EPROGRESSIVE

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

CHICAGO, ILL., FEB. 15, 1902.

A SUGGESTIVE SYMPOSIUM.

Spiritualism as Located by Its Master Minds.

Its Exact Status Glearly and Comprehensively Defined.

and in Such a Variety of Ways that Each Reader Can Find Something to His Liking.

A Multitude of Answers to a Circular Letter.

endless contradictions in regard to ed as such when they apply for half-natural law, using certain agencies things material and articles and accordance with formal such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a such as the meaning material and accordance with a su things material and spiritual, speak in things material and spiritual, speak in There are, however, a large class of chanic uses certain methods to concudible voices, paint portraits, mislead some badly and direct others aright, regard spirit communion as a scientific netic battery, or a telegraphic line be-

RELIGION OR SCIENCE.

Whether Spiritualism be accepted as

a religion or not, its growth as an or-

ganic movement, is affected only in the

direction it is forced to take by such ac-

ceptance. Associative effort, the ex-

change of individual strength for that

ment ignored. But such associations

are used for the conveyance of ideas.

but when used in any sense that pleases

authority-the original Latin religio

fear of God, plety, conscience, scrupu-

lousness, religious awe." The accepted,

ligion of the Jews, etc.; the rites or ser-

Such are the ideas, for which religion

stands, in India, Arabia or the Chris-

tian world. Its first element is God, or

the gods; the second, man; the third

the relations of man to God or the gods.

various forms and ceremonies, sacrifices, prayers, incantations, etc., to be observed to win favor or appease the

wrath of God or the gods. In all ages,

thought and been the prolific source of

The observance of religion means the

"reverence toward the gods,

comes meaningless verbiage.

rites and customs."

regarded as justly due."

menting must.

AN IMPORTANT QUESTION and treated exclusively as such, just as any new discovery always is, and no nore sacred than any other phenomenon brought to light in the natural to the domain of science.

SHOULD SPIRITUALISM MAKE TOS PHOULD SPIRITUALISM TAKE ITS world, is a question you are called upon PLACE AMONG THE GREAT REto consider. Whether Spiritualism Wesley, a devout man, has related some should take its place among the great startling experiences with spirits in his religions of the world, or the cause of its phenomena be assigned to a place its phenomena be assigned to a place in the domain of science, by the side of Catholic church abounds in incidents the wonderful achievements of Edison, where spirits have returned to earth

To-day the tendency is to make a re- the angels coming to them direct. In world, and to-day the question naturally arises, what is its exact status, considered from a religious, philosophical or scientific standpoint? The fact that spirits do return to earth and rap on tables, write on slates, engage in ministers of the gospel, and are regard- with mortals is in accordance with a

and do hundreds of other remarkable fact-that and nothing else-and they tween two distant cities. One can not things—some good and some bad—has will explain the method of communica- get out of the domain of law, and the tracelyed world-wide recognition. All received world-wide recognition. All the phenomena thus recognized have been grouped together, and the general name, Spiritualism, applied thereto to represent the body or class of people represent the body or class of people resident Garfield, or Booth, who crustian ask you to express your views in resident Carried President Lincoln, can ask you to express your views in resident Carried President Lincoln, can ask you to express your views in resident Carried President Lincoln, can ask you to express your views in resident Carried President Lincoln, can ask you to express your views in resident Carried President Lincoln, can ask you to express your views in resident Carried President Lincoln. who believe in the same.

Whether the phenomena, the direct recult of spirit intercourse, should become the foundation of a new creed, a comprehend why a conversation carbon section of worship, or the ried on between the two realms, that is of a religious cult, or should simply be recognized as a scientific fact wise or good, or low and debased, shall same as any other scientific fact. We same as any other sc

Dear Sir:—Spiritualism has assumed Tesla and others, is a question of deep still determined to keep the world special prominence throughout the and significant import.

There is not an archway or corridor in its vast temple, whose foundations where the knee is bent in superstitious reverence. There is no being in the uni verse for whom it demands prostration. sacrifice, and prayers; who interfered be turned from his purpose by plead-

ligious forms, and faith in things un-

founded, a religion established, an or-

But the tide of communication cannot be checked. The age has long since passed when a council can decide what men shall believe or not believe. Such council would be antagonistic to the vital affirmations of the new spiritual science. The communications are too diverse, too conflicting to be harmonized into infallible authority. The other world is as diverse, as individualized in

It is claimed by those who desire to formulate a religious association on the new Spiritualism, that the elements essential have been retained. They say:
"We have a God under the term 'Infinite Mind of the Universe;" we have kept Jesus Christ in sight, not as the son of God more than other men, but as a noble reformer and great medium; we do not have the old-time faith in the efficacy of prayer to change God's purposes, but praying sounds religious and warms up those who pray; we want to have buildings erected for worship, and ordained pastors, and so much of the old forms as will give respectability to the cause. Why, then, have not a re-

You have the form, but Spiritualism has escaped you; you have the cage, not the bird which has claimed its in-

You have not a religion because you have not a single element that enters into the formation of a religious system, and for you to use the term is as unwarrantable and misleading as for the American Association for the Advancement of Science to call itself a re-

Even the moral code while secondary to all religious systems, and made the

future," a "religion that will take the place of all others," We are several thousands of years passed the age when religious systems began their growth, and history does not repeat itself. The great stream of human progress will never return to the qualting bog-lands brooded over by darkness, from which

There is no "religion of the future," for religion is of the past. Religion is the reign of the gods. The future is the reign of man as a spirit endowed with infinite possibilities. The future is of knowledge, not only of material things, but of spiritual backing here and hereafter. "I believe," "I have faith," yields to "I know."

HUDSON TUTTLE,

A CONSISTENT ANSWER

To Two Very Important Questions.

Should Spiritualism take its place among the great religious of the world? or Should it be assigned to its proper position in the domain of science? These interrogations by the editor of The Progressive Thinker, are exceedingly timely and The Progressive Thinker as a journal of progress, is a fitting place to consider them. The non-progressive thinker-pardon the paradoxwould not think to make such inquiry, however important it might be to the welfare of mankind. He is still mumbling that "the religion of his father and mother and his grandmother is good enough for him." He was lulled

ence of that old hymn. "Asleep in Jesus, blessed sleep, from which none ever wake to weep.

into a hypnotic, non-progressive eccle-siastical slumber by the soothing influ-

The mentality of to-day that can be cuddled into religious quietude by the somniferous influence of a sentiment so meaningless is this, is not far removed from the mental status of mere animated protoplasm. Don't take it to heart, dear reader, "For of such is the kingdom of heaven."
Shall the Spiritualists, continue the

sentiment of meaningless platitudes and religious formula in hymns and prayers? Hymns that outrage com-

Far from my thoughts, vain world be-Let my religious hours alone."

Just as though a singer wants to push the infinite of infinitude away. Just as though the world if God made it, is not a spiritual world. What is that mental condition that a poet or a singer gets into when he is ashamed of the world or any portion of it that he claims his God made-he wants it to

begone? "Rock of Ages cleft for me,

Let me bide myself in thee.' Here is another meaningless, senti received more praise than most hymns that have been written. And the Spiritualists are using it many localities. Yet, what does it mean? To whom or what does the metaphor, "Rock of Ages," refer? Does it mean "Christ and the atonement," or does It refer to religion as a special system of saving grace? How can a man hide himself in either position. No honest Christian would almit that religion was a renository for rascals or a cover for hypocrisy. Then again no honest man would want to hide himself, and however frequently men wear the livery of religion as a business mask, quite-, frequently their sins find them out, and they bring up in some penal institution. If "Infinite Intelligence" does not nauseate at all of this cafolery of words and fantas-tic sentiment, it will be because he does not appreciate the irony of ignor-

Shall we continue to mumble meaningless, senseless, hypocritical prayers in public, to be seen of men? Shall we continue to ask God and the angels for benefits impossible to be given? Shall we ask God or the spirit world to do introduce a miracle by abrogating some eternal principle of nature, or would reduce cosmic process to chaos, and plow the petitioner of a locality and its

inhabitants "to kingdom come!" How is the spirit world or God going o "draw very near to us"-any nearer than they are? How is God going to worship him in spirit and truth?" Can time be hastened? Why ask the spirit world to do what God cannot do? If God operates through immutable law, why ask him to change his immutable law in answer to prayer? What would happen if immutable law was suddenly changed? Where is the sense in asking God to "deal with us as thou wilt in the dispensations of thy providences?" and then when we are sick, we wish for a doctor to set God's providences aside! Which is the most potent, God's dispensations of sickness, or Dr. Cureall's homeopathic remedies? To whom do we pray the loudest and most effectually in such cases? Why, to the doctor, to be sure. But who gets the praise when we are well? God, of course! Is this just? Render unto Caesan; the things that belong to Caesar, But unto God the things that belong to God. If we were to follow this injunction, Dr. Cureall would get the praise of cure, and God the merit of making you sick. But this wouldn't be religious: A F 9. wouldn't be religious in 1 ?? Then, to whom should we pray?

Which of the forty-seven gods mentioned in the Bible should we invoke? Should we call on Astroch, Tammus, Adonis, Dagon, Moloch, Baal, Baalpeor, Beelzebub, Yahve or Jehovah? Now, dear reader, all of the forty-seven gods from Astaroth to debovah inclusive, were only tutelary gods—the spirits of delied men.

lve, were only tutelary gods—the spirits of delided men.

Is there any Spiritualise who believes that Jehovah—a tutelary god—anade the the heavens and the earth? Is he not the "Throne of Grace" referred to most the "Throne of Grace" referred to most frequently in Hebrew Theogony? Did the spirit of a delided man at the inception of the Hebrew race make "the impounding of the most occult of life's most also laws? of the multiverse? Is he most occult of life's most also laws? The laws? of the multiverse? Is he most occult of life's most also laws? 13124

coming religion," "the religion of the the "First Great Cause" of infinitude? Is he the "Overruling Power," the "Infinite Intelligence" that so much has been said and written about during the this that attaches so much importance to one of the Hebrew gods which they in the day of their captivity brought with them from Egypt? What lack of thought and careful consideration that would weave into the warp of the spiritual philosophy, the weft of pagan festivals and the worship of their tutelary and domestic gods.

How can any consistent Spiritualist who has the opportunity of investigating the history of the Hebrew race, and their theogeny with its numerous gods, consent to need in proper in popular to peak in proper in consent to pose in prayer in public to any of these incestuous deities?

How long, oh, how long must the philosophy of the soul's progression be colled into the fallacies of a pagan age while all mankind and civilization are held in the throes of ecclesisastical su-

No! No!! No!!! gentlemen. Spiritualism has no place among any of the three hundred and twenty systems of religion of the past or present. The evolution of the human soul and its existence beyond the grave is a fact in na ture's order of cosmic progression. The natural relation the spirit holds to the mortal plane is a part of the mathematics of the cosmic corelations of montal forces; and it was a truth before the man existed on this planet. Bibles, sa-cred cosmogonies, the gods worshiped by different nations, crucified saviors, and other godly sacrifies have nothing to do with this fact. Spiritualism needs nothing so much as to be lifted out of the slums of superstition, and placed before the thinkers of the world as a cosmic truth-a truth that science today can demonstrate,
W. M. LOCKWOOD.

AN IMPORTANT QUESTION.

Not Among the Great Religions, but Above Them.

In response to your "Important Ques-ion," I respond that Spiritualism should not take its place among the great religions of the world, for the potent and patent reason that it is not a religion in any such sense of the word as are those religions. They are all founded upon some God or gods, and their essence is worship of those gods. Spiritualism has rejected all these gods and has not as yet made another al-though the N. S. A. made an effort so to do, but with very poor success. In any sense attached to the word religion in the past, or conceived by its inventor, Spiritualism is not a religion. But a rigid analysis of human development furnishes us with the basic idea and fact from which all religious have been evolved, and it also includes Spiritualism. This analysis gives us this definition of religion, in its universal and elementary sense, viz., the mental attitude of man toward the invisible. Hence, all men are religious. Some are posi-tivists: The invisible is as real to them as the visible. Others are negationists: The visible present is all of man; he has no conscious being after death. Others are know-nothings: They don't know, but hone.

Religion, thus defined is no more holy than any other branch of science, and, until something is added to the root idea, all the rigmarole of prayer, invocation and worship is absolutely incongruous and absurd.

Spiritualism, at its basis, is simply and only the affirmation of the reality of the invisible, and that the invisible real manifests itself only through living men and women. It has no more reference to any god than the telegraph or telephone. But as telegraphy is a branch of science, so also is Spiritualsm. And we claim it to be the highest department of science. It is the science of the sciences. It is a new method of using nature's forces, and its primary phenomena demonstrate its perfect naturalness. The researches of the last fifty years, although they may not man's psychic nature, have at least demonstrated the fact that so-called spirit manifestations are as well understood as the action of the heart, the hypnotic trance or telegraphy, and that there is no more god in one than the others. They have also demonstrated that the phenomena are produced by the workings of the most recondite and esoteric forces of life, involving all the susceptibilities and energies of the hu-man organism, especially the nerves. Hence, Spiritualism should take its place not among the great religions of the world, but above them, as the culmination of all the reality embodied in their vague notions and striyings; and the law of its phenomena should be assigned to a place in the domain of science by the side of the wonderful achievements of Edison, Tesla and others.

But it seems to me that that "large class of people, who regard spirit communion as a scientific fact—that nothing else-and who will explain the method of communication from a scientific standpoint, just as the scientist will explain how a message is transmitted by telephone or wire," are partial or defective in their conclusions. They do not include in their conclusions what is

contained in their premises.

A phenomenon or fact has four elements, none of which can be omitted. They are these, viz., 1. Something lone; 2. A doer; 8. The law or method of the doing; 4. The purpose or tendency of the doing. As to the first three elements there is a substantial agreement among this "large class of people."
But as to the fourth element there is wide divergence, and the most paltry and insignificant, if not criminal mo-

tion of the Hebrew race make the im-mutable laws? of the universe? Is he production, while telegraphy is the ac-and citizen, for the lighls fatuus of a

human intelligence. These two modes of motion are unlike as lightning and thought. Science includes more than the mechanism of all the machinery of the world. It includes not only the physical system of man, but also the vast scope of his intellectual conception, and the boundless ocean of his partly developed love, conjoined with the impulsions of his ethical nature. The infinite, impersonal life, in its outworkings, has produced the personal ego. And the blind tendencies of automatte life become intelligent purpose in the ego. And that purpose, which at first was purely selfish, becomes aitrulstic in the most developed man.
If Modern Spiritualism is anything

more than the vagaries of dreamland, it demonstrates the existence of an invisible world of intelligences equal to ourselves, and hence, the thousands of developed souls must be inspired with the most sublime altruistic purpose, and that purpose is the real life of Spiritualism. And this is strictly scientific, and Spiritualism thus becomes the science and philosophy of life. As the cosmic, impersonal life, through countless cons, has tended to the production of one grand end—a personal, self-conscious life; so also the personal life, through all the ages of superstitious religionism, has tended to the advent of the scientific demonstrations of the spiritual era. And that personal life, as embodied in the highest circles of spirit existence, is one mighty purpose to uplift humanity to the altruistic plane of universal

But it would be as reasonable, as selentific, to say that nature tended, or intended to put the ox, sheep and horse beside the huge monsters of the saurian period, as to assume that Spiritual-ism should take the position of a "religious denomination" by the side of the great world religions. The tendencies f nature swept those former monsters from the physical world, as they are now surely working to sweep those mental monstrosities, called religions, from the faith and consciousness of decloped manhood.

But the life, which to-day gambols in the lamb, propelled the monster sauian of the long ago. And the songs of the lark and nightingale are expressions of the same life which uttered the wild screams of the huge lizard birds of

So the altruistic life of developed Spiritualism is the same that evolved the monster religions of the past and present, for all of them are the different mental attitudes of man to the invisible. But nature waves her scientific wand and all the horid progeny of su-perstitious ignorance, gods, devils, heavens and hells pass away, and the sun of Eternal Reason shines forth un-

J. S. LOVELAND. Summerland, Cal.

SPIRITUALISM

Is a Science and a Philosophy.

In its general aspect Spiritualism is a philosophy, for it seeks to explain humanity and nature, both as to essence, or real being, and as to phenomenon. As in all systems of philosophy worthy he name, there is in Spiritualism a fundamental truth, or postulate, by which all principles and phenomena, facts and ideas, are tested, or judged, and through which they become sus-ceptible of rational interpretation. Now, what is this fundamental truth

of Spiritualism? To my conception it is this: That the substratum, of underlying reality, of the universe is spirit.

Certainly no Spiritualist would question the statement that man is a spirit; outside the pale of Spiritualism altogether.

If man is a spirit, or spirit, what is nature? Here there may be ground for difference. Some Spiritualists may hold that the universe external to man is, in its essence, a real substance of a material nature; while others may claim that its essence or substantial be-

ing, is also like man, spirit. If we must unitize the essence of all being, both of man and nature, that essence, in the light of the demonstrations of Spiritualism, must be spiritual and not material; but if we are inclined to dualism and can admit of two bases, or fundamental postulates, representative of two real and substantial elements in the universe, we may have matter and spirit, with some sort of mutual relationship and adjustment of the two which makes hypostatic being possible. But this latter conception in volves a tertium quid, which though neither matter nor spirit, must form the common ground or raison d'etre of both and make their relationship not only possible and tolerable but accordant and real.

Viewing Spiritualism in its popular sense, it is found to possess one all predominant characterists, namely, the scientific demonstration of a present, existent, real, spiritual world, into which man immediately enters at physlcal, or somatic death; and thus far Spiritualism is a science. It establishes as a scientific truth the fact of the exual world, that is, in a spiritual environment more perfectly adapted to the na-ture and movement of free spirit than the grosser or material environmen from which the spirit has emerged. Spiritualism, therefore, answers the question of the ages, and lays the foundations of the hope of mankind upon the bed-rock of knowledge instead of upon the fleeting dulcksands of faith alone. But is not Spiritualism a religion?

Not if religion means simply belief in dogma, and blind obedience to hoary teachings however exalted. Not if religion means ligion means the stifling of human reason before the throne of authority howover antiquated and revered. Not if it means the abjuring of the duties of the husband, the wife, the father, the moth-

undeveloped spiritual man clutches at in order to save himself from supposed destruction. Spiritualism is the religlon of reason belitting the full-grown spiritual man who, under its benign in-fluence becomes a law unto himself and capable of judging for himself and capable of judging for himself of that which is right. Religion bespeaks weakness, dependence and slavery. Spiritualism is strength, independence and freedom. One mastery only does the devotee of Spiritualism own—that of the truth. Religion prays; Spiritualism works. Religion sacrifices the first fruits of the earth, the best and noblest. to appease the anger of an insulted delty. Spiritualism revels in the beau-ties of nature and loves and fosters the any fear of the bogles and ogres of the

fading superstitions of the past. One who is a Spiritualist may also be a theist, a deist, an agnostic, or an atheist, when it comes to the question of the absolute; but he cannot be a materialist; and, if he listen attentively to the "whisperings of the fingels" he will soon perceive that in the spiritual reck-oning he who worships at the shrine of truth and loves his fellow-man fulfills all the requirements of the law.

For modes of faith, let graceless zealots fight; His can't be wrong whose life is in the right."

A most interesting fact in connection with Spiritualism, and one which bespeaks in no small way its genius, or inspiring spirit, is the fact that it is gradintellectual life of the civilized world. Outside of Spiritualism no one really tity destined for another sphere of ex-Istence or not; and more and more are the leaders of religious, philosophic and scientific thought turning to this one light in the darkness and telling the multitudes that if there be any sure guaranty of the continued existence of alone in the demonstrations of Spirit-

The fact established that the spirit lives after the death of the body and enters into a new and a higher life, the this present life is concerned. This leads to the ethical side of the subject. To some men the knowledge that they are spirits who are to live forever in a spiritual world brings no new or higher conceptions of life and its duties here below. For such, Spiritualism bears no message. But to those whose conceptions and feelings are enlarged, deepened, broadened and intensified by such knowledge, Spiritualism is the fulfillment of the soul's desire, the realization of the dreams and hopes of the mortal life. It is an illumination, a radiance divine, a celestial visitation, the true god, the light of the world, which-

has come with healing in its wings for

the regeneration of the nations. The evolution of man has been from the brute-man upward to the spiritman, and the goal of the struggle is that divine spiritual brotherhood which recognizes the true life as a life of the spirit and the true destiny as an unending march from sphere to sphere of progressive spiritual unfoldment-always higher, never lower. The universe is iufinite and eternal. That which lies beyoud the circle of our knowledge and experience is greater than that which the circle enfolds, and thus will it ever be; but the circle itself may forever be pushed outward and the area of human thought and experience be constantly enlarged and increased without danger of exhausting the infinite store lying still ever beyond.

Thus it is that the grandest message which Spiritualism brings to the world for to do so would be to place himself is that man is a progressive spiritual being whose destiny is eternal progress in knowledge, wisdom, love, virtue, and

moral power.

Spiritualism, then, is a moral science, or system of ethics, well adapted for the fulfillment of the moral needs of the importance of fulfilling all moral obligations to society and to the individual, but it affords the practically best. the most natural and most effective stimu-lus to private virtue, honor, sincerity and intellectual industry. In touch with the world of spirits the aspirational man allies himself with the upper spheres and their exalted dwellers and thereby becomes encouraged and strengthened for every good and noble silent denizens of the spiritual spheres Impart to each recipient mind of earth the lesson—not destroying the free moral agency—most needed in its up-ward march of progressive development.

Spiritualism, then, may be said to be (1) a science, because it is phenomenal; (2) a philosophy, because it explains the true nature and relations of man and of his environments; and (3) an ethics, or system of morals, because it furnishes the only rational sanction, or

justification of a moral life. Chicago, Ill. A. M. GRIFFEN.

TRUTH.

O, voice of truth! O, light sublime! Firm graven on the page of time; A herald thou from age remote; The Christ our symbol doth denote

Long ages back, when came the Star Of Bethlehem that shone afar, And brought the tidings of good cheer To all mankind, that they might hear, And hearing, know the soul within

Go, give it forth that it may glean

On one great central thought combined, Shall sweep the clouds and mists away, And truth shines forth in perfect day, MARY E. VAN HORN.

more contention, war and organized suffering them all other causes com-All the sects, denominations, or churches in the world, accept the world religion as meaning just this, and annex thereto as an adjunct, a more or less

Hath naught of sorrow or of sin— Then rise in strength, be not dismayed; For love and truth cannot be stayed. The God within bids thee arise, Assert thyself; no gift despise; However small or mean it seem,

With purest ray until each mind

Milwaukee, Wis.

All began in ages of ignorance, among delivilized, uncultured peoples, who allows and the interpretations of the world. They came in the laws of the world. They came in the property of the world; personified these, and in abject fear, sought to appear or cancillate by acting the part of large of meaning the property of the world that the property of the property of the world that is not the property of the world the pease or conclilate by acting the part of lines of mesnferism, hypnotism, telepa- knowledge,

healthy morality supposed to be a result. To realize this worship, mosques, temples, pyramids, shrines and churches receive their reverent wor-What is the material out of which all the great religions, Mohammedanism,

Christianity were formed?

was a talisman. Hence all the great re- all other systems of psychology. ligious have their sacred books.

To interpret these inspired writings. Christian Bible, required inspired priests, standing between the gods and man. The sacred books, the inspired priests must interpret best in a "house of united brotherhood, is too potent an element of advancement to be for a moof God," hence the mosque, temple, and the church. Religious are not the growth of a day or a century. The reshould be formed on the right lines, and the greatest care taken not to have them ape obsolete forms and methods, nor should the old names be retained for the new thought. The two-thouligions of the races of mankind, the great historic religious, are coeval with the races which receive them. They are outgrowths from common beginnings of the peculiar and characteristic ideas

sand-year-old goat-skin bottles , which have held the old church wine, will not The Mormon bible is the only "sacred bear the strain of the new and ferbook," which can be instanced as an exception, and this appealed to and drew It all turns on what we mean by the together the ignorant and credulous, and really in a small way illustrates word religion, and hence it is essential for its clear understanding that it should be accurately defined, and the

the methods of all religious growths. definition strictly adhered to. Words An infinite god is unknowable, hence reason is the slave of faith, the priest the representative of God, and the sa-cred books reveal his purposes and will. the purpose or fancy, language be-Now, having a clear idea of what re-What is religion? According to the Century Dictionary—there is no higher igion is, we ask, is Spiritualism a re-

Has it sacred books? divine oracles? Does it place God first and make his worship obligatory? Has it not on the contrary taught from its beginning basic meaning is, "A system of faith in hat all these sacred books, all the docthe worship of a Divine Being or betrines drawn from them; all the specuings; as the Christian religion; the relations regarding God and his relations to man, are products of entirely erroneous ideas conceived in the childhood vices of religion; the practice of sacred "Recognition of of mankind, and without the support of and allegiance in manner of life to a su-perhuman power or superhuman pow-and of ignorance, would be retained

only as curious myths and fables? Spiritualism claims the right to know. t proposes to give the waiting world a science of spirit and the spirit domain the counterpart of material science. It reduces the realm of spirit to supreme law, and declares the origin and exist-ence of spirit as amenable to law, as the worlds balanced in their revolutions

n the abyss of space. In the strictest meaning of words it is science. What is science? By the same au-

among all races of mankind, by religion this has been meant, and the moral aspect, at first not considered, has been always secondary. This religion has hority: Science-the original Latin, Scientia, knowledge, comprehension, or under-

standing of facts or principles." "Knowledge gained by systematic observation, experiment and reasoning; knowledge co-ordinated, arranged and systematized; also, the prosecution of truth as thus known."

When, therefore, the word science is used, its meaning is knowledge, to know, the birthright of man. Man in the Sanskrit is manu, the thinker. To give accurate knowledge in the psychic realm is the purpose and object of Spiritualism, and only so far as it accomplishes this has it purpose and object. Mohammedanism, Buddhism, Catholicism, and Protestantism all have the Buddhism, Shintoism, Judaism, and belief in future life, but it is belief, trusting faith. They make no claim to

Blaves. Among each great race or na- thy, clairvoyance, psychometry, heal- Let us not delude ourselves into the tionality. when the preservation of ing, ghosts, visions, trance, dreams, and belief that we have in Spiritualism "the

ideas by writing was introduced, the spirit manifestations and unitize all by mystery of the written characters relegated writing to supernatural sources, and made the written scroll sacred and ment of the individual spirit. It is the supernatural sources, and made the written scroll sacred and ment of the individual spirit. Are Spiritualists Believers, or inspiration from the gods. Even a writ- science of life, here and hereafter. This distinguishes it from all religious and

which in India, Egypt, Persia, and the Christian Bible, required inspired dome is in the spheres of heaven,

ings for mercy. Man being a progressive, instead of a fallen being, makes for righteousness, and no savior stands for his redemption from sim, but he must work out his own salvation. The birthright of man is his spirit life, and his destiny is the infinite development of his spiritual nature. This is accomplished by the acquisition of knowledge and not by devotion; by the study and application of the laws of his being and not by the re-

It it were possible to take spiritual communications and out of them all by a council, make a book as an infallible guide, with an order of endowed exponents, and stop from that moment the great tide of communication in its course, then there could be a church

der of priests instituted.

minion as this.

born freedom.

excused for their being, with the new

RELIGION VS. SCIENCE.

Spirit Return Is Just a Natural

The question asked by the editor as to whether "spirit return" belongs to the realm of religion or science, was the subject of careful study and various articles by the writer some fifteen years ago. Those who have read and whom the subject is new.

implies belief in a supreme being as an object for adoration and worship. Science is the collection and orderly arrangement of facts; whilst the philosopher is ever striving to discover the meaning and lesson of the facts enrolled by the scientist. With these brief definitions before us we will try to apply them and learn the real lesson of "spirit return."

First, as to the existence of the asserted Supreme Being, who must have an element of personality or he could not be conceived by a finite mind. We live in a universe where intelligence seigns supreme director of co-eternal energy and substance. Every unit embodies all three. The universe is but the total of these indestructible units. The unit is the least we can conceive, and Deity is simply the expression of the whole of the existing units. These are the two extremes of the thermometer of life. A unit at one end, and all the units united at the other. A speck of intelligence for the unit; the whole of intelligence for the grand total which men call Deity.

Yet further, I recognize intelligence in everything around me, and I realize that our little planet, as well as every molecule as blending in Cosmos, is the output of intelligence. The conception of a Creator, in the sense of a being who has nothing to work with save his own will, is an absurdity to the thinker of to-day. But the presence of a guiding and manufacturing intelligence is surroundings. The world and its neighbors in Cosmos are each intelligent machines, intelligently guided to an attempted result by intellects as much superior to that of Homo as his is to that of an insect. Such an expression man has called the power of God. The universe is full of life blended into molecules, some minute, others inconceivably vast, but whether large or small every blending becomes what we call an individual Intelligence. Man is the highest intelligence we know, so we think of every "maker" as expressing manhood. Of course that is only a guess, but as a matter of fact our little

planet has a "maker." The next question is as to our relation to him, and his relation to us. Herein is a matter for interesting study. Whether he planned us as a race, or whether we are the result of a general law, called evolution, by which special intelligence guides itself, is herein a matter of no real consequence. But we can determine something of this Maker's responsibility by an illus-

tration from our own experience.

