

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton,
Through the Mediumship of Carlyle Petersila.

LETTER NUMBER THIRTEEN.

Groaning, weary, heavy-laden,
Lo! I see a weeping maiden.
Sad and desolate she moans:
Such distress might move the stones.

Who has dared to blast this flower,
Made such cursed use of power?
Who has bound this maid in chains?
Demons haunt him for his pains!
I will raise the drooping slave,
Womankind, rise! Be free, be brave!
I'll galling chains will break
And the consequences take.

I felt like quoting from one of my old rhymes before commencing this letter. I called it at the time, Man, Woman and Priest, little dreaming then that as a man, I should be called upon to open the prison doors of the slaves of priests and set their captors free. But it is a glorious work, and may I never cease in my efforts until every woman on the earth, and in the lower spheres of earth, is free from priestly bondage.

The morning, which Father Ambrose had established, soon came. I heard him moving about near me and I joined him. He looked weary and dejected. He took my hand.

"Must I, then, do as you have said?" he asked.
"You must," I answered. "It is the only path left for you to take—the only one that leads to your restoration and eventually to happiness. What a load of guilt and sin you are bearing at the present time. Ambrose, have you ever known happiness?"

He shook his head sadly.
"Never!" he ejaculated. "Never for an instant since my childhood. As an innocent child I was happy for awhile."

"If your manhood had been as innocent as your childhood, you would have been happy; and now, as a spirit, you would have been supremely blessed; but despair not. I am not here to cause you misery but to lead the way to future happiness; such happiness as you have never known, not even in innocent childhood. We will go now and open the doors of the nunnery. This is the first step for you to take toward your own redemption, for you must redeem yourself, if redemption and pardon ever come to you. No Christ nor holy Mother of God can save your soul from hell, for you are the maker of your own hell, and that which you have made remains for you to unmake. Shall we now go and release these captives?"

Ambrose raised the rosary which hung by his girdle and beside the pendant cross hung a key. He took the key between his thumb and finger.
"Follow me," he said, drooping, and together we passed through a secret door leading from the apartment, from thence through a long, dark corridor, down—down into regions of miasmic—spiritual miasma. At the far end a number of candles were dimly burning, a candle near each grated door. He inserted the key and unlocked the first door. I peered into the small apartment or cell; the cell of a nun. A stricken creature sat there on a low stool, the spirit of one who once bore the form of an earthly woman. Although she had left the mortal body behind, the spiritual was an exact counterpart of the earthly, and her surroundings were precisely the same. There was nothing in the cell but a small cot, a little table with a crucifix upon it, and one other chair, besides the stool on which she sat. She was gaunt and wild-eyed, her neck like parchment and her hands like claws. A dark robe, almost in tatters, hung about her emaciated form. As the door of her cell swung open, she started forward eagerly, but as her eyes fell upon me she sunk back in a heap, covering her face with her hands, for a nun is supposed never to look upon the face of a man, except the face of the confessor or priest.

"Sister Teresa," said the priest, "I have come to tell you that changes are about to take place in this dormitory. When you hear the bell ring for prayers you are to go into the cathedral with the congregation. Do you hear and understand? Remember you are not in the earthly life now, and I am no longer responsible for the changes that may come to you." He flung the door wide as he spoke.
"Look up," he commanded. "Can you not see that I am not alone?"

She allowed her hands to drop away from her face. Her large eyes looked into mine like those of a frightened child, then she sank upon her knees and covered and shook.

"Get up! I say," ordered the priest, sternly. "Come forth and go up stairs into the main apartment."

He stepped one side with a wave of his hand, she flitted out and down the dark corridor toward some stairs that were now visible but which I had not noticed before. There were a dozen or more cells, all alike. He unlocked the door of each precisely as he had done the first, and the same scene was re-enacted again and again. These nuns appeared very much alike, very much as rats look alike, each one in its hole; still, of course, there was a distinction not to be observed by a stranger in the dim light of the candles, for all these nuns had, for many years of earthly time, led precisely the same kind of life.

"There," said I, as we reached the last door, "those women must never return to these cells again, or if they must from habit return, the doors must not be locked; but I hope to soon open their eyes to the truth of their condition, so that they may not wish to return to these noisome cells."

So we left the doors all flung wide open, never more to be locked on their human spiritual victims. When the last door had been flung wide, and the last nun had descended the stairs, we, too, went up and entered the large room, whither they had gone. This was much better than the cells, for large windows let in the light of day. In this room the nuns usually took their meals, for all earthly habits were kept up as previously stated. The large windows were grated, however. An immense dining table stood in the center of the room and hard-bottomed chairs were ranged around against the walls. The nuns had already seated themselves in these chairs. The room was bare of everything else. As we entered every eye glared in affright, for all could see that I was no priest.

Ambrose gave them a malignant scowl. At this moment there entered the room the Lady Superior. She darted a fiery glance at me as she cried:

"What is the meaning of all this? The breakfast bell has not yet sounded. Who has unlocked the doors of the dormitories?"

"Silence! Agatha," thundered the priest. "It was I who unlocked the doors; and I have come here to say that these women, all of them are, together with yourself, to come to service when the bell sounds. Remember we are not upon the earth now, and changes are coming to us. See to it that I am obeyed," he said a little more softly to the woman he had addressed as Agatha.

Agatha's appearance was not at all like the nuns. She was plump and fair, with large, fascinating eyes, in which lurked great hypnotic power. Her manner was haughty and commanding.

"May I ask," she said, "who this gentleman may be that you bring here at this unseasonable hour?" She threw back her head, staring at me defiantly.

"Ambrose," I said, quietly, "you had better tell her who I am."

"The priest looked nettled as he made reply:

"This, Mother Agatha, is one William Denton. Our Lady Superior, Agatha."

"William Denton!" she cried with blanched cheeks and pallid lips. "William Denton, that blasphemer and reviler of God's holy word, the hell-born wretch! What can have induced you, Father Ambrose, to bring him

here? How is it that he is not in hell with the devil whom he served so long on earth? Why is it that he is not frying and scorching on a red-hot gridiron, with an imp of hell turning him like toast? Why is it, I say, and she stamped her pretty foot, for her foot was pretty withal; and even in her face she was a superb woman. I stepped forward and bowed before her respectfully, for no matter how misguided a woman may be, she is a woman, and as such deserves man's homage.

"Madame," I said, "I am not in hell because, as I stoutly maintained when on the earth, there is no hell nor devil, consequently, as you see, I am here."

"This—this," she stammered, "is purgatory."

"You are wrong, madame. There is no purgatory."

"Base liar!" she cried, glancing at the cowering, frightened nuns. "This is purgatory, where we are awaiting God's mercy and pardon, or the yawning, sulphurous abyss of hell." You see a woman usually puts things stronger than a man.

"Say your prayers and count your beads," she commanded, throwing her eyes around over the trembling nuns. "No doubt the devil himself is just outside, keeping guard over this black spirit, and must have sent him in first to see if, perchance, some of you might waver in your allegiance to God, and he would then take you hence to him at once." At this the nuns fell on their knees, crossing themselves again and again, and then holding up their crucifixes, muttered and mumbled supposedly prayers.

I believe if I had not been sustained by an angelic host I should have turned away disheartened, for I never was good at opposing or quareling with a woman. Ambrose was quick to see that for the moment I was weakened; and, strange as it may seem, I knew that he was sorry. One can see that hope had already sprung up within the man's heart, and instead of taking advantage of my momentary weakness he came to my rescue.

