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 Roch

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 invincible force and held the minds of men for a thousand years in ac

In gaining freedom humanity fought to the death, through several centuries, geons, and the flerce 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

WHAT IS A "DECLARATION OF PRINCIPLEST

A creed defining what Spiritualists

Who are the people who are to meet at Rochester, that they have authority 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 Spiritual ists, the Spiritualists of the world, it transcends its right, to the injury of those who may not assent, and de ceives 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 reef. 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 as many "ideas" as individuals, while who were enlightened by scientific thinking confessed their ignorance and desired all mention of God or "our Father," or "Infinite Mind," omitted until 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 natime of God" which Spiritualists are to believe under penalty of ostracism of

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 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;

Which passes out of the physical body at death, unchanged in its development and faculties;
3. And us a spirit, under favorable

conditions, can communicate with those

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 Spirit-

ualists 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 remind the assembly that it would be unjust 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 be-

'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 Spirit-

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 o'erhead,

'Tis summer again. So year after year Of life passes away, From springtime to summer,

From gold to gray. The fire of youth burns quickly, And manhood's steady flame, Burns stronger, and brighter,

Till, ashes again. STELLA BEARDSLEE. ving 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 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 am-

ple justice.
We are not out for the purpose of antagonizing our brother and sister whose heredity, education and environments have attuned their beliefs to differ from ours; but we are out in our usual mild way, hunting for the inevitable fate of humanity under our present systems, and should we, in grappling away down deep into the anancient sepulchre where lie the mouldering 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.

Curse, 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, oo, 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 unsavorvy surroundings, and that one roll of noxious butter will in time spoil the whole batch. Thus they realize that butter may juherit 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 therefrom 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 possibilties of our planet; and also that humanity's scale of intellectual grandeur depends altogether upon the natural or supernatural 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 radiancy, when it reaches the human plane, turned into craniums distorted and polluted by the supernatural vagaries of primitive man, then mentality, like butter, will inherit from the cranium 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 can 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, long since had their patents revokedquit 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 ra-diating 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 evoluthat 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 monopo

lizing production, thereby depriving

the masses of opportunities to gain a

enforced idle for the necessities of life,

which our system denies them the priv-

llege of helping to produce. So far as

the truly good, benevolent and wise are | Binghamton, N. Y.

living by honest toil, then taxing the

concerned, humanity has advanced but little in many thousands of years, 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 torture, butchery and rapine recorded in legends, traditions, Bibles and Korans we send out murderous hordes in the name of government armies, to mas sacre 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 corose 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 sup port of mother, the young and decrepit. These enormous 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 numanity has advanced but little i many thousands of years-that it was spent the past ages in mimicking the ocean's tide, in ebb and flow of its civilizationthat 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. VAN WILLITS.

New Boston, Ill.

Some Mistakes We Make.

I sometimes think that we all waste 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 noticeable in the attacks made 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 discov-

ering. 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 enables me to speak on these points "as one having

One error which exists is that it is unbaptized child out of purgatory. 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 unbabtized 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 eternity in rest, peace, and some degree of hapbut denied what is usually 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 under much more agreeable circumstances than 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 pevious 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. Taking 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 obacconist more infallible than mine.' I never nuderstood that the Pope's infallibility was supposed to extend to matters of church discipline, but that t was strictly limited to questions of doctrine. My regular theological studies had, however, closed before the general council at which this definition was

Another subject upon which there appears to be a general haziness is the mmaculate conception. I hear it frequently said: "I do not believe in the mmaculate conception,' and without any exception the person speaking does helieve in it. He means that he does not believe in the virginal maternity. Neither do I, but all the members of what are called orthodox churches profess by their membership to believe it I hat has always been their faith. 1854 the Catholic Church declared it to be 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. believe that all the Marys that ever existed were conceived that way. I be lieve 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 fellowmortals, let us be sure we hit the right error and hit it in the right place, and then go ahead! E. J. BOWTELL. you out."-Kansas City Star.

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, accord ing to plentiful 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 accepts 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 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 Judea of old while thousands of her children and adults were being consumed alive in Moloch's flery furnace. The ancient sabrifices 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 enriched the clergy and brought on the Dark Ages, eventuating in the witch fires of modern Europe. In these insane cyclones of lowebrowed ignorance, millions perished, among them being myriads of the noblest and most fascinating human forms that nature ever decked with rounded beauty and psychology. The Roman clergy, en-riched with the spoils of executed sen-ators, matrons, merchapts and patricians, 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 been twice con-quered, 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 sucrificed whole tribes to their gods, in consequence of which it is the home of revolutions like the cyclones

from the Andes. Witch persecution has dwarfed the human race into fear and hatred. Today, the human body generally rules the head. Passion, dictation and super stitious cowardice fill the air and sun shine, a lack of conscientious inquiry. fear stand beside son. No wonder that we fear a cemetery at night, like Banquo's ghost to 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 unfitted 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. tion of the body psychologized Judea also modern Europe and America, pre venting the idea of invisible spirits Theoretical 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 wearing the armor of Vulcan. Added to these various millstones are some low spirits who use certain mortals to gratify their old appetites for strong drink, tobacco, lewdness, bambling and contention. Not much wonder that man dislikes to think for himself, but prefers the easy chair of cusready-made plenty of hard manual labor and poor

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 insures a salary. Yet the Bibl says that there is a spiritual body-and 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 Blaffs, with the river and lakes to the west-and we ong to remain here perpetually. We realize not the mighty-works of nature, and the tremendous designs ahead.

profuse medley of vegetable and animal life—in the mighty order and pur-ity which mark the whole do I 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 fine in love." Shakspeare, "and sends some precious instance of itself to the thing it loves. But Shakspeare 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.

Council Bluffs, Ia... A Route Easily Learned.

A Kansas minister recently preached 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 Tolly "I wish I had the keys of hell. for I could put you in there." ply was: "It would be better, sire, that should have them, for then I could let

IMPORTANT QUESTION. HOPE AND PROGRESS.

A NOTABLE CASE WHERE THE ROMAN OCTOPUS IS CONCERNED The second trial of Seline Clewett

against the House of the Good Shep-herd 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 Protest ant on the jury believed Miss Clewett was entitled to damages while every Roman Catholic on the jury-barring one-were opposed to allowing her any

thing 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 as sessing 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 her.

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, unlaw fully or feloniously incarcerated in the various Roman Catholic prisons scattered over this fair land. Let her be victorious and the death-knell of Ro man Catholic convents, numeries and Houses of the Good Shepherd will have been sounded. Let her be defeated and your daughters may be spirited away and unlawfully, illegally and felonious ly imprisoned in some one of Rome's tails 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, Chicago and of the one in South Omaha, and they are all bad. The most brutal slave-driver of the South never abused his chattels as do the damnably plous nuns the helpless girls and wo men 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, barous, the hellish practices in the socalled 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 unfortunates who have gone into, or have been placed there through the false representations of the hearted or ignorant procurers for those unboly 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, gen erous Christian character of the Protestant American women, we appeal, on hehalf of these sufferers, these despair ing 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 footsteps wait. Cities and fields I walk, I penetrate Deserts and seas remote, and passing

Hovel and mart and palace, soon or I knock unbidden once at every gate. if sleeping, wake; if feasting, rise be-

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 heritate Condemned to failure, penury and Seek me in valu and uselessly implore,

John J. Ingalls.

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

answer not and I return no more

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 narrows 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 motives pure, and living up to his highest light, ne cannot fail in making his own life happy, but will shed a radiance around him, which will help to ennoble 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. The steeper the hill be ore us, 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 unsight ly 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 There is always an unde finable something that warns us whenever we are in danger, but in our blind ness 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 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 pro gression. 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 na tures will bear. What a cheering thought that when we drop this mortal not stand in our way of receiving all the light and knowledge we can ask for. There are times when I feel impatient of the cords that bind me to earth. and long to go where there are no hindrances to search out the mysteries and problems of the great works of the universe. It seems strange to me that all people

of ordinary intelligence do not believe in progression after so-called death. was conversing with such an one not long ago. She said it was her belief have their knowledge all at once. They would have nothing more to learn, and joy 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 no new thing. I don't want any such heaven. I want a heaven where I can turn a corner and comface 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 year 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 ren der up our account with lov 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 well done if only a cup of cold water to the thirsty, is a step in our progression.

MARY A. INGALLS. Watertown, N. Y.

NATURAL THEOLOGY.

Where Is Your Daughter? The Light and Life of the Unformed Entity and Uncreated Conscious Being.

First-Boundless space is an unformed 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. etherealized, 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 prinriple through which primitive, atomic 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 etherealized 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 ire Nature's floral language, expressive of the wisdom and love of the creative delty; also we should endeavor to conceive of boundless space; then consider that the eternal spirit of the Delty extends and operates throughout infinite space, "For the deity is a being, whose center is everywhere and whose cir-cumference nowhere." Boundless space is the sensorium of the Deity. He embraces the universe in His Ak mighty arms, and effulgent suns are as pebbles in His hands, and their revolv-

ing 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.

"God 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

Glows in the stars, blossoms in the

Lives through all life, extends through all extent.

Spreads undivided, operates unspent," WM. F. EVERTS. Prartham, 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 after obtaining a start in a new country, to reclaim a good name and pay his Oregon debts.

Elder C. J. Wright, deceased, wellknown during his life, as a Christian church preacher, was a personal friend of Davis. The Elder related to the writer the following remarkable circuinstances, 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 recently had. He found himself in a strange country, yet he was certain be 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 between his feet, said, 'Dig nere, 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 use 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

covered and located without as much as a prospect hole being sunk.' Davis became wealthy out of the gulch, 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

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

with its golden nuggets.

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, tilled 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 heartfelt will be dedicated to the old family doctor, who gave unstintingly day and night from his store of strengh 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

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 therepeutics.

Health is the result of harmony of the prototype or ego with its sidercal 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 environing 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 evolutiou, 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) and 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, but 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 ignorwhirl the sentient entities of the outer restments 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 conscious-energy; 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

In this time of metaphysical ascendency, 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 plished. There is at least one good prescription, ap- not giving readings, as he is sitting for full phenomena themselves. The good within and without helps those of our best mediums on the rostrum or in the circles. 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 rive the hills and swim the sea, And, like thy shadow, follow thee." ALCINOUS.

-:--:)o(:--:---- 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 exposes 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 ostracised by the combined dark seance mediums. Still I have so far survived the ordeal. 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 use 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, ance, selfishness, poverty, secretiveness, indolence, cu- Garfield and Lincoln. Angels hasten the day when all pidity, anger, and other passions that inharmoniously darkness shall be dispelled. Yours for truth and light. MARGUERITE ST. OMER BRIGGS. bound in cloth, \$1. For sale at this office.

SPIRITUALISM IN TEXAS.

Twenty Years of Crowth in San Antonio What May Be Called the Belief of Spirit-

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 highpriced professionals, far out of reach of the modest circle except on rare occasions, when outside contributions were olicited 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 much 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 marvels, 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 "exposes" well calculated to cause any Spiritualist to shudder at the incongruities of his faith, if such "exposes" exposed anything that he believed inwhich 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 scion 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 640 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 failed to do, but rather praise it for what it has accom- | could not at all understand. Mr. Marmion is at present hereto, and the users of it must compound it development. In a few months I predict he will be one

> 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. CAYLOR EMMETT.

San Antonio, Tex.

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 hosannal The Golden Jubilee! The door of life is open now, The gete stands wide ajar; Our loved ones come and make their bow And tell us where they are:

"All here, here friends, you are not alone; We can sen each smile and hear each groan; We can catch each thought and know each act

And teach you life's eternal fact."

They shout the glad hosannal
The voice of soul set free!
Then shout the glad hosannal
The Golden Jubilee! DR. T. WILKINS.

-:--:)o(:--:-"The Watseka 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 Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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"WE BELIEVE."

ualists?

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 as suredly. 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 charter, 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 per cent 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 Spiritual ism? or what does it teach?" and they are nearly dumbfounded before you. Now I do not wish to be misunderstood, or to convey the idea that our people are not in telligent; 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

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 Spirit ualist 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 OLD AND NEW 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

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 spir it 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

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.

C. P. MITCHELL. Moline, Ill.

-|-|-|-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 senti-

"The trouble, my dear, is with you preachers. You have, you know, long been our teachers, Whate'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. ---:-:)0(:--:--

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T. W. WILLIAMSON. Peetone. Ill., Dec. 23, 1877.

T. W. WILLIAMSON.

Peotone, Ill., Dec. 23, 1897.

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Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

It is becoming recognized by Egyptologists that an esoteric system carrying hidden meanings and even that a system of magic lay behind the cultus symbolically sculptured on the walls of the temples of Egypt. The magical papyrus of Harris (now in Turin) with its evocations and spells, is of course well known. Flinders Petrie refers in his "Popular Tales" to the extraordinary power attributed to the magical book of Thoth (of which the Tarot is the modern representation). A tablet now in the Louvre refers to the powers of the priests to cure obsession. An instance of this character is illustrated sculptorially in one of the tombs of Sakkarah. Sir Norman Lockyer shows in his "Dawn of Astronomy," that the temples were oriented to certain stars which were identified with the god or goddess to whom the particular temple was dedicated. The temples of Thebes, Denderah, Edfu, Esneh, Philal, have zodiacal figures or other figures personifying the months and the decanates on their roofs or walls, which to the student who is acquainted with these questions show astrological significations. This is also illustrated by the fact that during the early Egyptian empire the sun was in Gemini. Hence the priests presented the deity to the popular mind in the form of the double Harmactric. During the middle empire the sun moved into the sign of Taurus. The priests then presented the symbol of the bull Apis to the people, as the special incarnation of Deity. The sun had moved into Aries during the later empire, hence the ram, or goat or lamb was presented for worship at Mendes and elsewhere. Had the Egyptian empire endured till the sun entered Pisces, fishes would then have been similarly presented. . All this goes to show that the Ammonite cultus of

Thebes was a system of worship of the Infinite as revealed, in the solar and stellar universe.

That most Egyptologists cannot interpret the mystical signification inherent in Egyptian symbolism is not surprising, as some knowledge of the esoteric system comprised in the Kabbala, as of the Hermetic and astrologi cal system resumed in the Tarot or modern representation of the Book of Thoth, is the precondition of such a possibility. Hermetic of Hermes is the Greek equivalent for Thoth, the messenger, Mercury, intelligence. This term was probably evolved during the Greek Ptol-maic dynasties in Alexandria or by the neo-platonists. The system in question seems to constitute the sole, more or less directly transmitted knowledge of Egyptian eso-

Whether this system was constituted by Moses on the basis of the knowledge learned by him from the Egyptian priests, or not, it exhibits its identity of origin by the fact that it deals with zodiacal, stellar and cosmic symbolism. The Kabbala has retained the old Egyptian trinity of father, mother, son, in the form of Abba, Aima and Microprosopus. It deals with the positive and negative forces symbolized in the two serpents which surround and arise from the Egyptian winged disk of the soul, and are further represented in the flail and crook of Osiris. It recognizes the River of Life, symbolized in the rays issuing from the divine mother Nut, and in the Aukh, by which the gods gave life to the kings, and which Amenophic IV. represented as transmitted directly by the sun's rays.

But to the student who is acquainted with this mystic symbology, it becomes very evident that Christianity is but Jearrying forward of the old Egyptian system under new names and symbols. The Catholic ecclesiastical system (of which the Protestant sects are but offshoots) is but a new arrangement of the old principles, in terms more suited to the western population than those in use in ancient Egypt.

