





## RELIGION VS. SCIENCE.

## Spirit Return Is Just a Natural Fact.

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 studied the first Series, and "Man's Aural Self," appearing in these columns, should now have very clear conceptions on this subject. It is from the standpoint of those explorations that I will now make a very brief reply to the question, for the benefit of those to whom the subject is new.

Whatever fanciful definition may be given to the word "religion," it always 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 reigns 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 Delity 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 specific intelligence for the unit; the whole of intelligence for the grand total which men call Delity.

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, an expression 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 as obvious in our planet as in any machine by which Homo controls his 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 a dog. There is no expression of intelligence for the unit; the whole of intelligence for the grand total which men call Delity.

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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 sunbaked decks, 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 hell for some, that others may have heaven. The stoker may pray till 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 to the stoker. 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 other earth's stum? 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 now 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 all obstacles and maintain order in vast colonies and without a trace of individual selfishness. No room for a Tammany politician. But when this newly appointed guardian angel tries to tell them that a blessing he 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, 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. The maker of the planet. The remedy lies with the intelligence 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.

We now come to another point of equal importance. I not merely accept prayer as a religious fact, but I believe 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 man 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 "hell," and stokers in earth's byways 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 many a poor medium, gone into hell, and stays there, had down by the stoker of the church and official influence. If the poor fellow thinks it will put money in his pocket to write Rev. before his name, and make prayers and invocations in a so-called church, I have no objection. But the God who will hear him will not even be the maker of the

little planet. But just his brother man, now invisible, and with immense difficulties in his way when he attempts communication. But those who have as a careful study of the Ego Series 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 religion. It is merely a natural fact, and only just marshalled by science among its other facts. We cannot use it to coax any "maker" to help us out of hell. But we can use it with tremendous force, to stimulate our own powers to help ourselves. We can, like Marconi and Edison, take that which lies unused around us, and experiment until we grow more manly. But no prayer to any deity would result in wireless telegraphy, or a discovery of the X-Ray. Religion knows nothing of progress. It is science alone which makes man master of his surroundings.

CHARLES DAWBARN,  
San Leandro, Cal.

## NATURALISM

## Is the Plane on Which Spiritualism Belongs.

Should Spiritualism be made a religion? In my opinion it should not, but it will be and is already taking, not its place in a plane, but in the religious calls 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 death of Spiritualism since its inception, is greatly to be deplored.

To be sure the N. S. A. did manufacture a new god, so that those devout ones who had no more use for "Jehovah," 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 and ceremonies, and stood upon its merits as a fact in nature, to be studied and investigated as such; but in these later years effort is constantly being made to introduce the paraphernalia of the church into its workings. "Revs." and "pastors" were not once necessary pretexts 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 science, and have both 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. Societies here and there are drifting into religious ruts that many liberal, progressive, up-to-date Christians are fast climbing out of; sensible Christian ministers, sick and tired of a title that distinguishes them from common humanity, are leaving the church, 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, new officers have come into control and the meetings have been conducted as Sunday night religious convocations, and reports of the same appear in the "church notices" of the papers, religious hymns are sung, etc., and the result is larger attendance and greater enthusiasm.

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 effort of the orthodox church to assimilate the teachings of Spiritualism and Christianity, and Spiritualism as such will be known only in history.

Already Spiritualist societies are discarding the word Spiritualism, and substituting names that sound quite "Catholic," and we have "The Church of the Soul," "Church of the Spirit Communion," "Church of the Star of Truth," and no doubt many others. The 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 all other religions. Too bad that it cannot remain on the broad universal plane of humanitarianism. Everybody who reads knows how religion has been the barrier to untoldment, to education, to progress. Every one has read of the awful crimes committed in its name. The foulest blot on our civilization to-day—that of capital punishment, is in the name of religion. Strange is that Spiritualists mander to it with true meekness and Spiritualism towers infinitely above all the religions of the ages; but then religion is popular, it is fashionable. One principal feature of church "discipline" is to worship the pastor. Of course this is enjoyed by that personage, but it is humiliating to the people, and will Spiritualist "pastor" and people differ from others in this respect?

The outlook is not encouraging for 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-destroying business. If Spiritualism must proselyte, let it be under some name that does not carry with it so much that is belittling and harmful.

OLARA WATSON,  
Jamestown, N. Y.

## THE VITAL TRUTHS

## Of Spiritualism Belong to Humanity.

It is difficult to do justice to both mind and heart, in such a question as this, and yet succeed in condensation so that it shall suggest the "Iliad in a nutshell."

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 to warn them of the relations of deeds to consequences. If one thing is clear, it is that men are saved by what they are, not by what they know, or think 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 debating societies, for press writers, for the "scientific" mind? Is it to prove to humanity the fact of co-eternity, 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 societies as an organized remonstrance to the man-made creeds of the priests and as nurseries for rational spirituality.

The mother's longing to know that all is well with her longed-for child or companion is a legitimate desire. So is the thinker's aim that such knowledge be pursued intelligently, systematically and usefully.

True religion is sentiment, not science. Its business is to interpret the universe, not to analyze it; to set its known facts in the celestial sunlight, not to scrutinize or classify them.

That religion has not confined herself to the limits of her own domain is too plain to need saying. She has claimed the whole range of knowledge, 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 born. This is the case with the seemingly conceited 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 its place in the respect and love of thoughtful people it must leave to science the things of science, and be content with faith and with the interpretation of great cosmic ideas, or with humanitarianism.

