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# The Progressive Thinker.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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## CREATES GREAT INTEREST.

Ionla Medium Produces Sensational Letter—Alleged to Be From the Late Dr. S. M. Bayard, Who Communicates Through Her to Dr. T. R. Allen, of Ionla—The Secular Press is Stepping to the Front to Aid in the Dissemination of Spiritualism, as the Following from the Ionla (Mich.) Sentinel Proves.

The following accompanied the Doctor's message:

The Spirit of S. M. Bayard. In the world where spirits dwell, Far from pain and death and care, I am happy in the thought, We shall know each other there.

Never more to part from friends, Whom on earth we learned to love, In that land of peace and joy We will live in realms above.

World of light and love so fair, In the regions of the blest, I now dwell, all free from care, S. M. Bayard is at rest.

Written by the spirit of Dr. S. M. Bayard by the hand of Mary L. Delano.

The following letter "from the spirit of Dr. S. M. Bayard" was brought to the Sentinel by E. H. King, at the request of Dr. T. R. Allen, to whom it was written. The story is that Mrs. Delano, who is a medium of barely six months' experience, wrote the communication at the dictation of the doctor's spirit, while seated at a table. The medium was writing some other matter at the time and without stopping took down the message with her hand in two minutes.

It is something of a feat to write on two subjects at once with both hands, and the problem becomes more involved when a ghost is whispering in one's ear and one must listen. Dr. Allen and others vouch for the truth and the genuineness of the communication.

Readers of the "grab bag" will look forward with interest to Dr. Bayard's story of his life over the river.

"Dr. T. R. Allen:—I come from the world to let you know that I am still alive and am able to communicate to you by the hand of Mary Delano, a medium of no small talent. I am now with her, and have been here for quite a time. She is beyond ordinary mediums in point of truth and fidelity to the cause in which she works. She is a medium of the highest order, and I am compelled to admit it before you are done with it. She can do what I never in my earth life saw a medium do, and I stand behind her to defend her by her own hand.

"Do not try to think this is not S. M. Bayard. It is no other than the same old-joker whom you used to have good times with. We were great pals, and we used to have a great time. I tell you I came to find her. I was in Chicago with a friend of mine, and when I ran into a line of electricity, which same is the pride of all spirits who wish to go from any place to another. Well, I followed that line, not knowing where it led, till I found myself in the home of Mary L. Delano, and her writing. I had run onto the path line of her uncle, Wm. B. Leach of St. Louis, Mo., and he was there, too; so you see, I just happened to find her, and I truly can say that she can do what few mortals have the gift to do.

"I knew her when a child and was their family doctor. I knew of her later by her husband's father. I used to send her papers to help develop her mind. I'm glad I did; she is no ordinary thinker, and I am in a position to judge for I can read her innermost thoughts. So, now I say to you, don't ever dare to accuse her of a lie. You that is me writing, and not her, because she is a woman above lying and deception. Now, I will tell you, Allen, I have a little scheme in my mind in which I propose to put her before the public in a way that will not be denied. I will write some verses similar to the one I wrote that you had printed and put them in the Ionla Sentinel. I will write a short piece fresh, which I wish you to take to the office of the Sentinel and see that it is printed for me, not her. I want the citizens of Ionla to know that Dr. S. M. Bayard is not entirely dead but just asleep, away yonder across the stream that divides you from me.

"Now, as an old friend in social and medical sense, I ask of you this favor. I cannot compel you to do it, but if I am not afraid to put my name beside of hers, you need never be afraid to take it to a printer. It is bona fide truth that none can dispute, and they must not for she has written behind her that the world has known on earth. So I say again, not to dispute her truth. Now I will close and come again to you by her hand. I will write you a description of my life in the spirit world next time. No, I will close. I will write you some more. I am the spirit of Dr. S. M. Bayard, Spirit World.

"Good-bye till I come again."

Sentinel Interviews Medium. The publishing of the above letter has caused much comment both for and against. There are among those who have read it a great number of believers who have absolute faith in the Spiritualistic belief and it is for those that the Sentinel has interviewed Mrs. Delano, the Eastern medium, and secured the story.

Mrs. Dwight Delano, by whose hand Dr. S. M. Bayard is alleged to have written to his friend Dr. Allen, lives in Eastern township, three-quarters of a mile south of Dilline corners, and both she and Mr. Delano are well known in that section. Mr. Delano's farm lies on both sides of the road and is a good piece of land. On the east of the road is the dwelling house. It is a frame structure consisting of upright and wing. A low vine-covered porch gives it an air of comfort and a row of trees shades it in summer from the rays of the western sun. Within the house, the doctor comfortably lived, and Mr. and Mrs. Delano live there in peaceful and unassuming quiet.

Both are Spiritualists. It is only within the last two months that Mrs. Delano has become convinced of her power to translate messages from the dead to the living. In fact, it is only within that time that she has become converted to her belief. Her story of her conversion is an interesting one. A daughter from Grand Rapids, a part of the Christmas season

## PERSONAL SUNSHINE.

Its Vivifying Influence Upon the Person.

It presupposes a mind clear and sunny, free from feeling and not disturbed by all winds and cross purposes, that only act as factors in arousing innate powers, and when the personal and divine sunshine is directed thereon, then there is speedy growth of those personal graces which so delight the angels and secure for the person so building fine spiritual bodies and fine mansions in the upper realms for them to inhabit when freed from the earth, encumbrances and mortal form.

The Sun of Love, Truth and Wisdom thrills the person blessed with a sunny disposition. This divine truth does so vivify any being that comes in rapport with it by being meek and humble in spirit and devoted to truth and duty, that he counts labor a privilege and all that falls to his lot as means for unfolding and growth, thus happy.

In the spiritual realm, truth, love and wisdom spring, comes the support of all who draw near in soul and spirit and ask as directed.

It is healing balm for all ailments of mind, soul and body. It dispels all gloomy shades and ill conditions and creates wholesome environments in which it is restful to dwell and to cheerfully comply with every duty.

The soul needs this sunshine for its unfolding and a healthy complexion; also for strength to wing its way upward to realms eternal and bring rich treasures of love, truth and wisdom to the individual center, the brain, to furnish and beautify every cell and chamber thereof.

Oh! the riches of the wisdom of God to which all are entitled in proportion to developed fitness for receiving. Could there be a nobler aim, the acquisition of the wealth which is so portable to the realms immortal? We think not. Earth's wealth is stationary; it is but for a day and must be left when soul and spirit are called up higher, but truth, love and wisdom abide, to ornament the soul and spiritual body, and also the heavenly mansions in many beautiful and useful articles which are the outward expressions of this personal sunshine and referred to graces which so beautify the spirit form, and command such great and lasting wealth.

It is not better, then, to think more highly of things of this world, and to crave more thereof than for need, and think all else is given in trust for others, so that the heart is not centered thereon to become thereby a means of keeping the real individual in the shadows. MRS. M. KLEIN.

Van Wert, Ohio.

## ON EARTH.

Ever on earth the flowers have died, And the sweetest of spirits lay; I dream of summers that abide Always.

Ever on earth lips sweet and glide, Not let their velvet softness stay; I dream of kisses that abide Always.

Ever on earth have mortals sighed, O'er loves and friendships turned to clay; I dream of unions that abide Always.

—Sully-Prudhomme.

With Mrs. Delano and while there talked much about her belief. The time for her return came and the usual sorrow at parting was expressed. Mrs. Delano also spoke of the loneliness she would feel after her daughter's departure. The daughter is stated to be possessed of a medium's power and for her mother's comfort after she should be gone undertook to procure a message from her deceased grandfather to the mother. She took her writing materials and set down. In answer to her wish the spirit of Mr. Leach began to write. The message was not finished, as the medium was compelled to leave for the train. Only part of the name was on the paper.

After her daughter had gone Mrs. Delano found herself wondering again and again why she could not finish the letter. "Try it, try it, try it," something kept repeating to her. Mrs. Delano tried it. Taking paper and pencil she sat down and waited. Previous to this time Mrs. Delano had no experience in the work. Potently she began to make faint tracings on the sheet and the letter was slowly finished. Mrs. Delano then became aware of her power as a medium. Since that time she has often written at the dictation of the spirits of those who have gone before her.

That is the story as given by Mrs. Delano.

On Tuesday a representative of the Sentinel drove to the home of Mr. and Mrs. Delano and had a long and interesting visit with them. They were both at home enjoying the warmth of a roaring fire and protection from the northeast gale that raged outside.

When the object of the visit was given and Mrs. Delano was informed that Mr. Bayard's letter had been published in Monday's Sentinel she expressed the conviction that the letter itself, as not intended for publication but merely the verses which accompanied it. Both Mr. and Mrs. Delano were evidently sincere.

"There is nothing of the supernatural in it," said Mrs. Delano. "That is where the mistake is made. Purely natural causes are responsible for what would look at it in that light it would not seem improbable. It is all electricity." Mrs. Delano thoroughly believes that it is this element that makes her a medium through whom the spirits of the dead may converse with the living.

Mrs. Delano's manner is one of distinct aversion to the notoriety which the publication of the communication to Dr. Allen has given her, and Mr. Delano is of the same mind. They expressed the utmost regret that the letter had been printed.

"We will come in for a good deal of scorn and scoffing now," said Mrs. Delano in speaking of the situation, but although that seems to be the feeling of both herself and her wife, nevertheless their faith and sincerity appear unquestionable.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

## "BARBARISM OF HUNTING."

Captain L. W. Billingsley Takes a Prominent Stand Against It.

The best thing that has been contributed to current literature of late is from the pen of Captain L. W. Billingsley on the "Barbarism of Hunting." It ought to be read and read, and then re-read in the public schools until the children have learned it by heart. Mr. Billingsley says: By many men and nearly all boys it is deemed great sport to display skill in taking the lives of birds and animals. To follow hounds and other dogs of the chase through field and wood, and to bring to earth victim after victim with unerring shot, is deemed a fascinating achievement.