Again the Catholic rites and ceremonies are evidently an external, popularized presentation of the same principles as those embodied esoterically in the Kabbala. The Kabbala is supposed to embrace the knowledge acquired by Moses from the priests of ancient Egypt, and hand, German Egyptologists, in the face of the fact that recently discovered archeological records of this exodus maintain that Israel never was in captivity in Egypt. Whether that be so or not, the Kabbalixic system certainly runs on parallel lines with those records exhibited in the sculptured symbols on the old temples, of the ancient Egyptian system, as also with those exhibited in its "Book of the Dead." Whether the system represented in the Catholic church was evolved in the schools of Alexandria, or in the monasteries of Italy, it in any case is based upon an esoteric system which is identical in its main principles and in much of its ritual and ceremonials with that of ancient Egypt, and consequently with that esoterically presented in the Kabbala.

(To be Continued.)

-:-:)o(:--:-COMRADES.

We have never seen each other, you and I.

Yet our hearts shake hands, my brother; you and I Have a bond beneath the skies; By the light in Freedom's eyes We are linked like steel together, you and I. We vowed to end her sorrow, you and I, When hope she scarce could borrow. You and I Have loved her all forlorn, And whoe'er may be foresworn We have kept our troth like men, you and I. We have lived, and for her solely, you and I, 'Mong the outcast and the lowly. You and I In the depths without a name Have felt the blast and flame Of the soul-destroying furnace, you and I. We have known the hungry craving, you and I, But scorned the servile slaving. You and I Have trampled iron-shod On the one and only god Of the slave and money-getter, you and I. Where Dives crows the loudest, you and I

Could climb-ay, 'mong the proudest, you and I; But nothing ever vies With the light in Freedom's eyes And the love we two have for her, you and I. Though we've never seen each other, you and I. We're children of one mother, you and I, And when wrought her high behest

She will clasp us to her breast, For the deathless love we bore her, you and I. -London Clarion.

--:--:)0(:--:-An Ingenious Device.

Said a darky preacher: "I has found it necessary on account ob de hand times an' de gineral deficiency ob de circulatin' mejum in dis church, to interduce ma new autermatic collection box. Hit's so fixed dat a dollah or a quartah falls on a cushion widout a noise. A nickel will and more spiritual sex, the masculine orthodox clergy ring a bell, distinctly heard by de congregashun, an' a sneer at it, and neither party is willing to recognize the suspender button, my fellow mawtels, will fiah off a pis-spiritual dispensation although it was the first to open tol; so you will gobern yo'selves accordin'ly. Let de collection now perceed while I lines a him."-Ex.

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TWO QUESTIONS.

Messages from Eminent Clergymen.

JESUS INTERVIEWED---IMPORTANCE OF PHYS ICAL HEALTH TO A TRUE SPIRITUAL AND MORAL LIFE.

To the Editor:-Why do not clergymen return from the spirit-world, as other men do, and tell us the real state of things there? In a long record I find messages derstand that obedience to the laws of physical health is from only three clergymen, viz.: John Wesley, the founder of Methodism; Calvin Kingsley, bishop of the M. E. Church of the United States, whose message, I think, was published in The Progressive Thinker, and Henry W. Lee, bishop of the Protestant Episcopal church of Iowa.

I was acquainted with Bishop Lee, and knew him to be an honest and conscientious man, respected by men of all creeds and no creeds, and his word equal to a bond. His message was published in "Mind and Matter," a spiritual paper published by the late J. M. Roberts, of Philadelphia, Pa., in which he says:

"I am sad to-day in coming here, because I see my own self-delusion and the self-delusion of others.....

"As much as I have learned as a spirit, shows that psychology affords a powerful force for spirits to accomplish their purposes when they understand how to use it. And I know that those spirits who are opposed to the propagation of truth, find the ground prepared for them through the self-delusion that is miscalled religion. This, as it is developed by adherence to creeds and dogmas, is the force which they utilize.

"What a realization for an intelligent person to wake up to a consciousness of the spirit-life only to find himself surrounded by that which he had hoped for—a Christian heaven. The torture which its monotony occasions exceeds anything ever pictured by the imagination as the Christian hell. To have nothing to do but to wait indefinitely for that which can never take place. Oh! the weariness of such waiting. Right actions alone glorify a spirit. Work for that which will give you enjoyment,"

These were the words of the brave, noble, Bishop Lee, and I am convinced that his uprightness and integrity induced him to return and confess his self-delusion to satisfy his own conscience and to warn others; for he concludes his message by saying:

"If this reaches those for whom it is intended, I think t will do some good. If it does not, I am well rewarded by my own conscience for this testimony to the truth."

Could words be more fitly spoken? If I get no further nformation on this subject, I think I can find an answer to my question from this message. The presumption is that orthodox clergy, like other men, carry their psychic conditions with them to the other side, and being so egotistic, fanatical, and dominating; so set in their opinions and so full of the orthodox devil that they would rather rule in hell than serve in heaven; they throw their psychological influence back on the Anti-Spiritualists with whom they are in strong sympathy, and of whom it may be said as Jesus said to the Scribes and Pharisees: "Ye is made ye make him twofold more the child of hell than

Compared with this, how beautiful are the golden words of Bishop Lee, "right actions alone glorify a

These clergy, opposed, as Bishop Lee says "to the propagation of truth," cannot come to the light, and that may account for our getting no messages from them.

I have before me two messages from John Wesley, in which he expresses great remorse, and begged that he might return and help the souls in darkness. But not until he looked within his own heart and prayed God to teach him to do his will, forgetting self and giving up creeds and dogmas, did he solve the problem of his spirit existence.

He says: "There are lying around your very doors today, such pearls of thought and such expanded ideas as will lead you to loftier happiness than can be attained by adhering to the teachings of the Nazarene."

Bishop Kingsley says: "After an experience of a long the system of salvation taught by us,... the same doc- possibility of fraud or fraudulent mediumship, and make trine as is now being taught by all the orthodox churches spiritual gain the object, knowing that if we first seek the brought thence by Israel at the Exodus. On the other of the world, was, and now is, the greatest error and most disastrous ever promulgated on the earth."

We cannot follow up this long communication. Suffice that the good bishop repudiates every dogma from the fall of man to the general judgment and its results, and expresses every spiritual idea as fairly as the most spiritual teacher could do. Would to God that all the clergy would be as faithful to truth and would return to proclaim it to the inhabitants of earth; how soon we might have, as spirit Wesley says, "a millennium in which every man would live up to the truth." Suppose we try them as I did an orthodox brother who persecuted me more than twenty years, in return for which I heaped coals of fire (love) upon his head, and extracted from him a promise to return and tell me which of us was right. He did so, and told me more than I knew myself. I said I knew he would tell me the truth. He replied: "There is nothing but truth to tell, and when I see it plainly before me I am not the man to hesitate." But he was honest and truthful as far as he knew. How many orthodox clergy can we find honest enough to re-

turn and tell us the truth? This is my second and last question. Bishop Kingsley relates an interview he had with tpirit Jesus of Nazareth, in which that venerable personage denies ever having claimed being divine and equal with God. "He further stated that the scriptures which are accepted and believed by professing Christians to be the word of God, concerning the atonement and salvation through his death and suffering, were the product of priestcraft in the Dark Ages, and had been handed down to us as the word of God, carefully worded so as to favor the doctrine of the church in whose interest they were written; and that there is nothing in the system of salvation taught by the

orthodox churches." This is, in my opinion, the best statement of this case that I have ever heard or read of, and worthy of the one to whom it is attributed. Jesus said and did many good things, but wrote nothing; therefore, if there is any thing wrong in the writing (scripture) he is not to blame for it. He gave verbal and ocular demonstration and instruction to his disciples and followers, and there is no denying of the fact that they wrote the scriptures of the New Testament, and is it unreasonable to think that they would carefully word them so as to agree with their conception of his teaching. Any set of men in like circum-

in their creeds and preaching. The trouble was then as now, losing sight of the grand principle of human progress and growth, claiming inerrancy for their scriptures as an ultimate revelation from God, never to be superseded. This rendered growth and progress almost impossible, and subjected thinkers to continual persecution and made peace the exception instead of the rule. Even Jesus himself is charged with saying: "I come not to send peace on earth,

stance would do the same thing to-day, and are doing it

but a sword." See Matt. 10:34. The power of healing the sick, possessed by Jesus and his followers, and the most prominent factor in the Christian ministry, continued only about three centuries. and now that it is being restored mostly to the gentler the way for the redemption of the world by spiritual and divine power. Ah! my friends, how long before you can lay selfish exclusiveness aside and work harmoniously, each in his and her respective spheres, for the one great

That excellent writer, Hudson Tuttle, untrammelled Hutchinson, Kans.

by sect or party affiliation, in his valuable book, "The Religion of Man and Ethics of Science," which everyone should read, says (1976 40): "We may accept as granted that the plan of nature, whatever idea be received of God, is perfect, and man as a part of nature is a unit therewith There can be no break in the continuity of being, and hence his adaptation to the physical world must be regarded in the same light as the adaptation of the spiritual faculties to a spiritfull life. Man as a dual being, a physical and a spiritual faces two worlds, and is amenable to the laws of both. As such, he must conform his life so that it will accord with both these states. He must unas obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

"Hence it is that men laboring under a mistaken theory which left the physical life out of the scheme, have fallen into grievous blunders. Had not Calvin been physically diseased, he would not have burned Servetus. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood embittered the mind, and bred intolerance and hate. There was a gospel these teachers knew not of, the gospel of health.

"'Give us health, cries Nature. No puny sicklings, but the bounding pulse of fresh blood, the firm muscle

other, and that not only amongst yourselves but to all

mankind; for if you do not, whom can you expect to do

it? While you contend earnestly for the truth as it has

come to you, let the Coverts down easy, for they will have

Oh! Spiritualists, be spiritual, and have love one to an-

enough to do in the great beyond where it may take them many generations to free themselves from the incubus of false theology. Seek those pearls of thought which spirit Wesley says lies round your own door, and utilize them. Send your strong thoughts of love, truth and sympathy, everywhere to everybody, for they will "do good like a medicine" and heal though you may not realize it, and, as becomet! Spiritualists, bear no malice toward any but do all you can to lift up your fellowman and make the world befter;

and remember that our spirit friend spoke from knowledge and experience when he said: "Right actions alone glorify a spirit."

R. NEELY.

Purer Spiritualism.

To the Editor:—Permit me to pen you a few lines that I may give expression to a few thoughts which I feel are worthy of consideration in regard to purer and more spiritual demonstration, and expression of our beautiful philosophy, which I think is and must be the keynote to success and advancement in Spiritualism. As I look out | izations in the United States: from my point of view over the field of Spiritualistic phenomena and mediumistic work, I note what seems to me a sad condition of affairs. I feel that Spiritualism is degenerating, as did primitive Christianity; has in a great degree departed from its high calling and donned a material garb-working in the letter instead of the spiritand is making material gain the aim and object instead compass sea and land to make one proselyte, and when he of an accompanying feature. These things to me are significant. They suggest something of a serious nature and should be deplored by every honest and earnest thinker and exponent of the Spiritualistic movement.

I do not think that all are thus working, but in a broad sense this seems to me to be the tendency. All deep thinkers well know that the spiritual movement was ushered into existence by souls of pure intent. To proclaim principles and the true philosophy of life, instead of personalities or material gain. To give voice to high affairs in the British provinces approved and commended sentiment and crush out the degenerating influences that had gained a foothold upon humanity. These pure souls were obliged to gain a hearing and attract attention through physical measures, and there has been chords of sympathy touched in humanity until all the beautiful phases of mediumship have been brought to light, and the knowledge of spirit communion stands to-day a wellauthanticated fact, and has brought untold blessings and coinfort to thousands of hungering souls. I can testify to being one of the number, which causes me to call attention to the thought of pure and holy motives in spiritterm of years in the world of spirits, we have learned that | ual manifestation, that our cause may be raised above the kingdom of heaven all things will be added. Let us every one be as faithful and attentive to the voice of the

spirit as is our editor and many others. Vicksburg, Mich. OLD SUBSCRIBER.

Controls, Guards, Guides and Influences.

Much discussion has been made through The Progressive Thinker concerning controls, guides and influences, and much questioning has been in my own mind. While in a restful, passive mood to-day, I felt the gentle, quivering sensations so familiar to many who are investigating occult forces.

How gladly we welcome this unseen power and wait in dreamy expectancy the revelations that will be whispered in our ear to be spread in panoramic vision before our inner sight!

This was what came to me: The cognomen "control" is sometimes correct. None but a novice in these investigations should suffer himself to be controlled. You. too, are spirit, and if you would retain your individuality, control yourself. However, in early development one is requently controlled, and in ignorance of natural laws the subject becomes obsessed.

To prevent such fearful fate, best writers on the topic should be consulted, with patient practice, close observance of laws of health, breathing only pure thoughtsand there will be no attraction for elementary evils.

Next, let us mention not guides, but those who are more truly your guards. This name generally includes one or more Indians. They guard or defend their chosen ones with a tenacity and sagacity that will well compareto the fidelity of an intelligent Newfoundland, mastiff, or St. Bernard, but with the skill and tact of the red man of the forest, with these traits much in advance of their earth existence.

In their capacity of guards or defenders, a psychic can ill afford to give unking thoughts to their red friends, for they, feeling their sacred trust, are ever alert, and upon approach of physical danger can empower their subject with strength ten-fold greater than their own in normal condition, and thus avert or overcome it. Nor are their powers confined to physical manifestations, but with keen foresight or prophecy they enable their subject to perceive the future and turn aside from threatened impediments in the way of success or spiritual attainment.

And why, some may ask, does the Indian evince such untiring interest in his medium? (as they are wont to say). It is obvious they are so free from creedal views, or bondage of society whichs, they have none of these to unlearn, and being true to nature and her laws, they come in ready rapport and interest with the work of uplifting human kind, and especially through spirit communion.

The guides are those who find in you a subject—no affinity, whether friend in life, or relative, or one heretofore unknown to you. They lead or direct you in the direction you are inclined to go, generally, we would hope, to higher heights, or may nap to lower depths (if your as-pirations are not firmly fixed) for you can draw to yourself either exalted or debased guides.

Remember this—they can guide you; but do you control yourself, and thus choose such as you will to lead Besides these, who are your nearest and dearest unseen friends, often comes a host of influences-those who pass your Indian sentinels with correct countersign, they who are permitted by faithful guides to use you as an instrument through which to demonstrate to the Demonstrator of the molecular or spiritual hypothesis of world truths unknown to mortal man before.

KEEP COOL--THINK.

Take Counsel of Your Own Senses.

To the Editor:-History is being made at a rate of speed quite unusual, but the thoughtful citizen sees no cause for a panic thereat. He notes the daily news and then attends the demands of duty to himself, his friends, humanity at large, his domestic animals, his physical and mental pabulum, etc. In contest with nature at this season in the northern section of our country, we have little time for amusement outside of neighborhood sociality, though we are constantly reminded that the great American Circus is well housed-in and its daily exhibitions not disturbed by outside blizzards, except as they affect the number in audience. The clowns-Talmage, Moody, Covert & Co., were never in better condition. Sam Jones and Col. Breckinridge are taking their vacation, but large classes are in training, and there need be no fear that national amusements of this order will weaken through lack of actors in the near future. I make these remarks as introductory to some solid facts. With the idea that your exchange list may not include the substantial, "The Congregationalist," a high-priced weekly of Boston, I give briefy extracts from its contents of Jan. 13, 1898:

"Mr. Reed, Speaker of the United States House of Representatives, in his oration delivered at the fiftieth anniversary of Girard College, in Philadelphia, last week, revealed capacities as an analyst of character, and a breadth of treatment in discussing great problems of education and social life, that will confirm his admirers in the hope that he may improve every opportunity to enlighten his fellow-countrymen.