Here is a magnificent ocean steamer, embodying the utmost of man's intellect up to to-day. Down in the depths, where the stoker lives and works, it is "hell," Up in the sunshine on deck, and in the luxurious cabins, it may, by comparison, be called "heaven." The maker-Creator if you choose-of that steamer has done his best. Under present conditions he knows no other way but to work his steamer on the basis of bell for some, that others may have heaven. The stoker may pray till doomsday to maker and captain, but he can only get out when some other intelligence takes his place, or the steamer would come to a standstill. We see at once that the remedy for that stoker is not in religious prayer, but in giving intelligence a chance to invent some other way of feeding those furnaces. As a matter of fact that stoker in hell can't get at the maker. He can only growl at the owner and captain, and at the folks upstairs.

We will now go a step further and ask if the maker of the planet can really know what is going on in the depths of that steamer, or in any of earth's slums? Let us remember he is necessarily as much bigger than man, intellectually, as man is bigger than ant. Of his size and shape we know nothing. Suppose the grandest intellect | fort of the orthodox church to assiminow on earth were suddenly promoted to be guardian angel of an ant-hill. Here are the ants with an intelligence, in some respects, superior to his own. They overcome difficulties and main tain order in vast communities, without a trace of individual selfishness. No room for a Tammany politician. But when this newly appointed guardian angel tries to tell them what a blessing | olic," and we have "The Church of the | gathers together or collects the foundahe is going to be to them, he cannot make them hear him. He may hinder their work, but he can do nothing to help them. This in my judgment, is exactly the position of any intellect large enough to play the maker to our little planet. He can neither specialize man nor ant. Intelligence blended with substance and energy into a planet must have—like the steamer—its hell below. It's a Cosmic steamer, instead of an ocean steamer. There must be the stoker. He goes with the making. The remedy lies with the intelligences involved, which by slow experience and effort better their own condition. The fact gathered herein by the philosopher is that this hell may stay there for all eternity, so far as prayer to the maker can help or hinder.

We now come to another point of equal importance. I not merely accept prayer as a religious fact, but I believe | lar, it is fashionable. One principal there are often answers to prayer which transcend present mortal power. I believe there is abundant evidence that unseen intelligence does communicate with, and often help the mortal, when conditions permit. But this does not imply that the mortal has got the ear of God. Nor does it imply that the enthusiasts calling themselves "New Thought men and women" know what they are talking about when they assert that "All is Love." That statement is just an amiable falsehood. The stoker down in the steamer's furnace room calls it a "lie," and stokers in earth's byeways all say "amen." But spirit return comes in right here to show us that the dead stoker is often sorry for the live stoker, and ready to help him all he can. If stoker Tom. being in hell, calls out "O God," invisible Jim says "All right. That means me." And he immediately goes to work, with his spirit coat off, to help brother Tom. Such is the extent and limit of the religion of spirit return. I know that Spiritualism; together with a brief hismany a poor medium gets into hell, and tory of the origin of many of the stays there, held down by every possi- important books of the Bible." By ble church and official influence. If the Moses Hull. The well-known talented poor fellow thinks it will put money in and scholarly author has here embodied his pocket to write Rev. before his the results of his many years' study of name, and make prayers and invocatine Bible in its relations to Spiritualism. ligion we are still a philosophical class fled and Explained." By Andrew Jack- religion. Love, mercy, justice, etc., are tions in a so-called church, I have no As its title demotes, it is a veritable en- of people always after scientific facts. son Davis. We have a few copies of highly prized by the true Spiritualist,

little planet, but just his brother man, now invisible, and with immense difficulties in his way when he attempts communication. But those who have and Man's Aural Self will have learned that each of us has an Aural Self that can do much to help if the mortal prepare the way.

In no true sense is spirit return a reits other facts. We cannot use it to | shell." coax any "maker" to help us out of studied the Ego Series, and Man's hell. But we can use it, with tremen-Aural Self, appearing in these columns, dous force, to stimulate our own powshould now have very clear conceptions ers to help ourselves. We can, like on this subject. It is from the stand- Marconi and Edison, take that which point of those explorations that I will lies unused around us, and experiment now make a very brief reply to the until we grow more manly. But no question, for the benefit of those to prayer to any deity would result in wireless: telegraphy, or a discovery of Whatever fanciful definition may be the X-Ray. Religion knows nothing of given to the word "religion," it always progress. It is science alone which is that men are saved by what they makes man master of his surroundings. are, not by what they know, or think CHARLES DAWBARN. San Leandro, Cal.

NATURALISM

Is the Plane on Which Spiritualism Belongs.

Should Spiritualism be made a religon? In my opinion it should not, but it will be and is already taking, not its place but a place as one of the religious cults of the world. The ranks of Spiritualism are made up of so many people who were once in the church, that they cannot be happy without a religion to direct the movements of their lives. But, oh, if the Spiritualist "Revs." and "pastors" would only invent something new in religion, or as religion! but to fall back on the senseless forms and rituals of Christianity, a system that has been the deadly foe of Spiritualism since its inception, is greatly to be deplored.

ture a new god, so that those devout | the man-made creeds of the priests and ones who had no more use for "Jeho- as nurseries for rational spirituality. vah," but who still desired something or somebody to worship, could have a shrine at which to bow.

Spiritualism for a number of years seemed to be free from religious forms pursued intelligently, systematically and ceremonies, and stood upon its' and usefully. later years effort is constantly being made to introduce the paraphernalia of the church into its workings. "Revs." and "pastors" were not once necessary prefixes to the respectability of our workers. Baptisms, christenings, the Lord's prayer, amens, the Bible as the great text book, missionaries, Sunday worship, and a lot of other orthodox claptrap including eternal begging for money with which to run the conglomerate spiritual (?) church machinery now confronts us.

It is true, that there is a class of Spiritualists who regard spirit communion -the basic principle of Spiritualism, as a fact in nature, purely within the domain of natural law both in the physical and spiritual states; and yet this class seems to be powerless to hold Spiritualism on the scientific and philosophical plane before the world. Sociisters, sick and tired of a title that distinguishes them from common humanity, are lopping off the Rev. and Spiritualists, many of them, are clutching after the priestly appellation as it falls, and adorning themselves therewith. How divinely beautiful.

Spiritualism conducted on a religious basis I think commands more devotees than if run on a secular plane. No doubt the local society is a criterion for other places. A few of us struggled hard a number of years to keep the home society outside the pale of religion, and succeeded on a modest scale. In the past year, however, conditions have changed! New officers have come into control and the meetings now are conducted as Sunday night religious gatherings, notices and reports of the same appear in the "church notices" of the papers, religious hymns are sung, etc., and the result is larger attendance

There is no question that Spiritualism will become a religion, and to me the signs of the times point to the time when it will be swallowed up in "church." It does not seem probable that Spiritualism can another fifty years maintain its identity as a separate and distinct system. The effort of Spiritualists to make this great movement a part of churchianity, and the eflate the teachings of Spiritualism and label them good, sound orthodoxy, are the two potent factors leading to the amalgamation of Spiritualism and that Spiritualism should occupy is now at a truth or two, or sometimes a bunch. Christianity, and Spiritualism as such will be known only in history.

and greater enthusiasm.

carding the word Spiritualism, and substituting names that sound quite "Cath- term when in fact it (Spiritualism) Soul," "Church of the Spirit Commun- tions of every religion of any note and etc., and no doubt soon we shall have Church of the "Holy Trinity," Church of the "Immaculate Conception," Church of the "Magdalen," and others of great and mighty significance.

It is too bad that Spiritualism must be the basis for another sect! Too bad | ualism with the superstitions of the that it cannot remain on the broad uni- past or present, but I am very much in versal plane of humanitarianism. Everybody wno reads knows how religion | religion of the "eternal now," which is has been the barrier to unfoldment, to the only philosophy that makes the education, to progress. Every one has past and future secondary. No matter read of the awful crimes committed in how far back we may trace human life, its name. The foulest blot on our civil- or how far in the future we may be ization to-day-that of capital punish- able to penetrate, it will always be in ment, is in the name of religion. the ever present. The religion of the Strange it is that Spiritualists pander to future will be naturalism, and that is it when true manhood and womanhood all Spiritualism is, or ever claimed to towers infinitely above all the religious | be. I am of the opinion that we will of the ages; but then religion is popu- not suffer any if we all hold the N. S. A. feature of church "discipline" is to wor- in and out of the body. The N. S. A. ship the pastor. Of course this is enjoyed by that personage, but it is humiliating to the people, and will Spir- public. It may have made some mis-

others in this respect? The outlook is not encouraging for it to do otherwise. those who would keep Spiritualism on the plane of fact and of naturalism

where it belongs. Why should Spiritualism send out "missionaries?" The very name of missionary is associated with war and discord, trouble, dissension, intrusion and mind-other-people's-business. If Spiritualism must proselyte, let it be under some name that does not carry Let all speakers and mediums take hold with it so much that is belittling and harmful. OLARA WATSON.

Jamestown, N. Y. "Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply objection. But the God who will hear cyclopedia of information on the sub-

THE VITAL TRUTHS

made careful study of the Ego Series Of Spiritualism Belong to Hu-

It is difficult to do justles to both mind and heart, in such a question as ligion. It is merely a natural fact, and this, and yet succeed in condensation so only just marshalled by science among | that it shall suggest the "Iliad in a nut-

> Is this a battle between the head and the heart? Shall the critical mind be proclaimed the supreme and only arbiter, and the heart ordered to surrender at discretion? We think not.

The mission of Spiritualism is to convince people of their immortality, or rather, continued existence and warn them of the relations of deeds to consequences. If one thing is clear, it they know. Saved from what? From the ignorance, fear and darkness which are hellish.

Would that all religion was scientific and that all science was reverent. Is Spiritualism to become a small and much abused department of natural science? Or, through religious societies, is this knowledge to be propagated among the "plain people?" and thus serve as a check on delusion and superstition? Is it to become subject matter for academic discussion; or is it to prove to humanity the fact of coutinued or of eternal existence and a guide to individual conduct?

"Thought is deeper than all speech feeling deeper than all thought. Souls to souls can never teach what unto themselves is taught."

Are these two spheres mutually exclusive? I believe not. Both are developed from the central sphere of Life. Both are needed: the journals to enlighten and act as a wholesome check on too exuberant imagination, the so-

The mother's longing to know that all is well with her lost child or companion is a legitimate desire. So is the thinker's aim that such knowledge be

universe, not to analyze it; to set its not to scrutinize or classify them. That religion has not confined herself

to the limits of her own domain is too painfully evident. She has claimed the whole realm of knowledge as her own, commanding the scientist to get down on his knees and turning the philosopher out of his chair. Editors to-day stand up in defence of a system of nature which rational minds discarded 1,000 years ago.

Preachers stake their faith on interpretation of law that wise pagans pronounced absurd before their religion was heard of. This audacious and unseemly conceit alienates from religion the cultivated intelligence of mankind. Culture turns from it, education neglects it and science hardly disguises its contempt for it. If it is to regain eties here and there are drifting into its place in the respect and love of religious ruts that many liberal, pro- thoughtful people it must leave to scigressive, up-to-date Christians are fast | ence the things of science, and be conclimbing out of; sensible Christian min- tent with faith and with the interpreta- we have the druth of the continuity of exertions of their own weakened wills, times from the wise, but oftener from tion of great cosmic ideas, or with hu- life; the truth of reincarnation; the and by the use of their devitalized soul | the otherwise. manitarian works.

> The feeling softens, warms, glorifies the the gods-the no god or gods, and heavthought, electrifies it, makes it burn | en knows what not, all thrown into the and kindle and glow. The thought gives firmness, substance, solidity, keeps it within limits, preserves its consistency, lends momentum to its volume. Without it, it is emotion without reason, heart without head. The feeling may be natural, legitimate, pure way you can make the two points (friendless) in their affliction and to and sweet; it may be the pity of the compassionate heart, the indignation of outraged conscience, the enthusiasm of the kindled soul; it may be the woman's | the needle. The secret of the whole feeling toward suffering, the reformer's feeling toward wrong, the hero's feeling towards baseness and turpitude. 'twas born there-it never will work Still, if it be feeling alone, unbraced by out, until the spirit is separated from reason, unbalanced by thought-feeling unguarded and unrestrained by knowl- haps there may be some hope of the fuedge-it is apt to degenerate into senti- ture acceptance of facts as they present altruism. mentalism and to become false, exces- themselves. If evolution be true-and sive and weak.

The academic discussion, criticism, elucidation, the teachings belong to the sphere of science. But the vital truths, the eternal ideas of Spiritualism and their propagation belong to humanity. Boston, Mass. JOHN P. COOKE.

The Religion of the Eternal Now. To the Editor:-Your communication concerning the future sphere or status before me, and my version is as follows: In the first place is there so much Already Spiritualist societies are dis- inconsistency in the word religion that we should be afraid to employ that law that permitted angels and spirits to manifest their presence to past generations will permit them to repeat the actuality of life beyond the grave by again returning to their loved ones?

I would not be willing to class Spiritfavor of declaring Spiritualism as the as the representative of the spirits both has, been instrumental in establishing what prestige we now have before the itualist "pastor" and people differ from takes in the past, but as it is not a divine institution we could not expect

While I am in favor of having free recourse to science and philosophy, yet I am in favor of terming Spiritualism a religion. We must get together and organize and wage aggressive warfare against our opponents, and thereby protect our mediums and the free exercise of our spiritual gifts. We have everything to win and nothing to lose. of our local societies and build them up and at the same time never forget to sive. Paper, 50 cents. Cloth. \$1.25. make a few personal sacrifices for the sake of the cause. Let the Spiritualist press build instead of destroy. There are some people that will always want! a leader, and as a rule when most people discover that their leaders are ture in a great measure depends upon office. the success of these institutions: We

HARRY J. MOORE.

A CONUNDRUM

"Manlord, take me seriously in the start, as heaven knows where I may land by the fluish."-Helm. In reply to your circular, "Should

Spiritualism dake its place among the great religious of the world, or be assignedito its proper position in the domain of science?" I think you, yourself. have come as near answering the pronosition as your correspondent ever can. by "its proper position in the domain of

What is Spiritualism? "The system which teaches that all that is real is spirit, soul, or self; the doctrines opposed to materialism; the belief in communications from the spirit world." Here, according to Webster, you have it in a nutshell.
Again, if it be "our philosophy," as

we hear the term rolled like a sweet morsel under the tongue of the fledgling, it becomes ut once a general law or principle of science; a knowledge; a clear perception; a conformity to reality or fact.

Now what is religion? "A system of faith and worship; plous practice." As I have previously contended, there can be no such thing as "Christian Spiritualism," as Christianity is diametrically for debating societies, for press writers, opposed to Spiritualism; the one advocating vicarious atonement, through the blood of Jesus Christ; and the other, self atonement, here and hereafter.

Now it must naturally follow, that a communication from the spirit world comes from some entity, once in mortal form, now on the spirit side of life, and the first question we might ask is, What Bible did fiey read or believe in? Was It the Koran of the Mohammedans; the Eddas of the Scandinavians; the

Try Petikes of the Buddhists; the Five Kings of the Chinese; the Three Vedas of the Hindoos; the Zend Avesta; the Scriptures of the Christians, or the late To be sure the N. S. A. did manufac- cieties as an organized remonstrance to Mormon discovery; the belief of Paine, Parker or Ingersoll?

Then again, which one of the Sixteen Crucified Saviors do they represent and is it a one-headed, two-headed, three-headed god, or no god outside Nature?

You see the subject is so complex, cult or creed, as no two can agree. An known facts in the celestial sunlight, old quotation might appropriately be mentioned here, "that man rushes in where angels fear to trend."

Now, honest, what do you-what do I really know outside analogy, as to the great future to which we are all hastening? Of course we want to believe what some communicating spirit says. some other more advanced spirit said. some ancient spirit told them that some spirit of light said so and so. But what are the facts-the truth?

"Yes, we have the truth," I hear so many say, and a smile must needs from Good, from Love, from at-onespread over my treacherous face. "Well, what's the matter with you?" hey ask.

Oh, nothing; only, what truth do you refer to? You see there are so many truths—the atruth of spirit return, fought to a finish since 1848, and that you know unset all religion; and now here comes ald-time Spiritualists, and want to start another religion. Then truth of the various planetary home Religious philosophy has and needs theory; the truth of the earth-bound intelligence and emotion, each neces- theory; the truth of obsession; the ressary and inseparable from the other. | urrection theory; the Jesus-the godcauldron called Spiritualism, and boiled down to a chemical compound, ultimating in ignorance of the first principle of common sense.

> I know, and I believe, we are two opposite points of the needle, and the only | visit the widows and the fatherless meet, is to-break the needle in the middle, and forcibly place point to pointbut, then you know, it is rather hard on | mistakenly suppose that religion means problem lies.in self aggrandizement. The old leaven has never worked outhereditary in its prison cell; then, perwe are inclined to think that way—the present conditions are just what might be expected, as no two brains are developed in the same proportion. So let us individually seek out our level here, as we will surely be compelled to do so hereafter at some time; and for heaven's sake, do not let us act the hypocrite, for of all religions prevalent today, hypocrisy is the most contemptible. Come, now, let us reason one with the other, and in time we may arrive One truth is potent, and that is that coercion is religion; and religion is coercion-believe as I do or go to bell!

Nice, isn't it? Spiritualism is knowledge of spirit return-continuity of life-self atonement -a grasping after scientific facts, and can under no circumstances become a religion. I have just received an invitation from the Governor of the Home to be present at the great Munhall revival in Marion, in which religion reaches the very extreme, and the vicarious atonement—the everlasting damnation of the poor sinner, and the salvation of the few, is set forth by this faithful servant of the Christian's god in eloquent exhortation to flee from the fire and brimstone awaiting them. So if our leaders wish to become popular; to make proselytes, build churches, save

souls, start a fevival. And, Mr. Editor, Chicago would be a great place to start in; and if you can get a corporal's guard calling themselves Spiritualists, that can agree upon any one iden under the sun-past, present or future, our salvation is assured, and the ship is saved. But first a council-like that of Nice, or Trent, for instance, most convene and articles of faith-a2 cult-or creed must be found, and it might start with, "We knowwell, nonewe do not know, but we think_pb91:

Seriously, Mr. Editor, this whole subject is beyond the ken of man, and I give it upp waiting for the change called death toutive the a boost into everlasting lightion-well, let it go at that. Moralalif you can't swin, keep out of deep water. .. ar. E. B. HELM. Nat. Mn House, Indiana.

3 T. 15 A3 "Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehen-For sale at this office.

"Elsie's Little Brother Tom," By Alwyn M, Thurber, is one of the best of

this work by the celebrated seer.

TO BE PITIED.

It Is, That Still Remains Unsolved. Is the Spirit Who Has Had No Religious Life on Earth.

> Religion, to bind back to God, is a large part of Spiritualism, providing we accept the definitions of the word God given by inspired teachers. God is good; Spirit is God; God is Love. Unfortunately we all have had to wander at times far from Love, from perfect | ble religious faith and belief. Each in-Good, and we all get out of tune with | dividual builds his own religious charthe Spirit of the Cosmos; and with acter by his practical life, whether heartaches many and weary souls, we Methodist, Presbyterian, Baptist, or acknowledge at moments in our earthly | what not, and his belief cuts no figure. experiences that we wish we were "bound back" or in tune with the Good, the Love, the Spirit of all things. Far too many superficial thinkers take the position that religion is necessarlly unscientific; but "what profiteth

> a man if he gain the whole world and lose his own soul?" is no idle query, and the science of saving souls (Webster, the higher and better part of our body not affecting the ego; therefore immortal natures) is no mean study. bush without the bloom? Of what good | tions of the good, as in this life, may the lily bulb without the flower? Of aid us in our work, but they are still

what benefit the tree without its fruit? finite and their knowledge limited, and So also should the spirit (Webster: | we should be governed by spirit direc-Man's immortal nature) be so culti- tion just as we are governed by direcvated that the soul-the bloom, the tion here-using our own knowledge fruit, shall come to a high grade of per- and reason. fection in this world.

Many seers and teachers have deof some degree of purity in this life, turn, if he will. Early training and a disintegration of the spirit took place | senseless prejudice are all that stand in after death. This soul goodness may the way of settling the question of imduty, may have been the love of laws governing life are the same there the crystallization of identity that somewhere in our make-up there must be love, even if in small quantities, or | Spiritualism should take its place as a we have no soul.

Love. We have lost our comprehension infinite and unknowable being. We faith alone, we learn to prove that our church, except, perhaps, the Advent spirit friends really do exist, and we and in time I believe great changes will a Cosmic Spirit, far too frequently. for investigation and study are all lacking in reverence that we do not at- place. It is difficult to maintain a rethat it would be an absurdity to try to | tract nor develop a working quota of | ligious society of this kind, very many | Read This Carefully Before Reas obvious in our planet as in any merits as a fact in nature, to be studied True, religion is sentiment, not sci- harmonize inharmonious conditions—re. developed workers. We are so coldly of the strongest and best informed machine by which Homo controls his and investigated as such; but in these ence. Its business is to interpret the ligiously, in order to build up a faith, scientific that we neglect our own Spiritualists refusing to join. Such has souls; and we are so afraid that a touch of religious life shall come into our existence as a body, that we appear any- beside being a sound, reasonable phillonging to come into our environments | strated facts. but unable to feel happy in our unprayerful non-religious life.

When people go out of the body it makes a world of difference to them whether they have been truly enlightened in religious matters or not. The hells (deep dark caverns, the graves, the depths, the sheels—the hades) are filled with people who drifted away ment with the Universal Spirit. They may have been strictly orthodox Cathmortals should learn to save their soul life while in the clay, that they may they are paying nature's penalty and high planes; or to the creeds born of out of which they must climb by the the affirmations of past ages; somelogically be supposed that the masses

The spirit who has had no religious life on earth is to be pitied. He may who travel on foot, would be blindly have been an infidel, a Hindoo or a led by the persons who were "in the strict Presbyterian, held a high position | saddle," for the use and behoof of in life, and felt himself a religionist. and never have known what religion really meant. The grand Nazarene taught "Love one another;" a loved follower said: "This is religion pure and undefiled before God the Father, to keep one's self unspotted from the world." And many Spiritualists who a creed, live the only definition given of religion in the New Testament, while they mistakenly curse everything called Christian; but it is churchianity, friends, which has debauched religion; but the religion of Christianity is the bighest Spiritualism and identical with doms, or material possessions, fail of

The question of "Where we are at," must necessarily touch the consciences of all who claim the name Spiritualist. We go against the earnest soul convictions of nine-tenths of our people when we publicly and loudly express bitter views against prayer and the higher religion; we also turn many thousands of earnest minds into liberal churches, where the atmosphere is not clouded continually, "world without end," by such controversies.

Give Spiritualism into the keeping of the one word Science, and public psychism will be even more commercial than it is to-day; but make of its higher teachings the religion of all souls, and earth." No prophecy has ever been conditions of cleanliness and truthful- fillment. Wherever the propaganda of ness for both seeker and medium; give | Christianity appeared, there was also workers a designatory name which can- visible, the baptism of human blood, not be stolen with impunity by trick- aye, the overwhelming deluge of blood, sters, and the Religion of Spiritualism, aided by its Science and Philosophy, would sweep the earth of darkness, dry the tears of the mourner, bind up the gaping heart wounds of poverty, heal the sick, and make the nations of earth rejoice that the day of human brotherhood was at hand.

CARRIE F. WEATHERFORD. Sturgis, Mich.

Spiritualism Is a Knowledge. Spiritualism is a knowledge of con-

higher conditions throughout eternity, symbol that would more fitly represent if such an expression is admissible. They believe the physical body is but ism than this? Can we not wait for the an instrument of the spirit, constantly development of the great power of the dying and constantly being renewed by world that is no less strong because its the ingestion of proper material, to re- development is in the hands of the dear limitation or the invasion of disease it why they are doing the work assigned can no longer be repaired; that the them? Let us have one world-wide ego-the real man or woman-is the thought unity that shall manifest force, the finer elements which per- | divine purity without stain or flaw of meate the physical structure and direct | man's infirmities. and control its action: that this ego is Let there be no swimming in seas indestructible, these ethereal elements human blood, and the accompanying eternal. Matter (gross) is inert; can horrors of death and maining, that the only be acted upon, and this belief is tree of peace and harmony may reasonable and philosophical, and is ac- | flourish with a weird and nightmareish cepted by every unprejudiced, thinking substance and condition. mind.

The god of the Spiritualists is the vital force of the universe, and is man-back, or binding fast. It cannot then ifest in everything, from the blade of be a religion. grass to man, Therefore god is not comprehend it. Religion, as accepted ence that is Infinite. Nor does that prebooks in the realm of stories for boys; by the world and defined by one lexi- vent, us from organized and united and girls, and hot excepting older peo- cographer is "the recognition of God as effort, to thus attain the best results of I think that every one should urge structive, and of good, refining influ- worship." Spiritualism is not a faith, a science. W. P. PHELON, M. D. the organizing of Lyceums, as our fut lence. Price 55 cents. For sale at this but a knowledge; is not the worship of an imaginary being, possessed of va-"The Present Age and Inner Life; rious attributed, as love, mercy, justice, W. P. Phelon. For sale at this office. must remember that while we are a re- Ancient and Modern Mysteries Classi- etc., therefore I cannot regard it as a Frich 25 cents.

sented as possessing and dispensing these admirable qualities. In one sense-the quality of the life that is lived-Spiritualism might be regarded as a religion, as it is the quality of a person's life—his thoughts, words and acts-that constitutes his religion; but in all religious we find good men and women-men and women who go about doing good, feeding the widows and orphans, clothing the naked and comforting those in distress. But many of these people who go about doing good have a most ridiculous and unreasona-

Spiritualists believe and know that under proper conditions they can com-municate with the departed, and the various phenomena have been thor oughly investigated by the most compe tent scientists in the civilized world and proven to be spiritual. We believe we go into the spiritual world just as we leave this, the death of the physical we have all degrees of goodness and Of what profit is the life of the rose | badness on the spirit side. The direc-

Any honest person, of ordinary intelligence, at the cost of a little time and clared that without a soul development | money, can be convinced of spirit rehave been doing quietly one's daily mortality. He may know also that the flowers or of children, but it is a law of i as here and that as we sow so shall we

To sum up, therefore, in my opinion, knowledge, a philosophy and a science It is more than ever to-day a science and not as a religion, which, as acto induce people to think of God, and of cepted, recognizes the worship of an of these things, we refuse to walk by find believers in Spiritualism in every feel that it is unprovable that there is be evolved. Societies of Spiritualists The result is that as a people we are so | right, but as a religion they are out of thing but attractive to outside elements | osophy, is a strong collection of demon-

Argos, Ind. S. W. GOULD, M. D.

SPIRITUALISM

A Stone Cut Out of the Mountain Without Hands.

The absolute domination of the earth is divided between various sects, who price of the subscription of the paper, olics, or Methodists, or perhaps inactive have the assurance to call themselves apparently or otherwise, a single cent Spiritualists, but from those depths, the great religions of the world. Re- for that cannot be afforded for less than ont of hades, they cry to earth that ligion as a word, signifies to tie back, or one dollar per year, inview of the fact bind fast. The most noticeable point, that we publish such a vast amount of then, is the bondage to those who in the | reading matter, avoid the terrible mistakes for which visible life have found places on the Under such circumstances, it would

> those who ride. It takes but a little close examination to determine that this is the case. Not only are the masses led, but they are tied to the saddles and charlot wheels of the riders. No religion has ever won its degree of "great" unless the earth has been overflowed with the blood of its zealots and their opponents. The psychic sense of the ancient clairvoyants became so tinctured with this fact, that we find them telling of blood that flowed to the height of the horses' bridles, in the struggle. The most tragic scenes of earth, have been the result of the conflicts of men about intangible and elusive ideas. Wars for thrones, kingtheir purpose unless the spirit is ap-

> We are familiar with the Christian slogan: "Jesus of Nazareth and him crucified." We also know of the later "There is no God but God, and Mahomet is his prophet." As the devotees of Confucius and Buddha have never exhibited any fighting qualities, except an aptitude for murder, en masse, they have no war cry on record.

To the Anglo-Saxon race, the beginning of the great religious or bondage to creeds, was the life and teachings of Jesus, who said: "I come not to bring peace but a sword upon the about 95 cents, hence you are receiving keep its phenomena under sacred test spoken that has had a more literal ful- simply the result of modern enterprise human agony and suffering beyond the belief of a merciful man. The same facts are true of Mohammedanism. The question is often asked, shall we

seek to make Spiritualism one of the great religions of the world? We know it would have to go through the fires, if man by his ungovernable ambition should thus seek to place it on the throne of a tyrant. One of the seers of ancient times saw in a vision the form of a man, that represented all man's unbearable potency. He looked until a stone cut out of the mountain, without finued existence after the change called hands, fell upon the image of power death; a knowledge of evolution to and ground it to powder. Is there any the inception and growth of Spiritualplace the worn-out tissues, until by invisibles, who know just what and

Besides, the watch-word of Spiritualism is "FREEDOM," and not the tying

But as we are all seeking to gain something to worship, to ask for fa- knowledge of the things that are about vors, to thank for benefits, to appeal to and ahead of us, that we may grow comprehend as far as we are able to must follow that we are studying a sci-

> "Love-Sex-Immortality." By Dr. "Healing, Causes and Effects."

