben Hogan, the reconstructed prize-fighter and formerly one of the most conspicuous sporting men in America.

Passing down the flight of stairs that leads from the street, the visitor opens a door and looks in at about 5 o'clock in the afternoon on a most astounding scene. Two hundred men are to be seen in the one large room. A part of them, seated at tables, are eating from bowls. Others are standing, huddled together, in groups, and a pitiable travesty on stock exchange proceedings is being enacted. Some men to whom articles of clothing have been given are dispensing of them to his fellows. Money is scarce and bidding is slow. Five cents will sometimes purchase a fairly good overcoat, while 50 cents is about the maximum price which such a garment will bring. Shoes are worth a cent to 25 cents, according to quality and condition. When the transfer has been made and the seller has received his cash, he walks over to the desk in one corner of the room and lays down 2 cents for a meal ticket.

CHEAP AND WHOLESOME.

For this investment he receives a bowl of nourishing stew, together with excellent fresh bread and a cup of genuine coffee. The stew is composed of beans, beef and cornstarch, and nothing but wholesome food products enter into the composition.

In one corner of the room is an improvised tailor shop. Here the men do their mending. Among their number are those who are expert with the needle. If, as occasionally happens, a man is unaccustomed to sewing, he can get his repairing neatly done by a fellow sojourner at a cost of a few pennies. And this is also true in the section of the room where barbering is done. In most cases, however, the men do their own shaving. Another important adjunct of the establishment is the cobbling department. The basement is rich in its provisions for the immediate necessities of the physical man. The pictures on the walls, as well as its tragic and pathetic scenes. Among the frequenters of the mission is a man who is known to his fellows as "Jumbo." He weighs considerably over 200 pounds, wears a black beard in the style approved by anarchists, and is altogether lazy, fat and filthy. This man has been 55 years old and is both incompetent and indolent to work. Another frequent visitor is a man who has been dubbed by his companions as the "Jest." He is also a middle-aged incompetent and he received his sobriquet through his habit of wearing an immense rope or having line tied firmly around his middle.

AT THE LODGING-HOUSE.

The lodging accommodations are at 22 Meridian street, known as Hogan's mission. The building is a story in height and there are bunks to accommodate 500 men. In times of rush 100 additional sleepers find places on the floors. The first floor is given up to an office, a sitting-room and a wash-room. In the wash-room may be had warm water and facilities for washing clothes. It is equipped with a drum. Another fifty suits of underwear may be dried at one time. The three upper floors of the building are devoted entirely to sleeping. They are filled with plain board bunks without mattresses or pillows. The bunks are arranged in tiers, one above another, and each morning they are swept out and made clean. Two large stoves on each floor keep the temperature up to summer heat throughout the night in the winter. Many of the men remove all of their clothing, using it for a mattress and pillows. The cleanliness of the men is in evidence here. On one floor the American, Irish and Germans sleep, on another the Poles and Danes are found, and the other floor is most entirely filled with Swedes. In the spring the windows are covered with canvas and these rooms are fumigated thoroughly once a month.

REQUIRES GREAT TACT.

It requires consummate skill and extraordinary tact to handle this body of men and to keep them within bounds. Reduced by their poverty to a state of want, they become of necessity desperate. Those who are not already criminals are in imminent danger of falling into that class. Many of them are daring as well as desperate. There are bold spirits who have braved the terrors of the frigid zones and endured the heat of the tropics in their quest for gold and adventures. There is more than one baffled prospector from the Klondike who seeks shelter at night in Ben Hogan's mission and the same can be counted by the score. The safety of Chicago's streets at night and the security of her homes and property by day is dependent in large degree upon this element. It is this feature of the case that makes the work of providing for them a downright necessity and the question, aside from a Christian and humanitarian interest, is one of self-interest. It is the sympathy and co-operation of the best classes of people in this every city. And this leads up to the methods and personality of the man who has this work in charge.

THE MAN HIMSELF.

Ben Hogan is an interesting figure. He is now about 60 years old. His early career as a sporting man and prize fighter was full of adventures and dangers. During the war he was a blockade runner in Charleston harbor. He was sentenced in Washington to be shot, but Abraham Lincoln pardoned him. Later he went to the oil fields of Pennsylvania, where he made fortunes in running sporting resorts, gambling houses, concert halls and saloons. Having made all the money he wanted, Ben Hogan came to Paris, where he was convicted in New York City. He immediately devoted his life to mission work, in which he has been engaged ever since. He was a sport of the old school and was the associate of Morrissey and John C. Heenan. His last battle in the

prize ring was fought with Tom Allen in 1873 at Council Bluffs and was for the championship of America. Mr. Hogan came to Chicago with Major White to open the old Farwell hall and they held meetings there three weeks. He has done mission work in Berlin, Paris, London and all the way from New York to the Sandwich Islands and back again. He has spoken in many of the leading churches in this country and Europe and for the first two years in which he was engaged in mission work he hired his own opera houses and paid all his own expenses. His mission was to get among the poor people and he abandoned speaking to wealthy congregations. Through the aid of T. W. Harvey he opened a mission on Madison street in Chicago.

Having experienced all the ups and downs incident to a wayward career, Mr. Hogan is eminently qualified for the work to which he is devoting his life.

SOMETIMES USES HIS FISTS.

Ben Hogan preaches plain and forcible sermons. An intoxicated man came into his mission one day and attempted to create a disturbance. The fellow was abusive, and spilling for a fight. Seeing that kind words were of no avail in this case Ben promptly knocked the man down and kicked him out the door. "I don't want you to preach the gospel," asked the astonished intruder. "Yes," replied Hogan, "with my mouth, my fists and my boots." On another occasion a quarrelsome sailor drew a long dirk on Hogan and made a vicious lunge at him. Dodging the thrust Mr. Hogan dealt the man a knock-out blow on the jaw and disarmed him as he lay on the floor. When the sailor had regained his feet Ben handed him the knife and asked him to try it again. The fellow had enough, however, and showed no inclination to repeat the experience. He is a regular attendant at the mission now, and a warm friend of Hogan's.

In the evenings Mr. Hogan frequently gives the men an informal talk. He doesn't touch on religion much, but he deals with such homely virtues as truthfulness, honesty, industry, sobriety and purity. They are not ready for the meat of the gospel, but he gives them a little of the milk. His practiced eye can look a man through in an instant and he never fails to detect the faintest spark of disrespect or manhood. And when he has found out how to handle him into a flame. There is many a sober and industrious man in Chicago to-day who owes his self-respect to Ben Hogan's encouraging word and helping hand.

THE PRINCIPLES ON WHICH HE WORKS.

Regarding his methods, Mr. Hogan has the following to say: "If you find a man for nothing and sleep a man for nothing you make him a bum and worse than a nothing. When I established this work everything was free and I soon discovered that I was doing more harm than good. The lodging-house was not included in my original plan, but it soon became evident that this was a necessity. One of the things confronting the club of men who sleep in a barrel-house, lay in the lock-up or walk the streets all night. Under these circumstances a man becomes dissipated, lazy, sick and a bum. And so to my plan of feeding the men I added the plan of lodging them. At first I hoped to feed 100 men a day. This number grew and now I am feeding and lodging from 600 to 800 men every day. Out of this number less than 5 per cent are tramps and I like this class of men as I do a rattlesnake. A man can live with me for 8 cents a day. Of course if a fellow comes in hungry or tired and has not the 2 cents with which to purchase a meal or a lodging I give it him free. But I discountenance this sort of thing and teach them to pay for their accommodations. Many of them get odd jobs and manage to keep their heads above water. I am feeling for the most part with men out of work. A kind word saves a life sometimes. It is sometimes necessary to rule with an iron rod in dealing with these men, and occasionally they hate me just as Christ was hated by those who benefited.