"Probably if Stephen Girard had met with the right type of Christian clergymen he would not have decreed their perpetual banishment from the grounds of Girard College. Be that as it may, beneficence to the thousands of orphan children who have been fitted for the struggle of life by the education which they have received at Gi-

rard College entitles him to some measure of regard from the men of to-day and all time."

So much from tony Boston! Stephen Girard was competent to place a fair valuation on religious teachers. No one questioned his sanity in making his gift. He knew as well as we now do, that Christian teaching consists in stuffing infant minds with fables and falsehood in advance of useful knowledge. Are Christian ministers who have "jumped his claim"—stolen his rich gift, any improvement over those he personally knew-those who, this Boston editor is forced to admit, were of an unworthy type?

From the same number, article on "Religious Organ-

"The power of Christianity cannot be demonstrated by statistics. Churches may grow in numbers while they wane in strength, for the sacrifice required for membership, the more numerous will be the applicants for admission. Yet the outward proportions of the religious life of the country as exhibited in church organizations are of great interest.

"First of all, they demonstrate that ours is a Christian nation. Christians possess this country. They have the power and the right to insist that its administration shall be in accordance with Christian principles and customs. If it is not so, if their sacred literature is excluded from the public schools and the Lord's day is ignored, the responsibility is with them."

Well, well, this is richness! Here we have it in plain language-the position of Catholic Christians in school by Protestant Christians here! Thus we are again reminded that within our bounds we have powerful enemics to our constitution and laws; many men wicked enough and foolish enough to think they have the power to turn this era of light back to the dark ages. The omniverous reader is not allowed to rest a day without a reminder that "the price of liberty is eternal vigilance!"
Foxcroft, Maine.
C. CHAMBERLAIN.

Foxcroft, Maine.

IN PRAYER.

I worship most at break of dawn, When silence broods o'er all the earth, When all the strife of day is gone And all the sweeter joys have birth; When spirits watch the sleeping world, Intent to guide its waking host To higher truths they hold unfurled-

At break of dawn I worship most. I worship most at flaming noon, When all the work of day is rife. When troubled hearts are out of tune, And madly whirls the round of strife, When greed aspires to glut its maw With all the wealth the carth can boast,

Defying every moral law-At flaming noon I worship most. I worship most at close of day, When, weak and spent, the toilers rest;

When fades the glowing light away In benedictions from the west; When angel love is reaching out To us from the immortal coast. And stilling all our mortal doubt-At close of day I worship most.

I worship most at midnight's hour,

When darkness holds the world in awe, And crime exerts its heinous power In overriding human law; Ah! then, it is, I pray for light To come as noiseless as the ghost, And change all evil thoughts to right-At midnight's hour I worship most.

THE HOME-LAND HILLS OF HEAVEN.

--:--:)o(:--:--

There are rippling rills and rainbow hills, And mountains and valleys green, Where the morn shall break and our souls awake On the shores of shadowless sheen.

There are mansions fair in the land over there, Composed of good thoughts and deeds That we did in life 'midst sorrow and strife In this land of thistles and weeds.

Then upward sweep through the valleys deep Till the guilded goal we gain Where the Home-land song rolls all day long Past the perilous paths of pain.

For the souls that rise to empyrean skies Must be purged in the deserts dim: From the haunts of night to the land of light They will sing the angel hymn.

Then we'll reach that land a happy band, Where the rippling rivulets roll And rove 'midst the flowers of celestial bowers In that joyous home of the soul. ERNEST S. GREEN.

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SATURDAY, APRIL 2, 1898.

REPLY TO A CORRESPONDENT. That passage of divine revelation

about the flesh of asses, etc., which Mr. Courtney inquires after, will be found in Ezekiel 23:20. The whole chapter would be shamefully obscene if it was not "The word of the Lord," which it is declared to be in the first line of the chapter. In the vulgar Song of Solomon the book makers attempted to disguise the real character of the book by head lines, as "The church's love unto Christ; She confesseth her deformity; The vehemence of love," etc., though there is no allusion in the whole book to Christ, or to churches. In the chapter under consideration

the vile women are sisters, but "the Lord," in the 4th verse says: "They are mine," but in the 25th verse he owns up to "jealousy," so possibly his wives, or were they concubines? who in his "furor" he may have maligned. As the story advances the "Lord God," that is Jehovah and Elohim, are mixed together, and grow violent against those who had played the harlot, passed through the fire, and had slain their children to their idols. In short they were very wroth at their pets, and did not fail to express themselves vigorously on the occasion.

It may be well to state in this connection, that the Hebrew Elohim is uniformly translated God throughout the Bible, though it is in the plural form, and, correctly, would have been ren-"In the beginning Gods created the heaven and the earth." Jehovah was the tribal god of the Jews, and the Hebrew characters spelling his name Jhvh, is everywhere rendered Lord. This distinction between the heavenly powers should be known to all Bible readers, but the translators did not want the people to know that the Jews were polytheists.

"St. Louis, March 17.-Rev. K. Jackson, a Baptist minister, well known in Creve Coeur district, thrashed his wife Monday night because she refused to accompany him to church. "It is said he asked her repeatedly,

and upon her refusal he struck her down and beat her into insensibility. His buggy was outside, and he carried her out and placed here therein. She recovered consciousness, screamed, and attracted the attention of Dr. Pfeister, who came to her relief and carried her to his home.

'A warrant charging the preacher with assault with intent to kill has been issued, but it is said he had not yet been found. It is not believed he is making any attempt to evade the officers, but is out ou missionary work.'

Elder Jackson was evidently ambitious to save his wife's soul, and thought a few bumps orthodox would help her on the heavenly way.

Some years ago a preacher's wife of brains, energy and pecuniary resources of her own, of which the husband had none, discarded the false teachings of her childhood. Hell became a chimera employed by priests to frighten people into obedience to their will. All the dogmas of the church were relegated by her to the domain of fiction. Then the imbecile husband sought every opportunity to pray in his wife's presence always telling God she bad deserted the faith, was crucifying the dear Lord afresh, and was making herself a stumbling-block in his path. He had not muscular courage, like Elder Jackson, to beat his wife into insensibility so he took occasion to outrage her feelings and insult her intelligence. old bigot is long since dead, drowned while crossing a rivulet, "died by the act of God," said the coroner's inquest, and the good relict is an ardent Spirit valist, and an earnest patron of The

Progressive Thinker.

ANOTHER LIGHT GONE OUT. Mrs. Matilda Joslyn Gage, a prominent auti-slavery worker of fifty years ago, a zealous Woman's suffragist, and a Liberal of the modern school of Freethought, an associate of Elizabeth Cady Stanton and Susan B. Anthony, died of paralysis, in this city on the evening of March 18. Mrs. Gage was a voluminous writer, and a woman of great ability. The lights of fifty years ago are fast going out, but we trust a new generation, no less worthy or zealous for the right, will rise up to take places. Mrs. G. did her work grandly and well, and lived to see her anti-slavery sentiments triumphant, as she would woman's suffrage and Freethought views had she survived a few years longer.

Anniversary Exercises.

Anniversary reports, in order to insure insertion in The Progressive Thinker, must be sent in promptly.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb. THE FEMALE POPE.

J. A. Courtney, Esq., Dresden, Ont., inquires for the facts in regard to the statement that there was a female who once occupied the Papal chair in

Mosheim in his Ecclesiastical History Oth century, part 2, chap. 2, sec. 4, says: "Between the pontificate of Leo IV., who died in 855, and that of Benedict III., a certain woman, who artfully disguised her sex for a considerable time, is said, by learning, genius, and dexterity, to have made good her way to the papal chair, and to have governed the church with the title and dignity of pontiff about two years. This extraordinary person is yet known by the title of Pope Joan. During the five succeeding centuries this event was generally believed, and a vast number of writers bore testimony to its truth; nor, before the reformation undertaken by Luther, was it considered by any, either as incredible in itself, or as dis-

graceful to the church." Mosheim, in a note cites an author who collected and published all the statements of ancient authors bearing on the case; and in another note he cites the antagonistic writers who have controverted the statement. He concludes, the story is not "entirely destitute of foundation, and the controversy

is not yet ended." Gibbon, vol. 3, p. 107, Putnam & Sons' edition, says in a note: "The advocates for Pope Joan produce 150 witnesses, or rather echoes, of the 14th, 15th and 16th centuries."

We could quote several columns of what seems at first reading, authentic history confirming the genuineness of this character, but we now incline to the opinion expressed by Prof. Edwin Johnson, in his Rise of Christendom, that there were no Christian Popes, as such, prior to Innocent III., A. D., 1198, and, hence, there were in fact no "female popes," though that which passes for history seems to confirm the other statement.

NEW LIGHT ON GEORGE WASH-INGTON.

Says the Memphis Commercial-Appeal:

Several writers of late have marred the perfect wooden image which history has left us of George Washington. They have shown that he was a master hand at swearing; that he could carry about as much liquor as any other of his esteemed contemporaries, and that he was, in short, something of a dead game sport. Human nature is such that it has rather rejoiced over these revelations. It gags at perfection just as strenuously as it condemns total de-

Zealous efforts have been made by priestly falsifiers to make the "Father of his Country" something he was not. They represent him while at the head of the army frequently going aside to pray. This is wholly false, as is the hatchet and cherry tree story told by Elder Weems, on the strength, as he represented, of a statement by George's

Truthful history presents Washington as irascible, impetuous and very profane on great occasions. He was human, with the infirmities of human nature. He was not an orthodox believer, but like nearly all the fathers of the republic, he was a deist, repudiating the dogma of a virgiu-born God.

GONE TO PIECES.

In 1815 a Christian communistic society was founded by Jacob Bimeler, who imported some 500 colonists from Germany, and located them on a tract of land in Tuscarawas county, Ohio. The colonists held all things in common, as did the early Christians. They built a town and engaged in all sorts of business, holding a title to the sect, known as Separatists, of 7,300 acres of realty. Divisions arose among the new generation, who were not content to abide by the old faith of their ances tors, so they have divided their estate among the only ninety-two living de scendents, and, probably, one more of the thousand jarring sects will lose its place in history.

ONE BETTER.

In a late issue of the Rockford Republic, which has found its way to our table, it is stated a religious revival is pending in the Winnebago street church, of that city, and that Rev. Far miloe had converted one sinner, and was still keeping up the revival feeling. The fisherman, replying to the inquiry "How many fish have you caught?" re sponded: "When I catch the one I am after and two more I shall have three.' The elder goes the fisherman one bet-

"Divine" Healers Exempt. Because Jehovah is not subject to the laws of Kansas, "divine" healers cannot be held to be subject to the state laws governing the practice of medicine and surgery, says a press dispatch

from Topeka, Kan. This is the substance of an opinion by Assistant Attorney General Snelling to Dr. Gill, secretary of the state board of health.

Dr. Gill is preparing to make war on the quacks in Kansas, and he asked for an opinion from the attorney general as to whether "divine" healers and hypnotists could be dealt with as doctors in the enforcement of the law.

Mr. Snelling studied the matter for several hours and then told Dr. Gill that he might turn the thumbscrews on hypnotists and magnetic healers, but "divine healers" would have to be held

exempt. In support of his opinion he said that magnetic healers and hypnotists pre-tended to have personal healing power, while "divine" healers declared their power to come from Jehovah. Johnvah, he explained, was in no way amenable to the laws of the state.

This will probably be the cause of more litigation and an overthrow of that stringent medical law in Kansas or drive the others to using the name of Jehovah with their work, forming a kind of co-partnership with an imagin ary Deity, as it were-a silent partner.

BEAR IN MIND.

In sending remittances to this office. write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser, Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can

Write names and addresses as plain as ordinary print, and mistakes will be

Wrote the Oriental traveler and scholar, Ker Porter, who found the figure of the cross among cuneiform inscriptions cut in stone at Susa, the ancient capital of

"The cross is generally understood to be symbolical of the divinity, or of eternal life, and, certainly, a cross was to be seen in the temple of Serapis as the Egyptian emblem of the future life, as may be learnt in Sozomen and Rufinus.' Porter also states that 'the Egyptian priests urged its being found on the walls of their temple of Serapis, as an argument with the victorious army of Theodosius to save it from destruction."

This quotation is made from Kitto's Cyclopedia of Biblical Literature-most excellent Christian authorityarticle Cross, where it is cited with approbation.

The reader will keep constantly in mind that Serapis was a stone statue of Bacchus, otherwise known as JES, which was imported into Egypt some 280 years before our era, the object, to harmonize the religions of Greece and her outside provinces; that to accomplish this purhis worship; that he was represented as the resurrected god Osiris, who was slain by his wicked brother Typhon. The temple at Alexandria, the home of this imported god, was made the store-house of the great Alexandrian Library, to which thousands flocked from all over the civilized world for knowledge, and in its capacious halls was a college with an average attendance of 10,000 stu-

Now let us see how this Serapian cult gained its first grand conquest over the Roman empire; for, aided by the conqueror's sword and priestly guile, it became the religion of Western civilization, and is still striving to extend its power, for, says the Imperial Dictionary, article

"His worship extended into Asia Minor and Greece, and was introduced into Rome."

Originally from Sinope, a port on the Black Sea, in the province of Pontus, in Asia Minor, bearing the name of Jes, one of the forty names of Bacchus, he returns to his own country from Egypt under the name of Scrapis, while his symbol and monogram, the Greek letter rho, in the form of our capital letter P, with the power of our R, and with the Greek letter chi in the form of our letter X, having the power of ch across its stem, became under Constantine the Christian symbol, though, says Smith in his Dictionary of Christian Antiquities, article Money, p. 1283 American edition:

"The monogram [giving the character as just described] may be seen on the coins of Alexander Bala, king of Syria, B. C. 146, and on those of the Bactrian kings Hipostratus the Great, B. C. 140-135, and of Hermacus, B. C. 138-120.....It eventually became the Christian monogram." How it was done we shall how

By the death of his father Constantinus, at York, in England, A. D. 306, Constantine became entitled to the Roman throne. He had accompanied his father the then emperor, on his expedition to Egypt, where, course, he became acquainted with Serapis, his history emblems, and the motive for his removal to that literary religious and commercial center. Constantine had sayved under Galerius in the Persian war, and because of supa rior military ability was a great favorite in the Roman army. But Maxentius, at the head of a revolt in Home seized the emblems of sovereignty, aided by his father Maximian. There were really six who assumed a right to the throne, Galerius, Licinus, and Maximin, all in the East, while Constantine, Maximian and Maxentius were in the West.

After numerous intrigues, murders, and battles, not necessary to detail to get an understanding of the subject we are discussing, Maxentius alone, with a large Italian the civilized world. Maxentius, Constantine's brother-inlaw, the son of Maximian, whom Constantine had put to death three years before, was defeated in battle and put to rout. In retreating over the Tiber the Milvian bridge fell, precipitating soldiers, leaders, and the contesting emperor into the swollen riven, where all perished.

It was while preparing for this march against his rival this "fable" as Smith in his Biographical Dictionary calls it, was invented. Eusebius, in his Life of Constantine, says he saw in a dream the banner in the sky, with the filth of greed, lust, jealousy and deception. characters thereon we have imperfectly described for want of a proper cut. But Smith, in his Christian Antiquities, article Labarium, says:

'The thing, and probably the name, were already familiar in the Roman army."