"Agatha," he said, "Mr. Denton came here alone, and I have decided to listen to what he has to say to us."

"Do you, then, fly in the face of the God who has sent you back to us that we might yet be saved? Do you realize, Father Ambrose, that these promised brides of heaven are listening to us?"

Ambrose turned and looked at the group of helpless, hopeless, bloodless skeletons; and a look of pity swept over his face. Ah, he was softening at last!

"Do not be afraid," I murmured. "Tell them the truth and let these poor creatures go free."

Ambrose turned and faced them.

"Daughters," he said, "you have confessed to me for many years; it is now my turn. I have a confession to make. I have not seen God nor heaven, consequently God has not commissioned me to take charge of your souls. I have deceived you all, but I thought it for the best. I fear, Mother Agatha, that hell and the devil do not exist. I have also come to think that this is not purgatory, but it is, as Mr. Denton tells us, one of the spiritual realms. That we are spirits now you all know, and at Mr. Denton's suggestion I think of turning this establishment into schools and temples of wisdom." He again turned to the quivering nuns.

"You are free from this moment, every one of you, to go when and where you please; but if you prefer to remain here you may become pupils within schools that will shortly be established; in the meantime you had better find your ways outside of these walls and learn all you can from other spirits with which this world is filled. There, Mr. Denton, are you satisfied?" he asked, turning to me.

"More than satisfied," I answered. "You have done bravely, nobly, and you already feel the recompense within your own soul."

"Ah! I begin to feel that a great work of redemption is before me which it will take many, many years, as earthly time is counted, to perform. My sins and shortcomings are pouring in upon me like a flood. Agatha," he said, "Agatha, you I claim, and you alone. You must remain with me and be my wife—my companion—my own self."

"You leave me and you alone. Let us listen to our own souls and not be blind leaders of the blind any longer."

Agatha seemed to have forgotten my presence entirely.

"Do you mean it, Ambrose?" she said with a sob.

"Will you marry me and let these others go? Will you be true to me, and me alone? Oh, Ambrose, this is more than I ever hoped, and she fell weeping upon his neck.

"Agatha," he said, "I have long thought that no man has a right to more than one wife, or one woman rather, and that woman should be his wife. My secret soul has protested against this nunnery business for a long time, much longer," he said, turning again to me, "than you think. All sinners have a secret consciousness that they are doing wrong, and my conscience has been ill at ease these many years. Mr. Denton has come to set me free."

Agatha glanced at me from out the corners of her eyes.

"I have loved him," she said, "since we were little children together. He used often to call me his wife—his little wife—promising me always that I should some day be his wife; and when he became a priest I wept myself almost blind; then I determined that I would enter a convent, the one he was more nearly connected with, that I might ever be near him and see him as often as possible, and he, and he alone, should be my father confessor. Oh!" she wailed, "I was so innocent then and knew so little."

"You need not confess to me," I said. "I know all without that. I also know another thing that perhaps you do not as yet: You are his real other-self, his soul-mate, the other half of himself, the female half, his wife, through great, eternal, natural laws that you may not understand at present. You called me a liar and a fiend, fit only for hell and the devil, a short time ago; but I shall be the one to show you the road to eternal happiness for all of that." She blushed as she said:

"Forgive me—forgive me! I knew not what I did."

"Yes," I said, "we must all forgive many; for they know not what they do; and now we can count on your help, Lady Agatha, for Ambrose will need you sadly. We are about to enlighten these people, to tell them the truth, and by so doing to let their souls go free. When the bell strikes we all must meet the assembled throng."

"You will see to it, Agatha, that these nuns are present," said Ambrose.

"I will," she replied, and Ambrose and I went back to his own apartments to await the stroke of the bell.

WILLIAM DENTON,
Or, if you prefer, SPIRIT WILLIAM DENTON.

(To be Continued.)

THE MAN WHO ALWAYS SMILES.

His house may not be a mansion; his place inside the line where common people stand and note their richer neighbor's shine;

But yet his life's a grander one, though lacking much of style.

His title is the Prince of Hope—the man who always smiles.

Though he never limned a landscape he's an artist in his way;

He's a picture fair of joyousness in a frame that's always gay;

His life's a useful sermon, and he's preaching all the while.

And he's better off than governors—the man who always smiles.

He's one of life's physicians without antidotes or pills; His cures are freely given to all men's current ills; He's a missionary worker, leaving out the heathen isles, And he's aiming straight for heaven—the man who always smiles.

With respect to the authority of great names it should be remembered that he alone deserves to have any weight of influence with posterity, who has shown himself superior to the particular and predominant error of his own times.—Colton.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SPIRITUALISM IN RUSSIA.

What is the dark lightning, what is the low rumble and suppressed thunder, that to the height of this great argument, I may assert eternal Providence, and justify the ways of God to men?

—Milton.

If the lines of thought are in the present age, and in many countries some of the ordinary and highly materialistic, there are, nevertheless, individuals in every land for whom the occult has an immense charm; and knowing that numbers of the latter are to be found in the magnetic couch, by the confidence in this brief article to the readers of Light.

The Russian—from the highest to the lowest—is conscious of a great force in nature, believes that he possesses a soul, and is not too skeptical to assert that this soul may be so cultivated as to attain to great spiritualities. He also gives proof, positive of his faith in the magnetic couch, by the confidence which he places in the Pere Jean, or Cronstadt, whose fame is doubtless known to all your readers.

And what is the base of this great credulity? Is it the remnant of an exploded medieval superstition which accepted every fairy tale? asks the skeptic; to whom we simply reply, "No; it is the continuation of that pure and simple faith which once ruled a great portion of the earth; it is a firm belief in a Being greater than all other beings, and capable of greater things."

Then there is the "big church-going" man or woman, who, for centuries, has been a faithful adherent of the faith, and who, in the face of the future, or who, if he or she admits evidence of Spiritualistic influence at all, at once attributes it to the Devil. This type of person is really too silly to argue with, and when one meets a husband and wife, who are both sensible, and feels to say the least, slightly amused and somewhat surprised to think that in the enlightened twentieth century such a stupid ignorance is to be found, the skeptic is open to conviction, and is often extremely interesting, but the narrow-minded "ignorant" is drawn down all the while of his small mind, and does not mean to admit any of the spiritualistic "big church-going" man or woman, who, for centuries, has been a faithful adherent of the faith, and who, in the face of the future, or who, if he or she admits evidence of Spiritualistic influence at all, at once attributes it to the Devil.

Well, in Russia, these who are interested in Spiritualism—and they are legion—may, without fear of being considered either ridiculous or wicked, air their views, have their meetings, etc., and though many fear to probe this absorbing subject too deeply, all are susceptible of being interested, especially in the "big church-going" man or woman, who, for centuries, has been a faithful adherent of the faith, and who, in the face of the future, or who, if he or she admits evidence of Spiritualistic influence at all, at once attributes it to the Devil.

One evening, in the great physical force of a "big church-going" man or woman, who, for centuries, has been a faithful adherent of the faith, and who, in the face of the future, or who, if he or she admits evidence of Spiritualistic influence at all, at once attributes it to the Devil.

