



THE PROGRESSIVE THINKER

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PROGRESSIVE THOUGHT.

A Re-Statement of Facts and Principles.

Scientists deny a "future" existence because they cannot prove it from their standpoint. That is, those of them who have not been convinced of the continuity of life through Spiritualistic or psychic phenomena.

I do not know what they would term scientific proof, and am much interested to know what Prof. Hyslop will furnish as scientific proof. I suppose it will be fact that can be demonstrated to the satisfaction of the visual organs, since that is all the proof that some scientists will accept.

This fact is one thing that has prevented scientists from discovering what their own theory of the origin of things would have led them to discover had they reasoned from the correct standpoint. They can see, or think they see, man die. They have seen enough of decay to know that decayed animal matter is assimilated by the vegetable kingdom. So far as they can see they are correct; it is what they cannot see that causes them to blunder, not knowing that their own evolutionary doctrine could lead them to a solution of occult mystery.

But they have done what they could. I am not finding fault for what they have discovered. In all the discoveries of principles in nature, nothing constructed on those principles has been so perfect that some one could not improve upon it and produce a better piece of mechanism. So philosophers have studied and made improvements upon, and added to, the works of their predecessors until there has been one who could be sufficiently aided by them to be enabled, through the investigation of Spiritualistic and other phenomena, to solve a problem for humanity that has yet to be given to the world. But I am anticipating.

Chemistry proves that when two substances or elements unite that have an affinity or the property of assimilation, a third substance is produced which is unlike either of its components. A homely demonstration will prove this to all who know that alkali and grease, if properly proportioned and under proper conditions, will produce soap. And right here let me say that I am putting my language in the plainest garb I know, because I want all to understand. The educated can comprehend the plainest terms, but the uneducated cannot understand technicalities.

The combinations and re-combinations of chemical substances have produced many wonderful results. But in chemical combinations we must deal with lifeless matter. Nature's laboratory deals with vital substances in a way that defies man's imitation, but what wonderful lessons can be learned! It is a most interesting study to follow nature in these combinations of elements, from the lowest organisms of the animal and vegetable kingdoms to the highest.

If the lowest organism in the vegetable kingdom was composed of but two elements, that combination would produce a third substance or organism, which would be its development in growth throw off some invisible part that would unite with still other elements in nature to produce a more complex organism.

I cannot hope to thoroughly demonstrate all the processes that accompany organic development. The idea I wish to impress is, that every advanced organism is composed of some of the elements which have been components of lower or less complicated organisms. The change we call decay may throw off unseen elements that unite with other existing elements to produce a new organism, because nature's elements are ever active. It is this action or expression that accompanies all development that has caused the great stumbling-block for scientists. The growth of the plant is its action resulting from combinations of elements, and the action resulting from this assimilation is attributed to a Supreme Intelligence, an Intelligent energy, etc.

It looks like intelligence to see the vine reaching out for a support and always twining around in a certain direction when it reaches it, but it is an unconscious intelligence, and its action is only a small part of the more stupendous ones in the universe, but in correspondence with it.

Conscious intelligence is not produced until brain organism is developed in the animal kingdom. Those sympathetic beings who claim that every plant, and even a blade of grass has a soul are only wasting their sympathies if they think them conscious of injuries. Injury results from wounds, but it is only because its development has been arrested.

As brain matter increases in size and the number of its organs, as well as in the quality of its composition, intelligence increases. It is this which makes man superior to the "lower animals," but there is so much in common between man and animals that it led Darwin to suppose that man descended from (or ascended, which is it) a certain species of animal.

Man never could have existed had it not been for the lower animals, any more than there could have been trees before the lowest organisms of the vegetable kingdom; but it does not depend upon improvement by cultivating certain selections of the species. The elements of which man is composed had to be developed by combinations and recombinations of elements belonging to flesh developments.

Perhaps I can make my meaning clearer by saying that as each new element has been produced, it has found its affinity in still higher elements in nature, that, before, there was no affinity for.

EDUCATIONAL.

The Spiritualist Training School.

The fifth session of this school will be held on the Cassadaga Camp Grounds, at Lily Dale, N. Y. The session opens May 14, and closes July 12, 1901. The following is the

COURSE OF INSTRUCTION:

Higher Criticism, Bible Exegesis and Parliamentary Law—Moses Hull. Oratory, Voice and Physical Culture, Exercises in Expression—Mrs. Alfarata Jahnce. Philology, Rhetoric, Composition and Logic—A. J. Weaver, A. B. Psychic Lessons and Class Settings for Development, under direction of spirit guides—Mattie M. Hull. Juvenile Department, to be supplied. A class in grammar will be formed if desired.

EXPENSES.

Tuition for the term.....\$6.50 For any part of term when whole term cannot be taken, per week. 1.00 Board and lodging on the grounds, per week.....\$3.00 to 4.00 Cottages or rooms for self-boarded at small expense. Cost of books from \$1.50 to \$4.00. Books can be had on the grounds.

The object of the school is to train its students for thinking, writing, public speaking and mediumship. The school was founded in the hopes of encouraging a higher intellectual culture among our workers. It is desirable that our speakers and writers be at least well enough schooled to understand the grammatical construction of our language, so as to be able to clothe their ideas in correct English. Unless this is done there are many among the educated classes who will be repelled and kept from identifying themselves with us.

Not much can be done in a term of only about nine weeks, but enough can be gained to give one a start in the right direction, and then he can, if he has the will, go on by his own efforts alone.

Life is an education in a general way, but special work cannot be done successfully by most of people, except by most of people, except by special education. Mediumship is an education to a certain extent and along certain lines, but many workers are not mediums, and many of those who are mediums need the training which such a school can give. Some need it who do not know they need it.

Aside from aiding us in our work for Spiritualism, our philosophy demands the cultivation of the intellectual as well as the moral nature, because we take with us into the spirit world our illiteracy and ignorance, and these are liable to be a hindrance to us in our progress. Write for further information concerning the school to

A. J. WEAVER.

44 Ontario street, Cleveland, Ohio.

would do if he had the physical capacity. Man is always reaching out, striving for betterment, and why? Because there is an element or elements that have not found their highest affinities. We are lacking something to make us perfect, just as the potato vine in the cellar lacks the elements necessary to its perfect development, and is reaching to light and warmth for them. It is this lack in our make-up that makes us dread death and wish to live forever. If there were not elements in nature that can combine with these striving elements within us, to produce a more perfect creature, there would be no such desire.