On page 909, Smith continues:

"When Constantine adopted it, [this labarium or ensign] consecrated by the symbol of his newly adopted faith, as the saving sign of the Roman empire,' he took the surest method of uniting both divisions of his troops Pagans and Christians, in a common worship." The word "Christian" here used, is misleading; for the

monogram of Serapis was the only inscription on that flag that differed from the ordinary cavalry standard. So says Smith in the article from which we have quoted. The worshipers of Serapis, scattered all over Asia Minor, Greece and Rome, with hundreds, perhaps thousands of temples, rallied under that standard, with the symbol of their god Scrapis, Bacchus, Jes, shall we say Jesus? for it was then used on a Roman banner, where the "us" was needed to Latinize the name. That banner enthused the worshipers of Mithras, of Isis, of Serapis, of all the Oriental gods by whatever name, "found all over the world from Bactria to Gaul, in Northumberland, on the Rhine in Numidia, wherever the Roman cagles flew," as Rev Dr. Bigg said in his Bampton lectures quoted last week, and Constantine, if his biographer attempted to tell the truth—a thing we greatly doubt—was just demagogue enough to resort to such questionable instrumentalities to enthuse his soldiers.

· Firmly on the throne of the Caesars, Smith in his Dic tionary of Greek and Roman Mythology and Biography, vol. 1, p. 834, says:

"He [Constantine] also accepted the title of Pontifer Maximus [Supreme Pontiff], which shews at that time he had not the slightest intention of elevating Christianity at the expense of Paganism."

In 323 Constantine had subdued all enemies. Soon after he removed his throne and seat of empire from Rome to Constantinople. His empire embraced all Europe, and extended Eastward to the Indus, including Egypt and the provinces in Africa lying on the Mediter, ranean. It was then an impulse seized him, similar to that which induced Ptolemy Soter to remove JES to Alz exandria, to establish a universal religion throughout his almost limitless empire. To show how this was done, and how that which bears the name of Christianity was established shall be the subject of another article.

BOGUS ANTIQUITIES.

The Antiquarian and Archeological societies of England have protested to Lord Salisbury against a singular kind of prison labor which has recently been developed in the penitentiaries of Egypt. This is the manufacture of bogus antiquities, which are said to find a ready sale, and to be such excellent imitations that only experts can detect them. It is represented that the prison authorities even contemplate turning out complete artificial mummies.—Ex.

THE CROSS ON ITS WAY TO EMPIRE! ADVANCEMENT OF SPIRITUALISM.

With all the burdens of persecution, of slander, of malignancy and bitter vituperation; with all the fraud and degradation that clings to the skirts of Spiritualism, because through its various channels, into which the curious are seeking to satisfy their curiosity, and the scientific are probing for something above the earth, and upon whom the charlatan can play his tricks and screen his rascality beneath her cloak, the cause is growing at a rapid rate. This can be noted at any announcement of a lecture by our best speakers; can be noted in the empty pews in the churches and the modification of the language of the ministers in the last quarter of a century; in the number of heresy trials of the most intelligent preachers of the land; in the number of independent churches established; and last, but not least, in the observable fact that it is next to impossible to obtain from the goodly assortment of books on the subjects pertaining to the philosophy, in the Chicago City Library, anything of the kind. When persons go there for books along that pose magnificent temples were erected and dedicated to line of thought, it is with a list of a dozen or more names, and then only once in a while can one be had.

If every Spiritualistic author would donate one of his books to that institution it would do him or her no harm and help admirably in the spread of our great truth; also, if the liberals and Spiritualists would combine to have a representation on the staff of employees, it would be a step in the right direction.

If, beneath the great load of fakism and rascality, of ostracism and persecution by the pulpit and press in the past fifty years, Spiritualism has grown up into the numerical stunding of the millions of believers, what might it have done without all these environments? The fight from the pulpit we must always expect until every minister in the land shall have been educated into the higher religion of the brotherhood of man—the religion their so-called Lord and Master, Jesus Christ, is reputed to have taught. But the fight against the charlatan is a more serious one, in that at the present time the matter is very complex—a very intricate problem, and one that must be handled with care.

In the first place Spiritualism cannot be creedalized; Spiritualists will submit to nothing dictatorial, and especially that which is averse to their individual ideas of the right and of perfect freedom; in fact it has heretofore been impossible to organize into a permanent institution or association of harmonious action and great utility to the cause. If this time has come and the National and State organizations are to become permanent, solid, useful, so be it, and all hail the glad day of the birth of each, and the growth of each, and the ultimate good of

The leaders of these organizations, both mediums and speakers, are all sensitives; our best authors, poets, lecturers and psychics are all sensitive. Most of them have felt the oppressive influence of the dictators of creedalism and are now basking in the sunlight of freedom, and to offer any method of procedure in the least dictatorial along the line of moral ethics and a phenomena standard for our lecturers and mediums will only mean suicide to the organization, and terribly disastrous results to Spir-

Again, Spiritualists who have been in the harness many years, and who have had nothing at stake but the furtherance of the cause, and have battled both against the jealousy in the ranks and the prejudice of a world of materialism, are very watchful of those who seem to exhibit more the spirit of personal ambition than that of unselfish gallantry. If organization succeeds permanently it must be upon other grounds than those condemned

So far there seems to have been no such assumption of power manifest in either the National or State associations. The one as an auxiliary to the other will come under its jurisdiction in a financial way, but will rule and force at Rome, resisted Constantine's authority. On the govern with its own by-laws and constitution, under its 26th of October, A. D. 312, near Rome, was fought the own charter, and with the use of proper judgment in all decisive battle that made Constantine sole monarch of matters of great importance, and of a delicate nature there is no need of alarm, and there must be cause for rejoicing.

It is easy to see how rapidly Modern Spiritualism has grown, and how at the age of a half century there is hardly a village in all the world that is not blessed with its beautiful teachings of immortality and brotherly love, but no estimate can be made of the magnanimity of its advancement had no fraud been perpetrated and exposed and the sublime principles been trailed in the dust and

There never was a time in the history of the world when the very air seemed so pregnant with opposing forces. Nation is jealous of nation; nation is striving to acquire from nation; nation is protecting herself from the encroachment of her sister nation; munitions of war are being got in readiness, and beneath all and in all is but the hidden force of right and justice striving to adjust matters for the highest good of the spirit of the age —the spirit of progress, the spirit of reason, the noble spirit of the brotherhood of man, and is it any wonder our own cause partakes of the enthusiasm for reform, for purification, for advancement and a general adjust-

ment of its system? Politics need adjustment, religion needs adjustment, in fact the very people and their leaders need adjustment and when there comes a need for such movements the ways and means are always devised, and Spiritualism, as one of the fundamental principles of truth, of immortality, and as humanity's science of moral philosophy, will adjust itself and grow grander and more beautiful as it gains the highest unfoldment in man's nature. It is immortal and cannot die.

-|-|-|-|-BEAUTIFUL SPIRITS.

Spirits of beauty, and spirits of love, Safe in the dwellings of glory above, Come where the snare and the shadow compete, Seeking to capture my wandering feet.

Spirits of duty, and spirits of truth. Blest in the home of perennial youth; Shed but a ray of the truth I require Over the path of inherent desire. Once you were here as are others to-day,

Clad in the vesture that fadeth away; Then you were pilgrims of women and men: Can you, as angels, come hither again? Then, in the mercy that seeketh but good,

Then, in the justice oft misunderstood, Come, for my spirit is watching to-day, Watching for angels just over the way. Beautiful spirits, Oh! angels of light, Help me to walk through the mazes of might,

Sharing, but never from others debar. Aught of the glory that cometh so far. SADIE BEULAH. La Crosse, Wis.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.—American Sentinel. Whatever is true can stand investigation and ridicule.

-Elizabeth Cady Stanton. The purer the heart, the less will it shrink from the

conclusions of the pure intellect.—Col T. W. Higginson,

IMPORTANT.

The mass-convention in Chicago, February 22-24, resulted in the organiza-tion of the Illinois State Spiritualists' Association and we carnestly invite the co-operation of every Spiritualist and medium in the State to make the association a success. To this end we ask that every Spiritualist in the State will send the secretary his name and address, so that he may be conferred with. Constitutions and by-laws and other blanks are now in the hands of the printer, and will be furnished to those asking for them as soon as com-

Mediums are especially urged to avail themselves of the protection of the association and to co-operate with it in the work of organization. We want a society in every town where there are seven or more Spiritualists. Let us get together and by co-operation bring our beloved philiosophy to a place where it will be recognized as a power for good instead of looked upon as an aggregation of misguided people, without organization and deluded by a lot of unprincipled fakes. Of one thing the Spiritualists of Illi-

nois can rest assured, and that is, that this association will wage a relentless war upon fraud and fakelsm, but it will ever be found eager to extend a supporting arm to every medium who does honest work, and who avails himself or herself of its protection, when persecuted in consequence of mediumship. All over this great state are honest, noble true-hearted mediums who are crushed by the blighting influence and disgraceful methods of those who deceive and delude. All over this state are thousands of hungry hearts eager to receive the message which our speakers and mediums have to give, and we desire to bring the honest medium and the honest investigator together. No one connected with this association will ever wage war upon an honest medium-that we want distinctly and emphatically understood. Our efforts shall rather be to help all such if they permit us to do so and avail themselves of our protection.

best association in the Union and this year the grandest in the history of our philosophy. Address all communications to the secretary at Fulton, Illinois.

Let us go to work and make this the

Fraternally yours, GEORGE B. WARNE, President I. S. S. A., 3402 Prairie Ave.,

Chicago, Ill. MARTIN H. MCGRATH,

BIG BIBLE STORIES.

What Moses Hull Says of It.

By some oversight the Big Bible Stories, by W. H. Bach, were announced at 25 cents in paper. They only appear in the cloth-bound edition, and the price is 50 cents, and very cheap at that price, too. Moses Hull "I would like to ask the readers of

The Progressive Thinker whether they have read W. H. Bach's 'Big Bible Stories?' Also I want to say to those who have not, that you can't make a better investment of fifty cents, than to send it to The Progressive Thinker and have one come to you by return mail. If you begin to read it you will not be willing to lay it down even to eat or sleep until you have finished it.

"It is not merely an attack on the Bible; it is statistical and contains a world of solid information on a variety of subjects. This book is not written in a light and fun-making spirit, nor yet in a denunciatory and fault-finding vein, but in the spirit of true and candid criticism; and with a desire to throw light on the numerous Biblical stories discussed. Neither Bishop Colenso, Dean Stanley, nor Andrew D. White treat these particular portions of the Bible with more candor, nor with more ability than Mr. Bach has done.

"The fact is, it is now generally known by the learned that ours is only one of the numerous compilations thrown together among ancient nations as Bibles. The truths put into these books are loaded down-overloaded with hyperboles and myths; these are the things Brother Bach attacks. I presume Brother Bach cats nuts, but he does not eat the burrs and shells in which they grow; he undoubtedly eats corn, when properly perpared, but he neither eats the cobs on which it grows nor the husks in which it grows. So he loves the truths of the Bible, but rejects its barnacle attachments. Get the book and read it."

Home Building.

In response to Dr. Hidden's noble appeal for funds to raise the mortgage on The Waverly Home," I suggest that if every speaker and medium in our ranks will pledge one dollar from the proceeds of a seance or lecture, the needed funds will be in the Doctor's hands, if not before the 31st of March, certainly before the June Jubilee transpires. I have already forwarded my pledge to that amount.

Wherever I go my soul is moved to tenderest pity by the needy condition of our faithful workers, who by age or sickness have become unable to successfully carry on the struggle for physical existence.

The establishment of similar homes in different parts of the country will be not only a great humanitarian movement for the relief of worthy individuals, but will be of incalculable aid in the advancement of our cause. Every medium and earnest Spiritualist becomes the centre of strong spirit forces, and in the Homes, where fear of actual want could no longer disquiet and harass, these centres or foci would merge into larger and more powerful ones, until they would form great reservoirs of magnetic, sympathetic and intellectual resources, from which both spirit and mortal workers would draw supplies of needed power.
OLIVIA F. SHEPARD.

Los Angeles, Cal.

COMMISSIONS.

Remember, authorized agents, that when you take a commission on The Progressive Thinker, that the party sending for the paper is not entitled to the premium, "Ghost Land." Don't forget that.

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

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this

To the Spiritualists of Illinois. Change of Date, and Other Matters.

TO COMMENCE MAY 25, INSTEAD OF JUNE 1.

To the Public:—The General Manager regrets to announce that it has become necessary to change the dates of holding the International Semi-Centennial Celebration of Modern Spiritualism to be held at Rochester, N. Y,, which has been advertised to be held the first eight days of next June. It will be held one week earlier, commencing May 25, and closing June 1, 1898.

This change has become necessary in order to secure more suitable and more commodious places for meeting. Negotiations have been pending for a number of months to obtain the largest and best places in the city of Rochester, but the one most desired could not be secured at any time in June, but could a week previous, which is the main cause for the change.

The management is aware that this will cause inconvenience to many who are expecting to attend and with some of the speakers especially. It was not done until a number of those most interested were consulted, and it had received the sanction of the executive committee of the National Association. Yet everything considered, it is believed by those who have the matter in charge, that it will result to the better-ment of this great celebration.

The General Manager wishes to appeal particularly to societies which hold meetings the last Sunday in May, and to all those who are expecting to take part in the celebration who have engagements for that date, to please try and arrange matters so that their speakers may be relieved, and to adjourn their meeting over for one week, if necessary, in order that their people may attend; especially those that close the season the last of May. By so doing they will show their interest in this great celebration, and if they hold an adjourned meeting the week following probably in most cases their speaker could be with them and those who did not attend the Jubilee could have a report direct from those who did. A little sacrifice on the part of each will overcome the difficulty that ensues by reason of this change of date.

The change will cost the Manager more than anyone else, many times over, and his sole aim is to make this celebration one that shall be of credit to the Spiritualists and give them honor among their fellow-men.

While one person has the general management, and it is under the auspices of the National Association, yet this celebration will be conducted for the benefit of the whole cause, regardless of whether those who are to participate are favorable to organization Preparations are being made on a

large scale in order to accommodate all who may come. It is believed that a great many thousand people will be present, and arrangements are being made accordingly. We claim millions; let us show that

there are thousands at least, who are willing and anxious to meet in one grand assemblage to commemorate the fact that Spiritualism has been before the world for fifty years, and intends to start the next half century in earnest. It seems to the writer that any Spiritualist who can attend this Jubilee and does not is lacking in his duty toward the cause he has espoused. There need be no fear that our people

will not learn of the change and date at which this celebration is to be held. Comparatively there are a small number of our people who take the Spiritualist papers. It is a shame that this is so, but it is a fact, and it is mainly through these journals with the exception of what has been stated at different meetings, that the Jubilee has become known. From now on it will be placed before the public not only through our papers, meetings of societies and at anniversary exercises, but it is also to be heralded through the secular press, which will reach thousands of Spiritualists and others interested along similar lines that have not heard of it through other sources.

Remember that the great cause of Spiritualism will be more benefited by making this great meeting a thorough success, and is of greater interest than any local meeting can be for one day, so please try and harmonize conditions to meet this change. Please inform the undersigned as

soon as possible of your intention to attend, and of the number that is likely to do so from your vicinity. It will assist in getting lower railroad rates. Remember, the name and address of all Spiritualists are wanted.

Do not forget the new date, May 25 to June 1, inclusive. FRANK WALKER. Hamburg, N. Y. General Man

THE SEQUEL

To the Hull-Covert Debate.

It will be instrumental in doing a vast amount of good. Philanthropists and good citizens generally will view it with deep feelings of regret, yet realizing the fact that to know the whole truth will be beneficial to humanity. As the Minneapolis Times well says: "The disgust that is everywhere felt at the disclosure of such hypocrisy is wholesome, and makes for virtue. The effort to get at the truth, and correct false judgments, and punish license and impurity, must be beneficial."