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"Frau Roth should then have been searched by the female agent, but she struggled desperately, and succeeded in getting one hand free, which she struck the female violent blow, and was finally overpowered and her hands held, while the agent relieved her of her treasure of flowers, which she had kept in a sack-like contrivance sewn on her petticoat, to which it was but little trouble to obtain access through an opening in her dress skirt, and then by means of skillful sleight-of-hand made the flowers appear as though falling from above. The bag attached to the petticoat still contained about one hundred and fifty flowers.

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The Relation Science Holds to Natural Philosophy; and Its Conflict with Every Phase of Religion.

= An Essay = Philosophical and Scientific, on an Important Subject.

Written by Prof. Wm. M. Lockwood.

The numerous discoveries made by scientific investigation during the last quarter of a century, have so far made its inductions popular, that now every divergent system of belief within the domain of sociology would find employment in verification of their respective claims. Nothing is more common than to hear an advocate of a dogma or creed cite an induction of science in confirmation of some creedal claim postulated in the domain of the unknowable, which postulate if accepted, will have a tendency to impress the popular mind with the data and proportions of a scientific proof in the conclusions reached. The avidity and eagerness with which all of these assumptions will grasp at a scientific thought when it seems to promote the truthfulness or strength of their claim, is only equalled by the unqualified zeal with which they will repudiate both science and its formulas, whenever its inductions are antipodal to, and refute their claims. The prevailing looseness with which this class of superficial thinkers employ the term, is manifest in the fact that it is constantly referred to as a schism, and in an individualized sense, when in reality the term science is a general term applicable to those formulas of research by which every branch and department of human knowledge is established. Hence it is the name of a method by which natural philosophy as a sequence to scientific investigation is verified; and being the name of a method of verification, it cannot be at the same time the name of the fact which it demonstrates.

SCIENCE AS CLASSIFIED.

One writer affirms that "science is classified knowledge." Another, that "science is reasoned truth," and another that "science is the knowledge of nature, its laws and functions," and still another affirms that "science and religion, when man becomes spiritually unfolded, be seen to be one and the same."

To all of this vague and inconsistent statement we shall enter a most hearty protest. "Science is a system of inductive and deductive reasoning. It is a formula of demonstration, as applied to the inductive method, and of syllogistic reasoning as applied to the deductive; hence it can never be employed as a synonym for knowledge, philosophy or truth, since it is only the method by which knowledge and truth are established. To illustrate: Mathematics in its application, is the science of quantity; but quantity, per se, is not science, but the result of mathematical deduction as applied to processes of reckoning quantities. A lumberman's rule is a scientific mechanism, so figured as to enable the dealer to tell at a glance when he lays it upon a board or stick of timber, the number of square or solid feet contained in the lumber thus measured. But the rule itself is not science; neither is the pile of lumber measured science; nor is our knowledge of the square feet in the pile of lumber science, per se, since our knowledge is the result of a system of scientific measurement. Electricity is measured in volts of energy and ohms of resistance; but neither volts, ohms, nor electricity is science, since volts and ohms are only units of measurement, and electricity the energy measured.

CHEMICAL COMBINATION.

Chemical combination depends upon the reciprocal polarity of combining molecules, reckoned in volumes; but neither the volumes of the elemental energies that enter into the combination, nor their molecules or the compound evolved, can be termed science, since chemical science is the system of analysis by which our knowledge of chemical data is made known by demonstration. These facts being in evidence, it will be seen that knowledge is the synthesis to scientific analysis; the result of inductive and deductive reasoning. By the term "scientific knowledge," we mean that superior order of understanding and comprehension which scientific analysis only can induce.

THE ELEMENTS.

The invisible and primary motion belonging to, and individualizing each element of nature is at first only known through or by the phenomena of its actions and reactions in combination with other elements; yet these phenomena have been so accurately tested and classified, that to-day the progressive physicist points out seventy-two, possibly seventy-four elements that enter into and become factors in the visible and invisible processes of cosmic evolution.

FLIPPANT LOOSENESS.

It is the especial sphere of the student and experimentalist in scientific research, to deal directly with the invisible attributes of nature, through the phenomena of the visible. His thoughtful intellect first suggested the term, "modes of motion" as applicable to that invisible relation which one element or factor of nature holds to another; also to suggest that the ganglia of conscious sensation in man, are only avenues through which invisible methods of impressing his consciousness connect him to his environment. The flippant looseness with which the popular mind refers to science as the name of knowledge, instead of the method by which the data of knowledge and truth are established, and the reckless disregard they manifest for the real facts upon which the scientific intellect builds, is open evidence that their acquaintance with the formulas of science begins with a desire to conserve the name of scientific synthesis when it can be warped into the seeming support of some individual or popular schism, and ends with zealous disregard for anything scientific, when it is antipodal to their claim, or no longer conserves their speculative interests. Let us amplify this fact.

After being taught in school that nature is a unit—that all of her forces and energies are eternally co-related; after listening to the declarations of learned pulpites that the entire universe is a vast system of harmony, a modern writer makes this counter statement. In speaking of Spiritualism he says: "Spiritualism is truly a science. Mathematics is not more surely fixed as a science than is the science of life here and hereafter, called Spiritualism." "But," this writer goes on to say, "it is a spiritual science differing from natural science as widely as spiritual things differ from material things." So, if the assertions of the writer are valuable, "nature is not a unit," and the universe is not a vast system of harmony, since it includes two antipodal systems of science; the one for the material, and the other for the spiritual world. Now the opinion of this writer, however opposed it is to the inductions of natural philosophy, will find a warm response in the mentality of public opinion. That cosmic science has nothing to do with spirit or spiritual things, still lingers in the popular mind, a relic of past forms of thought, as instructed in the days of Calvin and Cotton Mather.

THE MENTAL TANGLE.

Here is another pen picture of the mental tangle that a modern writer gets into when affirming the incompetency of scientific method to deal with spiritual things. The writer lays down the two following postulates, both of which are incomplete and erroneous, and contain in their application grave inconsistencies. The writer affirms in postulate No. 1: "Science is the knowledge of nature, its laws or functions." Postulate No. 2: "Spirit is nature manifesting in these laws or functions." Affirmation. "To test the higher by the lesser is effort misapplied—the reverse of cause and effect."

If spirit be considered the higher, and science the lesser, then applying postulate No. 1, we analyze that to test nature (which is spirit in manifestation) by science (which is our knowledge of nature), is effort misapplied. In other words, to test nature by knowledge, "is the reverse of cause and effect." Most unfortunate are these postulates that both admit and deny the central proposition; for it will be seen that if science is knowledge of

nature, then science is knowledge of spirit and its manifestations, and to the extent of this knowledge, science has compassed spirit and tested the higher. Here is another paragraph of the same kind of reasoning.

"If there is that which is beyond science, and there is the great realm of super-consciousness in human existence, that realm can take possession of science, can make science its handmaiden."

The realm that is "above," "over," or "beyond" consciousness as applied to lack of knowledge of cosmic processes, is ignorance. That the realm of ignorance can take possession of science is not true; that it has tried and still is trying to possess it, seems true, as it witnessed in the terms "Christian Science," "Occult—(obscure)—Science," and the like; but that it can make science its handmaiden is doubtful, since it seems more inclined to make it a mop.

TALKING UP A VACUUM.