There are another class of men who are able to obtain work only at certain seasons of the year. Having earned \$5 or \$10 they form a club of from ten to fifteen members and elect a treasurer. He takes charge of all the funds and the members go to him daily for their allowance. In this way and at this mission a \$5 note will support a man for sixty-two and a half days. These club members are an honest lot, who believe in cutting down their expenses to suit the times. They are not a movement in Chicago in behalf of this class of needy and desperate men that is accomplishing better results than Ben Hogan's mission. His Christianity is of the practical kind that gets right hold of the hearts of these fellows. It shines with a clear and steady light in that dark basement of his and has been the means of rescuing many a man from his life of sin."—Chicago Chronicle.

The example and enterprise of Ben Hogan may afford matter for profitable study by Spiritualists. It is by no means necessary that one shall have exemplified Ben Hogan's earlier career, nor that one shall have passed through the process of "conversion" after the manner that he did, to successfully undertake a humanitarian work as beneficial and commendable as his. The true humanitarian heart and will constitutes the real effective working capital to push such an enterprise to success.

While sociologists may question the desirability and ultimate real usefulness of such enterprises, as tending to foster and prolong certain society evils, instead of tending to banish them from the earth, there are few who will not at least commend the spirit of humanitarianism and good will to man, which so evidently prompts to such efforts as those of Ben Hogan. The underlying principle, if not the methods, will meet commendation from all kind-hearted humane hearts; and active work in some way, if not in Ben Hogan's way, will serve toward the uplifting of humanity.

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THE BIBLE.

It Should Be Read with Critical Candor.

Will you permit one of your old contributors to say a word to be heard recently to add a word to the above subject?

The position we should take upon the Bible has been gone over quite thoroughly for some time past. Now it seems to me that there is but one way to take it and that is—just as it reads.

Internal and external evidence must be considered if we are to know anything about the true status of the case. From internal evidence we glean the import of the book. We learn what it teaches, what position it takes upon all the subjects connected with our everyday life, and what it advocates in the way of moral, mental and spiritual development.

From external evidence we learn what conditions prevailed at the time it was written and about the age. Every age has had its writers and its style of writing. It has had its historical events and the chronological arrangement of the Bible must conform to the dates as given in our regular historical records as near as possible.

It is on account of the lack of conformity of the external to the internal evidence that much of the criticism has been given to the Bible. That in addition to the fact that it has lost much of its fear of the anathemas of the clergy and has undertaken to think for himself upon these matters, has opened the eyes of the people to the true status of the case.

The Bible has much good in it. It speaks in many places of good deeds and the reward received from good actions. It speaks in many places of the spiritual gifts and the benefits to be derived from their use. It speaks of the spirits that come to us and advises us to use all due precautions in every way.

On the other hand it advocates wars of conquest and extermination, robbery, murder and everything that is wrong, according to the ideas of the nineteenth century civilization.

A party has recently arisen that proposes to take for its motto, "What would Jesus do?" and asks the world to take sides with it. Well, what would Jesus do? No one knows! If the man who represents the New Testament character could come upon earth to-day, he would doubtless do many things differently from what he did before and "What Jesus would do" would doubtless bring him to the same end that he came to before—if he came this way again and acted in the same manner towards the laws and customs of to-day as he did at the time he is said to have been here, or as the character was represented as doing.

The Bible is a mass of writings gathered together during a long period of time. It is not a book that was put together for a far different purpose from that to which it was put, and the writers had no more intention of making it a "Holy Book" than they had of making it all in one book. The dates at which it was written must have varied greatly—far more so than anyone now has any idea of. The books known as the Pentateuch were doubtless written at least two or three thousand years later than the dates they bear, as they do not have the imprint of the time at which they are dated. They speak of events that did not take place until hundreds of years later than the time the Bible chronology places them. Joshua is the same. Judges, Kings, Samuel, in fact, all of the historical books, bear the imprint of a date from five hundred to several thousand years later than the dates given in the chronology.

Such being the case, they are of little value as historical records and they will not furnish a very good basis for the prophetic books.

The prophetic books are based upon the historical and if we cannot verify the historical, we can place little credence in the prophetic.

What, then, can we consistently take as our standard of opinion concerning the Bible?

We must consider them as scraps of records. Some reliable, some not so. Some handed down by the people through oral tradition, others handed down in uniform writings, some on the tablets and monuments and all of them representing the author's own individual opinion—not the will of an Infinite God.

do not believe in condemning anything without a full and complete hearing. Let us take both sides and analyze the matter it contains. That will give us a more complete idea of the book as an entirety. Then, after having done so, if we do take a stand, let us give full and complete reasons for doing so.

Simple abuse or condemnation does not avail anything. We must give reasons. If I may be excused for quoting one of my own books, I will take "Big Bible Stories" as an example. Mathematically these stories are considered. They are examined, the exact statements are taken and then, after exact figures are made, the reader is invited to take his choice as to believing the story or not.

It is my opinion that this is the way Spiritualists should consider the Bible. It is not a book that is unnecessary, but by all means not unjustly. Let us be very careful when we make quotations from it to make them exactly as they read. If we give a reference, let us be sure the passage is right there and not in the next verse or the previous one. In fact, let us be honest with the Book and its advocates and opposers.

There is much Spiritualism in it. It is all Spiritualism that proves immortality. Take the proofs of spirit return out of it, and there is the rankest kind of materialism left. Only that and nothing more.

Then let us consider it exactly as we do any other book. Let us get the good out of it as far as we can and let us use the Spiritualism to lead others, to whom the Bible is a great light, into our way of thinking. We can catch more flies with molasses than we can with vinegar.

W. H. BACH.

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OPTIMISM--Pessimism.

Shall We Look Up, or Down?

When we see so much contention, suffering and crime in this life, it is often a serious question whether to be a pessimist or an optimist. Those who are in trouble and deprived of their just share of the good things of life are usually prone to look upon the dark side of human affairs, and to think the world is continually growing worse; while those surrounded by the comforts of life, and not realizing the wretchedness prevailing so largely among the world's producers, naturally feel that all will and evil ordered, and ever advancing to higher planes of intelligence and happiness.

Reasoning from an independent standpoint and reviewing the growth and progression of humanity in the ages gone by, we cannot but come to the conclusion that the great law of evolution is surely at work refining, purifying and uplifting the human family, notwithstanding the vast amount of misery in existence. The human heart is naturally inclined to goodness, and were it not that so much corruption, inequality and injustice reigns in the land, there would be vastly less crime and degradation.

When a man is out of employment, and has exhausted all his endeavors to find work, only to be refused; when he knows there is plenty of work needing to be done, and that he can earn as much as he needs to live, and yet is kept from doing so by the selfishness of others, he is not inclined to look upon the bright side of life.