Religious philosophy has and needs intelligence and emotion, each necessary and inseparable from the other. The feeling softens, warms, glorifies the thought; electrifies it, makes it burn and kindle and glow. The thought gives firmness, substance, solidity, keeps it within limits, preserves its consistency, lends momentum to its volume. Without the one, the other is reason, heart without head. The feeling may be natural, legitimate, pure 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 feeling toward suffering, the reformer's feeling toward wrong, the hero's feeling toward baseness and turpitude. Still, if it be feeling alone, unbraced by reason, unbalanced by thought—feeling unguarded and uncontrolled, it is a danger—edge it is apt to degenerate into sentimentalism and to become false, excessive 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 that Spiritualism should occupy is now before me, and my version is as follows: In the first place is there so much inconsistency in the word religion that we should be afraid to employ that term when in fact it (Spiritualism) gathers together or collects the foundations of every religion of any note and proves by demonstration that the same 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 Spiritualism with the superstitions of the past or present, but I am very much in favor of declassing it. It is the only philosophy that makes the past and future secondary. No matter how far back we may trace human life, or how far in the future we may be able to penetrate, it will always be in the ever present. The religion of the future will be naturalism, and that is the only true religion. Spiritualism is a religion, but it is not a religion of the future. I am of the opinion that we will not suffer any if we all hold the N. S. A. as the representative of the spirits both in and out of the body. The N. S. A. has been instrumental in establishing what prestige we now have before the public. It may have made some mistakes in the past, but as it is not a divine institution we could not expect it to do otherwise.

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. Let all speak and medium take hold of our local societies and build them up and at the same time never forget to 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 listen to a leader, they are led. Let us speak and medium take hold of our local societies and build them up and at the same time never forget to make a few personal sacrifices for the sake of the cause. Let the Spiritualist press build instead of destroy. 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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 live in agitation; I thank you for an opportunity to put in my own way, not row for row, may get into deep 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 religions; 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 battles, 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 salvation.

I am ashamed that any intelligent Spiritualist can consent to adopt any of 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 crying for recognition, then 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 truth even if we have to stand alone."

The whole religious system of this day, of this age, is no more nor less than a club-house farce. Spiritualism has not the well-liberated millions of doubting, professed Christians, given them a religion of continued life, love, reason, and science, relieved them of a hypocritical bondage, and it will be a long day before the great multitude of freed ones will be caught in any similar scheme of society or church.

If the history of the infancy of all religions could be written, we should find fear as the foundation, the chief cornerstone.

Fear, the gods was the slogan of the slave-driver and the missionary, the periods of the mound-builders, cliff-dwellers, and the stone age. There is no doubt in the mind of the writer, that the missionary of that long ago epoch was what we at this time recognize as a spirit medium. The cave-dwellers were human, they were led and inspired by some unseen power, and they lived and loved, they were without doubt 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? A serious question that every one should consider.

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 used to-day, the tyrant's power and the selfish priest's most important weapon. It is love God with one breath, and fear God with the next; isn't it passing strange that a handful of ambitious Spiritualists have managed to get to the front, adopting some of the most deceptive dogmas of an old decaying church, and ask common sense independent Spiritualists to support such selfishness? The world has been led by its various forms of religion, cursed by deception and hypocritical pretensions in all ages, 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 by societies and material institutions. There is no other just measure; spirit power is to-day recognized, not because of organizations, but because it is true and the light and life of the world.

Thomas Paine declared "to do good is 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 the methods of any of the various forms of the Christian, Jewish, or Oriental religions, is to put on ourselves 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 twenty 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 plane of science, this will enable us to get of the true concepts of religion and take hold of the present living issues.

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 hicks. If we must, let us graft onto new vigorous stock.

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—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 been based on fear, have been of any value to humanity, were founded 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 still at it.

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 well-equipped liberal organizations? They are all fishing for recruits and have the material outfit in abundance. They have recognition; they have schools, colleges, hospitals, and asylums, and understand all the ropes connected with keeping the treasury supplied; this is one of the strong points, the cash in the treasury. They are just on the eve of combining for protection, too much religious competition; a religious trust would be a success from the start; it might knock out some of the rascals, but it would not give them any more than a saving of talent, time and money.

Much has been said in the past regarding the mission of Spiritualism; I am satisfied it has a mission, yes, an important one, it's a mission of liberty, freedom, equality and justice. All efforts thus far to fence it in, get a corner on it, have failed. To say that Spiritualism must be harnessed and pitched to a materialistic organization in order to have it fulfill its mission, is to say that science is attracted by eyes, and hush! the song of love and freedom. The spiritual has come to uplift humanity by spiritual methods.

Spiritualism is the onlyism that has stood, or can stand, the white search-

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

Spiritual knowledge and understanding is the only knowledge that will enable humanity to become a law unto themselves.

In the mighty revolution of the past fifty years, Spiritualism has stood its ground, saved its converts from the galleys, penitentiaries, hospitals, asylums and poor-houses; they are not on the lawless criminal plane of life; no other spiritual or religious cult with as large 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, or the material.

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

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 the intelligent, trusting, receptive manner.

The Physical Research Society of England and America should be sustained for its good work and continued progress. It is the only organization of investigation of the most important and far-reaching subject ever considered by science, viz: continued personal life beyond the grave.

DR. M. E. CONGER.

## THE DIFFERENCE

## Between Zero and Naught Is—What?

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 the religious beliefs and doubts as to the finger marks of God in the Holy Bible; besides, there has been such a spiritual fermentation of conditions that no two Spiritualists are of the same opinion—all are in the fog of ignorance.

What has so-called religion accomplished? During the Dark Ages it established the Inquisition, murdered millions with holy wars, gallotines and instruments of torture, all for Christ's sake.

Through the mercy and justice of priestcraft, nine-tenths of the human race have been kept in an eternal hell to fry forever; the heaven of the strict consists in rejecting over shrieks of the damned and subsisting on the smell of the fry. Religion has ever opposed physical and mental progress, invention, art and science, and cherished ignorance for fear much learning will make them mad, causing their God to repeat, "thou had made man in his own image."

