



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

VOL. 17

CHICAGO, ILL., SATURDAY, APRIL 2, 1898.

NO. 436

A CREED.

Or Declaration of Principles.

A notice published in the spiritual press, says that there is considerable discussion regarding the need of a declaration of principles for Spiritualists, and calls for all who have ideas on the subject to send them in that they may be presented and acted on at the Rochester Jubilee.

Years and years ago, when Christianity was young and in a plastic state, priests and bishops met in council, fully conscious that there was a long-felt want for a "declaration of principles," and they gave their "ideas." Out of the contention they formulated a creed, and the creed which represented the past grew into an inviolable force and held the minds of men for a thousand years in accursed bondage.

In gaining freedom humanity fought to the death, through several centuries, facing rack, gibbet, fagot, flames, dungeons, and the fierce hell of innumerable battle-fields, and is scarcely yet assured of victory.

Now, with this object lesson before us, we are called to re-enact the same role!

WHAT IS A "DECLARATION OF PRINCIPLES?"

A creed defining what Spiritualists believe.

Who are the people who are to meet at Rochester, that they have authority to present a "Declaration of Principles" to all Spiritualists?

If that assembly should put forth a declaration for those present, it would be within its jurisdiction, but when it arrogates to publish such declaration "for Spiritualists," that is, all Spiritualists, the Spiritualists of the world, it transcends its right, to the injury of those who may not assent, and deceives the public.

When Dr. Eugene Crowell published "The Two Worlds" in New York, he sent out a circular letter to those he thought interested, requesting their "ideas" from which he intended to formulate a declaration of principles which would be acceptable to all.

At the first question he went on a rack. That question was "about God." Those still biased by old theological teachings were strenuous to have God defined, and as not one of them knew anything about him, there were many "ideas" as individuals, while those who were enlightened by scientific thinking confessed their ignorance and desired all mention of God or "our Father," or "Infinite Mind," omitted from someone knew something about him. The outlook for a "declaration," on which all could agree was so discouraging that Dr. Crowell abandoned the task as hopeless.

Will the mass-meeting at Rochester presume to declare the "form and nature of God" which Spiritualists are to believe under penalty of ostracism of the S. A.?

Will it pass a decree that re-incarnation is true, or false? That spirit is of evolution or eternally pre-existent? Will it define "Mahatmas," "astral shells," and the "mortal mind"? Will it brand the great movement with the name of religion or science? Will it recommend a central organization and the old machinery of societies and "pastors" to explain the creed that it has formulated?

Spiritualists agree on just three propositions and no more. To believe these is to be a Spiritualist:

1. Man is an immortal spirit;
2. Which passes out of the physical body at death, unchanged in its development and faculties;
3. And as a spirit, under favorable conditions, can communicate with those in mortal life.

If the Rochester meeting should make such a declaration there cannot be a dissenting voice, but if it affirms anything outside of this, as to God, the condition of spirits and their origin, of religion and the methods of extending the cause, in the name of all Spiritualists, it will meet with antagonism at every step.

Not one in a hundred of the Spiritualists of this country will be in attendance; a few only of those who may be called representative, and ordinary courtesy to the vast unrepresented majority should result to hold Spiritualists responsible for a creed which in the nature of things, the haste, inattention, etc., of such a gathering must be ill-digested and immature.

It will be claimed, "this declaration is not a creed!"

What, then, is it for? When a person joins a society will he be asked to believe "Certainly not."

What, then, is it for? It binds no one. No one will be required to believe it. He will be just as good a Spiritualist, or perhaps better, if he does not!

What goes to the making of a Spiritualist? Freedom from the blight of past declarations of religionists; the ability to make and declare a creed for himself, and magnanimity to allow every other soul to do likewise.

HUDSON TUTTLE.

DEAD HOPES.

We stand on the grave
Of despair and love,
Cast ashes and straws
Of hope above.

We walk on dead leaves
Of joy and pain;
Leaves rustle overhead,
'Tis summer again.

So year after year
Of life passes away,
From springtime to summer,
From green to gray.

The fire of youth burns quickly,
And manhood's steady flame,
Burns stronger, and brighter,
Till, ashes again.

STELLA BEARDSLEE.

King Green, Neb.

HUMAN EVOLUTION.

It Has Been Hindered By Man-Made Forces.

In my last article, published in The Progressive Thinker in June, I aimed to set forth some of the every-day evidence tending to demonstrate that the universe was one vast elemental, electro-chemical laboratory, possessing all of the involved elements, principles and forces necessary to generate, separate and classify those involved principles into two opposite causators (so to speak): Life-Force, the positive and matter, the negative.

In this we will aim to demonstrate that the intellectual grandeur of the human family has been dwarfed and distorted from the true and natural line of evolution by man-made forces and influences.

Now, we may be starting into very deep water, and we may be starting in a very homely, common-place way, but if we can only get our ideas, and evidence, lined up, and clothed in language comprehensible to the common reader, then we will feel content and cheerfully accept the criticism of scholars, professors and writers who we hope may feel inspired to take this all-important subject up and do it amply justice.

We are not out for the purpose of antagonizing brother and sister whose heredity, education and environment have attuned their beliefs to differ from ours; but we are out in our usual mild way, hunting for the inevitable fact of humanity under our present systems, and should we, in grappling away down deep into the ancient, sepulchral where lie the smoldering infant remains of reason, justice and wisdom, chance to hook on to the assassin, then we claim the assassin should be held responsible for the conditions which hold the ghosts of those three factors in limbo; and not we of this late generation, who are weltering under the curse of their earth-bound antics.

But, exclaims our pious friends in holy horror, Well, just keep cool until you have heard both sides of this old story.

Thousands of our wives and daughters realize that butter is an involved possibility of the cow. They know, too, that butter can be tainted even before it becomes milk, by unsavory food or drink consumed by the cow; also that butter can be tainted and polluted while in the milk stage, by impure surroundings and improper temperature. And they well know that even after they have succeeded in procuring sweet, pure butter, this same sweet, pure butter may be rendered noxious by unsavory surroundings, and that one roll of noxious butter will in time spoil the whole batch. Thus they realize that butter may inherit impurities from either or both of its parents (food and drink) or it may pick up impurities of various kinds at any station along its line of evolution; that like causes will invariably produce like taints; and that if they handle their milk or cream in filthy, tainted vessels, the butter, since it will invariably inherit the same impurities that preceded it.

In a like manner, by investigation and tests, the scientists of to-day realize that the thinking, reasoning entities called humanity, are the involved possibilities of our planet; and also that humanity's scale of intellectual grandeur depends altogether upon the natural superlatives and conditions accompanying each stage of their evolution. They realize, too, that mental force, on its line of evolution, be it ever so pure and refined in intellectual radiance, when it reaches the human plane, is then turned into cranial mass distorted and polluted by the supernatural vagaries of primitive man, then mentality, like butter, will inherit from the cranial all of the imperfections of brain quality and cell structure, as well as vibratory rate peculiar to said prehistoric man, thereby transferring from generation to generation the supernatural vagaries of primitive man, on the same natural principle that the taints of butter is transferred by the vessels.

They realize that, before our planet produce a humanity of intellectual purity, to take its corresponding place above that which animates the lower forms of life, the human cranium must be thoroughly cleansed and purified from the taints and stench of supernatural dogmas, and that nothing short of radical, intellectual baths will ever purify it from the long established taints of superstition.

Geologists and naturalists have demonstrated beyond even the shadow of a doubt, that the vegetable and animal life of to-day are of a vastly higher order than in the far past; that many varieties of poisonous vegetation, many species of venomous serpents and reptiles, and many families of the more crude and gross animals have long, since their parents revolved, quit business—become extinct, and had their places filled with improved patterns of more modern invention, of higher, finer, more complex, brain, cell and nerve structure; capable of radiating life-force to a higher, milder, grander intellectual scale, ere it is turned over to animate the human family. This being true, we claim that the human family, were its intellectual forces and possibilities not distorted and handicapped by outside influences, should and would to-day hold its corresponding place in intellectual evolution. But has it done so? We admit that in arts and inventions there has been a wonderful revolution within the last half a century; but as a rule these might-be blessings to man have been gobbled up by monopolies and converted into automatic devices for impoverishing the many and enriching the few already wealthy, by monopolizing production, thereby depriving the masses of opportunities to gain a living by honest toil, then taxing, and enforcing idle for the necessities of life, which our system denies them the privilege of helping to produce. So far as the truly good, benevolent and wise are

concerned, humanity has advanced but little in many respects, and in some respects we have sunk back to even below the cannibal, whose only incentive to slay his brother was the meat his body would furnish as food to appease his hunger.

But now, after untold thousands of years of awe, reverence and homage centered upon the reputed author and dictator of all the hideous tortures, butchery and rapine recorded in legends, traditions, Bibles and Korans, we send out murderous hordes in the name of government armies, to massacre each other without even the miserable excuse of hunger or want to palliate the hideous crime; and of the hundreds of thousands killed in battle, not one corpse is eaten or put to any useful purpose. The average cost to governments for slaughtering soldiers during the nineteenth century is placed at over two hundred and fifty thousand dollars per corpse. These soldiers have been selected from industry's most perfect type of manhood—the main support of mother, the young and decrepit. These once-blessed butcher-bills are converted into interest-bearing government bonds to perpetually grind, impoverish and enslave the dependent mourners of the lamented slain, and their posterity.

That history repeats itself—that humanity has advanced but little in many thousands of years—that it was spent the past ages in mimicking the ocean's tide, in ebb and flow of its civilization—that the knowledge and application of nature's modus operandi has ever caused the tide to rise, and that the combined powers of myth and coin have ever met and repulsed it with sword and blood, are all facts recorded in the written history of every nation.

NEW BOSTON, ILL.

Some Mistakes We Make.

I sometimes think that we all waste a great deal of energy in knocking down men of straw. We observe it in the conduct of our opponents, and doubtless they observe it in ours. It is a horrible waste of energy, and upon the teachings of the Catholic Church. It is questionable if attacks made upon anything do not tend to strengthen it. It is certain that this will be the result if we first, however unintentionally, misrepresent our foe, and then assail our own misrepresentation. This, no doubt, our friends the Antis are discovering.

I have been led into these reflections by observing that many have most erroneous conceptions concerning certain doctrines of the above-named church. My early education enabled me to speak on these points "as one having authority."

One error which exists is that it is thought possible for a priest to pray an unbaptized child out of purgatory. No Catholic at all instructed in his own faith would admit this. Not all the priests on earth, with the Pope at their head, could accomplish such a feat. He who enters purgatory is believed by every Catholic to be on the sure road to heaven, and certain some time to arrive there. More expeditiously if prayed for, but with certainty in any case. As an unbaptized child can never, it is taught, enter heaven, he can never enter purgatory either, and therefore cannot be prayed out of it. For him, should he die before being in his own person guilty of a mortal sin, there is a special place provided, called limbo infantum, in which he is supposed to pass eternally in rest, peace, and some degree of happiness, but denied the glory of heaven, termed the beatific vision. His condition is incapable of change, or at least he is confined within certain limitations; but he is not likely to suffer much from lack of companionship. Not being aware of the existence of the beatific vision its absence produces in him no sense of loss. At the very worst, his existence is perpetuated in such more agreeable circumstances, that those to which the Calvinist theologian would consign him.

Another point on which the general idea appears to be cloudy is that of papal infallibility. In 1870 the Pope was declared to be infallible ex cathedra. That is, when all previous conditions having been fulfilled, he officially pronounces his final judgment concerning a doctrinal question, he is believed to be so guided by the Holy Spirit as to be preserved from all possibility of error in faith. I have heard an anecdote of Pius IX. illustrating this. It happened shortly after this last article of faith had been defined. Talking in his fingers a pinch of snuff, to the use of which he was in common with many of his countrymen at the time, much addicted, he said: "If you wish to know whether or not there is any tobacco in this, you will find the judgment of a tobaccoist more infallible than mine." I never understood that the Pope's infallibility was supposed to extend to matters of church discipline, but that it was strictly limited to questions of doctrine. My regular theological studies had, however, closed before the general council at which this definition was made.

Another subject upon which there appears to be a general haziness is the immaculate conception. I hear it frequently said: "do not believe in the immaculate conception." I hear it with an exception the person speaking does believe in it. He means that he does not believe in the virgin maternity. Neither do I, but all the members of what are called orthodox churches profess by their membership to believe it. That has always been their faith. In 1854 the Catholic Church declared it, to the teaching of the church, that Mary was conceived without inheriting any taint of Adam's sin. That is the doctrine of the immaculate conception. I believe that all the Marys that ever existed were conceived that way. I believe I was conceived that way myself, and that you, my readers, were also.