Now we can see where scientists must be blundering. If nature in her evolutionary processes can produce such an intelligence as man, who can discover and use as many of her forces and principles as man has, we can rest assured that nature never stopped in this evolutionary process until she produced a perfect intelligence—one that can understand and use all her principles that are necessary for the well-being of that intelligence.

To use the plainest terms possible, everything in nature relating to the vegetable and animal kingdoms has been produced by the growth and death—so-called. In this process brain power or intelligence has so developed that when it is separated from the animal part, we find it in mankind, through the change called death, the elements composing that intelligence can then unite with still higher elements in nature to produce the perfect intelligence. It is the new birth and we have attained to the knowledge that makes us free.

This fact solves all the mystery of miracle. All phenomena that have intelligence back of them—and I mean by that all phenomena that are not produced by the unconscious motions of nature—have been produced by those who have once been in mortal life. It is simply the power they possess over nature's forces to do anything they choose. Their motive for all these manifestations that have been given to the world since we have any history of mankind has only recently been discovered.

But this will have to be left for future articles should there be a demand for them. AMERICA B. COOPER.

Irrington, Ind.

No single particle of matter, however minute, can be destroyed. It may change shape and locality, but will appear in some other form or place while eternity endures.—A philosophical maxim.

The priests discovered that a peasant girl who lived in Palestine was the mother of God. This they proved by a book, and to make the book evidence they called it inspired.—Ingersoll.

The true epic of our times is not "Arms and the Man," but "Tools and the Man"—an infinitely wider kind of epic.—Carlyle.

"GOD IS A SPIRIT."

A Little Boy in Spirit Life Points Out a Text.

INTERESTING INCIDENTS IN CONNECTION WITH A FUNERAL.

During the last month my work has been so varied and interesting that I thought it might be of interest to your large circle of readers as it is to my small one of friends. A funeral service at Bethel, a town about twenty miles from Seattle, three weeks ago last Sunday, the 11th, is a good starting point.

I and the family of Mr. Mortenson one of intelligence and refinement, living right in the dense woods of Washington. The Progressive Thinker of course was a guest there. Spiritualism was their light and guide in all the affairs of life. The little son Clarence was the one whom I was called upon to christen for the birth into the new life. What I am to tell seemed at the time almost impossible, but viewed with my after knowledge, it was wholly consistent with our "wisdom religion."

I arrived at Bethel about 11 a. m., in company with a married daughter, who brought with her three beautiful pieces of perfectly arranged flowers for her "baby brother," who had lived only four years and six months of earthly life. About 12 o'clock I retired to the privacy of my room to seek that quiet which I always require a short time before the services, which were to be at one. I sat down upon the edge of the bed and was looking through the Bible, which I frequently use in orthodox communities to show close relationship between the Spiritualism of ancient time and that of to-day. As usual I was making myself receptive to an impression. Suddenly through the door a little shadowy form came, and walking to the side of the bed sat down beside me; instantly the little hands became clear and distinct and rapidly began to fly through the leaves of the Bible, until I heard the words "God is a spirit," then I turned slowly and opened at a page and the hands pointed to the sentence, "God is a spirit." The little form then faded away, and as usual with clairvoyant visions it grew dim in my mind, and I objectively doubted the fact of a four-year-old boy selecting his own funeral text, so mechanically I began once more to turn the pages, when a sense of impatience greater than I could stand came over me. I wanted to throw the Bible at some one, my own head probably, reasoning in the light of subsequent revelations. Suddenly the voice of my Teacher spoke: "Has he not given you enough?" Then I heard, "God is a spirit," and turning to the concordance (for I had not noticed where the passage was) I found it was in the fourth chapter of John, verse fourth verse. Closing the book and feeling perfectly at peace, I went down to the room where had assembled the friends and neighbors to listen to the "strangest of all things," a Spiritualist's funeral service.

All went well, and I felt wonderfully at home, talking of God, the spirit within, until I turned to select some flowers to give to the loved ones remaining, as is my custom, telling by the aid of my Teacher, and occasionally of the spirit, when, as I started to break a rosebud (symbolical as I thought of the young life) from the little pillow, I heard clairaudiently a high treble childish voice say, "Don't touch them pretty flowers." I was dumfounded and tried again, and as I looked at them in all their perfect beauty I saw that by plucking one I would spoil the contour. Such a little voice over me! I could no more have touched those flowers than I could have struck a baby face.

The little boy was laid away close to the house, side by side with the aged grandmother, and as we went out into the yard, all bareheaded, with not one black shred of mourning, it seemed as though we were bent upon some errand of sadly sweet pleasure. At the side of the casket, with the white fleecy clouds overhead, and occasionally a glimpse of the deep blue sky beyond, such a message was given me that it seemed death was as it should be, a glorious uplifting, and the same sweet happiness came for the moment which we feel when a dearly loved baby is laid for the first time in its mother's arms.

Returning to the house, where a light lunch was served, I told them clearly what I had seen and felt, and this is the sequel. The father said that Clarence had been the most positive and determined child they had out of a family of eleven. Autocratic in all things, what was his was alone, and must not be touched unless he gave permission; and upon one occasion when the elders had not obeyed his kingly spirit, he said: "You will be sorry you did not do it, for I am going to die and go to God." After an admonition from his mother, the sister asked, "What is God, Clarence?" The little four-year-old replied, "God is a spirit."

Already my letter has grown too long and I shall have to omit some very interesting occurrences in the service of Dr. Mallory, a minister for thirty years and lately a seeker after truth, and our brother Mr. Hatton, who had the comfort of spiritual truth to lighten his last earthly days, and also Brother Anderson, a young soul bright with earthly life, and taking through our glorious thought the new life upon himself with strong determination to do as well in it as he had done in this life.

Where should true Spiritualists feel that their work was being well done more than by the bedside of the sick, dying and dead, showing our complete realization of the new birth. The light and comforted growth that my loving Teachers and Guides give me in this work I cannot be too grateful for, and only wish that all the mourning world might have the same fountain of everlasting life from which to draw strength. Yours in truth,

ESTHER G. THOMAS.

Seattle, Wash.

It is marvelous how long a rotten post will stand, provided it is not shaken.—Thomas Carlyle.

LIGHT AND LIFE.

Difference Between Spiritualism and Spiritualism.

