



SPRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPRITUALISM

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NO. 535

ON THE WING.

Wandering in the State of Illinois.

For the past ten weeks we have been in Illinois doing work in the interests of our grand philosophy and phenomena. The month of December was spent in Bloomington. Mrs. Bonney and myself both occupied the rostrum of the society there, and wish to extend our kindest appreciation to the faithful few who have kept up regular meetings in that city for a number of years. Among the most prominent workers we might mention were Major Packard, the venerable president and speaker for the society, Mrs. Lottie Hammond, who has since been elected president, Col. James Freeman, a former president, and his wife, at whose pleasant home we were very kindly entertained during part of our visit there. We occupied the rostrum of the society for five Sundays. Our audiences were very attentive and much credit is due to the faithful few who have kept up a regular Sunday meeting, open to the public. I gave four lectures and Mrs. Bonney followed me with psychometric readings and tests. The last Sunday Mrs. Bonney gave a lecture.

Among other faithful souls we must not forget to mention are Mrs. Rachel Braugher and Mrs. Polson. We spent a very pleasant evening at their home on New Year's eve, and extended our visit until the new year had commenced its career. Every city and town would be better off if they, like Bloomington, had a few earnest workers to keep the light of spiritual truth burning in a public place. Our next visit was to Streator, where we held a number of meetings and circles, but worked at a disadvantage on account of a lack of organization. Our meetings there were fairly well attended and we hope some good may result from our visit. We next visited Ottawa and had some very successful circles, but on account of the severe cold weather we did not do very well with our public meetings. We expect to visit Ottawa again soon. Mr. Frank Frost and wife very kindly entertained us at their pleasant home. We found them whole-souled Spiritualists. Here also we found an excellent trance medium, an old resident, Mrs. Martin, who lives in South Ottawa. Mr. and Mrs. Martin are old Spiritualists and have done a great deal of work for the cause in this vicinity. We next visited Wedron, a small town, where Mr. H. Lewis seems to be the only outspoken Spiritualist. We held two large meetings in the school-house. In this place we were somewhat annoyed by some boys and men who acted very badly. These probably all took their first lessons in behavior at the orthodox Sunday-school and have not grown out of the course yet. Tobacco-spitting and peanut-throwing belong to the orthodox idea of behavior and not to Spiritual teachings. Mr. Lewis is an earnest student of all occult matters, and is a good medium himself. Some of his mail readings have given unbounded satisfaction. He is wasting his time in doing laborious work when the world needs such good mental workers to assist in spreading the truth. But he has a small family and sees no way open to secure adequate remuneration for his spiritual work if he depends upon that entirely. There should be plenty of work for a man like Mr. Lewis, where his mental and spiritual powers could be fully brought out and utilized for the benefit of mankind.

Campbell Brothers in Buffalo.

A remarkable seance was held on Thursday evening, Feb. 1, at the Buffalo Spiritual Temple, Buffalo, N. Y., by those celebrated psychics, the Campbell Brothers, who have just returned from a successful professional trip through Europe. The seance at the temple was one long to be remembered by those who attended, and I should say the attendance comprised some of the finest people of Buffalo and vicinity, who turned out in large numbers. And even placed in the cabinet, the work started in earnest, the messages coming thick and fast, signed by those in spirit for some loved one in the audience. It was gratifying to note that most of the messages that came, came to strangers, who were there mostly for the first time. After the type-writer was removed from the cabinet, more paper was passed over, also pencils, slates and porcelain, then the greater work commenced; a very large number of messages were written, paintings came on the slates, also exquisite paintings were produced on the porcelains, and with

VERY WEIRD.

Spirit Visitation After Death.

A MAN WHO DIED FAR FROM HOME—HIS FACIAL IMPRESSION FOUND IN GLEAN PILLOW-CASE OF HIS BED.

The following remarkable story was forwarded to the Commercial Tribune by T. Stead, editor of the Review of Reviews, who contributes the interesting article, "The Wonders of Telepathy," printed on page 28. He says it came to him from a correspondent in India, in whose honesty he has faith, but he gives it no further endorsement.

AN APPARITION.

"An engine driver on our line died suddenly the other day through a sudden stoppage of the heart's action, presumably heart disease, and as the doctor stated, brought on through excessive use of alcohol. The driver died at Bulsar, a distance of 124½ miles from the Bombay, India & Central India Railway's terminus, and from Parol, where he resided, 118½ miles. As a general rule drivers adopt a system of having a double set of bedding and pillows, etc., so that at the end of their run they retire to the running room and get their meals or rest until they have to return with another engine or train to Bombay. The driver, therefore, like the remainder, had a bed here (at Parol) and one at Bulsar, so that everything would be clean and comfortable on his arrival. On the morning of his sudden demise he arrived at the running room at Bulsar, and, ordering something to be prepared for a meal, went to lie down. He suddenly fell very unwell, and on getting up fell into the arms of another man present, and immediately expired. "The dead man's brother, who works in the running shed at Parol, received a telegram informing him of his brother's death, and as it was near recess hour (noon) he went off home to the house where both brothers lodged. The brother's intention being to go by the mail train that night, and the dead brother's bedding was already rolled up he asked his landlady to undo it and place several necessary articles in it, while he went to obtain leave from his foreman. When the landlady unrolled the bedding, in which were two pillows, one on top of the other, she discovered, to her dismay, upon the pillow-side of the underneath one, a distinct likeness or impression of the dead man's face; not in profile, but full face. The landlady had that morning brought the clean clothes from the wash, and the pillow-side had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit. The like (of the impression) to the dead man, although in some parts rather vague, or, I might say, faded, was still so clearly the features of his brother as to leave no doubt as to whom the features belong—to those who knew him in life.

"I have seen the man sometimes on his engines, but do not know him intimately, as he belongs to quite another branch of the railway system; but, when I saw the pillow-case, I immediately recognized the features as those belonging to the dead man, and the peculiar profile, but full face. The landlady had that morning brought the clean clothes from the wash, and the pillow-side had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit. The like (of the impression) to the dead man, although in some parts rather vague, or, I might say, faded, was still so clearly the features of his brother as to leave no doubt as to whom the features belong—to those who knew him in life.

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TRUE RELIGION.

Notes from an Octogenarian.

To the Editor:—The society of Spiritualists in Vicksburg, Mich., so far as I am able to learn is in a flourishing and healthy condition, though wife and self are approaching so close to octogenarians and live some four miles from town, we seldom get out to its meetings to enjoy the rich feasts. They occasionally employ a transient speaker. Then they have Mrs. Lucy Williams, of Schoolcraft, a public lecturer, to talk for them. They also have R. Baker, C. B. Dent, C. Robinson, B. Smalley and several others of Vicksburg, all competent to conduct a conference quite entertainingly.

Now, I am not a preacher nor the son of a preacher; neither a lawyer nor a lecturer, but I am a reader of The Progressive Thinker, that best of all papers, which should be prima facie evidence that a person is well mentally and, and living in close proximity to the best and highest thought of the present age.

I have read much recently on the subject of organization, articles displaying bright talent on both sides of the question. I wish to make a remark or two in reference to one other thing that seems as yet quite unsettled in the minds of our best writers, and that is to find an acceptable definition to the word "Religion." We cannot well accept Webster's definition, it is too indefinite, and such a complication of words cannot easily be grasped in the one idea. Now why not take the Bible definition of religion? A truth found in the Bible is just as precious as though it were found in the United States History, Webster's Dictionary or any other reliable book. I have seen in several places recently in the columns of The Progressive Thinker, you will find it written in the Book of James, last verse of the first chapter: "Pure and undefiled religion before God the Father is this: To visit the fatherless and widows in their afflictions and keep himself unspotted from the world." This visits the fatherless does not mean to go with your wife and several children two or three times each month, make a long prayer for the widow and devour at dinner and supper what little substance the poor widow may have laid away for the sustenance of herself and little ones; but visit her with words of cheer, a ton of coal, a barrel of flour, some potatoes, and money enough to clothe herself and children, and keep them comfortable amid the storms and blasts of a long and tedious winter. This is Bible religion, and it perfectly coincides with the definition given by Brother Francis through the columns of The Progressive Thinker years ago, when he stated that to be good and do good is the religion of Spiritualism. Glorious religion! It lifts the soul above selfishness, and enables a man to live above selfishness, temperance, dishonesty and all those contaminating spots contemplated in the text.

My dear friends, why not accept this definition of religion and jump onto it as the fundamental plank of our modern creed. Why, yes, of course, Spiritualism is a religion, the purest and best the world has ever known.

WM. WILLIAMS.

Vicksburg, Mich.

THE IDEALIST.

Though mocked and scoffed by worldly men,  
He dared to live and speak his thought;  
For Truth and Right, with tongue and pen,  
He ever wrought.  
He spoke and lived to help his kind,  
And heeded not the tempter's power,  
Though brazen fraud and force combined  
To rule the hour.  
When priest and prince their homage paid  
To superstition, swayed its rod,  
He lived and saw where sunbeams played,  
He knew of God.  
For him the cloud, the chilling breeze,  
Was light of mind, was warmth of love—  
The plan of God by contrasts these  
The good to prove.  
He walked with Jesus on the hill,  
He talked with Plato in the bower;  
Was helping here his fellows still  
Through every hour.  
Above the murky airs of earth  
He saw a light through all things shine,  
All moving on from birth to birth  
To be divine;  
And in that light, from low to high,  
He saw the One God all control,  
Heard orphic strains from earth to sky  
Sublimely roll.  
The dream that lights with joy and love  
The cherub at the mother's breast  
Was his for aye—his thoughts above,  
His soul at rest.  
For him the tides of conscious life  
Were ever flowing, swelling high,  
The scenes of death and worldly strife  
Had all passed by.  
O, shine his light, forever shine,  
To lull the ways of doubt and care,  
To kindle here the thoughts divine  
That upward bear;  
To bring to mortal view the fields  
Where Hope displays her fruitage rare,  
Where Life its recompense yields,  
The angels are.