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LET GO!

A Religion of Life, Love, Reason and Science.

I am always pleased to have the great and important questions of the day and age we live in agitated; I thank you for an opportunity to put in my oar, I may not row for shore, may get into deep | spiritual or religious cult with as large water, deep or shallow I will agitate. In conforming to space assigned me

in the discussion of the subject, I can do but little more than declare my convictions which are the result of thought, observation and experience of the past fifty years.

I can never consent to have Spiritualism take its place among the great re- fluence. ligions; the religions of the past have had their day, done their work good and bad, let them rest; we don't want their old clothes, old bottles or old wine. We don't want their God, Devil, Hell, Blood Atonement, Salvation from Sin, infallible Bible, public prayers hypocritical forms, or anything connected with their deceptive schemes of

Balvation. I am ashamed that any intelligent the present schemes and forms. It is amazing queer that while the intelligent portion, the thinkers, the growing minds in all the churches and religions are making strenuous efforts to shake off the incubus of dogma, restrictions and limitations, yet some of the matured workers are still clinging, seemingly to fear to let go.

Our leaders are crazy for recognition, Between Zero and Naught Isthen why not stand for something? As Prof. Denton used to say, "Why go down on our bellies? What does our vertebra signify? We can stand for the with even if we have to stand alone." The whole religious system of this day, of this nge, is no more nor less than a club-house farce. Spiritualism has rent the vell, liberated millions of finger marks of God in the Holy Bible; doubting professed Christians, given besides, there has been such a spiritual them a religion of continued life, love. reason, and science, relieved them of a Spiritualists are of the same opinionhypocritical bondage, and it will be a all are in the fog of ignorance.

scheme of society or church. If the history of the infuncy of all refear as the foundation, the chief corner- sake.

were human, they were led and indoubt blessed and cursed by priestcraft, I hope more blessed than cursed. Are the ignorant, careless, stupid multitude of our day more blessed than cursed by the influence of the craft? of the law enforced by preachers, A serious question that every one

Fear is the result of ignorance, but what would become of religious institutions, if the dogma of fear should be stricken from orthodox creeds?

Fear has been and is to-day the tyrant's power and friend; the selfish priest's most important weapon. It is love God with one breath, and fear God that a handful of ambitious Spiritualadopting some of the most deceptive ualists to support such selfishness? The world has been led by its various

and never more cursed by the unreal than at this hour; but we must measure the blessings and curses by the spiritual unfoldment of the individual, not and the light and life of the world.

my religion;" that sums up all there is of religion, science embodies it. To try to enlarge the sphere and usefulness of religion or Spiritualism, by adopting a load not easily shaken off.

The present efforts of nearly all the societies organized under the banner of the N. S. A. are materialistic; the wealthy ones are sought, petted and invited to the front, just as they are by the churches; has black really become white? Let us raise our standard to the let go of the past conceptions of religion and take hold of the present liv-

Old hymns and prayers are all O. K. for those who are satisfied, tired and want rest; but live up-to-date men and women can't live on old husks. If we must, let us graft onto new vigorous

If we combine, let it be to broaden, simplify and extend our efforts; to combine to limit and restrict is the old religious method. Let go-or go to the rear, is the order to-day.

It is easy for the ignorant, stupid, common life to adopt almost any religious dogma, but science cannot build on theories, selfish schemes, or general speculation; only truth that can stand alone can be used by science.

As I have previously stated, all religions that have ever existed, or been of any value to humanity, were founded by evolution is but the sequence and upon spirit demonstration; spirit demonstration of continued life is scientific; common sense religion and science need not antagonize. Religion has been perverted by the clergy, they have distorted, belied and prostituted the truth for selfish purposes, and they are

Are not many of our leaders looking back and longing for the flesh-pots? If organization is so very important, why not save time, money and friction, by getting into some of the wellequipped liberal organizations? They are all fishing for recruits and have the spiritual light of the departed. But bematerial outfit in abundance. They have recognition: they have schools, colleges, hospitals and asylums, and At first such spirits are attracted back | How feeble is this proof and how ununderstand all the ropes connected with keeping the treasury supplied; this is one of the strong points, the selves as George Washington. Bah! cash in the treasury. They are just on He simply proves that death does not plain that he that runs may read. In the eve of combining for protection, too end all. much religious competition: a religious trust would be a success from the mind reading, psychic impressions, stands in the very "Holy of Holies" and and will become the most enlightened. start; it might knock out some of the dreams, visions, clairaudience, clair- freely converses with the unseen visitrummage sale schemes, grab-bags, and

talent, time and money. garding the mission of Spiritualism; I thing else running the machine. But and memory, are the only apparatus am satisfied it has a mission, yes, an | these are facts of experience and should | needed to prove the presence of those important one, it's a mission of liberty, form a part of your solence. Again the who fill our hearts with the recollecfreedom, equality and justice. All beautiful flowers, the trees, every ob- tions of the past. efforts thus far to fence it in, get a corject in nature, the mountains and valefforts it, have failed. To say that leys, are phases of graded life and among men? If so, then why should spiritualism must be harnessed and spirituality; this also is the domain of not Spiritualism take its place in their in order to have it fulfill its mission, is Make your science broad and elastic.

Make your science broad and elastic.

What if a lie is the zero of thought, it the motto inscribed out the banner of dozen.

Will round the polar alphor and roturn. eyes, and hush its song of love and will round the polar cipher and return every creed and cult: "If a soul once freedom. The spiritual has come to up- a fact. Keep the pendulum of facts lives it can never die." lift humanity by spiritual methods. | swinging; it will keep Dame Nature's

light of science. Spirit power is master over all things and forces.

Spiritual knowledge and understanding is the only knowledge that will en-

In the mighty revolution of the past fifty years, Spiritualism has stood its ground, saved its converts from the gallows, penitentiaries, hospitals, asylums and poor-houses; they are not on the lawless criminal plane of life; no other a following except the persecuted Jews can make such a showing, such a record; this record is a result, the cause is from the realm of the spiritual, of the masters.

Science has tested spirit phenomena and declared in its favor; let us stand for the religion of science, and its in-

The question of continued life is settled, and an open door of communication with the loved ones gone on is of every day occurrence, for those who seek in an intelligent, trusting, receptive manner.

The Psychical Research Society of England and America should be sustained for its good work and continued persistence, for twenty years, in the investigation of the most important Spiritualist can consent to adopt any of and far-reaching subject ever considered by science, viz: continued personal life beyond the grave. DR. M. E. CONGER.

What?

THE DIFFERENCE

In reply to your esteemed favor of January 1, I will say: Spiritualism is not a religion nor a science. This is owing to a change, since 1848, in religious beliefs and doubts as to the fermentation of conditions that no two

long day before the great multitude of What has so-called religion accomfreed ones will be caught in any similar plished? During the Dark Ages it established the Inquisition, murdered millions with holy wars, guillotine and ligions could be written, we should find | instruments of torture, all for Christ's

Fear the gods was the slogan of the priestcraft nine-tenths of the human word science, but they can relate what soul-saver and missionary of the pe- race have been sent to an eternal hell they saw as clearly as could a sage or riods of the mound-builders, cliff- to fry forever; the heaven of the other savant, and are believed as their testidwellers, and the stone age. There is tenth consists in rejoicing over shricks mony may or may not agree with the no doubt in the mind of the writer, that of the damned and subsisting on the common experience of the jurors. We the missionary of that long ago epoch smell of the fry. Religion has ever op- all know that we can recognize the face was what we at this time recognize as posed physical and mental progress, in- and forms of our fellows, and even the a spirit medium. The cave-dwellers vention, art and science, and cherished sound of a familiar voice without the ignorance for fear much learning will aid of scientific rules or formula. Scispired; some of them were mediumistic, make them mad, causing their God to ence may it is true, assist in the explathey lived and loved, they were without repent that he had made man in his nation of the apparent impossibility of of philosophy, a religion whose sublime own image.

Their love for humanity is but the

sting of hate. Think of this, you halfdecided Spiritualists who live in terror priests and doctors who live in fear of | speculations of science. losing their bread and butter. Many mongrel Spiritualists say: Why not blend with those who are not persecuted? We can have our churches, our D. Ds., our missionaries to send out, on railroad half fare, to the heathen; our and incidents narrated. They know societies and much popularity; and above all our case by making every poor devil contribute to our support. with the next; isn't it passing strange Why? Because we are the link between heaven and earth that will snatch ists have managed to get to the front, many from the clutches of priestcraft.

dogmas of an old decaying church, and It is theology repeated. In time such a does not depend upon science for its ask common sense independent Spirit- | Spiritual association will become as despotic as the devil himself, because founded on the tenets of orthodox re- religion of Spiritualism, and the eviforms of religion, cursed by deception ligion. Early Christianity made but and hypocritical pretensions in all ages, little progress until it blended with paganism, and this is why some Spiritualists want to blend with the churches. We are not against Spiritual organization; but let it be founded on by societies and material institutions. the facts and truths of Spiritual sci-There is no other just measure; spirit ence. In the unit composed of many even business transactions unknown to power is to-day recognized, not because there is strength, provided love, truth me at the time, but afterwards verified of organizations but because it is true and justice reign. The brotherhood of on examination of incidents I never man, the motherhood of eternal nature Thomas Paine declared "to do good is and fatherhood of infinite space depend on these potent principles.

Spiritualism is emphatically the Science of Life and Intelligence in relation to all nature. What is science, or what the methods of any of the various is life and intelligence? The analysis forms of the Christian, Jewish, or of these leads into the realm of eternal life are involved in the issue. Oriental religions, is to put on ourselves atoms. (1) Static atoms form the bedrock of matter. (2) Life atoms are the basis of automatic energy, force, action and motion. (3) Thought atoms are the fundamental principles of all intelligence which guides the machinery of box and relates incidents that need not nature, producing order and confidence | the aid of science to understand or exin the laws of nature. These atoms attract and repel each other, thus proplane of science, this will enable us to ducing all the variations observed in nature. This recreation is the law of necessity causing all things to flow in ines or currents of least resistance termed the destiny of man and all else.

> Since all the parts feast upon the whole, and vice versa, new changes are introduced to supply the wants of all: it prevents stagnation, it causes growth and equilibrium among all the associated parts; thus the All Being be comes a self-sustaining, self-existent whole. A change here implies a change everywhere to keep the universe in balance. According to the law of continuity every effect must include its cause, which enables it to produce effects in something else; thus the perpetulty of force is transferred from one thing to another ad infinitum

It is impossible to annihilate anything; for the creative change wrought not the cause of existence; hence immortality is as sure as the birth of change. It is also evident that the interchange and exchange of ideas and thoughts, from every source, is but a How else are you to obtain mental nothing; and if immortality is a fact as | cal religion of Spiritualism. food? All this, including the atoms and factors of a true spiritual science. Who will formulate them so they can be

understood by mortal man! Let all cast out their cupidity, superstition and credulity and receive the ware; as a man thinketh as is here and | does not aid them, and demonstration hereafter, until taught the better way. Is unknown in their investigations. to earth as their home; through the certain its conclusion. love of fame some may announce them-

voyance and the subconscious self comannual bazaars, but what a saving of posed of thousands of thought egos and the crucible, retort, and microscope of Much has been said in the past re- knows whether it is himself or some- spirituality. Human experiences, love

Spiritualism is the only ism that has clock a ticking. F. R. LOCKLING. stood, or can stand the white search. Hannibal, Mo.

able humanity to become a law unto | Views of the Hon. A. B. Rich-

or be assigned to its proper position in the domain of science?

In answering the above interrogatory,

t is first necessary to ascertain and de-My conception of the term is this: in unseen spiritual forces or powers. The direct tendency of which is to

prove a future life or the immortality of the human soul, and its conditions in force or creative energy in the formato its fellows in this.

it a cult, but a religion that asserts the | Doten, it is the immortality of man from demonstrative evidences as conclusive as the fact of | God of the granite and the rose! his present existence. The witnesses of its truth live and testify positively to the asserted fact of a life beyond the grave. Faith does not enter into the problem as a necessary ingredient to its solution, any more than it does in the problems of mathematics or phenomena of chemical affinity.

Spiritualism asserts a future life and proves it by living witnesses who are now in that life and testify to its existence. It is not a scientific fact alone, any more than is any other well established phenomena observable by mankind. Science attempts in vain to account for it in speculative theories, but in the end is relegated back to the fact of spirit manifestations which are proof without regard to scientific theories or experiments.

Does man live beyond the phenomena of death? This question and its affirmative proof is the basic fact of all the religions of earth. Without this positive proof all creeds or cults are as vislonary as the baseless fabric of a dream. The aid of science is not necessary to establish beyond a doubt this thoroughly understand Spiritualism, foundation of all religious beliefs, and and are well informed as to the trend which is the corner stone of all creeds. and must and can be proved without the aid of science or the logic of hope authority. and faith.

In our courts an asserted fact proven by eye-witnesses or an incontrovertible circumstance; the witnesses Through the mercy and justice of may be ignorant of the meaning of the is clear and positive, the jury will edge of the truthfulness and candor of the witnesses, without regard to the

Now spirit visitations are proved by the testimony of innumerable witnesses, the communications are verified by the knowledge of those to whom they are made, of the circumstances without the aid of science that an invisible intelligence has related facts known only to themselves, and that therefore the mental personality of their friends yet lives, loves, and remembers the persons and events of But there is much danger in all this, | their earthly life; and this testimony verification, but upon the experience of mankind. This forms the basis of the dence is so conclusive that no man can fail to see its undeniable truth.

I am seated alone in the darkness of my room, presently I feel the presence of an unseen influence, then a familiar voice calls my name and converses with me, and relates circumstances and knew before. Manifestly I am in the presence of an intelligence that remembers the past, that evinces the loves or friendships of earth life. This is not scientific evidence, but is more like the legal testimony admitted in our courts where the most momentous interests of

Repeatedly have I seen life and death trembling in the judicial balance. The facts known to science alone were of no avail in solving the problem, but a human intellect is placed in the witness plain, and upon this evidence alone the controverted issue is made plain to the uneducated mind in the jury box. Justice asserts her sovereignty, and right triumphs over wrong. Sometimes it is true science lends its aid in solving collateral questions of guilt or innocence from the incidents narrated by the wit-

So it is in the investigation of the religion of Spiritualism. The testimony of unseen lives and spirit presence proves the existence of facts that are far beyond the powers of science to explain; sad indeed would it be if these facts were to be ignored and the issue relegated to the laboratory of science alone for their explanation.

The learned explanation of spirit phenomena uttered by eminent scientists, explanation, of an unseen human intelligence that survives the disintegraasserted by all the religions of earth, if their effects, constitute the facts and this basic fact is proven by the demonscience can add nowhing thereto.

> All of the multitudes of religions of earth believe in the immortality of the soul, but they believe from the evidence of hope and faith alone. Science

But the religion of Spiritualism proves its assertions by 'evidence' so ant from another world. The alembic, ligion the world has ever known. life egos, all are confusing; one scarcely science has no place in this realm of

Are there any religious on earth

earth. Then why is it not in itself a re- | cents.

ligion? Why should it take a place among the diversified theories of science subject to the contentions of

learned ignorance? What other religion of earth can at the bedside of sickness and death afford such consolation to the dying and so miligate the sorrows of the living? Should Spiritualism take its place | Before our eyes are closed to the scenes among the great religions of the world, of earth, the religion of Spiritualism opens them to the wider and more beautiful vista of immortality. The religion of Spiritualism is

line the meaning of the term religion. Slave to no creed or sect, and takes no private road, Religion includes all forms of belief | But looks through nature up to na ture's God.

Not a personal God, but the infinite mind of the universe, that directs that life as well as its moral obligations | tion of all physical forms with never erring infinite intelligence, or in the Spiritualism is not a creed, neither is beautiful inspired language of Lizzie

> Soul of the sparrow and the bee! Whose mighty tide of being flows Through countless channels, Lord, from thee.

It leaps to life in grass and flowers, Through every grade of being runs. Till from creation's radiant towers Its glory flames in stars and suns. A. B. RICHMOND.

SPIRITUALISM.

Will Become the Most Helpful Religion.

Should Spiritualism take its place among the religions of the world, or be assigned to the domain of science?

The individual opinion of neither mortal nor spirit can decide this question for any but themselves, for no one can grasp the full scope of the movement; even those who consider they of the movement, cannot give a reply that will be universally accepted as

From the dawn of Spiritualism, the trance, inspirational, and normal speakers and writers, have taught that the fact of spirit communion was but one phase of the great spiritual movement. That all phenomena were given in accordance with law, that in nature there was no supernatural, miraculous realm, | pensable. that law reigned in the supersensuous as in the outer courts of nature's vast domain.

Hence, if Spiritualism is a religion, the must be a philosophical religion, one whose phenomena can stand the test of science, and its principles the analysis the facts narrated, yet if the evidence principles require no symbols to enhance their value, no dread of punishjudge the testimony from their knowl- ment to insure acceptance, a religion in it, we say it is a scientific truth. What accord with reason, and the most advanced thought of the age.

Spirit communion is an established fact, but facts do not explain anything, indeed. they are not sufficient to meet the demands of reason, an explanation of the fact, a knowledge of its laws, is required by the ever active intellect. To meet this demand, thought passes from the borderland of facts to the broad sphere of philosophy. Mr. Cousin says, "The day on which man first reflected was the birthday of philosophy. Philosophy is the recognition of ideas.' May not a philosophical religion be one of the many victories of Modern Spirituallsm?

Spiritualism has its distinguishing characteristics, and its glorious heritage. All that has been helpful in liftzation, the facts of science, the glory world delivers to mortals a religious of art, the splender of philosophy, the truth and mortals scientifically prove it religions of the world, are as truly a demonstrated religious truth. part of the heritage of Spiritualism as of any of the world's great movements.

The mission of Spiritualism is to aid In the spiritual evolution of humanity. and it has chosen as the most direct and successful method the presentation of its demonstration of immortality and spirit communion in connection with ligion? It would be as reasonable to claimed not only continued existence but eternal life, the constant renewal of the spirit at the fountains of truth, is both science and religion. It is a sciperpetual draughts from the daysprings of spiritual knowledge, life attuned to the harmonies of spiritual ex-

Spiritualism has ever been the antithesis of materialism. One of its car- sides of life. dinal ideas, is that spirit is not a result of the evolution of matter, that consciousness was not born of unconsciousness. Individuality belongs to the Ego, and in no sense is dependent upon its relation to a material form.

In various ways Spiritualism has recognized the existence of something in nature not subject to the laws of misinterpret the phenomena of nature. matter, nor capable of investigation by material agencies; is not this the something Professor Tyndall speaks of as the undefinable, Spencer as the un- in error. knowable, and Von Hartman as the unconscious in nature? Does not the recognition of this power and the study of man's relation to it stamp the great spiritualistic movement as embodying more than the fact of communion be-

tween two states of existence? Law is but a uniform method or sequence, back of law is will, and back of of sub-consciousness, atomic polarity, will is idea. Nature's arcane or secret or magnetism, is "Obscurum per ob- principles cannot be easily cognized. scurius" and only renders darker and the most powerful microscope fails to They are both united in one grand scimore obscure the mystery that is in- reveal them. The spectroscope through entific religion, the one grand religious volved in the windowless place of which light brings revelations from death. But to the plain common-sense distant stars, brings no tidings of them. they lie securely concealed in the profound depths of nature's being only to be a Spiritualist. Spiritualism is a fact tions of the body and lives as a spirit, be discovered and comprehended by in nature, and Spiritualists are students and sometimes returns to this earth to | those who look beyond the fleeting | studying those facts. communicate with its loved ones on manifestations to the interior realities part of the programme of necessity. this side of the grave, science can add so clearly elucidated by the philosophi-

To-day thousands of church members accept the fact of spirit communion. strative evidence of spirit phenomena, Do they realize the importance of sustaining the Spiritual press? Are they truth, but accepts "truth wherever active in Spiritual societies? Are they doing anything to encourage, protect, or financially sustain mediums?

Are Spiritual publications found in

their libraries? Do they consider it a duty to give the prestige of their presence at Spiritual gatherings? Are there not in the principles and ideas of Spiritualism enough to meet the intellectual universally taught by spirits and acand spiritual demands of these people? | cepted by Spiritualists, viz: that spirits We think Spiritualism will, in time the great tabernacle of human mental- | reach this class as well as the most ad-Again, animal magnetism, telepathy, ity and consciousness, Spiritualism vanced element in all organizations. helpful and influential philosophical re-MRS. NETTIE P. FOX.

Des Moines, Iowa:

The new song-hook, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at

cles, Camp-meetings and Other Spirit-The moral ethics of Spiritualism will unlistic Gatherings." By Mattie E. vie with the purest religious code of Hull. For sale at this office. Price 10

RELIGION AND SCIENCE.

We do not think that "The phenome-

na, the direct result of spirit intercourse, should become the foundation of a new creed, a new sect, a system of worship, or the basis of a religious Neither do we think that Spiritualism

should be recognized as a scientific fact only, and treated exclusively as such. "There are, however, a large class of intelligent and influential people who regard spirit communion as a scientific fact-that and nothing else-and they will explain the method of communication from a scientific standpoint just as a scientist will explain how a message is transmitted by telephone or wire."

This is very true, and we consider spirit communion as a scientific fact, but spirit communion, is not all there is of Spiritualism. We cannot weigh the philosophy of

ing of its deep and beautiful soulsatisfying religion, with a material yard-stick, nor can we be made to comprehend its sublime grandeur and glory through the material processes of the material scientists's laboratory alone. Even telegraphy has a deeper meaning than the clicking of its instruments many miles apart. The phenomena of telegraphy is scientific, but this phenomena is not all there is of telegraphy; it is only a means to an end. It is only that which enables spirits in the flesh to transmit thought to each other when many miles apart. The thought may be either scientific or religious, or both.

The teachings of spirits through mediums and its various phenomena, are both scientific and religious. We receive instructions how to care for the physical as well as the spirit; how to avoid distress of body and mind; how to prepare ourselves for the spirit world, etc.-all of which may be scientific, or religious. In short we receive education along the lines of the spiritunl philosophy which includes the science of moral philosophy and the truths of religion, all of which applies to our future happiness and present

Spiritualism means more than the science of 'ts phenomena alone, though its phenomena have a great meaning, are beautiful, and absolutely indis-

True religion and true science are perfectly harmonized in true Spirit-

The moving of a pencil and the writing of an intelligent message or communication between two slates, without human contact with the pencil, when proved becomes a demonstrated truth, and when it is discovered what are the necessary conditions to produce do we know of the occult, the invisible causes of things, measured by the standard of material science? Very little

No one knows the processes of thinking, yet it is a demonstrated fact that I am thinking the thoughts that I am writing; all must admit that I could not write without thinking what I place on the paper in words. Still no science yet discovered can tell how I think, or how I control my hand to write. Is it not history. It endorses all that if good the life of all religion is to do good," true that we accept of truths in mental and all that is true in every religion. science what cannot be explained by material science? Then may we not accept of religious

truths under the same rule? A truth in religion is a religious truth. When it is demonstrated to be a truth it becomes a scientifically demoning humanity from barbarlsm to civili- strated religious truth. When the spirit faith, hope, and spiritual outlook of the | to be a truth, it becomes a scientifically

> becomes a scientific religious truth, does it not? Then if there is a scientific religious truth, there may be a scientific religion. It may be said there is no religious truth. If this is true, there is no re-

A religious truth scientifically proven

its philosophical religion. It has pro- say there is no scientific truth, consequently no science. My conclusions are that Spiritualism

entific religion and a religious science. As to the conflicting ideas taught by spirits and Spiritualists; they are but the opinions of the students of the spiritual philosophy who dwell on both Scientists differ in their theories;

their theories and beliefs do not affect the facts. Where two scientists disagree upon some certain subject they cannot both be wholly right. One must be in error. We cannot declare that science is not a science, simply because some scientists are unscientific, and By the same rule, we cannot say that Spiritualism is not a religion, because some of its communicating spirits are

We have what is called science, and

not infallible. We have what is called religion; and true religion is our savior, yet our religion is not infallible.

In my opinion one cannot be fully expressed without the aid of the other. There is one true science and one true religion. They are both facts in nature and there is no conflict between them. science, and its name is Modern Spiritualism. Every true Spiritualist is a scientist, and every true scientist may

teaches all that is true in every science, every philosophy and every religion. This includes all that is good in every bible, every church, and every religion. It has never dealed a single scie vide found, whether on Christian or heathen ground." It has never denied the value of anything good, but embodies all that is good and all that is true in every science and in every religion. Spiritualists may not embody as much. The conflicting messages can be

Spiritualism accepts, embodies and

easily explained if we accept what is in the unseen world are creatures of environment, subject to their surrounding conditions the same as we mortals are to ours in this world. No Spiritualist would question the fact, ten thousand times proved, that dying does not give a man all knowledge. He must learn before he can know even on that side of life.

This being true, could we expect every spirit that reports from that side of life to agree with every other one who communicates with us? Certainly not! When we consider that everyone entering that life takes with him his own peculiar temperament, disposition, etc., coupled with his education and experience in earth life, how could we expeet him to see everything as every other spirit sees it? We all know this could not be.

so according to his understanding of a thing. He may be right, or he may be for health. Price 25 cents.

When a spirit reports to us, he does

wrong. He may be partly right and partly wrong. Whatever he thinks, believes or reports does not affect the facts. Facts always remain the same, regardless of what spirits or mortals Are Harmonized in Spiritualism. think about them.

For instance, spirits in this life do not

agree. There is the Rev. T. DeWitt

Talmage, who declares in substance that Spiritualism is everything vile, hateful, wicked, etc. That its followers are the worst people on earth, that they are licentious, free-lovers, everything that is bad, and nothing that is good. Then there is E. W. Sprague, who has been closely and intimately acquainted with Spiritualists for thirty years and more, who honestly believes that Spiritualism embodies all that is good and true, all that is pure and holy, all that is beautiful and lovely; and that Spiritualists, as statistics show, are the best people on earth. We, Talmage and Sprague, both communicate our ideas to spirits in the form. We live in the same world. What we say or believe does not change a single fact. What is true will remain true, no matter what we say about it. We give our testimony, the people who hear us may Spiritualism on our material weighing scales. We cannot measure the meanweigh and measure, investigate and learn which is right, if they will. So it is with the spirits out of the form; each one lives in his own sphere, each sees through his own eyes, while truth remains the same, regardless of their understanding of it. One spirit may teach, through a me-

dlum, the doctrine of reincarnation, and another may teach that man never passes this way but once. Here is a contradiction. What will we do with it? Must we decide before we know which is true? I think not. Both spirits doubtless are honest in their bellef. Yet one must be mistaken. By way of parenthesis I wish to sav

I have never known a medium to teach the doctrine of reincarnation who did not have Oriental guides, or spirits who in their earth life were taught and believed in the doctrine of reincarnation. Where two spirits contradict each

other, one must certainly be mistaken. The opinion or belief of either will not change the facts in the case. So it is with conflicting testimony regarding Spiritualism, whether such testimony comes from disembodied spirits or spirits in the flesh, the truths of Spiritualism will always remain the same. Spiritualism to us is the philosophy of life here and hereafter, therefore so shall go down in lamentation and great that it cannot be comprehended all at once by us poor mortals, nor even by those who come to teach us from the | six years ago, and who cannot see evihigher life, as they too must learn before they can know the truth.

To me Spiritualism is both science and religion. It is a science, because science is the sum of demonstrated facts, and Spiritualism rests upon demonstrated facts; the demonstrated facts of its phenomena; therefore it is a science. It throws light upon material science, and demonstrates the truths of the occult and spiritual sciences: therefore it may be called the science of sciences. A spirit appears, a ghost is seen, a

dead man returns and communicates. Spiritual phenomena occur, all of which is evidence of another or a continued life. Upon this evidence religions are builded. Spiritualism is the foundation of nearly every religion, Modern Spiritualism demonstrates the possibility of the occurrence of much of the recorded spiritual phenomena of all It appeals to the highest and most holy shall he live again?" and answers it emphatically in the affirmative.

For the above reasons, and many more not mentioned. I must decide that Spiritualism is a religion, yes, more: 1 is the religion of religions. It is the only religious science, and the only scientific religion. Therefore, Spiritualism should "take its place among the great religions of the world." Yea, more than this, as evolution is the law, it must eventually become the religion of the world.

E. W. SPRAGUE.

Has All the Attributes of a Science. You ask me to express my views on the question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?" It seems to me that in the circular asking this question, you have logically answered the question by showing that Spiritualism has all the attributes of a science, and none, per se, of a religion. The first definition Webster gives of religion: "The recognition of God as an object of worship." And this is the usually accepted meaning of the word. Now I have been investigating the subject of Spiritualism for twenty-five years, but I have found nothing in it that caused me to recognize any God as

a dozen of the leading religious of the Webster's first definition of science is, "Knowledge: penetrating and comprehensive information. 2. The comprehension and understanding of truth or facts; investigation of truth for its own

an object of worship. I could have car-

ried on these investigations equally

well had I been a believer in any one of

If these definitions do not make Spir itualism a science, and not a religion, then I do not understand the meaning of words. Webster defines Spiritualism as being

sake."