The great truths upon which Spiritualism rests were revealed to me at a time when all earthly things had seemingly failed me. Hopeless I sat alone in my despair and wretchedness. Then a voice from the unseen spoke to me and I passed from darkness to light, from despair to joy, from death to life. My lips, so long dumb, broke forth in singing:

No more for me death's chilling fears, No more life's hopeless, blinding tears, No more earth's night of starless gloom, No more a terror of the tomb. For lo! the veil is rent in twain And I have found my lost again.

Since that blessed day when the beautiful light first shone upon me, nothing on earth has been dearer to me, and it has grieved me exceedingly to see this truth dragged through the mire as it often is by its professed advocates. This truth ought to be purifying and ennobling in its effects and lift its possessor up into a purer atmosphere. Mediums especially ought to realize this. I cannot understand how any one who has passed from the night of hopeless darkness into the light of day, who has loved and lost, and found again, can make their knowledge or mediumship a matter of traffic. I am sure no good was ever accomplished by parading one's powers before a scoffing and curious crowd in a manner suggestive of a trained bear show at a country fair. There has been altogether too much of this, and it is time that all semblance of it be discontinued by all true Spiritualists.

Mediums who do not consider their calling sacred and not accordingly should not be encouraged for a moment. Spiritualists claim to be a progressive people, and if they are they will surely demand that their mediums progress also.

How many Spiritualists find in their religion—or philosophy—anything to make them better, purer, nobler men and women? A religion or philosophy that will not make its possessor better is not worth a straw. If it will make its possessor better it will make the world better. Who is it that is foremost in the light and truth of Spiritualism? Is it the Spiritualists? Who helps build the houses of refuge and the homes for the helpless? Is it Spiritualists? Who organizes the many charitable and otherwise helpful institutions of the day? Is it Spiritualists? If Spiritualism is so much better than Christianity, as is claimed, why not prove it to the world by deeds rather than words? Oh for some, I think, to take the light and truth of Spiritualism into the haunts of vice, and crime and misery, and prove to the world that it has the power to lift the fallen and raise the degraded. It surely has this power when in a spirit of love it is presented as it should be. Every one upon whom the light of truth has shown ought to be conscious of an inner—"a saving power" that will keep its possessor from evil and all that degrades or mars the spiritual nature, and the physical body. The light has shown very plainly indeed upon all who have not learned that there is a wide difference between spiritualism and Spiritualism.

I think we all agree that a great many church members will be bitterly disappointed when they pass out of the flesh, and it strikes me that a great many Spiritualists will be disappointed too. It might be well for us to pause and try and see ourselves as we shall be seen later on, well do try and discover the true nature of the seed we are daily sowing for the reaping by and by. The greatest sermon you and I can preach is contained in our daily lives. It is small use to talk beautifully, if we act badly. It is worse than useless to sneer at Christianity and its adherents, and boastfully assert that we have something better unless we prove it by our actions. If the pot calls the kettle black, and the kettle calls the pot white, is any the less black for that?

Wise heads and brave, strong, pure souls are needed to battle against wrong and forward the cause of truth and right and for this purpose the spiritual nature should be cultivated to its fullest extent. There has been too little stress laid upon this subject. The spirit within ought to be brought into a fiercer and more active life. The light has shown very plainly indeed upon all who have not learned that there is a wide difference between spiritualism and Spiritualism.

Every one who faithfully lives up to the light he has will soon learn to recognize a voice within warning, and guiding to higher planes of spiritual unfoldment, and if this voice be carefully heeded always its possessor will soon learn not only what inspiration means but also what it is to commune with those departed who are on a much higher plane than himself.

We should at all times maintain our own individuality and make it as pure and strong and reliable as possible. It seems to me very doubtful if any real good ever came from yielding the complete control of another either in the flesh or out of it. Spiritualists of all people ought to be a people of high ideals. Of all people they should know the value of purity and right living and right thinking. One who has been many years in spirit life once said to me: "Inspiration comes not to those absorbed in self-indulgence," and he might have added with equal truth: "Neither is a high form of mediumship developed by that class."

In the long ago one wrote to his followers: "Whether there be ye eat, or drink, or whatsoever ye do, do all to the glory of God." However badly the church may have acted, that advice is itself good. If we have a religion or a philosophy we hold dear let us be careful to honor it in all we do. Let us

remember that our daily lives are testifying for or against the cause we advocate. If I could say but one thing more to you in this world it would be: My friends, come up higher. Bethel, Vt. MRS. I. L. LEWIS.

GRAVE FALLACIES.

Knowledge, Morality, and Reform.

I accept all the postulates of E. J. Schellhaus in regard to knowledge and ethics in his article on "Grave Fallacies," in The Progressive Thinker of February 10, save one, namely, that "morality is the only true advancement of civilization."

Buckle, in his "History of Civilization," contends that there has been no progress in Ethics; and I have found no system of morality equal to that of the Roman savant Seneca. I quote from Buckle, volume I., page 129: "To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you; these, and a few others, are the sole essentials of morals; but they have been known for thousands of years, and not one jot or tittle has been added to them by all the sermons, homilies, and text-books which moralists and theologians have been able to produce."

And in a note he refers to numerous works of distinguished authors for evidence of the knowledge of moral truths possessed by barbarous nations. Independently of Christianity, and for the most part previous to its promulgation, I quote further from volume II., page 112:

"The only remedy for superstition is knowledge. Nothing else can wipe out that plague spot of the human mind. Without it the leper remains unwashed, and the slave unfree. It is to a knowledge of the relations of things, that European civilization is owing; but it is precisely this which Spain has always been deficient. And until that deficiency is remedied, until science, with her bold and inquisitive spirit, has established her right to investigate all subjects, after her own fashion, and according to her own method, we may be assured that in Spain, neither literature, nor universities, nor legislators, nor reformers of kind, will be able to rescue the people from that helpless and benighted condition into which the course of affairs has plunged them."

In regard to reform the same historian says, in volume I., page 190: "Every great reform which has been effected has consisted, not in doing something new, but in undoing something old."

But alas! the task of repealing bad laws is quite hopeless. For every one repealed, many more, equally mischievous, are enacted. Thus government goes on from bad to worse, until overthrown and succeeded by a new and generally a better form.