But however quaint and incongruous these postulates and paragraphs cited are, and in what beggarly states of incompetency the author attempts to leave science, we can agree that all such talkers and writers "about the scientific demonstration of Spiritualism," are simply talking up a vacuum. Indeed, we might say with a great degree of truthfulness, that all such talk and criticism of science emanates in a vacuum. It will be a day of real emancipation of man from the fogs of ecclesiasticism—a real awakening from the hypnotic slumber of theological suggestion, when all of these expositors of ancestral beliefs become sufficiently awake mentally to sense the intellectual poverty of their methods of reasoning, and the tattered and torn logic with its sequences, with which they seek to cover and bolster up individual opinion, or some remnant of oriental phantasy. Eyes have they, but evidently they have not read that fully twenty-four hundred years ago the philosophic intellect of that time declared the spirituality of all elements and substances of which matter is composed, which affirmation has never been disproved, but grows more luminous with the discoveries of modern time. Ears have they, but they seem dead to the fact that in nearly every college in the civilized world a chair is endowed to instruct that all nature and her processes are eternally co-related by invisible formula called "modes of motion." These facts being in evidence, we affirm that science does not deal with material things in the general sense in which that term is understood, but with those invisible energies and elements which the thinkers and philosophers of every age have called spiritual. Hence in exact language there can be no such thing as "a material science;" but we do have sciences of the formation of matter. Neither do we have "physical science;" but rather sciences of the evolution and development of physical organization. Besides these self-evident facts, science itself, in any and all of its applications is a formula of intellectual sequences; therefore cannot be material or physical in the sense claimed.

VIEWS IN REFERENCE TO GOD.

No one ever saw the life principle of oxygen or hydrogen, or that of any element or compound or form of existence, as they are invisible spiritual entities, and are known to the physicist as life energies. It is a ludicrous commentary on the consistency of thought of these critics of science, who affirming "God as the first great cause," "The Infinite Intelligence," "who created the world and all cosmic process out of his Holy Spirit," that he—God—should have made a visible world; that he gave to oxygen, hydrogen, nitrogen, and all other elements of nature their respective life motions and established their combining proportions, that every form and type of life was "a spiritual design;" and yet this God, this "First Great Cause," this "Infinite Intelligence," is accused in all of these loose criticisms, of being "A MATERIALIST," and the author of materialism. He is accused of creating the visible universe of material things. Poor God! We feel sorry for him—thus to be labeled and lied about, if he is the author of the universe, by those who claim to worship him in spirit and in truth. Strange spirit of criticism that reflects the authorship of materialism upon God who is claimed to have made all things from spirit by the omnipotence of design! What an uncertain and irregular ideal of "truth" and consistency of thought to affirm God as a spirit, and that cosmos and its processes were made and evoked by his "Holy Spirit," and then to denounce in dogmatic terms the materiality of its visibility and correlations.

INFINITE INTELLIGENCE.

Just to think, what a tremendous throb of spiritual volition is required on the part of the credulous penitent to make him believe that God, the Hebrew Jehovah, made infinitude in six days of the pagan calendar; he also made four; he established the theorems (self-existing principles) of mathematics; and the equations (the polar balance of combining molecules) of chemical physics. More than all of this, he established the combining proportions of the heterogeneous spiritual substances of which God is like, and in which he is,—all of this must be believed. What a constant, prayerful, religious self-hypnotism is required to keep the believers' faith in the possibility of these assumptions. And then to have pulpit and pew malign God for making a materialistic world out of his own spiritual substance, is, to say the least, unpardonable, and a libel upon "Infinite Intelligence."

How inconsistently and questionably the human glorifies and honors his God, by claiming "a material science for the material world" which he affirms God made, and "a spiritual science for a spiritual world," out of which his God made the material universe. This almost universal method of imputing the crudeness of materiality and material things to God, comprises the fundamental idiosyncrasy of religious worship and belief. No wonder that Voltaire should say that, "One of the lovely proofs of religion is that it is unintelligible." When the critics and scoffers of science can get out of this rut of inconsistency, when they are no longer in mental conflict within themselves as to the relation of the invisible to the visible in cosmic process; when they are able to disentangle themselves from the mental dilemma they are in by assuming that God's spirit as a motion of omnipotent energy is in no way related to matter except by the domination of miraculous power; when they cease to assume "material laws for material things," and "spiritual laws for spiritual things," when they can free their intellect from all of this rubbish of pagan concept and modern superstition, they will at least cease to traduce their God by reviling the material world which they affirm he made.

PSEUDO SCIENTIST.

The term, "pseudo scientist," whoever or whatever is meant by it, seems to be a common and convenient club in the hands of this constituency, to belabor and malign all those who favor the scientific method of investigation, and who oppose the assumptive arrogance of an illiterate and dogmatic theism. The use of the term in this connection however is a most unwise selection, but it fully indicates the lack of erudition and cogent common-sense of those who employ it.

The term "Pseudo" is from the Greek and means, "lying" and "false." As these critics apply it to science or to a scientist, it is a paradox. In the correct use of words and their application, there can be no such thing as a "false science" or a "lying scientist," so far as the term science applies to methods of demonstrating truth and knowledge. A man is not a scientist until he demonstrates truth; and in the demonstration of truth, he is not a liar.

A PSEUDO TEACHER.

But unfortunately for our critics, the term does apply

with a strong emphasis to false and lying teachers and instructors; and we will submit that any cleric or teacher who instructs that God or Infinite Intelligence was the creator of infinitude, is in every sense a pseudo teacher. Any cleric or instructor who affirms that in the cosmic order of time a God or Infinite Intelligence can be or is Infinite, is a pseudo instructor, since God or Infinite Intelligence has not existed to-morrow. Therefore we affirm that any God known to the canvas of time and the human imagination that depends upon the never-ceasing ticks of the clock of time for his unperfected infinity is as finite in the processes of time and in the duration yet to be, as any existence of time and space. And we furthermore submit, that any teacher or class of people who affirm God as the spiritual cause of all cosmic process, who instruct that matter which they claim God made, is "dead" and "crude," and "inert," thereby assuming that to this extent God's spirit is dead and crude and inert, and that his effort to make matter out of his spirit died in the material, not only vilify and traduce the spiritual omnipotence of the God they profess to believe in and worship, but they are the greatest infidels of the age, since all chemical experiments demonstrate that there can be no such thing as crude and dead matter.

The antipodes are no further away from their opposites, than is the realm of cogent reasoning from the sphere of this ignorance and mental perjury.

THE HUMAN MIND.

It is this class of pseudo teachers, who are continually berating what they call the "finiteness of the human mind." Mind is the mental expression of the soul; and if it can be proven as our critics claim that the soul came from God, then it is as infinite as God. If it be held that the soul is an evolution, then it is as infinite in duration as the factors that evoke and sustain it, and its province as a progressive entity is to discover more and more of infinitude, hence in no sense is this clerical criticism true. Man's mind and intellect is limited in knowledge and in its capacity to acquire it, but as a progressive soul, man is not finite. These pseudo teachers not only instruct the finiteness of the human mind, but they continually criticize in terms of moral obloquy what they call "man's physical senses," seeming to be entirely oblivious to the fact that in the constitution of man as a spiritual ego, he can have no such thing as a physical sense; for the reason that all sensations emanate in the realm of consciousness; and consciousness is a sentient attribute of the soul. The avenues and tracts of the sensory system connecting the external world to human consciousness may seem to be physical in their visible aspect, but their functions are of psychical character, since these tracts convey only invisible modes of molecular motion to man's consciousness, which upon being impressed has sensation in accord with the molecular structure of the avenue through which the sensation is evoked.