FIFTY-FIVE COLUMNS. In The Sequel issue of The Progress-

ve Thinker about fifty-five columns are devoted to the crimes of preachers and church members, all of recent occurrence, and every one of an astounding character. FIVE HUNDRED COLUMNS.

Five hundred columns would be re-

quired to publish all the shortcomings of ministers and church members during the last six months. Not a day passes that some great crime is not committed by some of them. The condition of affairs in the religious world is appalling.

THIS PAPER WILL SILENCE THE SLANDERER.

Whenever a minister of the gospel in the future slanders Spiritualism, thrust this paper in his face and he will become silenced at once. He will not dare to proceed further. PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

ATROGITIES OF THE INQUISITION.

Savage Taint Implanted in the National Character.

in a field near the city of Seville a translated Zulu term.
stone scaffold, each of whose four corstone 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 fiendish 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-odd 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 gridironed saint by a King who should have been gridironed, and the ingenious architect made the gridiron 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 Its somber walls, its vault, in which madness has uncovered the dead and then run shricking away; its tombs of maniacs, proffigates, and tyrants, as well as its eternal consecration of the gridiron, make it the perfect emblem of

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.

Fanaticism, despotism, thirst for upon the nation, and its character topermitted to die. There were three of these determining types to begin with -a bigoted Queen named Isabella; a grasping, perfidious King named Ferdinand; and a fanatical priest named Tomas de Torquemada. These three as evidence that they had not yet come

It is the fashion to make excuses for Ferdinand, and that became later the Isabella by calling her faults the faults common type of their nation. Many of the age, and by ascribing to her vir- Jews among them scented the danger tues all her own, but hers was the con- immediately and betook themselves senting will that made it possible for the estates of some great nobles for others to arrest the development of safety. But though the nobles were Spanish national life and character, friendly, their friendship was too pru-If it comes to a question of sincerity, dent to insist that they should expire probably the inquisitor general was as on the quemadero themselves rather sincere as she, and to that extent he than deliver up the refugees, and so may be deserving of respect. As for they took heed of a threatening edict, Ferdinand, he was equally willing to and endeavored to mend their ways by profit by the bigotry of the Queen and banishing their humanity. January (the fanaticism of the priest. It was 1481, six persons were burned to death the high moral qualities that were sup- at Seville, and by November 4 of that to reside in his life, and these alone, that gave to their joint robberies alone was 298, the total in the country and frightful murders a shadow of de- amounting to more than 2,000. fense and it was her reputation and BECOMES CHIEF WITCH DOCTOR. countenance that emboldened the priest and commended him to the people.

SPAIN IN ISABELLA'S TIME. able trio did for Spain it is necessary year 1843, which is generally reckoned to consider what the country had been as the formal beginning of the modern before their time. Through a Spanish or Spanish inquisition. Four interior monk, Dominic was the real founder of tribunals were established, also a royal the inquisition two centuries and a half before. His countrymen had been too head, and now that great constructive busy with Moorish wars and interne- intellect began its work in earnest. cine strife to concentrate their minds ed of monarchies. Its King took oath no oath of fidelity to the royal person until the thirteenth century, and after this only the queer one, "We who are was enough of this free spirit to counterbalance the intolerance bred of centuries of religious wars and the exceptional share of the clergy in the councils of the nation, had it not been for conjunction of circumstances which brought together the overbearing fanatic, the docile bigot, and the talented confiscator 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 conbecome the Spanish inquisition and to send back to the middle ages a challenge that made those dark centuries seem enlightened. Nor was this all. 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 study of inquisitorial methods shed an ineffable joy 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 soot 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 beretics, however, who first engaged attention, but the unfortunate Jews, both those who had ad hered 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 introduc tion of the holy office into Castile, and the acquisitive Pope, Sextus the Fourth joyfully granted her plous-request. The bull here date November 1, 1478, and at anthorized the sovereigns to appoint two or three witch doctors at once for

'As late as the year 1810 there stood | the "smelling out" of heresy, to use the



should be said that she had a very pretty temper when things crossed her too 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 despotic will flaming out at the protest of civil liberty. No doubt if the witch doctors had run very strongly against a royal purpose, they would blood have had their inevitable effect have overhauled their notes and made some new calculations. But the truth day may be referred to certain types in is that they met only with a mild dehistory whose influence has never been mur, 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 persons were an epitome of what Spain over to the composite type that was represented in Tomas, Isabella, and year the number of victims in this city

These were gala days for honest Tomas, but he had not as yet risen to the notable office of witch doctor in chief. To understand just what this delect. This great honor was reserved for the council, of which Torquemada was the

Llorente, who was secretary of the upon the invention. It is true that they inquisition from 1790 to 1792 and who had been very hard on the Jews upon turned upon it and revealed its hideous occasion, and had forced them to an treacheries and barbarities, estimates outward acceptance of Christianity,! that there never was a man who was but the inquisition was first felt in better adapted to his work than this France, and that country and Italy same Dominican brother. However, were the scenes of its greatest activity) we must find the man in the work rathin the early days. During this time the er than in the biographical notices, Spanish people were an admirable peo- which are meager and unsatisfactory. ple in some respects, great sticklers for He immediately began to formulate incivil liberty and their privileges. Old structions, the first lot coming out in Aragon has been called the most limit- 1484. A premium was put upon the "smelling out" process to begin with. to observe the laws, but its people took just as it was among the African tribes. The humbest citizen was not only in vited but commanded to become a witch doctor in own small way. If a as good as you, make you our King to man suspected another of being a trife preserve our rights; if not, not." There 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 it made no difference to the inquisitors 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 spicuous in Spain as elsewhere was to they would only hint anonymously that somebody might know something about somebody else. This put the first some body in a bad predicament, because when he had come to this undesirable prominence he was expected to "smel out" whether there was anything to

The accused was arrested instanted 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



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 guished bishops by discovering Jews ploy counsel, because counsel was kept guished bishops by discovering Jews and a ranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews and arranged a real treat for ploy counsel, because counsel was kept guished bishops by discovering Jews are the devious man named Valdes, had half a century of such treatment, but resting place in the Escorial. The an make of history, says one writer, have business, and arranged a real treat for like which was to be his final devious man named Valdes, had half a century of such treatment, but resting place in the Escorial. The an make of history, says one writer, have business, and arranged a real treat for low points are the devious man named Valdes, had a century of such treatment, but resting place in the Escorial. The an arranged a real treat for low place in the control of the mich which was to be his final accutury of such treatment, but resting place in the Escorial. The arranged a real as much in the dark as he, and it was among their aucesters, and members of always borne in upon him that the only the nobility who were of new Christian which Philip was to attend himself. There had been a small preliminary ex-

All legal principles were ignored in the examination of both witnesses and prisoners. The gossipy recitals of the former were created 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

EVERYBODY WAS PUNISHED.

Though these methods were not essentially new, they received a new meaning under the ministrations of Porquemada and the approval of the Spanish royalties. Other royalties, instead of inviting papal bulls, defied them, 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 abased 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



dicate a relapse into Judaism. If a man hibition in May which had been graced were a clean shirt on Saturday he was by the presence of the Regent Joanna, as good as lost, and perhaps this is the the King's sister, and that of the Prince reason why the practice of wearing Don Carlos, Philip's first born, but this clean shirts disappeared entirely in was as nothing to the sovereign's own Spain, so that nowmone may not be found in the length, and breadth of the and. But the living, even when seized upon such pretexts, were not sufficient unto the needs of this insatiable priest. He defamed the dead, caused them to the the defamed the dead, caused them to the the translation of the city of the constitution and the platform with a constant of the city of the cit be burned in effigy, and confiscated with seats for the inquisitors, and near March 31, 1492, came the decree for King might view the procession of the the expulsion of the Jews. It is said that both Ferdinand and Isabella oblimonks, and the poor victims. It was jected to this insane measure, the early morning when the bells rang out thrifty Ferdinand having been influenced to make a show of opposition by an offer of 30,000 pieces of silver which he Jews were ready to put up for his Granada campaign. But Torquemada of murder, each one accompanied by was immovable and rebuked the royalies 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 hat there were rich pickings ahead anyway. The banished people were was it should be added that the ban-given four months in which to decamp, ners borne in the procession celebrated and the promise that if they had not lisappeared by the end of that time evrything they possessed would be coniscated. 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

DETAILS NOT LACKING.

Details of the way in which the punishments decreed by the savage priest were carried out against his victims, Jews and Gentiles, and of the frightful ruelties 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 89,994 were "reconciled" by various penances. He was full of zeal to the last, and the very year of his own

to this the royal gallery, whence the to announce the beginning of the cere mony. First came soldiers to clear the way, then the condemned in that grotesque uniform which made a mockery two or more familiars of the holy office; then followed the magistrates, judges and nobles, on horseback, then the inquisitors, public prosecutors, and more familiars, and behind them the mob whose character was being formed by such spectacles to be transmitted through a long line of descendants to the generation of the time of Weyler. To show what contemporary Spanish opinion of the origin of the inquisition



own heart there. This is Motley's account of the punishment of a citizen of broke out beyond the possibility of disthat 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 redhot irons His tongue was then torn out by the roots, and because he still endeavored to call upon the name of God the iron gag was then applied. With his arms and legs fastened together behind his back he was then hooked by the middle



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

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 Moriscoes of Andalusia, upon whom the most frightful cruelties were practiced. But so far only one side of Philip's charac ter has been disclosed. He united with the bigotry of Isabella the superstition the avarice, and the treachery of Ferdinand. His statesmanship was all ly ing and intrigue, and it was a favorite saying of his that "time and he were a match for any other two." There is the keynote of Spanish diplomacy. Evasion and procrastination are its chief characteristics to-day. It has been pointed out that one rea-

son why the Spanish people submitted

so readily to such a King was that he

flattered their national vanity by being as much of a Spaniard in his manners as his father was a Fleming. Had he been as offensively foreign to them as he was to the Netherlands, his supremacy would not have been established so easily, but the gravity of his bearing conspired with his employment of Spaniards in all the great offices of state, and his devotion to the little rather than to the greater Spain, to make the satisfaction of his peninsular subjects complete. So that Torquemada, Ferdinand, and Isabella all in one, with the good traits of Isabella left out, was able to carry on the policies they had begun and paralyze the race. The effect, whose appearance had been retarded during his lifetime because he was a strong enough ruler to hold his realms together, was soon all too evident after his death and throughout the century of royal hypochondria. proffigacy, and madness that followed. In 1609, under his son, Philip III., occurred the expulsion of the Moriscoes. which deprived the country of 1,000,000 valuable citizens. The bigot and incompetent who then occupied the hrone was a contemptible creature, he was after all only adhering closely to the precent and example of Ferdinand and Isabella. Meanwhile the decline of the country in territory, population, and wealth went on at an astounding rate. Travelers in Spain during the reign of Philip IV., the successor to Philip III., have left very vivid descriptions of the impoverished land and its impoverished people. Those "old Christians," who had inherited the traditional hatred of their race for Moors, Jews and heretics, preferred begging or robbery to honest industry. which they regarded as the duty and punishment of slaves. Those who were so fortunate or so unfortunate as to have a trade made amends in the public eye by harlequin costumes and swagger, the very cobblers going about in satin mantles and carrying rapiers. But almost all trades, manufactures, and commerce were in the hands of foreigners, who secured the gold of the Indies through their industry as soon

as it was brought across the sea. TYPICAL SPANISH STATESMAN-

Su.P. Internal trade was hampered taxes that put an embargo on the transportation of goods, the transmission of money from town to town was forbidden, the farmers did not seek markets, but cultivated just land enough to raise food for their own consumption and let their fields go to waste. The national wealth was represented in the silver images and golden interest of royalty by the alternate de



guise in his successor, Charles II., who was the poor tool of rival factions. This demented creature was persuaded 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 monarch who had the remains of his wife uncovered in 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. A grandson of Louis XIV, of France,

who inherited on the female side and by will succeeded the imbedie 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 sov-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 forture and death by the pendulum. Readers of Poe's grewsome tale of "The Pit and the Pendulum," 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 symbolical of this King. But the symbol does not show forth his whole character. He was proffigate, 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 the French, 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 (Escolquiz); he converted his court into a club of conspirators; he armed the friars; he intrigued with foreign Ambassadors; he ignored the auceived his life and from whom he mus receive his crown; and at last after all this wicked scheming he saw the old age of his father insulted, the independence of his country conquered, the tranger upon his throne, his crown in the dust, and his people in bondage."

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: "While the Spanish people embraced the most glorious sacrifice that is recorded in history; while war let loose upon our land all its furies and hunger destroyed whole towns; while blood overflowed 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 art ful strokes of treason, and Alicante and Cadiz beheld French bombs wreck their hearths, and unarmed Valencia struggled on, and Tarragona succumbed under heaps of dead bodies, 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 unburied corpses, and the air the fumes of pestilence--all for Ferdinand. Ferdinand without eye for the shades of the martyrs, the haggard 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, proposed a toast in these words, while waving the foaming cup in his hand-'To our August Sovcreign, the great Napoleon, and Maria Louisa, his august wife.' Tacitus does not record a deed analogous to this in his annals; Suctonious records nothing like it: the historians of the last days of the decadence of a world in which so may vile spots appeared across the livid face of classical civilization have nothing to compare with it in their relations."

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 out "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 filled the prisons 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 beheld in him that union of bigotry and superstition with despotism which was their traditional ideal of royalty, and accepted him with cuthusiasm, temperarily 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 follow: ers 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

But there is one thing that Castelar

fully portrajed by Schator Proctor. It is they who to reform the colonial governments and placate the conle who live beneath them. It is true that they are not all there is of Spain.

There are statesmen like Castelar who are admirable or their intelligence and abilities. There are authors like Juan Valera, Perez Glados. Armando Palacio Valdes, who have placed Spanish fiction in the forefront of modern literature of its kind, but ministried rise and fall according to the will of those benightes masses who are still affected with the taint of the

blood of Trastamara.—Sheldon P. Patterson, in Chica

day, who are ready to welcome another Carlos. It is

they who hold the country to its old policies, whe would govern colonies with the cruelty of the con

querers, Cortez and Pizarro, and the administrator

who succeeded them in the new world; who find their present ideal in Weyler, and rejoice in the mis-

eries of the reconcentrados, which have been so faith





of cases property was confiscated abso lutely, and Torquemada and Ferdinand had a lively dispute as to which should get hold of the funds first. With re gard to persons, such of the condemned as escaped the stake or life punish ment, were disgraced by the grotesque and horrible ceremony of the auto da so that they could never regain their self-respect in their old home or that of their neighbors. If there were some little differences between the patterns that decorated their vellow fools' caps and the yellow flaps 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 o spionage, torture, robbery, and murder did not cease with the first protests of the Castilians. One zealous inquisitor named Peter Arbues was assassithe assassin's knife all his life, and took elaborate precautions for his per-sonal 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 Voodoo priests, he kept a charm about bim, and he had faith that this charm, a unicorn's horn, would discover and neu-

themselves after their earnest and ven erable 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 pro fession 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 encour agement 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 that even utilized the great discovery of Columbus to extend its cruelties and feed its avarice. Deza, the successor of Torquemada, was in quisitor general for eight years, and during his time 2,594 persons were nt. The number during the elever

.term of his successor. Ximenes

was 3,564, and in both cases the other

punishments were in proportion. The house of Isabella, which began in illegitimacy and a fratricide, was now lane, who was the mother of the Em ueror Charles V., and with it the house of the astute Ferdinand also, but the vitiated blood was to remain in their Austrian successors. Henceforth the taint of insanity was to reappear in the royal family often, sometimes in slight aberration of mind, sometimes in more violent manifestations. Charles, who was touched with it himself and who inherited fanaticism along with his tre- ter the assembling of the multitude a nendous power, confirmed the work that his grandparents had begun. But and the grand inquisitor administered he was not a typical Spaniard like his an oath by which the people engaged to son Philip II., who was descended from defend the inquisition and to make in-Ferdnand and Isabella by both father and mother. When this prince ascended the throne all that was good in the old Spanish character had been destroyed. The people who should have imitated the thrift, industry, and skill of the banished Jews and Moors were incited to adventure by the discoveries in the New World and thought of getting money only by rapine and extortion. By this time, too, their opposition to the inquisition had been largely overcome and they vied with each othnated, and Torquemada himself feared er in religious intolerance. The nation the quemadero. Of fourteen persons was ruined even as its territory expanded and the wretched and tortured confessed, so as to entitle themselves to Indians of the colonies contributed the strangling mercies of the garotte

voted thetic movement of Protestantism in ready begun to eat into the vitals of his But his fears rather stimulated his the country in response to larger move empire. labors, and perhaps he acted on the ments of the kind in other parts of Eu- Naturally heretics were rapidly dis-

Ferdinand V. and Pope Sixtus V. as it

founders. It is computed that some 200,000 per sons gathered in Valladolid to share the mingled emotions of hate and joy that must have have been excited in the bosom of their King by the sight of the hands of jailers and executioners. Afbishop preached an exhortation to faith forming the principal occupation of their liver. 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 who were condemned to death twelve before the burning, and their dead bod-It would have been a sore trial for ies were fed to the flames along with Philip if there had been nobody to living bodies of their more constant burn and it seemed almost providential companions who defied King and that before his return to Spain in 1559 priest to the end. The royal spectator after a long period which he had de- probably congratulated himself on his to looking after his affairs excellent day's work, but the fire that abroad, there had been a little sympa-consumed those brave martyrs had al

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

allows this freedom of expression, be-past ages, finishing with the opening lieving that the cause of truth can be of the Spiritual era. The church was sentiments uttered in an article may be decorated with flowers for the ocsuppressed. No one person has the sas and Missouri."
Whole truth, hence kindly feelings Prof. Geo. W. Y. should always be entertained for those | Col., lectured to a very large audience who differ from you.