Their love for humanity is but the sting of hate. Think of this, you half-decided Spiritualists who live in terror of the law enforced by preachers, priests and doctors who live in fear of 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 societies and much popularity; and above all, we can contribute to our support, poor devil contribute to our support. Why? Because we are the link between heaven and earth that will snatch many from the clutches of priestcraft. But there is much danger in all this. It is theology repeated. In time such a Spiritual association will become as despotic as the devil himself, because founded on the tenets of orthodox religion. Early Christianity met out 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 the facts and truths of Spiritual science. In the unit composed of many there is strength, provided love, truth and justice reign. The broadness of mind, the motherhood of eternal nature, the 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 is life and intelligence? The analysis of these leads us into the realm of eternal nature. (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 nature, producing order and confidence in the laws of nature. These atoms attract and repel each other, thus producing the various forms observed in nature. The recreation is the necessity causing all things to flow in lines 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 becomes 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 perpetuity of force is transferred from one thing to another ad infinitum.

It is impossible to annihilate anything; for the creative change wrought by evolution is but the sequence and 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 means and the program of necessity. How else are you to obtain mental food? All this, including the atoms and their effects, constitute the facts and factors of a true spiritual science. Who will formulate them so they can be understood by mortal man!

Let all cast out their cupidities, superstition and credulity and receive the spiritual light of the departed. But beware, as a man thinketh as is here and hereafter, until taught the better way. At first all spirits are attracted back to earth as they are home; through the love of fame some may announce themselves as George Washington, Bahl! He simply proves that death does not end all.

Again, animal magnetism, telepathy, mind reading, psychic impressions, dreams, visions, clairvoyance, clairvoyance and the subconscious self composed of thousands of thought egos and life egos, all are confusing; one scarcely knows whether it is himself or something else running the machine. But these are facts of experience and should form a part of your science. Again, the beautiful flowers, the trees, every object in nature, the mountains and valleys, are phases of graded life and spirituality; this also is the domain of Spiritualism.

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## AN IMPORTANT QUESTION

## Views of the Hon. A. B. Richmond.

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

In answering the above interrogatory, it is first necessary to ascertain and define the meaning of the term religion.

Religion includes all forms of belief 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 that life as well as its moral obligations to its fellows in this.

Spiritualism is not a creed, neither is it a cult, but a religion that asserts the immortality of the soul from demonstrative evidence, the conclusive fact of its 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, for the fact of its existence is 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 position no religion can exist, for it is as visionary as the belief in the Holy Bible; besides, there has been such a spiritual fermentation of conditions that no two Spiritualists are of the same opinion—all are in the fog of ignorance.

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Make your science broad and elastic. At first all spirits are attracted back to earth as they are home; through the love of fame some may announce themselves as George Washington, Bahl! He simply proves that death does not end all.

light? Why should it take a place among the diversified theories of science subject to the capriciousness of learned ignorance?

What other religion of earth can afford such consolation to the dying and so mitigate the sorrows of the living? Before our eyes are closed to the scenes of earth, the religion of Spiritualism opens them to the wider and more beautiful vista of immortality. The religion of Spiritualism is to

Slave to no creed or sect, and takes no private road, But looks through nature, up to nature's God.

Not a personal God, but the infinite mind of the universe, that directs force or creative energy in the formation of all physical forms with never erring infinite intelligence, or in the beautiful inspired language of Lizzie Doten, it is the

God of the granite and the rose! Soul of the sparrow and the bee! Whose mighty life 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 man 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 thoroughly understand Spiritualism, and are well informed as to the trend of the movement, cannot give a reply that will be universally accepted as authority.

From the dawn of Spiritualism, the trance, the automatic, 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, that law reigned in the super-sensuous as in the outer courts of nature's vast domain.

Hence, if Spiritualism is a religion, it must be a philosophical religion, one whose phenomena can stand the test of science, and its principles the analysis of philosophy, a religion whose sublime principles require no symbols to enhance their value, no dread of punishment to insure acceptance, a religion in accord with reason, and the most advanced thought of the age.

Spirit communion is an established fact, but facts do not explain anything, 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 recognized the birthright of philosophy, Philosophy is the recognition of ideas. May not a philosophical religion be one of the many victories of Modern Spiritualism?"

Spiritualism has its distinguishing characteristics, and its glorious heritage. All that has been helpful in lifting humanity from barbarism to civilization, the facts of science, the glory of art, the splendor of philosophy, the faith, hope, and spiritual outlook of the religions of the world, are as truly a part of the heritage of Spiritualism as 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 truths in a manner that every mind can grasp. It is the recognition of the fact of spirit communion in connection with its philosophical religion. It has proclaimed not only continued existence but eternal life, the constant renewal of the spirit at the fountains of truth, perpetual draughts from the day-springs of spiritual knowledge, life attuned to the harmonies of spiritual existence.

Spiritualism has ever been the antithesis of materialism. One of its cardinal ideas, is that matter is not a result of force, but that matter and consciousness were born of unconsciousness. Individually 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 matter, nor capable of investigation by material agencies; is not this the something Professor Tyndall speaks of as the undefinable, Spencer as the unknowable, and Von Hartmann as the unconscious in nature? Does not the fact of spirit communion, the great spiritualistic movement as embodying more than the fact of communion between two states of existence?

Law is but a uniform method or sequence, back of law is will, and back of will is idea. Nature's arcane or secret principles cannot be correctly cognized, until the mind is so far advanced as to reveal them. The spectroscopic through which light brings revelations from distant stars, brings us tidings of them, they lie securely concealed in the profound depths of nature's being only to be discovered and comprehended by those who look beyond the fleeting manifestations to the interior realities which are the true and every science, every philosophy and every religion.

To-day thousands of church members accept the fact of spirit communion. Do they realize the importance of sustaining the Spiritual press? Are they 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 to the Spiritual gatherings? Are they not in the principles and ideas of Spiritualism enough to meet the intellectual and spiritual demands of these people?