H. N. MAGUIRE.

Only experience can show how well the savor is of others' bread, and how sad a path it is to climb and descend another's stairs. Dante.  
It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

CHRISTIAN SCIENCE.

Common Sense vs. Christian Nonsense.

I have noticed in many different publications recently, an advertisement crediting Christian Science with millions of more cures. The advertiser holds himself out as a healer, and says "All you really need is the wish to be healed." Just as if every suffering individual in the world did not "wish to be healed." It seems to me this is the rankest sort of nonsense; but, then, I may be a poor judge.

Some months ago an "official lecturer" came this way and held forth to an audience crowding our opera house. In the course of his remarks he "settled" nearly every question that has been troubling the religious and investigative minds of the last decade. He dealt effectively with Spiritualism, among the others, and said that every "science and deity," knows that Spiritualism is a healthful and sane knowledge. Our daily morning paper printed a full report of his lecture, and the following Sunday morning a review of it from my pen which caused the local "scientists" to spot me forthwith. But the lecture failed to convert the town, and more persons have been sick since then, and others passed away. The fact is, I think the lecture reacted and resulted injuriously to the cause it was intended to support.

A few years ago a woman went to work for a prominent Christian Scientist of this town. While with her she became aware of a pain in her breast, and of which she spoke. The usual, and of which she spoke, "treatment" was administered, and the subject asked in every way she knew how to render it effective, but all to no purpose. She could not entirely ignore the pain. At the expiration of a year, as nearly as I can recall, she came to my home as a housekeeper and soon afterward related to my wife her experience with the "scientists." She said the trouble began to increase when she was kept away from her home, and thus disinterested, and asked for advice. She was recommended to write Dr. C. E. Watkins for a diagnosis, which she did at once, and in due time received a statement that the affection was cancer of the breast and could be cured without resort to the knife. By that time, the woman was incapacitated for work; and her husband, being one of those ignorant individuals who imagine the Spiritualism and Satan synonymous terms, would not consent to let Dr. Watkins try his skill on her, but insisted she must have the attention of a local surgeon. The latter advised Dr. Watkins' diagnosis, but said resort to the knife must be had at once in order to save the patient. She was taken to a Portland hospital, a "successful operation" performed, and within a few days the patient passed away. A little common sense used at the beginning of the trouble, instead of an application of "Christian Science" nonsense might have saved the subject from excruciating agony and prolonged her mortal life.

The average student of Mrs. Eddy's cult seems to have taken the value of human sympathy and affection in terms of sorrow and suffering. She is utterly indifferent to her neighbor's weal or woe—unless the neighbor will become interested in "Mother Eddy's" wonderful book. She is wrapped up in "science" and "faith," and the wisdom condensed by a master mind, needs no other literature. All questions of the day are "settled" by an appeal to its teachings. If the angel of death enters your home and lures one of its inmates to a happier realm, she does not come to extend her sympathy for your bereavement and loss. If one lies ill and the slender thread of mortal life is almost severed in twin fold the spiritualist will be as calm and reassuring faith to inspire renewed hope in your faltering heart; but calmly and unfeelingly ignores the fact that any one is ill. She is neighborly and sociable as long as there is hope that you may become one of the faithful; but once you utter an ultimatum unfavorable to her hope she vanishes from your society and is seen no more with you. I speak of those in Salem with whom I have been thrown in contact and whose conduct has come within the sphere of my observation. She politely and persistently ignores the subject in which you are interested, and, if you are a Spiritualist, looks down upon you as a victim of "mortal error" and passes by upon the other side.

Christian science, falsely so-called, does not commend itself to me by the teachings of Mrs. Eddy, the conduct of her followers, or the practical application of the "science" in the treatment of bodily afflictions. It does teach some commendable things, but the broader teachings of Spiritualism include all of them and much more of a character to satisfy the mind, broaden the mental horizon, unfold the spiritual nature, and harmonize the individual.

WALTER P. WILLIAMS.

Salem, Ore.  
"Poems of Progress," by Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.  
"Three Jubilee Lectures," by J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of the jubilee to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.  
"The Spiritualism of Nature," by Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

SPIRIT AND MATTER.

Some Suggestions for Consideration.

To the Editor:—Through your problem-solving, I wish to suggest to your many able contributors the propriety of a more careful choice of words and form of speech expressive of modern thought as taught by Modern Spiritualism.

One important mission of Spiritualism is to eliminate false ideas from current thought and institute a new literature consonant with advanced knowledge. It is respectfully submitted that no Spiritualist should ever speak of spirit world or spirit body, not even figuratively, Paul to the contrary notwithstanding. Neither exists in all boundless space. Such expressions when used by Spiritualists are ridiculous.

All know that worlds are constituted of visible matter, and that spirit is invisible and wholly devoid of matter. Nor ought Spiritualists ever use the old, silly, orthodox expression of man's soul—man's spirit. Spiritualism teaches that man is a soul; is a spirit—consequently doesn't possess a soul or spirit in the sense that he possesses a liver. All considered the best definition of soul or spirit is life, and the best definition of life is cosmic energy in which mind is involved and expressed through matter, whereby individuality is evolved whether the resultant is man or a different animate. Furthermore, when man, or any animate is evicted from their abode in flesh they are not wholly decimated, they continue for a time as individuals to abide in an ethereal material body through which man is enabled to make known his existence in his aerial home that envelopes the earth, wherein he originated and evolved his personality.

Then when we hold converse with our friends of the aerial sphere of earth we ought not to consider them as spirits, living in a spirit-world, that has no existence; to do so impresses us with the fact that they are dead, and thus disinterested, and asked for advice. She was recommended to write Dr. C. E. Watkins for a diagnosis, which she did at once, and in due time received a statement that the affection was cancer of the breast and could be cured without resort to the knife. By that time, the woman was incapacitated for work; and her husband, being one of those ignorant individuals who imagine the Spiritualism and Satan synonymous terms, would not consent to let Dr. Watkins try his skill on her, but insisted she must have the attention of a local surgeon. The latter advised Dr. Watkins' diagnosis, but said resort to the knife must be had at once in order to save the patient. She was taken to a Portland hospital, a "successful operation" performed, and within a few days the patient passed away. A little common sense used at the beginning of the trouble, instead of an application of "Christian Science" nonsense might have saved the subject from excruciating agony and prolonged her mortal life.

THE CENTENNIAL OF WASHINGTON'S NEW BIRTH.

A century! The ethers of the hills,  
The values of spirit land to him  
Have brought their wisdom, and the  
The clearer vision, reads far up, far  
far down  
In that which builds for greatness.  
Time has told to him its lessons  
Fraught with knowledge, knowledge  
for the betterment  
Of that to which gave his strength,  
The glory of his manhood, the  
And the grandeur of a purpose, out of  
sight.  
Hail to him, now!  
Before him let us gather in our might,  
And place ourselves at his command,  
An army for the bearing forth again  
The Banner of the Free. Let us  
Who stand, one foot upon the sea,  
And upon the land,  
Transmitters of more noble ways  
To give to man the truth of Being  
In the uplift born of higher knowledge  
And of purer state; the truth that man  
Stands foremost in the ranks  
Of all expressed life; his place  
In Cosmos all secure, he ought to know  
The power within is all there is to lift,  
To elevate to higher planes through  
noble deeds.  
And that no strife, no tangle terrible  
Of War's hot ways can build for future  
good.  
No; not in wide domain is power, not  
conquered soil,  
Nor blood-stained streams, nor coffers  
full of coin  
Can bring to man and woman  
That which builds them up in good.  
He speaks; the noble man  
Who once sought liberty through blood  
Now finds the way grown clearer,  
And from his star-gemmed home call  
out again  
"The Truth shall make you free."  
The message again in Bethlehem's air  
He calls again. Behold the day must  
come  
When all this fearful enginery of war,  
These wide battalions and these cradles  
of the deep  
That rock Destruction, Want, Dismay,  
Shall sing themselves their requiem,  
Pass into silence; or the doom  
Of nation after nation be the same.  
"Who lifts the sword shall perish by  
the sword."  
Pause, then! The deep vibrations  
come:  
"Lift up Humanity! This, loved America,  
Shall save the planet;  
I sought for you! And here on this  
proud height  
I stand to-day, with hand against no  
hand,  
With malice unto none, I sound the  
clarion cry,  
"Life up Humanity! and bear yourself,  
In deed as well as word, a vanguard in  
the march  
Of nations unto Truth in Brotherhood  
of Man!"  
WASHINGTON, D. C.

MRS. M. A. CONGDON.

"The World Beautiful," by Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.  
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SCIENTIFIC METHODS.

In the Investigation of Spiritualism.

Why is it that whenever any writers of the liberal tendencies happen to mention anything pertaining to Spiritualism, they constantly preface their remarks with the apology that they do not endorse the constant frauds and trickery of mediums, even when they admit some form of spirit communion? It certainly shows there has been too much credulity in our ranks. To show this is true, I give two examples, one scientific, the other not. I will be very brief.

First a stranger and his wife came and gave materializations; all went well until some who were not satisfied made an investigation from behind the curtain and found the performer handling his masks, etc. Then followed the usual mortification and public disgrace—all for not investigating first by scientific methods before giving the phenomena out to the public.

Next came a trumpet medium who was endorsed by Spiritualists of standing, yet he required his patrons to place a skeptic on each side of him, with their hands in his and their feet also on his; then we were not ashamed of the results, for he honestly said: "I promise you nothing."