Mose Whisler writes: "My three perience in the ranks of Spiritualism, 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, The Progressive Thinker of March 26, 1898. I have read am open for engagements with camps. duced to language as a basis for Spiritualism is now solved. I feel as though | terest. I will gladly send to anvone dethe most intricate and knotty problem in the pathway of Spiritualism may now become the chief head of the corner, whereon 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 t 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 con vinced himself, but has convinced many others of the truth. Mrs. Horman is open for engagements for the

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 4th street, St. Paul, Minn., for April.

Mr. H. W. Ganson, 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 do ing much good throughout this broad land, and I only hope that the time is not far distant when we will have the same show as 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 Wil son 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 also try Oshkosh and Appleton, and would be glad to bear 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 societles, it may be possible to hold a delplace the great state of Wisconsin in its proper position as regards 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.'"

T W Brinton writes from Marion. Ind.: "It was my fortune a few evenings ago, while in this city, to attend a trumpet seance of Mrs. Carpenter, of Bellevue, Ky. There were four or five skeptics present at the beginning of the scance, but the manifestations of spirit return and communication were so overwhelming, that before leaving the sennce-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 pow ers the coming season."

Will C. Hodge will occupy the plat form of the First Spiritual Church at Rochester, Ind., for the mouth of April. He will answer calls for week 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 Brookyn, 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 executive 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 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 musical 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. street, near Bedford avenue. Tickets,

25 cents. J. M. White writes from Beatrice, Neb.: "On Saturday night, March 19, the First Spiritual Society was formed, with a lecture from Dr. H. C. Madding, president of the Nebrask State Spiritralist Association. Sunday, March 20. Leonidas Pethoud, the regular minister of the society, delivered a lecture, followed by a brief address by Dr. Mad- the State Spiritualists' Association, and I family. Cloth, \$1.50.

CONTRIBUTORS:-Each contributor | ding. The doctor delivered an anniveris alone responsible for any assertions sary lecture in the morning, in which or statements he may make. The editor he reviewed the world's religious of best subserved thereby. Many of the jammed, and the rostrum beautifully diametrically opposed to his belief, yet casion, I will remain here, and am that is no reason why they should be open to engagements for tests in Kan-

Prof. Geo. W. Walrond, at Denver on "Labor, Temperance and Religion,' which was highly appreciated. Dr. score years have come and passed. Raylin, from California, was also pres-During my thirty-three years of exby Mr. Walrond he received quite an perience in the ranks of Spiritual pro-I have read and examined many pro-posed creeds, and basic principles, but thusiastic remarks on the labor ques-posed creeds, and basic principles, but thusiastic remarks on the labor ques-tion. Mr. Walrond concluded the services with some sixty or more tests and answers to questions. These services are growing more and more popular.

Virginie Barrett writes: "I would like to hear from mediums who desire to travel, with a view to work with me. I and re-read them, and consider them a Terms reasonable. Will friends send remarkable and timely production. It me back numbers of Spiritual publicaseems to me that the momentous questions, or any literature treating on our tion with reference to a foundation rephilosophy, for distribution. I will be thankful to those who will take the insiring it, a copy of a little French Spiritual paper published in Paris. Let us be broad, as our philosophy teaches to be, and help our cause everywhere. Address 810 East Sixteenth street, Indianapolis, Ind."

C. B. Tinsman writes from Toronto, Canada: "Together with my wife and three or four friends I attended a meeting at the Forum Hall, given by Virginie Barrett, March 20. I attended the lecture a non-believer, but before leaving the hall I must say I was more than convinced that there was much to learn and be gained from Spiritualism. I received a most remarkable and truthful test from my father, who died ver a year ago; also many other wonderful tests were acknowledged in the crowded hall. I must add that we vere all more than astonished, and shall certainly seek further light on the subject."

John L. Moore briefly discusses a theological problem: "Which was in existnce first-hell or the Devil? If hell was-first, it must have been made for some purpose; and was that purpose to have a place to put Satan in? If this is so, God must have known that a war in heaven was coming; why did he and of bliss? If Satan was made first, then God made hell to put him in. These questions are some of the 'myseries of godliness' which cannot be cleared up, and never will be. This hell and Satan business, before many years pass, will be ruled out as being handed down from an age of barbar-

Virginie Barrett is a member of the Grand International Psychic Circle, whose headquarters are in Melbourne. Australia, and has been appointed Hon. Local Secretary. She desires to correspond with persons who are in sympathy with the spreading of our cause over the world at large, with a view to become members of this association, and will be pleased to send them particulars. Address 819 E. 16th street, Indianapolis, Ind.

Virginie Barrett wishes to thank the person who sent her the "Easton Star Democrat"-from East Maryland. She would like to hear from him or her.

A subscriber writes: "Ethel Torrey egate meeting and organize a strong has been at Lafayette, Ind., and Danworking state society, and in that way ville, Ill., holding circles, seances, and giving tests to the great satisfaction of the people. She is now able to give public lectures entranced, which are the grandest I ever heard. She gives tests blindfolded, with little slips of paper; also gives tests with light trumpet talk which can not be disputed. Her address is 936 (New number) East Martet street, Indianapolis, Ind." Dr. H. C. Andrews' address for April

will be General Delivery, Chattanooga. Tenn. He will answer calls for week evenings within a day's ride from Chatanooga, on reasonable terms.

Correspondent writes from Anderson Ind: "Mr. T. W. Smith, a trance medium, who has been lecturing for some years, was ordained by the Madison Avenue Spiritualists, on Sunday, March 20. Mrs. Lily M. Thiebaud conducted the ordination services."

Olivia F. Shenard writes from Los Angeles, Cal.: "I am to speak here before the Ladies' Independent Aid Society, of which Mrs. Longley is president on the 23d of March I may remain with them until after the 31st of March, but am not yet certain, as I received vesterday an urgent call from friends in Ventura county, to come up and help them."

The Secretary of State, of Vermont granted a charter to the Lincoln Spiritual Association, by which a society was organized and signed, March 1. 1898, with seventeen charter members The charter is recorded in the town clerk's office. The officers are: President, J. W. Hatch; vice-president, Thos. C. Smith, board of directors, E. H. James, S. Allen, Rhoda Smith; treasurer and clerk. Z. Elliott; corresponding clerk. Phebe Hatch: Z. Elliott, speaker. The association meets every two weeks on Sunday, at 11 o'clock.

N. F. Ravlin is now in Denver. May , he will start for Chicago.

O. W. H. writes from Washington. D, C.: "On the evening of March 22, an inniversary seance was held at Norris Hall, in commemoration of the advent of J. H. Altemus as a medium. Mrs. Edith E. R. Nickless, Mrs. Stephens and Mrs. Rowland and a host of intimate friends took part in the exercises, and the tests given by Mr. Altemus were quite well received. It was an enjoyable evening to all."

R. F. Baldwin wishes to suggest to the readers of The Progressive Thinker o provide themselves with a small blank book and keep it near at hand, and when they read an article which they may wish to refer to in the future let them take the heading of the article and the number of The Progressive Thinker. Many have not thought of this.

Mrs. J. W. Kratz will serve the socie ty of the Independent Spiritual Lecture Bureau of Cincinnati, O., for the month April 4, at Columbia Hall, 1220 Fulton of April. Would be pleased to hear from societies en route to Rochester, for the months of May and June, as speaker and test medium; also open for camp engagements and for the fall and winter season of 1898. Terms reason-Address 224 Cherry street, Evansville, Ind.

W. F. Peck will lecture at the semicentennial celebration at Minneapolis, Minn., on April 3, under the auspices of

will serve the local society the remain. A Plea for Physical Medi- From Two Worlds, London, umahip. 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."

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

T. H. S. writes from Seattle, Wash .: have an organization which we call the Church of the Soul: Mrs. Esther Phomas 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."

spiritually. We have with us for the past two weeks Mrs. E. J. Demorest, of Pittsburg, Pa., who gives to us the messages from our dear ones. These together with her inspirational talks, have given our thought a more spirit ual tone, and we hope for much more.' 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 and April. She has delivered

M. E. M. writes from Bradford, Pa.

Bradford again comes to the front

splendid lectures the past two Sundays, morning and evening, and giving some invincible demonstrations following her lectures, compelling many skeptics to acknowledge with reverence the power of intermundane communication between the spirits incarnate and decarnate 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 m. The evening exercises opened with a concert by the Children's Progressive Lyceum. A fine programme by the lyceum under the efficient di-rection of Miss Eleanor Kloppenburg, 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 philo sophical."

J. D. Lannin writes from Portland, Oregon: "For many years spiritual meetings have been conducted in Portland, but never before has Spiritualism been so thoroughly revived as the present winter. Dr. A. G. Larson, of California has been lecturing and giving tests to large audiences. Sunday evening. Rev. G. C. Love, who has been a resident of Portland for forty-five years, delivered his farewell address to a large audience, holding them spellbound for over an hour. Brother Love developed in Portland. His many friends bade him Godspeed, and commend him to the good people of Chicago, and while it is our loss it is Chicago's gain, trusting you will find in

him a public benefactor." Mrs. F. F. Spangler will give public psychometric tests for societies. Address her at Stilwell. Johnson county, Kansas.

Mr. and Mrs. B. B. Hill, accompanied by their daughter, Mrs. M. E. Cadwallader, passed through the city last week on their way home to Philadelphia, Pa. They had been in California for several weeks.

The Campbell Brothers are temporarily in Milwaukee, Wis.

Geo. W. Walrond writes from Denrer, Col.: "Things are booming here in the Spiritualistic world. Dr. Ravlin has arrived to give us a hand.'

J. W. Dennis writes from Buffalo, N Y .: "Buffalo has had a decided addition to its list of local talent, from the fact that Moses Hull, and Mattle Hull, his wife, are now located in this city, at 359 Normal avenue."

Dr. C. H. Figuers, platform test medium, is now located at No. 242 Thirtyfirst street. Chicago, and intends remaining here some time. Address him

there for engagements. 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 emonstrator 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."

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. White's book to L. M. BALDWIN. lend them. Manchester, Mich.

F "Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every

To the Editor: In a recent issue of The Progressive Prinker my attention was called to a letter written by Lucinda B. Chandler, under the head of "What Can We Do With It," and in which, this good woman seems to think physical phenoment to be of little or no importance whatever in proying the no importance whatever in proving the claims of Spiritualism and continuity of 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 I have 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 lead 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 specially so from mental mediums) the recognition due

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

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 medi-ums 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 sister hood, strive to reach the higher plains of life and as fast as possible sift the chaff from the wheat, but never, never hrow cold water upon another's medi-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 Allie Lindsay Lynch for having expressed so much valuable living truth n so short an article as I find on page , March 5, 1898, of The Progressive Thinker, which I endorse fully, as I understand her. And I wish to emphasize ber 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 a crippled hand for one female patient, in a public audience. The good loctor in my presence in open meeting declared that 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 cosmical evolution of life and truth, uncontaminated by the ipse dixit 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 damaging superstitions fixed upon us through the ages of the ignorant past, and awake to a 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 vorkings of the recent meetings in the states of New York and Illinois, presaging an 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 trump shall sound on

high. And its clarion notes roll through the That call the dead from their last long

In graveyards green, or the vasty deep What a hurrying, scurrying time

there'll be! What a waking up for you and me, When Gabriel's trump shall blow!

The good, the bad, the high, the low. Twill make no difference, all must go. While lightning flashes cleave the sky, And the mighty sounds roll out on high We will rise in haste from the trem

To meet that terrible crack of doom, When Gabriel's trump 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 Await the summons to take our place: While the grand procession of risen

souls, Will gaze in awe as the thunder rolls. When Gabriel's trump shall blow! And when the voice of the great Un-

Shall summon us up to that wondrous throne. Where the records of life are all write down, From every city, and village and town

With quivering lips and eyes that weep, We will take our place with the goat or the sheep. When Gabriel's trump shall blow!

But what seems to me most passingstrange Is how we shall meet this mighty change!

Some forms absorbed by the grass and trees. And others dissolved in the restless seas-What a hurrying, scurrying every-

Twill be a most wonderful sight, I de-When Gabriel's trump shall blow!
ALICE C, BARRY. Philadelphia, Pa.

England.

There needeth not the hell that bigots

 frame. To punish those who err. . . .

Those who transgress her law+she only 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

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 fas 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. THEN 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 all this is plain enough to every one. Do you desire 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 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 'or thodox,; 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," 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 burn,' and 'always boiling but never boiled done.' An eminent orthodox divine, Dr. Ambrose, says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. 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 dosed with it and fried in it, and surely after all that we ought to be well

Fancy teaching little children such

words as these: There is a dreadful hell.

And everlasting pains. Where sinners must with devils 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 fiend? 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 pic ture 'the writhings and hideous contor tions 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 burn

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

NOTIONS OF HELL AND HEAVEN Sir 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 chim neys 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,

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 too who 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," and substituted the "hades," which simply means the unseen 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 Mohammed's paradise, gratifying to Orientals, peopled with houri, 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 com pany. 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 jority of the orthodox are still in the nursery, still in the swaddling bands of infancy. They tell us that they are going "sweeping through the gates," wearing lovely white dresses "washed in the blood of the lamb" tone 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 disrespectfully calls the "harp business"); they will wear golden crowns, and in gratitude to the Great Deity for saving them by 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

The saints in glory casting. With regard to this everlasting

gold.

SINGING OF PRAISES. can you imagine a scene wherein, say, such diverse personages as Lord Randolph Churchill and Mr. Bradlaugh. 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 SPIRIT-

UAL STATES.