Up to thirty years ago I used to see at the head of Blair & Rives' Congressional Globe this motto: "The world is governed too much." That Jeffersonian motto has now become obsolete. Our nation is now becoming an empire, and like all empires of the past, it will have its decline and fall. "Government in its best estate," said Thomas Paine, "is but a necessary evil." And as Geo. E. Macdonald facetiously remarked in one of his "Observations" in the Truth Seeker, "Governments are instituted among men to abridge human liberty." To that aphorism let me add: Governments are perpetuated to strengthen the strong and weaken the weak.

A READER'S BLUNDER.

A reader of The Progressive Thinker at Wilson, Pa., writes to a friend in Washington, D. C.: "What do you think of Wm. B. Burr's article in The Progressive Thinker. I cannot understand him when he says 'I believe in a personal God, in the divinity of Christ, in the Apostles' creed, and the substantial authenticity of the Bible.'"

The writer refers to an article in The Progressive Thinker of November 3, 1900, headed "Various Views of the N. S. A. A Condensed Resume of The Progressive Thinker's Symposium." As a pastime I condensed the various views printed at length in a previous issue, forty in number. I gave no names, but numbered them from 1 to 10. Number 14 was by Luther R. Marsh, an aged retired lawyer, whom I personally knew and for whom I have a high esteem. But his theological views I have long since discarded. He signed his name to the "Condensed Resume," but the editor nevertheless attached it thereto. "This new God, this neuter entity which you term Infinite Intelligence," said Mr. Marsh, "I would rather call Infinite Folly. I am content with the God we have."

W. H. BARR.

Beware! Beware!

It is my painful duty to warn the public against Dr. Nordlinger, a graduate of the College of Fine Forces, who professes to be an agent of our college, and who is going around, charging and receiving an enormous price for teaching a part of our system, under the promise that they shall receive our diploma. Having received the money, he flees to parts unknown and leaves his victims. Dr. Nordlinger claims Sweden as his native land.

An institution has been established in Kansas with the name of College of Fine Forces and another in Canada called College of the Finer Forces. I speak of this so that they may not be mistaken for the original Institution, which has been sending out its principles over the world for eighteen years back. E. D. BABBITT, M. D., College of Fine Forces, San Jose, Cal.

The sun, too, shines into cesspools and is not polluted.—Diogenes.

TEMPERANCE.

A Novel Method Proposed.

I am greatly pleased to see the cause of temperance being agitated in our much valued paper, as I believe it to be one of the greatest curses of our time. Various methods have been devised to place our fellow men from this slavery, but as yet we have not come to that place where with the stroke of a pen millions can be set free; although there have been tears and prayers, and loss of limb and life while waging what Frances Willard calls our peaceful war.

We can see a change in public sentiment and feel encouraged thereby, but we know that the enemy is redoubling his energy in every direction, so we should not lessen our diligence, but take up and carry out whatever thought or plan of work we can feel to be helpful in changing public sentiment or to cripple our common foe, that hesitates not to poison our youth with deadly cigarettes, or to rob our brothers and sons not only of their money and morals, but of that brightest and best heritage, clear and unclouded reasoning faculties. When we can cripple the business of man by lessening the demands made for intoxicants, we will drive the manufacturers into other and more profitable lines of work. This we should do by training our young men to favor a public sentiment that will look at the whole business of intemperance, from the wholesale dealer to the bestial sot, as a class that belongs in the ignorant, immoral and lowest plane of society, while true culture, true worth and high morals regard it as a part of the very nature of our grandest men and women.

We can look back and see that a great change has been made through education and legislation, but the present outlook shows us that there is a vast amount of work to do, and that we should push this work on with might and main, the better to succeed. We have in mind another as yet, unwritten law, not of punishment for the transgressor, but encouragement to the youth to restrain them from transgressing the law. We do not like the harsh but well-meaning law the father might give forth to his son, saying, I will whip you within an inch of your life if I find you smoking and drinking; but we like the loving mother's way of pointing out the difference between right and wrong, of her stronghold of affection that will guard her regard of the child and makes him love to do right if only for his mother's sake.

I know of one mother who found her son of seventeen was smoking, offered him a nice present if he would not use tobacco until he was twenty-one years old. That boy threw away his tobacco and was ever afterward a temperance boy and man.

Following along from these facts I have asked many boys if they would think it any inducement to be temperate if by so doing they would receive a prize at twenty-one. You should see their eyes brighten with a new thought, a new impulse for right doing, and the inevitable question, Is there such a law as that? I had to say no, but I hoped there would be one before they were of age; that we were working for it, and meant to succeed. I know of two who were just beginning to use cigarettes, who quit their use.

There are few parents high or low that would not encourage their boys to work for a prize, whether of money or medal, or both. Money with some would be a greater incentive, a medal would be a certificate for any young man to enable him to obtain a position of trust. We have school and college honors, and only a few can obtain them; in the contest every boy (if we could make this a law) who can show a good moral character, and that he is good addicted to the use of tobacco or alcoholic drinks, may receive a fixed sum of money and a medal as a reward for well doing, when he takes the freeman's oath. I believe this would do much more for our boys than anything we have ever done. Our nation believes in honoring greatness, for during deeds and noble work in every cause; monuments are erected for the dead, eulogies, loving cups and medals are freely given to the living, and every town and hamlet is wide awake to catch the news and bear it on to eager listeners when a man like Dewey has become noted. I ask that our little men may receive honors, we do not know how many more grand men we may have if we encourage our boys in the right direction. Certainly should do everything in our power to build up and strengthen, rather than to tear down and demolish.

I would have the State pay this sum instead of towns. The State can afford large appropriations for fish, game, schools, roads and various other things; are not our boys of more consequence than the fish and game? Are not the laws protecting fish and game worth a cent of less value than laws which would protect our youth from the evil consequences of fiery drink? Of what use are school appropriations to that boy whose nerves are shattered and brain clouded by the use of cigarettes or intoxicating drinks? Are the extra amounts given for road-making of more value than the people who pass over them and who take no cognizance of them when they have passed into that stupor which destroys mind and body? Let us look deeply into this subject and see if it is not practical, and if we cannot bring one more point to overthrow this terrible curse that is everywhere in our fair land.

I believe parents, friends of children, and friends of humanity, will everywhere work to make this a law that the State shall pay every boy when taking the freeman's oath \$100, or more, and a medal, provided he can read and write and can show that he is of good moral character and does not use tobacco in any form or make use of intoxicating drinks.

Some might say a medal of honor was sufficient. I do not think so. A boy who earns the prize will put it to good use, if he should not it would be better that he should be a temperate boy all those years as many a boy squanders a

MEDICAL LAWS.