Some seances are failures; others are successes. Is not this postulate the key to all the phenomena? Myself and wife have been private mediums for nearly half a century, and the cumulative experience of all this time is simply "Be true to the audience. So if we are wise, instead of antagonizing nature's efforts, we will assist her in her struggles to regain the normal condition. While vegetable agents are superb in (rears, they are no good in pneumonia if taken in a dry form, which shows that it is as much, or more, the hot water, than the herb that gives relief. Why? Heat and moisture are indicated to counteract the cold, contracted condition of the tissues. Therefore hot teas, or hot water are indicated and must be used as hot as can be borne. While very few have herbs lying around loose, all can have plenty of hot water; and if to that they can add red pepper, ginger, pennyroyal, catnip or any of the aromatic herbs, so much the better.

When any of the family complain of a chilly sensation along the spine and pains in the chest, lose no time in getting that person warm. First, place the feet in a pall of hot water; have the room warm; give to drink plenty of hot water, with any of the above herbs, if you have them, and in addition give an enema of warm water to the rectum. Warm water to the bowels—children less; wrap up warm in bed, and continue the tea or hot water every few minutes until they perspire freely. In addition take a hot stove lid, wrap in flannel, saturate with vinegar and apply to the affected lung externally change for a hot one when cool; and keep the heat to the part as long as there is any pain. Keep bags of hot water to the feet.

Traverse City, Mich.

THE HOME CIRCLE.

Its Benefits Practically Exemplified.

To the Editor:—I am an enthusiastic believer in spirit return, having become interested in the philosophy about eight years ago. I have never attended a seance outside of my own home; yet in our home circles have had many pleasing and interesting manifestations. I have developed both trance and inspiration, and have been able to give rational phases of mediumship, and get automatic writing as well. I enclose a poem that I got automatically, and hope you may find room for it in your paper. My husband and myself are the only Spiritualists within five miles of this place, but we never hide our colors because they are not popular with people who are prejudiced and investigate the truth for themselves.

POSSIBILITIES.

White as the snowdrift, and pure as the dew  
Is the spirit, my child, that God gave to you;  
Oh, keep that gift spotless, unsullied and bright,  
That your soul's "shine" may glow with a glorious light.

Then goodness and truth from the fount will flow forth,  
And the spirit will grow until priceless its worth:  
Upward and onward, by progress set free,  
Till a savior of mankind in truth you may be.

Those who have fallen, your hand may lift up;  
To those who are thirsty you may offer the cup  
That is filled at the fountain of knowledge and truth;  
You may comfort the aged, and encourage the youth.

You may show by your living the glory of God;  
For your footsteps may follow the path His own tread;

You may share with mankind in His infinite love,  
And, descending, "twill rest on your head like a dove.

Even death you can conquer, for it is but the door;  
To pass through from darkness to light evermore;  
Dead unto tears, and to sorrow and pain,  
To the joys of eternity living again.

ROSEBURGH, MICH.

Helen M. Swan.

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MEDICAL ADVICE.

Effectual Method of Treating Pneumonia.

I noticed in No. 533 of The Progressive Thinker, an account of the death of P. D. Armour, Jr., from the effects of pneumonia. In addition to the very truthful article by Dr. M. B. Conger, I wish to add a few thoughts for the benefit of humanity. Dr. Conger's remarks are all right so far as they go; but they fall short of the real object in view, namely to help in times of need and at short notice. From the fact that we don't all have grandmothers and mothers handy with their herbs and teas at all times of extreme need, we want to know what we can do.

Let us see what we have to deal with, and then reason from cause to effect. Acute pneumonia, inflammation of the lung or lungs, caused by cold from sudden changes of the weather, or of circumstances. Lacing the body is a fruitful cause. But whatever the cause, there is a reduction of temperature in the body.

The patient has a chill, is cold; tissue of the lung is contracted from the fact that cold contracts tissues, while heat and moisture relax them. And as a certain amount of heat is necessary to the sustaining of life and health in ordinary cases, from two to five degrees, so if we are wise, instead of antagonizing nature's efforts, we will assist her in her struggles to regain the normal condition. While vegetable agents are superb in (rears, they are no good in pneumonia if taken in a dry form, which shows that it is as much, or more, the hot water, than the herb that gives relief. Why? Heat and moisture are indicated to counteract the cold, contracted condition of the tissues. Therefore hot teas, or hot water are indicated and must be used as hot as can be borne. While very few have herbs lying around loose, all can have plenty of hot water; and if to that they can add red pepper, ginger, pennyroyal, catnip or any of the aromatic herbs, so much the better.

When any of the family complain of a chilly sensation along the spine and pains in the chest, lose no time in getting that person warm. First, place the feet in a pall of hot water; have the room warm; give to drink plenty of hot water, with any of the above herbs, if you have them, and in addition give an enema of warm water to the rectum. Warm water to the bowels—children less; wrap up warm in bed, and continue the tea or hot water every few minutes until they perspire freely. In addition take a hot stove lid, wrap in flannel, saturate with vinegar and apply to the affected lung externally change for a hot one when cool; and keep the heat to the part as long as there is any pain. Keep bags of hot water to the feet.

If you have an extreme case you may have to use a vapor bath; or hot water bath might do it if the room is kept warm; but in either case pour the hot tea or water down them. Heat and moisture in this case is synonymous with stimulation and relaxation, which is indicated from two to five degrees, so if we are wise, instead of antagonizing nature's efforts, we will assist her in her struggles to regain the normal condition. While vegetable agents are superb in (rears, they are no good in pneumonia if taken in a dry form, which shows that it is as much, or more, the hot water, than the herb that gives relief. Why? Heat and moisture are indicated to counteract the cold, contracted condition of the tissues. Therefore hot teas, or hot water are indicated and must be used as hot as can be borne. While very few have herbs lying around loose, all can have plenty of hot water; and if to that they can add red pepper, ginger, pennyroyal, catnip or any of the aromatic herbs, so much the better.

Traverse City, Mich.

THE HOME CIRCLE.

Its Benefits Practically Exemplified.

To the Editor:—I am an enthusiastic believer in spirit return, having become interested in the philosophy about eight years ago. I have never attended a seance outside of my own home; yet in our home circles have had many pleasing and interesting manifestations. I have developed both trance and inspiration, and have been able to give rational phases of mediumship, and get automatic writing as well. I enclose a poem that I got automatically, and hope you may find room for it in your paper. My husband and myself are the only Spiritualists within five miles of this place, but we never hide our colors because they are not popular with people who are prejudiced and investigate the truth for themselves.

POSSIBILITIES.

White as the snowdrift, and pure as the dew  
Is the spirit, my child, that God gave to you;  
Oh, keep that gift spotless, unsullied and bright,  
That your soul's "shine" may glow with a glorious light.

Then goodness and truth from the fount will flow forth,  
And the spirit will grow until priceless its worth:  
Upward and onward, by progress set free,  
Till a savior of mankind in truth you may be.

Those who have fallen, your hand may lift up;  
To those who are thirsty you may offer the cup  
That is filled at the fountain of knowledge and truth;  
You may comfort the aged, and encourage the youth.

You may show by your living the glory of God;  
For your footsteps may follow the path His own tread;

You may share with mankind in His infinite love,  
And, descending, "twill rest on your head like a dove.

Even death you can conquer, for it is but the door;  
To pass through from darkness to light evermore;  
Dead unto tears, and to sorrow and pain



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

## LETTER NUMBER TEN.

My dear son, I have long desired to write to you of spiritual correspondences, and now find my opportunity.

As I come in contact with many emanations from the minds of men and women of earth, I find that much uncertainty prevails among them as to our mode of existence here in the celestial life. Some seem to think that nothing exists here except the higher spiritual portion of men and women; all else is null and void, and these go floating aimlessly about through space, their sole purpose being that of progression—and why progression? Simply that they may be in bliss or happiness.

Well, to say the least, such a motive on their part would be the height of supreme selfishness.

Now, I seem to hear the reply: "But they desire wisdom that they may impart it to others below them." Yes, here a grand truth is struck; but what do they desire to know about? and the answer should be: The eternal, unchangeable laws of the Universal Whole. Now it is this Universal Whole that I wish to talk about. If the souls of men and women roam through space or ether, and there is nothing there but ether—no forms of any kind but themselves—how would it be possible for them to learn anything? It is true that they might be able to impart to each other the wisdom already obtained on earth, but that would soon become exhausted, and then what? Why, of course, a dead level; eternal progression would be impossible and the highest spirits could not get a step beyond this level.

The most of those of earth, with whom I come in contact, believe that we, as spiritual beings, retain the same form that we bore on earth. Herein they are right. Our forms are the same, and we possess every organ that we manifested through the earthly body. In fact, when the spiritual life is withdrawn from the earthly body, it is dead and the life of every organ is still intact within the spiritual form.

Now if these organs exist, they certainly exist because there is need of them; otherwise they could not retain their power or form and nothingness would be the result. Now if a spiritual being is possessed of feet, those feet are for the purpose of walking, and if there were nothing but ether to walk upon, a spirit would not be able to walk at all. If there are spiritual feet, there is a corresponding spiritual earth to walk upon, and this spiritual earth is as dense to the spiritual feet, correspondingly, as the material earth is to material feet. If any on earth can gain this logical truth, let them say their say and follow out their logic to its ultimate conclusion. If there is a spiritual earth—as there certainly is—it is not a barren waste, for it is where the material earth would be far more useful and beautiful than the spiritual. Can any person of mature mind on earth come to such a conclusion as this? No! All must naturally and truthfully conclude that the spiritual earth must be exceedingly more beautiful than the material earth, and in order that it may be useful and beautiful, forms must certainly exist upon it. The beautiful and useful are eternal verities that do not and cannot perish; consequently we have in spirit life every form that ever existed upon the earth. A form once developed can never perish, for that which developed the form is the spirit of that form and cannot die. So when I speak to you, my son, of spiritual spheres wherein are oceans, seas, rivers, lakes, mountains, plains, valleys, trees, shrubbery, flowers, vegetable and animal life, be not dismayed, for I simply tell you the truth; they are spiritual verities and correspondences. When I tell you of cities, towns and villages, I tell you the truth, for spiritual beings construct these things to suit their convenience and pleasure. The higher and more exalted the spirit, the more beautiful its surroundings which it has constructed about it. Every faculty of the mind and body which those of earth possess they still retain when freed from the body, for all these things were of the spirit and not the body, the spirit simply making use of the material while encased within it; and the sole reason why it is encased within it is, that the tender, ignorant, innocent spirit may have protection and sufficient covering until it is developed enough to get along without it; in other words—be strong enough, and developed enough, to be fitted for the higher, grander, more spiritual life in store for it.