All hunters often witness the killing of innocent victims, and see the suffering and agonizing death of birds and animals who dearly love their lives, and have done the hunters no harm. Most hunters of kindly nature tell you that at times a feeling of self-reproach has passed through them as they stood by the dying victims of their skill. Hunters of elk, deer and antelope can tell you of seeing the terror-stricken eyes of these animals filled with tears, gazing at them with mute reproach while they sobbed their lives away, and deprived of all power to wreak vengeance on their human aggressors. Such memories should haunt men who are not hardened or calloused with savagery.

Time and again we have seen lordly animals in their native state, peaceful, happy and seemingly enjoying to the full the gifts of life wounded or killed at the pulling of a trigger. If such animals are wounded they are relentlessly pursued and may for hours or days suffer agony before death comes to their relief.

Hunting is a relic of barbarism in man's nature. One of the most pitiable of sights is to see life pass out of the innocent, quivering, helpless grouse, quail, dove or other bird. Often these scenes are garished with the cheers and laughter of the hunters when beating out the brains of the birds that sharply cry and cling to their lives.

The more humane and civilized man becomes the more he will despise the killing for fun. Such amusement marks the low, savage instinct. Not even the president of a great nation can dignify the mock heroism of killing "big game." Only a hard-hearted man can derive pleasure in such barbarous sport. The man of genuine sympathy and kindly disposition can only feel disgust at the thought of killing the unoffending innocents.—State Journal, Lincoln, Neb.

MESSAGE FROM JOS. JEFFERSON.

I have touched the heights of the great divide, I have seen life's shadows pass, I have stood on the slopes of this wonder-range Where no tolls or pains harass.

I am drinking in the heavenly airs Of this soft, eternal June, I am holding converse day by day With minds to joy attune.

I would not if I could retracte The steps already climbed; I see too many lights ahead, And I know my way has rhymed.

With all that blent my life with clay; With all that came to me Of earth or of the ether land, This country fair and free.

I know no loss, no chill, no want, My cup is flowing full, My cravings only are for peace And for the beautiful.

By what has come I know that more Will be vouchsafed to me, From that my eyes each day behold, More shall I waiting see.

Oh, man! Earth holds the lesser far; Endless Eternity Awaits each tollworn, weary soul That far from life would flee.

From life? Why life is everywhere, And joy is waiting too; Lift up your head and list the song That Nature sings for you.

Kind Nature! like a mother she Folds each in warm embrace, And if you'll only let them go, Will all your faults efface.

Faults are but offerings of the years, And as you pass along They fall away like withered leaves The grass and dust among.

Time was when I could weep and pray, Then I no better knew, But now I have no tear or prayer, 'Tis only LOVE and DO.

Doing is prayer, enough for me, 'Twill be the same for you, And if you need another's help My strength is ever new.

Call not while you can find the way, Your powers are wondrous great, INQUIRE WITHIN, then aim and work.

Leave nothing into fate. You are the Great High Priest and King, Your own Redeemer, too, Shake off the shackles termed your faith, And hold yourself to view.

God manifest are all that live, On earth, in heavens above, And the one great force that makes you God Is Love, forever Love.

JOSEPH JEFFERSON, The Actor. Per Mrs. M. A. Congdon, Portland, Oregon.

Religious Tyranny. The world is not yet relieved from religious tyranny. Only a short time ago, and the whole world was crushed down by burdens under the tyranny of fear, of persecutions which were horrible. In England, men were harried and persecuted and driven out of the country, if they did not conform to the popular religious faith. In every country in Europe the same thing was true. Men were liable to be put to death for holding a particular opinion. Are we free yet? In France there is a great struggle going on, which is shaking the country to its center, in the attempt to throw off this tyranny and be free. In England the clergy are still grasping at the matter of popular education, so that the man who does not wish his children to be educated after the colonialist type must be a rebel against the laws of the kingdom. Are we free in this country? Free in a certain way, yes. Not because ecclesiasticism has changed, but because it is not strong enough.—M. J. Savage.

## SPIRIT RETURN A SUBLIME FACT.

A Touching Spiritual Vision During the War of the Rebellion, Illustrating the Fact That the Spirit Survives the Death of the Body.—In Vision Saw Father Shot, and for Years Suffered From Shock, Which Finally Killed Her.

To see in a vision her father shot dead in battle, hundreds of miles from where he was, and died to learn that his death had occurred precisely as she had witnessed it with her mind's eye, was the extraordinary experience of Mrs. Mary King, Newhall, a well-known and socially prominent woman, who died at her home in Galena, Ill., after years of acute suffering of a malady affecting the heart, which was caused by the great nerve shock to which the vision subjected her.

Her maiden name was Mary King and her father was Captain Edward A. King, of the regular army. He was a brave and gallant young soldier and won distinction in the service of the United States in the war between the north and the south.

His wife and children were living in Ohio in the war time. From Cincinnati they went to Dayton, in that State, where they resided for many years. Letters came to them frequently from the husband and father, telling them of his daily doing on the field and in camp. The letters always were full of hope and good cheer, but they did not serve to dispel the cloud that hung over the home, wherein his loved ones waited with heavy, aching, anxious hearts for his return from the cruel war.

Mary King was a singularly bright, winsome, sensitive girl, and between her and her soldier father there existed the strongest, tenderest ties of affection. The daughter was passionately fond of her father, cherishing for him a deeper, warmer love than that which is felt for one's father, and she was a night of brooding, anxious unrest. It was feared that she would suffer a complete nervous collapse as a result of the acute mental strain to which she was subjected.

Vision of the Battlefield. One day, after a restless, sleepless night, she was at her home with other members of the family when she suddenly sprang from the chair, pale and trembling, and cried:

"Look! Look! My father has been killed!"

With these words she fell unconscious to the floor. She was picked up and carried to her bed, and a physician was summoned. When she was restored to consciousness she said that her father was dead, and described minutely the circumstances of his death. She said that she saw him lying on the ground, his head severed from his body, and that she saw his blood on the ground.

For her there was no peace of mind, nor could there be any so long as the war should continue. Every day was to her a day of gloomy foreboding. Every night was a night of brooding, anxious unrest. It was feared that she would suffer a complete nervous collapse as a result of the acute mental strain to which she was subjected.

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Within a few hours the family received word that Capt. King was dead. A few days later a letter came to the girl, written by her father, in which he told her that he was still alive, and that he was well. She was overjoyed, and she told her mother and her father that she was still alive, and that she was well.

He had been shot dead at the moment his daughter, pale and trembling, had sprung from her chair and cried: "Look! Look! My father has been killed!" And he had met his death precisely as his daughter had witnessed it in her vision and later described it to her mother and her physician.

The war, with its heart-breaking tragedies, its blood and its tears, finally came to a close. But Mary King never completely recovered from the shock that it had given her. The softness of her eyes, which it softened all grief, but the nervous shock to which she had been subjected by her father's tragic death left her broken in health and made her a life-long sufferer.

In 1872 she was married to Dr. Edward G. Newhall, and the couple soon afterward removed to Galena.

COL. ROBERT INGERSOLL.

His Lecture on "The Devil."

To the Editor: In your last issue we were favored with a reprint of Col. Ingersoll's lecture on "The Devil." Although we read it some time ago, it is, like all truth, still beautiful, and will bear repeating many times.

There is one sincere regret, however, in regard to the reproduction of the lecture of the world's greatest exponent of free thought: people are yet so biased and ignorant regarding matters "religious," that the great masses cannot be prevailed upon to read them; or, if they do so, it is with a biased mind, and more out of curiosity or respect for the expected wish of some liberal friend than it is with a desire to hear and know the truth for truth's sake.

We have succeeded of late in arousing somewhat of interest in, and respect for Col. Robert Ingersoll's writings among a small circle of friends in this vicinity. For the most part, they are men of honest and ordinary intelligence and who, once convinced, will be potent factors for good in the community.

SPENCER M. DE GOLIER, Bradford, Pa.

SO IT GOES.

If virtue were as gray as sin, How easily might goodness win?

If right went laughing by, like wrong, The devil would lose half his throng.

If day sought pleasure like the night, Dawn need not blush to take the light.

But virtue seems so cold and proud That merry sin attracts the crowd.

And right has such a solemn air, Men follow wrong, the devious stair.

And care so eats the day-time up At night they seize the wine and cup.

And drink forgetfulness till dawn, And so the quiver of the soul on.

—Ella Wheeler Wilcox.

Every man truly lives, so long as he acts his nature, or some way makes good the faculties of himself.—Sir Thomas Browne.

## ANIMALS ARE IMMORTAL.

University of California Professor Finds Proof That Beasts of the Fields Are Men's Best Kin.

"Immortal man," they used to say. Now it is "immortal animal." Prof. Howison, of the University of California at Berkeley, Cal., argues that since intelligence is eternally existent, and since animals have intelligence, ergo the beast of the field is immortal.

Furthermore, the professor thinks it passing peculiar that any one in the twentieth century should be started at the idea. For started many were, as illustrated in the student audience which gathered in his class in ethics, where animal immortality was declared, and who lingered long thereafter to discuss the sensation.

Those who are started by the declaration, supposes Prof. Howison, perhaps are the least fitted to comprehend what is signified thereby, all that it entails on what it is founded. He bases his argument for the immortality of animal life on the same considerations that he would use in founding the immortality of mankind. And these considerations are so complicated, involving so many ramifications over so large a territory of science and philosophy that nothing less than many volumes would be required to give it a sufficient statement.

Mind Symbol of Immortality. But granting immortality to man as based on the fact that it is his intelligence that lives forever, what is amazing in affirming that intelligence in an animal is immortal?