Address to the Senate Committee of New York.

Honorable Senators—Gentlemen:—Senate Bill 236,639 makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with St. Paul, that there is a natural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soul senses, corresponding to the physical senses.

The soul sense of sight we call clairvoyance; the soul sense of hearing we call clairaudience; the soul sense of touch we call psychometry. Certain persons are intuitively endowed with these soul senses—such persons we call mediums, or psychics. Many mediums are endowed with all three of these gifts or developments. They are clairvoyants, clairaudients and psychometrists.

These gifts are so closely interrelated, and their exercise is so interrelated that the question of separating the practice of clairvoyance from that of other spiritual gifts would hardly be practical. Hence, the term clairvoyant, as it is generally understood, takes a broader meaning than the simple sense of spiritual vision.

These trance mediums generally possess more or less of this clairvoyant vision coupled with other phases of mediumship. In many instances that term could be used to prevent trance mediums from filling their appointments. At least the opposers of Spiritualism, in the absence of better arguments could make some of our ordained ministers much trouble and expense.

Medical clairvoyance, is a term we apply to mediums who see and describe things not visible to the physical eye. Such seem to see and describe diseased physical organs, and prescribe remedies, regardless of the distance between the clairaudient and the patient. Here, we have interrelated, the power to prescribe with the power to see. This is often done when the medium is supposedly in an unconscious condition. Many of the mediums and speakers of Spiritualism, some of whom are pastors of churches, speak while in an unconscious trance.

From this it will appear that the exercise of spiritual gifts is so closely allied to clairvoyance that to prohibit the practice of clairvoyance would suppress other mediumship to a very great extent, and would thus encroach upon the religious rights and privileges of a large body of people, who rely upon the manifestations of mediumship to demonstrate the continuity of life beyond the change called death.

The gift of spiritual sight is as natural to some persons as is physical sight to others. You might as well attempt to prevent a person from seeing with his physical eyes, as to try to attempt to prevent a natural clairvoyant from seeing clairvoyantly.

To see clairvoyantly is to practice clairvoyance as much as to see with the physical eyes is to practice seeing. You cannot prohibit clairvoyance; at best you can only prohibit such from telling what they see.

Religious persecutions of past ages tell the sad tale of attempts to suppress spiritual gifts by the right arm of legal authority. It will be a mistake to turn the wheels of the car of progress backwards and begin a new era of persecution. The enacting of this bill into law, and the enforcing of that law will be a long step in that direction.

We are opposed to any and all forms of fraud and deception that may be practiced under cover of clairvoyance and mediumship, but in our opinion the statutes against fraud and fortune-telling are ample protection when properly enforced. But should it be deemed wise to enact more stringent laws to that end we will not object.

Our association will gladly co-operate in any effort for the protection of the people; but in the name of the New York Association of Spiritualists, we protest against this bill which would crush out legitimate clairvoyance, which is as sacred to us as was the clairvoyance of Jesus and the Apostles to the primitive Christian Church.

Finally, on behalf of our association, a chartered religious body, and of the Spiritualists of this State, we oppose this proposed legislation.

1. Because it would be an infringement upon medical liberty, and deprive a large number of people from availing themselves of what they believe to be the best and most efficient means of diagnosing disease and healing the sick.

2. Because it would be an unnecessary and unwarranted infringement upon the religious rites of the Spiritualists of this State, and would likely result in the persecution of honest and pure-minded persons, inflicting serious injustice upon them.

MOSSES HULL, Pastor First Spiritualist Church, Buffalo, N. Y.

W. H. RICHARDSON, Treasurer New York State Association of Spiritualists.

small fortune in carousals during his minority. Friends of temperance and readers of The Progressive Thinker, give us your views on this subject. Lincoln, Vt. FEEBE HATCH.

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe to our creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.—James Madison.

By taking 86 cents from \$2.35, you will find that all we have left to us those seven books is only \$1.50.

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One Thousand Clubs Want

In Clubs of Ten subscribers we get the following for \$1.15: The Progressiv^e Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World interviewed, both remarkable works, a worth their weight in gold to every thoughtful student. The one who joins the club will be entitled to The Progressiv^e Thinker one year and both of the above books. No other books can be substituted in the above Club. They are neatly and substantially bound, and will be an ornament to a center table. The aggregate price of these two books to the trade is \$2.35. What you pay for them in clubs of ten saves the expense of postage and delivery.

Syracuse, New York, Baltimore and Slavery, Washington, The Longlegs, Order of the White Rose, Order of the Mystic Seven, The Rosicrucians, The God Cult, E

[illegible][illegible]

BOOK, TESTIMONIALS, &c. **HALL**, Harrison Bldg. Co. 207 Harrison Bldg., Cincinnati, O.
(This firm is reliable and we heartily endorse the use of dislilled water.—EDITH.)

it, are covertly seeking to kill it, to build themselves up on its ruins. They are vampires. They are moral swindlers. Their occult class teachings form the basis of all Spiritualism, and the pantheism of the best German thinkers. Not no! it is not these, but venerated Hindooism, and worse, it is the offoal of mental slime; it is the emotional slush and drivel of a set of semi-insane egotists, suffering all unwittingly perhaps, from chronic inflammation of the organ of self-esteem. As a physician I gratuitously recommended ice and ice, a cold compress over the cerebellum, a spare diet, cool, light clothing, and vigorous manual labor; after which I turn them over to Hudson Tuttle, Dean Clarke, Will C. Hodge, Mrs. Lillie, Mrs. Underwood, Mrs. Longley, Mrs. Mattie Hull, Mrs. Carrie Weatherford, Mrs. Marion Carpenter, and a hundred other intelligent, inspired and scholarly Spiritualists to instruct them in the phenomena, and the moral grandeur of Spiritualism.

The cornerstone, the basic foundation of Spiritualism is Spirit—Absolute Infinite Spirit, which spirit embodies force, and

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A work of unusual merit, full of interest, and richly imbued with the philosophy of Spiritualism. For sale at this office. Price \$1.

TALMAGEAN INANITIES.

Incongruities, Inconsistencies and Bismaphemes.

A review of Rev. T. DeWitt and Rev. Frank De Witt Talmage's oft-repeated attacks upon Spiritualism. By Alice Hall. For sale at this office, Price 10 cents.

589

The above is the number of the present issue of *The Progressive Thinker*, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is published each week, showing the number of *Progressive Thinkers* issued up to date. Keep watch of the number on the top of your wrapper.

emotion, principle, consciousness, life, evolution, co-relation, purpose and will, goodness and wisdom.