In conclusion, if we find it our duty to knock down the errors of our fellow mortals, let us be sure we hit the right error and hit it in the right place, and then go ahead! —E. J. BOWTELL, Binghamton, N. Y.

SPIRIT PRESENCE.

Why Do Some Persons Oppose It.

The wild tribes and educated races alike oppose the proposition of spirit presence. The American Indians burn or assassinate their mediums, according to plebeian examples occurring in our own days. Yet the fact that there are Indian mediums is evidence that there must be at least a fraction of these wild individuals that accept the theory and practice of spirit presence. Very lately an Oklahoma Indian woman was assassinated by two Indian men, because they considered her a witch.

Witch burning is not obsolete among the Indians. The victims are generally women and girls. Their fearful cries resound far and wide over the valleys or prairies at night, but there is none to save, white men being superstitious cowards and our government being dumb like Judge of old with thousands of her children and adults were being consumed alive in Moloch's fiery furnace. The ancient sacrifices to the sun gods paralyzed Asia and repeatedly depopulated America. That awful vice throws its lethargy down even onto the government of the United States.

The witch persecution that began under Emperor Valentinian in the fourth century, carried the clergy and brought on the Dark Ages, eventuating in the witch fires of modern Europe. In these insane cyclones of low-browed ignorance, millions perished, among them being myriads of the wisest and most fascinating human forms that nature ever decked with rounded beauty and psychology. The Roman clergy, enriched with the spoils of executed senators, matrons, merchants and patriots, drained the wealth and caused the downfall of Rome.

Old witch-burning Scotland and woman-hating Ireland have gone down forever as independent nations, like the witch-burning Indian tribes of America. France, long the death-trap of liberty-loving minds, has twice been conquered, and Spain once during the present century. Germany, once so busy with destroying witches by fire, maintains itself by immense armies, like England and Russia; but the doom of their Waterloo will come. Ancient Mexico, sacrificed whole tribes to their gods, in consequence of which it is the home of revolutions like the cyclones from Asia and Africa.

Witch persecution has dwarfed the human race into fear and hatred. To-day, the human body generally rules the head. Passion, dictation and superstition cowardize all the air and sunshine, a lack of conscientious inquiry. Arrogance and fear stand beside reason. No wonder that we fear a cemetery at night, like Bangs's dream of the most of Macbeth. We are still the hereditary dwarfs of superstition and poverty, not knowing our own fitting rights or caring for those of others. Desperate natural privations have also misled us for discerning the rights or beauties of spirit presence.

Yet there are always a few persons, the world over, who give heed to spirit presence. These individuals discover in nature a continuous succession of things of utmost fineness and skill. They are in touch with flowers, air, plants, birds, the pensive moonlight and the gentler presence of spirit forms. The Egyptian theory of the resurrection of the body psychologized Judea, also modern Europe and America, preventing the idea of immortal spirits. Theological religion is slow indeed to give way to the analytical. The theory and practice of the past are indelibly stamped on mankind to-day by the evil genius of heredity.

The low-browed hatred and suspicion of man turns the face quickly against every new thing from the realm of revelation. Religious prejudice is still a Hercules with a lion's head. Added to these various millstones are some low spirits who use certain mortals to gratify their old appetites for strong drink, tobacco, lewdness, bawling and contention. Not much wonder that man dislikes to think for himself, but prefers the easy chair of custom and ready-made opinions, with a variety of hard manual labor and poor pay.

There is in the breast a nervous shrinking away from the newness and change which a future state, destitute of this physical form, brings before us. Hence ignorance continues to preach physical resurrection. This preaching also assures a salary. Yet the Bible says: "The dead are in a spiritual body—what for, if it is not to be used? Only by continuous training from childhood up can mankind be truly reconciled to spirit-life. We behold the sunny highlands around Council Bluffs, with the river and lakes to the west—and we long to remain here perpetually. We need not the mighty works of nature, and the tremendous designs ahead.

In the flowers of summer and in the profuse melody of vegetable and animal life—in the mighty order and purity which mark the whole—we see the hidden architect that holds nations in the palm of its hand; and unrolls the seasons before us like a skillful panorama. "Nature is life in love," says Shakespeare, "and some precious instance of itself to the thing it loves." But Shakespeare did not say that this gift of love would in all instances be acceptable. Another said that though one were sent from the dead he would not be received by his own brothers.

J. M. HOLADAY.

A Route Easily Learned.
A Kansas minister recently preached a sermon on "How to Get to Hell." The efforts of preachers heretofore have been devoted to a solution of the problem of how to keep out of that place. Napoleon once said to Talleyrand: "I wish I had the keys of hell, for I could put you in there. The reply was: 'It would be better, sire, that I should have them, for then I could let you out.'"—Kansas City Star.

IMPORTANT QUESTION.

Where Is Your Daughter?

A NOTABLE CASE WHERE THE ROMAN OCTOPUS IS CONCERNED

The second trial of Seline Clewett against the House of the Good Shepherd of St. Paul, Minn., was concluded last week, when the jury notified the court that it could not agree.

A notable fact in connection with the disagreement was that every Protestant on the jury believed Miss Clewett was entitled to damages while every Roman Catholic on the jury—barring one—were opposed to allowing her anything as compensation for her illegal detention, inhuman treatment and personal injury. On each poll of the jury, until the last one, it stood nine for assessing damages against the House of the Good Shepherd and three against such assessing.

This information we glean from the Breeze, the patriotic paper of St. Paul and White Bear Lake, whose editor, Mr. A. M. Lawton, has championed Miss Clewett's cause ever since she left the damnable institution that for years has robbed defenseless girls of their hire and converted them into abject slaves, and that, too, under the very eyes of Protestants who profess, with so much outward show, to be consistent and fervent followers of the meek and lowly Nazarene.

But the disagreement of the jury does not settle the controversy. The Breeze says that Miss Clewett will immediately take her case up again, and that it will be prosecuted until justice is done here.

That declaration has the right ring to it and we hope the friends who are able will send Miss Clewett whatever assistance they can, as it must be plain to every American citizen that she is fighting not only for her own rights, but for the rights of every girl illegally, unlawfully or feloniously incarcerated in the various Roman Catholic prisons scattered over this fair land. Let her be victorious and the death-knell of Roman Catholic convents, asylums and brutal slave-drivers of the South never be sounded. Let her be defeated and your daughters may be spirited away and unlawfully, illegally and feloniously imprisoned in some one of Rome's jails at some day in the future.

It should not be understood that the inhuman, unchristian and dastardly treatment complained of by the girls who have escaped from the St. Paul house, and which they swore to in this trial, is the exception and not the rule. We want to state that they are all very much alike, and, if possible, each one is just a little worse than the other. We have the record of the one in St. Louis, of the one in Kansas City, of the one in Chicago and of the one in St. Omaha, and they are all bad. The most brutal slave-driver of the South never abused his chattels as do the damnable pious nuns, the helpless girls and women who are inveigled into Roman Catholic institutions and made to work like beasts, live like brutes and dress in clothing often stolen from other inmates of the institution. We have listened to not one, but to many girls, as they have related the awful, the barbarous, the hellish practices in the so-called schools and reformatories of the Roman Catholic church, and, without a single exception, their stories have fairly reeked with charges of the most gross, base, vile, inhuman treatment of the unfortunate who have gone into, or have been placed there through the false representations of the black-robed or ignorant procurers for those unholy institutions, above the doors of which might truthfully be printed, "Abandon hope all ye who enter here."

Therefore, knowing these un-Godly places to be exactly what we represent them, and knowing the thousands of hearts that are today wrung with anguish and despair because of their deplorable, friendless and helpless condition, and knowing the kind, loving, generous Christian character of the Protestant American women, we appeal, on behalf of these sufferers, these despairing souls, that each one of you pledge yourselves to do all in your power to drive from American soil the prison pens of Rome, in which American girls are compelled to slave from early morn until late at night without hope of reward, and for the purpose of keeping in idleness and luxury, lazy, lascivious priests, and the mistresses of the church—the nuns of Rome.

You can assist in this in two ways. First, by helping Seline Clewett win her battle; and, second, by placing in the hands of every other American Protestant wife and mother this issue of the American which contains the sworn testimony of girls who have gone through the terrible ordeal.

Will you take the pledge? Answer by your work.—The American.

OPPORTUNITY.

Master of human destinies am I;
Fame, love and fortune on my foot-
steps wait.
Cities and fields I walk, I penetrate
Deserts and seas remote, and passing
by
Hovel and mart and palace, soon or
late
I knock unbidden once at every gate
If sleeping, wake; if feasting, rise be-
fore
I turn away. It is the hour of fate
And they who follow me reach every
state
Mortals desire, and conquer every foe
Save death; but those who doubt or
hesitate
Condemned to failure, penury and
wee
Seek me in vain and uselessly im-
plore,
I answer not and I return no more.

John J. Ingalls.

There is a remarkable difference be-
tween master and mind, that he that
doubts the existence of mind, by doubt-
ing proves it.—Colton.

HOPE AND PROGRESS.

The Light and Life of the Present and Future.

Bright and beautiful star of Hope! Sweet sister of love and peace! How dark and cheerless this world would be if it was not for hope that is born with us, and remains with us from the cradle to the grave. Our lives are what we make them. We all have an inward voice which tells us when we are in the right path. If we aim high, and listen to our noblest impulses we can never go far astray, but can make our lives a success, and by striving to make others happy, bring happiness and peace to ourselves.

"We cannot all have wealth or fame. Wealth is a blessing when honestly made, and rightly used. It gives us the advantages of a good education, opens the door to good society and refinement, enlarges our minds, helps us to carry out whatever noble impulses we may have for helping the improvement of mankind in general, and is a comfort and blessing in countless ways. On the contrary, limited means narrow our spheres of usefulness, and to many, makes life hardly worth living.

But wealth alone cannot bring happiness, neither does the lack of it hinder us from leading contented and peaceful lives. Each individual, no matter how humble his walk in life, has a work to do for his own advancement, and for the advancement of those around him, and by keeping his mind pure and living up to his highest light, he cannot fail in making his own life happy, but will shed a radiance around him, which will help to enoble and beautify the lives of others.

Difficulties and discouragements many times come into our lives, but if our motives are right, and we wish to succeed, we must not despair, but look for the bright lining that Hope gives to every cloud. We must remember that we are the more energy we should put forth to climb it. Every path in life is strewn with thorns and roses. Let us bravely tread down the thorns, and pick a blossom whenever we can find one. In that way the flowers will soon blossom in our hearts, and the unsightly thorns will be lost to our view. Did you ever stop and think that many of the thorns in our paths are planted by our own hands? Other hands may help to plant them, but we have something to do with it. Sometimes it is a hasty word spoken in an unguarded moment.

Sometimes we take into our affections a person who proves unworthy of the trust we have reposed in them. But if we would listen to the influences that speak to our reason, we need seldom be deceived. There is always an undeniable something that warns us when ever we are in danger, but in our blindness we will not heed it, but when the thorns of misplaced confidence pierce our hearts, we can look back and see when we were warned, and wonder at our stupidity and folly. Let us press bravely on over trials and sorrows, ever keeping the smiling face of hope before us, for when we let hope die out of our hearts, we have nothing left to live for.

How grand the thought that there is no stop to our progression, if we only wish to keep advancing. Every pleasant word we speak, every kindly deed we do for others, every ennobling thought we have, every good impulse we give way to, are steps in our progression. Many times we have vain longings for the unattainable, for the knowledge that is beyond our reach, but if we live up to all the light that is handed down to us from higher realms, we will gain as fast as our finite nature will bear. What a cheering thought that when we drop this mortal form, the want of financial means will not stand in our way of receiving all the light and knowledge we can ask for. There are times when I feel impatient, knowing the kind, loving, generous Christian character of the Protestant American women, we appeal, on behalf of these sufferers, these despairing souls, that each one of you pledge yourselves to do all in your power to drive from American soil the prison pens of Rome, in which American girls are compelled to slave from early morn until late at night without hope of reward, and for the purpose of keeping in idleness and luxury, lazy, lascivious priests, and the mistresses of the church—the nuns of Rome.