"A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena." What is telegraphy? A frequent com-

munication of intelligence from the world of incarnate spirits by means of physical phenomena. Is telegraphy a science? If so, then Spiritualism is I have a sister who leaves me and crosses the ocean called Death, into a

foreign country. I also have a brother who leaves me and crosses the ocean called Atlantic, into a foreign country. I become anxious to hear from both of them. I seek Mr. Marconi and tell him I wish to communicate and get a reply from my brother. He says "All right: if the conditions are good, I can exchange the messages;" and he does. The next day I go to the Bangs Sisters and tell them I wish to communicate and get a reply from my sister. They say, "All right; if the conditions are good we can exchange the messages:" and they do.

Now in these two cases if one is religion, the other is also; and if one is science, the other is also. One method. is called Spiritualism; the other is called wireless telegraphy. D. EDSON SMITH.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Glying a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can. etc. Price 15 cents. For sale at this

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IS IT A RELIGION,

A Science, or the Ethical Basis of a New Life.

To those who expect Spiritualism to ameliorate the condition of mankind, the question is of vital importance-Shall Spiritualism take its place among the world's religious, or be assigned to the domain of science?

The betterment of humanity is the avowed object of religion, science and Spititualism, equally; and the question is pertinent: Can Spiritualism best attain that object by assuming the name, garb, and ceremonial methods of institutionalized religion, or by aligning itself with the physical sciences? Or is there any real necessity for it doing

Good material out of which to frame an answer to these questions is found in the following prophecy recorded by Andrew Jackson Davis:

"A new problem is to be solved in this appointed land of beauty, fertility, and scenie magnificence. It is to be the birth-place of a new and comprehensive blending of human with celestial government. The epoch of theology is nearing its close. Carpenters are at work building the cradle of the new un-institutionalized religion. * * Alf religions must go. They are to be melted and run into one conglomerate mass of historic stuff not good for any. thing human.

"A prodigious revolution; a tremen. dous change in the thoughts and feelings of mankind in America is inevitable both in political and ecclesiastical institutions.

"Creeds cannot withstand the pulverizing advancement of positive science. Bigotry cannot set back the rolling tides of Universal Brotherhood. * * Scientific skepticism, under the sanction of high scholarship everywhere is the Nemesis which will crush institutionalized religion into nothingness. * * When the great army of Ideas shall appear under the generalship of Philosophy, spiritualizing the positive facts of natural science, then will the days of dogma be numbered, and the institutions of so-called Christians, who have made friends with injustice and with the Mammon of Unrighteousness,

This prophecy was uttered twentydences of its literal fulfillment? Who cannot see creed religion being pulverized by the Nemesis of Scientific Skepticism, and fluxing into a conglomerate mass of stuff, good for nothing to man spiritually? And shall the gift of the angels be cast into the dump-pile with the refuse?

Who cannot see how completely the great ecclesiastical body is being honeycombed with pride, self-love, criminal ostentation and hypocrisy; and shall the new wine be lost by being turned into these wornout creed skin bottles? Creed religion has failed completely to benefit humanity, and the edict has gone forth, "Cut it down and make room for the tree of Spiritual Life;" and why should Spiritualism seek shelter under its sapless, leafless branches?

If it be true, as Swedenborg teaches, that "Religion is the whole of life, and then all the religion Spiritualism needs is the Law of Life and the Gospel of emotions of the soul. It deals with the Love. And the only scientific method problems relating to that world where it needs is the clearest, strongest, most dwell our loved ones gone before. It convincing exposition of that Law and answers the question, "If a man die | that Gospel as given by spirits through the manifold phases of the phenomena. In its origin, teachings and purposes, Spiritualism is above and beyond all ritualistic religions and materialistic sciences and should not be anchored to the man-made methods of either of them, especially not to the festering corpse of institutionalized religion. Long enough have the tender germs of the Christ-life within the soul been crushed by the iron hand of priestcraft; and not until the cast iron methods of physical science have been spiritualized by the great army of new Ideas under the generalship of Philosophy, can Spiritualism hope for much en-

couragement or assistance there. To enable humanity to reach the sublimity of Life and Love, Spiritualism should bring into the work all that is good, true, progressive and helpful in religion, science, and all other humanitarian institutions, without encumbering itself with any of the dead weights of opinion, belief, sacrifice or formal

Spiritualism is the revelation of new and better methods of Life; it is the comprehensive blending of human with celestial government;" and let those to whose care this child of angelic promise has been entrusted see to it, that the blighting, dwarfing influences of man-made institutions do not crush out its young life, as they did the spiritual life of Christianity in its in-J. L. DRYDEN.

piritualism Among the Siences Spiritualism belongs in its proper place in the domain of science. Its phenomena come under the domain of law and that which is purely natural and in accordance with the forces in the natural and spiritual planes and should be

San Diego, Cal.

classed as scientific truth. There is nothing supernatural in Spiritualism, all things pertaining to its philosophy and phenomena can be accounted for by natural law, consequently a better name, to our mind, is Naturalism. There is much in our beautiful philosophy that would supply a grand foundation for a religion, as its tenets are much in accord with the Golden Rule. It teaches the brotherhood of man, places woman as his equal; frees the mind of superstition, and makes us self-reliant and self-saving.

It shows man he is not an insignificant "worm of the dust." nor a non-entity, and creates an incentive in the soul, to reach out for higher and better thoughts daily.

It takes away the fear of death. proves continuity of life, and brings forth a blossom of eternal joy to humanity.

This causes a desire in some people to worship in its name, to become devotees to its teachings, to kneel at its shrine and bind together to further its growth.

Through organization it has, in a mensure, become a religion, as we have our ministers and in some places our churches, carried on much as other religious bodies have. Yet all these are mere forms and practices indulged in by mortals and spirits, being, in part, fragments of early training and religlous habits. To my mind, Spiritualism contains

may in time be classed as a scientific religion, yet all the underlying principles of this truth are allied to natural law, and can be scientifically accounted for, hence, should stand in its proper place. among the sciences.
GEORGIA GLADYS COOLEY.

more than all religious combined. It

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The Progressive Thinker.

J. R. FRANCIS, Editor and Publisher. Entored at Chicago Postoffice as second-class matter.

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SATURDAY, FEBRUARY 15, 1902.

Our Symposium.

In pursuance of its custom of presenting a wide and varied symposium of thought on some important subject, The Progressive Thinker this week prints the views of a large number of thinking minds on a question of vital import to the cause of Spiritualism

Extensive as this symposium is, and comprising the ideas of so many writers, it is well worthy of being read and judicially studied by every person interested in the welfare of Spiritualism.

The careful reader will find these essays sparkling with bright gems of thought, and in the variant views all will find somewhat that will commend itself to their minds; and, of course, somewhat that will not accord with their individual tastes and intellectual preferences.

Where the views and opinions expressed are such as we dissent from, we may still receive benefit by the exercise of a kindly feeling of toleration, remembering that these writers all, with all their divergences of views, are Spiritualists still, to be held and esteemed as such in all our thought concerning them and their opinions.

We can all rejoice and be glad that in Spiritualism there is no Pope to fulminate bulls of excommunication against heretics in thought and opinion and no inquisitorial authorities to place on an Index Expurgatorius a ban against published heretical utterances In Spiritualism freedom of thought reaches its highest culmination, its most perfect flower and frultage.

In the full exercise of this mental freedom lies the pathway of discovery and acceptance of all truth, and the overthrow and elimination of error. Thought is free to soar to sublimest heights, and wing its way to farthest outreaches of mightlest intellect, with none in earth or in the higher spheres its prayers, ordinations, christenings, to hinder its flight or progress. Such is the freedom of Spiritualism. And our Symposium in its degree is the reflection of this freedom.

We doubt not that many of our readers will find the perusal of these views | with more rapid vibrations, be made the mentally exhilarating and educational; basis of a sect, any more than the disand many will feel that they are spiritually quickened, enlivened and benefited by the thoughts expressed.

For these and other reasons The Progressive Thinker feels that it is doing a good work in sending forth its symposium to the world.

President H. D. Barrett

We were pained to learn that President Barrett had been suddenly called home to Boston last week from his western trip, on account of the dangerous sickness of his wife. There now seems to be strong hopes that she may ultimately recover.

Crowded Out.

All items are crowded out this week to give place to the Symposium. It will be continued next week. The varied thoughts presented are interesting and suggestive, and will do great good.

A. J. DAVIS.

A Lucid Explanation of the Arabula Chapter.

Mr. Davis sends us the following in explanation of the Arabula chapter, published last week. It is a preface to the second edition of Arabula, and also a note in the sixth edition:

Judging from the variety and spirit of criticisms received since the publication of the first edition, I am constrained to conclude that, in many thoughtful minds, not only has the purport of the chapter entitled "God Revealed to the Intellect," been thoroughly misunderstood and unappreciated, but that the explanations and definitions of the impersonal "Arabula" have also been sadiy neglected and uncomprehended as to their bearing upon the value and object of the Argument, I have already have already said (see page 207 of this volume) that the chief object in introducing the Argument (which was first published anonymously, and so placed beyond all ordinary means of knowing by whom or how it was written) was, to illustrate the best throes of Intellect in its ambitious exertions to fathom for its own satisfaction the "light" which invariably comes silently and without arto the awakened Intuition. [see Gt. Har., Vol. II. p. 268.] Students of the Harmonial Philosophy fully understand, and hence do not continually need to be reminded, that Intellect i to pure Reason exactly what Instinct is to Intuition, Intellect, per se, is selfishness embodied-self-assertive, proud. conceited, pompous and self-sufficient positive and dogmatic. Its arguments and its revealings of God must necessarily correspond to its own natural laws and tendencies. Hence the conception and statement of God, which the limit ed and logical Intellect can possibly unfold, will of necessity be a God of personal limitations-cold, proud, judicial, majestic, jealous, wilful, and change this office. Price \$1.50.

able under sufficient inducement. It was not designed that the Argument of the chapter, beginning, on page 208, should be regarded as final, but merely as representative of what the atheistic Intellect is capable of discovering God-ward, and in its own behalf, or for its own temporary satisfaction, independ-

Arabula. Therefore the severity of the dogmatic denunciations of opposing views must be charged to the nature of the positive Intellect, and should not be remembered against the author, who still refers to Gt. Har., Vol. II., and to parts of his other Volumes, for his own perceptions and Harmonial reasonings concerning the nature, existence and government of Delty.
Note to the Sixth Edition.—Since the

ently of Intuition and the revealings of

foregoing was written a friend has been successful in his search for the author of the chapter on "God," Mr. H. Far-rington, a member of the legal profession; but why he should have concealed his name from the original publication is not explained. Within it is an "in-spiration," which, according to my mental experience, was what led me to discover its existence and value.

A Brother in Affliction.

Dr. Geo. B. Warne writes: The bur dens of supreme trial and affliction just now rest with great weight upon Robert Grabe, of 841 50th street, Chicago. He is the pastor of the Truthseekers' Society of Spiritualists, at the corner of 50th and Halsted streets. Scarlet fever recently broke out in his family. On Friday, the 7th inst., he buried a son eighteen years old, who had been working at the same bench with his father. ing at the same bench with his father in the Englewood Sash and Door Factory. Four more of the children are down with the remorseless disease, one of them a daughter of seven years, being in a very critical condition. Two more of his children at home have not yet come down with the contagion, but may do so at any hour. Here is an excellent opportunity to express a little practical fraternal sympathy. I hear of one or two mediums, who, feeling they cannot contribute financial assistance directly, are arranging benefit circles for our brother. However, do not claim credit for doing a charity if you attend such a circle, and get a one-dollar reading by the payment of only tencents. Give for a worthy cause independent of any return to yourself. Are we not asking much more gratuitous work of our Chicago mediums than we are willing to do ourselves? Just how much physical, mental and psychical drafting is ten cents sufficient return drafting is took no matter if classed like Chicago's drinking water, as suspicious, usable or good, are seldom found wanting in fraternal generosity. William Lynn, a brother medium, has aided Brother Grabe in the exacting work of nursing his stricken flock, for Mrs. Grabe has been a partial invalid

SPIRITUALISM.

Its Proper Place the Domain of Science.

If Spiritualism can be made to stand as a religious sect, cult, or movement, and be classed as one of the various religious organizations, as seems to be the thought of some of our speakers who say "Spiritualism and other ne-nominations," as if we were one of them it will in my judgment utterly fail of being, as was expected by its early advocates, the great reformatory force that would bring peace and a condition of universal brotherhood to mankind.

The view-point of those who would make of it another religious sect, with churches, seems to me narrow and unworthy.

Why should the discovery of the law of communication with those who have passed into a realm of finer substance. covery of wireless telegraphy, or of telepathy, or any other natural law?

If Spiritualism teaches anything, it is the simple fact that life is continuous and progressive, and that the mission of earth life is to grow naturally through the normal exercise of every function of body and spirit, striving to help each other to make of this world a fit place in which to live. That liberty to think, speak and act according to our best judgment, should be the in-allenable right of each and all, without fear or favor.

Sectarianizing Spiritualism, putting tags on its workers, founding churches, adopting a creed, with orthodox hymns and "long prayers in public places to be seen of men," which was condemned by the reformer of Nazareth, who said shut the door, and pray in secret." This backward movement in Spiritualism has done far more to drive from our ranks thinkers and scholars than have fraudulent mediums.

Our work, as I understand it, is to elp humanity in every possible way, not Spiritualists alone, and I have no more interest in the welfare and happiness of a Spiritualist than any other human being. "Give to each according to his need," not according to his be-

We need no Spiritualist schools, for if our school system is defective, as all our institutions are, let us work to improve them. If our rostrums are occupled at times by illiterate speakers who use bad English, we need not rush to establish sectarian schools on that account, for sure our free school system eaches grammar.

We need in our present state of civilization homes for the aged and help-less, not sectarian but humanitarian, where no question of belief is asked of the applicant. We have some such now, and on how much grander principles founded than are Jewish homes, Methodist homes or Spiritualist homes, I believe in universal life, liberty and raternity, but as long as we believe in nd bow before a supreme ruler of the universe we will continue the ridiculous farce of sending envoys to bow be fore the ruler of a kingdom, instead of

emphasizing individual sovereignty. When we maintain that reason, and not revelation either ancient or modern, should control mankind; when we go for messages from those on the other side with the same feelings that we would have in going to a telegraph office to communicate with those in othe ocalities; when we cease having little children or ignorant people as "our guides" or "controls," and are as particular in regard to our associates de-carnate as those in the flesh, we will have done away with much nonsense and establish Spiritualism on the basis of science and reason, which are it

highest happiness comes from greatest JULIET H. SEVERANCE, M. D. Chicago, Ill.

facts and philosophy and learn that the

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1010." By Yarmo Vedra. For sale at

IDEAL RELIGION. RELIGION OR SCIENCE.

Would Rise Above All Limitations | The Beautiful Flower and Fruitage | Shall We Have a Religion, or a of Old Superstitions.

The questions you put to your correspondents are certainly relevant to the principle underlying Spiritualism, and yet the subject is not new either as a text for general discussion in the colunns of your paper or for me to write upon, and it seems hard to tread except upon a well trodden path; however, as the inspiration comes I seem to gather a few thoughts upon the ques-tion, "Should Spiritualism take its place among the great religious of the sition in the domain of science?"

world, or be assigned to its proper po-If religion is to remain in our vocabulary as meaning the worship of a God, Spiritualism would be very much out of place "among the great religious of the world."

If religion implies all or any of the old forms and ceremonies, superstitions and creeds, Spiritualism would be living under an assumed name to be called

In order to raise Spiritualism up out of the blind folly of the dead past; in order to lead the investigative minds of the present youth and all coming generations away from the "straight and narrow path" of Ignorance and mental slavery, into the broad and winding paths of truth and wisdom, I would rejegate all the useless, silly forms and ceremonies of past religions, abolish the invoking of an imaginary delty, and cease imitating these ancient methods we consider only used to organize the ignorant, common people into bands of laborers for the upbuilding of a "great cause" whose real foundation lies in the scheme of priests, clergymen and other financiers, to extort money.

If ours is a reformatory movement, let us make it such in fact as well as in theory. Let us abolish from our truth and from our cause all ceremonies, from our teachings and our actions all that would indicate to the rising generation that ours as an institution is but a relic, a mere track in the mire of old superstition, an offshoot from Old

rious devices and very scientific lectures; by Prof. Loyeland, J. Clegg Wright, Lyman C. Howe, Chas, Dawbarn and many others through actual philosophy. Our inspirational speakers produce logic that is incontrovertible, and Our Messa provide rot that Spirit. and Our Moses proves-not that Spiritualism is a religion, but that there is no religion that is not spiritual, and that Spiritualism is older than all the rest; that without the communications with the angel world first there never was a foundation for a religion, though at that remote period of undevelopment, the bible age, the gate of superstition was the only entrance.

Then we have our medlums, the instruments upon whose sensitive organisms vibrate the force of spirit to produce the phenomena in all its forms of manifestation, mental, psychical and physical. These are our demonstrations to prove all this philosophy.

Science deals with facts. Here are our facts. Religion deals with God. Where is

the God? It is high time we were drifting away from the ideal into the real. It is time we were discarding the priestly robes of deception and darkness, and wearing the garb of modern progress and light, building homes instead of churches; instituting harmonial resorts and beautiful abiding places for the aged and infirm instead of creeds and prayer meetings.

If, however, I should ask Shakspeare this question he would answer back further thought and spiritual growth from his present sphere: "What's in a may indicate. would smell as sweet.' Were I to consult the spirit of Thos.

Paine, no doubt these words would echo back: "To do good is my religion." Abraham Lincoln would doubtless say, "It matters not so the shackles fall from the human slaves." Ingersoll would reply: "An honest

God is the noblest work of man, but superstition is dangerous; beware!"
Our E. V. Wilson would quickly reply: "Raise the standard of the church, but do not lower the standard of Spirit-

Our dear old friend, M. P. Rosecrans, the sarcastic author of "Snowball's Sermons," and other splendid articles that used to occur in The Progressive Thinker, would say: "Tell our good people to keep off the grass."

To those who have passed on beyond the narrow confines of the flesh and into the larger world of soul, these little bickerings; these petty differences of mere opinion as to what shall be th path into which Spiritualism will drift, must seem insignificant, as do all our when you pray, enter your closet and | troubles and trials when once overcome and they glide with the dead past. Let us care not what they call it, nor

split up upon a name, Whether science or religion, or if both 'tis all the same;
It has opened up the future to a blind ed mortal man,

And is neither owned or mortgaged to a trust or hoggish clan. True, it looms above religion and give science better light. And will some day lift all peoples from

the dark and gloomy night. It has paralyzed the devil and put out his glowing fire; It has palsied superstition and has raised religion higher;

It has soothed the grieving mortals by subduing needless fear For the loved ones and has proven that their spirits hover near. It encompasses all science and religion

on the earth, And new impetus to wisdom was begot ten at its birth, Hence it stands up with creation and Dame Nature's mighty law,

And will never find a lodgment in narrow creedal maw. 'Tis a principle and power that can never lag behind, be narrowed to religion or to science

for mankind; But will soar just like an eagle in his kingdom of the air, the spheres of all the future and be

er everywhere,

Not as king or pope or emperor upon a tyrant's throne, But in justice true and equal in the universe-its own. Let those who wish to linger with

pet religion come; Bring on their dear old Bible and their ancient creedal crumb. And we'll let them do their praying to just any God they please, And as often, and while standing, or

upon their bended knees. They can build their little churches, and can have a dummy creed, And can worship round an altar spirits feel the need. But the length and depth and broadness of our grand and sacred cause.

With her white wings of protection, and the truth grasped in her claws, Will admit them to her bosom in a welcome sort of way, And will teach them all of spirit and a bright eternal day.

of Science.

If there is that in Spiritualism which Induces spiritual aspiration toward high ideals in purity of thought and life, and so tends to upilitment to higher planes of spirituality, it is in so far, to my mind, religious, if not a religion. In this sense Spiritualism embraces within itself the really essential principle of all religions, and is, in fact the one and only catholic (universal) rene and only catholic (universal) re-

Spiritualism grounds its outward proofs and factors in science; it establishes itself objectively on the basis of demonstrative scientific evidences, and not on mythic miracles or faith. But while its roots are imbedded in the rich soil of philosophy and science,

of the spiritual, the finer excellences of ideal perfection.

Spiritualism without this spiritual flower and fruitage is a barren tree whose roots spread far and wide, but it does not reach its full development and ulmination in the ripe perfected fruit that is the natural expression of its life

and being.
There is naught unnatural or superual nature of man.

But while its feet, so to say, are planted on the firm foundation of science, its head is amid the starry heavens of ideal spiritual truths that call forth the soul's loving admiration, adoration, and aspiration, and this is religion, in its highest and purest sense and expression.
In this higher realm of spiritual love

and adoration the soaring soul is attracted by the exceeding transcendent beauty of the spiritual ideals on which t gazes with enraptured vision.

The beauty and excellence beheld

This spiritual religion is of such high nature and such ever-expansive quality, it cannot be "cribbed, cabined and onfined" in the limiting trammels of a petrified creedal statement. It makes or eternal growth and progression.

If one crystallizes all of one's purest and best ideals of excellence and goodness, and mentally embodies them in a hess, and mentally embodies them in a being or personality; or, if it be helpful to a soul to apply all ideal beauties, ex-cellences and goodness to an impersonal Divine Being, God or Infinite Inelligence, of whom or which these are attributes; and if one feels to worship this Being either as a personal or as impersonal, it does not become the function of any other to say "nay" to such worship and adoration.

Nor, is it the function of any one, or any number of persons, to declare what any one other than themselves individually does or does not believe.

Truth in its broad sense is one and

the same forever; but men's knowledge and perception of truth are ever-expansive, and no attempt to confine the mind's outlook and outreach should be allowed in any degree to hamper or circumscribe perfect freedom of circumscribe perfect freedom of thought, or hinder progress in the at-tainment of clearest knowledge and most advanced of the ever-advancing perceptions of spiritual truth, or clog the perfective trend of the soul toward ever-advancing spiritual ideals.

Science, too, is eternal in its scope and development, with its fruitage in the upbuilding of the spiritual life. Such are my thoughts at the present time, not given as a law unto other minds; and they are subject to change or modification, in my own mind, as

Further, let it be understood that the realm of operation, the function of ideals pertains not exclusively to the future state of , spirit existence, but bears as well on this present life and its environments and conditions. Such religion is for the now as well as the hereafter.

It may be observed that I do not confine myself to the dictionary definitions of religion. I claim the right to do this, because the great encyclopedias, and even Christian writers and speakers, freely mention Confucianism and Buddhism as religions, although neither of these systems has any reference to a God or His worship.

JAS. C. UNDERHILL.

Hammond, Ind.

RELIGION OR A TRUTH?

To Each According to His Development.

Religion is a system of faith and worship, Spiritualism is the demonstration, through psychic phenomena, of man's continued existence after physical death. Man is a religious being or not, according to the development of his veneration and spirituality; he may be a Spiritualist and religionist, or devoid of the religious element.

We hear Spiritualists say "Spiritualsm is my religion," which means, does it not, that they believe in the truths of Spiritualism and really have no religion. Other Spiritualists, being fully developed in the region of veneration and spirituality, naturally deliver invo-cations and follow in the lines of those religionists who base their religion entirely upon faith, not accepting the demonstrated truth of Spiritualism. If these propositions be true, then how can a mere belief in a continued existence, through Spiritualism, equip one as a religionist; or in other words, how can Spiritualism he a religion.

can Spiritualism be a religion? This does not necessarily bar organization, for through organization we are able to more systematically present the evidence of this important truth to the world. That it is of great importance none will deny, and many people have given more or less of their life service given more or less of their life service to its presentation. There is no measuring the valife of the life work of such psychics as Tyman C. Howe, or the importance or the world, in the importance or the world world in the importance or the the impor complished along these lines, and yet we do not call it a religious institution, it is a corporate body organized for religious, scientific "and educational pur-

Hundreds have been convinced of the truth of Spiritualism, and thousands have broadened out and are wiser and better for having visited our camp; yet each individual, accepting the truth, appropriates it according to his or her development.

To one it may be a religion, to another a scientific truth, while to another it brings them in touch with their departed loved ones; each and all being benefited in their own way.
A. GASTON.

"Death Defeated; or the Psychic Secret of How to Keep Young," By J. M., Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

PURE RELIGION.

Science?

It depends altogether upon your concept of religion and science. There are certain pseudo-scientists in the ranks of Spiritualism to whom the name of elther religion or God is like a red rag flaunted in the face of an angry bull. These people, having picked up a smat-tering of the positivism of Comte and Frederic Harrison, of the crass ma-terialism of Tyndall and Haeckel, and the monadistic theories of Paul Carus, and having borrowed the ponderous terminology of Spencer and a certain school of pseudo-psychologists, are beating frantically on their tin pan of Atheism, vainly endeavoring to drown out the sound of the mighty diapason of spiritual harmony that is pealing over the world from the organ of ts flower and fruitage have the aroma Eternal Truth.

These men and women are quibbling over the Latin derivation of the word religion and are loud in their iteration of the premise that because they have been able to comprehend, or to feel the psychic impulse that tells of the existence of immortality, of con-scious life of the ego after the chemical There is maught unnatural or super-change called death, and of an infinite natural in this outworking of the spirit-intelligence, therefore these things do not exist. This is their method of reasoning, that because they per se have never seen nor heard, therefore,

what they have never heard, nor seen, nor felt, does not exist. No man can think of the non-existent. It is a psychological impossibility to formulate a concept of a non-existence power or substance. We may be mistaken in our concept, and misread the form and attributes of the causative energy of the universe, but that energy will calmly keep on its way, existing and evolving new forms and manifest ing new expressions of its powers. This binds and rebinds the soul with the is an axiom that cannot be denied, and strong cords of loving attraction to the upon this we are willing to rest our pure spiritual ideals on which its vis- case as to the scientific basis of an in-

finite intelligence. However, we are not concerned with the derivation of the word religion, nor with the orthodox theological concept thereof; but rather we are concerned with the practical everyday application of the words of an inspired Hebrew in the days of old, when he said: "Pure religion and undefiled with the God and Father is this—to take the oversight of orphaus and widows in their affliction and to keep himself unspotted from the world."—James 1:27—Emphatic Diaglot, by Benj. Wilson-from Griesbach's rescension of Vatican MSS

Such a practical direction of our talents does not need a lengthy ceremonial and cumbersome creed to express it or to attract the people to it, yet under the simplest form of organized activity we may give to it, it will be a practical religion and it will be genuine Spiritualsm, applied and not theorized. In other words it seems to us that Spiritualism is both a religion and a science. It contains all there is of the science of right living and all there is of the philosophy of the life after death that is capable of demonstration in the present develop-

ment of man's ego.
Science is applied truth. Religion is applied truth. Spiritualism is applied truth, Therefore Spiritualism equals Science and Science equals Religion and Spiritualism equals both Science and Religion, for quantities that are equal to the same thing are equal to each other.

The secret of success in all practical reforms is organization, and every organization should possess a declaration of principles, and a simple ceremonial of receiving members and providing for the recognition of its workers and members; and the forms that appeal most strongly to the great masses of the people are religious in their nature, and these will attract the people we most desire to reach.

The natural tendency of the human ego is to express itself in reverence and love for the beautiful and for the mysterious; but the advance of the human ego, while banishing the elements of superstition and so-called supernaturalism, and substituting therefor a science of naturalism, has not banished the ele ment of reverence and love for truth and beauty, and this is the religion we would have; a religion and science of right living, of broad charity for all and oleration for those who may happen to

differ from us The great need of Spiritualism is not a new formula of belief, but rather a crystallization of our present formulae into practical form, and the placing of our phenomena upon a scientific basis and a practical application of the Science and Religion of Spiritualism as expressed in the works of Mrs. Richmond, Prof. Denton, Prof. Brittan, Prof. Hare, Prof. Wallace, a Crookes, a Zollner, a Moses Hull, a Mrs. Lillie, a Mrs. Warner-Bishop, an Edmonds, a Davis, a Howe, a Dean Clarke, a Mrs. Longley, Abby Judson, and a thousand and one others who have stood on the frontiers of the new thought and fought the battles of Truth.

Let us by all means have a scientific religion, of wisdom, beauty, and strength based upon the principles of

eternal love and purity. The cry made by the pseudo-materialists and sciolists of our ranks against religion is misplaced and no one need be alarmed over their false alarm of waning Spiritualism because we have raised the standard of an organized army with a settled policy of education. and elimination of the crudities and frauds. On the other hand we have cause for rejoicing that we are return ing to the standard of the '50's and '60's, when our rostrum was supplied with thinkers and workers, before the days of commercialism and selfexploitation.

The religion and science of Spiritualsm are inseparable and we shall conquer under that standard and no other The battle can never be won by guer-rilla warfare and materialistic atheism miscalled naturalism. Let us by all means have religion and science both. HENRY H. WARNER.

RACE'S LIBERATOR

Where Shall Spiritualism Stand?

Spiritualism is a readjustment of the entire thought of life, its purpose and methods. It can not take its place with eligions as a religion-exclusive, for it is so much more than that term means Religions have dealt with the ques-

with the great mysterious cause of They have confined themselves to speculative theories and lines of reasonng always ignoring facts when they contradicted previous opinions. They have believed in death, and been ever teaching men how to get ready for that

proves the fact of immortality, and has iscences of the Matriarchate. By Ma- For sale at this office.