In the light of such transactions as these, it is hard to keep the pessimistic feeling down; but in all the history of the world we have seen that in order to prepare the people for a great revolution for good, they have been made to endure extreme suffering and destitution.

We are now on the eve of a tremendous uplifting and overturn in the industrial and financial affairs of our nation. The great laboring and thinking masses of the people are being aroused and before the end of the century a new era of justice will be upon us.

The Bible is a mass of writings gathered together during a long period of time. It is not a book that was put together for a far different purpose from that to which it was put, and the writers had no more intention of making it a "Holy Book" than they had of making it all in one book. The dates at which it was written must have varied greatly—far more so than anyone now has any idea of. The books known as the Pentateuch were doubtless written at least two or three thousand years later than the dates they bear, as they do not have the imprint of the time at which they are dated. They speak of events that did not take place until hundreds of years later than the time the Bible chronology places them. Joshua is the same. Judges, Kings, Samuel, in fact, all of the historical books, bear the imprint of a date from five hundred to several thousand years later than the dates given in the chronology.

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MENTAL ACTION.

Its Status Critically Analyzed

If man were not an involuntary thinker, same as he breathes, the good but useless advice that some people throw out with a lavish hand, might be worth the trouble required to read or hear it. The article in No. 393, "Stop Worrying," is the cause of these remarks.

I think no one will deny that happiness is universally desired by all mankind; that every person who lives and breathes wishes to avoid unhappiness.

Why don't they? Simply because conditions prevent, and make it impossible. Said P. B. Randolph, "when nature compelled man to think she created his heaven and his hell." A more self-evident truth has yet to make its appearance.

Man thinks and his thoughts are dependent on his surroundings. He can no more suspend mental action while awake, than he can by an effort of the will stop the action of his heart or lungs. He must think and keep thinking; so happy thoughts are dependent on happy conditions. There is no exception to this conclusion.

If one's condition in life is such that want continually faces him and his family, and a feeling of security is ever absent, as we know is the case with untold thousands in all our great cities, then we have the cause for worry; and while the cause remains, in spite of all advice and all testimony as to the injurious effects that attend it, people will continue to worry.

When occasions exist that produce hilarity and laughter, no one expects a man to assume a prayer-meeting cast of countenance, or to be affected as he would while listening to a sermon on hell-fire and eternal torment. When conditions produce laughter you have it, and when they produce worryment you have that, for such is the law of nature under which we all exist.

Conditions alone wake us up and cry, rejoice and worry; and it would be just as sensible to tell a confirmed dyspeptic to eat hearty and enjoy his dinner, as to tell a man not to worry when pestered and irritated with serious troubles in life.

A syndicate letter recently mentioned the case of a young man in Cuba under thirty years of age whose hair was white as snow. What made it so? Imprisonment in Moro Castle for four years while in constant doubt as to his ultimate fate. He "worried," and under similar conditions in those underground hell holes, the writer who says "stop worrying" would have done likewise.

It depresses one to read about Moro and Cabanas; what must it have been for those who realized confinement there under Spanish rule? Let the man who will not be a worrier, who is yet to see his thirtieth year.

Worryment drove about 6,000 persons to commit suicide in this country last year, and I doubt if one of them could have been restrained from worrying had they been advised not to, and even told that it would produce a "katabolic" change in their bodies. Hence and therefore, the question rises what does such advice amount to, when conditions compel one to think?

None is going to worry voluntarily, and when they do, there will always be found an adequate cause, the removal of which will alone prevent such action of the mind. There is not a thought but has its natural cause, and when the claim is made that worry is wrong and unnecessary, a greater and more absurd remark is hard to find. To worry is in strict accord with cause and effect, and if wrong, then the fault lies in nature's laws; if unnecessary, there would be no worryment. This logic denies refutation.

None but an idealist who anticipates the impossible in human lives, can ever declare anything that is, unnecessary, for necessity calls everything into existence and action. When ideal conditions prevail, if they ever do, we will have ideal products of humanity, and not before. It is as impossible to rise above the conditions that produce us and make us what we are, as it would be to fly like the birds. With varying degrees of ability to think and different conditions in some respect for every individual, we are all exactly what we are, from unavoidable necessity; and the endless line of causes and effects behind us, is without a break or disconnection.

Dreams have no place in a practical world, and I term any person a dreamer who affirms that man is or can be superior to the necessities of existence. That person is a visionary who recommends work as a sovereign remedy for worry, for work and worry go hand in hand in cases without end.

Work with insufficient wages is the hell of the poor man with a large family dependent on him, and this broad land has millions such. Men work all day—in the coal mines for illustration—and worry nights because of their inability to live self-supporting men would like to; because with all their work they can barely exist.

We have the testimony of Debs, that coal miners in Pennsylvania and elsewhere, exist in such physical conditions when working, that their mental condition is almost intolerable. I call any person a dreamer and unfamiliar with real life who says, "don't hurry, for it vulgarizes work to hustle." Wage workers must hustle or give way to those who will, in this practical and competitive world; and the man who waits when "tired" as advised, would be found next day without a chance to work.

"Don't hurry and don't be hurried," sounds very nice and consoling, but it cannot be adopted as a rule of action. Competition drives, hurries and compels, from highest to lowest, and nothing but a change of system will ever make it otherwise. The world is full of conditions that produce worryment, and worryment is here to stay until they are no longer known. I say any person is a dreamer who closes an article with such an utterly nonsensical quotation as, "they that wait upon the Lord shall renew their strength," etc. Such language is the very quintessence of nonsense and means nothing. Mental action is just what physical conditions make it, and the thoughts that come into men's minds are the products of their environments; and a state of worryment can no more be avoided when conditions produce it, than the sun can shine without giving light. Therefore, all advice to stop worrying will accomplish nothing, while the mind from natural sources keeps on and on. We can't stop it, and our thoughts are invariably happy or unhappy from necessity.

O. SEVERANCE.

Los Angeles, Cal.

"After Her Death. The Story of a Summer" By Lilian Whiting. No mind that loves spiritual thought can but be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

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.. GENERAL SURVEY..

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

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 in 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.

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 subserved thereby. Many of our contributors are, in an able manner, 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 abridged more or less; 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.

Thomas M. Locke writes from Philadelphia, Ohio: "The Philadelphia Spiritualist Society have had for their speakers during the month of April, Mrs. Marian Carpenter and her husband, Mr. Elmer Carpenter, of Detroit, Mich., and we are pleased to say it has been one of the most successful months we have ever had since we have been a chartered society. Mrs. Carpenter is a very instructive and interesting speaker. After each lecture she closes the service with spirit messages, and so accurate and convincing were the tests given that the hall was crowded by anxious investigators and skeptics, who wished to hear from the loved ones. Mr. Carpenter is also a very fine test medium and frequently assisted in giving messages, and gives them so rapidly and correctly that he astonishes the audience; in nearly every instance he gives full names and accurate descriptions. They have so ordered themselves to our people that we have secured their services for next year, and look forward with great pleasure to their coming again."