It seems strange to me that all people of ordinary intelligence do not believe in progression after so-called death. I was conversing with such an one not long ago. She said it was her belief that those who went to heaven would have their knowledge all at once. They would have nothing more to learn, and would have all eternity in which to enjoy their happiness. How tame and uninteresting such a heaven would be. How stupid this life would be if we spent only one year in learning nothing new. And then to think of spending all the ages of eternity, a period so vast that our finite minds cannot grasp it, in learning a new thing. I don't want any such heaven. I want a heaven where I can turn a corner and come face to face with a new surprise every day or hour. I want the pleasure of searching out the hidden mysteries of my existence. I want to soar away to other planets, and find out what the Creator has been doing in all the years I have been sleeping.

In this life we take root, in the next we blossom and bear fruit. We will have minds there the same as in this life, and so much knowledge coming all at once our minds could not expand to receive it. It will be unspeakable bliss to be reunited with the loved ones who have gone on before, but above and beyond that is the hope of eternal progression. Let us so improve our talents here, that when the Master calls us to give account of how we have spent our time, we may be able to render up our account with joy and not with grief and be in a condition to go up higher instead of being obliged to come back to pick up the tangled threads and weave them over again. No matter how small a space we may fill here, whatever we do is worth doing well, and the most trifling duty we do, if only a cup of cold water to the thirsty, is a step in our progression.

MARY A. INGALLS.
Watertown, N. Y.

NATURAL THEOLOGY.

Unformed Entity and Uncreated Conscious Being.

First—Boundless space is an unfounded entity; always was and ever will be eternal.
Second—According to a true principle of science, there is no vacuum in nature; therefore, boundless space must necessarily be filled with an uncreated, etherialized, sensitive, conscious essence, or intelligent, spiritual matter, embracing infinite wisdom, power, love, and other attributes, thus constituting the eternal, omnipresent, creative spirit of the deity.

It is difficult to understand the principle through which primitive atoms matter possesses the faculties of sense, reason, knowledge, power, and other attributes, unless these faculties are considered to be the eternal, inherent attributes and properties of etherialized spiritual matter. All the attributes of the deity are self-existing principles, and eternal laws upon which He formed, sustains and governs the vast universe.

It is difficult for the finite mind to understand the nature of the eternal creator of all things. To clearly comprehend the attributes and infinitude of the great Architect of the vast universe, we must study his works:

"That elder scripture, writ by the hand of God."

Behold! the beautiful flowers, they are Nature's floral language, expressive of the wisdom and love of the creative deity; also we should endeavor to conceive of boundless space; then consider that the eternal spirit of the Deity extends and operates throughout infinite space. "For the deity is a being, whose center is everywhere and whose circumference nowhere." Boundless space is the sensorium of the Deity. He embraces the universe in His Almighty arms, and effulgent suns are as pebbles in His hands, and their revolving planets as grains of sand.

All planetary systems are embodied thoughts of the eternal Creator, revolving through the infinite mind of the soul of the universe. With vivid lightning the Deity writes His name upon the ethereal sky, and proclaims it with the voice of thunder.

"He is love!" He can not hate. Not an angry emotion ever ruffled the eternal serenity of His infinite spirit. We need not fear God; He loves us as His children; protects and guides us by day, and nightly. We safely repose on the bosom of the Divinity, our Father God.

"He warms in the sun, refreshes in the breeze,
Glows in the stars, blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

WM. F. EVERTS.

Prarthana, N. Y.

A Golden Vision.

Davis, at the time of which I write was an honest Palouse farmer, and like many others in the vicinity of Farmington, Wash., was somewhat discouraged with the outlook for the poor wheat grower.

He had made a failure in Oregon, and hoped to start a new career in a new country, to reclaim a good name and pay his Oregon debts.

Elder C. J. Wright, deceased, well known during his life, as a Christian church preacher, was a personal friend of Davis. The Elder related to the writer the following remarkable circumstances, vouching for their truth:

"I was over to see Brother Davis one day about some church work, when he related to me a dream he had had. He found himself in a strange country, yet he was certain he could locate the place, by certain peculiar landmarks, including a tamarac tree and a gulch, the bed rock of which was rich with gold, and in a certain part of the gulch stood a man, straddled out, and pointing down from his feet, said, 'Dig here, Davis, dig here; and after he had become wealthy out of the gulch, he found a quartz vein, crossing his gulch, containing nuggets of pure gold, and he picked them out with his fingers.

"As I saw Brother Davis was inclined to put some credence or faith in his dream, and knowing his poverty, I kindly rebuked him for his love of mammon, and dismissed the matter from my mind.

"Some time afterwards I saw Davis again, and he insisted that I go with him in quest of the gulch, and offered me a half-interest in what we found. I laughed at him, and insinuated that he was losing his mind, etc., but his belief amounted by this time to a certainty, so a few neighbors in whom he had confided, finally started with him on his crazy trip, for I so regarded it. They tramped for several days, and at last decided at breakfast one day to return next day, as their supplies were about out, leaving Davis, who had equipped himself, to stay with it. Towards evening the party was strung out along the base of a mountain, Davis with his heavy pack, and tired and footsore, in the rear; then, to his own language, 'I heard them yelling like demons, and hurrying on, soon came in sight of the tamarac tree and the gulch, and there stood one of our party straddled out, and pointing down, said, 'Dig here, Davis, dig here. I claim this ground.' So we each of us staked out our claims.

"Right then and there the famous Coeur D'Alene Dream gulch was discovered, and located without as much as a prospect hole being sunk."

Davis became wealthy out of the gulch, and paid up his outlawed debts, with interest to date, bought his family a home at Monmouth, Oregon, and placed his family at institutes of learning, but never came across the quartz ledge with his golden nuggets.

S.

Thought is the property only of who can entertain it.—Emerson.

PSYCHIC THERAPEUTICS.

A Study in the Philosophy and Science of Healing.

As man's mental horizon enlarges, all truth assumes new color and charms, and we find new facts intimately related to the old. Thus the lover of nature is constantly inspired to make new journeys of discovery, each added truth still further illuminating those previously brought to light.

Our hardy ancestors, who tamed the savages, filled the virgin soil, built houses, towns, and land and water highways, and fought valiantly for our country's honor, had little or no time to devote to metaphysical subjects. But despite all their hurry, worry, turmoil, and labor, they can claim that transcendent philosopher, Ralph Waldo Emerson, who made plain the spiritual possibilities of man. It is the duty and privilege of the present generation to realize more fully that which past generations dimly perceived and partially realized.

The medical profession nobly shared with their countrymen the toils and privations of these perilous times; and when the nation's most soulful prose and poetry shall be given to the world, the most heartily will be dedicated to the old family doctor, who gave unstintingly day and night from his store of strength and skill. In his single personality, he combined the physician, surgeon, nurse, and metaphysician, and therefore stood pre-eminent in the hearts of the people. He could not, for want of time, deliver lengthy discourses, like some psychic practitioners of the modern day, but those principles and ideas to which he did give voice were brief, practical, and to the point well suited to the sturdy minds of those to whom he administered. His spoken thoughts and suggestions were somewhat like the following—always adapted to individual needs: "Oh, my dear man, this is unexpected! A strong person like you ill! It cannot last long. Don't worry. There, now; cheer up! You will soon be out again. Take these remedies as directed and your pain will cease; your stomach will be better, and the fever controlled. I shall find you better to-morrow."

The whole family were affected by the doctor's cheery look, and his tone of voice gave confidence to them as well as to the invalid, because it came from the heart. He knew the power of suggestion, and also that all thoughts have sentient embodiment in nature. His direct mental emanations acted in harmony with sentient thoughts embodied in the vegetable kingdom, which were used as medicinal remedies.

All is harmonious with the patient and the doctor until, in an unguarded moment, some "good soul" suggests that the minister be summoned to "cheer" the fortunate patient. He calls, and his worry makes him look very sad, as he contemplates the possible future state of the patient; and then comes the usual "all-important" question: "Are you prepared to meet your God?" The question suggests to the sick man the imminence of death, and on the doctor's return he finds the patient worse. Soon, however, the mental and physical disturbance is overcome by reassuring words, and the patient resumes the trend of religious thought familiar to him or her in health.

The people hungered for metaphysical or spiritual food, and the doctor, not having time to administer it, and having but little familiarity with the philosophy, left it for the theologians to give. Finally, however, even the minister's official time was so reduced by long summer vacations, followed by shorter ones in the fall and winter, that a half hour's discourse, usually doctrinal in character, was all that could be spared for starving souls.

Women especially were becoming restless and dissatisfied for want of something to think and talk about, to gratify the natural and universal longing for something higher. They desired knowledge aside from that imparted to them by St. Paul, which was in most cases either unpalatable or difficult of comprehension.

As a result of this craving a new "ism" developed in the State of New York about fifty years ago, which gained followers and advocates so rapidly that its teachings soon spread over the whole civilized world. It was among the earliest vivifying forces of metaphysical thought, and teachers soon became numerous in every town and hamlet throughout the country. Out of this movement grew many varieties of spiritual teaching; but in this paper we wish to refer only to those that are devoted to therapeutics.

Health is the result of harmony of the prototype or ego with its sidereal body, and the rapport of both with the sentient outer vestment—man's earth body, and it is best maintained when the universal principle of good is the dominating thought of man—until the proper period for dissolution arrives, barring accidents.

There is a certain analogy between man's embodiment and that of vegetable life; for instance, the walnut, oak or peach. The substance surrounding the peachstone represents man's sentient earth body, the stone his sentient astral body, and the kernel his prototype, or ego. In an egg, we have first the shell, then a finer substance enveloping the region in which the prototype form exists. In the higher type of evolution, a temporary separation of the astral body from the earth body is possible, the ego thus gaining a wider experience by reason of its larger freedom.

The healing art includes all systems of treatment, and the important point to be determined is which method or combination of methods is best adapted to each individual case. Even though this be accurately known, the entire separation of the prototype (self) from its transient physical body must occur, sooner or later, to each person. No mode of treatment can permanently prevent the change called death, which is but another upward reach of the individuality (ego) along the path of the universal law of re-embodiment and evolution. When, however, man gains a more interior knowledge of being and his sentient outer vestments, I am confident that death will occur only when the ego feels ready to depart.

While in the present body, man desires to be as free from ills as possible; hence the various means employed to secure perfect health. The model, or prototype, of man is on a journey of evolution, taking on and throwing off external embodiments on the various life-planes of expression and growth.

From my study of nature, I am led to think the archetypal man is an indestructible, ethereal being of highly attenuated bodily substance, and the same law pervades the life of single-cell organisms, many-celled organisms, and the beings that make up man's coarser vestments (his astral and earthly bodies) on this mind-plane of activity. Therefore man's transient physical body may truly be said to be a multi-minded organism. The same is true of all differentiated manifestations of life—mind is life.

We may safely hazard the following conclusions: (1) That life is continuous; (2) that the single cell as well as aggregations of cells, possess sentient power; (3) that the archetype of life is human in pattern; (4) that man's ego has a potentiality, and that his present outer vestment is composed of organisms varying in size and in mind activity; (5) that his environment is an ocean of sentient beings; (6) that the bodily functions are kept up by the ceaseless interchange of sentient life-forces (from without inward, and from within outward); and so rapid is this sentient life-exchange in all bodies, and especially in man's, that only a few hours would seem to suffice for its entire renewal.

This multi-minded activity, within and without man's body, is directly instrumental in building up, and tearing down the physical structure, from infancy to old age. If the ego is not poised on the divine principles of being, the many-minded forces of the two vestments and their environments will dominate; hence the ignorance, selfishness, poverty, secretiveness, indolence, cupidity, anger, and other passions that inharmoniously whirl the sentient entities of the outer vestments of the

ego into the many ills and sorrows that afflict man and imprison the manifestations of good within and the reception of it from without. With these facts at our command, we should study more thoroughly the merits of psychic therapeutics, which involves a natural principle of vital importance in human welfare, as well as the psychological action of medicinal remedies and foods.

The whole problem resolves itself into a single question: Who or what is going to rule? Shall it be the groups of sentient servitors comprising the transient physical organism of man, or the archetypal being—the true self? Is it within the power of man's ego to control the mind-forces that environ it in the form of an outer physical body? I think it is, and those who perceive the truth may in time realize the blessings to be derived from an education along this line of psychic thought.

Commanding mind-forces to obey your will in your outer body is analogous to your bidding and requiring those in your employ to do their duty, as well as the various animals that serve you. Elements and aggregations of elements have their peculiar vibration, magnetism and sentient aura, by which they may be graded and classified. A very dark gray aura belongs to the lowest type of sentient forms, and, as a lighter aura is observed, it indicates a higher order of consciousness; therefore, in selecting foods and medicinal remedies, those possessing the greatest amount of light aura should be chosen. The superior value of foods, medicines that grow in the sunlight, is well known, and it would add to their dynamic power if they were kept in the sunlight until used.