Now if every faculty of the mind exists, it is certainly for the purpose of use. If a spirit did not make use of each and every faculty that it possessed, those faculties would soon become dormant and perish. Nothing can perish, consequently each faculty is made to serve some grand purpose; each faculty must grow, and grow on forever; and what transcendent heights each faculty may attain! A spiritual being has eyes and can see, but if there were nothing but ether or space to look at, what need of sight?

You may say, "Well, they could look at each other." Granted; but I fear the eye would become wearied and long for change, for even at that, a dead level would soon be reached and the eye would deteriorate and lose all power of seeing any other form than a representation of itself. No, dear friends, such is not the case. The spiritual eye is capable of seeing every form that ever existed or ever will exist within the universal whole, and countless millions of forms that have never been seen on earth, besides.

Now, if a spiritual being retains all the faculties that it possessed while in the material form or casing, as certainly all must admit who believe in continued existence, is it not clear that all such faculties are for use, otherwise those faculties would grow dim and gradually fade away entirely and a spirit would fall below what it was as a man. We are sure no one would like to think thus, and such is not the truth. Nay; but spiritual beings retain all the faculties they had while in the body and other faculties which on earth were nearly dormant or undeveloped, are added thereto, and each faculty is capable of endless development; but before a soul can become rounded into all that is beautiful, each and every faculty must be equally developed; those which have not been brought into play on earth must be cultivated in the spiritual realms until the soul is equally developed in all directions. In order that any faculty may be developed it must be put to use, and in order that it may be put to use, there must be something for it to use, otherwise all would be nil. A spirit has the faculty of constructiveness, and there must be existing material which he can use to construct with. A spirit has the faculty of destructiveness, and if there were nothing which needed to be destroyed this faculty would also be nil. A spirit has the faculty to compute numbers, and the great eternal law of mathematics exists.

It sounds strange to many, no doubt, that spirits have houses, temples, halls of learning and so forth, and it also seems preposterous to many that they have musical instruments, chairs, tables and other furniture, but such is the case, however, and when we say that we have land and water, boats, ships and so forth, those whom we inspire to teach the truth about these things are laughed to scorn and called demented, lunatic, crazy Spiritualists, and so on. Now the most of the people who do this are those who are called orthodox, but these same orthodox believe in a male personality seated on a throne, wearing a golden crown, yielding a scepter of gold, surrounded by a host of spirits or angels who are clothed in white apparel, wearing crowns of gold upon their heads and carrying golden harps in their hands, continually shouting praises to that God or king; but when a spirit writes through a medium describing a hall of learning apparently of marble, containing chairs, a rostrum, windows, musical instruments and so forth, these same orthodox consider the medium a lunatic.

Who told these same people about the heaven with pearly gates, streets paved with gold, white robes, crowns and golden harps, also that the spirits or angels had the

power of shouting and singing? If one asks them they will reply: "Why, inspired men, of course—men inspired of God." How did God inspire them? Did he come in person and talk through them? What is inspiration? Now we put it to this world of orthodoxy: What is inspiration? Does God talk directly through these inspired ones, or does he send his angels or messengers? The word angel simply means a messenger. If you answer, he sends his angels or messengers, then we shall ask you: Well, how do these messengers or angels inspire men? or how did they inspire them? for you do not admit that there is inspiration at the present time. We would like you to explain the modus operandi. If you say God inspired them directly, then what was his mode of doing it? Did he enter the inspired one in person? If you reply in the affirmative, then we say that you believe something far more preposterous than any Spiritualist ever dreamed of believing, and if the Spiritualist was not more generous than yourself, he might, with very good reason apply the term lunatic to you; but we will hope the Spiritualist has better sense and a more highly developed soul. On the other hand if you admit that these men of old were inspired by God's messengers or angels, then we meet on common ground, for this is precisely what Spiritualists do believe, or rather they know it because they are thus inspired.

(To be continued.)

## RIGHT AND WRONG.

## Observations on the Development of Moral Sense in Children.

Children in their earlier years are of course ignorant of the distinctions between right and wrong. But the mind at birth is not tabula rasa. The child inherits, in the form of aptitudes and predispositions, the results of ancestral experience running back through centuries. There are inborn tendencies to evil as well as to good. As a child has intellectual aptitudes for music or mechanics or art, so it has a hereditary tendency to habits and practices that are moral or immoral, which may be brought into activity or be restrained by education, example and surroundings.

Observers have particularly noticed that in children the moral sense is usually undeveloped, and for some years, in cases, is very weak and even apparently absent. From this fact some philosophers have rashly inferred that conscience is wholly a "creature of education."

The writer knows men of the highest character, tender-hearted, with intense aversion to cruelty, who, when they were boys, took delight in stoning cats, sticking pins through flies, injuring property in order to punish its owners for some fancied wrong, etc.; their own explanation now is that they had not sufficient imagination to enable them to realize the extent of the suffering which they inflicted and not sufficient amount of sympathy to make the infliction of such suffering revolting to them. Their moral sense was not wounded by an act of petty theft, and they sought only to escape detection, which experience had taught them would be followed by punishment.

Evidently the moral sense in those persons was latent and they were guided only by pleasure and impulse. In future years the moral nature grew as the intellect grew, until the conscience became regnant, when acts which had been committed without the slightest compunction were looked back upon with sorrowful regret. Many children are not lacking in tenderness of heart, and very early have the moral nature far more active than it was in the individuals referred to above, in whom it was developed slowly and late in childhood; but careful observation will show that in most children the moral sense, like some of the instincts, is latent and requires time to bring it into active exercise and to make it an important factor in practical life.

In childhood, when many of the lower characteristics are prominent and before the higher traits have appeared, arrested growth is extremely unfortunate for the individual. Only as the child grows does the intellectual and moral nature become ascendant. This truth has a very important bearing on the education of youth. It suggests the importance of restraining the lower impulses, and waiting until a later age for that positive, stimulating, educative work which has for its object expansion of the mind and the cultivation of the heart. These facts must sooner or later be given consideration in all educational work.

B. F. UNDERWOOD.

## The Mind of Man.

I was pleased to see in 'The Progressive Thinker' of the 10th inst., a review by Mr. Underwood of the doctrine of Mr. Hudson in regard to the alleged "subjective" and "objective" mind of man. Mr. Underwood belongs to a class of writers on Spiritualistic subjects who ought to write more. It is time the pretentious theories of Mr. Hudson should be subjected to an examination by a competent critic, and I am glad Mr. Underwood has taken the matter in hand. An exposition of "The Law of Psychic Phenomena" should not be based upon an assumption which is in direct contravention of one of the leading canons in our method of ratiocination, viz., that where we pass the line of demarcation, forming the boundary between the empirical and metaphysical realms, then one man's opinion is as good as that of another. Mr. Hudson may think he has the most satisfactory reasons for believing that the mind of man is dual in its character, and that one part thereof is "objective," while the other is "subjective." What evidence, however, has Mr. Hudson that the mind of man is an entity? Has he ever seen it? Has he ever felt, measured, weighed or touched it? In short, has he any evidence whatever on the empirical side of the line, to establish the proposition that the mind of man is an entity, a thing divided into parts? None whatever. There is no evidence to support this proposition in the realm of the empirical. Mr. Hudson's arguments are all drawn from the metaphysical regions, the domain of the unknowable, and while they may afford satisfaction to one, they are of no value to another. And hence, his so-called "working hypothesis" is only a conjecture among possibilities. One glance into Riley's cabinet is sufficient to overthrow this "working hypothesis." The physical body and the fluidic body of Riley present a clear case of duality. They are, however, both objective—decidedly so. While the physical body is quiescent, the fluidic body is most alert, and there is no ground for the slightest suspicion that it has a subjective mind on board. An ounce of fact is worth more than a ton of theory.

Chicago, Ill.

S. Na BEQUON.

## Danger in the Church.

Not long since the bishop of L— was a guest at a dinner party in Birmingham; when a lady noted for her witty remarks, who was a guest said:

"Do you know that there are times when it is dangerous to enter a church?"

"What is that, madam?" inquired the bishop with great dignity, straightening himself in his chair.

"That there are times when it is positively dangerous to enter a church," was the lady's reply.

"That cannot be, madam," said the bishop, "pray explain."

"Why," said the lady, "it is when there is a canon at the reading desk, a big gun in the pulpit, when the bishop is charging his clergy, the choir murdering the anthem, and the organist trying to drown the choir."—Exchange.

He that can heroically endure adversity will bear prosperity with equal greatness of soul; for the mind that can not be defeated by the former is not likely to be transported with the latter.—Fielding.

Times of general confusion and calamity have ever been productive of the greatest minds. The purest ore is from the hottest furnace, and the brightest thunderbolt from the darkest cloud.—Colton.

## A GENERAL REVIEW.

## Brief Reflections On Many Subjects.

It is with some misgivings that I venture a few words amidst a babel of opinions. I have been working in an independent and isolated manner for many years against the general current of thought in medicine and theology.