We think Spiritualism will, in time, reach this class as well as the most advanced element in all organizations, and will become the most enlightened, helpful and influential philosophical religion the world has ever known.

MRS. NETTIE P. FOX.

Des Moines, Iowa.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many a sorrowing heart, which they never before heard and sung. They should be heard in every home in the land. For sale at \$1.00 per copy. Price, 15 cents; \$1.50 per dozen.

"Spiritual Songs for the Use of Churches, Camp-meetings, and Other Spiritual Gatherings." By Mattie M. Hall. For sale at this office. Price 10 cents.

## RELIGION AND SCIENCE.

## Are Harmonized in Spiritualism.

We do not think that "The phenomena, 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 cult."

Neither do we think that Spiritualism should be reduced to 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—and 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 Spiritualism on our material weighing scales. We cannot measure the meaning of its deep and beautiful soul-satisfying 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 scientist'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 a means to the end, that is, the transmission of 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 spiritual philosophy which includes the science of moral philosophy and the truths of religion, all of which applies to our future happiness and present welfare.

Spiritualism means more than the science of its phenomena alone, though its phenomena have a great meaning, are beautiful, and absolutely indispensable.

True religion and true science are perfectly harmonized in true Spiritualism.

The moving of a pencil and the writing of an intelligent message or communication between two states, which is the basis of the spiritual philosophy, when proved becomes a demonstrated truth, and when it is discovered what are the necessary conditions to produce it, we say it is a scientific truth. What do we know of the occult, the invisible causes of things, measured by the standard of material science? Very little indeed.

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 true that we accept of truths in mental science what cannot be explained by material science?

Then may we not accept of religious truths as well as scientific truths? A truth in religion is a religious truth. When it is demonstrated to be a truth it becomes a scientifically demonstrated religious truth. When the spirit world delivers to mortals a religious truth and mortals scientifically prove it to be a truth, it becomes a scientifically demonstrated religious truth.

A religious truth scientifically proven 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 religion. It would then be reasonable to say there is no scientific truth, consequently no science.

My conclusions are that Spiritualism is both science and religion. It is a scientific 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 sides of life.

Scientists differ in their theories; their theories and beliefs do not affect the facts. Where two scientists disagree upon some point, in one's theory 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 misinterpret the phenomena of nature. By the same rule, we cannot say that Spiritualism is not a religion, because some of its communicating spirits are in error.

We have what is called science, and science is our savior, yet our science is 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. They are both true, and we must accept of the one, the one true science, and its name is Modern Spiritualism. Every true Spiritualist is a scientist, and every true scientist may be a Spiritualist. Spiritualism is a fact in nature, and Spiritualists are students studying those facts.

Spiritualism accepts, embodies and teaches that life 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 denied a single scientific truth, but accepts "truth wherever 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 commonest message can be easily explained if we accept of it as universally taught by spirits and accepted by Spiritualists, viz: that spirits 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 over, that life takes its form from a man's 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 carrying that life takes with him his own peculiar temperament, disposition, etc., coupled with his education and experience in earth life, how could we expect him to see everything as every other spirit sees it? We all know this could not be.

When spirit reports to us, he does so according to his understanding of a thing. He may be right, or he may be

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 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 weigh and measure, investigate and judge, 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 the understanding of it.

One spirit may teach through a medium, 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 beliefs. Yet one must be mistaken.

By way of parenthesis I wish to say, 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 great is the importance of the subject that at once by us poor mortals, not even by those who come to teach us from the higher 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, however, it is a science. It teaches 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 built. 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 history. It endorses all that is good and all that is true in every religion. It appeals to the highest and most holy emotions of the soul. It deals with the problems relating to that world where we are not yet, and where we shall be. It answers the question, "If a man die 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; it is the religion of religions, the only true religion, the only scientific religion, and the only scientific religion. Therefore, Spiritualism should "take its place among the great religions of the world." Yes, 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.



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SATURDAY, FEBRUARY 15, 1902.

## Our Symposium.

In pursuance of its custom of present-  
ing 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 writ-  
ers, it is well worthy of being read and  
judicially studied by every person in-  
terested in the welfare of Spiritualism.

The careful reader will find these es-  
says sparkling with bright gems of  
thought, and in the various 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 ex-  
pressed are such as we dissent from, we  
may still receive benefit by the exercise  
of a kindly feeling of toleration, re-  
membering that these writers all, with  
all their divergences of views, are Spir-  
itualists 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 ful-  
minate bulls of excommunication  
against heretics in thought and opinion;  
and no inquisitorial authorities to place  
an Index Expurgatorius a ban  
against published heretical utterances.

In Spiritualism freedom of thought  
reaches its highest culmination, its  
most perfect flower and fruition.

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 sublime  
heights, and wing its way to farthest  
outreaches of mightiest intellect, with  
none in earth or in the higher spheres  
to hinder its flight or progress. Such is  
the freedom of Spiritualism. And our  
Symposium in its degree is the reflec-  
tion of this freedom.

We doubt not that many of our read-  
ers will find the perusal of these views  
mentally exhilarating and educational;  
and many will feel that they are spiri-  
tually quickened, enlivened and ben-  
efited by the thoughts expressed.

For these and other reasons The Pro-  
gressive Thinker feels that it is doing  
a good work in sending forth its sym-  
posium to the world.