A physician may be said to have somewhat the advantage over the psychic healer, as he can depend upon his psycho-medicinal remedies, even while suffering himself from over-work to such an extent as to prevent his controlling his patient from the mental plane alone.

All methods of medication have their limitations in the personality of the prescriber and the patient. It is unfortunate, too, that we have not as yet, solved the problem of living on our thoughts alone, and therefore food and water of the proper nutritious qualities must be taken; if not possible to take food in sufficient amount, the invalid must then resort to concentrated extracts, salts, etc., to gain the correct proportion of the normal constituents of the body.

Were this not absolutely true, then, when through the natural chambers of waste and excretion the body became depleted, all we would have to do would be to draw mentally upon the great original source of supply, and not descend to the vulgar practice of eating merely to tickle the palate.

We can as properly speak of medicinal remedies and other sentient substances as possessing magnetism, vibration, aura, and psychic power, as we do of the attributes of man.

In this time of metaphysical ascendancy, the bewildered seeker for health has two problems to confront him: (1) the medicinal magnetic, psychic, therapeutic agents used by the regular medical fraternity; (2) the magnetic, psychic healer's thought therapeutics.

The physician carefully uses cheery and hopeful (thoughts) words, and by concentration and meditation selects the proper psychic drug remedy for the case in hand. The psychic healer, by concentration and meditation, selects the proper thought remedy for the case in hand, or at a distance. The potency of either method depends on the diagnosis and on the quality of the psychic remedial agents at the disposal or selection of the one dispensing them.

There is one word in our language that expresses a serious condition of the mind, that greatly disturbs health, and encourages the progress of disease. It is WORRY, the acute, sub-acute, and chronic forms. There are numerous causes for this state of mind, and remedies few. Many worry because of no employment, about over-work, inability to borrow money, or profitably to lend it, about the loss of property, inability to help those dependent on them, the loss of near relatives, the conduct of children, (worse than all) the loss of a lover. Can all the methods in the healing art banish worry, sin, sickness, poisons, accidents, old age and "death"?

We must not condemn the healing art for what it has failed to do, but rather praise it for what it has accomplished. There is at least one good prescription, appended hereto, and the users of it must compound it themselves. The good within and without helps those who intelligently help themselves—and their fellow-man as well:

"Hast not thy share? On wings fleet,
Lo! it rushes thee to meet;
And all that Nature made thine own.
Floating in air or pent in stone,
Will rise the hills and swim the sea,
And, like thy shadow, follow thee."

ALCINOUS.

LIGHT, MORE LIGHT.

We Should Seek Development in the Light.

To the Editor:—Please allow me a few words in the Spiritualist household paper to compliment the State Spiritualist Association of California for the stand they have taken against dark seances. My angel father predicted over six years ago, when true Spiritualists would not seek development and soul-unfoldment in the dark. "Light, more light!" ought to be our watchword.

In view of the many exposures of the dark trumpet and materializing mediums the past month, it is time to cry halt, and know where we as Spiritualists stand. I hope the day is not far distant when every State Association will adopt the same restrictions. For years I fought the battle seemingly alone, both in public and private, until I have been almost ostracized by the combined dark seance mediums. Still I have so far survived the ordeal. I have always and still do maintain, that if those mediums who are gifted with the phases of materialization and trumpet, would ask their spirit forces to give them their manifestations, and the mediums themselves would seek development in the light, and the mediums trust their guides for higher unfoldment, I know their request would be granted.

I have never claimed to have the phase of materialization, but I can give many instances where the forms have been seen in the bright lamplight. In the early spring of 1891, I was holding a circle for tests and psychic readings, with an open door, and in a deep trance. When I came to my normal self the parties who could see through the open door into the middle room, saw three forms walk out into the room to a table, on which stood a lamp fully lighted. (I used the word material; perhaps the better word would be ethereal, as the material test was not applied). The three forms were described to me and recognized as my spirit father, mother and sister.

It is generally admitted that the greatest objection to Spiritualism is the dark seance-room, for there is where the fraud is practiced, and I appeal to all Spiritualists and investigators to seek the truth in the light. Truth (our foundation principle) is mighty and will prevail.

I feel the time is near at hand when phosphorus lights, rag-baby dummies, false-faces, cheese cloth paraphernalia, wire-stemmed flowers, etc., will be as a shadow of the past. Then Spiritualism, the only ism that has ever demonstrated to the world beyond a doubt, "That if a man die, he shall live again." Then Spiritualism shall continue to shed its bright rays of truth, intelligence and progression throughout this broad land, without question and without persecution, and in time will bring about a purification in our homes, schools and nation, that will do honor to the noble spirits of Washington, Garfield and Lincoln. Angels hasten the day when all darkness shall be dispelled. Yours for truth and light.

MARGUERITE ST. OMER BRIGGS.

SPIRITUALISM IN TEXAS.

Twenty Years of Growth in San Antonio

San Antonio, for twenty years past has always had some members of the Spiritualistic faith as residents. In the early years of this period, of course, with the city's population then, at hardly 10,000 souls, the ratio was very small, as anyone taking the trouble to read Augusta Evans Wilson's "Angel of the Alamo," can readily perceive. Then only an occasional "circle" was held, and in it you might have counted the earnest members on the fingers of one hand.

The mediums were usually self-developed and unsatisfactory in getting manifestations or proofs, or else high-priced professionals, far out of reach of the modest circle except on rare occasions, when outside contributions were solicited and received to obtain one sitting.

The spirits, however, kept pace with the growth of our city, and five years later fortune tellers, mind readers and clairvoyants began dropping in and they did have good results to the cause, by producing a quickening of the people, that enlisted many converts and called the attention of the curious.

Ten years later the little circle had greatly increased and numbered among its members many ladies and gentlemen prominent in social life or in business, and sittings of friends became more frequent and interesting.

A splendid medium was discovered in a young lady of English birth and education, Miss Annie Martin, of Brenham, Tex. Her readings were marvelous, and her appearance at a circle was always the signal for a large attendance. In her attendance at circles or in the private sittings she gave, the spirits hovered thick around her and so filled the individuality of all present, that other fairly capable mediums soon developed, and where one had been, there were two or three who could obtain manifestations, sometimes of a wonderful nature and truly startling.

The fortune-tellers, mind readers, and other characters kept coming apace, and fed well on the crumbs of the banquet, while the sleight-of-hand artists also swooped down and showed the happy incredulous how it was all done, by "exposés" well calculated to cause any Spiritualist to shudder at the incongruities of his faith, if such "exposés" exposed anything that he believed in—which they did not.

Quietly, yet steadily, the Spiritualist congregation gathered strength, aided a great deal by the liberal-minded and free thinker's club that was then in existence, and marching rapidly down the last decade to his majority, the stalwart young son of the new faith has recently become very much manifest in our city.

Where formerly five were gathered together, semi-occasionally, now meetings attended by hundreds of ladies and gentlemen are held. They have secured from time to time noted, able lecturers and exponents of the mysteries they believe in, and have regular circles during evenings in the residences of their members, which are attended by all who can get in. Recently these circles have developed some startling denouements. Mr. John G. Marmion, of 340 Soledad street, a young man who has been a slight cripple from birth, of good parentage, though not of great means, has by recent gathering of several noted Spiritualists and mediums, felt the influence descend upon him, and scarcely knowing his power, has been solicited by his friends to join the circles. Here the influence has seized him, and all unconscious, exposed home secrets, in some cases, skeletons, in others, warning, to others, success, and seems to have given great satisfaction to all. In one instance he discovered for a gentleman the address of a long unknown wealthy uncle, and this by giving him the exact postoffice box number of the uncle in a northern city. To another gentleman, who has made one or two trips to his old home in the east, he has also communicated facts of a plot to relieve him of his existence, should he ever return, which is corroborated by that gentleman in a circumstance that occurred to him on a previous visit, which at the time, he could not at all understand. Mr. Marmion is at present not giving readings, as he is sitting for full phenomena development. In a few months I predict he will be one of our best mediums on the rostrum or in the circles.

The First Spiritual Society of this city have now a very large hall, and they have for a pastor Allen Franklin Brown, of Minneapolis. It has grown to be a very large Society. We have the most liberal thought platform in the city. I was a skeptic for years, and now have been fully convinced through the mediumship of Mr. Marmion.

San Antonio, Tex.

CAYLOR EMMETT.

THE GOLDEN JUBILEE.

[The author invites some good musician to set the following lines to appropriate music; something enthusing.]

'Tis fifty years since first they rapped—
Those precious ones long dead;
'Tis fifty years since first they tapped
The veil of death and said:
"Weep not, dear ones, we are not far away,
In a land that is bright, yes, fairer than day
Where the flowers of your hearts ever grow;
Where all must reap the harvest that they sow."
Then shout the glad hosanna!
The voice of soul set free!
Then shout the glad hosanna!
The Golden Jubilee!

How long they lingered round our hearth
Before they found the way
To send their messages to earth,
They tell us not, but say:
"Loved ones, dear ones, don't you hear our song?
Don't you see the happy spirit throng?
Don't you feel the touch of loving hands
At the door between the two great lands?"
Then shout the glad hosanna!
The voice of soul set free!
Then shout the glad hosanna!
The Golden Jubilee!

The door of life is open now,
The gate stands wide ajar;
Our loved ones come and make their bow
And tell us where they are:
"All here, dear friends, you are not alone;
We can see each smile and hear each groan;
We can catch each thought and know each act
And teach you life's eternal fact."
Then shout the glad hosanna!
The voice of soul set free!
Then shout the glad hosanna!
The Golden Jubilee!

DR. T. WILKINS.

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

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

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth. \$1. For sale at this office.

"WE BELIEVE."

What May Be Called the Belief of Spiritualists?

In No. 429 of The Progressive Thinker, under the caption, "Important Question," is the query, "Should Spiritualists Have a Creed?" to which I reply, Most assuredly. No one, except he were bordering on lunacy, would think of sending a vessel to sea, with the expectation of success, without either chart, compass, or rudder; and for Spiritualists to think of making a final success, and to arrive at a port of safety without either, chart, compass or rudder, is beyond my credulity.

I have been a Spiritualist for over thirty years, and during all that time have most strenuously advocated consolidation of our ranks. We are a numerous people, a numerical host, but not a body. We as a whole, have no united strength, we are scattered throughout the length and breadth of the land, having no head, no character, no compass, no rudder, no rallying point, not even a watchword for a guide—only the word Spiritualism, but every one "fighting for himself" if fighting at all.

Now I venture to say that there is but a very small part of those calling themselves Spiritualists that can readily tell what the true philosophy of Spiritualism is, or what they believe, or upon what foundation they stand. Ask them the question, "Are you a Spiritualist?"

"O, yes, certainly."
"Well, why are you a Spiritualist? What is Spiritualism? or what does it teach?" and they are nearly dumb-founded before you. Now I do not wish to be misunderstood, or to convey the idea that our people are not intelligent; far from it; but it is from the lack of a familiarity with an established code of principles, and proper discipline within the reach of the masses, with which they can familiarize themselves, and thus acquire practical knowledge of spiritual ethics, which at present is lacking.

While I do not believe in adopting a creed for the exercising of a religious formality for the salvation of souls, or to earn our way to an orthodox heaven by sycophancy, praying to imaginary Gods, yet in justice to ourselves, and to the cause we represent, and to be known and acknowledged as a power in the land—offensive and defensive, we should have a governing code of ethics.

While it is true, as Brother Loveland says, that there is no apparent cohesion among Spiritualists, yet I believe that there would be a mutual attraction for one another, if banded together, that is beyond our present credulity. The Spiritualists are not a cold-blooded, heartless, unsympathizing set of beings, indifferent to the welfare of their fellow-man, that circumstances seem to indicate, but from the want of centralization and unity of purpose, have to a certain extent become apparently indifferent to the general upbuilding of the cause, which amounts to lethargy, or a lack of zeal or energy; but that the Spiritualist is as true to his colors to-day, and for one another, as in the past, I have not the remotest doubt.

Brother Blodgett offered as a foundation for a creed a few articles upon which, with his permission, I beg leave to offer an amendment, to place before our friends, hoping that they may be so amended that in the end we will have a code of ethics broad enough upon which all can stand, and yet so explicit, that all can understand.