"The kingdom of heaven (or bell) is within you." It is strange that with with its cunning sacerdotal cut, was these words constantly repeated to duly noticed; but the writer allows that tertained such gross and material no- tume is necessary to most "movetions respecting reward and punishment in a future world. The explanation is that spiritual things are spiritually discerned, and the system of the eye," he says, "of a prophetess, a teaching in the orthodox churches does not, generally speaking, tend awaken the spiritual perceptions.

TO BE WITHOUT KNOWLEDGE

is to be in darkness, and while a person remains in intellectual darkness how can spiritual realities be per-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 thraldom 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

REMAINS SPIRITUALLY BLIND. Until a man begins to think for himself, and to exercise his mind independently upon the great facts and 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

INWARD CONDITION,

spheres of existence.

your own intellectual and spiritual state. It is no good to look outside yourself for it, it is within you, in the degree of spiritual knowledge you possess, and the motives which govern your actions and your life. "Within me is a hell" ("King John," act v, scene 5). Our deeds still travel with us from afar. And what we have been makes us what

we are. MACBETH'S VIEWS.

Canst thou not minister to a mind diseased; Pluck from the memory a rooted sor-Raze out the written troubles of the

And with some sweet oblivious antidote, Oleanse the stuff'd bosom of the peril ous stuff That weighs upon the heart?

The doctor answers: Therein the patient must minister to himself,

True, indeed! Every one of us must MINISTER TO HIMSELF in this matter, no one can do it for us There is no need for me to speak of the

hell of the murderer, or of the drunkard, or of the selfish sensualist. Those who are acquainted with Spiritualier are only too well informed as to the condition of these in the spiritual

spheres. Then there is the man who sells all fifty cents per hundred.

since the damned would become fuel to the hours and moments of his life, and warm the earth! In Luke xvl we find stultifies all the noble attributes of his nature, for gold and gain. Such an one enters the spiritual world with a shrivelled up soul like a withered apple! No man can escape from himself, and it is his memory that constitutes his

WHAT IS HEAVEN?

My friends, our heaven consists simply in the faithful doing of our duty as spiritual beings while in this world. This necessarily implies that the material will always be subordinated to the spiritual; that our predominating desire will be to know what is true, and to do what is right and just. Our aim will be to do everything from a spiritual. that is, a God-like motive; to be like God in spirit and disposition, in the purity of our life, and the benevolence of our aims and motives. In the personal realization of this glorious pur-pose, we shall find the surest evidence that the "kingdom of heaven is within us" not only in the hereafter, but even now in our earthly existence.

From The Freethinker, London, England.

Some time before that, when Mr. Foote was imprisoned for "blasphemy," and a memorial to the Home Secretary was being prepared in favor of his immediate release, Mr. Morley was asked to give his signature. His first question to the gentleman who called on him was characteristic. "Who has signed?" he asked. At that moment the memorial was very young, and Mr. Morley hesitated to sign it. He was not asked again. Other men were braver. Herbert Spencer and Professor Huxley signed the memorial straight away. They did not stop to inquire whether they would be supported by a crowd in an act of justice and common

ALAS! ALAS!! Religious people have a curious way,

of defending themselves. For instance, if you say the Bible is often obscene, you may be prosecuted and imprisoned llef and contempt. If you quote some of the obscene texts to prove your case, the Christians charge you with obscenity, while swearing that the holy book itself is perfectly clean from cover to cover. In much the same way, the English Catholics, who are no longer under a cloud, deal with objections to their nstitution of the confessional. that the priests put filthy questions to female penitents, and they call you are infamous libeler; and if you quote from manuals, published for the use of priests, they call upon the authorities to proceed against you for circulating indecent literature. This course has just been taken in the case of the exmonk, Joseph Slattery, and his wife, who are going about the country giving their experiences as priest and nun. Both have been charged at the Edinburgh police court with offering for sale an obscene volume entitled The Devil's Prayer Book; or, Roman Cathoolic Theology in Latin and English. The case was adjourned in order that the defendants might destroy every copy of the book in their possession, although it was not written by themselves, but consisted of extracts from the published works of accredited Catholic theologians. Slattery's giving such an undertaking shows that he has little in him of the spirit of martyrdom, MRS. BESANT.

The writer of "Our Handbook" in the Referee went to see and hear Mrs. Besant at the Spiritualists' meeting the other Sunday evening at St. James' Hall. Her wonderful white silk robe, them Christian people should have en- something histrionic in the way of cos-What struck him most was ments. Mrs. Besant's eye-not the right one, or the left one, but both together, "It is mystic, a seer of visions. far-away look in it that warms the skeptic how vain it would be to attempt argument with its owner. She would not hear an adverse argument, or, hearing, would not understand. She lives in a mental world of her own." What the writer did not like was Mrs. Besant's smile. "It is lacking," he says, "in geniality, in sincerity-or so it seems to me. It is a platform smile, which, having served its purpose, fades out of the face as suddenly as the light of a candle is extinguished." There is truth in this, but the explanation is that Mrs. Besant has no sense of humor-otherrise she would not wear magical rings

and talk about hidden Mahatmas. UNEXPECTED RESULTS A sun spot was observed in Florida by a colored preacher, who declared it was a sign of the approaching end of the world. A revival set in, the negroes gathering in their chapels and confessing their sins. One rather unexpected result has been the clearing up of several mysterious crimes, in one case three negroes confessing to a murder committed about a year ago and since unexplained. The panic is said to recall to aged men the fright that pre-

Medical Laws in Oregon.

vailed over the entire South on the

memorable night when "the stars fell."

To the Editor:-In your issue of The Progressive Thinker of March 12, 1898, there is an article from the pen of Hudson Tuttle, entitled Medical Science and Medical Pretensions. It is a ringer and hits the nail right square on the head. I do not profess to be a Spiritualist, but I am a subscriber to your valuable paper in order to get more light, and while I have seen many things that receive a hearty sanction from me, I could not refrain from congratulating you on having such an able contribution, from so intelligent a

writer as Mr. Tuttle. Our state is cursed with a number of rotten laws and among them is the precious little fraternity of graduated pill dopers. You see the point in the above simply this: You are not allowed to even suggest to a neighbor or friend some remedy to ease him or her of an ache or pain, unless you hold a diploma from a high-sounding medical college. I am one among many in favor of knocking the props out from under the doctors' class legislation, and that piece of Mr. Tuttle's or something similar shall yet be heard in the halls of legislation of the state of Oregon as a sledge hammer to assist in smashing the bulwarks that they have bullt JOE A. THOMAS.

PRICE OF THE "SEQUEL."

Medford, Oregon.

The price hereafter of this number of The Progressive Thinker will be as folows: Three cents for single copy. Where five or more are ordered. cents per copy. Where one hundred or nore copies are ordered, one dollar and

********************* QUESTIONS * ANSWERS

This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

Clarke Irvine: Q. Of what nationality was the late Wiliam Denton, and is his biography published?

A. Wm. Denton was born in England, and came up from the hardest toil. At eleven years of age he was hired to a currier and compelled to earn his livelihood. He studied in the hours when others were at rest, until qualified for teaching, when in 1848 he came to America, landing without a single dollar. He was then twentyfive years of age. All that he became he made for himself. Impelled by his insatiate thirst for knowledge he went to Australia, where he was very successful in lecturing on geology, and collecting specimens. He joined the government expedition sent out to explore New Guinea in 1883. He had scarcely began his work there when he fell a victim to the deadly climate, and his remains were interred in the jungle at Berigabodi.

K. S. Beecher: Q. I have heard a great deal of the discussion held between Prof. Denton and Garfield, afterwards President of the United States. Ministers claim that the infidelity of this champion was utterly routed by the youthful David of the church. Can you give any reliable information on the subject?

A. I have conversed with many who attended this discussion, and without a dissenting voice all have said that Garfield made an utter failure.

The question was by no means "infidel," except as science as opposing dogmatic religion is always infidel. It was as follows:

"Man, animals and vegetables are the product of spontaneous generation and progressive development, and that there is no evidence that there was any direct creative act on this planet."

This vast question which involves the Mosaic account of the creation, and on which Wallace, Darwin, Spencer, Hacekel and many others have since labored and revolutionized the world of thought, had been the task of Denton's life. At the time of this discussion these great scientists and their followers had not made their wonderful researches, which now makes the theory of the evolution of the world of life, what gravitation is to the world of matter. In fact it would be difficult, if not impossible at present to find any one so ignorant that he would take the negative. It was different then. It was thought in theological circles that scientific facts could be talked

Mr. Denton gave the challenge not as an infidel, but as a scientist. For years the clergy who make it the business of their lives to enter into the counsels of the Almighty, dared not meet him.

Garfield, a young disciple minister, trained in college debate, and eager to distinguish himself accepted the challenge. He had no special scientific training, in fact his theological studies had led him away from facts to the polemics. Yet he had the advantage of ablest advisers, who assisted for weeks in gathering and arranging mateterial for the discussion, and with unbounded sympathy, stood by him to the last, prompting and encouraging him through every difficulty, assured that they must share his me astray from my starting point, which was to give some victory or defeat.

On the other hand, Mr. Denton stood alone. He was away from his library, unaided by any one, an entire stranger, and at the time prostrated with grief at the supposed murder of his wife and son, by the border ruffians in Kansas, where he had left them. From this cause, those who favored him, feared that he would break down in the discussion. They were most happily disap-

Mr. Garfield pursued the discussion to the end in a purely polemic manner. He not only failed, as was in the nature of the case inevitable, to maintain the negative to which he was pledged, but he did not for a moment attempt to maintain it by the introduction of even pretended evidence. In view of the fact that he thus permitted the impeachment of his position without protest showed that he regarded it as indefensible. It was said at the time by many whom the discussion had set to thinking, "If such is the best defense that can be made of the old faith, then its days indeed are numbered."

It is probable that when young Garfield accepted the challenge, with the narrowness of a preacher, he honestly believed he had a strong case, but when he began to gather material and broadly view the subject, he saw how weak his defenses were, and then it was too late to retreat. He was too honest to defend his position with doubtful evidence, and hence did not produce it. It was believed at the time, by those friendly to both disputants, that this theory reflected more real credit on Mr. Garfield than any other, and accorded with his character.

Lois M. H.: Q. I have seen the statement that an instrument had been invented by which the departing spirit may be plainly seen when a person is dying. Is this true?

A. This story probably grew out of the description given by some clairvoyant of seeing the departure of the spirit. As only the vision of a spirit can see a spirit, it is impossible by any physical means to show a spirit to the physical eye. The spirit of the clairvoyant, in proportion to its clearness of perception, is freed from the limitations of the mortal body, and sees with the clearness of spiritual being.

H. W.: Q. Are there secret societies in the spiritworld? If so, and spirits read each other's thoughts, how are such secrets preserved?

A. There are a great variety of associations in the spirit-world, from those which resemble in their exclusiveness those of earth, to the broader and most truly angelic which have for their object not the fraternal fellowship of the members, but the upraising of all.

It is not true that all spirits can read each other's thoughts. Unless on the same plane of harmony they cannot. As only those who harmonize are drawn into societies, those outside are not able to know the secrets of such associations. (Answered by Robert Hare.)

--:--:)o(:--:-Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this

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THE CRISIS IN SPIRITUALISM.

A Candid View of the Spiritualist Situation.

To the Editor:—A recent contribution to your valuable paper entitled "A Crisis in Spiritualism," strikes within me a responsive chord, and I am moved in sympathy to narrate some experiences while attending a noted spiritual camp the past summer.

I may premise by saying that I am of that numerous class of Spiritualists who belong to a church, though now by change of residence no longer an active member. At the time of my church-membership in a large city of my state, I was also within easy attendance upon spiritual meetings, but choice and inclination led me to the

It is often charged by Spiritualists that if all persons believing with them would come out from the church and unite with them its ranks would be rapidly depleted in numbers and Spiritualism accordingly built up into a compact and grand organization overshadowing all pre-vailing sects. But they do not so come out, and it may

be of interest to note some reasons why.

We may first inquire, at its best, what does Spiritualism stand for? Leaving out all the frauds and barnacles that have attached to it since its modern inception, what may be said its chief doctrine? Manifestly that the life beyond the grave is continuous, and that the veil that separates this life from the other is and may be drawn aside to hold intelligent communion with those who precede us in the journey. A beautiful and wonderful revelation truly, falling as it did at the time upon a world dead in practical atheism.

We stand amazed that all the world should not rush to embrace this comforting knowledge and belief.

How at a single stroke it sets at naught the religious teachings of a lifetime, banishes hell from our fears, leads to a more intelligent reading of the Bible; in short, transforms old ideas, and behold all things have become new! Strange to say, however, churches in no wise modify their dead creeds (possibly because they are dead). The intelligent, the devout in whom the religious sentiment is strong still hold to the church. They may have caught on to the beautiful new faith, but refuse to break the ties that bind to the older spiritual household. There must be causes that 'twere well to inquire into.

'Tis true a tremendous truth was blazed into the world when the highway between this and the spirit-world was opened. Was it like revelations in the natural world that now almost daily surprise and astonish us, or was it to comfort the mourner grieving for her dead now passed forever from mortal sight? To lift the dark pale of ignorance that covered the earth as to the doom and destiny of our loved ones when the grave closed over their mortal remains was truly a priceless boon to sorrowing humanity; but great and beneficent as was this revelation, was it for this cause only, and even primarily that Spiritualism came into the world?

We hold and believe that a grander and more far reaching end was to be subserved—one which even now many Spiritualists little comprehend; an end no less than the social, industrial and political emancipation of mankind! A mighty undertaking, say you, involving a conflict which shall completely overturn our present civilization, and as compared with which the liberation from bondage of the negro was but as a skirmish before

Can we for a moment predict that the powers of darkness all about us on every side will not prevail in the coming conflict, except for the interposition of higher intelligences acting upon minds open and capable of receiving wisdom and inspiration? Herein is our only hope for victory over the enemy.

What an opportunity and high calling to Spiritualists who should of all others be prepared and ready to put on the armor and go forth to battle.

Can it be that the knowledge and light in which they have so long basked has simply secured them selfish rest and peace? Do they not know that with new knowledge comes also new duties and responsibilities? Let each answer for himself.

The train of thought herein followed seems to have led ces during a stay the past season at a spiritual camp. These were recalled by a paragraph in the communication of J. S. Loveland. After referring in strong and earnest words to the crisis not only of Spiritualism. but the greater perils overshadowing our country, he urged Spiritualists to wake up to the dangers, but was too often met with the outcry, "We don't want to hear polities, but Spiritualism discussed on the public plat-My own observation verified this disposition to ignore the great and burning questions that now agitate the outside world, for during an extended stay I did not once hear at conference meeting or from platform sounded one note that our country was in peril from foes within, or that as citizens or patriots we had a duty to perform. A great coal strike was in progress by men bent upon saving themselves from starvation and beastly degradation, and I hoped, but in vain, to hear some word of honest indignation that such things could be in the land of the free, and the home of the brave; but no, we must have Spiritualism, pure and simple.

During my stay it was the practice of the presiding chairman at the close of each day session to call attention to books for sale and especially recommended and urged a late work by J. R. Buchanan. He set forth eloquently the value of the books and the worth of the needy and aged cashes "If need be," said he, "divert a little of the money you spend upon mediums and take home with you what will be a well-spring of wisdom," adding, "I heard the other day of a man who boasted that he had so spent \$175 since he had been in camp," but not a copy of this book have I sold."

Then arose a prominent organizer of spiritual societies. whom we expected to second the chairman's words, and this is what he said: "I don't know as I object to people spending money upon mediums. I'd rather they would so spend it than on cigars," and of course the chairman's appeal fell flat.

These are but straws showing the tendency of too many Spiritualists.