This has been mainly because of a life largely on the frontier, away from the many similarly engaged in the more settled and populous parts of the world, the greater part of the time on the Pacific coast.

I have written exclusively for the secular press. I did so to avoid sending "coals to Newcastle" and to drop radical thoughts where there were few or none, therefore where they would do good.

I have had a long acquaintance with Spiritualism, but few opportunities of a practical character. I have, however, remember hearing Dr. Peebles speak at Tubbs Hotel, Oakland, California nearly 30 years ago.

After becoming convinced of the existence of the central fact that there is no death, I was unable to make much further progress. I attended some lectures and seances and some alleged "exposures" and so far as I could see the ghosts worked as well for the expositors as for the audience.

The upshot of it was the opinion that a hole that would let through a saint would let through a sinner also, and that both had a decided advantage over mortals, therefore resolved to postpone our sociability until I got on an equal footing with them and by knowledge of the games and tricks they played "over there."

I heard then as now much about the "loved ones gone before" but I know that many arrant scoundrels had gone before also. I remembered that while it is delightful to think of love and flowers and harmony, etc., that there were thorns and hatred and discord.

I also read in the Spiritualist press amongst much that was worthy, a lot of the merest drivel from the other side.

I observed also that the mediums as a rule suffered from poor health and poverty, the good and the bad alike, nevertheless the one jewel of great price that there is no death, and the others, no hell and the communion of "sinners" as well as "saints," these shone brightly for me amongst the heap of rubbish which I hoped would disappear as knowledge of the whole subject increased. And so it is—much of the rubbish has gone already and I am pleased to perceive the vaultant efforts being made to finish the job. But what one may regard as rubbish another may not. We should aim to present only the main points around which all may muster and in a philosophical spirit consider the points of difference.

To me the crusade against vaccination is most foolish and unfortunate as it serves to throw doubt on the judgment of both gods and men and their knowledge also.

Concerning the existence of a Deity, it may be expedient for Spiritualists to announce one, but as a matter of fact it is beyond comprehension. The "Occult Life of Jesus of Nazareth" which I hoped would disappear as knowledge of the whole subject increased. And so it is—much of the rubbish has gone already and I am pleased to perceive the vaultant efforts being made to finish the job. But what one may regard as rubbish another may not. We should aim to present only the main points around which all may muster and in a philosophical spirit consider the points of difference.

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and the qualities of that drop will still remain in the vital as proved by clinical test. And it is on this line that I have been curing disease all these years—by the spirit of the drug or drugs. This I think is the true spiritual treatment, so far, mind you, as mere drug medication is concerned. But in my battle with medical ignorance and wrong-doing I have never found any help from Spiritualists.

Now those who have the benefit of advice from the "other side" should be as wise as least as those who have not, and yet I have not found it so in some important matters.

Considerations such as these have tended to cast a doubt on the reality, not of the phenomena but as to their supposed cause.

I may say that if I were now engaged in the practice of medicine I would use other influences, notably hypnotism in the treatment of disease.

This brings me to mention the subjects of my independent opposition to current errors.

I have assailed Christianity on the liquor question, I have thrown the bottle at the Christian head and have found it a most effective weapon.

It is perhaps not generally known even to radical thinkers that the non-Christian world is sober and that Christianity is the world over, the religion of the drunkard.

The other weapon I have thrown at the Christian head is proper generation, or one good birth as against the so-called "second birth."

And here I must and faintly again with the answer given in your paper by Mr. Tuttle in regard to this matter.

The question was as to the advisability of regulating marriage by law. The answer was that mankind has never been made more moral by legal enactments, or to that effect.

Now the improvement of morals has never been the direct aim of legal enactments. The aim has been to prevent the vicious from injuring others. And I affirm that it is just as bad an act to inflict consumption or scrofula or syphilis or idiosyncrasy or the criminal instinct on the coming man as on the man who has come, and that the right way to "regenerate" mankind is to generate right.

I would say that although Vancouver is badly church-ridden, there is a good field here for an educated representative of Spiritualism. Spiritualism needs highly educated and highly moral speakers and mediums, and neither churches nor deities.

This is my first contribution to a Spiritualistic journal. I add my testimony as to the excellent qualities of The Progressive Thinker.

E. STEVENSON, M. D.

Vancouver, B. C.

## Reading from the Voice.

To the Editor:—I desire, with your kind permission, to tell the readers of your valuable paper about the new way Mrs. E. K. Hammon reads for her audience. You must first know she lectured for the Church of the Good Spirit in Topeka last year, and after each lecture she gave psychometrical readings from articles handed her by the audience, with fine success. She lectures for the same organization the coming year, but in place of the psychometric readings from articles, she now reads from the sound waves of the voice, which is something entirely new here and is considered truly wonderful by those who witness this phase of mediumship for the first time. For the benefit of those who have not seen anything of the kind, I would like to say, when reading from the sound waves of the voice Mrs. Hammon, after requesting some stranger to call her name, turns her back to the audience and some one else spoken, then facing the audience she gives the person who spoke a reading, frequently telling personalities so correctly that parties in the audience, not knowing who asked for the reading, recognize the party from the reading given by the medium. She often tells them many things that have occurred, as well as things which are to take place, together with descriptions of spirit friends and friends still in the body but unknown to the medium. All she asks in return is that those receiving the reading frankly acknowledge whether what she has told them is correct or not. Many are they who testify, saying, "all she has told me is true as far as I am able to tell; of course the future remains to be seen, but the rest is correct."

It is truly wonderful with what accuracy Mrs. Hammon is able to read from the sound waves of the voice.

EMMA CHALLAND.

## BEFORE THE DAWN.

I stood by the grave where my loved one was buried  
And wept in deep anguish, for strong was my love.

By the "Word of the Lord" I knew I had lost her;  
For her was no home in the mansions above.

For she had denied him, the God of the Bible;  
Rejected the blood upon Calvary shed;

For her was no mercy, no hope of forgiveness,  
And crushed by my sorrow, I wept o'er my dead.

I thought of the joys of the heaven above me,  
With its radiant crowns and robes of pure white;

In barbaric splendor it rose up before me  
With its streets of pure gold and its mansions of light.

Oh, what unto me are the harps and the Jewels?  
The glad shouts of triumph and music most rare,

If she, my beloved, is cast into darkness,  
I only shall hear her sad cry of despair.

I will worship no longer this dread God Jehovah,  
When he in his glory triumphant shall come,

And she shall awaken and hasten to judgment,  
I'll turn from his presence, with her and home.

For heaven can never be heaven without her,  
And hell shall prove heaven if love dwelleth there;

For where there is love there is hope, there is gladness,  
So with my beloved her dread doom I'll share.

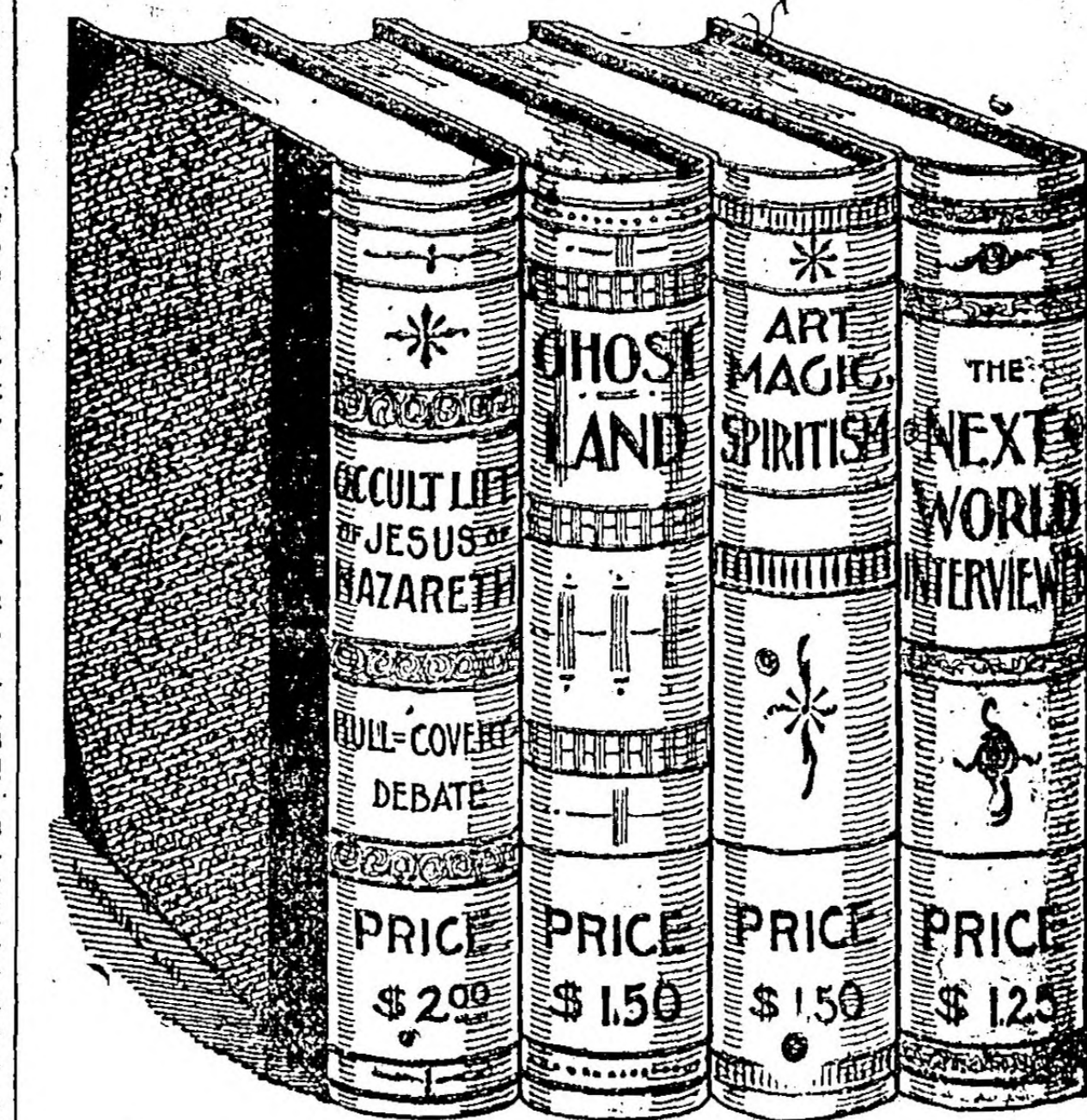
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are elegantly and substantially bound, and are ornaments to any library. This Golden Offer will not continue probably very long.