1. We do not believe in a personal God having form or parts.
2. We believe that heaven and happiness are synonymous terms, and are conditional in their nature, and not an absolute located dogma.
3. We believe in the eternal co-existence of spirit and matter, that they are inseparable, neither existing without the presence of the other.
4. We believe that spirit is the central life principle of all matter.
5. We believe that man is an embodiment of spirit and matter.
6. We believe that departed spirits can and do communicate with living beings on this earth.
7. We believe in the continuity of life, and that force, motion and life, are eternal in their nature.
8. We believe Infinite Spirit Essence to be our parent, and as finite beings we are all infinitely related to all spirit beings of the universe.
9. We believe that man should cultivate every sense within his power, to perfect the physical system as an instrument, through which to unfold and develop his higher self.
10. We believe that the death of the material body is but the freeing of the spirit, and its entering into the higher realms of existence, and that the degree of happiness to be enjoyed will be in proportion to the purity and development attained here in this life.
11. We believe the fundamental aim of governments should be to establish justice, to eliminate fraud, to foster intelligence, and thus morally and intellectually elevate the masses, to the highest degree attainable.
12. We do not believe in (so-called) capital punishment, but that all offenders against the law should be dealt with in an enlightened, civilized, humanitarian manner.
13. We believe in universal love and charity for all mankind—and peace and friendship among the nations of the earth.

More articles might be added which might be practical and beneficial, but conservative caution must be exercised that a too unwieldy instrument be not adopted, that would break of its own weight.

Moline, Ill. C. P. MITCHELL.

Why Should We Fear to Die?

At a fashionable Methodist church in Ohio the minister, after preaching a "hell-fire sermon," wound up by "lining" this hymn for the congregation to sing, beginning:

"What timorous worms we mortals are,
Why should we shrink, and fear to die?"

This he repeated in such a lugubrious strain that the leader of the choir, thinking such an important question required an answer, wrote the following lines which he "handed round," and wherever they went there was a ripple of laughter, showing appreciation of the sentiment:

"The trouble, my dear, is with you preachers.
You have, you know, long been our teachers,
What'er you gave us we believed,
But now we think we were deceived.
You filled our minds so full of terror,
We thought, at last, you were in error;
You preached about an angry God,
And Satan with his tail and prod,
To spit the souls of men in hell,
And fork them up, and make them yell.

"Is not this good reason why
We 'sinning worms' should fear to die?
For you have said we're prone to evil,
And ninety-nine will go to the Devil!"

This choir-leader is a Spiritualist, and it is certain that the majority of the church are more in sympathy with him than with the preacher.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

RHEUMATISM

CURED BY Suffered 45 Years

With Rheumatism.

NOW CURED.

Water Valley, Miss., Dec. 31, 1897.
I have suffered 45 years with rheumatism but got cured by Dr. Williams' Pink Pills for Pale People. I had suffered for years with catarrh in my head before I used your medicine. I was cured by the "Pink Pills" and my hearing was restored. It is a blessed thing for me to hear out of my right ear, and I used it, for I am so improved that I almost feel young again though I am eighty-two years old.

W. W. WILLIAMSON.
Potosi, Mo., Dec. 31, 1897.
I have suffered 45 years with rheumatism but got cured by Dr. Williams' Pink Pills for Pale People. I had suffered for years with catarrh in my head before I used your medicine. I was cured by the "Pink Pills" and my hearing was restored. It is a blessed thing for me to hear out of my right ear, and I used it, for I am so improved that I almost feel young again though I am eighty-two years old.

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A Chapter of Horrors Unequaled in the World's History, Showing Romish Church Rule in Spain.

ATROCITIES OF THE INQUISITION.

Savage Taint Implanted in the National Character.

As late as the year 1810 there stood in a field near the city of Seville a stone scaffold, each of whose four corners was surmounted by a figure representing a man. This scaffold was called a quemadero—that is, a place for burning—and on it were committed many of the heinous crimes of the Spanish inquisition. Once report had it that the victims were inclosed within the holy statues and slowly roasted to death, but the more correct opinion seems to be that they were tied to the statues on the outside and burned while they were thus bound. In either case the significance of the symbol is much the same and the symbol stands for priestly Spain.

Twenty-one miles from Madrid, in a barren, desolate country, is a great palace, church and tomb, called the Escorial. It was erected to the glory of a griddoned saint by a King who should have been griddoned, and the ingenious architect made the griddon his model. This palace is another symbol fit to link with the quemadero. It testifies not so much to the cruel murder of Saint Lawrence as to the thousands upon thousands of equally cruel murders that were committed under the order of its builder and his baneful line. Its somber walls, its vault, in which madmen have murdered the dead and then run shrieking away; its tombs of maniacs, prodigates, and tyrants, as well as its eternal consecration of the griddon, make it the perfect emblem of royal Spain.

In that same city of Seville where the quemadero stood is a great amphitheater which has its counterpart in many other Spanish cities. It is a place where armed men torture and kill helpless brutes for the pleasure of a rabble dressed in tawdry rags. It supplies the only excitement that is capable of moving this rabble out of its pride and indolence, and this it could not do if it were not for the cruelty that is practiced within its walls. It may be taken as the symbol of common Spain.

Pantheism, despotism, thirst for blood have had their inevitable effect upon the nation, and its character today may be referred to certain types in history whose influence has never been permitted to die. There were three of these determining types to begin with—a bigotted Queen, a fanatical priest named Ferdinand, and a fanatical priest named Tomas de Torquemada. These three persons were an epitome of what Spain was to be.

It is the fashion to make excuses for Isabella by calling her faults the faults of the age, and by ascribing to her virtues all her own, but hers was the consenting will that made it possible for others to arrest the development of Spanish national life and character. If it comes to a question of sincerity, probably the inquisitor general was as sincere as she, and to that extent he may be deserving of respect. As for Ferdinand, he was equally willing to profit by the bigotry of the Queen and the fanaticism of the priest. It was the high moral qualities that were supposed to reside in his life, and these alone, that gave to his joint robberies and frightful murders a shadow of defense and it was her reputation and countenance that emboldened the priest and commended him to the people.

SPAIN IN ISABELLA'S TIME.
To understand just what this detestable trio did for Spain it is necessary to consider what the country had been before their time. Through a Spanish monk, Dominican, and founder of the Inquisition two centuries and a half before, his countrymen had been too busy with Moorish wars and internecine strife to concentrate their minds upon the invention. It is true that they had been very hard on the Jews upon occasion, and had forced them to an outward acceptance of Christianity, but the inquisition was first felt in France, and that country and Italy were the scenes of its greatest activity in the early days. During this time the Spanish people were an admirable people in some respects, great sticklers for civil liberty and their privileges. Old Aragon has been called the most limited of monarchies. The King took oath to observe the laws, but his people took no oath of fidelity to the royal person until the thirteenth century, and this only the queen one. "We who are as good as you, make you our King to preserve our rights; if not, not." There was enough of this free spirit to counterbalance the intolerance and the exceptional share of the clergy in the councils of the nation, had it not been for that conjunction of circumstances which brought together the overbearing fanatic, the docile bigot, and the talented confessor at a time when rival thrones were united and the religious wars were about ended owing to the dismemberment and collapse of a weakened foe. Henceforth the inquisition which had been hardly as conspicuous in Spain as elsewhere was to become the Spanish inquisition and to send back to the middle ages a challenge that made those dark centuries seem enlightened. The free people, who, with all their pride and intolerance, had developed many noble qualities, were to have these stamped out and all their ignoble tendencies encouraged till they became national traits.

TORQUEMADA THE TERRIBLE.
Tomas de Torquemada, the infamous European counterpart of the African witch doctor, was born in the city of Valladolid about the year 1420. He became a Dominican monk and it is to be supposed that the congenial sound of inquisitorial methods shed an inhabitable glow and longing in his soul. No doubt at the time when he was appointed Isabella's confessor he had meditated deeply on burnings and confiscations and indulged in beatific visions of the quemadero. Certain it is that he soon had the young woman completely under his control, and it is said that he extorted a promise from her that should she ever come to the throne, she would devote herself to the "extirpation of heresy, for the glory of God and the exaltation of the Catholic faith."

It was not the heretics, however, who first engaged attention, but the unfortunate Jews, both those who had adhered to the old faith and those who had embraced Christianity and were called Christians. The Inquisition of the middle ages not being severe enough, the gentle Isabella, upon the suggestion of her wicked advisers, the acquisitive King and the no less acquisitive monk, solicited a papal bull for the introduction of the holy office into Castile, and the acquisitive Pope Sixtus the Fourth, for fully granted her pious request. The bull bore date November 1, 1478, and it authorized the sovereigns to appoint two or three witch doctors at once for

the "smelling out" of heresy, to use the translated Zulu term.

Lest it may be inferred that the Queen of the tender conscience was de-



void of spirit and ever yielding. It should be said that she had a very pretty temper when things crossed her too much. Thus when the representatives of Aragon were insisting on a custom of their kingdom, she exclaimed: "It would be better to reduce the country by arms than endure this insolence of the Cortes." Here was an exhibition of a despotism flaming out at the prospect of civil liberty. No doubt if the witch doctors had run very strongly against a royal purpose, they would have overhauled their notes and made some new calculations. But the truth is that they met only with a mild demur, which was followed by humble submission.

In spite of their regard for their Queen, the Castilians did not take to the bull kindly. This should be mentioned to the credit of the people and as evidence that they had not yet come over to the composite type that was represented in Tomas, Isabella, and Ferdinand, and that became later the common type of their nation. Many Jews among them sensed the danger immediately and betook themselves to the estates of some great nobles for safety. But though the nobles were friendly, their friendship was too prudent to insist that they should expire on the quemadero themselves rather than deliver up the refugees, and so they took heed of a threatening edict, and endeavored to mend their ways by banishing their humanity. January 6, 1481, six persons were burned to death at Seville, and by November 4 of that year the number of victims in this city alone was 288, the total in the country amounting to more than 2,000.

BECOMES CHIEF WITCH DOCTOR.
These were gala days for honest Tomas, but he had not as yet risen to the notable office of witch doctor in chief. This great honor was reserved for the year 1483, which is generally reckoned as the formal beginning of the modern or Spanish inquisition. Four inferior tribunals were established, also a royal council, of which Torquemada was the head, and now that great constructive intellect began his work in earnest. Llorente, who was secretary of the inquisition from 1790 to 1792, and who turned upon it and revealed its hideous treacheries and barbarities, estimates that there never was a man who was better adapted to his work than this same Dominican brother. However, we must find the man in the work rather than in the biographical notices, which are meager and unsatisfactory. He immediately began to formulate instructions, the first lot coming out in 1484. A premium was put upon the "smelling out" process to begin with, just as it was among the African tribes. The humblest citizen was not only invited but commanded to become a witch doctor in his own small way. If a man suspected another of being a traitor unorthodox it was his duty to confide his suspicions to the inquisitors without a moment's delay lest he should be burned himself on the suspicion that he had a suspicion. Of course, it was permitted him also to report suspicions that he did not have and thus make it unpleasant for persons who had offended him. Such was the yearning for a bounteous harvest of suspicions that there was no difference in the inquisition whether they were false or true, and the contemptible creatures who suggested them were not even required to give their names. It was sufficient if they would only hint anonymously that somebody might know something about somebody else. This put the first someone in a bad predicament, because who had come to this unspeakable prominence he was expected to "smell out" whether there was anything to smell or not.

The accused was arrested instantly and hurried off to prison on the presumption that he was guilty. There he saw no one but inquisitorial spies and he was kept for a time in ignorance of the charges against him. At best he



A SPANISH BULL FIGHTER.

was given only garbled extracts of the depositions and he always remained in ignorance of the names of the witnesses. It was useless for him to employ counsel, because counsel was kept as much in the dark as he, and it was always borne in upon him that the only thing that was better than a harvest of suspicions was a harvest of confessions.

All legal principles were ignored in the examination of both witnesses and prisoners. The gossipy recitals of the former were treated as so many distinct charges, even though they covered the same ground, and the difficulties of the defense were multiplied by the confusion. Finally, if the unfortunate man persisted in trying to exculpate himself he was given over to the torture.

EVERYBODY WAS PUNISHED.

Though these methods were not essentially new, they received a new meaning under the ministrations of Torquemada and the approval of the Spanish royalties. Other royalties, instead of limiting papal bulls, decrees, and the horror extended only as Spanish rule extended. But so far we are only at the beginning of the Torquemada processes. When we come to the punishment after the inevitable conviction the ingenuity and injustice are quite as remarkable. Everybody was punished in greater or less degree. There were several degrees among the "reconciled," but even those who confessed to the smallest fault abused themselves, and made a new profession of faith, were deprived of all honorable employment and restricted in the use of property. In the great majority



EXILED.