THE MID-WINTER MASS-MEETING

Under direction of the Illinois State Spiritualists' Association will open in Room 608, 40 Randolph street, Chicago, Monday evening, February 17th, 1902, with a Camp-Fire in Room 608, at which there will be greetings of good fellowship, songs, speeches, messages. This will be followed by Morning, Afternoon and Evening Sessions in Handel Hall, February 18 and 19.

TUESDAY, 10 A. M. General Conference: Influence ummer camps in spreading Spiritualsm; Shall the Spiritualists of Illinois inite with those of Wisconsin in establishing a camp?

Do we need our own camp-meeting in How shall we start and sustain Lyeums?

TUESDAY, 2 P. M.

Music. Selection.

Music, Address: The Medium as the Man, and His Message as the Word of God -Harry J. Moore.

Music. Address: The Relations Between Asrology and Psychic Phenomena; folowed by demonstrations,-Mrs. Ada-

Music. Psychic readings by Mrs. Isa Cleveland.

Music. Psychic readings by Mrs. Irene M

TUESDAY, 7:30 P. M. Selection.

ordination?

Michigan?

Music. Address: The Contribution of Spirit ualism to the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson.—Rev. George Chainey.

Address: Is the Soul of Man Immoral?-Mrs. Emma Nickerson Warne. Psychic readings by Mrs. Hattle C.

Westlake. Psychic readings by Mrs. Josephine

WEDNESDAY, 10 A. M. General Conference: Should we ordain mediums as public teachers? What should be the requirements for

What title should ordained mediums What are our individual duties to: The Morris Pratt Institute, of Wisconsin? The Mediums' Home, Reed City,

The Veteran Spiritualists Union, Mas-Bachusetts? WEDNESDAY, 2 P. M.

Selection. Music. Address: Spiritualism's Message to the World.-William Walker Atkinson.

Address: The Present-Day Scriptures. Mrs. Hattle C. Westlake.

Psychic readings by Mrs. G. S. Lin-coln and Mrs. H. C. Westlake.

WEDNESDAY, 7:30 P. M.

Address: The Central Truths of Spiritualism.—Mrs. Cora L. V. Richmond.

Address: The Heart's Plea for Immortality.-Mrs. Hattle C. Westlake, Address: Jesus as a Man, Savior and

Medium.-Harry J. Moore, Music.

Psychic Rendings by Mrs. Josephine

ADMISSION. Morning sessions, free.

Monday evening and afternoon ses-sions, 15 cents. Tuesday and Wednesday evenings, 25 cents.

Mme. Bourgeois' acceptance of the musical directorship guarantees high grade talent for the programme, Harry Moore is advancing on the merits of strength and eloquence to prominence among our best speakers. Mrs. Westlake comes with flattering endorsements from officers of the lowe State Association.

Mrs. Ropp, of Indianapolis, has won high rank among our message mediums. President Barrett of the N. S. A., has not yet signified his acceptance of the State Association's invitation to be Who should be empowered to ordain? present as its guest. Duties elsewhere may require him.

Extend this invitation. Not a dull session in the series. Join hands to austain the Truth for Truth's Sake. GEORGE B. WARNE, Pres.

ELLA JOHNSON BLOOM, Sec.

suggestion and emotion. But it does VALUABLE PREMIUMS. much more than this. Nor do I feel it can be exclusively placed with the sci-

ences of to-day; for they have been and still are very bigoted.
Science thus far deals only with three dimensions of space, ignoring all that suggests in any way or proves there are more that hitherto have been unknown to man. Spiritualism proves as it doe immortality that there is a fourth di- be sent out for twenty-five cents each, inension, and in this are the causes of what we see revealed in these three. Spiritualism has a scientific demonstrative side, that answers and suggests to The paper one year \$1.00 and the two man continually. But it does not ig-books 50 cents. Total for paper and nore the emotional and ethical side of the two books, \$1.50. The paper one

alysis and useful application to the per one year and these eight books, race is a philosophy of life, based upon \$3.50. See second page, "Premiums." scientific knowledge. And is so far-reaching in its power, it encompasses all religions, all sciences and reforms of 25 cents is entitled "A Wanderer in the the day. When intelligently interpret. Spirit Lands," and the other is Vol. 3 of ed and used it will fill every need of "The Encyclopedia of Death, and Life man. It belongs to no previous sect or in the Spirit World." Both of these class, but to the front guard of pro- books are nicely and substantially gression's army. Not a scientific religiound in cloth. They are printed in lon or religious science, for there can be no such thing in the realm of com. bold, clear type, and will prove invalumon sense, but a philosophy of life that able to every reflective mind. These can prove all its suggestions when are the only two books we offer at the given time and opportunity. It is the price. If you desire any more of the greatest liberator the race has ever

With Phillips Brooks I would define liberty, "The opportunity to live our highest," The opportunity gives,
This Spiritualism gives,
LIZZIE HARLOW.

Haydenville, Mass.

Frank McKinley. Frank McKinley, of Sandusky, Ohlo, was in the city last week. We are glad Occult and Spiritualistic liferature. to know that Mr. McKinley invites honest skeptics to his seances. He would take special delight in convincing Mr. Mangasarian, the noted lecturer of this city, that spirits can and do communicate with mortals. Then he would like to tackle the distinguished divine Stanley L. Krebs, of Greensburg, Pa. Mr. McKinley's repu-tation as a medium has never been have been pushed back in their investigations by various mediums, are most ordially invited to visit Mr. McKinley. He is a trumpet medium; manifestations in the light and dark

Mr. McKinley is a wholesome, good natured gentleman, and is always ready to meet distinguished skeptics.

Condensed Thought, Through Spiritualism we have a realization of immortality; a fact made known through medial instruments. The duty of science is to record this fact, and place it before the world, as

a truth found out, and well attested, and it should be set forth in all our

ALONZO THOMPSON.

chool books.

"Religion as Revealed by the Material certain Psychic Research Society, and Spiritual Universe." By E. D. known as the Aber Intellectual Circle, Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; 507 pp. octavo. For sale at the office of tion of immortality and man's relation philosophic, historic, analytical and crit- The Progressive Thinker. Price \$2. ical; facts and data needed by every student and especially by every Spir-itualist. One of the very best books on

the subject. Price reduced to \$1, post-age, 10 cents, cloth; paper, 50 cents. For sale at this office. While Spiritualism teaches and through the Christian ages; with reminthrough the Christian ages; with reminfrom all sectarianism. Price 50 cents. tilda Joslyn Gage. An important work of the causes of things, and teaches a for all women, students of bistory, etc. broader concept of morals and ethics, thus leading into the realm of hope, sale at this office.

N INCOMPARABLE SPECIAL OF-FER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

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like subjects. You miss the chance of

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"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Revlew of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents. "Rending the Vail." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits ible materializations, at seances of a

eral and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selec-"Woman, Church and State." A histhe highest moral sentiment, and free

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your life in not securing these valuable books. "Meatless Dishes." Very useful.

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For sale at this office.

Views of Mrs. Cora L. V. Rich. Modern Spiritualism.

mond.

among the great religious of the world, or be assigned to its proper position in

the domain of science? Agreeably to your polite invitation to send you my views concerning the spiritual truth, agreeing as to what above question, I take great pleasure in they know, tolerant where they differ, submitting the following as a brief and whether under the name of religion summary of what I consider to be the or some other name, bearing forward true position of Spiritualism.

Spiritualism is a great primal truth. The fact of spirit communion may or may not exist in any given age of the world's history, but that would not change the truth concerning man's spirstual nature. Many people mistake facts for truths and thereby narrow down the most exalted propositions concerning the universe.

In every age there have been those endowed with the gift-or gifts of spir-atual perception, "spiritual gifts"-and these gifts have constituted the facts by which the minds of earth have been made aware of the truths of the spiritmal realms.

Religion is a primal factor in the nature of Humanity; the result of spiritual perception. A creed or dogma is something formulated upon human be-liefs and may change with every cen-

As we find the same great spiritual truths at the foundation of all religious systems, we know that differences in creeds are but the result of the yarlous limitations in the human minds who formulate them-in fact are the who formulate them—in fact are the broken and clouded fragments of the pure white light of Spiritual Truth.

To mistake creed or dogma for religion is as fallacious as to mistake fact for truth.

As the demonstration of a thing is not the thing is not the state of the state of

the thing itself, so the means by which man becomes aware of a truth cannot constitute that truth.

Spiritualism is the modern name for the means by which a large number of human beings become aware of the continued existence of the personal spirit of man beyond the change called death; the various facts of the phenom-ena forming for many minds the only evidence of a future state; but unless those facts can be classified and the method of their production formulated it will be difficult for the student of seience to study them from a purely scientific standpoint. But even if this were found possible, the great truths of im-mortality, of intercommunion between different states of existence by spiritual intelligences, by spiritual methods alone, would not be touched.

As language is the means by which ideas may be communicated, so are the various methods of spirit communion the means of conveying what those human intelligences who have passed to another state of existence wish or may be able to say to mortals. One must not mistake language for ideas.

The methods of those communications may prove to be an interesting en the human mind becomes sufficiently illumined to be capable of pursuing such a study, but the most important thing in connection with Spiritualism is the message.

All the subtle analyses of all the scientists concerning the method of its transmission cannot touch the realm from which the message comes and the realm into which it comes, when one long thought dead sends by any method whatever the thrilling statement, "I live and love you still."

The aggregate of that message and the realm of spiritual truth into which it leads is the message of Spiritualism. So all-inclusive is this proposition that love and obedience." But what has this I very much doubt if there is a realm to do with Spiritualism? Let us draw of human inquiry to which it does not lead. As all roads led to Rome so do all subjects of human thought and action derive their value from the knowledge that the message is true.

If science has ventured any previous theories concerning the future life of the personal human spirit, those theories must bend to the universal truth. If creeds and dogmas have barred the door to a knowledge of the future life, they must yield to that which the knowledge brings; if false theories concerning the true ethics of human beings in their relations to each other have prevailed, those theories must disappear with the real knowlof the effect of human ignorance and wrong-doing on the spirit of man

The basis of life is changed from the material and transient to the real and eternal.

To attempt to make a religious system of Spiritualism in competition with "other great religions" would, in my opinion, belittle the religion of Spirit-

Spiritualism is to me, and I think to many, the spirit of all religions; accepted as religion it is not a religion, but the flowering out of religion. Yet it must be to every one and to all what they make it, or what they find in it adapted to their needs.

On the other hand, those who would call it science, might better use the term, The final solution of all Sciences; for the facts of Spiritualism really wipe out the former scientific bases-all of them-and compel a reconstruction of the primal propositions of physicists; but in the opinion of the writer, science deals with the body of which Spiritualism is the spirit-nay, in its highest interpretation it is the soul.

Perhaps the word "philosophy" might be more acceptable to many than either "science" or "religion;" the terms that we use do not so much signify as that we express what we really mean; but this is evident: unless Spiritualists grasp the full meaning of the vast sources of thought and truth into which they have been invited and admitted by the messengers of the higher realms. they will lose the grand opportunity of uniting the body of the universe with the soul; of uniting the student of material science with the student of spir-

itual truth. We are all too prone to dispute about terms and words; often finding that we

mean the same thing.
The higher affections are involved in the revealments of Spiritualism, and it is very difficult to make mankind be-lieve that the messages that prove the eternity of those affections are to be classified under the general name of

That there is a value in the so-called "scientific" investigation of the Psychical Research and other societies one must admit; but the value is chiefly because of the influence of the "scientist" over other minds in inducing others to investigate, or at least to heed those evidences already received. The "facts" reported by learned Professors as having been witnessed by them are no more conclusive, no more remarkable, than those witnessed by thousands who lay no claim to the name of "scientist." Out of all the facts and teachings of of the season of the season of Spir-five years, the great body of Spir-fivalists ought to be able to formulate a statement, broad, nonsecurian, and conclusive, of what Spiritualism has because to the season of th

mny nuclent book, church, philosophy or cents. For sale at this office.

A GREAT PRIMAL TRUTH, system of thought, that fact should be millitute against the truth, since we know that "there is nothing new under the revealments of the sun; not even the revealments of

To unite for spiritual instruction and worship, or for any worthy purpose, is "Should Spiritualism take its place seek to present the light and truth they have received that others may be bene fited thereby. As "union is strength," provided there is real union, so I think Spiritualists may unite on the basis of the standard fearlessly of a higher and

more divine humanity.

To the one writing this the great spiritual outpourings of the ages are in answer to the spiritual needs of humanity: are a summons to return ever to the sources of true knowledge; are the essential answer to the essential religious needs of the people.

This spirit of religion is what the 'movement," on the huinan side, has Spiritualists cease to be afraid of a name or term and unite to present the truth and serve mankind, they will not mistake the great spirit of religion for the period is speculative, the petry creeds and parrow bit to the world. To the fish the water is the petry creeds and parrow bit to the petry creeds and parrow bit to the serve work. the petty creeds and narrow bigotry existing in its name. Religion; Freedom; Love; what wrongs have been perpetrated in these names! Yet again and again the angelic messengers will bear to the world the "glad tidings" of great joy" conveyed in the true meaning of those blessed words. Let us have religion; not a religion, but that divine spirit of true praise and fellowship that will show how beautiful in this as in every age are the feet of them "that bring glad tidings" when they work with one accord. CORA L. V. RICHMOND.

A PHILOSOPHY OF LIFE.

Is Spiritualism a Science or a Religion?

The brevity of this reply will necessitate the use of dogmatic assertions, with neither argument nor illustration,

a necessity for which I am sorry.

In my opinion, Spiritualism 4s neither a religion nor a science. It is not a science for the reason that it is infinitely more. To designate it as a science, is to place it in the category with astronomy, chemistry, biology, psychology, etc.; which is a serious mistake—a mistake which is a serious mistake—a m which doubtless arises from confounding Spiritualism with psychic science, Psychic science belongs in this cate-gory of sciences, and is one of the foundation stones, the corner-stone in fact of Spiritualism; but it no more constitutes the philosophy of Spiritualism than geology constitutes the theory of

The sciences, one and all, are the foundation upon which the superstructure of Spiritualism is built. Science is nothing more nor less than classified knowledge. The highest generalizations of science are the basis of philosophy. Spiritualism is a philosophy, claborated from and resting upon these high and broad generalizations, drawn from all departments of human knowledge, but more especially from those which relate to man as a moral, social and spiritual being. It is a philosophy of life, based upon demonstrated truths concerning the powers, capacities and susceptibilities of the human spirit, It deals with the evolution and unfoldment both of the individual and of soclety. It is the expression of the sum of man's knowledge concerning man.

Now, what is religion? "The recognition of God as an object of worship, some contrasts. For the worship of and Spiritualism substitutes the st cerning the relation between God and the study of theology, the study of ethpriestcraft, pure and exalted medium ship; for prayers and supplications, the cera farther than castor oil or the co-operation of the angel world; for the may have helped its explorations. glorification of God, the spiritualization

of man-in short, for Deity, Humanity. Take God out of religion and there is nothing left. Take God out of Spiritualism, and the whole structure of its philosophy remains intact. Its firm scientific basis, its lofty ethics, its pure grand and inspiring truths remain unchanged.

I cannot see that the question of a supreme power bears any relation . hatever to the philosophy of Spirite dism. It is quite another and separate matter, one which each individual must settle according to his own convictions, irrespective of his Spiritualistic views. The question of "Infinite Intelligence," instead of being a vital factor in Spir-itualism, is no factor at all. It can be eliminated without affecting of the equation. It is the letter X of unknown quantity which appears in every term. Leave it in or leave it out, it matters not. The solution remain the same. Some of our loftiest and purest minds prefer the X. Let them have it. Others, equally lofty, equally pure, prefer to leave it out. So be it What matters it, so long as the problem of life is rightly solved by us all? Brothers and sisters let us not quarrel. If some Spiritualists prefer to add religion to their view of things, let them do so. That is their privilege. But Spiritualism is not a religion, and should not be understood nor taught as

For myself, I have no liking for the terms God, religion or prayer; and never use them in expressing anything that is grand or beautiful or dear to me. They savor too much of superstition, ignorance, bigotry, intolerance, persecution, hypocrisy, and crimes and cruelty unspeakable. Instead of the term God, I prefer the words Eternal Law; intend of religion, philosophy or ethics;

instead of prayer, aspiration. Spiritualism comes clad in the white raiment of truth, not in the blood-stained garments of superstition. It has no record of which to be ashamed. There are no dark crimes in its history. It has waged no war of extermination It has placed no victim upon the rack. nor in the dungeon. It has not persecuted nor tortured, nor burned at the stake. And for my part, I dislike to see it placed before the world clad in the verblage of a religious organization which has been guilty of these monstrous and numberless crimes.

NORA BATCHELOR. Ashland, Oregon.

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SCIENCE, OR RELIGION? DEEP SPIRITUAL

Geo. H. Brooks' Answer to the Im-It Cannot Be Confined to Either. portant Question.

To the Editor:-You ask whether Spiritualism should become a foundation of a religion, or whether it should be assigned to the domain of science, the same as any other scientific fact? On reading, the impulse is to answer-

neither. Religion, per se, is superstition. The message of Modern Spiritualism is to do away with supersition, It does this by substituting fact for belief. That is all there is to it.

A fact is not religious, nor is it scientific. A knowledge of the fact may be science, and a religion or a philosophy may be based on it—but the fact itself is not affected. Religion is a congeries of mental or imaginary ideals built upon assumed conditions, without reference to nature. Science is simply the recognition of a demonstrated thing in nature. Nature is the objective unithe land; to the bird, water, land and the air,

Now, Spiritualism cannot be a religion, because it has a fact for its foundation. It cannot be a science, be-cause its basic fact transcends objective nature—the domain with which alone science deals. So it cannot be confined to either.

Religion in reality, is merely hypothetical. Although lexicographers call it a noun, yet it is more courteous than correct-it is not really "a thing"-but possibly so accepted because it can be anything.

A great deal of vague thinking and

loose talk is indulged as to science. It is simply "knowledge of facts or prinis simply "knowledge of facts or prin-ciples." But the causes behind the facts are not embraced-these become hypotheses. Certain phenomena were observed and by great research ascer-tained to be constant in regard to the relative positions of our earth and the stars, so that certain events—as an eclipse—could be predicted to a moment of time. This fact, or these facts so ascertained, became the science of astronomy. So the structure and functions of the human body observed and studied for centuries has resulted in the modern science of physiology and surgery. But how suns and planets came and how maintained, or what or how the human being was or is, all is mys-

tery and a closed secret, as yet. Now, it can be seen why Spiritualism cannot be a superstition, as is religion, because based on a fact-the demonstrated continuity of individualized life. Nr is it a fact in science, because the being it demonstrates to exist after the body is dead is not in the field of sci-ence-science in other words belongs to the material. A scientist is a physicist he cannot be a seer. Nothing can be experimentally known of spirit through the laboratory of the scientist, and all science is from experiment and experi-

The better statement would be that knowledge as to Spiritualism should be pursued after the scientific method. That method seeks facts through evidence and demonstration. When a fact is established it controls the methods of farther research, but ceases to be a subject of debate. It becomes a basis, an element in itself. A scientific fact is rather a misnomer. The scientific method has ascertained the fact, not made it.

But you may ask: What then? If neither a religion nor a science, what are we to do? Just as you do with any other fact. The solar system is not a religious condition, nor is it a science. It is a fact upon which both religion and science base theories and hypotheses, but the sun, moon and planets are not affected by either. The circulation of natural law; for speculations con- of the blood is a fact religion never recognized, though its shedding is its most man, investigation of the true relation vital dogma, and it took science a long between man and his brother man; for | time to get rid of blood-letting and find out the truth. The suspension of the God, the study of the possibilities in knows about the soul, and these funcvisceral functions ends all that religion man; for faith, facts; for belief, knowl- tions must be restored by a mir culous edge; for supernaturalism, science; for blow from the celestial trumpeder belove and praise to God, love and service to humanity; for plety, spirituality; for saving or otherwise. Nor has science yet sounded the mysteries of the viscera farther than castor oil or the kuife

They are there. The few demonstrated give rise to theories almost as varied as the beliefs in religion. But they are the best thinking each can do from the common facts, colored as all must be by early and traditional education. He aspirations, its radiant hope, all its is an insufferable egotist who sets up to teach his conclusions to you or me as the truth. Let each think-as best each can, and all stand by the facts demonstrated to all.

Spiritualists, as a rule, will not stand dictation from any individual or body of individuals as to what they may think or do. The acceptors of Spiritualism were convinced by its phenomena through mediumship, and no priest or professor con come between them and the evidences. Religionists and scientists may demoralize and corrupt. They may be destructionists never constructionists.

An Important Question.

Your question importunes me to say science, without further consideration. But I know the value of propaganda before the world, and therefore would not assume to be radical in the measure taken. But I would advocate a scientific basis to it and prove the moral in that at all times and under all circum stances, thus showing that morality

per se is a science.

It has been sufficiently illustrated that prejudice vitiales the blood by generating an acid that produces disease. Now, prejudice is an emotion of the human soul opposed by all religions as a degenerating principle, but giving no scientific reason, however, for its being so.

"Thus saith the Lord" does not meet the requirements of modern investigators. A scientific reason must accompany moral suasion to reach a very large per centage of thinkers. ritualism a the latest revelation

therefore, must fill this desideratum: and rightly understood, it can and does. The proper study of mankind is man Spiritualism hyphenates man with nature, and he who follows the course direct will reach a scientific foundation that is superior to anything yet revealed. All emotions, like the afore named, can then be analyzed and found to have as much bearing on his material as on his spiritual nature.

Religion may serve as a bodyguard for truth, but it should not be made its soul. Nature furnishes the soul of man; let it furnish the soul for his religion. He will then find that Spiritual ism, like morality, is a science, pure and simple.

ARTHUR F. MILTON.

"The Majesty of Calmness, or Individual Problems and Possibilities." Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at

Your circular received. It opens a know as I can make myself thoroughly

understood, in my reply.

To me, if Spiritualism is to be turned over to the purely scientific phase of investigation, in which only those of scientific development are to give to the waiting world what his been revealed to them, just as the Psychical Research Soclety, whose members consist of scientists, judges, statesmen college professors, and ministers, give to the world their investigations, and who, after a long research, try to explain away the phenomena as not of a spiritual origin, and whose members still retain their relative position in the world-neither write nor preach the great truths contained in its revealments, only in a district of the present the still bary of the contained in the contained in the revealments, only in a district of the contained to the contained th juted form; who still hang on to the old, not caring to give up; who are not ready to sacrifice for truth, that the world may be better; if it is to mean that to the world, then I answer, it is good as far as it goes, but does not ful-fill its mission. Spiritualism is a deep spiritual truth, to be taught and re-ceived in the world as one of the great factors in the unfoldment of mankind. It is a deep spiritual message to the world, and those who are ready for this message will receive it and be helped along the journey of life; to those who are not ready, it has no message for them.

To my mind, an organization is a means toward an end; it helps to make and establish conditions in which this message is to be given to the world. The good and glorious benefit done for mankind through these means can never be measured. The work of the ploneers gone to the interior life will never be known; the souls fed, uplifted, and spiritualized by these teachings form one vast army whose numbers cannot be counted. It is useless for me to say aught of

the physical phenomena; its facts stand before the world, and cannot be successfully contradicted. What, then have we to say of the mental and spir itual phenomena that confronts us, for I contend that while one is a phenomenon, the mental is no less an one. The history of those who stand before the world as teachers will bear me out in those statements; and I can see no harm or feel no fear that we should take our place in the great religious as well as scientific world as helpers to educate mankind along higher planes of thought. In order to do this more ef. fectually, the Spiritualists, as a body, should unite in organizations, that these teachings be better understood. Who can estimate the great good, the liberalizing influence, the spiritualizing thoughts of our great camps, to say nothing of any other source. If it is to be purely a scientific fact, and no or ganized effort to proclaim these truths then these great centers of spiritual thought would have to go; and if it is right to organize in one ease, it is right

to organize in another.
I can see no harm in opening meetings with prayer, if the spirits so desire; they know better than we what is essential. There is no speaker who opens meeting with prayer but teaches the people that that prayer will not be answered, that no law will be set aside for any desire on the part of any one expressed in a thought. There are those who pray, and those who do not; all have the same courtesy and the same privilege of expressing their views.

As to half-rate privileges; if those who have so much to say in condemn-ing a courtesy and kindness extended by the railroads, would put their hands deep into their pockets and pay the expense of the mediums and speakers, I would have nothing to say; but as it is, the work is made easier, and many can do a missionary work they could not do without it. I. for one, feel no humiliation when I receive such kindness from railroads, and it does not cost Spiritualists anything, and is a matter

that does not concern them. To be sure, the spiritual phenomena have always been, in all ages, and to all peoples; but we must remember the difference in intellectual development in the different eras of the world. Now the phenomena are better understood, and the teachings always are for the higher cultivation of the people. Suppose we do formulate a statement of our position. No one can enter any ar ent but what he must formulate his position; if he does not, then he has no power. So with us. And I do not fear we will become creed-bound, nor that we shall become fossilized into a move ment which will ultimately say: "Believe, or be damped!" But I do know, the time is coming when there will be a better system established between the two worlds, and every society will have not only the physical phenomena, but the mental, and people will gather up the facts, and go on to a higher under standing. Yes, organize. Let us have the scientific, the ethical, the spiritual, those deep truths that sink into the soul and lives of mankind. G. H. BROOKS.

Of All the Religions in the World.

A STEP IN ADVANCE

To your question, should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? I would make answer that from my point of view, it is clear to myself at least, Spiritualism should take its place just a step in advance of the great religious of the world, because it is the flowering out and fruit of all of them in the order of progression. It should also take its proper position in the domain of science, to furnish evidence, and also to demon-strate that man, built as he is on scientific principles, is, at last learning himself and his powers and how he is related to all that is beneath and above him, and therefore it is required of him, aided by the higher light now shining upon and through, him, to classing all phenomenal and inspirational manifes tations as the results of spirits excar-nate working upon and through mortal medlums.

This classification is the next step to be taken. It will give dignity and pres-We have been taught by our spiritual

guides and teachers, that religion and science are lovely twin sisters and their services to each other and to humanity should not be separated, but conducted in such manner as to promote the best interest one for another. The phenomenal phases attract man's attention, the philosophy interests and

instructs him, and this pure soul relig ion is intended to uplift and draw him nearer to God. Then, too, it has so long and so often been told that there would be on earth one universal religion. That it is being worked for from all sides is proven by the religious unrest, and revision of

creeds, etc. To compete with the world's great re- cents. For sale at this office,

ligions for victory or defeat Spiritualversies by tongue and pen are being carried on. It must furnish its quota of truths and facts; not only such facts as pertain to immortality and the communion between mortals and those who by the process of death have put on im-mortality—these facts are established wide field of thought, and I do not but facts that explain clearly the true mission of Jesus of Nazareth through whom the Christ of God so powerfully labored. He being the center and nucleus around which all great modern religions cluster, if they have not the full truth, and the full truth must be known by humanity before the great approaching religious change will be made and these facts upon which hinges the decision, will go down to posterity.

Is it not our duty as mediums and

Spiritualists to furnish said facts? Are we not the custodians of this grand religion of the soul?

And is it not made plain by this grand soul science that there is a spiritual kingdom which cannot be discerned by the world's intellectual and material learning, but by the spirit?