Mr. Hess writes from Williamsport, Pa.: "We have secured the service of Mrs. E. W. Barton, of Minneapolis, Minn., to lecture and give tests to the First Congregation of Spiritualists in this city. The many readers of The Progressive Thinker will know from her past work what we are receiving. We started our society with only fifteen people and now we have regular Sunday attendance of about two hundred, and our Thursday evening divine social is attended by about sixty people, showing the interest is growing."

At the West Side Spiritual Society, Occidental Hall, corner Sacramento and Madison streets, H. N. Maguire expressed his views from the spiritual standpoint on expansion. We give a brief extract: "Expansion means belief in having understanding of the spiritual law of growth. It is a natural condition. It is an inevitability. The influences of the American republic on this planet are as far-reaching as the sunlight. But they are and were intended to be of moral character. Moral expansion is normal to our system; physical expansion is abnormal, is going back to our old order of things. Moral expansion first, as the primary principle, and then material expansion will fittingly follow. In moral expansion is all power, and the only safety. We should have frankly said this to the Filipinos when the Spanish fleet was destroyed in Manila bay: 'Spain buccannered you out of your islands, and we can get no better title from her than she possessed. This is a fundamental principle of civil law as recognized by us. It is sound morality. But the fortunes of war have brought us together, and we cannot force us to your fate, if we would; for us it is our duty to prevent other nations from being your enemies. Let us for awhile, until we understand each other, maintain order through joint constabularies and joint councils.' Such a course would have been the spiritual course. It would have been acceptable to the Filipinos, divesting of influence natives actuated by personal ambition; and by its acceptance, with our side wisely and intelligently represented, all the horrors of war that have ensued, the bloodshed, the conflagration of homes and whole villages and the paralyzing of local industries, would have been averted."

T. M. Rooney writes: "That excellent book, Art Magic, came duly to hand as a premium for one year's subscription to your very able paper. I cannot refrain from expressing my sincere thanks to you for being the medium through which I possess such a grand work. I think with it as a premium The Progressive Thinker should be in every Spiritualist household in the world."

Secretary writes: "Dr. Leo Miller will address the audience of the Bible Spiritual Church in Kenwood Hall, Forty-third street and Cottage Grove avenue, May 21, at 8 p. m. Subject, 'Natural Evidence of Immortality.' He is a competent writer as well as a lecturer and many should hear him. The church is in a prosperous condition. The seats are filled every Sunday evening. Dr. Cady's lectures are filled with good spiritual food. The tests given by Mr. H. F. Coates cannot be surpassed. May 7, Sunday evening, the audience brought their own slates, holding them themselves. Five received slate-writing, in addition to the many spirit messages which he gave. All of them were recognized."

S. W. Edmunds writes from New Orleans: "Having become the pastor of the Light and Truth Spiritual Association and Church, at 1310 Carondelet street, and served the association for about two months, I desire to say a few words through the columns of The Progressive Thinker. Our association is young, and like all new organizations, subject to the vicissitudes of time and

seize. Our books show a membership of fifty, more or less, with new accessions at each meeting. On March 31, we held the anniversary exercises of the year 61 E. S., with the spirit due to the time and occasion. Since that time a goodly number of investigators have become interested. My guides are excellent. I expound the sciences, philosophy and religion of Spiritualism in its more practical teachings, as well as drinking from the fountain of Truth, wherever it may be found."

Mrs. Hattie Nesbit writes: "Will you please announce a meeting at Bankson Lake Resort, Sunday, June 11; also Sunday, June 18, 1897. Mrs. Williams, of Vicksburg, Mich., will address meetings. Good music and a good time expected."

H. F. Coates writes: "Prof. Leo Miller will lecture May 21, at 8 p. m., at Kenwood Hall, 4308 Cottage Grove avenue. Subject, 'Natural Evidence of Immortality.' Mr. Miller has been a very able and has delivered lectures in the principal cities from Maine to California. A special programme is arranged for the evening. All are welcome and seats free."

Leota D. Whartenby writes: "We have just closed a successful series of meetings at this place. The attendance being remarkable when we consider the continual downpour of rain which lasted the entire week. To say our speaker, Mrs. Etta Seman-Bledsoe, of Concordia, Mo., interested the audience is putting it too mildly. I believe Mrs. Bledsoe to be one of the best inspirational speakers on our platform to-day."

Mrs. Anna L. Gillespie, of Pittsburg, gave an address in Universalist church, Smithton, Pa., May 7, to a deeply interested and attentive audience. Her subject, How Do We Know, was handled in a way to draw out many commitments. Mrs. Gillespie was assured of a good audience whenever she visits Smithton.

Mrs. Robert Gray writes: "A society has been formed at Lorain, Ohio, called the Lorain Spiritual Society. The following are the names of the officers: Dr. C. H. Figners, chairman; Mr. William Shaddock, president; Mrs. Louis, vice-president; Mrs. Robert Gray treasurer and secretary. Mr. and Mrs. Howells, Mr. Shupe, Mr. Gray and Mrs. Theodore Saul constitute the board of trustees. Mr. W. Shaddock is chairman of the committee on the constitution and by-laws."

Jay Chapel writes from Palmetto, Florida: "What a magnificent paper you spread out each week for the American and foreign readers! Dr. Savage in this sermon has done Spiritualism an immense good, and thousands of conservative people will read it and investigate, and then think and investigate again. Ingalls' sublime and iconoclastic teachings will reach another class, and so the tide of progress will sweep on and old fogies, Mr. and Mrs. Grundy and Company, and all religionists will ultimately sink into infamy, same as John Calvin and witch burners have. I suppose Christianity, like all other religions, is a disease and a very difficult one to obliterate. I have been a Spiritualist for forty years and witnessed nearly all phases of phenomena from all the famous mediums, and am more convinced than ever of your great use, and that we need no religion in any form, however diluted. Nature has no ceremonies, is always modest, generous and gracious."

The Campbell Brothers have closed their winter's engagements and have returned to their home, Lily Dale, N. Y., where they are located for the summer season.

Mrs. Emma F. Vogan writes: "One afternoon I was visiting at the home of a friend, when one of my controls, 'Big Chief,' took possession of my organism and expressed himself as being highly pleased with the privilege. The lady began questioning him in regard to his scout who had previously announced himself as 'Fleet Foot.' Chief said: 'Fleet Foot' means 'Fly Fast,' and instantly an arrow darted past us and presently struck in a corner of the room. A large cat which had been sleeping on a rug immediately sprang up, and with cautious steps approached the spot. He crouched there a few moments, then with a disappointed expression on his countenance, returned to his rug and resumed his siesta. Query: Did he see the arrow clairvoyantly as we did?"

Mrs. C. H. Mullins writes: "I would like to say that the Freedom Society is prospering finely. We feel that in a small way we are doing a world of good. Many strangers attend, and we are always glad to welcome them. We hope the audience will increase until we will have to secure a hall. Our next meeting will be May 17, at Mrs. C. Grant's, 1110 Maple avenue, South Oak Park. We are to go early, take lunch, and stay all day. A good time is expected and we hope to see many there."