A SPANISH HERETIC.

of cases property was confiscated absolutely, and Torquemada and Ferdinand had a lively dispute as to which should hold the funds first. With regard to persons such of the condemned as escaped the stake or life punishment, were disgraced by the grotesque and horrible ceremony of the auto de fe, so that they could never regain their self-respect in their old home or that of their neighbors. If there were some little difference between the terms that descended upon their fellow fools and the yellow tapers that extended from the shoulder to the knees (wretched travesties upon the mitres and scapularies of priests), and those that appeared upon the caps and flaps of the unreconciled, the humiliation was none the less great, and the executions, with all their horrors, really furnished an escape from a living death.

Opposition to this dreadful system of espionage, torture, robbery, and murder did not cease with the first protests of the Castilians. One zealous inquisitor named Peter Arbuces was assassinated, and Torquemada himself feared the assassin's knife all his life, and took elaborate precautions for his personal safety. His partners, the King and Queen, allowed him to employ an escort of fifty familiars of the inquisition on horseback and 200 on foot whenever he traveled. Nor were they his only defense. Like the "oodoo priests," he kept a charm about him, and he had faith that this charm, a unicorn's horn, would discover and neutralize poisons.

But his fears rather stimulated his labors, and perhaps he acted on the

principle that it was necessary to exterminate the race in order that he might live. Certainly no one was safe from him. He even attacked distinguished bishops by discovering Jews among their ancestors, and members of the nobility who were of mixed Christian families. Any sign was sufficient to indicate a relapse into Judaism. If a man wore a clean shirt on Saturday he was as good as lost, and perhaps this is the reason why the practice of wearing clean shirts disappeared entirely in Spain, so that now one may not find the length and breadth of the land. But the living, even when seized upon such pretexts, were not sufficient unto the needs of the insatiable priest. He defamed the dead, caused them to be burned in effigy, and confiscated their estates.

March 31, 1492, came the decree for the expulsion of the Jews. It is said that both Ferdinand and Isabella objected to this insane measure, the thrifty Ferdinand having been influenced to make a show of opposition by an offer of 30,000 pieces of silver which the Jews were ready to put up for his Granada campaign. But Torquemada was immovable and about the royal ladies by saying: "Judas sold his master for thirty pieces of silver; your highnesses are about to do the same for 30,000. Behold him, take him, and hasten to sell him." At this insolent and impious remark, and threat of a dissolution of partnership, the King and Queen yielded, and there was comfort during their humiliation in the thought that there were rich pickings ahead anyway. The banished people were given four months in which to decamp, and the promise that if they had not disappeared by the end of that time everything they possessed would be confiscated. They were not permitted to carry away gold and silver, but must exchange the metal for bills and merchandise. The bulk of their property was thrown in a lump upon the market, and such was the derangement of values that it is recorded of one of the proscribed that he traded his home for an ass, and of another that he gave a vineyard for a small quantity of linen. Eight hundred thousand Jews, quitted Spain, and the total number of exiles, voluntary and involuntary, Jews, Moors, and Christians under the laws of Torquemada, was upward of 2,000,000, the bulk of them being persons skilled in the arts and agriculture, who were of inestimable service to the country.

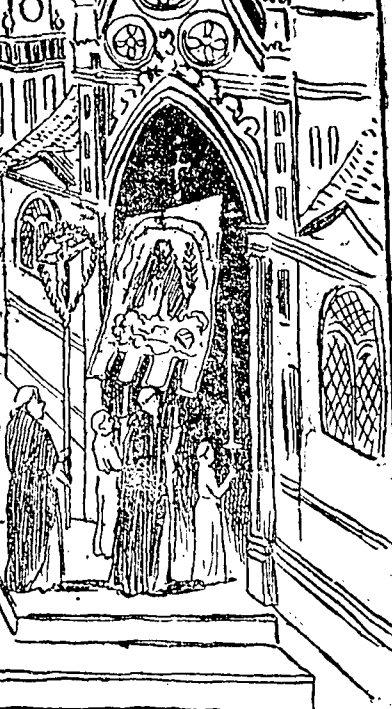
DETAILS NOT LACKING.

Details of the way in which the punishments decreed by the savage priest were carried out against his victims, Jews and Gypsies and of the frightful cruelties in particular cases, are furnished in abundance in the stories of the inquisition. During his ministry, which lasted till 1498, 8,000 persons were given over to the flames, 6,500 were burnt in effigy, as absent or dead, and 80,000 were "reconciled" by various penances. He was full of zeal to the last, and the very year of his own

death, when he was 78 years old, he prepared a new list of instructions. It might be supposed that the King and Queen would have tried to reform themselves after their earnest and venerable friend had departed, but they did nothing of the sort. Isabella's bigotry was as great as ever, and so was Ferdinand's avarice. Besides, by this time there was a whole tribe of witch doctors, who had made a regular profession of "smelling out," and it would have been cruel to deprive them of their business. Ferdinand must have thought of this often as he pocketed his share of the plunder. The encouragement that he and Isabella now gave to the holy office made it a favorite with young men of good families, who purchased the smiles of royalty by torturing and burning their fellow-beings. The reign which is called glorious was an appalling one, and even utilized the great discovery of Columbus to extend its cruelties and feed its avarice. Deza, the successor of Torquemada, was inquisitor general for eight years, and during his time 2,504 persons were executed. The number during the eleven years of his successor, Ximenes, was 3,201, and in both cases the other punishments were in proportion.



PERSUADING A VICTIM.



RECONCENTRADOS.

Ferdinand V. and Pope Sixtus V. as its founders. It is computed that some 200,000 persons gathered in Valladolid to share the mingled emotions of hate and joy that must have been excited in the bosom of their King by the sight of the heretics and their delivery into the hands of jailers and executioners. After the assembling of the multitude a bishop preached an exhortation to faith and the grand inquisitor administered the oath by which the people engaged to defend the inquisition and to make inflicting the principal occupation of their lives. Then the King arose and repeated a similar oath, drawing his sword to give emphasis to his words. Here, indeed, was the Spanish type in history consecrating a nation to espionage and treachery. But this was not the last infamous act of the monarch that day. When, with the cant phrase, "in all kindness and mercy," the doomed men had been turned over to the secular arm, so that their sentence might be executed, Philip followed to the quemadero. Of fourteen persons who were condemned to death, twelve confessed, so as to entitle themselves to the strangling merits of the garrote before the burning, and their dead bodies were fed to the flames along with living bodies of their more constant companions who defied King and priest to the end. The royal spectator probably congratulated himself on his excellent day's work, but the fire that consumed those brave martyrs had already begun to eat into the vitals of his empire.

Naturally heretics were rapidly dis-

appearing from Spain after more than half a century of such treatment, but Philip found an inviting field in the Netherlands and had agents after his own heart there. This is Motley's account of the punishment of a citizen of that country who had dashed the consecrated host from the hand of a priest: "He was dragged on a hurdle, with an iron gag, to the market place. Here his right hand and foot were burned and twisted off between two red-hot irons. His tongue was then torn out by the roots, and because he still endeavored to call upon the name of God the name was then applied. With his arms and legs fastened together behind his back he was then looked by the middle



LESSON TO THE INDIANS.

of his body to an iron chain and made to swing to and fro over a slow fire till he was entirely roasted. His life lasted almost to the end of these ingenious tortures, but his fortitude lasted as long as his life.

The sanction for such atrocities came ultimately from Philip through the bloody Alva or some other heartless Spaniard, but a royal Spanish sanction had not the force in the Netherlands that it had in Spain, so that out of the inquisition rose the Dutch republic. Less sturdy rebels were the Moriscos of Andalusia, upon whom the most frightful cruelties were practiced. But so far only one side of Philip's character has been disclosed. He united with the bigotry of Isabella the superstition, the avarice, and the treachery of Ferdinand. His statesmanship was all lying and intrigue, and it was a favorite saying of his that "time and he were a match for any other man." There is the keynote of Spanish diplomacy. Evasion and procrastination are its chief characteristics to-day.

MORE EXECRABLE CONDUCT.

That spark of old Spain, the heroic struggle for independence, awakened no enthusiasm in this man's breast. The following translation from an eloquent passage in Castelar reveals his execrable conduct at this juncture as nothing else could:



TORTURE BY THE PENDULUM.

to the niche which was to be his final resting place in the Escorial. The annals of history, says one writer, have left no memorial of a reign so unfortunally as that of this Philip. Madness broke out beyond the possibility of disguise in his successor, Charles II., who was the most miserable of rival factions. This demented creature was permitted to consult an ignorant Dominican monk to find out if he was bewitched. He called in a familiar demon, who gave up the interesting information that when the King was only 14 years old a fatal spell had been worked upon him by means of a decoction of dead men's brains, which had been administered to him in a cup of chocolate. For a remedy he was to fast and then to swallow a quart of consecrated oil, on the theory probably that that would fetch up the brains and witches and everything else, material and immaterial. This was the most monstrous feat the vaults of the Escorial, and whose mad cries at the ghastly sight rang through the building. The population of the country, which had amounted to 10,000,000 in the time of the Emperor Charles, was but 6,000,000 when this wretched reign was completed.

As grandson of Louis XIV. of France, who inherited on the female side and by will succeeded the unhappy Charles, and the introduction of this foreign stock seemed to have a beneficial influence for a time, but the inquisition remained and reappeared in future sovereigns.

The last type to be cited is perhaps the worst of all, Ferdinand VII., of accursed memory. This brings us to the present century, and it is startling to learn that when a score or so of prisoners of the inquisition were released by the liberals in 1820, one man was found who was condemned to suffer torture and death by the pendulum. Readers of Poe's gruesome tale of "The Pit of the Inquisition," may realize what that means. The swinging knife, dropping by almost imperceptible stages toward the bound and horrified victim below, till it makes a slight incision in the skin, and then cuts deeper and deeper, inflicting the most excruciating pain, may be taken as in a certain sense a symbol of this King. But the symbol does not show forth his whole character. He was profligate, as the whole Spanish line had been from Ferdinand V. of blessed memory down, and he had even less regard for his oath than that Ferdinand. It is doubtful if man ever lived aside from this one who was so false to his word. He was traitor to his father, to his country, to his country, to his friends. "His first enemies," says Castelar, "were, horrible to relate, his own parents. Against them he directed his first plots; over their humiliation and shame he nourished his first ambition. He listened to the counsel of an infamous priest (Escolastica), he converted his court into a club of conspirators; he armed the friars; he intrigued with foreign Ambassadors; he ignored the authority of him from whom he had received his crown; and at last after all this wicked scheming he saw the old age of his father insulted, the independence of his country, the crown of the stranger upon his throne, his crown in the dust, and his people in bondage."

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"While the Spanish people embraced the most glorious sacrifice that is recorded in history; while war lay loose upon our land all its furies and hunger destroyed, while towers and cities overloved the shores of the peninsula, and the smoke of burning homes obscured our clear sky; while Madrid fell on the second of May, beneath the fell strokes of treason, and Alicante and Cadiz beheld French bombs wreck their hearths, and unnamed Valencia struggled on, and Terragona succumbed under the weight of death, homes, and ten thousand Spaniards died amid the ruins of Gerona, which was almost blotted from the earth; and Saragossa slew itself, and the fields held only buried corpses, and the air the fumes of pestilence—all for Ferdinand. Ferdinand without eye for the shades of the martyrs, the brave women who like the mothers of Jerusalem could nurse their little ones only upon blood—Ferdinand wrote to Napoleon congratulating him upon his victories; he asked of Joseph I. a ribbon of the order that he had founded in Spain; and amid festivals, parties, concerts, illuminations, balls without end, processions, feasts in these worlds, while waiting the foaming cup in his hand—To our August Sovereign, the great Napoleon, and Maria Louisa, his august wife." Tacitus does not record a deed analogous to this in his annals; Suetonius records nothing like it; the historians of the last days of the decadence of a world in which so many vile spots were visible, the vivid face of classical civilization have nothing to compare with it in their relations."

But there is one thing that Castelar himself fails to record, and that is, that when this outrageous traitor and despot appeared again upon Spanish soil, he was acclaimed by the people, who cried, "Long live our absolute King." Their rage was all vented upon the foreigner, and liberalism soon declined. The trouble was that the vast body of the population remained what it had been, and the few enlightened spirits were isolated among their countrymen. Though the royal tyrant proscribed 12,000 Spaniards upon his restoration, though he fired and hanged persons with the most illustrious men of his time, though he was as ungrateful to his friends as he was cruel to his foes, the illiterate and ignorant masses believed in him that union of bigotry and superstition with despotism which was their traditional ideal of royalty, and accepted him with enthusiasm. The temporarily successful uprising of the Liberals in 1820, seemed only to confirm their loyalty. For when Ferdinand, restored by the French, broke the oath he had taken to support the constitution of Cadiz, when he re-established the inquisition and proceeded to rule in an arbitrary manner, the clerical leaders and their ignorant followers were in continual fear lest he should make concessions to the age, and looked forward with hope to the succession of his brother Carlos.