When the soul powers become aroused and grasp the significance of their attachment to this Inner Source of true life, love and truth, and thus become one with God, then only can the truth of this spiritual-kingdom and the Christ mission be comprehended. No historical evidences and no abuses are called for. In the past too much of this has put forth. It is divinely purposed that wherever

the greatest amount of spiritual truth records itself on the one side and the greatest amount of scientific proof the other, there the victory rests. religion which is capable of classifying this grand science of the soul, to set forth its steps of progression from plane to plane and the connecting links between the higher and lower planes, and between the crude and refined expressions which are marks of degree in mental and spiritual attainments-the religion that can do this wins, for thus demonstrates the living truth of the one great and grand plan of Pro-Van Wert, Ohio. gression

SCIENCE AND RELIGION.

in Unity.

days ago, where I had been called to of- spirit or it would be wanting in its adficiate at a funeral and had spoken in hesiveness and could not exist as a serthe evening to a representative audience of Spiritualists on the subject, "Is Spiritualism a Science or a Religion," I found awating me your request upon the same subject. Truly we caught the vibration in the Spiritualistic atmosphere. That night after retiring 1 recelved the following vision:

I was taken to the entrance of

church or cathedral and as I stood at the open doorway and noticed by the decorations that some event was about to transpire, I observed the many preparations; but what struck me as pecullar was the fact that all was dark. great marble archway and deep, dark hall shone ghostly in the dim, murky atmosphere. I passed on in and saw the people gathered, and in the dim light I could see the bowed heads of a kneeling congregation. Knees pressed velvet stools, bared foreheads rested upon the backs of softly cushloned pews and a heavy silence reigned o'er all-but still no illumination; only that dim light. I stood unseen, and wondered, when my attention was drawn to the pulpit. It was a raised platform with a dome-like roof, no minister being in sight. I waited expectantly, thinking to see a priest and his choir boys enter in all the pomp and glory of some momentous occasion; but as I gazed "a light not seen on sea or land" slowly arose and over the dome-like roof and out over the heads of the kneeling throng, and after quivering in a radiant mass glorious light, like unto divine benediction, it slowly withdrew from the vaulted roofs and dim confines, out, out! Silently the audience arose and started up an inclined passage-way which opened for them, and which led out. As I saw them file two by through the now fast dimming aisles, they became, as they reached the passage, a great flock of sheep, and were unconsciously following the light which had gone before, but had now disapuames are Mammon. God is the creapeared. As they emerged from the church they seemed to be coming almost from the roof, and then, on what for lack of better description, I will say looked like a log-chute that I have seen on the Columbia River, I saw them all rush down to what appeared to be certain destruction. I continued to gaze and saw as they disappeared a great bank of fog arise; and they were shut from my view for a time. When again I saw this chute, it was ascending upward and my sheep were coming up out of the fog. As they attained their former level, not a church offered a safe refuge, but a vast, wide-spreading field, with green grass; silvery streams winding in and out; great snow-capped mountains to the north; the silver shim mer of the foam-crested Pacific and At lantic climmering in the distance; and to the south, field after field of golden grain, while over all, radiating the vaulted dome of the heaven's blue, this same glorious light shone with unconfined splendor. My reading is this: Spiritualism is the light that must enter as religion into the churches to lead them out of dim nisles and confined walls; and that we

are like unto a flock of sheep—we need a "beliwether." After leaving the forms, ceremonies and creeds we seem to be lost in a fog, but, wandering upon in our affections, as we study awhile, we find ourselves in broad fields and under nature's canopy, with the golden light of science shining o'er all, and we arise, Monte Cristo-like, find the world is ours. In the study of astronomy we find God's handiwork; in chemistry his hand-writing; in geology his history; in botany his artistic touch; and over all, in all, and through all, we hear his voice speaking to us, and we learn to worship at Nature's shrine. Science with her glorious teachings is open gateway to the religious soul of man. A constant Te Depm of Science and religion are but twin sisters teachers that are guiding humanity into a realization of their eternal foundation upon the records of time ESTHER GIDEON THOMAS.

Seattle, Wash.

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TRUTH, NOT THEORY.

Spiritualism the Support of Science.

The space to answer this important query is but a half column, hence to il-justrate and analyze is out of the question. It is the truth we want, not theory nor sophistry. Theory belongs in the laboratory; sophistry, to religion, and facts for the people when Writing upon a subject of this kind.

Spiritism belongs to religion; Spiritualism, to science. Since the advent of religion spiritism has been practiced by most all creeds.

Religion and spiritism are material. Spiritualism is spiritual and the root or predicate of science. Science is spiritual and not material. Spiritual science is the handmaid of Dlyine Truth. Spiritualism is the support of science. To comprehend and fully solve any we must approach from the spiritual standpoint.
Spiritual science with us merges into

Divine science when we once have taken up our residence inside the Circle of Justice. Spiritualism is the foundation upon which we erect our temple and plant the tree of Spiritual science. All truth comes through and over the avenues of science.

Bear in mind, kind reader, I only use science spiritually, I have not any-

thing to do with religious, or more proper, so-called material science. Religion is material and the father of

rank materialism. There is not one evil upon this planet

but can be traced to religion, where-fore religion is the cause of evil. Again religion is but an effect. Who fathered religion? Peridious man. The priests of religion have been and are the curse of the earth. Religion is man-made. It has no place in Eternity. It can only exist with cold, crude matter.

Spiritualism is eternal. "Forever" is writter over the entrance to her temples. Through those temples we must pass ere we can enter the one mighty temple that encircles all place. That wondrous temple is Eternity. We are living on the coufines of that magnificent temple.

We are to that Eternity just what

Arizona and New Mexico are to this Twin Sisters Dwelling Together | Union of States; wards, and we must make ourselves worthy before we can

enter.
There are two kinds of life upon this Returning from Port Angeles several belt all evil life must contain a little pent, pest or other evil beast. The priests of religion, medicine and politics, furnish that little spirit.

Thoughts are things.
In the absence of principle there can be no Justice and they that are not Again: There are two planes on the

other side-the material and the spiritual plane. Ninety-eight per cent of the people of this planet are born upon the material plane and they know as little about the spiritual plane as the material mediums through whom they express. Progression is the tocsin of Spiritual-

lsm. "Know thyself." Do you, or do Twenty years ago I knew a Spiritist slate-writer. He posed as a Spiritual ist. Not long since I saw his "ad" deal

ing out the same old wares over the

same old counter, and he is called a

Spiritualist. Come right down to the truth, reader. and admit that Spiritualists, Scientists and Christians are few and far be-

Religion has filled the earth with sophists. Reader, do you believe that the other

side of life is a catch-as-catch-can, goas-you-please country? Have you ever solved any of the many beautiful prob-Out of the hatcheries of religion come the Booths, the assassins, thieves and murderers, fakirs, knaves and hypocrites. Can you realize it? Are one who goes into hysterics over a little tobacco smoke, yet has a passion,

person of principle and support Justice and Truth. Only that which is supported by principle is Eternal. Religion was created by the priests for the purpose of supporting

such as jealousy, bigotry, avarice, etc?

If you are a Spiritualist you will be a

tion of priestcraft. The priest, his religion, creeds and

gods are musculine. Musculinity, prop er, is a principle. Spiritualism, science, spirit, the di-vine arts, and divine virtues are feminine; so, too, is divinity. Sitting in that wonderful temple (Eternity) we hehold our Divine Mother clothed with every virtue and crowned with a halo of love. In that Temple there is no law. Justice dwells in that Temple.

Our Mother hath no commands. She smiles upon her children with love, and they rejoice and follow their Mother's

example.

DR. GEORJEAN MILLER. Latham, Ark.

Belongs to the Domain of Religion. This is indeed "an important ques answer the life duration of the move ment-movement not of the intellec only, but of the very heart of mankind The telegraph, telephone, magnetic bat-tery, or X-Ray, call at once upon the intellect, and we are intensely ested that we may know the Cosmic Law of this operation; but our heart and life is not touched by either of them. We use them in our business, but we shed no tears; nor are we drawn their mechanism. But Spiritualism, or the other hand, does have to do with the tenderest, and consequently highest

emotions of the soul of man.
This being so, it belongs of right to the domain of Religion. In fact, this is a proven statement; for there has never been "a great religion" that was no based upon the known facts of Spiritnalism. The Editor is right, as he says: "The

fact is, spirit phenomena cannot be patented or copyrighted"-it is common to mankind, and instinctively appeals praise is being chanted by the heart to the religious or emotional instincts that has come to realize its Oneness. of the race. Scientific investigation will, however, mold the character of dwelling together in unity,-our elder its establishment as a distinct cult. We need the aid of science in all such dis coveries, where the mind is swayed by them, lest we forget ourselves, and allow superstition rather than reason to assume the throne of judgment. I am a Spiritualist, because in this

new development of mental, of psychic research, I see, or think I see, the possibilities of a religion that is not afraid of science. We may welcome investigaion, and at the same time retain all the virtue of our religion. Science may tell by what cosmic laws the communications are possible; but religion alon can determine the spiritual value of the facts discovered.
J. O. M. HEWITT.

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"Actina" restored her sight perfectly after ocullsis had failed.

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THE QUESTION.

A Religion That Is Based on Science.

The question which the Editor asks to have solved is whether Spiritualism should take its place in the world as a religion based on the love and worship of God-as a system of Divine worship, or whether it should be considered as a scientific fact simply, and should take ligion. But if we include as the most its place by the side of the discovery of important features love of truth, devothe law of 'gravity, of chemical affini- | tion to right, and expression of spiritual ties, of electricity and of other physical

not take its place as either of these nor | then Spiritualism is the most perfect of | in concentrating fugitive opinions and assumption, as it remains to be demonbe treated as either. It belongs outside of them both. It is not a religion, if religion must be based on the worship of God. I know that Webster thus defines it, but we have a right, under the law of language, to use a word somewhat outside its dictionary meaning, if our use of it is sustained by the scholars of and special methods, by which free "Good usage" is the authority to which dictionary makers go in giving definition of words. Have we any example where scholars

as a rule use the word religion in a different sense from what it is used in the bettering human society, may involve question, i. e., as a system of worship? We have. The teachings of Confucius are, everywhere among educated people, spoken of as a "religion," and yet the Encyclopedia Britannica says these "teachings are hardly more than pure secularism" with "no plety" in them. never mentions any belief in a Supreme

The same is true of Buddha. The orthodox pulpits of to-day, spoken of as a religion, and yet the Encyclopedia Britannica speaks of Buddhism as "a religion which ignores the existence of God and denies the existence of the soul." Now, what I claim is, that, if it is "good usage," even among orthodox Christians, to apply the word religion to teachings which ignore the very exthe worship of God, and are even silent on the existence of a future world, then much more is it "good usage" to apply the word religion to the experiences and lessons of life to be drawn from the teachings of Spiritualism, I say much more is it proper because Spiritualism does teach and prove the exist- ply its knowledge, it becomes a beauti- new luminiferous element. The spe- to war and persecution, or even the ence of a future life which Confucius | fully decorated garden, breathing loveand Buddha failed to do or did but | ful incense, and warming the measure- | versity of Chicago during January may | tians suffered martyrdom rather than

Why is it that the teachings of Confucius and Buddha are called religions, love feasts, balmy airs, musical ap- logical powers and processes of the hu- What we now call Christianity is a even though the worship of God is not suffering and misery, to lead men away full expression and free employment from sin and selfishness and strife into | forever. Yes! Spiritualism is the sciof peace and better habits of life. Even | ence. the teachings of Jesus made this their primal object. He is not known in history, even in the church and gospel records, as the worshiper of God, but as the "savior of the world" from sin.

Now, it is evident, the question whether the teachings which come from the other world can be properly called a religion, depends upon whether they are moral in their tendency taken as a whole; whether when analyzed, arranged and classified they constitute what may rightfully be called a moral system, as do the teachings of Confucius and Buddha. I claim they do. The one central fact upon which all spirits agree, whether high or low, is that the condition in which a person finds himself on entering spirit life depends on what he was in earth life. If scenery is no where to be seen but only as well as religionists. barrenness, desolation and gloom. The house he occupies is a but; the clothes which cover him are poor, threadbare and shabby.

Think of such a world for a man or woman whose chief happiness on earth was found in the pride and satisfaction they felt in their wealth, their luxuries and their position. The fact is, if people positively knew to the full extent the consequences which inevitably follow a base, mean, reckless or brutal existence on earth, as the main tenor of spirit teachings show, it would make such a moral revolution in the social and business world as has never been

I say then if Buddhism is universally recognized as a religion because it is a for right living surpass not only Buddhism but any religion or system of ethics now known on earth.

I come now to the second part of the to be considered simply as a scientific fact, to take its place by the side of other scientific facts? I reply "yes" to the first part of the question and "no" to the second part. I agree that it is a scientific fact. But, as to the second part, it would violate the laws of classification to enroll it among the physical facts or discoveries of science, as much as it would to put the mineral kingdom with the animal, or a piece of rock into | Spiritualism does not. the flower group, or to class a human ference—a vast difference between the partially does these things. fact of sympathy or law, or the lesson not treat the two the same.

My space is limited, but there is one | 6. Because Psychosophy teaches the more point I must notice. The writer | relation of man's spirit to his body, and of the question intimates that as no so- shows how physical health is obtained cleties are organized and money con- and preserved by a harmonious adjusttributed to propagate the knowledge of ment between the two. Spiritualism is it, even though the latter are intelli- as the Father of all life, and yet these chemistry or of astronomy, or to pre- silent here. vall on people to believe in the law of | 7. Because Psychosophy teaches psygravity—in as much as Edison, after he chology from the standpoint of spirit makes a discovery, leaves it to take (or cause) instead of from the standcare of itself and goes about another in- point of matter and effect. Spiritualism | the purest of all religions. Say what | tiful. If it is it work of art, we compli- | the phenomena we acquire a knowledge vestigation, why should Spiritualists, squints on this point. after having demonstrated the fact of | 8. Because Psychosophy is in earnright? Christians do this way because their religion is one of faith, but ours is

I reply, that it is not true that scientific truths are left alone to struggle for a continuance of life. It is not true that there are no organizations to spread abroad the knowledge of Chemistry, Geology, Astronomy, Biology and every other branch of science. There is probably more money spent and more effort made in the interest of science based on science and stands therefore | 500 pages. Price, \$1.75. independent and alone.

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YES, AND NO.

Religion?

In the exclusive, narrow sense, no. In the broad, progressive sense, yes. If religion means worship of God, and no more. Spiritualism cannot be called realtruistic ideals, and reverence for all I unhesitatingly answer that it should that is loveable, beautiful and good, exact man and that it can thereby aid the only writer who will deny the all religions.

> ism is vastly more than inductive science. To know that life continues beyoud the grave, and to understand the actual enlightenment to all of their conditions that relate them to this world, and all the actions and reactions, communications are established, belongs to science. To know and apply the supreme significance of life, thespiritual lessons of love, duty and devotion, to the ordering of our lives and much of science, but it is more.

Science knows by the intellect. Religion knows by the spirit and moral emotions, Science analyzes; religion feels and moves to execute duty. Spiritualism is both. It appeals to the intellect and furnishes a solvent for cos-Confucius speaks of "heaven" but he mic problems, opens the mystic passage in the valley of shadows, and dem-Being, much less did he advocate or onstrates the continuity of human life, each acting in a sense as the other's me say, in commencing, that Spiritualpractice his worship. He was simply a with all its individual characteristics, and this is science.

It appeals to the highest sentiments, teachings of Buddha are, even in the sweetest emotions, tenderest sympathies, purest virtues, and inspires its true disciples with love for humanity, claim the perfection and inerrancy of mean the worship of an eccentric, reverence for truth, and earnest desires for knowledge of all righteousness, and blessings for the sin-sick and sorrowing, and impels to action in every true reform. This is its religion.

Science is the knowledge of spiritual laws and relations, and the methods istence of God and prayers to God and employed in communication between the two worlds.

Religion is the science of life and immortality applied for the healing of the

Without its religion the science of Spiritualism would be a cold, barren less expanse with humanitarian affections, philanthropic societies, sacred of the theories explaining the physic- am a Christian and cannot fight." peals that charm and exalt, and the man body. Science as a whole is as monstrosity, a mongrel, a religion with a part of them? It is because they are | spiritual cosmos becomes an enchanted moral systems, designed to alleviate scene where all our faculties may find the practice of goodness and principles | ence of religion and the religion of sci-LYMAN C. HOWE.

SIMPLY FACT.

It Is Neither Religion nor Philos-

In response to your courteous invitation, I will state briefly my view of Spiritualism, for your symposium. Spiritualism stands for a fact, rather two facts:

1. A spirit state or continued life after so-called death;

2. Communication between human beings in either spirit or mortal state. If Spiritualism has not established these facts, it has no excuse for being. one on earth was sordid, selfish and If it has established them, then its purprofligate, whether he was high or low, pose must be educational rather than rich or poor, king or peasant, he wakes | religious, and sooner or later will enup in the other life in darkness or semi- force the acceptance of its facts upon darkness, in a country where beautiful the world's scientists and philosophers

reasonable probability.

to differ as widely in their views of philosophy and religion as those in this life; hence the difficulty of establishing a distinct philosophy that shall be acceptable to all Spiritualists. We can all agree as to facts, but each one is bound to accept for himself that philosophy or that religion which to his moral system, how much more is Spirit- | mind best accords with and explains ualism a religion, whose inducements the facts. I have accepted Psychosophy (as taught by the guides of Mrs. Cora L. V. Richmond as a religious philosophy and a philosophical religion, for the following reasons which I question: whether Spiritualism is not quote from an able exponent of Psychosophy:

1. Because Psychosophy (soul-teaching) tells me what I am, from whence I came, and whither I am going. Spiritualism does not.

the clearest possible perception of God and my soul's relation to the Infinite. Spiritualism does not.

4. Because Psychosophy offers a soul with a pine tree. The lessons from | clear and rational explanation of the spirit teachings which we are consider- seeming inequalities in human life, and ing are moral and belong to the moral solves the many problems that have bearts: "The dwelling and birthplace of mon, and so we may be said to be realm, while the discoveries of Edison | troubled the minds of men and philosoare physical. And there is a vast dif- phers in all ages. Spiritualism only

5. Because Psychosophy deals with of the golden rule, and the fact that psychic phenomena and proves the concommon salt is the chloride of sodium, | tinued existence of man's spirit after | music and tidings from loftier worlds | pliment nature, or the forces of nature, | moral obligation and a spirit of reveror that water is composed of a union of the change called death. Spiritualism | will flit round him, if he can but listen, | when we admire a piece of landscape | ence for all things that are good and oxygen and hydrogen. The world does does just this and is therefore included and visit him with holy influences, even or a pretty child. If this is worship we true, and regulates our conduct or more in Psychosophy.

spirit return, organize into societies to est sympathy and hearty co-operation try to convince the world that they are with all efforts and reforms tending to the improvement of man's social and industrial condition. Spiritualism leads up to this.

9. In short, because Psychosophy is the religion of humanity and the philosophy of life. Spiritualism is neither religion nor philosophy but simply fact. ERVIN A. RICE.

"Beyond the Vail." A Sequel to "Rending the Vall." Being a compilation, with notes and explanations, of than in the interest of the Christian re- | narrations and illustrations of spirit ex- | May Collins. An address delivered beligion. Our colleges and academies and periences, spoken, written and made by fore the Ohio Liberal Society. For sale high schools and all our higher institu- full-form materializations; setting up a tions of learning have organized de-scientific and personal verification of partments with high priced teachers | "What We Shall Be," and a code of and costly apparatus and libraries of ethics, requisite to the most speedy rebooks to make widespread all knowl- alization of the highest and purest feedge which science has brought to licity attainable in the future life. A light. Spiritualism is then a religion very remarkable book. Large, octavo, The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

NATURAL ALLIES.

To the Question, Is Spiritualism a Religion Is as Necessary to It Is Religion and a Science. Reason, as Reason to Religion.

> A prominent American has said that | the domain of science?" talking not only expresses our opinions Thinker seems to hold a kindred conclarification to some of the writers than proposition: readers.

structed he will remain, as he has been to consider." for ages, a religious animal. The very asking of the question ment will require more space than can

might imply that science and religion be given in a symposium. And to anare antagonistic, or that science is more | swer it too briefly will subject one to

much a shifting mental kaleidoscope as | religion left out. It is neither Christian religion is a spiritual one. Both are on | nor Pagan, and holds about the same the forward march in search of a per- relation to either that a mule does to a manent bivouse ground.

rabid narrowness of our partisanship. Virgin or Goddess. What is science? Lockyer tells us the planet is lost.

er end of things, not the thither end."

which phenomena invariably happen;" Human beings in spirit state appear expressions of Infinite Intelligence.

Recognition of the truth that if spirit | Such squalor and poverty, now the communication occurs it is because the laws governing both realms make it impossible under the Mosaic system. possible, influenced my acceptance of Spiritualism. I believe in prayer be- lived by the people called Christians cause it enlists in our behalf the intelli- for near three centuries after his time gences from the spheres beyond us, was what we would now call by the who are moved by the importunity of two names of Socialism and Spiritualour desires; because spirit entities of ism. Its socialism was communistic in fer positions of exalted inspiration character, but it contemplated the through human mediums, who never establishment of a socialistic form of pray of themselves; because it puts the government. It was based upon interindividual soul in touch with the high- course with the spirit world, just as est spiritual forces within our ken. A | Spiritualism now is, and recognized a Methodist minister recently said to a universal force or source of life in naconference of his associates: "The out- | ture to which it gave the Greek name come does not depend upon prayer. The | THEOS, and which many Spiritualists attitude of the soul in the presence of now term God. That they paid homage Divine Power is what counts-it should to this universal force we have no cerbe reverence, gratitude, love and tain evidence. It is true that Jesus 2. Because Psychosophy gives me trust." Neither ridicule nor dictatorial said Theos seeks his worshipers among omniscience disturbs me in this posi- those who "worship in spirit and tion. Religion once became dominant truth," and Paul declared unto the and science groped in chains through Athenians him whom they ignorantly 3. Because Psychosophy shows the the darkness of the Middle Ages. En- worshiped, but each of these expresinto the same class with the vegetable, supreme beauty and explains the mis- throne science and you invite the man- sions leaves the matter obscure. All or the vegetable into the same class | sion of the Christ or Messianic life. | ifestation of new injustice. Hold each | people venerate some things, if we may within its own natural confines and | call the act of veneration worship, and they become sometimes collaborations. and always friends.

religion is in the soul of man, and it is worshipers of flowers, paintings, landeternal as the being of man-there is an scapes, the sunset, poetry, music, etc., and an eternity encompasses him on author of a piece of poetry or work of to-day, but is something that is present this hand and on that,-tones of sphere art by our admiration, so we also com- in every living thing, a high sense of the din of busiest life."

gent and influential. Take that step peoples all contemplated a life still a knowledge, penetrating and compreand a multitude will carry its truth and higher and beyond that of the sun. No hensive, embracing all of the knowl- and reverence in a religiously disposed themselves into the folds of the Liberal man can love the beautiful without edge we have of an existence after the person, and when we get news by mail churches. Make it what it should be, complimenting the author of the beau- death of the physical body. Through of the well-being of a long absent you mean, and mean what you say.

GEO. B. WARNE.

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at this office. Price 10 cents. "Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at

A SGIENTIEIC RELIGION

"Should Spiritualism take its place

among the great religious of the world, or be assigned to its proper position in This is a question which comes to us to others but helps us to find out what for a symposium of the status of Spiritour own thoughts are. The Progressive | unlism. It is assumed that Spiritualism cannot be both a scientific and a reviction. Its requests for the views of ligious question—that if Spiritualism is emotions and sentiments, including the its readers upon special questions indi- a religion it is at war with science, and

cate its belief that writing makes an vice versa. I apprehend that I am not give definiteness to their expression. It strated that religion and science are As I understand it Modern Spiritual- is quite possible that the framing of the necessarily inimical to each other. In replies will bring greater educational the body of the circular we have this "Whether the phenomena, the direct

result of spirit intercourse, should be-Shall Spiritualism be considered a re- come the foundation of a new creed, a ligion or a science? It is for me a re- new sect, a system of worship, or the ligion, which embraces all the certain- basis of a religious cult, or should simties of science—in other words, a scient ply be recognized as a scientific fact tific religion, in so far as those terms and treated exclusively as such, just as are permissible. It combines the exact- any new discovery always is, and no ness of the one with the spiritual devel- more sacred than any other phenomecoment of the other. Until man's in- | non brought to light in the natural nermost nature shall have been recon- world, is a question you are called upon To answer this and make a full argu-

changeless and infallible, or that it the shafts of criticism and ridicule covers the entire field of religion, or a | which he could escape if he had time greater one. The two are natural allies, and space to make a full answer. Let instructor and yet dealing with some ism is both a religion and a science. In questions that are common to both. other words, it is a scientific religion. Some of us grasp a mere smattering of | There has grown up in the world a the conclusions of the world's eminent | superficial idea of religion. It is supspecialists and hurry pell-mell to pro- posed among us so-called Christians to science. And yet its pathways of the erratic and capricious creature called past are strewn with childhood's crudi- | "God." Some time ago I noticed a ties, youth's discarded assumptions and | criticism of something I had said, by a manhood's once insistent finalities, now good brother, charging that religion wholly abandoned. Actual measure- was a prolific cause of wars and bloodments have but just demonstrated that shed. He had merely assumed that a the center of gravity for the Leaning new form of paganism labeled Chris-Tower of Pisa is within the limits of tianity by Constantine, which name has safety, hence its angle of inclination ever since adhered to it, and Mohamconforms to law and not to accident. I medanism were the true representa-Scientists of the Smithsonian Insti- lives of all religions. None of the other tute are reported agitated over a com- nine great religious including Chrising revolution in the philosophy ac- tinnity ever waged a war or even puncounting for the phenomenon of light, ished heretics. Christianity while it field; with religion to illustrate and ap- made necessary by the discovery of a was on the earth was always opposed cialists gathered in congress at the uni- | shedding of blood. Hundreds of Chrishave foreshadowed a complete revision | go to war. Their plea always was: "I

> horse or donkey. It is only a nominal Not a few of our misunderstandings | guide to the ethics which it preaches, result from failure to agree upon a but never practices. Mammon is its standard definition of terms, hence the god and Mother Grundy is its holy its religion, and a part, a large part of Neither does the idea of religion work of the true man of science is a necessarily involve the idea of an perpetual striving after a better and omnipotent overfuling Delty. The closer knowledge of the planet on Chinese pay homage to no such auwhich his lot is cast, and of the uni- thority; neither did the Greek, Hebrew verse in the vastness of which that or Christian religious. And now that I come to think of it I am doubtful Dr. Parkhurst tersely states for me | whether any of the other religions did. the limitations of science in these | The Hebrew recognized an Blohim, or words: "Science is busy with the hith- a school of Gods which ruled before their time, and after they came to be a It does not solve the problem of ulti- nation they recognized for awhile mate possibilities for the human soul. Jehovah and afterwards Adonis, all of If we turn to Huxley, "Science is noth- whom were limited as to power by ciring but trained and organized common | cumstances and conditions by which sense," to Ruskin, "You must not talk | they were environed. With the excepbefore you know;" to Mill, "the prog- tion of Adonis these guardian gods ress of science mainly consists in ascer- were human spirits, and possibly the

taining certain fixed conditions under | Phenician god adopted by the Hebrews after the abandonment of Jehovah was to Harvey, "Science is teaching man to also a spirit. There was no such know and reverence truth;" to another, | worship of either of them as we "Science is a knowledge gained by ob- worship now. There was ritualism, it servation, experiment and reasoning, is true, but it is a question whether that Spiritualism, per se, is not a religion, | co-ordinated and systematized." What | was not merely for the benefit of the nor can it be any more than Vegetari- is there in all this that raises science to priests, as we now contribute through anism or Hypnotism. Its facts may be a plane superior to religion? I under- the various manipulations of legal enmade cardinal tenets of a religion and stand the latter to be a belief in and actments, through tariffs, money made they are not inconsistent with any re- reverence for a Supreme Mind and Will for money dealers, subsidies, etc., for ligion worthy of the name. Spiritual- directing the universe through creative the benefit of monopolies. Judaism conism simply proclaims future life as a power and fixed laws. I cordially en- sisted mostly of a code of laws, and let demonstrated fact, while philosophy dorse the second principle of the N. S. | me say here that but for the penalties and religion postulate it as a hope or a | A. platform, that the phenomena of attached to them our own country with nature, physical and spiritual, are the a similar code of laws would be in a much better condition than it now is.

"pride" of our institutions, would be

Christianity as taught by Jesus and the ordinary understanding of worship is veneration, the man who venerates Carlyle's words speak for many the dollar is called a worshiper of Mamment the genius that created the work; of what our lives will be after we are if it is a work of nature then we con- born into a new life, into another template its inagnificence in the same sphere where we can progress on and on way. Nolens volens, we are worshipers. towards perfection. And the philoso-

course with the spirit world, some one we may begin our career as spiritual will dispute me, but under the circum- | beings on a higher plane than we other-It requires a course of ten lectures to | there just as we have it here. It teaches fully develop and demonstrate the sub- | that to be good and do all we can to ject. I hope sometime to write out help our fellow beings in this life is the these lectures and have them printed in | true aim of our being. I should regret book form.

In the above circular we are told that "They fail to understand why a religion should be formulated from the fact that Gultenu, who assassiuated President Garfield, or Booth, who cruelly murdered President Lincoln, can return to earth and communicate with

would. In 1890, there were only two Spiritualists in all the State prisons in the United States, against something over seven hundred Methodists (I have the exact number at home but I am writing away from home), and a corresponding number from each of the other churches. Why is this?-why so much larger percentage of the church element find their way into the State prisons than of Spiritualists? The answer is not hard to find. Spiritual Spiritualists are a class of persons who invite the co-operation of all good spirits and those qualified to assist them in living moral and upright lives, while members of churches, as a rule, make It very uncomfortable for a refined and sensitive spirit to remain in their surroundings. Thus they are by their spirituality protected in times of temptation, while those who reject Spiritunlism are liable to be exposed to the influences of a conscienceless class of less sensitive spirits, some of whom have never yet found out they were in the spirit world. It is quite probable that further inquiry would have developed the fact that the two Spiritual ists in prison then, were either innocent or probably mere phenomenalists, who

Spiritualism means really the development and cultivation of the higher faculties, and as such it is a religion. Everything that makes for the intellectual and moral growth of the individual may be termed as of a religious character. This is so as seen among the worshipers of Osiris, Brahmanism, Mosaism, Buddhism, Zoroastrism, Parsaism, Confucianism, and Christianism, and in a sense Mohammedanism. In Judalsm Spiritualism through prophets was a guardian of the state, and it is as true as remarkable, that the state went down when it turned a deaf ear to the mediums. "Where there is no vision the people perish." When Jesus made his last visit to Jerusalem it was with a purpose of carrying to them the great message he had received from the spirit world, and if they had listened to that message the destruction of Jerusalem would not have occurred.

could not be persuaded to either hear a

Spiritualist lecture or read a Spiritual-

ist paper.