TUTELARY GODS.

The states of mental hypnosis upon the public mind in consequence of adherence to ecclesiastical beliefs, in connection with the prevailing ignorance of the cerebral relation of man's conscious principle to methods of sensation and the general formulas of knowledge, give opportunity for all this class of pseudo instructors to belittle not only mankind, but even the very avenues through which only he can have knowledge of his environment. It seems almost incredible that anyone, claiming to accept the inductions of science, and the higher life, can continue to stake their morals upon the Bible of an adulterous age, and the claimed miracles of its numerous Gods. While affirming the central postulates of evolution, they instruct as the basis of literary ethics, the Mosaic theory of creation. Assuming in private and public the inductions of geology and archeology as proof of the great antiquity of man, they continually refer to the Bible Adam as a fact. With the history of the various systems of theogony (the gods) of the nations of the past in every public library, they claim Jehovah—the Hebrew Yalve—a national and tutelary god of the Jews, as the Creator and First Great Cause of cosmos. All tutelary gods and deities were the spirits of deified men, and are so accounted in all history and mythology. Now when any thinker refuses to believe that the spirit of a deified man made the heavens and the earth, he is met with the epithets of "atheist," "infidel," "materialist," etc.; as an expression of public and personal contempt on the part of those in sympathy with this god of pagan idolatry. That science as the formula of inductive and deductive reasoning can gain the recognition of those under the cloud and in the folds of this hypocrisy and hypnosis will be rare phenomena. Whenever a man's zeal is so great that he can ask you to perjure your intellect in the acceptance of the principles of his faith, such zeal is greater than the man's moral convictions of the value of truth. Science has always been of questionable value in the realm of religious faith. Indeed, we can say with the greatest truthfulness, that religious zeal and faith unfit a man to be a student of science, for the reason that with belief and faith established a mind is disqualified to investigate those facts which have a tendency to dethrone his faith.

SCIENCE AND RELIGION.

Religion postulates an unknown and unknowable God, either anthropomorphic, spiritual, or cosmic, yet possessing individualized intelligence and personal designs, infinitely diffused through space and expressed in matter, as the "First Great Cause" of infinitude—of that which has always existed.

Science postulates the eternal invisible elemental energies of nature, infinitely co-related by principles of polar attraction and repulsion, with an inherent tendency to evoke higher forms of existence in the evolution and development of all cosmic phenomena.

Religion affirms its God or First Great Cause as an intelligence outside of matter, that molds it into form. Science affirms that the power and potency to evolve all forms of matter and types of life inheres in the elements of nature and in their combining processes.

Religion claims matter to be "dead, crude and inert," necessitating an omnipotent power with special designs to create forms of matter, and types of life.

Science demonstrates that every molecule of the active principle of all known elements is an energizing life principle, which in its various spheres of combination evokes form and life of infinite variety of expression.

Religion affirms God as the First Great Cause as beyond nature and superior to it, therefore supernatural.

Science affirms nature to be self-existent and eternal; hence there can be no supernatural.

Religion pictures its God as possessing the characteristics and features of man with pre-creative function and capable of being pleased and displeased.

Science sees no form or features of an anthropomorphic God, or of a First Great Cause in the analysis of Cosmic factors—it recognizes only co-related elemental energies, each of which is omnipotent in its sphere of action.

Religion formulates the term "Law," as the edict, command, or volition of its God, in the control and continuation of cosmic processes.

Science affirms "eternal principle" as the order of nature, the factors of which were never made, nor can they be changed.

All religions are based upon the concept of the duality of matter and spirit.

Science postulates "spiritual infinitude," the elements of which are manifestations of an infinite variety of primordial spiritual substances, each of which so far as is known, has its own individual polarity, which fact is ascertained by its action and reaction in combination with other elements. Hence the student in scientific physics affirms the eternal unity of spiritual elements and matter,

matter being the product of the spiritual elements of nature, in combination.

Religion affirms that God molds matter into form.

Science demonstrates that the elements of nature combine upon a plane of "polar resistance," which means that elements resist combination until their individual polarities are mutually overcome by the action of other element or elements upon them. With reciprocal polarities mutually changed, a new system of polar combination is evoked, bringing with it and inducing the phenomenon of the compound. Science affirms that this combining process does not depend upon a God acting from without or within the combining molecules, but upon the mathematical and polar relation and amount of each of the combining elements by weight or volume. Upon the unvarying integrity of the data of chemical combinations are established the principles of the Chemical Balance and Chemical Equations, and the application of these cosmic principles demonstrates nature to be automatic and self-existent. The facts upon which the equational character of nature is established had their inception in the experiments of the immortal Lavoisier and Sir Humphrey Davy; and with other facts subsequently discovered have been voiced in treatises on Chemistry and taught in schools, academies and colleges for nearly a hundred years, and are still being taught; while the infidels in the pulpits, the pseudo teachers on the rostrum and a large element of civilization "false" to the inductions and demonstrations of its own colleges and universities, continue to recite the errors and sophisms of ecclesiasticism and to accept its sorcery of the forgiveness of sin, its ordinations, consecrations, dedications, and installations, platitudes and formula of pagan idolatry when its systems of theology and theogony, and its religion consisted in the worship of its idols Phallus and Yoni. That these low and sensuous ideals introduce Christianity and its ecclesiastical hierarchy, is witnessed in the recital by the evangelists regarding the birth of Jesus.

CONSTANTINE THE GREAT.

The historical fact that "Constantine the Great," a born pagan who was titled "Pontifex Maximus," "Emperor and Supreme Dignitary of the Pagan Hierarchy," who lived and died a pagan, issued an edict in the year 321 changing the day of pagan worship from Saturn's day to Sunday, and another edict in 325 calling in convention the Nicene Council which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews as is testified in the tradition in the New Testament of the "immaculate conception" of Jesus, is historical and logical proof as strong as the testimony of Matthew, Mark, Luke and John, of the pagan origin of ecclesiastical dogma. The same Nicene Council issued a canon uniting in holy communion the festival of the phallic divinity Baal, worshipped by the ancient Celts, and the festival of Beelzebub (Baal worship) as practiced in the north of Germany, and our modern Easter, all and each of them of phallic origin. Let the thinker think. The fact that these monstrous dogmas have given birth to 328 distinct hybrid religious schisms, each with its salaried priests and sign-bearers pointing out "the only true way," and each proclaiming "the gospel of glad tidings," that "I am the only true way"—"all of the rest are infidels, heretics and sinners," is further evidence of their pagan origin, and of their persistent adherence to pagan methods of demonstrating the superiority and divinity of their respective religions.

That continuity of life can ever be established and proven by any of these ridiculous schisms, is an inconsistent sophism. That the time will ever come when science and religious platitudes will be one and the same, is the idle dream of intoxicated religious zeal.

THE SUPERNATURAL.