## President H. D. Barrett

We were pained to learn that Presi-  
dent Barrett had been suddenly called  
home to Boston last week from his  
western trip, on account of the danger-  
ous 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 publica-  
tion of the first edition, I am con-  
vinced that the "light" which I  
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 in-  
tellectually cannot be reached, and which  
variously comes silently and without ar-  
gument to the awakened intuition.  
[See Gt. Har., Vol. II, p. 268.] Students  
of the Harmonical Philosophy fully un-  
derstand, and hence do not continually  
need to be reminded, that intellect is  
to pure Reason exactly what instinct is  
to intuition. Intellect, per se, is self-  
truth embodied—self-assertive, proud,  
conceited, pompous and self-sufficient,  
positive and dogmatic. Its arguments  
and its reasonings of God must neces-  
sarily correspond to its own natural laws  
and tendencies. Hence the conception  
and statement of God, which the limit-  
ed and logical intellect can possibly un-  
fold, will of necessity be a God of per-  
sonal limitations—cold, proud, judicial,  
majestic, jealous, wilful, and change-

able under sufficient inducement. It  
was not designed that the Argument of  
the chapter, beginning on page 268,  
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, independent  
of intuition and the revealing of  
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 who  
partly of his other volumes, for his own  
perceptions and Harmonical reasonings  
concerning the nature, existence and  
government of Deity.

Note to the Sixth Edition.—Since the  
foregoing was written a friend has been  
successful in his search for the author  
of the chapter on "God," Mr. H. Par-  
sonage, a member of the Harmonical  
Society; but why he should be named  
his name from the original publication  
is not explained. Within it is an "in-  
spiration," which, according to my men-  
tal experience, was what led me to dis-  
cover its existence and value.

## A Brother in Affliction.

Dr. Geo. B. Warrne writes: The bur-  
dens of supreme trial and affliction just  
now rest with great weight upon Rob-  
ert Grabe, of 641 50th street, Chicago.  
He is the pastor of the "Truthseeker's"  
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 work-  
ing at the same bench with his father  
in the Englewood Sash and Door Fac-  
tory. Four more of the children are  
down with the remorseless disease, one  
of them a daughter of seven years, be-  
ing in a very critical condition. Two  
more of his children at home have not  
yet come down with the contagion, but  
are in the hospital. Here is an ex-  
cellent opportunity to express a little  
practical fraternal sympathy. I hear  
of one or two mediums, who, feeling  
they cannot contribute financial assist-  
ance directly, are arranging benefit cir-  
cles for their brother. However, do not  
claim credit for doing a charity if you  
attend such a circle, and get a one-dol-  
lar reading by the payment of only ten  
cents. Give for a worthy cause inde-  
pendent 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 spiritual  
drafting is ten cents sufficient return  
for mediums, no matter if classed  
like Chicago's drinking water, as sus-  
picious, usable or good, are seldom  
found wanting in fraternal generosity.  
William Lynn, a brother medium, has  
aided Brother Grabe in the exacting  
work of his stricken flock, for Mr.  
Grabe has been a partial invalid in  
these dark hours.

## 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 re-  
ligions, it is a mistake, as seems to be  
the thought of some of our speakers  
who say "Spiritualism and other na-  
minalisms," 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  
movement which would bring peace and  
condition of universal brotherhood to  
mankind.

The view-point of those who would  
make of it another religious sect, with  
its prayers, ordinations, christenings,  
pastors, licensed mediums, services and  
churches, seems to me narrow and un-  
worthy.

Why should the discovery of the law  
of communication with those who have  
passed into a realm of finer substance,  
with more rapid vibrations, be made the  
basis of a sect, any more than the dis-  
covery of wireless telegraphy, or of tel-  
ephony, or any other natural law?

If Spiritualism teaches anything, it is  
the simple truth 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-  
alienable right of each and all, without  
fear or favor.

Secularizing Spiritualism, putting  
tags on its workers, founding churches,  
adopting a creed, with orthodox hymns  
and a prescribed order of service, as  
seen of men," which was condemned by  
the reformer of Nazareth, who said  
"when you pray, enter your closet and  
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  
help humanity in every possible way,  
not Spiritualists alone, and I have no  
more interest in the welfare and happi-  
ness of a Spiritualist than any other  
human being. "Give to each according  
to his need," not according to his be-  
lief.

We need no Spiritualist schools, for if  
our school system is defective, as all  
our institutions are, let us work to im-  
prove them. If our rostrums are occu-  
pied at times by illiterate speakers who  
use bad English, we need not rush to  
the establishment of schools that ac-  
count, for sure our free school system  
teaches grammar.

We need in our present state of civ-  
lization homes for the aged and help-  
less, not a question of belief is asked of  
the applicant. We have some such  
now, and on how much grander prin-  
ciples founded than are Jewish homes,  
Methodist homes or Spiritualist homes.

I believe in universal life, liberty and  
fraternity, just as long as we believe in  
the rights of man, and we will continue  
the force 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, is the basis of our knowl-  
edge, we 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 of-  
fice to communicate with those in other  
localities, when we cease having little  
children ignorant people as "our  
guides" or "controls," and are as par-  
ticular 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 is self-  
evident and philosophy and learn that the  
highest happiness comes from greatest  
service to humanity.

JULIUS H. SEVERANCE, M. D.  
Chicago, Ill.

"Heliocentric Astrology or Essentials  
of Astrology and Solar Mentality,  
with Tables of Ephemeris from 1880 to  
1910." By Yarnio Vedra. For sale at  
this office. Price \$1.50.

## RELIGION OR SCIENCE.

Would Rise Above All Limitations  
of Old Superstitions.

The questions you put to your corre-  
spondents are certainly relevant to the  
principle underlying Spiritualism, and  
yet the subject is not new either as a  
text for general discussion in the col-  
umns of your paper or for me to write  
upon, and it seems hard to tread ex-  
cept upon a well trodden path; how-  
ever, as inspiration comes I seem to  
gather a few thoughts upon the ques-  
tion, "Should Spiritualism take its  
place among the great religions of the  
world, or be assigned to its proper po-  
sition in the domain of science?"