It is the result, says the venerable philosopher, of the old religious superstition that has its foundation in such language as "the beasts of the field that perish." And what is considered commonplace by men who occupy their minds in research along these lines comes as a startling innovation to other classes of people who are unaccustomed to such study.

"Wherever mind is found, the immutable, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging, and so makes man responsible, legally, whatever that mind is found in man or beast, there is immortality. To this mind death is merely an experience, and, like all other experiences, serves simply to remove hindrances to the intellectual faculty."

Man is the mental superior of the animal simply because a greater number of these hindrances to intellect have been removed. This removal of hindrances constitutes evolution. Not an adding to but a taking away from. Animals are gifted with intellect, as are men. The difference in intellect is measured by the difference in the obstacles to the free exercise of the intellectual faculty. With the increase of intelligence comes an increase of control, a perfection of control.

Has animal life the reflective faculty of mind? Without doubt they have. Here is the basis for the argument that animals are immortal. Intelligence must be there if the power of reflection is present. "Once it is granted that animal life has intelligence the recognition follows that it must exist eternally just as men will exist eternally. Are animals capable of overcoming the obstacles to the free exercise of the intellectual faculty?"

The savant at California answers yes, which secures the materialistic idea of the soul as a product of matter.

Buddhists Recognize Animal Immortality. Reverting to the sage of California, the religion of the Buddha was cited as an example of recognition given by a great religious teacher to the lower animals. Alone does the doctrine of Buddha embrace a recognition of the dignity of the lower order of animals.

The Buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes; he discredits the theory that they have been created for the use of man, and that he has any right over them. The Buddha sat and taught that every human being, high or low, animal or human, while transmuting in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive happiness, and that lasting bliss is found only in Nirvana. He saw that the will to live to enjoy was the cause of transmigration with its miseries, and that when through enlightenment this will ceases, Nirvana is attained, and transmigration or incarnation in earthly bodies ceases.

Meaning of Reference to Sparrows. While Buddhism does pay more attention to the animals than Christianity, observes the professor, yet the spirit of Christ toward the animals was the same. Christ's reference to the sparrows that fall denotes the kindly, sympathetic relation in that regard.

Buddhist or Christian, the world do move toward a recognition of the dignity of the animal kingdom, toward its claims for sympathetic treatment at the hand of man. Christian and Buddhist appreciate the presence everywhere of that divine life.

THE UZ WORLD.

A world of war, of greed and gain, Of craft, deceit and woe; Kingly hatred, strife and pain, Hurling mankind to and fro.

A world professing peace and love, Good will toward men the cry, With angry God in mortal heart, Rendering each human tie.

High heaven's decree that this may be For time or cycle long, For Godhead's birth, false o'er the earth.

Inspire, throughout, the wrong, Resurrection morn is here, Jehovah's plan is plain, The Great Creator wills it not That mortals shall be slain.

Thou shalt not kill rings thunder loud, Even through the sunbeam's gleam, And thinest speak of living thing, To man should sacred seem.

Revealed the way in Kosmos Day, Come, come thou out of Uz, Oshipe speaks in gentlest tones, Of earth, sky, spirit and man.

JOHN A. LANT.

What you would not wish done to yourself do not do to others.—Chinese.

One should seek for others the happiness one desires for oneself.—Buddhist.

## DEATH-BED VISIONS PIERCE THE SPIRIT VEIL.

Dying Said to Get Glimpses Into the Other World That Comfort and Support Them in Passing From This Life.

The greatest question before the world has set forth in the Chicago Record-Herald, one that should receive the most attention from men of science, is this—If a man die, shall he live again? Thus spoke the great statesman, Gladstone.

After years of study and observation at the bedside of the dying, I think I know that a man never dies, in the sense that the spirit is no more. Notwithstanding that I have passed the Osher age, I cannot agree with him that the dying do not see through the veil—do not feel comforted at what they see on the other side of the mortal sphere. For I have seen many go and heard many tell what they saw, and have witnessed some phenomena.

I have known men—truthful men, pure men, and holy men—who had experienced the spiritual conditions wherein they could say positively that spirits live freed from the flesh. They were not insane or troubled with ailments to induce delusions.

Spirits in Other World. As I have experienced the same, I am not conscious of delusion, Osher to the contrary notwithstanding. Dr. Osher would give one the impression that there is no future life.

Professor Huxley, one of the foremost scientists of the age, agrees with Frederick Harrison, the most learned of men, that when one can give reason for a belief which comes within the bounds of reason and common sense, it becomes scientific. There can be no quarrel between science and the higher manifestation of psychic phenomena.

To be a believer in the theory that we are living in a world within a world, one does not have to forsake the church, or become a disbeliever in the Christian religion. St. Paul claimed that there is a spiritual body, and from my observation and experience I fully agree with him.

One has to experience these phenomena before he can become convinced. No man living is free from delusion, and some may claim that an delusion it will not attempt to demonstrate the whys of my belief.

Abiding Place of the Departed. I can only say I am a firm believer in the unseen world and in the theory that the luminous ether, which scientists concede fills all space is the abiding place of those departed spirits who have thrown off the material body.

The people of the great Chinese nation are believers in this theory. There must be some reason for this belief, and a simple one, and that is, speculation. In the history of the European nations in which the Greek and Roman pantheons were found, they did not believe that this short life was man's only inheritance.

Most ancient, without accepting the doctrine of metempsychosis, looked upon death as a sleep, and in the theory of the transmigration of souls. Nor did the Aryans of the East, since the hymns of the Vedas teach another doctrine. The belief in magic, the meaning of which is wisdom, was carried to such madness at one time in Rome that under the consulate of Lucius Paulus many magicians were expelled.

Death Does Not End All. When the idea that the soul remained fixed at the place where the body was interred was prevalent, food was carried to the tombs on festal occasions, which is described by Ovid and Virgil as being for the dead. The Chinese perform this ceremony to this day, so that the odors might be inhaled by the spirits of their ancestors.

The oldest and the wisest of the old upon the earth; not like ours, to be sure, but is ours any better in fact? Even eliminate the bible—the teachings of Christ and the apostles—and you will have enough evidence of the soul's immortality. So claims the great astronomer, Camille Flammarion.

No one as yet has been able to prove that death ends all. Even the great Herschel, after years of scientific research, is unable to give an opinion, and the great Darwin thought it probable that there may be a hereafter even for monkeys, while Alfred Russel Wallace, the co-discoverer with Darwin of the evolution theory, positively asserts that there is a spirit world.

H. S. BEE, M. D.

SONNET TO

Good, beautiful and true be all thy life, Ever thy steps lead on to heights above;

O'er all thy pathway may the goddess Love, Reign ever, guard thee from all scenes of strife;

Guide thee to peaceful vales in beauty rife, Encircling thee wherever thou shalt rove.

Kings may the crown and royal scepter wear, 'Neath sculptured domes within the palace halls;

O, who would change the humble cottage walls, Where love's enthroned more beautiful and fair;

Love be thy diadem and love thy prayer; Diana's nymphs as evening's shadow fall,

Echo to thee each tender thought of mine, Nor thou











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 of the place to which it has been going or of  
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TO FOREIGN COUNTRIES:  
 The price of The Progressive Thinker  
 per year to foreign countries is \$2.

SATURDAY, FEBRUARY 24, 1906.

WORDS OF CAUTION.  
 You should not send money in a let-  
 ter. You may do so a dozen times safe-  
 ly, and then the next remittance may be  
 lost or stolen. Secure a postal order  
 for five cents, and then you are safe.  
 If you do not, you will save yourself an-  
 noyance and trouble.

## SOMETHING YOU SHOULD HAVE.

It will Only Cost You Four Cents.  
 Reports in pamphlet form of the last  
 N. S. A. Convention are for sale at 600  
 Pennsylvania Avenue S. E., Washington,  
 D. C., at four cents each, postpaid, or  
 thirty-five cents per dozen. Every Spiritu-  
 alist should send for one. Address  
 Mary T. Longley, Secretary.

TAKE NOTICE.  
 All books advertised in The Pro-  
 gressive Thinker can be obtained at  
 this office. Express charges or postage  
 prepaid at the price named unless other-  
 wise stated.

## As an English Journal Saw It.

Under the head of "Ignorance of the  
 Future Life," the London Spectator,  
 an English secular journal whose be-  
 ginning dates back to "Ye Olden  
 Time," discourses thusly, giving a  
 very discouraging outlook for the  
 Christian church which discarded and  
 repudiated the only evidence vouch-  
 safed the world proving an immortal  
 life. It is the position long main-  
 tained in these columns, in regard to  
 the church, and one which is sus-  
 tained by the historic past. The fact  
 that "there is no death" was a shrewd  
 guess by the ancients, without any  
 real base on which to build.

"We know nothing whatever about  
 the next world," says the Spectator.  
 "Given those who accept the Christian  
 revelation most heartily and most  
 completely must admit with St. John,  
 that 'it doth not yet appear what we  
 shall be.' Christ taught, and His dis-  
 ciples believed, that the soul of man  
 is eternal and does not die with the  
 body. St. Paul summed up his teach-  
 ing on the subject of immortality  
 when he said that He had 'abolished  
 death. Against this ignorance man  
 has forever chafed. Upon the dark  
 background of the future the religious  
 imagination, helped by the inner  
 light of conscience, throws beautiful  
 and terrible pictures. But with each  
 succeeding age the pictures dissolve,  
 and change. Knowledge cannot pierce  
 the visible darkness which divides  
 this world from the next. As  
 the years go on we gain wisdom, but  
 not certainty."

"Wisdom that, becoming wise, meant  
 making slow and sure advance.  
 From a knowledge proved in error ac-  
 knowledged ignorance."