Therefore, Spiritualism, with its demonstrations of a future existence, with its tendencies to the good, the true and the beautiful, with its incitements of brotherly love and kindness, with its incentives of Spiritual mission and noble struggles in daily life, with

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK

its tender voice of charity and sympathy, its encouragement to the sad, its consolation to the dying and its comfort to the mourner, constitutes—Spiritualism constitutes the sweetest, the divinest, the noblest truth of this wayward and wonderful age. Nay, the Word to the head of my coffin as you bear the mortal remains away to the crematory.

SPIRITUALIST CAMP-MEETINGS.

Officially invited to attend the Lake Helen winter camp, and speak Feb. 27, I could not do so because of a previous engagement. This I deeply regretted, being anxious to meet my old friends, Dr. Horton, Fred Willoughby, Olie and others whom I had long known. Last summer I attended eight camp-meetings as a speaker, and am engaged to five for the coming season. I will make no more engagements.

Camp-meetings are not what they were. First I mentioned. The civility is gone and so are such speakers as Denton, Brittan, Dr. Watson, Emma Hardinge Britten and others. The

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field a Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

Miss Whiting finds the title of *The Spiritual Significance* in these lines from "Aurora Leigh":

"If a man could feel
Not one, but every day, feast, fast, and
working-day
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the
globe with wings."

The aim of this book is to reveal the curiously close correspondence between the material and the spiritual worlds. The author, a spiritual laws; to note that new forces as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new insight into the evolution and progress, as illustrated in the following the author of "The World Beautiful" continues the same argument per

question was never asked then, "Who will draw?" but "who will edify and spiritually instruct?" There was little competition then and more earnest devotion. The accommodations, too, were far better than they are in some of these new camps—more properly grove-meetings. Still, the camp-meetings with their clear-cut speakers, test mediums, message-bearers (as they called them) in grand work in liberalizing many minds, enlightening the understanding, reviving old friendships, demonstrating a future existence, and aiding in making a heaven, here and now.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

IF WE KNEW.

If we knew the bitter heartache
Ranking in a neighbor's breast,
If we knew half the sorrow,
And their dark days of unrest.

If we only knew the trouble
That is shrouded from the light,
We might think our burdens easy—
Our sorrows only slight.

We are apt to judge others
From the outer side of things—
Often criticize them harshly—
Saying words that leave a sting.

We feel keenly the world's injustice
In giving to them all—
While we are forced to live
On a pittance mean and small.

But could we throw aside the veil
Between ourselves and them,
We might find they were unfortunate—
Ourselves the luckiest of men.

Nature gives to all her blessing
With a generous, loving hand;
If we only knew her better
Some things we might understand.
—Virginia Curtis Smith.

"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 and pertinent to the Jubilee of American Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

ing. Price, \$1.25.
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From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

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**IT IS A MOST EXCEL-
LENT WORK.**

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The author says: "Each individual partakes of both physical and mental or spiritual element for himself. Each one must digest their various kinds of food for themselves, and that is all they can pass on to others whether they be priest or layman, teacher or pupil. My physical existence by virtue of that food and nourishment of which I individually partake and digest, and my soul must expand by virtue of the soul element of which I individually gather and comprehend or digest." For sale at this office.

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Milwaukee, Wis.

self, constitute the very center and core of selfish—bumptious egotism! And yet, they are the veritable cullings, expressions and teachings of parties who, courting Spiritualism, hanging upon its skirts, and measurably living off from

The cornerstone, the basic foundation of Spiritualism is Spirit—absolute Infinite Spirit, which spirit embodies force, motion, principle, consciousness, life, intelligence, and the moral grandeur of Spiritualism.

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This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman has a medical education, and has been a physician for many years.

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**THE SPIRITUALISTIO FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

Mrs. Anna Hoyt Shaft writes from Los Angeles, Cal., that she is spending few months there. She is open for engagements during months of February and March, lecturing on the test of medium, and to hold circles. Any societies between Los Angeles and Minneapolis, Minn., she would be glad to hear of. She is in the South City Hotel, Los Angeles, Cal.

T. Cravens writes from Princeton, Penn.: "A series of spiritual lectures as delivered in our hall through the editorship of Will J. Erwood, beginning on Feb. 23 and lasting until the 29th. The lectures have proven a great help in interesting outsiders in our philosophy and also in awakening enthusiasm in our local association. The lectures delivered were clear and strong proponents of spiritual philosophy. As a result our association has gained several new members."

with short legs and a massive body could not get around very well, so nature came to his assistance and his legs have been growing longer at the expense of his body ever since. Now, in course of evolution, he did not need such long arms, nature at once took them out and commenced to shorten his arms to suit his demands. So nature conforming to man's needs, spiritually and physically, thus enables his spirit to manifest more fully its possibilities.

N. P. BRADSHAW.

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This work includes "Personified Un-thinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.

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main, A. B., LL. M. of the University of France. This book contains 18 chapters of interesting reading, with 50 illustrations; also an appendix giving interviews and opinions of famous men in the practical value of palmistry. Price \$1. For sale at this office.

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by Julian Greer. A little book of 41

ages, with cloth cover, giving a short description of the lines, and also a number of illustrations. Is well worth the price, 25 cents. For sale at this office.

by Charles Dawbarn. A scientific rehearsal that is only interesting. Price 10 cents. For sale at this office.

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—OR—
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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications about the Rosharim."

other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort.

Dr. Eugene Croy, who writes, "I have made his name familiar to those interested in psychic matters," writes as follows: "I am much pleased with the Parapsychograph. The very thing in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will eventually supersede the latter when the superior results become known."

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has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band of Mercy; calisthenics; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.

lyceums in their own families; others have banded two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.

stance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you are interested.

Emma Hood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to Lyceum work.

The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

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DEATH AND THE AFTER LIFE

Glimpses of Heaven.

Gilbert Haven, late Bishop of the Methodist Episcopal Church. This is the second book from this eminent divine since he passed to Spirit-life. Price 20c. For sale at this office.

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 answers must be given, on the subject of forced brevity. Proofs have to be omitted, and the style becomes 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 abundant, and 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 names and addresses 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.

A. P. S.: Q. (1) It has seemed so difficult to surely know that a person is dead, that many tests have been recommended. Among these is a sudden explosive sound as of a pistol fired over the body. Do you think this is of value?