Fannie E. Crocker sends the following: "The hour has come at last and the light of the spirit world is shining around me. All is new; all is bright. I am in a new life. I am where I knew I would be. Its wonders I cannot comprehend; its vastness so great I cannot estimate it. As I believed, the mortal body is only worthless, but the glorious spirit rises in its morning glory and fillets all to completeness. I am near. Believe me, it was in a hurry when I left. I am not. I will watch over you and shortly you will have proof of the promise in me. I live the same as I did when with you; the change is not as much as the imagination pictures it. It is life; it is law. I always believed that progression is the watchword in earthly life, continuing into the new life of the spirit. We spiritually advance on subjects of good to the world of mind. You know what I mean, Think of me."

A. A. Kunkle writes from Ft. Worth, Texas: "We are about ready to dedicate our temple, and have arranged to do so the 4th of June. Mrs. Cora L. V. Richmond will be present, and at the same time the state will hold a semi-annual convention."

Secretary Clark writes from Lansing, Mich.: "We have had Mr. G. W. Bates and wife, of Rochester, N. Y., May 9 and 10. They gave perfect satisfaction, and we take pride in recommending them to all societies wishing first-class speakers and test mediums."

Parties desiring the services of Mrs. Emily P. Beebe for lectures, camp-meetings, funerals or weddings, can address her at 905 Griswold street, Jackson, Michigan.

Mrs. N. L. Pierce wishes to inform her friends and patrons of her return from Michigan. She is now in New York, and will continue her circles on Tuesday and

Friday evenings, at her residence, 115 South Paulina street.

"Spiritual exposure, May 12 and 13, by Prof. D. G. Hagaman, of Adrian, Mich., and Rev. E. H. Caylor, Columbus, Ohio." The above appears displayed in a handbill. It is followed by this reply: "In reply to the charges of the above gentlemen, I will sit under strict test conditions, get four screen doors, screwed together from the outside. I will sit in a dark room, trumpet outside of screen, and refuse to be heard through trumpet. I will choose a committee of from three to six good citizens of Ashley, and they the same, and under oath they shall keep hold of hands throughout the seance. At the seance room in Woolley Park, at two o'clock, Friday and Saturday, the 12th and 13th days of May. Lem. McClell, medium, Ashley, Delaware County, Pa. Dr. H. C. Andrews writes: "My personal friends have been invited to a lecture on the 13th of May, at the residence of Mrs. B. Box 135. I will answer calls to lecture for the next two months anywhere in Indiana or Ohio."

Judge H. N. Maguire has returned to Chicago, and is now located at 1420 West Madison street.

Mrs. E. P. Beebe writes: "Received Art Magic all right, and it is truly a wonderful book. Ghost Land interested me deeply. I am now looking forward to the Occult Life of Jesus."

Mr. Jensen writes: "The cause of Spiritualism is progressing nicely in Cedar Rapids, Iowa, but we need some first class mediums here."

The Sunlight Center Band will hold a basket picnic at Garfield Park, May 29, from 10 to 10 p. m. The picnic is cordially invited to attend. Music, recitations, and a good time in general. Mrs. Sarah E. Brown, president.

Dr. Denton, secretary, writes: "There will be a phenomenal seance held at the Spiritualists' and Mediums' Home, at 3310 1/2 Rhodes avenue, Wednesday evening, for the benefit of Henry Allen, now of Chicago, Ill. The manifestations through his mediumship are simply wonderful as all can testify to who have witnessed them. Admission 50 cents, only one-half the usual price for such seances, and even one who attends will be more than repaid, as it will be a chance of a life time to witness such phenomena."

"The Spiritual Research Society will give a card party, Saturday evening, May 20, at 324 Wells street, near Oak street. Admission 10 cents. Refreshments. All welcome."

Mr. G. F. Perkins, of Dubuque, Iowa, visited Chicago last week. He has many friends here who were glad to see him again.

A testimonial benefit will be given Frank T. Ripley at Washington Hall, 490 Washington Boulevard, on Wednesday evening, May 24. This will be a test circle. Mrs. Hamilton Gill and Mr. Ripley and other mediums will give tests.

A club of ten subscribers comes from Cambridgeport, Mass., sent by H. D. Simmons.

E. W. Sprague writes from Alliance, Ohio: "We are adding new members to our ranks. The last Sunday in this month and then will go to Mantua and attend Moses Hull's school for a week or ten days, and rest; then go on to Meadville, Pa., to attend our daughter's graduation, and then home for a while. Brother, your work is grand. No one can realize the power for good The Progressive Thinker is doing. Long may it live."

Secretary writes: "The Harmonical Society of Sturgis, Mich., will hold their forty-second annual meeting in the Free Church June 17 and 18. A fine program has been arranged, and the following speakers engaged: Harrison D. Barrett, president of the N. S. A., and Mrs. Georgia Gladys Cooley, of Chicago, and others. All are invited, and a good time expected."

Secretary writes from Grand Rapids, Mich.: "Permit us to announce through your columns that the next closed-door meetings for the season. The warm weather compels us in a great measure to do this, but it is made absolutely necessary, because our president, Mr. John Lindsey, and Mr. Lindsey required rest. The meetings have been very successful, and have been well attended by appreciative audiences; the readings and tests by Mrs. Lindsey attracting many people for miles around this city."

S. A. Aykroyd, D. D. S. writes: "In your issue of May 13, is an article signed by 'Kingstonian,' in which my name is freely used in connection with a 'Normal Psychic College,' of which I am president. I wish to state that I am not president of such a school, nor is there such an institution in Kingston. I have already received communications asking for particulars, but for the benefit of the readers of The Progressive Thinker I wish to say there are no particulars to give. Last winter we organized a class for the study and investigation of psychic phenomena, and I was named chairman and president of the organization. We had fairly good success, but for reasons not here necessary to mention, we were obliged to discontinue the study of psychic philosophy and a reader of your paper, but not president of a Psychic School yet."

Physician writes from Neoga, Ill.: "Six months ago little was known in the little town of Neoga, Ill., regarding Spiritualism. I was impressed to investigate. I was told I would succeed in my investigations. I now have a very pleasant home circle and a very nice following. I am told by my friends (spirit) I have great healing powers. I have had some wonderful tests in sittings with Bangs sisters, the noted mediums of Chicago, also Mrs. Herbine, of Indianapolis. My little son, daughter and wife all show mediumistic powers. I think I will place my home in the hands of the spirit world, and I will watch over you and shortly you will have proof of the promise in me. I live the same as I did when with you; the change is not as much as the imagination pictures it. It is life; it is law. I always believed that progression is the watchword in earthly life, continuing into the new life of the spirit. We spiritually advance on subjects of good to the world of mind. You know what I mean, Think of me."

Mary W. Guest, secretary, writes: "The Spiritualists Home and Aid Association, incorporated under the state laws of Illinois, held its regular meeting at the home of Mr. and Mrs. Isaac D. Guest, 4020 Cottage Grove avenue, on Tuesday evening, May 9th. It was decided to donate the furniture and furnishings of the Home now located on Rhodes avenue 3310 1/2 appointing Mrs. Jennette Hanson to take entire charge in the interest of the residents. The home has become widely known as a home to mediums at home, and affords a home to mediums at host. The objects of the Spiritualists Home and Aid Association is to establish and support a home for those who are unable to provide for themselves. These homes are a blessing for the two homes; and in fact the experience of the past winter has shown that much good can be done, much suffering relieved and our mediums protected by a hearty co-operation of all who wish to defend the cause of Spiritualism, and give a practical answer to the oft-repeated question, What has Spiritualism done for the world? We are now in a position to want to attend to the needs of our brother and sister, to come and help us, remember."

ing that it is our offering to our spirit friends, and they will appreciate it more than flowers strewn on their coffins and graves. The next meeting will be held at the home of Mrs. Wilson, 3300 Cottage Grove avenue, The Rainer Flat 17, Tuesday, May 10, All are welcome."