There are many people just like them in Spain to-day, who are ready to welcome another Carlos. It is they who hold the country to its old policies, who would govern colonies with the cruelty of the conquerors, Cortes and Pizarro, and the administrators who succeeded them in the new world, who did their most wicked deeds under the name of civilization, who have placed Spanish fiction in the forefront of modern literature of its kind, but who are not fit to be mentioned in the same breath as the blood of Transamara—Sheldon P. Patterson, in Chicago Tribune.

.. GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Materially, however, the editor will not be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mose Whistler writes: "My three score years have come and passed. During my thirty-three years of experience in the ranks of Spiritualism, I have read and examined many proposed creeds, and basic principles, but never succeeded in finding anything that would, in my way of thinking, serve as a creed for Spiritualists until my eyes rested on the grand and elevating revelation of basic principles reduced to writing by Ernest S. Green, and published in The Progressive Thinker of March 26, 1898. I have read and re-read them, and consider them as valuable as any production. It seems to me that the momentous question with reference to a foundation reduced to language as a basis for Spiritualism is now solved. I feel as though the most intricate and knotty problem in the pathway of Spiritualism may now become the chief head of the corner, wherein the grand structure may rest in unity."

Dr. Adah Sheehan-Horman, of Cincinnati, was at Shelbyville, Ind., on Thursday evening, the 24th of March, and delivered the first address on the subject of Spiritualism in the history of that flourishing city. The gentleman who has succeeded in starting a society and opening a meeting there is a Jew by birth and education, but became interested in Lima, Ohio, while the Doctor was there a year ago, and has carried his investigations through the past year, and not only became convinced himself, but has convinced many others of the truth. Mrs. Horman is open for engagements for the coming year.

Frank T. Ripley is at St. Paul, Minn., on his way East, and can be engaged to speak and give tests for the Sundays in May and June. Address him at 123 West 4th street, St. Paul, Minn., for April.

Mr. H. W. Hanson, long a resident of Chicago and a Spiritualist, has just moved his business and family to Bangor, Mich., where we hope success will follow him.

David Porter writes from DeLamar, Idaho: "Your paper is very much enjoyed and appreciated by some of my friends and myself. I believe it is doing much good throughout this broad land, and I only hope that the time is not far distant when we will have the same show and the orthodox churches, and then when superstition has been cleared away we may be able to show the reality of a true religion."

T. D. Kayner writes: "Mrs. Isa Wilson Kayner left last night for Stevens Point, Wis., where she is to lecture and give tests, and has the promise of organizing a good working society under the protection of the N. S. A., of which she is a missionary. She will visit Oshkosh and Appleton, and would be glad to hear from other towns in the State where there is any chance of organizing a society. The time has certainly come for organized effort, and after the formation of several local societies, it may be possible to hold a delegate meeting and organize a strong working state society, and in that way place the great state of Wisconsin in the proper position regarding the spiritual philosophy. Let Spiritualists take hold of this matter, and a grand success may yet be theirs. Let the watchword from now on, be 'Organization.'"

J. W. Brinton writes from Marion, Ind.: "It was my fortune a few evenings ago, while in this city, to attend a trumpet service of Mrs. Carpenter, of Bellevue, Ky. There were four or five skeptics present at the beginning of the service, but the manifestations of spiritism, and communication, were so overwhelming, that before leaving the seance-room each skeptic was solidly converted to our grand cause. I am pleased to know that Mrs. Carpenter has rented a cottage at the Chesterfield camp where all may test her great powers the coming season."

Will C. Hodge will occupy the platform of the First Spiritual Church at Rochester, Ind., for the month of April. He will give lectures and evening lectures or for funerals at any point within a radius of one hundred miles. Address Rochester, Ind., care of Major Bitters.

A. B. Wellstood writes from Brooklyn, N. Y.: "The Fraternity of Divine Communion held a meeting to a crowded hall, at Arlington Hall, on Sunday, March 20, at 8 p. m. Mrs. G. C. Walker vice-president, presiding in an able manner, as only those with creative ability can do. The musical programme was of the highest order. The speaker was the inspirational young man, Jerome H. Fort, on the Simplicity of Spiritualism. Then the ever-welcome musical test medium, Ira Moore Courlis, with full names and dates, intermingled with songs. Mr. Courlis is only in his first year in this work, and drawing an audience on an average of 250, whose souls are hungry and must be satisfied."

The fiftieth anniversary of modern Spiritualism will be celebrated Thursday, March 31, 1898, by the Fraternity of Divine Communion, at Columbia Hall, 1239 Fulton street, near Bedford avenue, Brooklyn, N. Y. Lectures and tests, 10:30 a. m., 2:30 and 8:00 p. m. The world-renowned platform speaker, W. J. Colville, will lecture at all services on subjects relating to Spiritualism, followed by the phenomenal psychic and musical test medium, Ira Moore Courlis, at all services. Come and stay all day with us. Special music program under the auspices of Prof. Adolph Whitelaw, president of the Brooklyn College of Music. Grand meeting held under the management of "The School of Psychology" and "The Fraternity of Divine Communion." Special: The first anniversary service of the Fraternity of Divine Communion, at Arlington Hall, Gates and Nostrand avenue, Sunday, April 3. Reception, musical and dance, Monday, April 4, at Columbia Hall, 1239 Fulton street, near Bedford avenue. Tickets, 25 cents.

At White Sulphur Springs, Neb., on Saturday night, March 13, the First Spiritual Society was formed, with a lecture from Dr. H. C. Madding, president of the Nebraska State Spiritualist Association, Sunday, March 20, Leonidas Pethoud, the regular minister of the society, delivered a lecture, followed by a brief address by Dr. Mad-

ding. The doctor delivered an anniversary lecture in the morning, in which he reviewed the world's religions of past ages, finishing with the opening of the Spiritual era. The church was founded, and the rostrum beautifully decorated with flowers for the occasion. I will remain here, and am open to engagements for tests in Kansas and Missouri."

Prof. Geo. W. Walrond, at Denver, Col., lectured to a very large audience on "Labor, Temperance and Religion," which was highly appreciated. Dr. Ravlin, from California, was also present, and when invited to the platform by Dr. Walrond, he received quite an ovation. He gave some stirring, enthusiastic remarks on the labor question, and tests are given by the mediums present. At 7:30 p. m., Mrs. Thomas delivers an inspirational lecture. After the lecture she answers written questions. These services are very interesting. Spiritualism is a plant that thrives in Washington soil, and it always thrives where there is a good degree of intelligence. One thing can be said truly of Spiritualists and it is this, they are thinkers, and they do not hesitate to investigate truth."

M. E. M. writes from Bradford, Pa.: "Bradford again comes to the front spiritually. We have with us for the past two weeks Mrs. B. J. Demore, of Pittsburg, Pa., who gives to us the messages from our dear ones. These together with our own messages, have given our thought a more spiritual tone, and we hope for more work."

E. B. Estes writes from Portland, Oregon: "The First Spiritual Society of Portland have engaged Mrs. Ada Foye, lecturer and test medium, for the months of April. She has delivered splendid lectures the past two Sundays, morning and evening, and giving some invincible demonstrations, following each lecture, and never fails to acknowledge with reverence the power of intermundane communication between the spirits incarnate and incarnate as manifested through her unusually gifted forces."

Mrs. J. A. Chapman writes from Norwich, Conn.: "Oscar A. Edgerly, of Newburyport, Mass., closed a successful month's engagement with the First Spiritual Union of Norwich on Sunday, March 27. Upon this occasion special services were held in observance of the fiftieth anniversary of Modern Spiritualism. Mr. Edgerly delivered an eloquent and philosophical address at 1:30 p. m. The evening exercises opened with a concert by the Children's Progressive Lyceum. A fine programme of songs and recitations was rendered by the lyceum under the efficient direction of Miss Eleanor Knappeburg, conductor. Mr. Edgerly delivered the regular anniversary address. The quartette rendered suitable musical selections at both sessions. Mr. Edgerly spoke in an entranced condition, and although one of our youngest lecturers and mediums, he is one of the best. His inspirers present interesting and instructive discourses, clothed in choice language and utterly devoid of the sickly transcendentalism that seems to be gradually taking the place of good, practical philosophy upon the spiritual rostrum. His work is logical and philosophical."

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Mrs. F. E. Spangler will give public psychic tests for societies. Address her at Stillwell, Johnson county, Kansas.

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G. H. Brooks closed a very successful engagement in Waterloo, Iowa, the second Sunday in March. There had not been a public meeting in Waterloo for over thirty years, hence there was a great deal of ignorance on the subject of Spiritualism. He had large audiences from the very first. He organized a society as a result of his work there which will meet every other Sunday, and will depend for the present on home talent. Mr. Brooks serves the Fort Wayne (Ind.) society for April, and will respond to all telegrams in cases of funerals.

Hatfield Pettibone, the well-known demonstrator of spiritual phenomena, will hold meetings regularly each Sunday evening, at Lakeside Hall, southeast corner of 31st street and Indiana avenue.

Dr. Dean Clarke writes: "I shall prepare a statement of the Principles of Spiritualism, for presentation at the great Jubilee. I shall make it as concise as possible, and as comprehensive as I am capable."

will serve the local society the remaining Sundays of the month. A strong plea for organization as an effective and necessary means of propaganda of the truths of Spiritualism will be specially made.

Dr. R. Greer has risen to his feet again, but has to have support from crutch or cane.

A. D. writes from Hart, Mich.: "We have a small society of Spiritualists in this neighborhood, and we thought what little money we could raise, invested in your excellent paper, would do more to help along the cause than any other way we could use it."

March, March 23, 1898, at Port Huron, Mich., Mr. W. C. Morrison and Miss Clara Brown, Ceremony performed by Mrs. Anna L. Robinson.

T. H. S. writes from Seattle, Wash.: "We have an organization which we call the Church of the Soul; Mrs. Esther Thomas is pastor. She is an inspirational speaker, and delivers some excellent lectures. The programme of the Sunday services is this: Children's Lyceum at eleven o'clock a. m. Following this is the reading of essays and talking on a topic announced the previous Sunday. Then comes Medium's meeting, and tests are given by the mediums present. At 7:30 p. m., Mrs. Thomas delivers an inspirational lecture. After the lecture she answers written questions. These services are very interesting. Spiritualism is a plant that thrives in Washington soil, and it always thrives where there is a good degree of intelligence. One thing can be said truly of Spiritualists and it is this, they are thinkers, and they do not hesitate to investigate truth."

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Doing Missionary Work. To the Editor:—I read your paper with a great deal of pleasure and satisfaction in my declining years. I think you are doing a noble work for the progress of humanity. I send money for the continuance of your paper, also for books (\$7), which I lend when wanted, generally to preachers. There is a goodly number of them about here who are very liberal in their views, for whom I wish A. D. WHITEWIN to lend them.

L. M. B. writes from Manchester, Mich.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

A Plea for Physical Mediumship.

To the Editor:—In a recent issue of The Progressive Thinker my attention was called to a letter written by Lucius B. Chandler, under the head of "What Can We Do With It?" and in which, this good woman seems to think physical phenomena to be of little or no importance whatever in proving the claims of Spiritualism and continuity of life. I am pleased to say to the dear sister that I have the honor of being one of those physical mediums and have been for a number of years and through circles held during that time, hundreds of intelligent people, both ladies and gentlemen, through attending my circles and holding communion with their arisen dear ones, have been led out of blind faith, doubt or materialism, have been converted to the cause of Spiritualism, and many of that number are to-day workers in the cause we love.

I am but one of the many reputable physical mediums throughout the country being but one of the many instruments of the spirit world, and having given both my time and physical strength (and many and many a time without one cent remuneration) for the cause of truth, and being but one of the many physical mediums who have done fully as much as I, it seems to me we should receive (and especially so from material mediums) the recognition due us.

I desire to call the attention of the good sister to the fact, that through physical phenomena the angel world so far as is known, in America, if physical phenomena were to be such a great drawback to the cause we love, I do not believe the angel world would have introduced it, nor would there be so many physical mediums to-day.