If religion is to remain in our vocabu-  
lary as a means of describing the God,  
Spiritualism would be very much out of  
place among the great religions of the  
world.

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

In order to raise Spiritualism up out  
of the blind fold of the dead past, in  
order to lead the investigative minds of  
the present youth and all coming gen-  
erations away from the "straight and  
narrow path" of ignorance and mental  
slavery, into the broad and winding  
paths of truth and wisdom, I would re-  
legate all the useless, silly forms and  
ceremonies of past religions, abolish the  
invoking of an imaginary deity, and  
cease indicating 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  
teachings all that is untrue, all that is  
not our teachings and our actions all  
that would indicate to the rising gen-  
eration that ours as an institution is  
but a relic, a mere trash in the mire of  
old superstition, an offshoot from Old  
Theology.

"Truth" is demonstrable as a science.  
Prof. Lockwood can prove with his va-  
rious devices and very scientific lec-  
tures; by Prof. Loveland, J. Clegg  
Wright, Lyman O. Howe, Chas. Daw-  
barn and many others through actual  
philosophy. Our inspirational speakers  
produce logic is incontrovertible, and  
our Moses proves—not that Spiritu-  
alism 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 undeveloped,  
the bible age, the state of superstition  
was the only entrance.

Then we have our mediums, the in-  
struments upon whose sensitive organ-  
isms vibrate the force of spirit to pro-  
duce the phenomena in all its forms of  
manifestation, mental, physical and  
psychical. These are our demonstra-  
tions 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 wear-  
ing the garb of modern progress and  
light, building homes instead of  
churches; instituting harmonious resorts  
and beautiful abiding places for the  
aged and infirm instead of creeds and  
prayer meetings.

If, however, should ask Shakespeare  
this question he would answer back  
from his present sphere: "What's in a  
name? A rose by any other name  
would smell as sweet."

Were I to consult the spirit of Thos.  
Paine, no doubt these words would  
echo back to do good 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 su-  
perstition is dangerous; beware!"

Our in V. Wilson would quickly re-  
ply: "Raise the standard of the church,  
but do not lower the standard of Spiritu-  
alism."

Our dear old friend, M. P. Rosecrans,  
the sarcastic author of "Snowball's Ser-  
mons," and other splendid articles that  
used to appear in the Progressive  
Thinker, would say: "Tell our good peo-  
ple 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 lit-  
tle bickerings; these petty differences  
of mere opinion as to what shall be the  
path to spiritualism, will seem insig-  
nificant, as do all our troubles and trials  
which we overcome and they glide with  
the dead past.

Let us care not what they call it, nor  
split 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 hogish clan.  
True, it looks above religion and gives  
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  
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 a  
narrow creedal maw.

'Tis a principle and power that can  
never lag behind,  
Or be narrowed to religion or to science  
for mankind;  
But will soar just like an eagle in his  
kingdom of the air.

In the spheres of all the future and be-  
yond, wherever,  
Not revelation, but reason and science,  
shall 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 of-  
fice to communicate with those in other  
localities, when we cease having little  
children ignorant people as "our  
guides" or "controls," and are as par-  
ticular 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 is self-  
evident and philosophy and learn that the  
highest happiness comes from greatest  
service to humanity.

JULIUS H. SEVERANCE, M. D.  
Chicago, Ill.

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## IDEAL RELIGION.

The Beautiful Flower and Fruitage  
of Science.

If there is in Spiritualism which  
induces spiritual aspiration toward  
higher science in purity of thought,  
life, and truth, it is in fact, in so far  
as to my mind, religious, if not a religion.  
In this sense, Spiritualism embraces  
within itself the really essential prin-  
ciple of all religions, and is, in fact, the  
one and only catholic (universal) re-  
ligion.

Spiritualism grounds its outward  
proofs and factors in science; it estab-  
lishes itself objectively on the basis of  
demonstrative scientific evidences, and  
not on mythic miracles or faith.

But while its roots are unbedded in  
the rich soil of philosophy and science,  
its flower and fruitage have the aroma  
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  
culmination in the ripe perfected fruit  
that is the natural expression of its life  
and being.

There is naught unnatural or super-  
natural in this outworking of the spiri-  
tual nature of man.

But while its feet, so to say, are  
planted on the firm foundation of sci-  
ence, its head is amid the starry heav-  
ens of ideal spiritual truths that call  
forth the soul's loving admiration, adora-  
tion, and aspiration, and this is reli-  
gion, in its highest and purest sense and  
expression.

In this higher realm of spiritual love  
and adoration the soaring soul is  
traced by the exceeding transcendent  
beauty of the spiritual ideals on which  
it gazes with enraptured vision.

The beauty and excellence beheld  
blinds and rebuffs the soul with the  
strong cords of loving attraction to the  
spiritual ideals on which its vision  
rests.

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

If one crystallizes all of one's purest  
and best ideals of excellence and good-  
ness, 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 imper-  
sonal Divine Being, God or Infinite In-  
tellect, of whom or what these are  
attributes; and if one feels to worship  
this Being either as a personal or as im-  
personal, it does not become the func-  
tion 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 individ-  
ually 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-expan-  
sive, and no attempt to confine the  
eternal outlook and outreach should be  
allowed narrow degree of freedom of  
circumscribed 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 fruition 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  
for further thought and spiritual growth  
may indicate.

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  
social conditions and conditions. Such  
religion is for the now as well as the  
hereafter.

It may be observed that I do not con-  
fine 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 Bud-  
dhism as religions, although neither of  
these systems has any reference to a  
God or His worship.

JAS. C. UNDERHILL.  
Hammond, Ind.

## A RELIGION OR A TRUTH?

To Each According to His Devel-  
opment.