F. H. Morrill writes from Philadelphia, Pa.: "I notice in a late Progressive Thinker a communication from Philadelphia which is likely to mislead some of the readers of the Progressive Thinker. At a distance from this city, and I wish to correct the error by stating that Mr. W. J. Colville has lectured for our association all winter and continues the balance of the season. He is a wonderful speaker and able to fully elucidate any subject or question which may be proposed, and his large audiences have been of the most intelligent of the subject people. He has also lectured or given lessons in spiritism, twice on each Monday afternoon and evening, which have been attended by large classes. Our meetings are held in Cashio Hall, 13th above Girard avenue, a very nice hall and well located, and we hope to be able to secure it for a term of years. The society which Mrs. Marion Carpenter was with last month is the Philadelphia Spiritual Association, chartered as the Philadelphia Spiritualists' Association, but not the oldest, the First Association, which I have the honor to represent and for which I have worked humbly for many years."

Dr. V. Fell writes from Washington, D. C.: "The greatest task of the present is to prove the worthlessness of the greater portion of the so-called knowledge which has descended from the past."—Hudson Tuttle in Question and Answer. There is no department of your excellent paper that I peruse with more interest, as much as that under the immediate control of our most gifted philosopher and scientist, Hudson Tuttle; and, according to my way of thinking, in nothing has he shown more wisdom and profound research than in the above quotation in your last issue, responding to one who asks as to the truth or falsity of the quite commonly received notion that certain numbers portend evil. I think that to all wanting light on the thousand abstruse questions continually besetting thinkers, Hudson Tuttle's column is almost invaluable."

C. H. Mathews writes from New Philadelphia, Ohio: "Spiritualism was given an impetus here by the eloquent and impressive lectures and convincing and indisputable tests given by E. W. Sprague and wife, of Jamestown, N. Y., the evenings of May 10, 11 and 12, 1897. Good audiences were present each evening and much interest was manifested to learn of the evidence of a life beyond the grave. This has been a priest-ridden town and contains eight churches of the various popular (3) denominations, with an occasional blazon from the Episcopal barge, to summon for 'salvation' those precious souls whom the others fail to reach. Many church people heard Brother Sprague's discourses and gave him a respectful hearing. This indicates a growing interest in the mass of the people to learn whether or not there is a life beyond the grave, or whether Bishop Foster told the truth when he said, 'Candor compels us to say that we do not yet know that death does not end all.' What a damning admission coming from one of the pillars of the Christian church! The church is honey-combed with infidelity, and the average churchman hardly knows 'where he is at.'"

Excellent Tests of Spirit Presence.

Three years ago a spirit of a lady came to me two or three different times. She said her name was Ansynthia Monucule; was a Persian princess and had been in spirit life four thousand years. She said she committed suicide, taking poison, because her father would force her to marry a captain in her father's army, and she did not like him, so killed herself.

She also told me the religion of her father was called thetic, but not Roman Catholic. That he believed all persons would have a happy immortality except those who were executed by law for crimes against the state, and those who commit suicide or destroy themselves—for such there was no future existence. She added: "When I committed suicide I believed I would lose my existence. You can judge my surprise when I found life continuous."

I asked her if she lost consciousness at death, and she answered: "Oh, yes. I was unconscious a long time. When I regained my consciousness I returned to my home. But no traces of sorrow remained for me—I had seemingly been forgotten."

Two years ago I occupied a store room (I am in the jewelry business) in this city. I was satisfied with my location, and had no thoughts of making any change; but on Sept. 10, 1897, a spirit came to me (I did not see the spirit, but the voice I am sure was that of my Persian lady), and told me to move my store, as the building would burn down in thirty days.

I told my next-door neighbors on either side—one being a barber, and the other a tailor—that the place would burn in thirty days. Of course they laughed at me. I moved out on the first of October, and on the 10th, or six days short of the thirty days predicted, the building burned to the ground. If I had not moved, I would have lost everything, as I carried no insurance.

Again, some months later a friend of mine took sick on a Tuesday, and on the Sunday following I went to see him. I did not think him very sick, and calling him by name said to him: "You will be all right in a few days." But at that moment a loud voice, as of a man directly behind me, said, "He will die next Wednesday."

There were several other persons in the room, but none of them heard the voice. I told the doctor and also his parents what I heard. The doctor, who is a skeptic, laughed at me, and said, "Pshaw! There is nothing the matter—only a cold. He will be up in a day or so." He died on the next Wednesday, just as the spirit said he would.

A. B. ALLEN.

The Great Roman Anacanda. By Prof. Geo. F. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

Atlantians. The Antediluvian World. By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

The Universe. What Force Is? The Beginning of Creation. The Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

R. L. Royce writes: "I have read Art Magic with a wonderful book! It is the John the Baptist of the New Dispensation."

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PSYCHIC COLLEGES.

The advisability of establishing Psychic Colleges, or institutions for the education of mediums and the development of mediumistic powers, has been frequently advocated in the Spiritualistic journals, and has recently been discussed at some of the meetings of the Victorian Association of Spiritualists. At one of which a prominent Spiritualist stated that he had, away in the east of the Victoria, a large place of land which, under spiritual suggestion, he was reserving as a site for such an institution. "The idea in this, as in most instances, is to give the best possible conditions for high spirit control, seer-ship and clairvoyance, to those who experts have determined are morally and constitutionally adapted for the exercise of these important faculties. These conditions are deemed to be a pure sanctified atmosphere."

BEAUTIFUL SURROUNDINGS

(away from the din of cities or even the mundane associations of village life), simple diet, and the guidance of wise and experienced earthly preceptors, who would co-operate with advanced spirits to develop and utilize the powers of the subjects to the truth for the good of humanity. The benefit of such an institution or institutions, if they could be established and conducted strictly in accordance with the ideal presented, is unquestionable; but the difficulty would be to find a committee or board of management, even if independent of subscribers, who would be practically unanimous in the control of the institution, or preceptors who would be absolutely free from doctrine or bias. Any lack of unanimity in the management would be fatal to the scheme, and any fixed belief or bias on the part of the preceptors would undoubtedly militate against the purity of influx of spirit teaching, which takes its form and coloring from the mind of the medium. Here is the danger: we might have two colleges, each claiming authority based upon experience; demonstrating some truths, but like the hypnotic schools of Paris and Nancy, differing and disagreeing on principles.

The matter has been brought into greater prominence lately by reason of an able article from the pen of Quaezot Vitne, which appears in Light for January 7, wherein he refers to

A MUNIFICENT OFFER

made by an American scientific man to place a laboratory, comprising a valuable set of instruments and the services of a competent experimentalist, familiar with laboratory work in physiology, biology, and medicine, at the disposal of the National Association of Spiritualists in America, with the intention of facilitating physical research, and carrying out such search with scientific exactness. Referring to this he says: "All sections of psychic phenomena are to be investigated; especially those produced through mediums. The mediums who present themselves for experimentation will be boarded during the investigations at the expense of the donor. A certificate will then be presented to the mediums, recording the results achieved, and a report made to the National Association. Further, the special organ of the Institute. As the donor does not wish to be known at present, he has placed the Institute under the direction of the committee of the association referred to."