"All popular ideas of heaven or hell  
 are just now fading away. The con-  
 ventional heaven failed to satisfy the  
 aspirations of man, and all concep-  
 tions of the everlasting tortures of the  
 damned fade before a new consistency  
 of thought which cannot reconcile  
 eternal punishment with the knowl-  
 edge and love of God."

"Our forefathers looked forward in  
 some moods to everlasting rest and  
 never-ending worship, in others to a  
 happy and prosperous life in a per-  
 fectly governed and perfectly healthy  
 city. At times, inspired by the love  
 of nature, they Christianized the clas-  
 sic picture of the Elysian fields. To-  
 day the normal man does not desire  
 rest, when he asks himself what life  
 he would choose. Rest suggests  
 death, and we desire more abundant  
 life. To most healthy bodies and  
 healthy minds effort is in itself de-  
 lightful. If men do not need to make  
 an effort for their living, they will do  
 it for their pleasure. Successful effort  
 brings more happiness than anything  
 else, taking life as a whole. The  
 thought of everlasting worship satis-  
 fies fewer and fewer people to-day.  
 It belongs to an age when men taught  
 of God as a kind of king, who took  
 perpetual pleasure in homage. We  
 still sing of sweet fields beyond the  
 swelling flood, and find refreshment  
 in the thought, but no one desires to  
 live forever wandering amid the beau-  
 ties of nature. The thought of an  
 ideal life is still attractive, but the  
 heavenly Jerusalem brings thought  
 of Utopia now rather than of the ever-  
 lasting."

"We still pray against 'everlasting  
 damnation,' and desire to get rid of  
 the worm of remorse that dieth not,  
 but our prayers, however earnest, no  
 longer bring visions of the burning  
 pit. Such visions would be called up  
 nowadays rather by the 'Divine Com-  
 edy' than by the church service.  
 Other hopes charm us to-day and  
 other fears restrain. These, again,  
 will change their form in the next  
 generation. The conditions of this  
 life alter, and consequently, the concep-  
 tions of that life to which we instinct-  
 ively look for consolation and explana-  
 tion; reward and retribution change  
 also. Nevertheless, these pious opin-  
 ions of the past, the outcome as they  
 are of a spiritual pre-occupation more  
 concerned than anything of which the  
 present age is capable, are not with-  
 out their value. Imaginary they may  
 have been, but—

"God is also in sleep, and dreams ad-  
 vise, Which he hath sent propitiously, some  
 great good presaging."

"We smile reverently as we look  
 back. Crowns and dities, feasts and  
 sweet fields all melt away together."

Thus a gloomy picture of the religion  
 of faith and hope. While its pass-

ing will be welcomed by many, they  
 can all rest securely in the revelation  
 the spirit world has made to mortals,  
 a revelation made none too soon for a  
 despairing world.

## A Few Pages From History, Let We Forget.

At the time the American Constitu-  
 tion was established the African  
 Slave Trade was in full force. White  
 and professed Christians incited negro  
 tribes in Africa to engage in war, then  
 brought the captives taken on either  
 side, men, women and children. These  
 were manacled together in long rows;  
 were driven to the coast, placed on  
 shipboard, confined in the hold of the  
 vessel, the air was shut out, and  
 nearly starved during a three month  
 voyage across the Atlantic, to a  
 Christian slave market. As a com-  
 promise between the North and South  
 this traffic in stealing human flesh  
 and blood and transporting it to  
 America was not to be prohibited un-  
 til 1808.

The Inerrant Bible, which we have  
 heard preachers declare time and time  
 again in the sacred desk, is every  
 word true, "for it came from God him-  
 self."

Well, here is that word, everywhere  
 received by Christians as divine. See  
 Leviticus 25: 44, 45:

"Both thy bondmen and thy bond-  
 maid, which thou shalt have shall be  
 of the heathen that are round about  
 you; of them shall ye buy bondmen  
 and bondmaids. Moreover, of the  
 children of the strangers that do so-  
 journ among you, of them shall ye  
 buy, and of their families that are  
 with you, which they begat in your  
 land; and they shall be your possession.  
 And ye shall take them as an inheri-  
 tance for your children after you,  
 to inherit them for a possession; they  
 shall be your bondmen, FOREVER."

Thus spake the Lord unto Moses on  
 Mount Sinai, verse 1.

The dear Jesus was too much occu-  
 pied in pronouncing woes on the Phar-  
 isees to reverse this authority, but  
 the good Paul and his associate apos-  
 tles to the front:

"Let as many servants as are under  
 the yoke count their own masters as  
 worthy of all honor."—1 Tim. 6: 1.

"Exhort servants to be obedient to  
 their own masters."—Titus 2: 9.

Servants, be obedient to them that  
 are the Lord's, as ye are obedient to  
 the Lord, with fear and trembling."—  
 Ephesians 6: 5.

"Servants, be subject to your mas-  
 ters with all fear; not only to the  
 good and gentle, but also to the frow-  
 ard."—1 Peter 2: 18.

American churches of all denomina-  
 tions for a time sustained the ac-  
 cursed institution; but divisions  
 arose; the churches in the slave  
 states universally championed the  
 Bible, holding slaves as chattels on  
 the same footing with the brutes of  
 the field, buying, selling, breeding as  
 they.

The agitation set on foot by so-  
 called infidels in the North, was first  
 met by brick-bats, tar and feathers  
 and like instrumentalities common to  
 Christians. The division between  
 North and South on the slave ques-  
 tion widened. They of Southern  
 churches denominated their brethren  
 of the North infidels, because they dis-  
 carded God's holy word. A person  
 entering the South and expressing an-  
 tagonism to slavery was mobbed, and  
 frequently murdered because he re-  
 jected the plain teaching of the Bible,  
 hence he had no rights the believer  
 was bound to respect.

In due time the great question en-  
 tered politics. Parties were divided  
 along these lines. The anti-slavery  
 element, discarding Bible teaching,  
 uniting with freedom-loving Chris-  
 tians, became the strongest and elect-  
 ed one of the hated infidels president.  
 The South rebelled. A fratricidal  
 war followed. Countless thousands  
 went down in blood. Cities were de-  
 stroyed, millions of treasures were de-  
 stroyed, whole districts were depopu-  
 lated; the agony was seen and the  
 groans were heard everywhere as the  
 fathers, sons and protectors of fami-  
 lies fell on the field of strife.

When both parties were nearly ex-  
 hausted they who rejected Bible  
 teaching as regards slavery, were de-  
 feated. Victory had passed; and fol-  
 lowed, then came the struggle to  
 reinstate the arts of peace and good  
 fellowship.

But go where we may the empty  
 sleeve and leg greets us. Cripples  
 everywhere, and every cemetery is  
 filled with victims who fell in the con-  
 test. Forty years have passed; and  
 as we write, Congress is acting on an  
 appropriation of upwards of \$140,-  
 000,000, as pensions for the ensue-  
 ing year to some 900,000 destitute  
 soldiers who were wrecked in the ter-  
 rible strife. Multiply this large  
 amount, wrested from the hands of  
 toil and wealth, and appropriated  
 each year since peace was declared to  
 the surviving soldiers. Count up the  
 misery entailed on the South; their  
 pecuniary losses and their sacrifices;  
 and add this to a like accounting in  
 the North; then take cognizance of all  
 the treasure that is to be expended  
 for pensions before the last victim  
 expires, and the total forms a sum  
 it will require a profound mathemat-  
 ician to enumerate.

But all this gigantic expense of  
 treasure, groans and blood is scarcely  
 a drop in the great sea, compared with  
 that mighty whole which that damna-  
 ble text, "Thus saith the Lord,  
 I have been proclaimed on Sinai,  
 3,369 years ago, amid the  
 thunders and the lightnings of Om-  
 nipotence, has caused the oppressed  
 of our race.

They who have tears should not  
 withhold them as they recall these  
 devilish outrages perpetrated on hu-  
 manity in consequence of the cited  
 passages of the Bible, libelously ac-  
 credited to the mighty Ruler of the  
 universe. Every Christian should go  
 down on his knees, weep great scald-  
 ing tears, and beg pardon for having  
 blasphemed God's holy name for be-  
 lieving for one moment he could be  
 guilty of such an atrocious wrong  
 against the creatures of his creation.  
 They should not rest night or day un-  
 til the foul stain, a blot in fact, should  
 be eliminated from the book.

In Java grows the Upar tree, whose  
 exhalations for two centuries were re-  
 puted to destroy all in which reposed  
 under its noxious shade. Flowers may  
 have bloomed there in great profu-  
 sion; but if so he who stooped to  
 gather them would have inhaled the  
 deadly carbonic acid gas, and fell  
 upon them. So the Bible may contain  
 gems of thought of great moral  
 worth; but which they are stored, is to  
 believe so much that it is false that it  
 is better to ignore the whole and cease  
 sending it to an uncultured people,  
 who are as liable to receive the evil as  
 the good.

## IN A GLOOMY PRISON.

We always have a deep sympathy  
 for convicts—those confined in prison  
 walls, for many times the crime for  
 which they are sent behind the bars,  
 was the direct OUTGROWTH OF  
 CONDITIONS that are as lamentable  
 almost as the violation of the law it-  
 self. Take the case of John F. May-  
 bee, a materializing medium, now  
 serving a term in the Work House at  
 Detroit, Mich. The glibbie Spiritual-  
 ists of that State are measurably re-  
 sponsible for his crime. Dressed as  
 he was in artificial tongs, they have  
 for a long time been willing to receive  
 him as a "spirit," and thus encour-  
 aged in his nefarious work, he felt as  
 if exposure were impossible—at least  
 improbable. Finally, however, the  
 awakening came on the part of the  
 sitters—his paraphernalia was cap-  
 tured, and now he is paying the pen-  
 alty of his crime. He could have  
 been saved from this incarceration,  
 had some kind friend grabbed the  
 "spirit" years ago, and given him  
 to understand that he must stop his  
 deception at once.