All religions deal with the supernatural. Science investigates only the natural. All religions include faith in the mythical, the wonderful and the miraculous. Science repudiates the miraculous and the metaphysical, and resorts to thorough and consecutive analysis before it presents its truths. Religion asks only blind adherence to faith. Science demands demonstration. A religion that contains an unknowable postulate, is antagonistic to scientific investigation and analysis. As all religions known to the page of history and modern thought, do contain unknowable factors, there can never be a scientific religion. Spiritualism in its synthetic analysis has none of the features of religion; for the reason that its premise established in the infinite spirituality of all of nature's forces, affords an orderly and logical analysis of the natural features by which we demonstrate in precise sequences the philosophy of the evolution of the soul of man as a progressive entity of nature. Hence its philosophy is capable of the most careful analysis, while its synthesis will be found to be composed of logical sequences containing precise data.

In a general sense Spiritualism is the philosophy of the possibility and capability of the spirit of the human after its disembodiment, to make its individuality manifest to those still in the form. Not only this, but it demonstrates how this mental association takes place, by an analysis of the natural co-relation of all cosmic elements and forces, which must include mental, cerebral and conscious modes of motion. While Spiritualism contains none of the features of religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far beyond that voiced in any religion, or outlined by mortal pen. Its representatives are too progressive in intellect to consent to worship forever at the throne of a pagan god who can be pleased with the adulations and praise of ignorant humanity.

The gods of all religious cults are relics of a mythological and traditional past, and although voiced in Bibles and so-called Sacred cosmogonies they had their origin when it was customary to deify great men and claim their spirits lived in the Sun, Moon and Stars of Heaven, and to perpetuate their memories by voicing their caprices, passions and revengeful natures. Read the history of the fierce and revengeful character of the Jewish Jehovah as portrayed in the pentateuch, and his tutelary nature will be seen in every chapter.

These gods of a sensuous past are fast disappearing before the search-light of science and archaeology, and giving place to the broader and wiser view that nature is infinite in extension, automatic in its functional character, therefore will be unending in duration.

The intelligent Spiritualist and thinker argues that infinitude could not be infinite in capacity, unless its spiritual elements possessed all of the omnipotence and possibilities expressed on the canvas of time in cosmic evolution.

AS TO FIRST CAUSE.

This omnipotent power and function of Infinitude in cosmic process, he offers in place of that which a pagan age ascribed to its numerous gods, and a modern theology so illogically represents in a "First Great Cause," or an Overruling Power. The consistent thinker affirms that there can be no First Cause to that which has eternally existed, or an Overruling Power in the infinitude of co-related forces—such thought and claim is assumptive, inconsistent, dogmatic and infidel to the inductions of universities, colleges and a scientific age.

The Saviors of Spiritualism are those who extend the boundaries of human knowledge and brush away from the intellect the fogs and nightmares of ancestral superstitions. Its "all-seeing eye" is the demonstration that all factors of nature, all modes of motion have a polar and mathematical relation to its phenomena, hence mental modes of motion contain vibrations reciprocal and polar to other mentalities; and this principle is universal.

The patriarchs of Spiritualism are the unnumbered

dead, who in their time discovered truths before unknown and laid them upon the altar of human progression. Its apostles are all those in every clime who are continuing to make new discoveries in the various avenues of the sciences of cosmos, and who thus labor to make the to-morrow of mankind wiser and better. Its code of morals is good health, reciprocal justice for the here and now, and a thorough knowledge of human environment. Its rewards, a growing realization of the possibility of human improvement during man's life on the earth plane, and continued existence and progression in a life beyond the grave—nature's own free gift to every son and daughter of mankind.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or any other means, hence the deafness is incurable by any means until "ACTINA" is used. This is a scientific cure for deafness, and is the only one known. It also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are indirectly due to catarrh. Actina is sent on trial, postpaid. Call or write for free and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Diseases, Free. Address: New York & London Electric Association, Dept. T, 929 Walnut Street, Kansas City, Mo.

Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home with Use of "KATIE" or "PAINFUL METHOD."

No one living today has had so extensive a practice in the curing of cataracts, granulations, inflammation, and all other eye diseases, as Dr. Geo. Curtis, of Kansas City, Mo. His cures are effected at your own home through his Mild Medicine Method, without use of Pain. Any reader afflicted with eye trouble, or having a friend afflicted, write today and receive absolutely free, Dr. Curtis' wonderful full book "Treatise On The Eye." It is a book you will find many wonderful cures are made. Address: Dr. Geo. Curtis, 427 Shubert Bldg., Kansas City, Mo.

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

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whitling, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whitling finds the title of her new book in these lines from "Aurora Leigh":

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

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is unceasingly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sciences, the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher mode of living, and a deeper sense of the essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITLING:

Kate Field, A Record. Price \$2.
A Study of Elizabeth Barrett Browning. Price \$1.25.
The World Beautiful. Three Series. Each \$1.
From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twining is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not in them." The whole book is interesting, fascinating, and instructive. Price \$1.00.

A Few Words About the Devil.

And other Essays, By Charles Bradlaugh. With the story of his life told by himself. The history of his polemical struggle. With portrait. Paper, 50c.

Healing, Gases and Effects.

By W. P. Phenon, M. D. Deals with the mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National and Progressive and Notes by Peter Eckler. A full and complete life of Thomas Paine, with a full account of his life and work. Price, 50 cents.

AUTOMATIC WRITING.

[So-called] with other psychic experiences. By Sara A. Underwood. With full and complete account of the writing. Handsomely bound in cloth. Price, 60c. Postage, 10c.

ATLANTIS The Antediluvian World.

By Ignatius Donnelly. An attempt to demonstrate by the aid of the latest geological and scientific knowledge, the existence of a continent known to the antediluvian world.

MEDIUMSHIP.

A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

THE TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of the Legend, by Mrs. Wm. Brown, M. D. Price, 10 cents. For sale at this office.

.. GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is responsible for any statements or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; we wish it distinctly understood that our space is made up to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WHICH PLAINLY.—We would like to impress upon the mind of our correspondents that The Progressive Thinker is set up on a Linotype machine that makes speed equal to about four compositors. That means rapid work, and it is essential that all copy, to be inserted in the paper, should be written in plain, simple, and to the point. The requirements here should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do this we will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Mrs. Wilson Kayser's address is at No. 112, Winchester Avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 808 North Carnae street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 408 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

The Indianapolis (Ind.) Sentinel says: "The executive board of the Indiana Spiritualist Association has decided to open the Spiritualist camp-grounds to the public on Sundays during the month of June. A good speaker will be here every Sunday during the month, the first being Mrs. C. L. V. Richmond, of Chicago. Work on the auditorium has proceeded rapidly and the structure is now almost finished."

Mrs. Georgia Gladys Cooley had excellent audiences at Waco, Tex. Mrs. Cooley is one of the best test mediums now on the roster.