We need both mental and physical mediums, and the higher the standard of intelligence and moral character the better. It is a well-known fact that we have both mental and physical mediums in the field who could make a vast improvement in their modes of living, etc. This being true, should the whole be censured for the faults of a few? No, not at all. Let us all work in one grand harmonious brother and sisterhood, strive to reach the higher plane of life and as fast as possible sift the chaff from the wheat, but never, never throw cold water upon another's mediumship.

HATTIE TIFFANY.

Minerva, O.

Superstitious Spiritualists.

To the Editor:—Will you please allow me space in your to me most valuable columns, to congratulate Sister Alice Lindsay Lynch for having expressed in so short an article, on page 34, March 5, 1898, of The Progressive Thinker, which I endorse fully, as I understand her. And I wish to emphasize her remarks therein made, by adding some rare experience of my own in my travels in the past three years, while visiting many Spiritualistic societies, principally on the Pacific coast. I found many theories of religious faith and practice founded in and fostered by superstitions of the past ages, one declaring that if we would accept Christ and the Virgin Mary, instead of antagonizing them, the churches would rush bodily into our ranks; another declared he had with the assistance of Jesus performed a miracle in the healing of a crippled child, for one female patient, in a public audience. The good doctor in my presence in open meeting declared that he was a miracle. Now do we have miracles in this philosophic age? I will answer, no, not now, nor at any other age.

Our religion is naturalism, and like humanity itself is the cosmic evolution of life and truth, uncontaminated by the dross of priest, prelate or pope, therefore antagonistic to all tragic schemes or plans of salvation concocted by such characters. Then let us all strive more earnestly to rid ourselves of the many lingering superstitions fixed upon through the ages of the ignorant past, and awake to our conscious knowledge of the crystal truths of the living present. Then will harmony reign in our ranks and the lessons the angels give us will be better understood.

I wish to add a word in regard to the hopeful indications manifested in the grand gathering and harmonious workings of the recent meetings in the state of New York and Illinois, presaging the awakening to the needs of organization and a great work to be done in the closing years of this century. So mote it be.

A. AUSTIN DAVIS, M. D.

GABRIEL'S TRUMP.

(Written after hearing an orthodox sermon on the Resurrection.)

When Gabriel's trumpet shall sound on high,
And its clarion notes roll through the sky,
That call the dead from their last long sleep,
In graveyards green, or the vasty deep;
What a hurrying, scurrying time
When Gabriel's trumpet shall blow!

What a hurrying, scurrying time
When Gabriel's trumpet shall blow!

The good, the bad, the high, the low,
Will make no difference, all must go,
While lightning flashes clear the sky,
And the mighty suns roll out on high,
We will rise in haste from the trembling tomb

To meet that terrible crack of doom,
When Gabriel's trumpet shall blow!

We'll gather our robes all damp with mold,
To cover our limbs from the biting cold,
And with chattering teeth and anxious face,
Await the summons to take our place;
While the grand procession of risen souls,
Will gaze in awe at the thunder rolls,
When Gabriel's trumpet shall blow!

And when the voice of the great Unknown
Shall summon us up to that wondrous throne,
Where the records of life are all writ down,
From every city, and village and town,
With quivering lips and eyes that weep,
We will take our place with the goats or the sheep,
When Gabriel's trumpet shall blow!

But what seems to me most passing strange
Is how we shall meet this mighty change!
Some forms absorbed by the grass and sea—
And others dissolved in the restless sea—
What a hurrying, scurrying every-where!

'Twill be a most wonderful sight, I declare,
When Gabriel's trumpet shall blow!

ALICE C. BARRY,
Philadelphia, Pa.

From Two Worlds, London, England.

HEAVEN AND HELL.
There needeth not the hell that bigots frame,
To punish those who err.
All-sufficing Nature can chastise
Those who transgress her law—she only knows
How justly to proportion to the fault
The punishment it merits.
—Shelley, Queen Mab.

The mind in its own place; and in itself
Can make a heaven of hell, a hell of heaven.

What matter where, if I be still the same?
—Milton, Paradise Lost.

The three lines I have quoted from Milton's immortal epic exactly express the teaching of the new Spiritual Gospel, usually known as Spiritualism, concerning "heaven" and "hell," or the diversified conditions of human beings in a future world.

STATES OF MIND
constitute the solution of the whole problem as to the relative conditions of happiness or unhappiness of human souls in another sphere. And thus we are able to perceive that the cultivation of a state of mind and thought and motive—either that which is the outcome of a selfish gratification of the physical senses and of material desires, or that which is prompted by our highest sense of right, and of an unselfish and kindly regard for others—will make all the difference as to the spiritual condition of human beings on passing into another world. So far as 'heaven' is concerned, it could scarcely be better expressed than in the beautiful words of Shelley:

For where the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven.

THESE AS REGARDS HELL,

the converse of this must be true—when the "power" is equal to the "will" for the gratification and indulgence of the individual's own sensual and selfish pleasure—nothing better than this could represent the utter extreme of spiritual bankruptcy and destitution. The practical bearing of this is plain enough to every one. No one who is to attain to a state of happiness in another world? Then cultivate that state of mind and motive of action that will create that happiness.

Cultivate, before all things,

A LOVE OF TRUTH,

that is to say, truth for its own sake and value, apart from what others may think and believe. You will find that that truth, the truth you sincerely and earnestly seek after, will guide you safely in the path that leads to happiness in the spirit world; for, remember, the love of truth implies the love of goodness and purity and righteousness of life. But this love of truth does not necessarily mean that you must accept the popular faith, that you must be orthodox; nay, it usually means, indeed, the very opposite of that! Any dead stick can float with the stream, but it requires a living force to make headway against it!

IDEAS OF HEAVEN AND HELL.

How remote from our present thoughts and conceptions of the spiritual world are the ideas of heaven and hell we were familiar with in our childhood and in our orthodox days! One of my earliest recollections is the frequent hearing of the statement that in hell we should be "always burning," and "never having any rest." This description of future punishment resembles that given by Col. Ingersoll in his lecture on "Hereafter," where he speaks of "A man perched on a pedestal called a pulpit, telling his hearers, with perspiring brow, and all his might and main, of the seething cauldron of hell, and how certain it is that they are to be unceremoniously dumped therein to be boiled through ages, yet never boiled done, unless they seek salvation."

BRIMSTONE.

The difference, I presume, would be very slight between these two kinds of torture, "always burning but never boiled done," and "always boiling but never boiled done." An eminent orthodox divine, Dr. Ambrose, says: "When the damned have been down" whole draughts of brimstone one day, they must do the same another day. The eyes shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the damned in flames; the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, shall fry in flames."

VARIATION IN THE TORTURE.

Thus there is to be a variation in the torture. We are not only to be burned and boiled in the liquid fire, but to be doled with it and fried in it, and surely after all that we ought to be well cooked.

Fancy teaching little children such words as these:

There is a dreadful hell,
And everlasting pains,
Where sinners must dwell
In darkness, fire and chains.

Is it any wonder that we grow up to

BE AFRAID OF GOD,

or to think of Him as little more than an infinite feud? Mr. Spurgeon used to say, "Everywhere in hell will be written the words 'for ever.' They will be branded upon every wave of flame, they will be forged in every link of every chain, they will be seen in every lurid flash of brimstone, everywhere will be those words 'for ever.'"

Rev. Jonathan Edwards used to picture the writhings and hideous contortions of a wife in hell, while the husband with all his strength was crying in heaven, just over the great gulf, "Glory, hallelujah! Praise the Lord." He also portrayed in brightest colors a mother in heaven, clothed in white, with a crown upon her head, and a palm branch in her hand, crying "Amen" to the glory of God through the damnation of her innocent babes burning in hell.

For hell is crammed
With infants damned
Without a day of grace.

NOTIONS OF HELL AND HEAVEN.

St. George Trevelyan, in his life of Lord Macaulay, says that Macaulay used to tell in after years when he was a little child, looking out of the nursery window and seeing smoke pouring out of a tall chimney, he asked if that was hell a question which was received with a grave displeasure he could not then understand.

COLONEL INGERSOLL'S IDEA.

He says: Do you know that nobody would have had an idea of hell in this world if it had not been for volcanoes? They were looked upon as the chimneys of hell. The idea of eternal fire never would have polluted the imagination of men but for them. We can, of course, see that it is only a step from Macaulay's tall chimney to the volcano or burning mountain. Dr. Whiston used to say that hell was in the center of the sun. Of course in that case hell would be serving a useful purpose,

since the damned would become fuel to warm the earth! In Luke xvi we find poor Dives in hell crying for a drop of water, and he thus was made to suffer a double torture, for burning thirst is sufficiently intolerable, without one's being boiled and fried in brimstone beside. And yet gentlemanly "ministers," persons for whom profess to be Christ-like, stand upon their "pedestals" with gold chains sported upon their waistcoats, and gravely assure their comfortably-seated congregations that the poor wretch is still there, crying

FOR THAT DROP OF WATER!

Where is the human being upon this earth who would not gladly have given him a bucketful ere he had been there twenty-four hours? Modern scholarship is so utterly ashamed of the popular interpretation of this ancient parable that it has expunged the word "hell," which sharply means the unseemly spiritual world; and thus this parable of the rich man and Lazarus is now brought into perfect harmony with our advanced spiritual philosophy. But what about the doctrine of scriptural "infallible inspiration?"

CONCEPTIONS OF HEAVEN.

The popular conceptions of heaven are equally as crude, grotesque and materialistic as those which prevail concerning hell. Hudson Tuttle, in his "Arcana of Spiritualism," says: "The Hottentot dreams of heaven as an immense cauldron of soup, walled in by sausages. Nor is this far from Haman's paradise, gratifying to Orientals, peopled with 'houris,' and perfumed with musk." The poor Indian, Whose untutored mind
Sees God in clouds, or hears Him in the wind—
dreams of his happy hunting grounds in the life beyond, and thinks
Admitted to that equal sky,
His faithful dog shall bear him company.

THE ORDINARY CHRISTIAN.

And how much higher than these is the ordinary Christian conception of heaven? Very little indeed. With the advance of science, with the growth of intelligence, you would imagine that the great body of Christians would at least have something like a rational or common-sense conception of a future life. But, in this respect, the majority of the orthodox are still in the nursery, still in the swaddling bands of infancy. They tell us that they are going "swooning" through the gates, wearing lovely white dresses "washed in the blood of the lamb" (one would have thought they would be dyed red); they are going to wave palm-branches (the cultivation of palm trees must be a fine business over there); they will be forever singing praises on golden harps (what Ingersoll disapprovingly calls the "harp business"); they will wear golden crowns, and in gratitude to the Great Deity for saving them from the skin of their teeth, they will "cast their crowns before the throne." What a frightful clatter it must be! So recently as the Diamond Jubilee, the late Bishop of Wakefield said, in his hymn: Before whose throne, their crowns of gold,
The saints in glory casting.

SINGING OF PRAISES.

can you imagine a scene wherein, say, such diverse personages as Lord Randolph Churchill and Mr. Bradlugh, Thomas Carlyle and Professor Huxley, the editor of Punch and the editor of the Times, will be found standing together and yawning behind their hymn books, along with General Booth, Dr. Talmage, and Mr. Moody, in an everlasting revival meeting?

HEAVEN AND HELL AS SPIRITUAL STATES.

"The kingdom of heaven (or hell) is within you." It is strange that with these words constantly repeated to them Christian people should have entertained such gross and material notions respecting reward and punishment in a future world. The explanation is that spiritual things are spiritual, and cannot be grasped by the system of teaching in the orthodox churches do not, generally speaking, tend to awaken the spiritual perceptions.

TO BE WITHOUT KNOWLEDGE

is to be in darkness, and while a person remains in spiritual darkness he can never spiritual realities be perceived. Thousands pass from their churches into utter spiritual darkness, because they did not receive enlightenment here upon the facts of the spiritual world; they were simply taught to believe in a concreted system of "doctrine," and this rigid system of doctrine constitutes the prison of the soul even in another world.

INTELLECTUAL FREEDOM

is the very first essential of spiritual progress. You cannot render greater service to human beings here than to emancipate their minds from the thrall of creeds and dogmas, to spread spiritual knowledge among the people, to teach them the truth as far as you know it concerning the spiritual spheres of existence.

REMAINS SPIRITUALLY BLIND.

Until a man begins to think for himself, and to exercise his mind independently upon the facts, and the problems of spiritual existence, he has not taken one step on the road of eternal progress; he remains spiritually blind; and, as a result, all his ideas of heaven and hell are of an external and material order.

You will find your heaven or hell in your own

INWARD CONDITION,

your own intellectual and spiritual state. It is no good to look outside yourself for it, it is within you, in the degree of