There is an organ in the human brain called Spirituality, which with Veneration crowns the intellectual part of man and forms a keystone binding the entire brain together. It cannot be taken out of the human organism without collapsing the brain. If there is no use for it, then nature made a mistake in placing it there. But nature makes no mistakes, however many of them may be found in the Bible. Spirituality, veneration and sublimity are all religious faculties and cannot be removed without turning our faces over on a line with our spines. This would force us to either go bent over or on all fours. unless we were required to walk backward. Spiritualism gives full force to all these faculties, as nothing else does, and the philosophy which is a part of Spiritualism gives these organs full play. These organs are adapted to a religion, they are a religious element in our natures. Spiritualism supplies the demand made by these organs. That some have them insufficiently developed to appreciate religion, argues no more against religion than that some who are color blind argues the non-

existence of colors. Nor are creeds necessary to the expression of religion. If a person wants a creed, he should have it, and he also should have the privilege of changing his creed every day if he wants to, or oftener. Nor am I troubled at all about prayers. If a person wants to pray, what business is it of mine? It won't hurt me any. I don't have to pray when he does, nor sneeze if he takes gnuff. Can't we all agree together to allow each one to worship in his own way, or no way? I believe in individual sovereignty in all things, and in the matter of conformity in the exercise of religion just as in everything else. There is no danger of my soul going to with him because he likes a God I never could bear. D. W. HULL.

Science, Philosophy and Religion. | ualism; it is the vitalizing element In your communication of January 1, 1902, you say that Spiritualism has assumed special prominence throughout the world; and to-day the question naturally arises, what is its exact status, considered from a religious, philosophical or scientific standpoint? You fur- is not content with giving mere thether ask whether Spiritualism should ories; it has a solid foundation on take its place among the great religious or the cause of its phenomena be as- it a scientific character. It is the stone signed to a place in the domain of sci- cut from the mountain which will yet ence, by the side of the wonderful achievements of Edison, Tesla and others? To this last I would say, my opinion is that Spiritualism is the foundaare the scientific facts that prove it.

tion of all religious; and the phenomena To me Spiritualism embodies all of the essential elements of science, philosophy, and religion. In the phenomena we have the binding anew of the demonstrations of the past ages, for it is an incontrovertible fact that the phenomena that are taking place to-day have tory of the human race, from the times of Aristotle, Socrates, Buddha, and Jeeus, all of these demonstrations have been seen and heard.

Religion to me does not mean a creed, a dogma of man-made origin, infinitude above him and beneath him, and as we pay a compliment to the such as is attached to the churches of in the thickest press of trivialities, or are all worshipers, and somehow we technically, ethics, which includes all love him of her best who worships the acts and feelings of man, in so far If Spiritualism is to be a science and most. In all the great religions, with as they are related to his duties to himby a far greater host than now so hold | and Christian, the 'sun was worshiped | fundamental ideas of right and wrong. Spiritualism is a science because it is

very much if the organizing of Spiritunlists into societies lends to creeds and dogmas of the dark ages. I trust it will lead to the higher and nobler things. DR. B. O'DELL.

Paw Paw, Mich.

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A definition of the words must be given if there is an intelligent answer to the foregoing question. Religion, what is it? We wish it understood that we do not confound religion with the counterfeits that all along down through the ages have tried to present themselves to mankind and be accepted as the genuine. To our understanding religion is the science of spiritual things; and whatever the form of belief which is presented, that does not make any difference as long as the right interpretation is given. Do religion and science agree? From our point of observation we assert that they do, whatever the external appearances may be to the contrary. As we observe the passing of the day from its dawn until its close, the appearance is that it is the sun that moves, but astronomical science tells us that it is not the sun but the earth which moves, and we accept astronomical science as correct. What is science? Webster defines it

as "the comprehension or understand-

ing of truth or facts by the mind."

Now, the philosophy of Spiritualism defines the truth of the law of the intercommunion of the mortal with the excarnate or immortal mind; and also explains the methods which are best adapted to bring the two phases of existence into communication with each other. Viewed from this standpoint, Spiritualism is a science because it deals with the facts of the case regarding spiritual communion. While a large majority of the religious sects of the world have their theories based upon the hope of a possibility of spirit communion, they do not assert absolute knowledge of the truth of that fact, hence cannot be classed as scientific. Considered from the standpoint of its nfluence over human life as it affects the religious and emotional nature, it must be classed as a religion, for certainly none of the material sciences are capable of arousing that interest in human life and its destiny. Their mission is to deal more particularly with those forces that the external life can comprehend, while Spiritualism represents forces that are of such a subtle nature that the materialistic mind is incapable of comprehending them. They may be ences, be adepts in the art of illustrations which arise on that subject are answered. Price, 50 cents. ing the truth concerning their operations, but when they come to deal with the forces of the spiritual world, find themselves ignorant of its philosophy, and if willing to be instructed will have to commence at the beginning; the knowledge that they had acquired of the material forces not being available in helping them to make an analysis of the facts which that philosophy has presented.

The great question which at present s very much debated is, should Spiritualism crystallize by the establishment of a new religious organization? The saying that "birds of a feather will flock together" is applicable in the discussion of this question. In any locality where there exists a number of such minds the law of attraction would draw them together for social and spiritual communion, and the tendency of such local societies would be to combine with others and form larger ones; this is simply the operation of one of the natural laws of the universe, and to undertake to prevent its operation would be about as successful as to try to brush back Ningara with a broom. Why should there be an objection raised to singing and prayer in Spiritualistic meetings because the churches

practice it in their communion? It certainly has a tendency to produce harmonlous conditions, and there is nothing inconsistent with its use by believers in the Spiritual philosophy, whether In seances or in meetings for social and spiritual communion. Combination is the spirit of the age. On all lines of the eternal Bow-wows because some | thought the tendency is to draw nearer Spiritualist spells his delty with three | together, to remove the obstacles that letters and bows his head in worship of | have caused such external division of him. If I am not on good terms with | sects and parties. There is an influence his God, that is no sign he should quar- at work in the ranks of Spiritualits rel with him, or that I should quarrel | which is seeking to bring them into closer communion; if the world calls it the foundation of a new sect, then so let it be. The foundation of all the religious systems of the world is Spiritwhich is keeping them alive, remove it and they would be dead matter. Spiritualism as we understand it is

both a religion and a science. It is a religion based upon knowledge, it being from all sectarianism. Price, 50 cents. capable of presenting actual facts, and which to base its argument, this gives fill the whole earth. It is the revelation of a law higher than any of the material sciences are capable of evolving, though in the line of duty in which they are engaged they have been important factors in the advancement of life, but when it comes to defining human life and its destiny Spiritualism stands pre-eminent; and a closer communion of all the different phases of its mortals will make it stronger in its influence over human life. All hail to

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Allen Putnam. Price, 75 cents. Spiritualism, the rock of ages, the most PROGRESSION Or How a Spirit Adported religion and its demonstration perfect religion and its demonstration the greatest scientific fact of the age. HAMILTON DE GRAW. Shakers, N. Y.

Is Spiritualism a Religion?

In reply to your circular, asking the above question, I will say that if Spiritualism means belief in the existence and return of departed spirits, it is simply belief in a fact and has nothing to do with worship, character, theology, religion, morality or anything else but simple fact, and it is to be studied and nothing more, it will be found wanting the alleged exception of the Hebrew self and to his fellow-man, and to the analyzed the same as any other fact until lt is understood.

The early study of any science is likely to awaken a sense of awe, wonder friend we may feel thankful and say, "Thank God for this good news," but that does not make letter-writing a religion. The good are not made better by the knowledge of a simple fact in I am aware that when I assert that phy of Spiritualism teaches us to live nature, although its study may make Christianity was founded on inter- better and more honorable lives so that one scholastically wiser, nor the bad made worse by it. It is simply a fact and nothing more. I am aware that terest to Spiritualists. For sale at this stances I can only make the assertions. wise could; for we take up our work many things have been pinned onto it which have nothing to do with it, and disorder reigns in consequence. Many of them good in their own places, but

> Now if spirit return is sought to be established as a religion merely for the financial advantages to be gained (when it is known that it does not exhort to devotion or ask for a holy life or belief in Deity) the motive is unworthy and it does not describe the attention of honorable men and women.

they don't belong there.

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cause the disease.

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SPIRITUALISM

The Coming Religion of the World. Divine and Undivine Spiritualism.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in domain of science?

If this question is a "proper" one and properly expressed it answers itself, at least in part. If the "proper position" of Spiritualism is "in the domain of science," that, of course, is where it it assign? For as the light of the sun should be assigned. And that is where is to the physical world, so the radiance it will be assigned so far as its sci- of Spiritualism-divine Spiritualism-is a wonderfully rich field of exercise and entific aspects are concerned; but such to the metaphysical world. And as the disposition does not for a moment elim- one is beyond our control, so is the

inate its religious aspects.

It is a standing wonder to me that intelligent men will so persistently insist on regarding religion and science as separate, distinct and even antagonistic things. If science is, briefly defined, "a classification of facts," in what way does it antagonize religion?

It is universally recognized that the religious sentiment is inherent, it is born with man and manifests itself in accordance with the plane of his intellectual and spiritual development. This fact alone shows that it would be tive is to cultivate and direct it aright, in short to harmonize it with science. By so doing we will have a scientific religion and a religious science. This, I claim, is just what we have in Spirit-

There are three marked stages in the evolution of the religious sentiment. First stage: The church endeavors to dominate science and mould its facts to fit her dogmas.

Second stage: Finding this impossible the church and science separate completely, both claiming that there is nothing in common between them.

Third stage: The recognition of the fact that no truth can contradict another truth, therefore religious truth and scientific truth must harmonize if the point of contact can be found; hence the establishment of a scientific religion. And this, I repeat, the world has to-day in Spiritualism.

In its foundation stone—spirit com-munion—Spiritualism is a science. In the methods and processes by which that intercourse is attained and per-formed, it is a philosophy. In the moral and spiritual development, and the relationship which the human mind sustains toward the Infinite Mind, it is a religion. Spiritualism is therefore a science, a philosophy and a religion combined, as has often been said. Or, to quote the words of the lamented and erudite Judge Portis at the dedication of the Church of Spiritual Unity-and which characterization I prefer: "Spir-stualism is not a religion, it is religion. It is not a philosophy, it is philosophy.

It is not a science, it is science."

When all Spiritualists shall adopt that view and teach it and live it as did the noble and venerable Judge, victory will soon perch upon our banner.

The editor cites the fact that spirit phenomena have occurred in all times and among all peoples. True, and in nearly if not all cases they have been the foundation of the religion of those peoples; but in no single instance, so far as I know, was the real source or purport of those manifestations understood. They were invariable, continued to the stood of the s stood. They were invariably ascribed to gods, demons and other supernatural agencies. Necessarily the religious based upon such errors were them-

Modern Spiritualism is the first recognition of the true source of these phenomena, and its revolutions have so completely shifted and changed the whole basis of the religions of the world that a new states truth is necessitated to fit the later de-velopments. This, I again affirm, Spiritualism does, and therefore should take its place among "the great religions of the world," the greatest of

"But," some will ask, "why not permit the revelations of Spiritualism to be absorbed by the already established religions, and so modify their creeds and dogmas, while we as Spiritualists ourselves to its scientific

I answer, because that is not the method of Nature, of evolution.

The fundamental principle of evolution is, "the survival of the fittest."
The unfit must die, otherwise every im-provement acquired by an individual if distributed among the species would be degraded again to the common level.
Interbreeding with the common herd would neutralize all the acquirements of the individual, in the course of time,

or dilute it so much that there would be practically no advance. That which is true of the animal kingdom in evolution is true of religion. I could easily cite innumerable instances of this folly of attempting to

"put new wine into old bottles." Spiritualism is a brand new reposi-

tory for religious truths, and if we fail to use it as such we commit the folly of One more point and I have done. If

Spiritualism is a science merely, why the large number of periodicals devoted to its promulgation? Why are its rostrum and the columns of its papers so largely devoted to the correction of the religious errors of the popular faiths? Why not be consistent and drop all that irrelevant matter and devote all our time and space to the investigation and and to help uplift mankind. promulgation of the "science?" The answer is obvious. Narrow Spiritualasm down to its scientific aspects alone, in the past, but now it should be conand The Progressive Thinker with its splendid circulation, and all the other Spiritualist periodicals would "die the ples or churches in every community, death," or their clientele be limited to where our inspired lecturers can teach the few who patronize exclusively scientific publications.

Spiritualism is not merely a science unless that term shall include every sentiment and aspiration of the human soul. human soul. in the brightest, truest and sweetest

Anman brightest, truest and sweet for the brightest, truest and sweet for the brightest, truest and sweet for the brightest and sweet for the St. Louis, Mo.

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LIGHT OF THE SUN.

To your important question, "Should Spiritualism take its place among the great religions of the world, or be as-signed to its proper position in the do-main of science?" I answer, your ques-tion is in order, but can we assign it? Some of it I would like to consign, as well as assign. But the question is, will other.

I say divine Spiritualism, in contra-distinction to the satunic, for there are both kinds of Spiritualism. For, just as it is in the human world, so it is in the spirit world; spirit life, in the spirit world, like human life, in the human world, is an awful combination of good and evil, satanic and divine, and hard to distinguish between them, as

prompters. But, this we know, the ignorant and victous there must belong to the satanic, while the intelligent and wise nust belong to the divine.

While Spiritualism-the higher Spirtualism-is the world's greatest author, n religion, science, and philosophy, and is the supreme intelligence of the universe, yet, perhaps, its broadest field of usefulness is in the religious world. Its intense sympathy with the religious aspirations of an unfortunate priest-ridien mankind, born and educated with the most irrational religious absurdities, and to emancipate these unfortnnate human beings therefrom, makes the religious world the most useful for the exercise of its divine compassion and labor of love.

In religious work, the higher Spiritualism exerts a powerful influence for good, for instance, spirit orations, voiced through mediums, have often marvelous effect upon the lives of hearers, suddenly changing heart and mind of hardened sinners, transforming them

into saints. The higher Spiritualism is positively the world's greatest civilizer, comforter, and happifier. To me it is the light of my life, and the joy of my home. I herefore wish it to continue in all its varied phenomena, as beretofore, in competition with other religions, till all other religions-all undivine, man-made religions are swept from off the face of

the earth. 'Tis these religions, worse than Buddhism, worse than Brahmanism, now and in the past, that have been a blight-

ing curse to the religious world.
Religion, true religion, needs no docrinal dogmas nor books of holy writ, o quarrel about; no priestly anathemas to fear about; no "holy coats" nor sainted bones, nor other tomfooleries, to fool about. Only the religion of the Golden Rule, and correct art of right living, are all that is necessary for this

world or the next. The religion of Spiritualism is the only pure religion in the world, and the only one which gives unmistakable evidence of its divinity, and of the life

The subject of religion, while of the the subject of religion, while of the greatest importance, is that by which the undivine religious laity is least understood, and who, like sheep following a shepherd, are slaves to an ecclesiastical profession, which profession, because of a little so-called theological education, impudently poses as "doctors of divinity," "ambassadors of Christ," servants of God," "holy fathers," "reverends" and "divines," and who know honey bee; so perfect that he will need no more of Christ, God, or the Divine no other name for his intelligence than than do the benighted laity themselves. | instinct? hese ecclesiastics, too, refuse to be lieve in spirit communion, and yet they

ose as "Spiritual advisers!" But so long as these church slaves are unwilling to think and reason for themselves, so long will they be the dupes

and victims of a foxy priestcraft. Surely Spiritualism has been a most potent factor for good, in giving to the | spiration? world a more rational and sublime reigion than had been in the world fore; and now that the study of Spiritualism has lately taken its place among the comparatively new sciences, we should give it a wider opportunity than ever before, to express itself in relig-

ion, as well as in science. DR. R. GREER. Chicago, Ill.

Spiritualism a Scientific Religion. Does the mere fact that we can re-turn after having laid aside the carthly form, tend to spiritualize and uplift us, unless application is made of the truths given us by enlightened spirits? One can believe in communion between the two states of existence, and yet not

live the life that spiritualizes. The true mission of religion is not the promulgation of creed and dogmas but to lift humanity to higher and bet ter things. When many are associated together with this object in view, there is always encouragement and support for those present, as well as being a moral influence in the community. Whether this association is called a church, a club or a society, it matters

not; it is the motive behind. There was never a need of men and women being more fully religious than now. It should shine forth in our lives. and we should put it into all the active duties of life, to push forward reforms

The spiritual religion has, from force of necessity, been largely iconoclastic structive, and build on the solld foundation of scientific facts. We need temthe masses higher truths than they have known before, and encourage them to lead better and nobler lives These temples should be dedicated to the spirit world, and should be well lighted, aired and beautifully decorated and we should have music equal to any in the orthodox churches. In this way alone can we do the greatest good, and be worthy of the trust given us by the enlightened souls who have "gone be-

As a religious body we are even now attracting the attention and considera-tion of the world at large. This is plainly shown by the eight-page illustrated article in the January Metropoli-tan Magazine entitled "Spiritualism. What it is and why more than a million intelligent men and women believe in its doctrines."

To my way of thinking the phenomena of Spiritualism is only the a b c of spiritual knowledge, but of course is the foundation of the beautiful structure. This fundamental knowledge has to be given through our worthy mediums, and a thoroughly reliable one should be in the employ of every so-clety. LIDA BRIGGS BROWNE. Utien, N. Y.

"Never-Ending Life Assured by Science." By Denlel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 0 cents.

"Why I Am a Vegetarian." By J. let Spiritualism build upon solid scientification of the facts a philosophy that no amount time facts a philosophy that no amount

There Is Need of Religion in Spir- A Religion and Science not itualism.

Is the status of Spiritualism religious, philosophical, or scientific? It is all of

these.
Religion is the heart. Philosophy and science are of the head. Some of the greatest Protestant divines have agreed that God is an ideal. As such it is beautiful. As such, oratory has found been food for the starying heart.

The church has said, "though you be perfect in morality and have not religion you are lost." This teaching put a great premium on religion, and dis-couraged the culture of morality. Religion, morality, and love are all of the heart. Science, philosophy, and all other intellectual subjects are of the head. A head without a heart is not the most comfortable thing to sleep with; and a heart without a head doesn't make a very brilliant dining-

room party.
Where The Progressive Thinker flies the motto, "Science, supplemented by an exalted morality, the bible of the future," It is right, eminently so. Nature is all morality, and not religion at all. But nature is not an ideal. She doesn't live on ideals. Man sometimes does. Not all of the spirits have yet outgrown the heart food of the religious ideal, any more than have all of the mortals. Until the test for this kind of allment shall have been supplemented by a more exalted taste Spiritualism will continue to be, to this ex-

tent, a religion.

Anyone would prefer a moral neighbor without religion than a religious one without morality. But, fortunately, there is no one wholly devoid of

morality. When Abe Lincoln was a young man he wrote a pamphlet against the Bible. His friends, seeing he had political prospects, persuaded him not to publish it. His law partner relates the incident. It is not difficult to see that Lincoln was honest from morality more than from religion.

The present is the outgrowth of the past. This is a very sacred truth. It is the great religions of the world is asirreligious not to have profound respect sured in the suggestion because of its for the terrible and often deadly struggles of the long dark past.

An ideal is a stepping stone to a reality. In science the ideal is not only a strong but is a very useful element. No sooner is one truth tested, proved and established than a new ideal starts the tircless, happy scientist in quest of another truth. Thus the scientist, like all other frail mortals, must have his Ideal realms.

The world is still growing. Spiritualism is not yet out of its struggles. Don't let us strangle it in be borning.

Spiritualism casts a new and stronger light on all the professions, arts, literature, trades, sciences, philosophies, and industries. It is cheap at any price. It is true that it hasn't now as many strong meetings in the towns and citles as thirty years ago. Also thirty years ago didn't see as many strong Spiritualist camp-meetings as now. Its next turn in the spiral evolution will be known when it shall have been reached. Meanwhile we shall continue, as in the past, to learn to do by doing.

Spiritualism is yet full of ideals.

These lie in its yet unexplored mysteries. Who can yet tell but that the archangel is not destined to unfold into a being as perfect as the aut and the

small part of psychology is as yet understood. Psychology is the basis of the present reform in education, and it

is yet in its infancy.
Where is the man that can yet give a complete and perfect definition of in-How much does man know of him-

self; and how much more is there for him to learn? What spirit or mortal yet knows the whole truth about obsession?

Who knows what mind is? I have a theory that it is only substance in motion, as mind is air in motion, but how do I know that I am right? I don't Who knows how much or how little

truth there is in the words Destiny and Fatalism? To what extent are spirits guardian angels and mortal guides?

Can mortals thwart spirits more than the reverse?

To what extent is mortal insanity and mortal depravity generally the result

of the work of spirits? How can a Spiritualist trainingschool ever arrive at full-blown perfection except by starting off with its present light?

Would we now have the wonderful steam engine if Geo. Stevenson hadn't put to use his simple ideas? Through Spiritualism will not at least one phase of dreams receive a new in-

terpretation? Is not the term metaphysics better understood than before the days of

Spiritualism? much has "old age" changed by the light of Spiritualism? Where does intuition leave off and inspiration begin? Is spirituality anything more than a

refining of the mind? Just how much more use does the world have for Faith? How many different varieties of me-

diumship are there? To what extent will Spiritualism reform the medical profession? Is the practice of mediumship at the expense of one's individuality?
Yes, there is need yet of religion in Spiritualism. Without it many a weary

heart would faint by the wayside. Verona, Wis. E. W. BALDWIN. A Science or a Religion.

This is a subject for careful thought, and one worthy of consideration. A. casual glance over the field will leave many important points overlooked. In one short article but little can be said one way or the other.

The fact of spirit return, with its attendant phenomena, certainly does not alone furnish a basis of religion, and just as certainly does discover a broad field for scientific investigation. But there are "many men of many minds."
While a large per cent of the thinking
minds of the day see only the scientific side of the question others seem to find a religious side, as well; and to a devotional mind it is hard to accept science in place of religion.

To me there is a sacredness found in the phenomena of spirit return and communion not found in the investigations and scientific discoveries of an Edison or a Tesla, but this does not imply a religion, only as Spiritualism stands

for humanitarianism.

There are creeds enough without tacking one on to Spiritualism, Leave these to the churches which already are revising and discarding them, and of religious thinking can tent down or destroy. MARY WIBB-BAKUR,

SPIRITUALISM FOREYER. IMPORTABTHQUESTION.

in Compound.

"Should Spilitualism take its place among the great religious of the world, or be assigned to its proper position in the domain of science."

The question seems rather ubiquitous or misleading, since it its "proper position" is in the domain of science it should properly be assigned there. But let us see where its domain may be. By analysis and the signification of terms we have—(See Standard Dictionary), "Isin—a doctrine or system used to devote a condition act idlom docto denote a condition, act, idiom doctrine." Therefore, Spiritualism denotes the doctrine of spirit.

the doctrine of spirit.

The philosophy of Spiritualism is "In cosmogony the doctrine, whether based on reason, sentiment or faith, that there are substances or beings not cognizable to the senses and not revealable through any of the properties of matter, and that are therefore spiritual as distinguished from material:-opposed to materialism." "Materialize, to assume a material and bodily form,"

"Religion is a man's belief in a being or beings mightler than himself and inaccessible to his senses, but not indif-ferent to his sentiments and actions, with the feelings and actions that flow from such a belief."

"Science (from, scio, to know) knowledge gained and verified by exact observation and correct thinking, exact knowledge of laws, etc. Cause and systematic arrangement of the laws which God has established so far as have been discovered of any department of human knowledge."
Spiritualism or the doctrine of spirit

therefore is a philosophy most assuredly, and since it does recognize beings that are superior to, or non-cognizant to the senses and not revealed through any of the properties of matter, and that are therefore spiritual, etc. In this degree or interpretation the phenomenal so far as it pertains to evidence has no relation to the philosophy of Spiritualism; it is a misnomer.

That Spiritualism-the ism-or doctrine has a right to take its place among advocacy of beings mightier than mundane man, and its doctrines admonish and appeal to all to live up to the dictates that such a belief would naturally suggest, of greater purity of purpose, wisdom, justice and progress in order to emulate the higher order of beings, who not only take cognizance of mankind but are not indifferent to his sentiments and actique, and are constantly desirous of seeking through suggestion to lend to higher unfoldment those who are within the radius of their influence.

To me the religious is of the first importance and consideration of all, after the fact of an existence in a superior state and the payer to make it known, since the life it tenches has an abiding virtue, while that which comes to us as of the scientific or demonstrable through physics belongs only to the material so far as, the phenomenal

enches. ?. Hergo, the Science, which is to know, reaches. is simply a knowledge of the law, and contains no sentiment, but cold inelastic. fact, substauce, demonstration. It is void of emotion, to be analyzed by. the same chemistry; or processes as any other science, to be tried and tested and proven like any other. The cosmogony of the science, lus no part in Spiritualism, more than, the electric battery has of sentiment which may be projected through its current. The same chemistry is used to proclaim a mysteries of mediumship? What a of a king. The battery is in fact the same, but it is the intelligence or spirit, the seductive form of proselyting to that something beyond the power of gain adherents, nor endeavor to make matter, which impels and guides the expression through matter.

The scientific indicator is not the religious phase nor should the phenome-nal be clay ed as a part of the religion of Spiritualism; it has none of its religious or philosophical phases. There should be a division; the scientific and the religious side. The former should he made as scientific and perfect as conformity to and knowledge of cause and laws can make it before dispensing it out to the public, and those who handle it should be required to acquaint themselves with the law as rigidly as those who deal in other sciences, before receiving public patronage, and pass the necessary standard of knowledge and be accredited not as Ministers of the Gospel (heaven save the mark) but as phenomenal scientists or phenomenal mediums. I cannot see the wisdom-nay, truthfulness of proclaiming those used simply to demon-strate a phenomenon as religious teachers, "Ministers of the Gospel," whose practices in Spiritualism(?) are only phenomenal. Why we should confound the two and thus retard the beautiful of Spiritualism is not very clear to

me-well, no, it is clear "protection to the medium" humbug.
There is nothing better protected in this or the old countries than science. Make it scientific in its scientific phases-front every fact and demand integrity, turn on, the searchlight and discard every faulty wire in the mechanism as every scientist does in his work, search for the minutest cause and law as the astronomer scans the heavens, and purge, out all that fails within itself to carry confirmation, and we shall soon possess a school of the grandest and most elevating sciences yet discovered, the study of which will so enlarge our spiritual scope and growth that before we are aware we will be aiready well on the pilgrimage

of our religious ascential alled Spiritual-How many of the Spiritual-Gonscious of beists of to-day live as he conscious of being mighter, than themselves being ings mighter, than themselves being inear who are not judifferent to their sentiments and justians? How many who court the companionship daily of such beings and bare, their conciences. such beings and pare their conciences to their scrutiny chopefully and prayerfully seeking to live, free from evil thoughts and selfsh deeds, so as to be fit companions of, or recipients of such guests from the light domain?

Here is where the application of Spiritualism, the efficacy of prayer obtains.

That uplifting of the spirit which cries out save me, oh save me from myself! save me from tempintions, for they are the confessions of my weak nature wherein were I strong I could not be wherein were than Spiritualists need such nearest pand countrillan need nurity of prayer, need contrition, need purity of lient, need greatness of purpose, need that baptism of the spirit which is the visible expression of the religious sentiment in the human. Creed is not religion, but there is a religion of humanity which is as beautiful in the name of Spiritualism as another, it is as far reaching as humanity, whose mission is as wide as the valley of tears, as deep as depair, as holy as the milistry of the fols, who bear on their errands forgiveness to the contrite, joy to the sorrowing, compensation to the silently suffering, rest to the weary hearts, restitution to the sunned against and falled, peace on earth and good will to all markind. To do these offices should be the religion of Spirit-lett. Price 25 cents.

ualism, and the especial mission of the Ministers of the Gospel of Spiritualism. Let us have a religion, and a science as

well, but not in compound. Faithfully thine, ADDIE L. BALLOU.

SPIRITUALISM.

Is Spirit Return with Its Grand Lessons.

In the short space allotted wherein to and the short space anotted wherein to state in what class, religious or scien-tific, Spiritualism ought to be placed, I will as concisely as possible state my yiews, as it would take columns to properly define religion and science. spiritualism cannot properly be called a science, as science is defined to-day, whatever it might have been termed by the Grecian bards, for science takes cognizance only of material facts, and even corroborative evidence is not admitted. Physicists may have philosophised on emotional effects, but never on spiritual. Since Kant made "moral develop-

ment" a test of religion, distinguished from systems of faith, beliefs, doctrines and rites, the religious idea has taken a far different trend. Fichte made the higher form of speculative knowledge a religion, where man learned how to know self, while Hegel defines his religion as humanitarianism in the absolute, and ignoring modern beliefs and plagiarized systems of faith. In the early childhood of man,

mighty and mysterious workings of the elements caused fear, and said fear has caused, through past centuries, fetichism, polytheism, hero worship, monotheism, nature worship and the mythologies of the anthropomorphic stage, until we find the God-fearing creeds of our day; which they themselves define as "to fear God, to hold fast to thy faith, by prayers for salvation through a savlor, absolute dependence and hope of

Well may man wonder what consti tute a religion, as in Great Britain alone are 170 different sects. But deeming that every thinking man will admit that our span of life here is short compared to an eternity before us, and by natural instinct of self preservation we plan for the future, our present de-mands here may be pressing, still the vast eternity whither we are all tending ought to be of far greater import, and the shaping of our lives here and our aspirations and inquiries into such future state are our religious thoughts, and our religion.