Detective Patrick Duffy's death at the hands of a highwayman was foretold to the police by a spirit. Two nights before he fell with a bullet in his brain. His widow told the story to a reporter for the American last night. It is best told in her own words with the statement that Duffy was shot by one of two men who he tried to arrest at Forty-sixth street and Emerald avenue on the night of May 1. One of these men, Hugh Kelly, is under arrest. The police believe he did the killing, but he throws the blame upon Vincent Briscoe, with whom, he says, he was at the time, and who has disappeared from his home 5814 Union avenue, since the shooting. Mrs. Duffy said: "My husband was never a superstitious man. He seldom dreamed and he never paid any attention to the dreams he had except this one. It was Tuesday night, and he was in bed. He was very tired and was sleeping soundly. I thought, when he suddenly sprang out of bed. His face was bathed in perspiration and he was trembling. 'What is the trouble?' I called to him. 'I have had an awful dream,' he said. 'I dreamed I was on my best last night and that I saw two men lurking in the shadow of a building. It was my business to find out who they were, and I walked toward them. As soon as they saw I was a police officer one of them fired at me. I felt a sharp pain in the head, and as I fell to the ground I saw before me a church steeple. The dream impressed itself upon Duffy's mind and the next day he told other policemen about it. Neither they nor Mrs. Duffy regarded it seriously. But now they incline to the opinion that there was a touch of the supernatural in it. He said that the fact that in his dream Duffy saw the steeple of a church is significant, because it was before a church he was murdered.—Chicago American.

John D. Wilson writes: "If a man die shall he live again? As an answer to this great question, we simply say that we have no belief or faith in the matter; but we personally know of our own knowledge that man continues to live after what we call death. To die is but to fall asleep and wake up in a new state of existence. What we call death is simply a change of life."

H. E. Pomeroy writes: "In The Progressive Thinker dated May 17, on the second page, appears an article signed J. S. Loveland. I write simply to endorse and commend said article."

Mrs. Henrietta L. Lichtig has removed from Springfield, Ill., to 3154 Calumet avenue, Chicago, and is recommended as a psychic of ability and devotion.

G. W. Kates and wife want all to notice that their permanent address is 600 Pennsylvania Avenue S. E., Washington, D. C. Address them there and mail will be forwarded.

John Johnson writes from Grand Rapids, Mich.: "I see an account in The Progressive Thinker of May 17, under the name of G. R. Bicknell, that Henry Slade was in Battle Creek, Mich., a physical wreck. That is a mistake, as he is now at my home, 65 Maple street. He has been in this city since early last fall, and with me since March 23. He has been a physical wreck, but is much better now, but not able to write as he has but little use of his right arm. His psychic powers are as

good as ever. He gives state-writings in bright light every week, with the best of satisfaction. If any wishes to know more in regard to him, I will answer all inquiries if a stamp is sent for return postage."

Mrs. C. W. Judd writes: "I think The Progressive Thinker the greatest paper on earth. It is a welcome visitor. The present book of prices very highly. Frank T. Ripley, who is lecturing at Erie, Pa., has the Sundays of June and July open for engagements, terms liberal. Address all letters to him at Erie, Pa., care of General Delivery."

Lucy S. Carroll writes from Wheeling, West Va.: "The First Progressive Spiritualist Society of Wheeling feels very proud to realize that we are a link in the chain of thought, and in harmony with the inspiring influence of our noble speaker, Nellie S. Bunde, of Detroit, we know great good can be done. She gave a lecture last Sunday evening on the Difference Between Spiritualism and Spiritism. She handled that subject most beautifully."

Dr. J. M. Peebles writes from Dunedin, New Zealand: "You see by date of this that I am in Dunedin, in the very southernmost part of New Zealand, and pretty well on towards the Antarctic circle, where at noon the sun is north of me, and the southern cross glitters in the southwest at night. I am lecturing every Sunday and two or three times a week, and I was never in such demand for lectures, for I have received several since leaving home wanting me to attend state associations or camp-meetings this coming summer. I find much harmony here among Spiritualists, upon reincarnation, and other subjects. The Theosophists seem sectarian and even bitter towards Spiritualism, but I can hardly understand it, for I go from here to Wellington, the capital of New Zealand, to fulfill an engagement, and then start homeward by way of London. I find enclosed an article for your stirring, wide-awake weekly. This article will appear next week."

The Pittsburgh Leader has the following from Cincinnati, Ohio: "As a result of the answer of John Murray Case, in a letter to the Progressive Thinker, dated in the Superior Court to-day, the injunction involving the J. M. Case mill works has been turned into a veritable battle of Spiritualism. Case has alleged that Mrs. C. A. Smith, of 410 East Third street, wife of the vice-president of the company, has been influenced in bringing suit and continuing to press it by 'spirit control, George,' and by 'spiritualism in Dunedin, Mrs. Smith, through her attorneys, Bates and Mercer, claims that Case is dominated by a 'spirit control, Yarn, an Oriental.' This unseen adviser, Mrs. Smith claims, furnished the inspiration for Case's numerous inventions, some of which are involved in this suit. Mrs. Smith, in her suit, demands that Case turn over to her the entire business of the Case and his wife, both say they are Spiritualists, but that they only believe in the higher Spiritualism. 'Every man who accomplishes anything is inspired,' says Case. 'But 90 per cent of the so-called spirit mediums and spirit seances are frauds and impostors. I don't know. But I do not see how any believer in the Bible can fail to believe in Spiritualism. Several instances of persons 'inspired by the spirit' are cited in the New Testament."

Mrs. A. C. Steger writes from Michigan: "I received a book from the office of The Progressive Thinker last year entitled Apollonius of Tyana, for which I receive my sincere thanks. I have read it through from cover to cover and find it intensely interesting. I don't know how anyone can help but believe that each communication is from the spirit world, as the most of them agree so closely with ancient history. I have now quite a library of Spiritual books that money could not buy. I hope you may long live to fight the orthodox creeds; the world needs thinkers to get at the truth."

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When writing for this paper use a pen or typewriter.

friend, Mrs. G. C. McGregor, gave her the book of facts in the field of research by referring them to common sense, and from them arise to the laws and conditions of man's spiritual nature, and the laws of the RELIGION OF MAN AND ETHICS OF SCIENCE.

W. E. T. writes from Milwaukee, Wis.: "I have read the articles of Prof. W. D. Deussen, given through the mediumship of Gailie Petersen, in your valuable paper, with much interest, and as they bear upon such important matters, especially the Catholic question, I write to ask if the letters published in the May 10 and 17 issues, with the matter that may relate to this important question which is to follow in your issue of the 24th, cannot be reproduced in pamphlet form for general distribution, at a small cost. It seems to me that now is the time for the people on earth to clasp hands with the angels host, that have declared 'The word has gone forth,' which means that the angels hosts are determined to abolish the materialism of the world, and to give us an opportunity to help undo this terrible evil that has been practiced so long upon earth, and to save the many that might yet be persuaded to give their lives in this unholy service. I take occasion to call your attention to a paragraph in one of our city papers, relating to a statement made by Pierre Bachevalier, the prisoner who was found to be semi-suffocated, but still alive in the dungeon of the city prison of St. Pierre. He says: 'I could not help feeling that there was a disaster near, and I screamed to the jailers to come and unlock my cell, but I could not make anyone hear. The little window in my cell looked out on the back of the city where 200 girls and a large number of nuns always were, but there was a high wall between my cell and the convent. A pit had been dug on the inside of the wall in order that none of the girls should be able to climb up from the inside, and this acted as a sort of moat, in which the lava floated, and this made a lava moat around the prison, and the lava was so hot that it was impossible, even if it had been possible to live in the lava of hot stones and ashes.' This is the paragraph I alluded to, and confirms the statements made under the dates before mentioned. It is high time that these materialists and their kind, and the hundreds of thousands that are being misled are free."