Bear in mind that these books are only for sale on the above terms to our own subscribers. You can only obtain them at the prices mentioned above when you send in your yearly subscription. Paper one year, ONE DOLLAR; four books, \$1.25. Total, \$2.25.

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## Take Due Notice

A year's subscription to The Progressive Thinker, which is one dollar, must accompany all orders for the books. The fact that you had just subscribed for the paper and thousands have and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on a subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

## Examine Carefully

Read over all the above offers very carefully, and then commence forming a Spiritual and Occult Library. Of course no one can compel any person to buy books, even if furnished at less than cost. Some prefer to remain in ignorance and darkness, hence their case is almost hopeless, and we expect no response from them.

Fifteen Thousand Families. Thus far The Progressive Thinker's premiums have visited about 15,000 families, a larger number of books disposed of probably than by all the Spiritualist papers and liberal book stores combined in the United States during the time. Thus any one can see the good work we are doing for the cause of truth.

Our Only Clubbing Rates—Ten or More Subscribers.

For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covett Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a







## IS IT DECLINING?

The Musty Christian Religion.  
EVIDENCE PRO AND CON.

Is the Christian religion declining? This is a question that is now provoking wide discussion in the secular as well as the religious press. It is a

well as the sectarian press. It is obvious that a rational answer to this question must be based upon a correct conception as to what constitutes the "Christian religion." The Chicago Herald takes the following view:

If the Christian religion means mere

ly worship in an institutional church, with frequent services and eloquent pulpit orators, those who contend that the Christian religion is declining have some ground to stand upon. But even

under this conception of religion the recent church statistics collated by The Independent for the year 1890, which show marked gains by most denominations, would indicate that religion is steadily advancing.

That this question is agitating the public mind at this time is due to the many changes that are taking place in the forms of religion, types of doctrine and methods of action in the numerous religious organizations. These changes

religious organizations. Are these changes symptoms of decay in the Christian religion, or are they evidences of renewed vitality and enlargement by growth? The latter position is ably maintained by Dr. Charles A. Briggs in Appleton's Popular Science Monthly for February.

Whether a person believes that the Christian religion is declining or not

depends upon his peculiar notions regarding the essentials of Christianity. Those who maintain that dogma is of supreme importance naturally think that the Christian religion declines when dogma is discredited in the Christian community. "There can be no doubt," says Dr. Briggs, "that a

large number of men absent themselves from church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific and untrue." The churches are readjusting themselves in their relation to

Christian doctrine, and the Christian community is likewise readjusting itself. While this process is going on the dissatisfied ones will take some little time to find new church homes and ad-

time to move the German monks and nuns to the convents and monasteries, and to throw off the conditions of servitude to which they are bound by the bondage of scholastic dogma is an advance. In the opinion of Dr. Briggs, not a decline.

The chief factor in the Christian religion is the fundamental one of the Christian life and the Christian institution. From this point of view there is a vast difference between the religion of the Lutherans at Rome, St. Petersburg, Berlin, London and New York City. In Rome religion consists of an extraordinary number of churches, chapels, altars and priests. In Berlin, where there are few churches, religion manifests itself in the personal piety of the family and social life, while in London the religious life is based on worship is regarded as essential to the maintenance of the Christian religion. We cannot judge of the status of religion in Rome by the test of religious in-

The Christian religion is going through a state of transition. But this is no evidence that it has declined. Multitudes of people can no longer be influenced by the church to the extent that they were in the past. The church has lost its brilliant pulpit orator. The sermon has declined relatively in importance, "and rightly so," says Dr. Briggs. The daily and weekly press now have a greater influence in public instruction. There is now a world-wide tendency to improve and enlarge the worship of the church. It is becoming more evident every day. In the opinion of Dr. Briggs, the church is organized and equipped for the present and for the future, and "not merely to furnish a pulpit for a minister." A careful study of the church impresses Dr. Briggs with the belief that the church is merely putting off antiquated dogmas and customs to adapt itself to the work it is called upon to do in the modern world. Those who assent to this optimistic view of the religious outlook will discern no evidence of decline.

is in any way as improbable as this story of the ark, and yet religious credulity is so blind that it accepts this story without question, just as it accepts the miracle of Joshua command-

Moreover, how many pranks credulity has played even in the case of those subjects which we intend to discuss—such as the stories of apparition, of manifestations, of premoultory dreams, of presentiments, of hypnotic and Spiritualistic experiences! I knew an excellent officer who never for a moment questioned the identity of the names

given to him by his table, and who regularly discoursed with Newton and Spinoza every Sunday after dinner. I knew another, who discussed philosophical questions with Jean Valjean without ever giving a moment's thought to the purely romantic origin of the imaginary being. A noble and very intelligent lady of uncertain age, who was formerly very intimate with Lord Byron, wrote him one Sunday

ron, used to evoke him every Saturday evening in order to consult him about his financial investments. A doctor of medicine of the faculty of Paris selected as his friends from the other world Dante and Beatrice, and they came regularly to chat with him, but "never together," he said, "since they are not allowed to meet each other." A lady who had a firm belief in Spiritualism spent much of her time in arranging posthumous

marriages in the other world. A rash medium, who had had twelve children, of whom seven had died, never let a month pass without asking the latter how their health was and how they were spending their time, and never did he fail to note down their replies. Another used to summon "The Soul of the World," and all his thoughts were governed by the replies which the "Soni"

**Mr. E. C. Getsinger.**  
Mr. Getsinger, a few years ago was for a short time a resident of this city, and he then interested and charmed many with his lectures on scientific subjects. Since then he has traveled in

the Old World, visiting the great pyramids and various parts of Egypt and other sections. He returned to this city, a few days ago, with much valuable information learned during his travels, which he claims will to a great extent illuminate the world with a higher concept of the real truth in reference to man's destiny here and hereafter. Last Monday he and Mrs. Getsinger went to

**"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.**

of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vendra. For sale at this office. Price, \$1.50.











# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Efforts have been made, and the editor has become thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

F. V., New Orleans: The quality of the food has a direct influence on the suppleness and strength of the muscles. For their development food rich in the combinations of nitrogen—Proteids—are essential. The strength and agility of movement of the muscles depends even more on the nervous force which impels them, than on their size and density of structure. A food of refinement, which would feed the muscles only, would fail in giving strength and power. The nerves must be fed as well, for an inferior physical development can accomplish more under the control of an intense nervous temperament than a superior physical, under opposite conditions.

After being well and appropriately nourished, agility of movement, power of command, and strength are to be gained by constant training.

After the ingredients of German coffee are mixed, the bottle containing them should be set away for from one to three months, the longer the better, to thoroughly blend.

M. B. Randall: Q. The church, to prove inspiration of the Scriptures, lays great stress on the predictions of Christ, being fulfilled to the letter—for instance the destruction of Jerusalem. Some opponents to Christianity make the claim that the prophecy was not written till after its fulfillment, which the church stoutly denies. How can I decide this question so it will stay decided?

A. The so-called prophecies, which are quoted as evidences of the truth of Christianity, are in the nature of prophecies, that is predictions of future events. Were the references made to them in the New Testament considered with impartiality, and by critics not already committed, this claim of prophetic evidence would not be entertained for a moment. The book of Matthew abounds in allusions to the Old Testament prophecies, evidently written in to strengthen the story of Christ's character and mission.

It may be safely said that there is not a single line or word of the so-called prophecies that alludes to Christ, or to any event so remotely in the future of the time those prophecies lived. So far as fulfillment is concerned, there are no prophecies to fulfill. The whole scheme of prophetic evidence is the product of priestly cunning and has been repeated until it passes unquestioned.

Thomas Paine in his "Examination of the Prophecies," showed the baselessness of these claims of the prophetic utterances of the Old Testament. His argument has never been met, and because it could not be, the churches have sought by venomous slander to blacken his name and thereby destroy his influence. Yet Christ is made to express his belief that even Moses referred to him when he said, "for had ye believed Moses, ye would have believed me, for he wrote of me."—John vi: 46.

Where is any thing written by Moses of Christ, to be found? The writer of the Acts favored this misconception, for it is there said: "For Moses truly said unto the fathers, and the prophets, that ye should do as ye heard the Lord your God raise up to you." etc. The passage is from Deuteronomy, and the prophet to be raised up was Joshua, to succeed Moses who was inclined to fears and hearing his end.

Space will not allow a complete review of all the pretended prophecies of Christ, and the one alluded to in the question, the fall of Jerusalem, must suffice. Perhaps the 21st chapter of St. Luke, and its repetitions by the other evangelists, has affected the style and processes of thought more disastrously than any other passage of equal length ever written. It has formed a model for the flood of pessimistic lament, and lugubrious exhortations poured out by wild-eyed enthusiasts and disempered religionists through all the centuries since its publication. The optimist may prophesy of joy and sunshine, he is unheeded in the tumult of these cries of evil, of war, pestilence, famine and plague.