Mr. Maybee can now have time to  
 reflect on the course he has pursued,  
 and perhaps he deeply regrets, that  
 others who are practicing along the  
 same lines, are not keeping him com-  
 pany. He is only one member of a  
 large gang now engaged in manufac-  
 turing bogus spirits. Through the  
 course pursued by The Progressive  
 Thinker, Spiritualists are gradually  
 awakening to the true status of our  
 cause, and IT IS ADVANCING TO A  
 HIGHER PLANE ALL ALONG THE  
 LINE.

## The Sunrise Kingdom.

Hon. Wm. J. Bryan, traveling in  
 Japan, and corresponding for the  
 great dailies, in a late paper, men-  
 tioning the religions of Japan, relates  
 the fact that Christianity was intro-  
 duced to them some two and a half  
 centuries ago by Catholic missionaries  
 from Spain and Portugal; that the  
 country was shut up against foreign-  
 ers in consequence, and no citizen of  
 Japan was permitted to go abroad un-  
 til recent times. They even prohib-  
 ited the building of other than small  
 sail vessels in their desire to avoid in-  
 tercourse with Western barbarians.  
 Since the treaty made in 1853 with  
 the United States, Mr. Bryan in sub-  
 stance says: "The army and navy  
 have been reconstructed on European  
 models, and a public school system,  
 largely like that in the United States,  
 has been established."

Buddhism and Ancestor worship  
 are the prevailing religions in Japan.  
 Christianity seems to meet with but  
 little favor. The progress Buddhism  
 has made during the last dozen years  
 in ingratiating itself into American  
 form, if continued with equal pace  
 for a hundred years, will migrate to  
 outsize public thought in this coun-  
 try, and Buddhism will be as likely  
 to gain a permanent footing here as  
 Christianity will in Japan.

Because of the late contest with  
 Russia the love of the Japanese for  
 Christianity has not been increased.

## Inciters of Disorder.

The Chinese minister to Germany is  
 reported to have said a few days ago  
 at Berlin, while talking about the dis-  
 turbed condition of his country:

"The missionaries cause hatred of  
 foreigners by their tactics proselyt-  
 ing, and by the fighting between  
 Protestants and Catholics."

In our own country we often wit-  
 ness conflicts which would lead to se-  
 rious results were it not for the pow-  
 erful police force in the great cities.  
 If a Protestant exposes the practices  
 of priests in the nunneries or the con-  
 fessionals the chances are ten to one  
 a riot will ensue. The mother church  
 is unwilling the doings of the priest-  
 hood shall be publicly related. The  
 members of the church are as exaspe-  
 rated as the slaveholders and their  
 sympathizers in antebellum times.

Would it not be proper, indeed, is it  
 not the duty of our government to  
 withdraw protection from the dis-  
 turbances of public tranquillity who go  
 about proselytizing, knowing that  
 discord and collisions must en-  
 sue? Expeditions to overthrow gov-  
 ernments are met with the strong arm  
 of the nation to arrest the belligerents  
 and stay their power to wrong coun-  
 tries with which we are at peace.  
 Should it do less than inform mis-  
 sionaries, without regard to their creed,  
 that they have no right to protection  
 from us when abroad on such expedi-  
 tions, and that they must take the  
 consequences of their own unwise acts?

## A Monument for Dr. Slade.

No! a thousand times no! when  
 there are hundreds of mediums now  
 living who have reflected more light,  
 more beauty, more grandeur on the  
 world than he ever did. He will live  
 grandly in history (his faults buried)  
 in connection with a few striking man-  
 ifestations of his mediumship, and  
 that will constitute as impressive a  
 monument as the man deserves.

These remarks are called forth by a  
 movement on foot to erect a monu-  
 ment over his grave. It would be bet-  
 ter by far to appropriate any money  
 that could be raised for that purpose  
 to properly caring for indigent me-  
 diums. For many years, he was in  
 extremely destitute circumstances,  
 and as a spirit, he would not care to  
 have an imposing monument erected  
 over his grave. The N. S. A. de-  
 serves great praise for its care of him  
 in his old age. It is doing a grand  
 work in that direction. Let history  
 alone perpetuate the memory of Dr.  
 Slade; that is sufficient.

## BOOK REVIEW.

Metamorphose—Involving Regenera-  
 tion of Individual and Race, and  
 also the Solution of the great Prob-  
 lem of Poverty. By Orlando C. Fitz-  
 simmons. \$2. The Progress Pub-  
 lishing Company, Chicago and Buf-  
 falo.

A book of the earnest, strenuous  
 sort, written with a purpose, to show  
 the evils that afflict society financially,  
 etc., and the necessity of effecting re-  
 formatory changes in the interest of  
 the people.

"The Jesuits." By Rev. B. F. Austin,  
 A. M., B. D. An excellent pamphlet.  
 Price, 15 cents.

Public sentiment powerfully restrains  
 man from doing wrong; but when they  
 have done wrong, sets itself as power-  
 fully against them.—Reeher.

We want fewer things to live in pov-  
 erty with satisfaction than to live mag-  
 nificently with riches.—St. Evremont.

## The American Society for Psychical Research.

To the Editor:—I am just in re-  
 ceipt of the following letter from Prof.  
 Hyslop, giving the glad announcement  
 that the pledges secured now amount  
 to the \$25,000 desired.  
 "I have at last received pledges for  
 the \$25,000 which I have been seek-  
 ing, and all pledges now become due.  
 My plan is to make contributors to  
 this fund members of the American  
 Society for Psychical Research to the  
 extent of their contributions. Those  
 paying \$5 will be enrolled as Associ-  
 ates, paying \$10 as Members, and  
 those paying \$25 as Fellows. These  
 are also annual memberships. Those  
 paying \$100 become life mem-  
 bers."

I. K. FUNK.  
 44 East 33d Street, New York.

We are glad that at last ample  
 funds have been raised to establish on  
 an enduring basis the AMERICAN  
 SOCIETY FOR PSYCHICAL RE-  
 SEARCH. With such men as Prof.  
 Hyslop and Dr. I. K. Funk as mem-  
 bers it certainly will become a promi-  
 nent feature in connection with Spiritu-  
 alism, investigating every phase of  
 the phenomena in a manner that will  
 attract the attention of the whole civil-  
 ized world. The very fact that so  
 many materializing mediums of late  
 have been detected in the perpetration  
 of the grossest and most cruel frauds,  
 will cause every Spiritualist to re-  
 joice that the AMERICAN SOCIETY  
 FOR PSYCHICAL RESEARCH has at  
 last been organized on a substantial  
 foundation. It will prove of inestim-  
 able value to our Cause.

## Prolific Source of Christian Sects.

The following brief quotation from  
 the American edition of "Smith's Dic-  
 tionary of the Bible," revised and ed-  
 ited by Prof. H. B. Hackett, and pub-  
 lished by Houghton, Mifflin & Co., Vol.  
 3, p. 2401, first column, near the foot,  
 is worth reading. The writer was  
 discoursing on the "Value of Paul's  
 Epistles":

"They [Paul's Epistles] have been  
 a most copious fountain of false doc-  
 trine. There has never been a heresy so  
 absurd, or a vagary so wild, as not to  
 resort to his proof texts chiefly, to  
 this portion of the sacred volume."

Paul's Epistles constitute a little  
 more than one-fourth of the New Testa-  
 ment, and this is the character a  
 Christian teacher in an American  
 University gives this production  
 which Eusebius, the oldest ecclesiastical  
 historian says:

"It is highly probable \* \* the very  
 gospels and writings of the apostles,  
 and probably some expositions of the  
 ancient prophets, such as are con-  
 tained in the Epistles to the Hebrews  
 and many other of St. Paul's Epis-  
 tles," wherein the hands of the Es-  
 senes and Therapeutae, sects in exist-  
 ence long before the birth of Jesus,  
 and of whom Philo the Jew wrote,  
 was born before our era.

## Origin of Language.

Prof. Quackenbush, in whose most  
 excellent treatise on "Composition  
 and Rhetoric," in his chapter on the  
 "Origin of Spoken Language," says:  
 "Language is beyond doubt a di-  
 vine inspiration, invented by De-  
 ity, and by him made known to the  
 human race." Scripture informs us  
 that this "means of communication  
 was employed by the first man and  
 woman, as well as their immediate  
 descendants; and we are hence  
 forced to the conclusion it was the  
 result of a direct revelation from on  
 high."

The vocabulary of our first parents  
 must have been very large, if we ac-  
 cept the Professor's idea, "for the  
 Lord God brought every beast of the  
 field and every fowl of the air to  
 Adam who named them."

But the idea "forced" on the au-  
 thor is senseless. We see in the new-  
 born infant of all races the first ex-  
 pression of language in a cry. The  
 laugh follows to express pleasure.  
 Love and hate soon find expression.  
 And thus, through slow and easy  
 stages, during countless millions of  
 years, language, as variant as human  
 needs, was developed.

Prof. Quackenbush, thirty years  
 ago, to gain a sale for his book, was  
 "forced to take the narrow position  
 he did of the origin of language; but  
 that "force" has not the power to-  
 day it had then.

Every animal has a language pecu-  
 liar to its species. The "ki-ki" of the  
 dog, the "bleat" of the calf, the  
 "ba-a" of the sheep, the "wild  
 scream" of the bird, or its gentle  
 "chirp," each is heard and is under-  
 stood by its mate.

Man, with his genius, has out-  
 stripped these methods of the lower  
 forms of life; but he has been mil-  
 lions of years doing it, and has not  
 yet got through.

## Information Wanted.

That good Christian authority, Jo-  
 sephus, Book xix, chap. 8, sec. 2, says,  
 Agrippa, near the close of his reign,  
 "Saw an owl sitting on a certain  
 rock, which he took immediately for  
 the messenger of ill tidings, as it had  
 once been the messenger of good tid-  
 ings."