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

We hear Spiritualists say "Spiritual-  
ism is my religion," which means, does  
it not, that they believe in the truths of  
Spiritualism and really have no re-  
ligion? Other Spiritualists, being fully  
developed in the region of veneration  
and spirituality, naturally deliver in-  
structions and follow in the lines of those  
religionists who base their religion en-  
tirely upon faith, not accepting the  
demonstrated truth of Spiritualism.

If these propositions be true, then how  
can a man believe in a continued exist-  
ence, through Spiritualism, equip one  
as a religionist, or in other words, how  
can Spiritualism be a religion?

This does not necessarily bar organi-  
zation, 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  
to its presentation: There is no measur-  
ing the value of the life work of such  
persons as E. W. Howe, or the im-  
portance of the phenomena received  
through P. B. O. A. Keeler, the Har-  
monical Society, and many others. We have  
an organization in the O. L. F. A. that is  
second to none in the world, in the im-  
portance of the work which it has ac-  
complished along these lines, and yet  
we do not call it a religious institution.  
It is a corporate body organized for re-  
ligious, scientific and educational pur-  
poses.

Hundreds have been convinced of the  
truth of Spiritualism, and thousands  
have been healed of old and new ailments  
by having visited our camps, and  
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 de-  
parted loved ones; each and all being  
benefited in their own way.

A. GASTON.

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## PURE RELIGION.

Shall We Have a Religion, or a  
Science?

It depends altogether upon your con-  
cept of religion and of science. There are  
certain pseudo-scientists in the ranks of  
Spiritualism to whom the name of  
either religion or God is like a red rag  
taunted 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 mat-  
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 be-  
ating 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  
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  
never been able to comprehend, or to  
feel the psychic impulses that indicate  
the existence of immortality, of con-  
scious life of the ego after the chemical  
change called death, and of an infinite  
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 mis-  
taken in our concept, and misread the  
form and attributes of the cause, but the  
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  
is an axiom that cannot be denied, and  
upon this we are willing to rest our  
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 unadorned with the over-  
sight of orphans and widows in their  
affliction and to keep himself unspotted  
from the world."—James 1:27—Em-  
phatic Diaglott, by Benj. Wilson—  
Greenback's recension of Vatican MSS  
1209.

Such a practical direction of our tal-  
ents 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 Spiritu-



## A GREAT PRIMAL TRUTH.

Views of Mrs. Cora L. V. Richmond.

"Should Spiritualism take its place among the great religions 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 above question, I take great pleasure in submitting the following as a brief summary of what I consider to be the 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 spiritual 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 spiritual perception, "spiritual forms," and these gifts have constituted the facts by which the minds of earth have been made aware of the truths of the spiritual 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 beliefs and may change with every century or year.

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 various limitations in the human minds 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 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 phenomena forming for many minds the only evidence of a future state; but unless these facts can be classified and the method of their production formulated, it will be difficult for the student of science to study them from a purely scientific standpoint. But even if this were found possible, the great truths of immortality, 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 method of those communications may prove to be an interesting study, when 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 I very much doubt if there is a realm of human inquiry to which it does not lead. As all roads lead 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. It creeds and dogmas have heard the doom of knowledge of the future life; they must yield; for 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 knowledge of the effect of human ignorance and wrong-doing in the spirit of man here and hereafter.

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 Spiritualism.

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 scientific world, it 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 they express what we 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 spiritual truth.

We are all too prone to dispute about terms and words; often finding that we mean the same thing, but use different words.

The higher affections are involved in the revelations of Spiritualism, and it is very difficult to make mankind believe that the messages that prove the eternity of those affections are to be classified under the general name of "science."

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 testimony of fifty years of Spiritualism ought to be able to formulate a statement, broad, nonsectarian, and conclusive, of what Spiritualism has brought to the world.

For the same truths are to be found in any ancient book, church, philosophy or

system of thought, that fact should not militate against the truth, since we know that "there is nothing new under the sun; not even the revelations of Modern Spiritualism."

To unite for spiritual instruction and worship, or for any worthy purpose, is the inevitable right and duty of all who seek to present the light and truth they have received to the domain of science, thereby. As "union is strength," provided there is real union, so I think Spiritualists may unite on the basis of spiritual truth, agreeing as to what they know, tolerant where they differ, and whether under the name of religion or some other name, bearing forward 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 human side, has lacked, and what it still needs. When 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 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 is 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. The mistake which doubtless arises from confounding Spiritualism with psychic science. Psychic science belongs in this category of sciences, and is one of the foundation stones, the corner-stone in fact, of Spiritualism; but it is no more constitutes the philosophy of Spiritualism than geology constitutes the theory of evolution.

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, elaborated from 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 unfolding of the individual and of society. It is the revelation of the sum of man's knowledge concerning man.

Now, what is religion? "The recognition of God as an object of worship, love and obedience." But what has this to do with Spiritualism? Let us draw some conclusions. For the worship of God, the Spiritualist substitutes the study of natural law; for speculations concerning the relation between God and man, investigation of the true relation between man and his brother man; for the study of theology, the study of ethics; for the study of the attributes of God, the study of the possibilities in man; for faith, facts; for belief, knowledge; for supernaturalism, science; for love and praise to God, love and service to humanity; for piety, spirituality; for priestcraft, pure and exalted mediumship; for prayers and supplications, the co-operation of the angel world; for the 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 aspirations, its radiant hope, all its grand and inspiring truths remain unchanged.

I cannot see that the question of a supreme power bears any relation whatever to the philosophy of Spiritualism. 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 Spiritualism, is no factor at all. It can be eliminated without affecting the value 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 remains the same. Some of our loftiest and best ideas 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 such.

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 say 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; instead of religion, philosophy or ethics; instead of prayer, the term mediumship.

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 dungeons. 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 verbiage 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?

It Cannot Be Confined to Either.