Read the chapter carefully and its parallels by the other evangelists, and then decide if you can, on what Jesus is talking about. Is it the destruction of the world, or the destruction of Jerusalem? If correctly reported, he is sadly confused, and has sadly confused his readers ever since. Any man of ordinary intelligence might have foreseen that the Romans then in command of the city, would not for long bear with the insolence and turbulence of the Jews.

QUESTIONS.—"Verily I say unto you, this generation shall not pass away till all be fulfilled." Heaven and earth shall pass away, but my words shall not pass away.

The city two generations after, was destroyed by Titus the Roman General, and the city erected on the ruins given a new name. Not one of his followers probably lived to see the catastrophe.

The end of the world has not been reached, and even the most ardent Adventist has ceased "setting the time" for that event.

Eliza J. Snodgrass saw the spirit of her husband, who had died the year before, enter the room, clothed exactly as while on earth, except his vest, which was red, a color he never wore, and wished to know the meaning?

Had he appeared dressed exactly as when in earth life she would have thought it an illusion of her imagination. The departure was just sufficient to prove that an independent intelligence had impressed its presence on her expectant mind.

"K," Fresno, Cal.: Q. (1) Are building loan associations safe investments?

(2) Is there anything that can be taken to reduce the appetite without injurious effect?

A. (1) Building associations rightly conducted are safe investments and of assistance to those who avail themselves of the advantages they afford. They may be devices for swindling. The tendency of such associations is to boom the town where they are located, and by the inducements they hold forth, overbuild and thus depreciate the property they hold as security, to the detriment of their own safety, and to the ruin of those who are indebted.

Such an association in a "booming" town, or one not having a surety prospective future, cannot be "safe" either for creditor or debtor. In a town or city the location and commerce of which assure permanence and steady growth, in the hands of honest, capable officers, it may be among the most safe.

(2) The appetite when normal is a sure guide as to the quantity and quality of food required. It may, and often does become a craving which food does not satisfy. This may be caused by not having the right kind of food, or from the stomach, or from organic disease. In any case a cure cannot be expected by the use of drugs. They may give temporary relief or palliation. The diet should be made up of simple articles, as fruits, vegetables, and grain in various forms, the harder and cruder the better, so as to compel long and slow mastication, all condiments and stimulants strictly avoided. Even salt reduced to the smallest limit; tea and coffee, or chocolate may be drunk, but the weaker the better; eggs, butter, a little fish, or flesh. No effort should be made to tempt the appetite, which the plain food will satisfy when the normal demand is supplied. It requires much more food to satisfy hunger, when rapidly eaten, than when taken slowly, and thoroughly masticated.

O. C. Graves: Q. (1) What is supposed to be the condition of interstellar space as to light, heat, etc?

(2) How explain the production of solar heat and light on the earth's surface?

A. (1) Interstellar space is supposed to be pervaded by cosmic ether, the medium through which light, heat, magnetism, electricity and other forces, called vibrations, are transmitted by vibrations. As it transmits these vibrations perfectly, its temperature is absolute zero, or lower than anything conceivable to us. It is absolute darkness. To an eye in space, the stars would be points of light, giving no rays or reflections.

(2) When these vibrations beat on the surface of the earth, they are arrested, and then manifest the phenomena we call heat, light, magnetism, etc.

W. D. B.: The new style of pictures you refer to are taken directly on the glass.

"Electro": Copper wire is used in long distance telephones, and where large volumes of electricity are to be transmitted, because its conductivity so much exceeds that of iron. An iron wire to carry an equal current would have to be so large as to be impracticable.

A letter to Carlyle Petersilea.

Carlyle Petersilea—Kind Friend:—I have just finished perusing your message in late Progressive Thinker, written by your spirit father, and I cannot refrain from letting you know how much I appreciate the series. The thoughts in it are sublime and coincide perfectly with information that has been given me from higher sources.

An ally I appreciate the message sent to Mr. Babbitt in the article mentioned, and then later on read the same thoughts in someone else's writings. The explanation given of this circumstance is very lucid in your article. I am now copying off for the printer manuscript for a psychic novel which I have been at work on since last November an hour or more a day. It is based upon the easily obtained higher sources by the ideas being photographed on the brain. All my other writings have been automatic, but this is entirely different. It seems as if I was writing it myself, especially as many incidents in my own life, my childhood home and experience, are interwoven with the psychic thoughts given, but I know I am assisted in the writing. After I had written matter in which Denver and Pike's Peak figured, I read in the Banner your story of Marion Goldboro. I then said to myself that I would change the scenes in my story, but a higher force said not to do so. I was fearful that someone would say that I copied from your story, though the subject matter is entirely different. I am going to have my story published in a cloth-bound book. It is called "Words That Burn," and shows the effect in spirit life of angry words which burn into the soul like coals of fire till the party atoned by helping others, and obtained forgiveness from the wronged one. It is a story of reform, extols the happy home and friendship, and hope will give higher ideals to all who read it. After writing and feeling very tired, for I am not strong at all, I will sit down at the piano and play softly old familiar airs with my eyes shut and can feel the touch of spirit hands. They rest me and I rise refreshed.

I have heard of you and your musical ability for years, and have come day to meet you and hear you play from the great composers. Since returning East I have read in the Journal of your book in San Francisco. That was my home for over eight years, and I published a little paper there called "Progress." Perhaps you have seen it. I was a member of the Ladies Aid Society of that city, and on the subject of organizations. I felt impelled to write you, and trust you will receive it with my kindest thoughts for the good you are doing for humanity.

Very sincerely,  
MRS. LIDA B. BROWNE.  
Utica, N. Y.

## BUFFALO, N. Y.

### The First Spiritual Church, Etc., Etc.

I am tarrying for the present in this city on the lake where I will make it my headquarters till the opening of the Training School at Lily Dale on May 14. I am receiving many letters of inquiry in regard to the school and its work. The school is an attempt to meet the needs of many who desire to be active in the cause either as speakers, writers, organizers or laymen workers, or as local or general workers, and who will do good service to the cause by being of doing or as they might do if they were specially trained. Let all who are interested in having our workers better equipped for service write me for circulars.

"First Spiritual Church" is the name of the society over which Moses and Mattie Hull are settled. I am sorry it is called "Spiritual" instead of Spiritualist Church. When universalism came into existence over a hundred years ago, many of its societies adopted the name "The Universal Society" because they were careless and loose in the use of language. When better scholarship was developed in that church the definite and proper word "Universalists" took the place of the inappropriate word "Universal."

The word "spiritual" belongs to any society established to cultivate man's spiritual nature. In other words to develop the qualities of kindness, love, patience, usefulness and all the other virtues and graces of higher human life. In the great camp-meeting held by the Christians near my home at Old Orchard, Me., can be seen every season the placards nailed on the trees, "Spiritual Meeting Every Wednesday Evening at 7 o'clock." "Spiritual Meeting To-Morrow Morning, etc." It is useless for us to try to monopolize the word "spiritual." Christians have a right to it and believe in it, and it is applicable to the most of them as to us. It is not the synonym for Spiritualist and should never be used in that sense. There is no word in the language meaning the same as Spiritualist and we need a new word to manufacture a word. I trust that some of our members who call themselves "Spiritual Society," or "Spiritual Church" or uses the word "spiritual" as its name in any way, will change the word to Spiritualist when they consider the matter.

This is the second year that the Hulls have been settled over this church and there is every prospect that their term of service will continue another year. I never saw a more united and harmonious body of workers in the church. The list of members is a long one, and the list of contributions is a long one. There exists among all the members a deep-seated interest in the prosperity of the Society and a desire for personal spiritual growth. In very truth this Spiritualist Society is also a spiritual society. It is a noble work and I men- tion it with pride and honor. The thing which is being done in this church.

The next most important thing is the interest manifested in the various departments. The membership of the church is increased by additions on every first Sunday of each month, which is set apart for that purpose. Last Sunday seven were received which is about the average number. Those who come in receive the right hand of fellowship in a public way by Mr. Hull, accompanied by a few personal words pointing out the duties which are expected to do. This is followed by words of welcome from the president of the church, and then follow handshaking and greeting.

Mrs. Hull started a lyceum with half a dozen little tots which has grown to a number of about fifty deeply interested children under the supervision of about twenty. "The Young People's Institute" holds weekly meetings and its growth and interest and work keep pace with the church. Mrs. Hull proposed the organization of a "Helping Hand Society" and upwards of twenty-five of the most active women of the society have joined it.

I wish to call attention to one peculiar thing. It is that some of the most popular mediums of the city are among the most zealous members of this church. It is one of the anomalies of Spiritualism that so many of its mediums take no interest in any organized society but instead of that, stay at home and even hold seances at the very hour when public service is held. Such lack of public spirit for the sake of truth is enough to ruin any cause.

It may be said that prosperity of this society is owing to its having a settled speaker. But it is nearer truth to say it is because it has the right kind of a settled speaker. Some of our speakers, like some ministers in every sect, are so angular and cross-grained or otherwise inharmoniously made up that if they stay long enough a couple of months in a place they get the local people so set in contentment and go away leaving more or less division and strife. With such, short settlements are the best. Their harsh words do more harm than their speaking or tests do good. But with that speaker who is a well rounded and well balanced man or woman the settlement should be for not less than a year, to accomplish the best results.

During the month of January F. Cordeau White was employed by the society and he gave proof of spirit return every Sunday and every Wednesday evening at the close of each service. He is a clairvoyant and clairaudient medium and a good one. I know of no one his superior. The fact ought to be known that he is a gentleman and never violates the rules of good society shown by the public platform or in social intercourse, either in word or deed, but is always modest in appearance, gentle in manners, courteous in address, patient with his tests are not responded to promptly, forgiving if unjustly accused, and never taking pay for a private seance unless satisfaction is given. He is now in New Orleans, but has been engaged to return to this society for the month of April, which shows the estimation in which he is held by the society.