Eusebius, in His Ecclesiastical His-  
 tory, chap. ix, book 2, citing the same  
 event, says:  
 "He saw an angel sitting above his  
 head. This he saw was the cause of  
 evils."

The clergy tell us this angel, or owl,  
 is identical with "The angel of the  
 Lord" which "smote Herod," the  
 wise known as Agrippa, Acts 12: 23.  
 Now what The Progressive Thinker  
 desires to know is: Do the "angels of  
 the Lord" sometimes disguise them-  
 selves as owls? and are they in such  
 disguise when doing their infernal  
 work? or when on their dark night  
 when the faithful are abroad on mis-  
 sions of mercy? or is it the other  
 fellow they are after?

## THE ARCAHA OF SPIRITUALISM.

It receives Well-Merited Acknowledg-  
 ment.

Judge W. Grabachoff, of the Cir-  
 cuit Court, Sophia, Bulgaria, says:  
 "In reading several books on Spiritu-  
 alism, I found The Arcaha of Spiritu-  
 alism the best without comparison.  
 It made me perfectly satisfied and  
 happy. We use it as a reading and  
 text book in our spiritual society in  
 Sophia."

Let none of you treat his brother in  
 a way he himself would dislike to be  
 treated.—Mohammedan.

## It Borders on the Miraculous

## A VERY EXTRAORDINARY BOY.

He Seems to Talk With Animals.—He  
 is Clairaudient and Some Mischiev-  
 ous Spirit is Stirring Things, and  
 Creating Great Excitement by Ap-  
 parently Making the Animals  
 Speak.—To Say the Least It is a  
 Most Remarkable Phenomenon and  
 Will Excite the Attention of the  
 Whole Occult World.

Perhaps the strangest case of com-  
 munication and understanding be-  
 tween man and animals ever investi-  
 gated by scientists has come to light  
 in eastern Alabama—in the section of  
 cotton country between Wedowee and  
 Rockdale. The astounding reports  
 of the case have startled the students  
 of psychology and the possibility of  
 the establishment of complete under-  
 standing between man and the lower  
 animals is suggested by the facts of  
 the case.

Howard Erwin, a six-year-old boy,  
 is reported by competent authority,  
 and the reports are substantiated  
 wholly or in part by the investigations  
 recently conducted, to be able to  
 converse with, to understand, and to  
 make himself understood perfectly by  
 animals of all kinds. By some myste-  
 rious power—not yet understood and  
 not understood at all by himself, this  
 boy otherwise a perfectly healthy and  
 normal lad, holds long talks with  
 cows, with mules, with dogs, horses,  
 sheep, cats—even with the barnyard  
 fowls—and he understands and re-  
 ports to his father or the others just  
 what the animals want, all their  
 grievances, their sicknesses, and their  
 wants.

## Acts as Their Interpreter.

How he does it the boy does not  
 know. The power, it seems, was born  
 in him. While fond of animals he  
 seems not to be more so than any  
 healthy child, nor do they seem espe-  
 cially attached to him, with the excep-  
 tion of Trace, his own dog, and the  
 relation he appears to bear to  
 them is simply that of a friendly trans-  
 lator—or intermediary between them  
 and their masters.

Nor has any one yet been able to  
 discover whether it is by spoken lan-  
 guage or by some mystic transference  
 of thoughts that they understand each  
 other. It is known that when he is  
 near an animal they both make sounds  
 occasionally, but he speaks nothing  
 that any one can understand nor does  
 the alleged language sound in any way  
 connected or to have any meaning  
 whatever.

The discovery that the child is pos-  
 sessed of a strange power has thrown  
 a veil of mysticism and superstition  
 around him. The negroes avoid him  
 and watch him with



# A MEMORIAL ADDRESS

Delivered in the Spiritualist Temple, San Diego, by Dr. J. M. Peebles, upon the Death or Departure from Mortality of Justin Hulburd, a Noted Actor, a Remarkable Medium, and Abraham Lincoln's Special Private Detective During the Civil War.

"He was clairaudient and clairvoyant. He had visions. He prophesied and was entranced, both consciously and unconsciously. His friends, E. W. Hulburd, Dr. F. D. C. Meyer, and others inform me that for several years, he was seldom free from the overshadowing influence in various stages of unfoldment."

While the Infinite Principle and Presence of the Universe may be considered as absolute Causation, manifest everywhere from atoms to oceans, and from sea-shore sands to the stars in the heavens, the minor causes and more important plans relating to human beings as moral actors, are doubtless first conceived above by great, invisible intelligences, and because of their innate humanitarian sympathies.

## Death, an Incident.

Death, an incident in the line of evolution, is the leaving of the body with its limitations, and entering into a larger sphere of opportunities and conscious relations. The unshelling of the spirit through death affects neither the individual nor the immediate moral status of human beings; they take with them beyond the casket, beyond the cypress-shaded cemeteries, the cities of the dead, their tendencies and their great leading life purposes. VARIOUS ARE THE EMPLOYMENTS of the so-called dead. Scientists, in the territorial zones encircling us, further explore the mysteries of nature; astronomers, cease not to count and weigh the circling, whirling planets that gem the starry immensities; philosophers peer into the depths of life, light, ether, the potency of thought, the transference of forces, and the relations of spirit to matter and motion; poets continue to sing in rhythmic measures the harmonies of the MANY-MANDED HEAVENS; travelers over there traverse the strata of the lower spheres up to the celestial residences of the seers, and the palaces of the gods; actors, theatrical actors, in those regions supernal, continue their educational work of translating the ideal into the real, and the emotional of tragedy and comedy into soul-stirring manifestations of mirth, or of love and wisdom.

Justin Hulburd was the cousin of this intellectually able and excellent actor, W. Hulburd, originally from New York, and later well known, and esteemed for his business capabilities and moral integrity in Warren, Ohio; Morris, Ill., and Kansas City, Mo. He now resides in Des Moines, Cal. In 1872 he became a Spiritualist, and his interesting articles have often appeared in the columns of Spiritualist journals.

Strong were the affectional ties between Wallace and Justin. They were like heart to heart brothers in the work of spiritual unfoldment.

What the San Diego Press Said of This Deceased Actor.

The San Diego Evening Tribune and other journals said, in speaking of this death: "The theatrical world has lost one of its best known celebrities, and San Diego county one of its best known characters. To members of the profession and to the theatrical world, Mr. Hulburd was known under the name of Justin Robinson, a name which he assumed for stage purposes. Though a number of years have passed since he appeared behind the footlights, his name is still remembered by the older members of the theatrical profession. Up to the time of his retirement in 1879, he was considered one of the foremost actors on the American stage. He was very small in stature until after the War of the Rebellion, when, as reported, he grew in height, twelve or fourteen inches. He was considered in some directions a prodigy. Many actors as well as his special friends, looked upon him as a sort of mystic, with psychic phenomena peculiar to the Highlands of Scotland."

His Peculiar Origin—Hears Spirit Voices.

He was born in Perth, Scotland, to Justin Hulburd, a Jesuit priest, and Mary Elizabeth Stuart, a grand-niece of Prince Charles Edward Stuart, known in history as the pretender to the British throne. His father's mother was Margaret Hulburd, a lineal descendant of Robert Bruce, king of Scotland. Though knowing all this in his ripe years, he cared nothing for his distant relation to royalty. He was, in fact, so intensely American in his nature, that he greatly disliked, even in his life's prime, to have his kingly blood descendancy mentioned.

When this child Justin was ten months old, he was taken for various reasons, to live with Sir John Robinson, a Scotchman of great wealth. He remained with Sir John until he was in his sixth year. Mrs. Robinson was a rigid Roman Catholic, and repeatedly called the little boy a "witch," because he "pretended to see ghosts" and describe them. He was considered premature and strange. When he described the scenes and the BRIGHT SPIRITS HE SAW IN THE AIR, he would be whipped for lying. Still he insisted in childish innocence,

coln. The White House was open to him at all hours.

He once got into Gen. Longstreet's headquarters in the guise of a poor little boy selling peanuts and searching for his poor father. Upon telling Longstreet in tender tones that he could sing and dance some, some officers were invited into the camp in the evening to witness an exhibition of his singing Scotch songs, and dancing. The officers were delighted; but during the night he slipped valuable papers and maps into his pockets, and hurriedly crossing fields, streams of water, and by-roads, LED BY A VOICE—MARK THIS, LED BY A VOICE—he escaped, reaching Washington. Prices were put upon his head—once twenty-five thousand dollars. He was several times condemned to be shot or hanged, but always escaped, aided by the "guiding voice." He was informed after the war that this directing voice was the voice of Washington.

Conceived and Planned in the Spirit World.

For centuries had angels, inhabitants of eternity, yet once mortals, seen the curse of slavery—seen human beings torn from their homes, separated and sold in slave markets like the cattle of the field. The sympathies of these exalted ones were touched. Their advanced natures, being alive with the love for humanity, they said slavery must end; the colored man SHALL BE FREE, and we must impress, inspire and raise up men and women to break the chains of the oppressed, and usher in the long-desired era of emancipation. Among those wisely chosen for this end was Justin Hulburd. Accordingly he was brought to this country from his Scotland home, and kept in that physical dwarf-like condition by these mighty intelligences, by invisible impelling forces which move nations, to be the better detective in aiding and hastening the Proclamation of Emancipation.

His Body Commenced to Elongate.

This feat accomplished, and 4,000,000 of human beings made free by Lincoln's presidential pen-strokes, and Justin's work done as a sharp detective, this wonder, this seeming miracle in his organization, began to manifest itself, though now nearly forty years old. His physical body began to grow, to literally elongate, till it lengthened upwards ABOUT FOURTEEN INCHES; and further, a full beard, becoming a vigorous manhood, made its attractive appearance.