To the candid and honest seeker mediumship is invaluable and we could wish the opportunity greater and a wide open door thereto, but the too frequent repetitions and crowding to seances is a form of dissipation we believe calculated to enervate and undermine that moral energy and independence necessary to the man or woman who would stand in the forefront of the coming

Happily the spirit of resistance to the evils of the time is abroad in the land and more often found in humble places, which with the aid of the spirit-world will gather strength and momentum till the accomplished end; and decry the church as we may, its voice is more often heard in condemnation of the corruptions, the bargainings and briberies in politics and the injustice and oppressions of the lowly.

Preachers of the higher and wider vision are awake to the alarming signs of the times, and they spare not to sound the warning. In spite of the gloom in which we now dwell and the still greater apprehension for the future, there is no room for faltering or discouragement. We may confidently expect that armed with Truth and Justice, guided by Inspiration, the hosts of evil will in the end be vanquished. C. A. B.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who this office.



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Charles Bradlaugh—His Life and Writings.

The Truth Seeker Company announce the third edition of "A Few Words About the Devil, and Other Essays," by Charles Bradlaugh.

For this edition the publishers have added much valuable matter, including a summary of Mr. Bradlaugh's parliamentary career, the thrilling story of his forcible expulsion from the House of Parliament, history of his and Mrs. Besant's trial for selling the "Fruits of Philosophy," a sketch of Mr. Bradlaugh by his colleague, Charles Watts, and a review of his work and estimate of his character by the late Samuel P. Putnam, leader of the organized Freethought movement of this country. Mr. Bradlaugh's autobiography is retained, giving in his own words a complete history of his life to 1873, which the summary of his parliamentary career and the articles by Messrs. Watts and Putnam round out in a thoroughly satisfac tory manner.

The essays selected are those which best give the thought of the man on the most important topics of the times in which he lived, particularly upon theological questions, from which he gained the name of Iconoclast. Mr. Bradlaugh was known as an Atheist, and his essay upon this subject. "A Plea for Atheism," shows how well he deserved it, and also whether the detractors of "Atheism", and "Atheists" knew the principles or arguments of the philosophy and persons they at-tacked. The other essays selected rereal Mr. Bradlaugh's thoughts upon materialism, upon the Labor problem, the causes of poverty, and his remedy. The detailed list of contents is:

Portrait of Bradlaugh. Publisher's Preface, including sumnary of his parliamentary career, and the story of his life not told in his auto-Autobiography. biography.

Samuel P. Putnam's Estimate of Bradlaugh. A sketch of Bradlaugh by Charles Watts, his colleague in Freethought.

ESSAYS.

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What Did Christ Teach? The Twelve Apostles. The Atonement. Were Adam and Eve our First Parents? A Plea for Atheism. Is There a God?

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at this office.

BOOK REVIEWS.

The Theories of Evolution and Materialism, and What They Have Done. By George Shelley Hughs. Published by the author, DesMoines, Ia. Price 5 A bright, thoughtful, scholarly essay,

in which the subject is handled, we should say, from the standpoint of a Spiritual Evolutionist. Spiritualists will be pleased with it.

Life of Jesus. By Ernest Renan. Peter Eckler, Publisher. New York. Paper, 50 c.; cloth, gilt top, 75c. It was a fine thought of Peter Eckler, the noted publisher of books pertaining to freethought, to bring out this fine and tasty edition of The Life of Jesus, by Ernest Renan.

Renan's Life of Jesus is classic. In its style and diction it is beautiful in its chaste simplicity; in its tone it is reverent to its author's conception of

Renan has no reverence for the unnatural, but he feels deep admiration for that which is natural in the character and life of Jesus. The supernatural as set forth in the Testament accounts of the origin of Jesus, and the miracles said to have been wrought by him, Renan rejects. He aims to state the incidents in the life of Jesus on a natural basis.

A beautiful tone of spirituality pervades the book, and though not spiritualistic, it may be read with profit by all sincere seekers after truth and the things that tend to cultivate the higher and finer qualities that uplift and ennoble man.

...The price is very reasonable, being much less than for other editions of equal quality.

to fold the blanket, which I did; my chair was then moved up to my cousin, a child of 13 years, and the quilt was presented to her, and placed in her lap. My aunt told me the quilt belonged to her husband's mother, and the yarn with which it was made, she spun, and she thinks the mother also wove the The couch also was once in her pos-

A Curious Incident.

To the Editor:—Sunday, March 13, 1898, I was spending the evening with my aunt in this place, and while quiet-

ly conversing on the current events of the day, my chair suddenly commenced

to move about, without any effort on

my part. It continued to turn round

reached the dining-room door, pushing

me as close to it as it was possible. I

knew it was some spirit force at work

but could not understand what was required of me for some time. At last the impression was given me to open

the door. I did so, not knowing what would be next revealed. Close by the

door was placed a couch, and on it was

an old-fashioned blue and white coun-

terpane, such as our grandmothers used to weave in the days of the spin-

ning-wheel. My hands immediately grasped the quilt, and after examining it, pulled it very forcibly from the

couch. I was then turned around from

the door, the door was shut, I was told

session. She plainly indicated that she wanted it presented as a relic, and not worn out by every-day usage. That is the construction we put upon the inci-

At the time it took place. I was not thinking in any way of spirit phenomena, or of the lady in question; I never saw her, in fact, but once, that I can remember, and that when quite young. I knew nothing of the history of the quilt, till that night, after the phenomena occurred; did not know my aunt had such an article, having never seen it before. This proves that spirits of our de-

parted friends do often hover near us, and can, under right conditions, com-municate their wishes to us, not withstanding many arguments to the con-CLARA MARSH. Rochester, Mich.

WOMAN'S WORK.

Once I sailed in the teeth of the wind, Stabbed deep by the spears of his icy breath. Till whirled away, like a worthless

Out into the waters of death!

How I struggled and strove with the cruel wave, That tossed me around, like a cat at

play, On the ragged rocks of his yawning Ere he swallows his helpless prey.

A bark shot swift from the foam-white shore, And a woman's arm was around me

O, the sweet life-song, that I thought was o'er. Was hardly half of it sung!

flung-

Hopeless and helpless, my form she

Through the raging surf of the baffled In a beautiful home on the inland

Dwells my rescuing angel with me. Her praises I'll sing as long as the stars

Shall dance on the floor of the moonlit sky; For she lifted my soul from its fleshly

Into Love's new world on high!
WM. GOLDSMITH BROWN.
Stevens Point, Wis.

TOLERATION

What matters it what faith or creed If it to him through thought and deed The truth unfolds? What matters it what name he bears If on his life's way of pain and cares

He bears "the sign?" For his own soul must learn the right, And his own eyes must see the light, Not mine or thine.

The same sun shines on all men's ways And chooses none. How should I think he sheds his rays

The life eternal dwells in all, The germ of power. How shall I, then, pronounce his doom

When in my brother's heart may bloom The "holy flower?" -Unknown.

Warnings.

To the Editor:-There are warnings presenting themselves to individuals, leaving the person acted upon in wonderment as to their reality, which may be experienced within a few brief hours the fulfillment of which has seldom been controverted or even modified in their intensity, while those having been thus warned of approaching danger appear powerless to resist, and must submit to the inevitable, usually occurring at some unguarded moment.

For instance: A mother informed her

children that something dreadful would happen to her on that day, her eldest son, noting the sincerity of her words, determined to shield her from harm by keeping constantly in her presence While driving a post into the ground with a maul, the maul left the handle striking the mother, killing her instant ly; thus was the person warned strick en down unexpectedly by her protector How can such warnings be accounted for? From whence do they emanate! By what force or power are they transmitted? Another instance: A husband while

working in a field unexpectedly saw his wife, arrayed in white, pass before him, suddenly vanishing. The strange ness of attire and disappearance causing anxiety on his part, he returned at once to his home, finding his wife a

Will some intelligent reader throw some light on the above warnings, couched in clear and comprehensive terms that all may readily understand? Belmond, Iowa. W. E. GARRATT.

"Encyclopedia of Biblical Spiritual ism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this

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Impressions at the Funeral of Mrs Westerfield.

We sometime wonder that in this day and age of the world there should be so little charity or consideration manifested for the opinions or beliefs of those who differ with us, especially on religious questions. These thoughts are prompted after listening to the eloquent, beautiful words spoken by Mrs. Thiebaud at the funeral of Mrs. Dr. J. W. Westerfield on last Sunday; with no assumption of superiority, with no harsh or unkind words for those who might differ with her views, she evidently spoke from a kindly heart with malice towards none, but with charity

In the presence of death, under the shadow of the great grief, in the darkest hour that comes to our homes, she seemed to speak for such a course of life here, as would lead most surely to happiness in the future. It was an earnest plea, in earnest words, from an honest heart, for the betterment of sociéty, for purer home life, for more charity and less selfishness, for the cultivation of the higher and nobler aspirations of the soul, for the develop ment of the better and purer qualities of the head and heart, for charity for the opinions of others, a looking during life, for the good rather than the bad qualities of friends and neighbors, and a consideration for the surroundings and environments before judging too hashly of others. It was certainly a beautiful lesson, timely and appropriate.

A PAGAN. and appropriate. Anderson, Ind.

The Situation at Utica, N. ..

Years ago there was a large society, with a hall of its own, and a spiritual paper also published here. Dissensions arose, and most of the older Spiritualists have gone to their home across the borderland; the few left do not take any special interest in spreading the They have lost the fear of death and seem content to let their children and grand children join the church. also feel that they have done their best in the past, and now wish to rest on their oars and let the younger people take the lead. And that is just where the trouble lies—there are no young people to go ahead. The very name Spiritualism is tabooed, and the few young people who have a leaning that way are careful not to let any but their intimate friends know of it, for fear of ostracism.

The only way this city can ever be awakened from it slumber is for some good lecturer and test medium to come here and locate. A few lectures will not help much, but an earnest missionary could organize and establish a permanent society out of entirely new material. Several so-called mediums have been here for a week and advertised to tell past, present and future, sent out circulars, and departed much richer than when they came. No reputable spiritual society would claim them as members, and I only mention the fact to show that people are anxious to learn, and seek bogus mediums when there are no others to be found.

I hall with pleasure the movement now on foot to organize a young people's department for the Jubilee, with a view of establishing a permanent organization to get the young folks interested in spiritual thought. Any person between the ages of 16 and 40 is eligible, and by sending 25 cents to I. C. I. Evans 13521/2 B street, S. W. Washington, D. C., can become a charter member, May it meet with the success it deserves. Utica, N. Y. LIDA B. BROWNE.

Lake Helen Camp, Florida.

Sunday, March 20, witnessed the last of a series of exercises better than were ever before given in the history of this organization. In the morning Mr. George P. Colby gave a specially able address upon the evolution and destiny of man. Mrs. A. E. Sheets in the afternoon de-

livered a very appropriate closing lecture, referring with deep feeling to the pleasant times all had enjoyed, and to the good which had been done, urging upon all to live the life of moral clevation which was the basis of the spiritual religion. Mrs. Sheets also made a happy call for pecuniary aid, to which there was a generous response.

Mr. E. W. Bond, for the board of trustees in an apt speech, thanked the speakers, the mediums, Mr. Morrow and his singers, and the public for their interest in the success of the meeting, and for their generous support. The audience was unexpectedly

large. The campers remained to the

At the annual business meeting on the 19th, the old board were elected: President, Dr. H. H. Brigham, of Fitchburg, Mass.; vice-president, Mrs. Emma J. Huff, of Lake Helen, secretary, J. D. Palmer, Willoughby, Ohio; treasurer, Frank E. Bond, DeLand, Fla. Trustees: Scott Hodgkins, De Land; H. M. Clark, East Jaffrey, N. H.; E. W. Bond, Willoughby, Ohio.

The camp-meeting has been remarkable for great phenomenal evidence of man's continued existence after death, and for clear and varied presentation of the philosophy of Spiritualism.

With such speakers as Mr. Grumbine, Mr. Colby. Mrs. Sheets, Mrs. Twing and such mediums as Mrs. Waite, Mr Evans, Mrs. Twing and Mrs. Moss, the meeting has marked an era in the history of the southern Cassadaga.

It is the purpose of the management o maintain this high standard of merit and make the meeting next year fully equal to the one now closed. The next session will begin the first

Sunday in February, 1899, and continue through the month, closing the first Sunday in March. There may be Sunday meetings in January and March

The hotel will be opened in the late fall, so people who wish to reside here through the whole winter can do so. The climate is specially adapted to heal lung and throat diseases, also rheumatism. Several people suffering from bronchial troubles have been cured or greatly improved. Mrs. J. F O'Brien, of Fitchburg. Mass., came here a month ago, afflicted with bronchial disease and general debility. She has completely recovered and added several pounds to her weight. She is enthusiastic in praise of the climate. Mr. J. A. Austin, of Fitchburg, Mass

balm-laden fine air. I am writing this letter while sitting on the veranda, dressed in summer garb, thermometer 80 or 90, March 21. There have been but three rainy days in two months. The breeze from the ocean, twenty miles away, comes every afternoon cool and refreshing, even when the sun is intense. The air is so soft that no one who has never left New England can realize it, yet at night we all need blankets on our beds,

has been greatly benefited by the

day. Fires were needed but few evenings and mornings in February. who are worn out with the rigors of a northern winter. I shall have cheap gressive Thinker.

so cool is the night nir after a warm

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Ringing Words.

In a recent speech in the Senate of

the United States on the subject of

Spanish rule in Cuba, the Hon. John M.

Thurston, of Nebraska, who knows

Spanish history, and who has seen with

his own eyes quite recently facts to

substantiate history, very fittingly said,

after reciting calmly and unsensation-

ally many of the heartrending scenes

"I shall refer to these horrible things

no further. They are there. God pity

me; I have seen them; they will remain

in mind forever. And this is almost the

twentieth century! Christ died 1900 years ago, and Spain is a Christian na-tion! She has set up more crosses in

more lands, beneath more skies, and

under them has butchered more people

than all the nations of the earth com-

"Europe may tolerate her existence

as long as the people of the old world wish. God grant that before another

Christmas morning the last vestige of

Spanish tyranny and oppression will

have vanished from the western hem-

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines

Passed to the higher life, on March

19th, at the home of her daughter, in

Gridley, Cal., Mrs. N. H. Sanborn, at

Dear mother has been called, but an-

swered the summons with that joy pos-

knowledge expounded by The Pro-

truth and hope of immortality as therein held aloft. L. D. SANBORN.

The funeral services of Earl Roberts

of Schoolcraft, Mich aged 21 years,

were held March 14, 1898, at the home

of his parents, Mr. and Mrs. Edwin

Roberts. Spiritualism made the way

light for him, and proves a consolation

to his parents and sisters. A large au-

dience assembled to do honor to the

memory of a noble young man. The

address delivered by Mrs. Lucy Will-

iams, of Breedsville, Mich., was highly

On Tuesday afternoon, March 15, Mr.

ticles, was buried from his late resi-

dence, 502 N. 7th street, Philadelphia.

There was a regular crush at his fu-

neral. Many beautiful floral emblems

were sent by his friends. Mrs. Cora L.

V. Richmond delivered the funeral ora-

tion. He was one of the old forty-year

W. C. Pettibone, father of the well known medium, Hatfield Pettibone,

passed to spirit-life, March 19, at Fond

Passed to the higher life, March 18,

1898, Edward F. Slocum, aged 74 years.

He was for many years an esteemed and faithful officer of the First Society

Church of the Soul, and much loved by

those who knew him best. The funeral services at his home, 409 West Ran-

dolph street, were conducted by Dr. Emma Nickerson Warne, and the body

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that The Progressive Thinker should

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that came under his observation:

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