The word religion is derived from elegere, to read again, or religare, to and, which does not add any import to what religion really is, as it is proven that it is, first, emotional, and secondly, philosophy about futurity, in contradistinction from material or physical hinking. The first is an aspirational nstinct, the latter a mundane neces-

Spiritualism is spirit communion, together with its grand lessons derived therefrom; it eaches positivism and fraternity, it inculcates exemplary lives and to cultivate and learn self. It is a traveler's guide and the only real comthe sorrowing and this forter to world's unfortunate; and hence, as Spiritualism is emotional, a traveler's unerring guide and a philosophy about futurity. It is a religion, and the highest and grandest religion the world has ever known.

Now in order to organize as a relig-

lous body, an unknown God, a fabled Eden, and every unproven tradition and legend must be eliminated, and a Rden, and twentieth century agnosticism incorpo rated, where every searcher after absolute truth may draw inspiration undisaster or to announce the crowning der the white banner of mental freedom. The propaganda should not be of man think other men's thoughts, but that literature which will awaken thoughts be scattered broadcast throughout the world to awaken the unfortunate ones who have heretofore been taught that it was a sin to think. Wake up the intellectually ignorant and the cowardly, thoughtless ones to the light of to-day, and the spirit world will in the future have less hospitals and dark, gloomy spheres, and our earth will have less tempters from the spirit side of life. We are influenced on every hand by surrounding conditions for a higher or a lesser good; we are influenced by men in and out of the physical form; the very element of joy, song, music, accord and discord' proves to us that naught but a positive religion can harmonize these elements, and enable the earthly traveler to clasp hands with the augel hosts in a sacred bond to teach every mortal man to stand upon his own feet, rely upon his own selfhood, and build up his own individuality.

O. J. JOHNSON. Pocatello, Idaho.

Religious Spiritualism.

My attention with others, has been called to the question, "Shall Spiritualism be recognized as a religion, or shall it be relegated to the realms of science, where it seems so fitted to be-

To me this is an almost unnecessary speculation, for first of all as I under stand religion, it is an effort to so live that if there is life beyond the change we must all meet, we will merit happ ness, not misery.

It is the hope of that immortal life that has produced the sentiment called religion, and if that hope has no foun dation there is no need of religion The orthodox churches have taught faith a that hope as an incentive to re-While 'tis true, the elders were

made conscious of the fact through the demonstrations of spirit return. In time scientists took up the investigations of Spiritualism and from their standpoint demonstrated the truth of

I fail to see why a demonstrated truth

should be less an incentive to right living, or a religious life if you will, than the simple hope and faith in that hope. If it is true that we live with conclousness after we put aside these hodies, and has been so demonstrated by science, is it not necessary for us to ive, what all reasoning minds will call

An effort to know ourselves, our rela tion to the Infinite Whole, our responsi-bilities, and our possibilities? The fact that Guiteau, who assassi-lated President Garfield, and Booth,

a religious life?

who cruelly murdered President Lincoln, can return to earth and communiente with their friends; and relate their experiences and conditions in spirit life ecause of misdirected lives in earth, should be a strong argument in favor of spiritualizing men.
This religion does not call for creed,

but it does need men and women who have some knowledge of its truth, and can say so, and demonstrate that knowledge by their lives. If life is elernal, give us "religion" in our Spiritualism: If it is not, we do not need either. Yours for Religious Spiritualism CLARA L. STEWART.

RELIGION OF SPIRITUALISM

The Unfolding Principle of Divine Life.

Spiritualism has long ago taken its place among the great religions of the world, and is still there doing its work-working for their destruction. It brings to the world a new religion to fill the places of all the old systems, and new interpretations, definitions, explanations and demonstrations of replanations and delas that ligion. The principles and ideas that wise spirits have for many years taught on the subject ought to be recognized as the best and highest au-

thority.
The religion of Spiritualism contains no God, no worship, no Devil, no Hell, no Heaven, no Savior, no vicarious atonement, no pardon for sins, no system of salvation, as these doctrines are taught in theology. It is opposed to byterians. Before Moses was born and them and meets them with a square denial. them denial.

We are not ready to discard religion because it has been abused and per-verted—not ready to drop it from our We want to sift and ocabulary. cleanse this word and cognates from all impurities and rubbish of past ages, and retain it, and give it to the world pure and unadulterated, both by precept and example. We are going to transform it or evolve out of it some-

thing pure and beautiful.

In the true sense religion is right living; devotion to truth and duty; goodness; spiritual exaltation; the unfolding principle of divine life; an active principle innate in the human breast, developed by the constant practice of high and noble impulses. It consists in a due exercise of the noble talents descended from the past; a doctrine for a higher knowledge; a principle of right and justice in man's thoughts and acts, and when obeyed it will protect him from crime, corruption, dishonesty; will purify him and destroy habits that

are degrading.

Pure religion was the highest knowledge known to the ancients; the true philosophy that unfolds the sentiments and feelings of the heart; an element in the nature and constitution of man. that should be carefully cultivated From this germ will be unfolded aspirations for peace and harmony, love and happiness, such as a knowledge of the divine laws of harmony and love can ever give.

Spiritualism is a religion to those of a religious nature. It directs us to the importance of a strictly good and righteous life, outlining a plan of right liv-ing which in every essential point and attribute means religion. We have with us the facts of verification, while other religions have only the sanction of a misty, confused and questionable antiquity. Our system leads the van of religious thought and freedom of opinion; it is in perfect agreement with selence and nature. No other religion or philosophy has demonstrated to us the grand truth of the soul's immortality and its return after death.

Spiritualism annihilates the doctrine of eternal punishment and substitutes the cheering assurance of progression for all. It sweeps away the idea of a personal devil and locates the source of evil in man's own imperfections; affirms that every guilty soul must arise and be his or her own savior—that sin must be abandoned and atoued for by personal suffering and explation before one can attain complete happiness, Spiritualism is valuable as a science and philosophy, but If Its religious element were left out its chief value, beauty and attraction would be gone. With this element included it is a system vital with growth and commensurate with the needs of humanity. It brings you messages from unseen Wilnesses and brings to your heart that comfort which nothing else in world can hold or claim and give to you. It is a direct revelation of immortal truth to mankind by intelligent spirits.

There is no antagonism between out religion and science, which is the methodical search for truth, the correct, complete and comprehensive statement of facts. The religion of science recognizes the authority of truth scientifically proved. It does not prescribe ceremonials and rituals, yet it propounds definite doctrines and insists on a rigorous ethical code. It is the fresh proof of immortality-the lever to lift the indifference and skepticism of the age-the balance of power to give to religious liberty the impetus to combat ecclesiastical error.

Spiritualism is the mightiest fact of

modern times, and its purpose is to educate, elevate and spiritualize humanity. It embraces spirit communion and faith in and hope of future life, as well as a knowledge of the same. cheering light is a comfort and stay to the bereaved such as no other religion

or science can give.

Through its revelations we listen not in value for the auswering echoes of weeping love across the chasm of

Spiritualism is a revelator, a teacher. a savior that takes its place in society as a religion, to which its claims to new revelation entitle it. It comes to every life as a blessing in the name the departed. It is deeply related to life in every department. Ethics or religion is the flower and fruitage of phenomena and philosophy, and it is this ultimatum to which they are all making, for which they are all done, and for which they will be cultivated, studled and experienced from age to age. The religion of Spiritualism is to be the chief religion of the world when the world unfolds to a comprehension of its principles. It has been often said "religion makes people worse instead of better." That is true of some religions, but is not the case with our system, which, when put into practice, improves people wonderfully. If Christians live lives dishonorable or disgraceful to their profession, it is no good reason why Spiritualists should do so. We can set them an example worthy of emula-

Each one is free to practice our religion or not, as he or she chooses, with out fear of punishment or expulsion from our body. In the line of human responsibility each one is sole judge of her or his own conduct. We take into our congregation all sorts of people, exact of them no vows, leave them free and our purpose is to make them good or better. When evils exist among us, as among other classes and orders, I is not the fault of our system, for it puts up every possible bar to evil; and all who take the spiritual truths home to their hearts as well as heads, reform their lives accordingly. We need to obey the constant call of the angels, "come up higher," for we will never be the wiser, and better for knowledge of which we make no practical applica-

Yes, we want religion-can't ret along without it, for we are determined to be religious by the methods of our new system. "To be good and do good is our religion." No other word in the English language will fill the place of religion. Ethics will not do it by upwards of a good deal. Some say Altruism is the coming word that will supersede religion; but it will take in both well fulfills the promise, of its title these and still have an abundance of For sale at this office. Price 75 cents.

room for more. It is one of the grand departments of Spiritualism, permanently located here. We can

ently sing that good old song: "Pis religion that can give Sweetest pleasures while we live; And religion will supply Solid comfort when we die. After death its joys shall be Lasting as eternity.

A. H. NICHOLAS. SPIRITUALISM.

Religion the Product of Fear.

Can the philosophy of Spiritualism be classified or rated as a religion? It is rather difficult to define religion. Web ster's definition is very inadequate and was rather the consequence of strong prejudice in his own mind, as he was one of the strictest of high church Prespeople were blindly devoted to the worship of various gods. Similar to the religious devotees of the present day they based their acts and conduct upon su perstitions that are inconsistent with reason and that cannot stand the test

of demonstration. Religion being a product of imagination and fear, when the mind becomes enlightened and the fear removed the rompting to be religious is no longer felt and the emancipated person will cease to be zealously religious. This does not mean that the sense of moral obligation will become extinct, for this may become far more keen in an irreligious person than in one who is oppressed with religious observances. The fact is notorious that some of the most religious persons are the greatest sinners, and it has been the experience of many that they have suffered from those who have been most clamorous in prayer. The "crimes of preachers" stand as proof that familiarity with religious observances is not a very strong restraint against evil doing. In order to fully consider the relation

of Spiritualism to religion it is necessary to examine into the nature and origin of religion itself. In all cases we find it consists in the performance of certain ceremonies that have a relation to an imaginary being or beings that the devotee has conjured up in his own mind and whom he believes are so superior to himself and are possessed of malevolent disposition; and that they— he, or it—are likely to get out of humor and injure the worshiper; so that it is expedient to flatter and make servile obeisance in order to propitiate the conjured deity and persuade him to withhold his wrath and not roast or otherwise abuse his helpless servant. So all religious have their origin in the imagination or fear and these are kept active by the ignorance of the person in regard to the mystery of life and the destlny of the soul. These facts will cover all the religious that are now or have ever been in existence.

Now when we examine the subject of Spiritualism we find that it has none of the features or characteristics that have given cause to or that sustain religion. It does not start out either as predicating or rejecting a god. What it seeks to discover are the facts that appertain to meta-gnostleism-the beyond knowledge; or the kind of existence that may be encountered beyond the temporary earth life. It first assumes that the organized intelligences that have had a birth in and an experience in earth life yet endure; that they do not become extinct at the throwing off of the body: and that it is possible to open communication with these intelligent human entitles and ascertain in what manner they survive and what conditions await those who are yet passing through earth life. By various trials and by subscribing to requisite conditions such spirit communication has been established, and the existence of these decarnated souls has been repeatedly demonstrated, and the information surroundings and their methods of being have been transmitted to us. In all this there has been no worship demanded, and nothing similar to religion has been performed; unless the harmonizing influence of music, that is so potent in opening the avenues of love and rendering possible the converse of two worlds, may be so con-

No religion can be substituted for what can be accomplished in these efforts of spiritual intercourse. They

transcend every thing that the nature of religion can supply. The knowledge they bring of nature and existence is above all religion. It stands dumb and discomfited before the soul-satisfying tidings of spiritual science. All the su-perstitions and value imaginings of priests and craven devotees are super-seded by the new illumination whose refulgent rays banish the terrors of the tomb. Spiritualism, vestured in her white robes of truth, sits enthroned high above all religion; the culmination of the ages and the hope of mankind.

C. 11. M.

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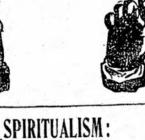
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It Is Both Religious and Scientific.

Should Spiritualism be called a religion or a science?

The above question is an ever-recurring one among our ranks and a frequent source of trouble or dissension among our members. A better way to put the question, to my mind, would be thus: "Shall Spiritualism be a progressive, humanitarian, reformatory, uplifting force among mortals, or shall it similar to the state of the state ply be a matter to be scientifically test-

next day to see if the first test was re-

One definition given to the word re-ligion by our best authorities is "a sense of the unseen and spiritual," that is to say to be satisfied of the existence of higher powers or intelligences in other planes of life than the one in other pinters of the that which we live and move and have our which we live aud move and have our which is uplifting and capable of educating us upon many vital questions pertaining to the welfare of humanity on both sides of life is certainly akin to religious feelings or sentiments.

Thomas Paine defined religion in very simple yet beautiful phrase which manner and hung in the home of every true Spiritualist in the world: "The world is my country, to do good is my Surely every Spiritualist ought to be

able to endorse that beautiful senti-ment, if they do not I fear they have only been test-hunting all the time, and have never come to a realization of the grand truth of human brotherhood which the higher influences are seeking to establish upon the earth or rather bring into actual, positive mani-The scientific Spiritualist, as far as I

can see, cares nothing for the ethical and humanitarian teachings of our philosophy, cares nothing for active public work in educating the people in the principles of our grand philosophy, but treats the whole subject as simply a matter for his own amusement or satisfaction. He investigates phenomena all the time in private, generally keep-ing his knowledge to himself and like Vanderbilt is reported to have said on one occasion, he thinks, "the public be damned."

I once gave the following question to a prominent medium who holds regular meetings in Chicago: "What good will Spiritualism do for the world?" The answer was, "Spiritualism didn't come to the world for that purpose, at all," and the medium went on with a mixedup harangue which I did not understand at all.

As far as I am concerned, if Spiritualism doesn't contain some elements for the betterment of humanity, I think we had better let the whole matter drop. If it does, then it is both religlous and scientific, and we should have the privilege of calling it either as we may feel disposed.

The objection has been raised that some ideas have been taught or advanced from our rostrums that are not universally considered for the best interests of humanity. For instance, the present marriage system has been se-verely criticized and ideas have been advanced hoping to help salva one of the most important yet most difficult of

have been too radical, yet they were probably given with the best of inten-tions, and no one who studies the condi-tions of life as they exist to-day in our large cities will doubt for one moment the necessity for some radical change in the marriage system.

Anything which comes from the spirit side of life which will better the conditions of life in any way is a good work tions of life in any way is a good work, and therefore is a religious work. The same sentiment which prompts a few well educated, refined ladles and gentlemen to do slum work in our large cities, to relieve suffering and sorrowing humanity, in the best way they can, also prompts highly developed spirits to come to the earth plane or send thought vibrations to help solve the difficult questions which we have to take our nort in column. part in solving. Then why relegate these influences and their much-needed

help to the background by simply making it a subject for scientific test-hunt-Why confine spiritual work en irely to private seances and circles? Why try to keep down any organization for public work, for teaching humanita rian ways of living and cultivating the spirit of human brotherhood?
WILLIAM E. BONNEY.
Lincoln, Neb.

SCIENCE OF LIFE.

The Status of Modern Spiritualism.

The exact status of Modern Spiritualsm as a movement can hradly be deterism as a movement can hardly be deter ment is still in a chaotic condition, and will remain so, in the writer's opinion, for some time to come. While it is true that we have a National organization, with tributaries all over the Union, for the purpose of centralizing the move-

ment as a distinct body, place among the great religions of the place among the great religions of the world, the true object of organization has been obscured by a tendency to eater too much to the popular conception of what constitutes a great religion.

The psychological effect of so-called religious worship that has dominated. religious worship, that has dominated the human race since its early history, when designing minds banded together and claimed authority over man's natural tendencies to worship his superior, still holds sway within the Spiritualistic ranks and cramps the great and real purpose of the N.S.A. to the control. purpose of the N. S. A., I. c., to centralize and unite the Spiritualists of the nation as a body for self-protection as a reform movement against all apposi-

Human history proves that all religious reformers, individually or collectively, have never achieved their objects without the greatest opposition of that class of men who have always claimed authority over man's spiritual

aspirations. Modern Spiritualism as a religious reform movement has not yet experienced the fully organized opposition of eccleslastic hierarchy as a body. While the movement and its expounders have been attacked again and again by Christian ministers, the full force of opposition against this modern heretic is still held in reserve by the Christian church, but will be applied at the

proper time. It is very well to speak of altruism as the essential factor to advance Modern Spiritualism, but where do we find it? Perhaps we may see it lived in the lives of a few individuals who have spiritually advanced by the force of circumstances, but Spiritualists as a class

are not on a higher plane spiritually than our good Christian friends. It would be wise, I think, not to deceive ourselves relative to the exact status of Modern Spiritualism. While It is desirable to incorporate altruism as one of the essentials of Modern Spiritualism, the most needed factor in our

movement is the scientific foundation of our claims. The Christian church will never permit Modern Spiritualism to become popular or prominent as a religious movement, as it would indeed be suicidal to their position as the dominant

factor in the realm of man's soul. It is to material science that Modern Spiritualism must look for support, if it does not want to be exterminated as a distinct reform movement.

Our movement needs more systematic scientific efforts to reduce the phe-nomena to a scientific study upon principles that will not repel material setence, but will harmonize with or recoged every day, and tested over again the nize the achieved results of advanced thinkers allied to material science.

Our N. S. A. and our local societies need a scientific department for the systematic study of our phenomena upon scientific lines, and then we may build upon solld facts that cannot be gainsaid. Having concentrated our efforts in

this direction, our movement will make a new start and be assigned to its proper position in the domain of science.

Modern Spiritualism once recognized as the science of life here and hereafter, will make rapid strides and its philosophy will then be fittingly recognized as resting upon the rock of ages (science), ought to be framed in the most artistic and not upon human ignorance and superstition.

Summarizing in a few words our observations, it seems to the writer, that we ought to have less religion and more science, or in other words, a scientific religion, that will teach us how to live in harmony with the physical and spiritual laws of the universe HENRY SCHARFFETTER. Baltimore, Md.

DEFINITIONS.

Religion Naught but Superstition.

My Spiritualism antedates the Roch ester knockings. "Nature's Divine Revelations," by Andrew Jackson Davis, the seer, converted me in 1847. I soon made his acquaintance, and when he instituted a spiritual society in New York City I co-operated with him. He was manager and 'sole lecturer. I never heard him make an "invocation." Coming out of the orthodox church, I

naturally retained religious sentiments. These by degrees passed away, and long ago I became convinced that religon in its last analysis is naught but superstition. Hence I cannot consider spiritualism a religion. Religion has always, been a disturbing

element. The founders of our government sought to exclude it. But it is ever bound to dominate in civil affairs. Little by little it has insinuated itself in this government, until now church-men boldly declare that no man could be elected President of the United States to-day who is an avowed opponent of Christianity." I believe that is true, and I even doubt whether a President can hereafter be elected who is

not a church-member.

The best definition of religion ever The best definition of rengion ever gives, in my judgment, was by Col. J. C. Smith, some months ago in The Progressive Thinker, to wit: "Human effort to obtain Divine favor." Col. Smith, like myself, was in youth a church member. He was ducked and in most important yet most difficult of the spiritual Society in Progressive Thinker.

HEALTH RESTORED



The entire country is astonished at the won-derful cures perfected through the method orig-inated by Dr. J. M. Peobles, the Grand Old Man of Battle Creck; Mich! This science is a sub-tle force in nature combined with magnetic medicines, and called by the eminent doctor,

Psychic Science

It has been termed also greatest pain re-liever ever known. In a perfectly natural manner it builds up the system and restores health. It makes no difference how serious or hopeless the case may seem, there is positive hope in this grand science. It has restored the deat, blind and lame, cured the paralytic, deaf, blind and lamb, cured the property and those suffering from Bright's Disease, Consumption. Stomach Trouble, Catarrh, Norvous Deblitz, Neuralgia, Heart Disease, Rheumatism, Female Troubles, as as well as men and women addicted to the liquor morphins and other vile helits. uor, morphine and other vile habits. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after sur

IN CHICAGO.

Bear in mind that only meetings held

in public halls will be announced under the above head. We have not space to

The Church of the Soul, Mrs. Corn L.

V. Richmond, pastor, holds regular ser-vices every Sunday'at 11 a. m., in 1fau-del Hall, 40 Randolph street. Sunday-

Julia Steelman Nichols gives an ad-

dress and seence every Sunday night at Hall 218 Atheneum Building, 26 E.

Mrs. Irene M. Dobson will lecture ev-

ery Sauday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last

Thursday of every month.
The meetings of the German "Truth

Scekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3

p. m. every Sunday from first of Sep-

Spiritual services are held every Sun

parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch

The Progressive Spiritual Society will

and Burling street. German and Eng-

Band of Harmony, auxiliary to the

Church of the Soul, meets at Room COS Handel Hall Building, 40 Randolph St.,

month, beginning afternoons at three

supper served at six o'clock. Evening

session commences at a quarter to

eight. Questions invited from the au-dience, and answered by the guides of

interesting programme. All are wel-

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will hold meetings in Kenwood Hall,

4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

tests by H. F. Coates and others. All

are invited. Good music and seats free,

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every Sunday afternoon at 3

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Park Hall, No. 501 West North avenue.

Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Stu-

dents of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue,

near Western avenue, Mrs. M. Sum-

Spiritualist meetings, Mackinac Hall,

200 East Forty-third street. Confer-

nce, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by

Spiritualistic meetings are held every

Sunday at 3 p.in, conference and tests.

8 p. n., luteresting and practical talks

by noted speakers. Tests by Madam

llackley and others. All are welcome

Lida Sholdiga holds meetings every Sunday evening at 1156 Montrose

Building. Frank Josephi holds Spiritual meet-

ings every Sunday evening at 8 o'clock, at Columbia Hall, worner Elk Grove

The Englewood's Spiritual Union

meets every Sunday, in Hopkins' Hall,

meets ever 63d street, at 2:30 and 7:30

p. m. Dr. Emida Nickerson Warne in

charge. Meeting of the Ladies' Auxil-

lary at the same place every Thursday

North Side Church of the Soul, Odd

The Christian Spiritual Church holds services every Sinday evening at 8 o'clock, at 421 Twenty seventh street,

hear Wentworth avenue. Lecture and

Services every Sunday evening. Modums present and messages given, 820 Flournoy street. Mrs. M. B. Hill,

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spirit messages at each meeting.

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Taborian lull, 2712 State street.

mers. pastor.

Building.

and North avenue. to

afternoon at 2:30.

others.

Possibilities,"

tember on. Robert Grabe, medium.

Sunday in public halls.

at private residences.

chool at 9.45 a. m.

Van Buren street. "

Geo. H. Weeks, of Cleveland, Ohio, sends hearfielt thanks for restoration to health after sufering from nervous prostration and insomula for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust. of Itasea, Minn., cared of uric acid poisoning in two
ful sleep every night. Mrs. J. A. Rust. of Itasea, Minn., cared of uric acid poisoning in two
ful sleep every night. Mrs. J. A. Rust. of Itasea, Minn., cared of uric acid poisoning in two
ful sleep every night. Mrs. J. A. Rust. of Itasea, Minn., cared of uric acid poisoning in two
ful sleep every night. Mrs. J. A. Rust. of Itasea, Minn., cared of uric acid poisoning in two
month's treatment writes: "I am better than have a fair, careful and month's treatment three months
strength. I will refer all alling ones to you leases, says: "I took your treatment three months
pronounced female difficulties and kidney disease, says: "I took your treatment three months
and it has been a success in my case. I am indeed gratoria to you for my recovery." C. E. Dayls,
and it has been a success in my case. I am indeed gratoria to you for my recovery." C. E. Dayls,
and it has been a success in my case. I am indeed gratoria to you for my recovery." C. E. Dayls,
col, writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk
with case. Some days ten or fifteen miles. My general health is excellent. I can hardly find
words to express my gratitude, as previously I had tried everything I could hear of and got no
relief. Mrs. Isaae Varney, Dover, N. E., a sufferer of spinal trouble and nerve exhaustion, writes
that she would not go back to the state of health she was in before taking this treatment for all
the world. Solomon Fried, of Vanderbilt. California, cured of neuralgia and catarrh, says: "I
am well and a thousand times obliged to you."

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written by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact, it gives you the key to the grandest knowledge known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day. Secrets and makes the impossibilities of yesterlay remittes of total leading symptoms to Dr. J. M. The peoples and his associates and your rame as associates and your receive full diagnosis without ally cost wintever, as well as will receive full diagnosis without ally cost wintever, as well as this grand book, which is beautifully a revelation to your case absolutely free total which any one may be proud of. Write to-day and receive a token which any one may be proud of.

"A Message of Hope" and diagnosis of your case absolutely free.

Washington, D. C., sought to adopt a SUNDAY SPIRITUALIST MEETINGS long creed, Col. Smith adroitly defeat- IN OHICAGO. ed it by moving as a substitute a short one, declaring that the society repudiated the free-love doctrines of Mrs. Woodhull, then president of the National Society. This was the chief ar-ticle in the long creed proposed by Dr. Mahew. But the defeat so offended him that he resigned at once and for many years thereafter would not attend the meetings. Col. Smith succeeded Dr. Mahew as president, and the only avowed free-lover of the board of managers when he came into the presidency, resigned.

Ecclesiasticism is conservative, and a conservative is facetiously defined as one who, having got into hot water, will not get out lest he be scalded."
Human nature is the same in all ages.

"As it was in the beginning, is now, and ever shall be." The only organization I now belong to is the Geographic Society, for which 1 get a quid pro quo in lectures and publications; and there is no religion in geography. The tendency of all organizations is to grow worse with age, and if I find the Geographic Society getting

intolerable, I will quit it. itolerable, I will oult it. day afternoon and evening at 2:30 and "Society in every state is a blessing; 7:30 nalso Wednesday evening, on the government in its best estate is but a third floor, Athenaeum: Building, in necessary evil." So said Thomas Paine. and I will add that most organizations are unnecessary evils. Co-operation Ruthe, speaker. without combination is my doctrine. WM. HENRY BURR.

make unbelief impossible, things called den avenue, corner Robey street. spiritual, which, by a mind capable of judgment cannot be taken to be impostures which have been explained by any p. m., at Wurster Hall, North avenue you. Address B. F. POOLE, and Burling street. German and Eng. system known except that called Spirit- and Burling street. German and Engualism, therefore Spiritualism is a sci- lish speaking by Mrs. W. Hilbert ence. Until the theory, or rather facts pastor. called Spiritualism are explained on any other basis, till then I am in favor of Spiritualism as science, not religion. In all nature there is a mystery to or- every first and third Thursday of the dinary minds, on the same plan as we find in various phenomena called Spir o'clock. The ladies bring refreshments; Itualism. This also is a good reason! that, Spiritualism should be classed as a science, and not a thing to worship. A louse might manifes as a spirit; should we worship the louse as a god or Mrs. Corn L. V. Richmond. Always an thing to be called divine?

Spiritualism is a fact to any one who has a judicial mind, one that can judge a thing by evidence, as a judge in a court of justice judges, or a jury finds a person innocent or guilty according to the evidence; this can be known to anyone who takes time to investigate, or study evidence on this subject.

By Spiritualism, I mean the doctrine of the existence of spirit as distinct from matter: the knowledge that disembodied spirits can and do communicate with the living; also the various ideas, founded on facts, experience and knowledge. Spiritualism proves a continued individual intelligence of the thinking part of animal forms after the process usually called death.

What is science? Science is knowledge; comprehenion of, understanding or principles. Knowledge gained by systematic observation, experiment, and reasoning; knowledge arranged; also, the search of truth as Spiritualism is no more a worship

than mathematics, our birth or our bod lly death. Such is my opinion and Mrs. Isa Cleveland.i knowledge. A. F. HILL. Spiritualistic meeti Boston, Mass.

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Your ugestion, "Is Spiritualism a religion or a science?" has my vote that it is a science. Years ago, I saw, heard and felt, in a manner which would not felt in a manner which would not felt in a manner which would not sense are less those powerful and most trappreligious and blood-vessels and a return of native had blood-vessels and a return of native had been a real and that vision. They had not had not true had a return of native had been a real and that vision. They had not have had a return of native had been a real and that vision. They had not had not had a return of native had been a return of native had been a return of native had been and that vision. They had not had not had not had not had a return of native had been a return of native had been and that vision. They had a return of native had been at the vision. They had a return of native had been at the vision. They had a return of native had ance. Please write for illustrated circular showing styles and prices, I hold meetings each Sunday at 3 and 7 guarantee to fit your eyes and please

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once, and where it is growing out gray at the roots, one application will restore it to its natural color. No stafning scalp, hands or clothing; it makes the hair heautiful, glossy and natural, restores blonded hair back to its natural color; red hair made a matural brown; will not prevent crimping. Faded or the switches restored You cannot afford to look old fy switches restored You cannot afford to look old fy switches restored. You cannot afford to look old fy rough to be supply many many and address restored to the your name and address restored to the your name and address restored to Milks. A NAC ANKELLY. PRIMITY (See A. M. Philadelphia, Pa., Staton S. 63

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