Mrs. Thomas Barker writes: "I cannot afford to miss one copy of your valuable paper. Some and my family it is food for the mind. I am only an infant in the cause it advocates. My eyes have only been open to the beautiful philosophy of Spiritualism one year, but I grow stronger each week as I read The Progressive Thinker. The books by Moses Hull, Hudson Tuttle, and other great minds. I am convinced that Spiritualism is a truth that should not be quenched or hidden. I should like to hear it proclaimed from the house-tops."

L. W. Van Dyke writes from Denver, Col., in reference to the Brotherhood of Light Society: "This Society was organized for the purpose of gathering up orphan and castaway babies and train them up along spiritual lines and by the most advanced educational methods to be useful self-supporting men and women, and to do likewise for others. There are three degrees to the society; the first two are educational in nature where the members are taught spirit communion, and in regard to the third degree requires a person to live in a communal home and devote his life to laboring for little children, and where all things are owned in common. Second and third degree members use no animal food of any kind, but live on fruits, nuts, vegetables, and grains. The society has some children who have been thus trained for five years and they are strong and healthy and very spiritual. The work is maintained from the labor of the members and they live as a family. The basis of the work is largely laid down in Oahspe, but it is mainly directed by the angels who have it in charge. The members of the third degree are nearly all quite well developed in the medium. The society owns a fine irrigated farm with a large modern house on it near Denver, where the present communal home is located. Outside lodges are located in Los Angeles, Denver, Chicago, Detroit, Cleveland, and another is being formed in Philadelphia. It is the purpose in the near future to locate a large tract of land in a section abounding in natural resources, and to develop it into a communal home and all manner of industries established so as to make it self-supporting from the labor of the members and give the individual talents an opportunity for the fullest development. The society now has fourteen infants, and are arranging to take them by the hundred in a comparatively short time. It is interesting to see the little ones grow and develop, and the desire to get them as quickly after birth as possible."

Next Sunday will be the last meeting of the Church of the Soul for Sunday services, until next September. Subject of the discourse will be, by request: "Reconcile Volcanic Eruptions, Earthquakes and Cataclysms with the Love of an Infinite God, and My Peace I Leave With You."

G. W. Kates writes: "We visited Peoria, Ill., the 18th, and held a meeting at the residence of Mrs. M. J. Jones. We had a very successful meeting, and we find this to be in need of an earnest leader and offers good prospects for a local society of influence and support. The field is ripe for the harvest, but reapers are few. We had a good meeting and feel much impressed that Peoria should have the attention of our earnest workers. The State Association will get a strong showing here if proper attention is given and the friends here are encouraged."

Georgia Gladys Cooley writes: "One of the grandest features of the work in the Spiritualistic work in Texas is the lecture conducted by Brother John W. Ring and Miss Bertha J. Pfeiffer at Galveston. Mr. Ring has an original method of his own; prepares a lesson sheet each week, and is preparing them for print. Every lecture should consist of this lesson sheet, and the rest of the lecture should be a method of impressing the young minds with the beautiful truths of our philosophy."

Mrs. Catherine McFarlin writes: "I am still holding meetings in the Independent Pulpit of Milwaukee, with good audiences and excellent results. I am engaged to serve at Waukegan, which will convene during August; and will speak at the Waukegan camp, Wis., the second and third week of next month. The rest of the camp season I am going to engage to give a series of lectures, and will respond to calls for mid-week meetings for public gatherings or for private circles, or will answer calls for spiritual work. My phase of spiritual work is inspirational and trance speaking and

clairvoyant readings. Anyone wishing my services please address me at 160 Juneau avenue, Milwaukee, Wis."

Mrs. M. A. Hoyle writes: "Billings, Mont., is in Southern Central Montana, at the junction of the N. P. R. and the N. P. R. R. Two through trains a day, each way from St. Paul to the Pacific coast; one through train a day each way between Chicago, St. Louis or Denver and the Northwest. Population about 4,000. We have a small society here of 20 members; meet Thursday and Sunday evenings, and would like to correspond with any medium or lecturer going through here. Must be able to furnish satisfactory reference and give the work under test conditions."

Henry H. Warner writes from Denver, Colo.: "The veteran worker, Mrs. Maude Lord Drake, is lecturing here and giving tests to large audiences, and there is an awakening of interest in the cause of organization since her arrival. She is a fearless advocate of the N. S. A., and of the truths as she sees them of spirit return. Her lectures are eloquent and her messages are convincing. May she long be spared to do a good work in the world. The writer is still here and liable to be for some time to come. Those wishing his services in Colorado can address him at 1330 Glenmar street, Denver, Colo. The Circle of Spiritual Light, at 1548 Glenmar street, under the pastorage of W. H. Hough, is doing a good work in the cause of the Spiritual Truth Society. W. E. Mandel, pastor, continues its work at 1517 Lawrence street. The Denver Association has its meetings on Sunday afternoon and there are some lively discussions here and a good deal of good is being done in these meetings. One of the workers here who ought to be employed constantly by some of our societies who are in need of a permanent pastor or even for a short time, is Mrs. S. A. Walters. Mrs. Walters is one of the ablest of the inspirational speakers in the ranks of Spiritualism to-day, and one who can stand before the most cultured and critical of audiences and do credit to the cause as a scientific and able exponent of the philosophy of Spiritualism and then follow her work with convincing proofs of the presence of our loved ones with us. Write to her and put her to work. It will pay you to address her at 22 Gettysburg Building, Denver, Colo."

Mrs. Georgia Gladys Cooley writes from Texas: "Since reaching the state of Texas I held two meetings at Fort Worth, in the Spiritual Temple presided over by Judge Wray, and was greeted by very interested audiences. The conditions were fine, due to our estimation to the cause, and the audience was large. Would that all societies had the same. The officers and members of the Fort Worth Association deserve great credit for their energetic work and zeal. From there we went to Hillsboro, holding two meetings where we found a small society of earnest workers, all appreciative of interest taken by the State Association. We then went to Waco where there is no association, but under the management of Brother Jones and Sister Craig, four very good meetings were held, sustained by the leading minds of the town. The next point reached was Galveston, where we and the association held a meeting, and the next morning we left for Houston, where we have been the pastor for the past five years. The growth of this society has been phenomenal, starting in a small hall with but few members, where now they possess their own large stone temple which is filled with earnest men and women each Sunday who listen with undivided attention to the spiritual and philosophical lectures given by the guides of Brother Ring. Further, the number prevails here, and one feels glad to be among the people of this association and note their interest in their past as well as his love for them. From here we go to Houston to minister to the society at that place for a week. The interest in Spiritualism is growing in spite of the cry to the contrary."

Dr. W. M. Foster, a prominent Spiritualist, is now at Raton, New Mexico. He would be pleased to hear from his old friends in California. Address him at the above place, Postoffice Box 76.

GOLDEN JUBILEE, 1852-1902.

First Association of Spiritualists of Philadelphia.

Little did the handful of workers who gathered in Philadelphia fifty years ago to organize as a Spiritualist association, think that the celebration of fifty years of organized effort would crown the inception of the association. They were forming with such a phenomenal success as has attended the Golden Jubilee of the oldest association of Spiritualists of Philadelphia, which has the proud record of fifty years of work, may more. Previous to the formation of this association, there was a Psychological Society in this city, and its members nearly all affiliated themselves with the new association. The records date back to 1851. The works of A. J. Davis, attracted the attention of this association, afterwards the Rochester knockings. Circles were formed in Philadelphia, and in 1851