Is there anything impossible? Who can set bounds to nature? Is there any limitation to spirit power, the proper conditions being given? There are no miracles in the sense of the seventeenth century churches, or the eighteenth century theological schoolmen.

Clairvoyant, Clairaudient and Had Visions.

After the closing of the rebellion, he returned to the stage for a few years, but failing health came, caused, as his best friends believed, by invisible intelligences, that they might do a more spiritual work through his finely tuned organization.

He was clairaudient and clairvoyant. He had visions. He prophesied, and was entranced, both consciously and unconsciously. His friends, E. W. Hulburd, Dr. F. D. C. Meyer, and others inform me that for several years, he was seldom entirely free from the overshadowing influence in various stages of unfoldment. Similar instances are confirmed by history. The distinguished Quaker, George Fox, FREQUENTLY HEARD SPIRIT VOICES. Upon the authority of Cleero, Scipio Africanus declared that he was guided by spiritual beings, and at times conversed with them. Mohammed, hearing the voice, spoke with an angel, when tarrying for a season in the deserts of Arabia. His mission, like that of Jesus and Gautama Buddha, was angel inspired. Socrates had his demon or spirit guide. Dante had his. Joan of Arc heard heavenly voices. These and similar manifestations, have been the demonstrations of immortality all along the fading ages.

A Book to Be Published.

In the early eighties Justin lectured upon Spiritualism in Kansas City for a year or more. While in this city, he was told by his guardian intelligences to move to California, where he would do his final work. They selected Des Moines, a lovely retreat, in a grove of live oaks in the mountains—a grove that would charm the Grecian gods. Here he received communications for two or three volumes, his cousin, E. W. Hulburd being his scribe. It has been my privilege to hear a number of these communications read. They are plain, positive, off-hand; in a word, unique. Now in preparation, they will appear in book form for personal and spiritual assimilation.

Unexpectedly, suddenly, this noted man passed from his material body, in Des Moines on his birthday, being seventy-three years of age; and agreeably to his expressed wish, his body was cremated.

Shall We Burn or Bury Our Dead?

During all the historic ages there have been but three methods of disposing of human bodies: Burying,

burning, or exposing them in trees or upon wall-enclosed towers, "Towers of Silence," as the Parsees of Bombay, India, term their consecrated places for leaving the departing forms of their loved to be devoured by birds, or to be disintegrated by suns and storms, and then scattered by passing winds.

Personally, I am strongly in favor of incineration. Our oft-repeated burial services, plainly recognize cremation—"ashes to ashes." Poets have breathed in tenderness, "Peace to thy ashes." Gerald Massey, in a walling moment, sings: "I sit in the sun of my years, And over a few poor ashes I sit in my darkness and tears."

Tennyson, in a more cheerful mood, says: "And from his ashes may be made The hearth of his native land."

Ashes and dust, interchangeable terms relate to fire as the regnum of burned matter. Fire is a symbol of both brightness and purification, hence the phrase, "the baptism of fire." Trees are the mausoleums of their dead leaves, which autumn fires and winds lift to the clouds. Life, conscious life, is comparable to a phoenix rising from the ashes of funeral pyres.

The human body, ever changing, lives largely by combustion. Diseases and fevers are mortal bodies on fire, the wastes constituting the ashes; and incineration at the crematory, literally gives "beauty for ashes," by freeing the spirit that it may pass unconfined into the endearing zones of earth or the higher Isles of the Blest.

If not wishing to retain the sealed ashes of the dead in the homes of the friends, the burying of them would diminish the area of our cemeteries, reduce the cost of grave-yard plots. Many, in our great cities are denied, because of their poverty, ownership in flower-broadened Mount Hope, Greenwood and Spring Grove cemeteries, and so are forced to lay the forms of their loved ones away in weed-grown yards or Potters' fields.

Burial of Human Bodies Unhealthy.

The moment that a human body is dead the soul-body elements and energies, having left the human-shaped shell, change, disintegration, and putrefaction begins. The Jews were taught in the Talmud not to even touch a dead body. A corpse should never be kissed. Why kiss a cold cadaver, a shell from which the conscious spirit, like a bird, has flown? Many, the trances being mistaken for death, are doubtless buried alive each year. What can be more horrible? Cremation would obviate this.

We bury the dead, and yet, know that from their slowly decaying, rotting bodies there rises mephitic gases, which, floating over cities, poison the atmosphere the people are compelled to breathe—a most painful thought. Graveyards are most unsanitary visiting places. They should be made beautiful, with roses blooming and wild briars twining around the tomb-stones and then abandoned, only for repairs. None, aglow with the truths of the spiritual philosophy, would think of looking down graveyard, but rather upward, for those called dead.

It is said that over 5,000 acres in the vicinity of New York are used for burial purposes. Brooklyn is fast girdling her city with the graves of the dead, while busy, bustling New York is constantly encroaching on Woodlawn and Calvary by nearing Greentown Ferry. Cipinatti and other cities are reaching out towards the silent tombs of their buried dead. During heavy rains the waters percolate these graves, affecting if not filling cisterns, wells and reservoirs, precluding fevers and deaths.

The Putrefaction of Graveyards.

The air of thickly peopled cemeteries is loaded with germs of disease. The French Pasteur demonstrated that angle-worms lift to the surface countless bacteria from the putrefaction of the dead in graveyards. The mould and the effluence of the dead feeding and fattening the grassy turf, all too often ensnare the thoughtless living, leading to untimely disease and death. Often dead bodies, to increase building lots, are removed from their resting places, and every time a grave is opened a cloud of poisonous effluvia is freed to taint the air or poison the ripening fruits and adjoining waters.

Prof. Bianchi shows that the Modern plague was produced by the excavations of earth from an old cemetery. In the fourth municipal district of New Orleans, 1853, 452 persons out of 1,000 died of yellow fever, double that of any other section of the city, because of cemeteries in the immediate vicinity. Inhaling poisonous air into the lungs taints the blood and breeds disease and death; therefore cremation, with neither smoke nor smell, nor poisonous vapors is infinitely preferable to the burial of the body.

Buried Alive.

Can there be anything more awful than for a rational mortal awaking to consciousness and finding himself encased in a coffin, sleeping, choking with carbon dioxide? Statistics in this and foreign countries show that hundreds each year are being buried alive, the trances being mistaken for death.

Prof. A. Wilder relates the case of the undertaker at Millikan Hill, N. J., who, upon opening the grave of a six years old, for removal to a Philadelphia cemetery, found, when the crumbling coffin was opened, that "the body was drawn up in a manner that told the mute story of a horrible struggle. The arms were bent over the skull, one leg was drawn up and the other crossed in such a way as to

afford unmistakable evidence that the little sufferer had been hurried off to the grave while yet alive."

An Extremely Sad Case.

Recently in Sandy Creek, N. Y., Mr. Case, a man thirty-five years old, supposed to have died of scarlet fever, was hastily buried. Breathless and seemingly unconscious, he had been pronounced dead by the attending physician. On the 29th of March his father died and when arrangements were made to dig the grave in the family plot, it was found necessary to move the son's coffin several feet. Upon disintering the casket, the grave-diggers found the glass front of the coffin shattered to pieces, and the bottom kicked out and the sides considerably sprung. The lid was then removed and the body of Mr. Vett Case was found resting on its face, with its arms bent at the sides, and in the clenched fists were handfuls of hair, showing that most terrible struggles had taken place.

No artist could transfer to canvas, nor tongue describe the anguished horrors of this man, confined and buried alive. Cremation prevents such terrible burial catastrophes. The new Pennsylvania law requiring graves to be dug two feet deeper, is causing the abandonment of cemeteries in favor of crematories.

Rising From the Dead.

The past, molding the weary years, converges in the present. "That which has been, shall be," said the Syrian prophet. Spiritualism, under different names, has illumined all the past centuries; the light increasing with the progress of the ages. The Babylonian soul-group chambers and the Biblical mansions of the old seers were real, substantial and wisely adapted, fitted for the abodes of spirits, angels and gods. These exalted intelligences, ever aflame with love, are continually active in some great educational and redemptive work. They condescend to descend to us to teach, as the professors graciously mingle with their pupils in universities. They delight to educate and uplift. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others, they become still more highly and divinely exalted.

They delight to give. The infinite superiority of God consists in that he is eternally giving and never receiving. All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the translation from earth. The immortal life, then, is not a dissipating "shell" life, but a conscious social life, where the emancipated soul sweeps onward and upward in wisdom, exalting wisdom and in glory transcending glory through the measureless aeons of eternity.

Spiritualism does not say "good-night" in the hour of death, or in the day of cremation; but rather gives the glad assurance, the irrefragable demonstration, of a most welcome "good-morning" just across the crystal river—a cloudless morning whose sun never sets.

I am sure that I speak the wishes of the kind-hearted and royal-souled Justin, the medium, the actor, the honored detective of Abraham Lincoln, who was himself a Spiritualist, when I say that this gifted soul would see no mourning garments worn, nor would he see doors or caskeys draped in black; but rather would he see homes, cemeteries and crematories made as beautiful as groves in spring-time with the buds and blossoms and all resonant with resurrection songs of music—music that thrills and echoes along the evergreen shores of immortality.

"The world hath felt a quickening breath From heaven's eternal shore, And souls triumphant over death Return to earth once more."

"Our cypress leaves are laid aside For amaranthine flowers, For death's cold wave does not divide The souls we love from ours."

"From pain and death and sorrow free, They join with us to sing: 'O Grave, where is thy victory, O Death, where is thy sting?'"

J. M. PEEBLES, M. D.

Battle Creek, Mich.

A CURIOUS PHENOMENON.

A Spirit Wears an Undervest on a Cold Night.