To the Editor:—You ask whether Spiritualism should become a foundation of a religion, or whether it should be relegated 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 superstition. 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 truth in nature. Nature is the objective reality, for the purpose of the inquiry, our world—earth and atmosphere. It is this because all beyond is speculative, guess work. To the fish the water is the world; to the animal, the water and the 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, because 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 principles." But the causes behind the facts are not embraced—these become hypotheses. Certain facts were observed, and by research and experiment 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 function of the human body observed and studied for centuries has resulted in the modern science of physiology and surgery. But how can we place such and how maintained, or what or how the human being was or is, all is mystery 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. Nor can it be a science, because the being it demonstrates is not in the field of science—science in other words belongs to the material. The Spiritualist, 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 experience.

The better statement would be that knowledge as to Spiritualism should be pursued after the scientific method. That method requires that we observe and demonstrate. When a fact is established it controls the methods of further 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? The answer is, with 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 believed in by either. The circulation of the blood is a fact religion never recognized, though its shedding is its most vital dogma, and it took science a long time to get rid of blood-letting and find out the truth. The suspension of the visceral functions ends all that religion knows about the soul, and these functions must be restored by a miraculous blow from the celestial trumpet before it is the soul, can be produced, or saved, or otherwise. Nor has science sounded the mysteries of the viscerum further than castor oil or the knife may have helped its explorations.

So with the facts of Spiritualism. 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 common facts, colored as all must be by early and traditional education. He is an insufferable egotist who sets up to teach his conclusions to you or me as the truth. Let each think as best he can, and all stand by the facts demonstrated to all.

Spiritualism, as a rule, will not stand dictation from any individual. 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 Spiritualism, is no factor at all. It can be eliminated without affecting the value 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 remains the same. Some of our loftiest and best ideas 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 such.

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 say 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; instead of religion, philosophy or ethics; instead of prayer, the term mediumship.

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 dungeons. 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 verbiage of a religious organization which has been guilty of these monstrous and numberless crimes.

NORA BATCHELOR.

Ashland, Oregon.

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## DEEP SPIRITUAL TRUTH.

Geo. H. Brooks' Answer to the Important Question.

Your circular received. It opens a wide field of thought, and I do not 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, the only phase of scientific development are to give to the waiting world what has been revealed to them, just as the Psychical Research Society, 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 native position in the world—either write or preach the great truths contained in its revelations, only in a diluted form; who still hang on to a dilute, not caring to give up; who are not ready to accept the fact 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 fulfill its mission. Spiritualism is a deep spiritual truth, to be taught and received in the world as one of the great factors in the unfolding 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 this means cannot be measured. The work of the pioneers 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 again of the physical phenomena; its facts stand before the world, and cannot be successfully controverted. What, then, have we to say of the mental and spiritual 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 these statements; and I can see no reason why we should not 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 effectively, the Spiritualists, as a body, should unite in organizations, that these teachings be better understood. We can estimate the great good, the liberating influence, the spiritualizing thoughts of our great clamps, to say nothing of any other source. If it is to be purely a scientific fact, and no organized 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 case, it is right to organize in another.

I am sure that in "opening our 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, and that we should set 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-race privileges; if those who have so much to say in condemning a court 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 the spiritual world, and I am sure the Spiritualists anywhere, and in all countries, do not care to be so.

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 not make a statement of our position. No one can enter any argument 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 shall become creed-bound, nor that we shall become fossilized in a movement which will ultimately say: "Believe, or be damned!" 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 understanding. Yes, organize. Let us have the scientific, the ethical, the spiritual, these deep truths that sink into the soul and lives of mankind.

G. H. BROOKS.

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ligions for victory or defeat Spiritualism must enter the arena where controversy 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 immortality—these facts are established—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 religious 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 such 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 on the other, there the victory rests. That 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 planes 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 it thus demonstrates the living truth of the one great and grand plan of Progression.

MRS. M. KLEIN.

Van Wert, Ohio.

## SCIENCE AND RELIGION.

Two Sisters Dwelling Together in Unity.

Returning from Port Angeles several days ago, where I had been called to officiate at a funeral and had spoken in the evening to a representative audience of Spiritualists on the subject, "Is Spiritualism a Science or a Religion?" I found awaiting my request upon the same subject, "Truly we caught the vibration in the Spiritualistic atmosphere. That night after retiring I received the following vision:

I was taken to the entrance of a 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 peculiar was the fact that all was dark. The great marble archway and deep, dark hall shone ghostly in the dim, murky atmosphere. I went on, and saw the people gathered, and in the dim light I could see the bowed heads of a kneeling congregation. Knees pressed velvet stools, bare foreheads rested upon the backs of softly cushioned pews and a heavy silence reigned over all—but still no illumination; only that dim light from 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 spread all over the domed roof and out over the heads of the kneeling throng, and after quivering in a radiant mass of glorious light, like unto divine benediction, it slowly withdrew from the vaulted roofs and dim confines, out! Silently the audience arose and started up an inclined passage-way which opened for them, and which led to the altar. As I saw from two by two through the now fast dimming aisles, they became, as they reached the past, a great flock of sheep, and were unconsciously following the light which had gone before, but had no disappearance. As they emerged from the church they seemed to be coming along the same path, and that was 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 about my view for a moment. When again I saw this chute it was ascending up 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 shimmer of the foam-crested Pacific and Atlantic glimmering 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 aisles and cold stone walls, and that we are like unto a flock of sheep—we need a "bellewether." After leaving the forms, ceremonies and creeds we seem to be lost in a fog, but, wandering awhile, we find ourselves in broad fields and under nature's canopy, with the golden light of science shining over all, and 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 its teachings is not the open gateway to the religious soul of man. A constant Te Deum of praise is being chanted by the heart that has come to realize its Oneness. Science and religion are but twin sisters dwelling together in unity—our elder teachers that are guiding humanity into a realization of their eternal freedom upon the records of time.

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