Last night Mr. Hull and myself were invited to visit the home of a girl fifteen years of age, who placed last October has been living in the city shown as a physical medium. We sat with the medium in a circle around a small table in a room lighted with a large kerosene lamp. The table was lifted again and again directly up a foot and more from the floor. Raps came loud and thick and kept time with Mr. Hull when he whistled a tune. A hand came appar- ently of its own accord, and of a corner of the room, across which a curtain four or five feet high had been hung, and began to climb up into my lap. I took hold of it, placed it upon my knees and before my eyes, with no hands upon it but my own, its strings were twanged and a tune was played. I could distinctly feel the vibrations of the strings on the fingers of the medium, and the same thing was done to each. The medium's feet were tied with a pocket handkerchief. In three tight knots to the leg of the chair but in about five minutes the knots were

untied. All the manifestations were in the light and before our eyes. There are other Spiritualist societies in this city, but one of the officers of one of them said in conversation in my hearing, that the First Spiritual Church was in reality the only strong, permanent and representative body in the city. I said to him, if that is true would not be a greater good, to the cause in this city if the other societies would merge their strength into this? He was obliged to say yes. Who does not see that Spiritualism would be the stronger, if there were fewer societies and they were larger and better able to employ the best talent? To make the change the weaker ones are the proper ones to disband and unite with that one which is strong and best fitted to be permanent. There are enough Spiritualists in Buffalo to make Spiritualism a power if they were united in one body. Why cannot it be done?

Buffalo, N. Y. A. J. WEAVER.

## LOOK OUT FOR FAKERS!

### The Mischievous Element in Spiritualism.

To the Editor:—Since reading the article in "The Progressive Thinker" of February 10, concerning a public test seance given by Prof. Morrison, I feel it my duty to write you an explanation, or rather, correct the wrong and misleading impression that article would engender in honest minds and to protect Spiritualism from just such characters as this Morrison has shown himself. I sincerely hope the party who sent you the Butte Miner did it from honest motives; however that was the first evening, and when I tell of later occurrences you will readily see that it is very probable that person's sentiments may have changed; though no doubt at this first of his multifarious lectures, the majority of the people who were in attendance considered him a fair speaker and somewhat of a magnetic healer.

Upon Prof. Morrison's arrival in Butte, he early called upon Prof. Carrier, a clairvoyant who has long been established in this city and who has the unbounded confidence of a multitude of the best people of the place. I met him on the morning of the 2nd of the last four years, and he truthfully said he is the best and most honorable and truthful clairvoyant I have ever met, although I have been consulting clairvoyants for the last twenty-five years. Prof. Carrier warned Mr. Morrison to look out, that the Butte public would not stand faking, citing numerous examples, one being that of Dr. Veno, who had made up his mind to go to jail as his reward for that kind of business. His reply to this was that no one had ever caught him yet, and he was too shrewd to be caught. He avowedly came to Butte, as he so stated, to teach the people a lesson of a new order especially in Spiritualism; but as a reward for his villainy, his beastly character and braggart bulldozing, he pretty soon found out that the public would not teach him a thing or two, or in less than a fortnight after this first seance he found himself behind the bars of the city jail.

Notwithstanding this kindly intentioned advice above quoted, no sooner had Prof. Morrison left Prof. Carrier's office than he began to slander his (Carrier's) good name and say all manner of evil, thereby showing with what sort of spirits he was in close communion. I met him on the morning of the 2nd of the last four years, and he truthfully said he is the best and most honorable and truthful clairvoyant I have ever met, although I have been consulting clairvoyants for the last twenty-five years. Prof. Carrier warned Mr. Morrison to look out, that the Butte public would not stand faking, citing numerous examples, one being that of Dr. Veno, who had made up his mind to go to jail as his reward for that kind of business. His reply to this was that no one had ever caught him yet, and he was too shrewd to be caught. He avowedly came to Butte, as he so stated, to teach the people a lesson of a new order especially in Spiritualism; but as a reward for his villainy, his beastly character and braggart bulldozing, he pretty soon found out that the public would not teach him a thing or two, or in less than a fortnight after this first seance he found himself behind the bars of the city jail.

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## TWO QUESTIONS

### Embracing Matters of Interest to Spiritualists.

To the Editor:—When I made an appeal through The Progressive Thinker in the summer of 1891, in behalf of Margaret Fox Kane, you replied that it was generally conceded that each locality should provide for its own indigent mediums, but in the case of the Fox sisters, they belong to the world to provide for, therefore you would publish my appeal, which was attended with pleasing results. I received 300 letters, and from thirty states, ranging from 10 cents to \$10 and in two years amounting to \$800, supporting her until her departure and her remains placed by the side of her sister, Mrs. Catherine Fox Jencken, in the receiving vault of Greenwood Cemetery.

Now I have two questions to ask Spiritualists of the U. S. and the World: Ferdinand Fox Jencken, son of Catherine Fox Jencken, the only surviving member or descendant of the Fox sisters, has not been able to provide for his family of four. He has much charity for him, knowing what the environments were in his boyhood. Mr. Milton Rathburn assisted in getting a position on Manhattan Elevated Railway. At first they are not employed full time, therefore he cannot get enough to support his family. For the last year I have collected from Spiritualists, mediums, etc., enough to pay his rent. Now Spiritualists here say he, too, belongs to Spiritualists and Liberals everywhere; make an appeal through the Spiritual press, as you did for his aunt, Margaret Fox Kane. Shall he be helped until he can be employed full time?

One more question, regarding the disposition of the physical remains of Margaret Fox Kane and Catherine Fox Jencken. At present they are deposited in Lot No. 355, Section 3, Gontemplan Path, Cypress Hill Cemetery, in a plot belonging to the late Joseph La Fumee. No tombstone or indication of any kind to show who they are. Mrs. Jencken died July 2, 1892. At the funeral on the 4th, Mrs. Kane said to me: "I shall follow her in less than one year." It being mid-summer, Spiritualists out of town, I had the remains placed in the receiving vault of Greenwood Cemetery. March 8, 1893, Mrs. Kane died and her remains were placed by the side of her sister, thinking Spiritualists would take some action in regard to their final disposal. The charges of this company are \$5 every three months each. Spiritualists do not think it wise to expend an extravagant amount over the remains of the so-called dead, when there are many living mediums needing assistance.

Prof. Wilson Macdonald, Mrs. M. A. Gridley, Joseph La Fumee and others organized the Fox Memorial Association, April 23, 1893, for the purpose of erecting an appropriate building or temple of indelible and noble material in which there shall be a crypt wherein might be placed the bodies of the Fox Sisters. It soon became evident that the period had not arrived to realize such elaborate ideas. To keep the remains in the receiving vault at Greenwood would cost \$48 per annum, which must be paid or have them placed in the pauper section. To stop such expense, Mr. La Fumee offered the association the privilege of placing them in his plot at Cypress Hill. That generous offer was accepted and a sufficient amount raised to accomplish it. (Mr. La Fumee's remains were placed in his plot this last autumn.)

Shall a plain marble slab, with an appropriate inscription, be erected? Is the question.

The appeal I made in 1891, many places where they were unable to send much, the money would have been in one party who would mail the amount with the names of each, one case where ten persons handed in 10 cents each, and one party enclosed the dollar bill. Two gentlemen, not Spiritualists, sent me \$10 each, from the fact that Mrs. Kane was the widow of Dr. Eliza Kane Kane, who they greatly admired.

TITUS MERRITT,  
Mills Hotel, Bleeker St., New York City.

## RAINBOWS.

We sit and dream,  
Our airy fancies wing an endless flight  
To that dim future time when wrong's  
made right,  
When life's all glided with the glorious  
Of happiness, and in the shadowy  
night.

We see glad visions that thrill us and  
seem  
So close we almost touch them, but  
the gleam  
Fades—and we sit and dream.

We sit and dream,  
And paint hope's pictures on the melting  
air,  
We see the distant city where we share  
The joys we've been denied, and smiling  
there

The fleeting promises we seek, alluring,  
They beckon us, we hasten on, and  
seem  
Almost to touch them, but the hopes  
that gleam  
Fades—and we sit and dream.

We sit and dream,  
We build towers castles from the twigs  
of hope,  
Then through the darknesses and mists  
we grope,  
And on and on and on finding not  
The palaces we've dreamed. The little  
lot.

Of man is but to struggle on, to seem  
Almost to grasp the prize, its luring  
gleam  
Fades—and we sit and dream.


We sit and dream,  
We know the dream, and know we  
dream in vain,  
And yet we strive and struggle on,  
through pain,  
Through joy and grief, as through the  
mist and rain,  
A wayward traveler plods, seeking a  
light

That bids him hope of heaven in the  
night.  
We drag our weary feet along and  
seem  
Almost to reach the beacon, but the  
gleam  
Fades—and we sit and dream.

—Bismarck Tribune.

"Mansell's Almanac of Planetary Meteorology," almanac makers' and weather forecasters' guide and new system of reference for 1900 is now for sale at this office for 25 cents. This is the 25th annual almanac issued by R. Mansell, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 60 cents. Cloth, \$1.25. For sale at this office.



## WILKES' PINK PILLS FOR PALE PEOPLE

TO convince those suffering from Fits, Epilepsy or Falling Sickness that my remedy will positively and permanently cure every case no matter how severe it may be, or of HOW LONG STANDING, I will send every person in the United States trying me one of my large 16-oz. bottles of medicine absolutely FREE. My remedy has cured thousands. When others fail I cure. When writing please give full name and address. DR. F. E. GRANT, Dept. 33 Kansas City, Mo.

## LIFE BEYOND DEATH

Being a Review of

### The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnosticism reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spiritualist reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World—The Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualist Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some H