It will be seen from the above, however, that this Institute, dealing with physical phenomena, is free from the difficulties that intervene in the case of the higher mental phenomena pertaining to a purely spiritual education, the work of which is confined to think will have to be accomplished by individual effort; some earnest Spiritualist with means, following the example of the American gentleman, and either officiating as manager and preceptor themselves, or procuring the assistance of persons in whom they have confidence to carry out their ideas. Were two such centres formed by truly philosophical and philanthropic individuals, who, while working independently, would from time to time compare and check results, much valuable knowledge might accrue, and errors in previous teachings be modified or corrected; indeed, were such experiments and centres multiplied, by comparison of experiments and results, be reduced almost to the accuracy of physical science; whilst the accumulated proofs of

HIGHER PERCEPTIONS IN MAN

than those belonging to the purely physical senses would compel the recognition of the spiritual. There is already a large amount of evidence of the existence and practical application of the interior senses referred to, but except in the case of psychometry no systematic tabulation of the results or prolonged experiments has been published, and in this field only two scientific men, Professors J. R. Buchanan and Wm. Denton, have presented the records of their experiments and the results of their labors to the world.

THE TWO WORLDS, MANCHESTER, ENG.

MOZART'S INSPIRATIONS.

This interesting account, taken from Edward Holmes' "Life of Mozart," will, I think, interest your readers: "You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following: for myself, never return to a subject about it, and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer—say, traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep—it is on such occasions that my ideas flow best and most abundantly. 'Where and how they come I know not, nor can I force them. Those ideas which please me I retain in my memory, and am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs how I may turn this or that 'moreover' to account, so as to make a good dish of it—that is to say, assembly to the rules and conventions to the peculiarities of the various instruments, etc. All this fires my soul, and, provided I am not disturbed, my subject enlarges itself, methodized and defined; and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue, at a glance. Nor do I hear in my imagination, the parts successively, but I imagine it as it were, all at once. When I do this, the music comes, and I inventing, this pondering, takes place in a pleasing, lively dream. Still I am not consciously altered to 'the spirit of Jesus' from which we naturally infer that the disciples held intercourse with the spirit-Jesus."

"REVISED VERSION"

does mention "the spirit of Jesus." The passage occurs in Acts xvi. 7, which, in the old version, reads: "After they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not." Although this passage has been nudged almost out of recognition by theologians and commentators, it is plain that there is a reference here to spirit guidance and a restraining spirit message. But the Revised Version, which is very explicit for the words "the spirit of Jesus" from which we naturally infer that the disciples held intercourse with the spirit-Jesus.

LORD WOLSELEY A SPIRITUALIST

We are indebted for the following item to the Sunday Daily Mail: "There is always some special excitement in the dull time of the year, and all through this winter—which has been unusually quiet—there has been a decided tendency towards a revival of Spiritualism. The seance was certainly not in the first instance intended to appeal to fashionable people, for it generally begins about eight o'clock, and lasts, without a pause, until midnight; nevertheless, a great many smart people have been attracted by different mediums who have lately been 'making friends with Mammon,' and Lord Wolseley is one of those who have been present at several interesting manifestations. In this, history repeats itself, for Spiritualism was much affected by the seances of the late, twenty years ago, The Dowager Lady Ponsonby of the period continually had seances at her house in Hanover Square."

LIGHT OF THE EAST, CALCUTTA, INDIA.

NEVER WASTES ANYTHING.

Nature never wastes anything. All apparently corrupt material is worked over by her into another form of life. There is nothing more corrupt than an egg in which a chick is beginning to gestate, but nothing is left of the corruption after the new life has stepped out of the shell. So it will be with the corruption so greatly deplored in social and political life in the world; out of it will come a new life—a better condition of things.

A PERFECTED SPIRITUAL WORLD

is the evolutionary outgrowth of a material world spiritualized through man's growth in spiritual thought and action. Material and spiritual growth are concomitant; not separate.

The mission of men and women here, as well as of lower forms of life, is to spiritualize gross matter; the worm, the plant, the animal, the human being, is each doing the assigned task in this particular, according to the degree of intelligence each possesses. When the worm eats the earth it is spiritualizing it, and preparing it for further spiritualization.

Only in the highest spiritual evolutionary phase—in the fruit—does nourishment and greatest utility reside; hence, man must evolve the highest degree of spiritualization for the earth, before he reaps the fruit of eternal happiness.

A happy spiritual existence is the emanation of a right material existence. The material life is a field, and the spiritual life is the crop, good or bad, grown from that field by the good labors or shiftlessness of the individual.

THE CENTRAL HINDU COLLEGE

established by Mrs. Besant in Benares is certainly a move in the right direction. No doubt for the last twenty years the Theosophical Society is working for the cause of India's spiritual regeneration. Whatever may be the frailties of some of its individual members, no one can gainsay that the Theosophical Society was the chief means of proclaiming the glory of Aryan philosophy in the West. Its Buddhist tendency has no doubt, to a certain extent, made it unpopular. But Mrs. Besant's attitude towards Hinduism, and the work she is removing the above impression from the mind of the public. A course of one-sided western education has done much in the past to imbue the minds of Hindu youths with strange and peculiar notions regarding the religion of their forefathers. In their minds, Vyas and Valmiki were deified by Huxley and Darwin. Nature came to be regarded as made up of physical causes and effects where spirituality had hardly any place. And in place of the boundless and absolute consciousness, the descendants of the Aryan Hindu perceived the dead, unconscious "fiery mist" of material science.

The Central Hindu College will no doubt to a great extent remove this inconsistency. It would be better if the text-books selected be Hindu text-books instead of being theosophical. The reasons for doing so are so obvious that we need not dilate upon them.

LIGHT, LONDON, ENG.

Between the thorough-going reincarnationist and the old-fashioned believer in reincarnation hereafter

IN HEAVEN OR HELL,

there is a golden middle path. The reincarnationist says that we must return again and again, and inherit other bodies, in order to atone and learn; the old-fashioned believer in heaven and hell says that we shall never return at all. Why not "a little difference"? It is just that which the Spiritualist does. He says that spirit life is very real life and that the spirit can alone and learn quite well without reincarnation. He says that all needed usefulness and discipline can be perfectly well secured by the spirit though unseen by mortal eyes. In reincarnation, the returning spirit is said to know nothing about its past, and being shut up in a body, it is excluded from making any atonement, even if it were otherwise possible. But the liberated spirit, from the midst of its new light, and in possession of subtle spiritual powers, may be able to atone and learn far more effectively than could ever be possible in the flesh.

These reflections have been suggested to us by the following verses, written by Eliza M. Hickok:

"Whence came and whither bound are we?"

Holds something still of mystery; But one grave thought is clear and plain.

We shall not pass this way again.

Why waste an hour in vain regret For common ills that must be met? Why of the thorny road complain? We shall not pass this way again.

The years glide by; stand strong and true!