To the Editor:—I have just been reading an article in your paper of January 27, by Eva A. Cassell. She is all right, and a few more like her might bring some of these OLD IDIOTS to their senses. I personally know an old man who attends these kind of seances often. He told a party he "never knew that the climate could affect a spirit, but on a very cold night, a spirit came from the cabinet to him and she had on an undervest." He was perfectly honest in his belief. I have acquaintances who go to seances and carry candy, flowers, etc., for the controls, and the medium has a fine time with the same. There is no wonder unbelievers ridicule us.

MRS. L. S. STONE.

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REFLECTIONS FROM DIFFERENT MINDS.

In Which They Allude to the Man Jesus—"That Forged Passage"—"Man by Nature an Atheist."

The Man Jesus.

The hundreds of volumes that have been written designated as the "Life of Christ," do not throw as much light on the subject as the following short paragraph written by Prof. Goldwin Smith of Canada in the New York Sun and copied into *Spiritual Thought*, published in Toronto: "The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—this Jesus has flown. To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—one great adding a parable, another an exhortation, another a miracle story—and so Jesus represents to us not a man, but the aspirations of many hearts. If one can create a Jesus another can. Our age can. You and I can help in the creation. We can join in making, not a legend, but a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a gospel to those who come after us."

That Forged Passage.

"Can you give me the reason infidels have for saying that the paragraph in the works of Josephus referring to Christ was manufactured after his death?" F. E. Ladd, M. D. We can give the reason. Infidels have for rejecting the passage. They are the same reasons which have led learned and intelligent Christians to reject it. Gibbon stated that the passage "was inserted into the text of Josephus between the time of Origen and that of Eusebius," and "may furnish an example of no vulgar forgery." Dr. Nathaniel Lardner supports the view of Gibbon. The Christian fathers, Justin Martyr, Clement of Alexandria, Tertullian, and Origen never cited this passage in their controversies, although they were well acquainted with the writings of Josephus and would not have overlooked such a favorable testimony to Jesus. The evidence against the passage is summed up by G. W. Foote in his "Crimes of Christianity" under the head of "Pious Forgeries." Mr. Foote says: "The inventive genius of Eusebius first lighted on the passage in the fourth century. He quotes it with an air of triumph, and says that those who doubt the Christian story of Jesus henceforth stand convicted of downright impudence." Tanquill Faber maintained that Eusebius forged the passage himself. A little more care in the composition might have added to its plausibility. It is so foreign to the context that Eusebius was obliged to resort to the supposition that Josephus inserted it after he had finished the work. As a zealous and orthodox Jew, Josephus could not speak of Jesus as 'the Christ,' nor doubt whether it was 'lawful to call him a man,' for the Jews did not believe the Messiah was God, and the statement that Jesus drew after him many Jews and 'gentiles' is inconsistent with the gospels. The passage is now generally abandoned. Bishop Warburton called it a 'rank forgery,' and a very stupid one, too. Dr. Giles also condemns it as 'a forgery interpolated in the text during the third century by some pious Christian who was scandalized that so famous a writer as Josephus should have taken notice of the gospels or of Christ, their subject. And De Quincey, in his essay on the 'Essences' emphatically says that 'this passage has long since been given up as a forgery' by all men not under the influence of a case where infidels do not have to give reasons for rejection or formulate arguments against a pious fraud. They are found ready at hand from the writings of Christians—People's Press.

Man by Nature an Atheist.

"After all that has been so plausibly written concerning the 'innate idea of God' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. He has no knowledge of a God at all; neither is God in all his thoughts. Whatever change may afterwards be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere atheist."—Wesley's Sermons, vol. 11, p. 309.

A SPIRIT VOICE.

It Saves the Life of a Little Child.

To the Editor:—I read your paper every week with interest. The many thoughts expressed therein give me new impressions, and inspiration to delve deeper into the most beautiful of all religions, Spiritualism.

Years ago, before I ever knew anything of this beautiful work, my child lay dying of cholera infantum. The doctor said she could not live. After watching all night for some change, A VOICE bade me get up, and do as directed, and she would recover. I arose, and followed the instructions, against the direct opposition of my family and the physician. My child began to improve from that moment, and soon recovered, and to-day she lives, and joy fills my heart that I have a child who has spread so many beautiful things in my pathway, and who was saved by a spirit's voice.

I was in years past a strict Episcopalian. I lived as the church taught me. I feared a hell and dreaded death. There was a longing for something, I knew not what.

While strolling down the streets of Indianapolis one Sunday afternoon some few years ago, I was impressed to enter the First Church of Spiritualists in this city, and our good Sister Ropp (Amos now) gave messages. She called my daughter by name who had been in spirit life many years, and also the names of others. I was then convinced that spirits do return. My mind, my home, my life is brighter and better for the thought. I now have no fear of death. I feel as if it will only be like beginning life anew, in a more beautiful and happier world.

Our Ladies' Aid of the Progressive Spiritualist Church is doing nicely. We have a good membership and a few spare dollars in the treasury. On February 27 we will have a night-camp social, when we expect to net a few more dollars.

Brother Will J. Erwood will be with us next Sunday, and dispense the truth of Spiritualism. Broadcast. Brother Erwood has been giving many messages on slates, and Brother Kingsley a few remarks and messages that were well received. Both were gladly welcomed.

MRS. MARTHA WOOLSEY.

Indianapolis, Ind.

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master minds illustrating the NATURE OF DEATH and the grandeur of the SPIRIT REALMS. It will do you one good to read it. Its contents of 350 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

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Send ONE DOLLAR for The Progressive Thinker one year, and ten books. No attention will be paid to orders for this remarkable book unless accompanied with a year's subscription to the paper. This offer will hold good until May 1.

### NOT GUILTY.

Rev. Dr. Coon Replies to Questions Propounded to Him.

To the Editor:—Recognizing the fact that you neither make fish of the one or flesh of the other, but give to every one the same right, old or young, rich or poor, high or low, I would with your kind permission attempt to answer a few questions asked me through your paper by Professor J. B. Loveland.

His first question was, "Will Dr. Coon please tell us where and when we were recognized as Christians?"

Answer: We were first called Christians at Antioch.

Second question: "And who made that recognition?"

Answer: All of the ancient prophets and seers who lived in that day.

Third question: "What Spiritualists or organization of Spiritualists ever sought for such recognition?"

Answer: In the spirit of truth, I should say that many a Spiritualist organization has desired such recognition. Looking from the way and manner in which they act, and in giving their societies the name of Spiritual Church and Spiritual Temple, etc., you can see any amount of such evidence by looking over the notices of the various meetings in THE PROGRESSIVE THINKER, and further they have attached to their ministers the title of "Rev." and in fact all of your ministers or nearly all have accepted this title.

Are they, therefore, disgraced for so doing? Is it wearing blood-stained and filthy garments to be called a Reverend, or to solemnize a marriage, or preach a funeral, or to ordain one of your brothers or sisters as a minister? Was it wrong for the N. S. A. to go into a church at Minneapolis to hold its National convention? All of these things are recognized as belonging to the Christian religion. As to Christianity, or religion, I do not object, but I do most emphatically object to sectarianism or orthodoxy, or hypocrisy, or anything else, call it what you may, that is not what it represents itself to be. Paul, the Apostle, reproved two men, one who said to him, "I am an Apollo," and the other one, "I am Cephas," and Paul said, "Why now be Christians, which was the same as to have said, 'Why not be Spiritualists.'"

Christ did not belong to any church, but he did teach Spiritualism in all of its beautiful phases, from communicating with the so-called dead, to holding a genuine materializing seance in which he took part. He had instructed his old circle of twelve to gather themselves into an upper chamber, and to lock and bar the doors and windows, and said he to them, "I will be there," and he kept his promise, and thus established the most beautiful phase of our glorious religion; and you will further notice that on that occasion Christ did not say, as some of our mediums of to-day, "Please do not touch the spirit, it so shocks the medium," but to the contrary he said, "Take hold of me and be convinced that I have a Spiritual body, and one that is subject to materializing or dematerializing, at will."

Christ rebuked Peter for using the sword on the High Priest's ear, so the sword spoken of by Professor Loveland was a symbol to be used in separating the good from the ignorant or the bad. The Nazarene did not teach men to carry on war against anything but crime and sin, and all true reforms should do this.

As to the statement that Christ should have said that a man should hate his father and his mother and his sister and brother, his wife and himself also, to become His disciple, I believe that statement to be the blackest lie that has ever been recorded in the Bible or any other book. I know that for every other thing he did in his life would prove this to be false, for he taught both in spirit and in truth and by example that if you even spit in his face, or your face, you should not be offended.

I do not believe in Christ as the Savior of the world any more than any other man that by his example and his teachings and his life shows to the world that we live another life than this. If we do this, as hundreds of our Spiritualists, brothers and sisters have done, we then become Saviors and Christs and Gods as well. "Know you not that your body is the Temple of the Living God?" Christ said, "I am the Son of Man and born of a woman." He did not claim to be immaculately conceived. The orthodox are not ashamed to themselves. I am not an orthodox, but a Spiritualist, last and all the time.

I do not believe in a personal God, or any kind of an orthodox God, but I do believe that God is Spirit, as the Bible says, and I believe in two Gods, the great over-soul, or God the Father, and God the Mother, and that they are of Spiritual origin. I do not believe any of the black, ugly, mean things that are in the Bible or any other book, but like Brother Barrett, I want all the golden grains in the Bible, and all of the golden grains in any spiritually-minded and who are guided by the Spirit of Truth. However, I know of no book that has more golden grains in it than the Bible, so you can label me as a Bible Spiritualist of this kind, and a Spiritualist of the other kind, and I am not ashamed to be called by either name, Bible Spiritualist, or Christian Spiritualist, or Divine Spiritualist.

Look at such men as Moses, Huld, the renowned Bible Spiritualist, and a man we all respect; and that grand old man, Dr. Peabody, who has awakened the whole world with his books

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