(2) We are constantly told by the clergy, of the bottomless pit, where spirits are tormented. How do they know of it, or that it is bottomless?

A. (1) In profound trance, the explosion of a pistol does not produce the least evidence of consciousness, and in the coma, which cannot be distinguished from death, there is no reason to suppose the dead would be notified, but every reason that it would be less. There is only one sure evidence of death—decomposition. Hence when there is doubt, the body should be kept in a warm room, and restoratives applied. Even if there are all the usual indications, it is best to maintain the temperature of the room. Then if the signs of decomposition appear, there can be no doubt. If they do not, it is certain that life remains.

The usual practice, of as soon as the person is thought to be dead, placing the body in a cold room, applying preservatives, should be discontinued as misleading and cruel.

(2) The idea of a bottomless pit grew out of a misunderstanding of words, and originally had no reference to hell or the future world. The clergy claim to know all about God and the future, but where they obtain their knowledge, is what the immortal Dandyn would call a question not for a faint heart. The Catholic priests are more fortunate, for Christ himself told Peter all the secrets of heaven and hell, he told the pope, and the pope has told the priests, who retail it to the people. The Protestant priest has his own understanding of the Bible, each sect has a different understanding, and when all their conflicting views are canceled the sum of their understanding is reduced to zero.

Mrs. M. S. W.: Q. How do you explain the following: A gentleman sent a lock of his hair and letter to a medium for diagnosis of his disease, and received a perfect one of his wife's, was entirely different?

A. The sensitive medium, or spirit (I mention both because the principle involved is the same), perceives (1) the influence most in harmony with himself, (2) less clearly the strongest influence. It requires practice and culture of the understanding to separate these diverse impressions. A husband's letter and hair would not only give his own but his wife's influence. His would be the primary and stronger, hers secondary, but if most harmonious with the sensitive-medium or spirit—would be first received, and if the process stopped at this point, the first would not be received at all. If, however, the sensitive continues, he may receive in accord with the first, and distinguish it, just as the multiple receiver of the telegraph separates the messages which come as vibrations over the wire. Of course a spirit communicating with full knowledge would not make the mistake, but in this instance, the diagnosis was psychometrically given.

Utica: Q. Why can we not have a spiritual society here?

A. If you have the few earnest souls wishing to work unselfishly and with the common good in view, there is no reason why you should not have the advantages of a society. Now there are two ways of starting a society. The first is for those wishing, to send away and obtain some one to come and organize for them. This has advantages and disadvantages. If there is not strength of purpose enough to unite and form a society, the danger is that after the outside assistance has been removed, the society will not survive. The advantages of an association do not require words of praise. By uniting, strength is gained, social life and our sympathies are broadened and quickened. A recent issue of an English Spiritual journal contained an article on the causes of the decay of many spiritual societies, and takes the novel view that it was because there were so many started by organizers, where they had not the means to sustain themselves. In short, there were too many societies for the good speakers, and too many bad and illiterate speakers! This writer accepted as granted that a society could not sustain itself without a foreign speaker. We think this is opposed to the true genius of Spiritualism, which is to cultivate by processes of evolution; to draw out the faculties, rather than supply an outside revelation to be learned parrot-like, and followed.

These new societies expect too much. They think success depends on well-filled halls and enthusiastic following. On the contrary this may be the cause of their failure. For more spiritual growth may come to the little circle in a quiet parlor, than to those who attend a lecture at a crowded hall. The lecture is well, yet it must be remembered that the crowd comes and goes, and the lecture is measured by the standard ebb and flow like the sea, leaving the same wreck scattered on the shore. The true Spiritual society is based on the home circle, or its enlargement, by taking as members those in sympathy. The circle may grow into an organization, and when it does there is danger of its being a dead tree, with roots to sustain it, and vitality in branch and leaf.

If anyone desires to start a spiritual

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

society, the means are thus directly within their reach. They can call a few friends together and lay the foundation. It should not be only a seance, but for improvement in many ways. There should be music, recitations, reading of selections, and pleasant conversation. Then a seance for a home, for music, fresh spiritual songs, and subjects for discussion, the Lyceum Guide is as an assistant most helpful. There are few exercises which tend to produce a more perfect harmony than its silver and golden chain recitations. Such a meeting is a Lyceum, and may rapidly increase in members.

I have in mind a mother who wrote that she in the far northwest, had only one neighbor in sympathy. She would not send her boy to the Sunday-school, and with the assistance of the Guide, she held a meeting every Sunday with only her son and the little girl of her neighbor as attendants. There was no crowd, no expectation, excited multitude, yet who dares say that her meetings were not successful? Perhaps in fruitage far more so than those where crowds attend.

Hence, if you want a society, start one. No one can do this for you. The spiritual society is most essentially a school where the object is to learn, not the acceptance of beliefs. When you feel the need of officers, elect them, but do not at once elect officers and then resign everything to them. The value of a society is the result of the activity of its members, who must do, and not wait for some one else to do for them. Every spiritual family should give at least one hour each week to spiritual thought, and giving their departed friends an opportunity to come near, even into their innermost souls. Respect for our dead commands this of us, and the great benefit to be gained by ourselves, adds to the obligations.

E. W. Ritch: Q. Where and at what price can the works of Swedenborg be obtained?

A. Of the Swedenborg Publishing Association, Germantown, Pa. The works of the Swedish seer are published by a fund, and sold at about cost. In fact some of them are sent for the postage.

G. H. Goderich, Ontario: Q. How am I to explain a dream I had, wherein I saw an Indian in full dress, who said she was my guardian spirit. Her name Genesee; and again the appearance of my dead brother?

A. That you were clairvoyant and saw just as you describe, and further that if you will cultivate this faculty, you will receive most satisfactory results to yourself.

Mediumship and Its Laws, Its Conditions and Cultivation.

This admirable work of our most esteemed and respected friend, Hudson Tuttle, should properly be the textbook of all Spiritualists and others who are seeking practical knowledge of the most important subject that can possibly engage the attention of mankind. Let it once be understood that we are, here and now, living among spiritual beings, both in and out of the body, who know us just as we are, and who praise or condemn us according to our actual worth, and we will all be inspired to live better lives, knowing only too well that as we sow, so also shall we reap, and that we, individually, are responsible for our acts. Many wise quotations might be made from Mr. Tuttle's book did space permit, but any fragmentary presentation would be an injustice to the author.