The good thou canst, oh, quickly do! Let gentle words soothe woe and pain. We shall not pass this way again.

We do not think Eliza M. Hickok is an "old-fashioned believer in reincarnation hereafter in heaven or hell," but she, like so many others, too readily assumes that we go utterly away at what is called "death." Her verses are extremely pleasant and wholesome; but why say "We shall not pass this way again?" We hope to often pass this way again.

A correspondent is quite right. The authoritative

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Immortality.

And the employments of spirits good and evil in the spirit-world. What a hundred spirits say about their dwelling-places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Postage 12 cents. Paper, 50 cents.

Seers of the Ages.

This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, immortality, and the judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15 c.

Spiritual Harp.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are all with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

TO ADVERTISERS.

The Progressive Thinker, the largest Spiritualist paper published on earth to-day, is very much alive. Postoffice receipts showing the weight of our weekly edition always open for the inspection of advertisers. Last week we sent out 1,904 pounds of paper—nearly a ton, and a larger weight probably than that of all the other dollar Spiritual papers and monthlies combined. Really, The Progressive Thinker stands at the head of the procession.

MEDICAL CRUELTY.

Experiments Upon the Unfortunate Insane.

To the Editor:—Mrs. Lew Wallace writes in the February number of the Ladies' Home Journal concerning our present educational system some very plain statements, although none the less true because plain. Says Mrs. Wallace: "One day Mary came home at noon too sick to eat dinner. What had happened to the darling? She had seen a cat dissected in class! Are our daughters being trained for surgeons?"

Reading this caused me to remember that only a few days before I had received document No. 78 from the 55th congress, 3rd session, U. S. Senate chamber, relating to vivisection, where in Senator Gallinger presented a statement of Dr. Albert Leffingwell, of New York, from which I would like to make a few extracts to show some of the dangers confronting us: I give the extracts word for word as I find them recorded in "The American Journal of Medical Sciences" for July, 1882. Dr. George M. Sternberg, now the surgeon-general for the United States army, gave to the world the startling discovery he had made through experiments in blood poisoning. "I have demonstrated," he tells us, "by repeated experiments, that my saliva, when injected into the subcutaneous connective tissue of a rabbit, invariably produces death, usually within forty-eight hours."

I think I am quite safe in stating that I have repeated the experiment at least twenty-five times with my own saliva. I beg those who undertake to repeat my experiments to observe that my saliva produced results recorded. "The saliva of four students, residents of Baltimore, gave negative results." In my experiments the rabbits were commonly found dead or dying on the second morning after the inoculation."

Will some one show where science is benefited by this discovery? The above was taken from part of the 4th and 5th pages of the document referred to. On the 10th page we find this, concerning an experiment to determine the strength of moral solitude:

"That eminent scientist, Prof. Goltz, of Strasburg, tells us that it was 'marvelous and astonishing' to find that a dog which had served for some seven experiments, whose hind quarters were completely paralyzed and whose breasts he had cut off, was still capable of maternal anxiety and love; 'she unceasingly licked the living and dead puppy and treated the living puppy with the same tenderness that an un-injured dog would manifest.'"

Could anything be more cruel? Is such scientific education of any benefit to man?

But the matter does not end with animals. True, for years vivisection was confined to the dumb animals, but, as was foretold by those who opposed it, that it would brutalize man until he would have no humanity left in his breast. We will now turn to page 20.

LIVISECTION—EXPERIMENTS UPON THE INSANE.
In the Bulletin of the Johns Hopkins Hospital for July, 1897, appears an article entitled, "Poisoning with preparations of the thyroid gland," by Henry J. Berkley, M. D., of the Johns Hopkins University. Recognizing the fact that the extract of the thyroid gland, when administered to human beings, produces poisonous symptoms and that when this administration is pushed even to a moderate degree, death is almost invariably the result, "he decided to experiment upon eight insane patients of the city asylum." Then follows an account of the administering of this poison and the untimely death of the patients.

On the 30th page we have an account of the vivisection (or murder) of children by Dr. Wentworth, the assistant physician in the department of Harvard Medical School.

The following is a brief abstract of some of these experiments:

Case 1.—Female; age 29 months; entered hospital December 8, 1885. ••• Lumbar puncture performed at time of death.

Case 2.—Female; age 20 months; first puncture January 10, 1890; second puncture January 23, 1890; third puncture February 10, on the day of the patient's death.

Case 3.—Female; age 4 months; puncture January 17, 1890; patient died January 22.

But it is useless to add more testimony. The question is so often asked of late, "where are we at?" I would ask, "where will we be we keep on?" Vivisection is practiced now in many of our schools. I have in my mind a teacher of a common country school who has taught it and excuses himself by saying that "it is taught in all the colleges that are abreast of the times." Parents, are you satisfied with such work? Is it not time to call a halt?

Rochester, O. J. H. BRISTOL.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romism against all nations, beliefs and persons not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous magnitude of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"From Islam to Islam, or an Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and purity of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price, 15 cents.

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WOMAN:

A medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

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Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in West Hall, 1029 North Clark street, corner Fletcher street. Will C. Hodge, speaker, assisted by other mediums. All Spiritualists and investigators are invited to attend this meeting.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Second Church of the Soul meets in Van Buren Hall, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritualist Union Society will hold meetings every Sunday at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday school in the same place at 9:45 a. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. One hour is taken for parliamentary drill, after which Oulins gives us greeting through the mediumship of our pastor, Mrs. C. L. V. Richmond. The ladies bring lunches. Supper at six o'clock; tea and coffee served. Evening session called to order at 7:45; questions invited from the audience, and answered by the guides; name poems given by Oulins, and other interesting exercises.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue and Robey street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritualist meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. F. Costes and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownwell, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooke, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 901 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, 8:30 and 9:30 p. m., at Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 326 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carl Wickland.

First Spiritualist Alliance holds services every Sunday at Washington Hall, 490 Washington boulevard. Frank T. Ripley will lecture and give platform tests, assisted by Mrs. Hamilton Gill. All are invited. Services at 2:30 and 7:30 p. m.

Englewood Spiritual Church, 828 West 63rd street, Lycoming, 2 p. m. Conference, 3 p. m. Lecture and spirit messages, 7:45. Mrs. Lora Holton, pastor. Seats free to all seekers. Good music.

The Spiritualists and Mediums Home Society hold free public services every Sunday at 10:45 a. m., at 3510 1/2 Rhodes avenue. Dr. C. T. H. Benton, conductor, assisted by other good mediums and speakers; also a benefit service every Wednesday at 8 p. m. Take Cottage Grove car to 33d street, then west one block.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls. We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

Views of Our Heavenly Home. By Andrew Jackson Davis. A highly interesting work. Price 75 cents. Postage 10 cents.

CHURCH AND STATE. The Bible in the public schools: the New American Bible. By J. H. B. Davis. A highly interesting work. Price 75 cents. Postage 10 cents.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leah Underhill of the Fox Family. Interesting and valuable history of the beginning of Modern Spiritualism, by one of the Fox family. 476 pages, 16 illustrations, containing portraits of the Fox family. History of the Fox family, as related by eye-witnesses, remarkable and well-documented. Price, 50 cents. Postage 10 cents.

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