The work costs only a few cents, so that even the poorest among us can afford to buy it and study it.

It is not a work to be superficially glanced through. It must be studied and thought over daily.

Spiritualists, the world over, owe Hudson Tuttle, a debt of gratitude, for this and other works, they will never be able to pay. The following words on page 2 should be written in letters of gold:

"At best Spiritual Science at present is fragmentary and its facts often seem conflicting. The teacher must hold his theories tentatively, and be ready to change his views on points held essential. All he has to do is to follow the highest and clearest light."

CARLYLE PETERSILEA.
Los Angeles, Cal.

CALL ME NOT DEAD.

A Persian Poem of the 12th Century.

He who dies at Azim sends
This to comfort all his friends.

Faithful friends, I lies, I know,
Pale and white, and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.

I can hear your falling tears;
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you miss!
Cease your tears and let it lie;
It was mine, it is not I.

Sweet friends, what the women love
For the last sleep of the grave
Is a but which I am quitting,
Is a garment no more fitting;
Like a bird my soul has passed,
Love the inmate, not the room;
Of the eagle, not the bars
That kept him from the splendid stars.

Loving friends, oh rise and dry
Straightway every weeping eye!
What ye lift upon the bier
Is not worth a single tear.

'Tis an empty sea-shore here
Out of which the pearl is gone.
The shell is broken, it lies there;
The pearl, the all, the soul is here.

'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury—
A mind that loved him, let it lie.
Let the shards be earth once more,
Since the gold is in his store.

Allah glorious! Allah good!
Now thy world is understood—
Now the long, long wonder ends;
Yet we weep, my foolish friends,
While the man whom you call dead
In unbroken bliss instead.

Lives and loves you—lost, 'tis true,
In the light that shines for you;
But in the light you cannot see,
In number of degrees, is a perfect paradise.

And a life that never dies.

Farwell, friends, yet not farewell,
Where I go, you, too, shall dwell,
I am gone before your face—
A moment's worth, a little space.

When you come where I have slept,
Ye will wonder why ye wept;
Ye will know, by true love taught,
That here is all and there is naught.

He who died at Azim gave
This to those who made his grave.

"Love-Sex-Immortality." By Dr. W. P. Phelps. For sale at this office. Price, 25 cents.

TRUTH.

Jesus the Spiritual Exemplar.

This beautiful day I come to you as a messenger of truth. Jesus, our first example, brought with his birth a dawning of a new day, yet he came through the conflict of a natural birth. In him we find life and immortality. In him are all the qualities that make up life. His teachings, his example should be lived. Never were gooder examples given, and his words are the dear sanded Nazarene gave to the world. But to-day his life, his words are misconstrued.

When he said: "If you know me you know the Father," he did not mean it in its literal sense but in the spiritual. Jesus mingled with those in the humble walks of life and claimed humanity as brother and sister. Even John in his adulation said to the woman, "Thou art my brother and sister." Jesus embodied all truth for he was truth.

Through great trials, suffering, temptations, persecutions, agony and death, he taught the lessons of love. Through superstitions, ignorance and creeds, truth was crushed, hidden in the dark folds of priestly robes at the cost of life and blood. To-day, legends rise and testify to the wrongs done by priest and pope. Truth, our first example, must always live and therefore was once revealed through the children at Hydesville.

It seems strange that all Saviors of truth have been born of women, yet it is true. While this is true the church has ever kept women in the rear, in fear and slavery. Paul's idea of woman's position was that of submission and silence. She knew enough to ask a question she should go to for them. Every spiritual family should give at least one hour each week to spiritual thought, and giving their departed friends an opportunity to come near, even into their innermost souls. Respect for our dead commands this of us, and the great benefit to be gained by ourselves, adds to the obligations.

E. W. Ritch: Q. Where and at what price can the works of Swedenborg be obtained?

A. Of the Swedenborg Publishing Association, Germantown, Pa. The works of the Swedish seer are published by a fund, and sold at about cost. In fact some of them are sent for the postage.

G. H. Goderich, Ontario: Q. How am I to explain a dream I had, wherein I saw an Indian in full dress, who said she was my guardian spirit. Her name Genesee; and again the appearance of my dead brother?

A. That you were clairvoyant and saw just as you describe, and further that if you will cultivate this faculty, you will receive most satisfactory results to yourself.

Mediumship and Its Laws, Its Conditions and Cultivation.

This admirable work of our most esteemed and respected friend, Hudson Tuttle, should properly be the textbook of all Spiritualists and others who are seeking practical knowledge of the most important subject that can possibly engage the attention of mankind. Let it once be understood that we are, here and now, living among spiritual beings, both in and out of the body, who know us just as we are, and who praise or condemn us according to our actual worth, and we will all be inspired to live better lives, knowing only too well that as we sow, so also shall we reap, and that we, individually, are responsible for our acts. Many wise quotations might be made from Mr. Tuttle's book did space permit, but any fragmentary presentation would be an injustice to the author.

The work costs only a few cents, so that even the poorest among us can afford to buy it and study it.

It is not a work to be superficially glanced through. It must be studied and thought over daily.

Spiritualists, the world over, owe Hudson Tuttle, a debt of gratitude, for this and other works, they will never be able to pay. The following words on page 2 should be written in letters of gold:

"At best Spiritual Science at present is fragmentary and its facts often seem conflicting. The teacher must hold his theories tentatively, and be ready to change his views on points held essential. All he has to do is to follow the highest and clearest light."

CARLYLE PETERSILEA.
Los Angeles, Cal.

CALL ME NOT DEAD.

A Persian Poem of the 12th Century.

He who dies at Azim sends
This to comfort all his friends.

Faithful friends, I lies, I know,
Pale and white, and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.

I can hear your falling tears;
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you miss!
Cease your tears and let it lie;
It was mine, it is not I.

Sweet friends, what the women love
For the last sleep of the grave
Is a but which I am quitting,
Is a garment no more fitting;
Like a bird my soul has passed,
Love the inmate, not the room;
Of the eagle, not the bars
That kept him from the splendid stars.

Loving friends, oh rise and dry
Straightway every weeping eye!
What ye lift upon the bier
Is not worth a single tear.

'Tis an empty sea-shore here
Out of which the pearl is gone.
The shell is broken, it lies there;
The pearl, the all, the soul is here.

'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury—
A mind that loved him, let it lie.
Let the shards be earth once more,
Since the gold is in his store.

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