

Well-arranged time is the surest mark
of a well-arranged mind.—Rosseau.
Little can be done well to which the

SPIRITUALISM

A Religion for the Redemption of Humanity.

Instead of making Spiritualism a religious movement, many of our Spiritualists are discussing "if" they can make it so.

They are very much "worried about it." Our whole movement before the world and for the people, is incessantly torn to pieces by the internal dissensions in our ranks. These dissensions are strongly incensed by the old definition of religion—"To bind anew," or "To bind." They are afraid of being bound—especially to pay something in money to support the cause. The fear of expending dollars and cents will prevent the selfish from engaging in any humanitarian projects. These lovers of "spirit help" are not willing to render any human help. They expect spirits to get pointers on the markets, races, business and domestic affairs; and these have cost them several dollars and they have called it investigating Spiritualism—hence others should expend their good money if they want to realize spirit directings. The words are full of this kind of Spiritualists, and they with one voice say: "Spiritualism is not a religion."

But they who have derived comfort in sorrow, sweet communion with loved ones gone before to the soul-land, and sat at the feet of spirit teachers, with one accord tell of its sanctity and its helpfulness. Intellectually, morally and spiritually and say, "Yes, it is a religion." These have enlarged the word "religion" to mean: "The practice of moral duties; Godliness or piety in practice. Any system of faith and worship; Belief (or knowledge) of a superior power or powers governing the world." These are enumerated by Webster—to which we add "Proofs of spirit life and communion; knowledge of moral laws; proofs of physical acts upon the spirit body we are evolving; moral culture; intellectual culture appertaining to spiritual law; purity; piety; the search for and worship of truth."

Progress in human life enlarges the sphere and creates new definitions of words. Why cannot we do that for the word "religion"? Must we let the past deficiencies control the present? Because priests and theologians have absorbed religion, the worship of a personal God and the bondage of creeds, must we give up all moral force and spiritual culture that Spiritualism can evolve?

Because we receive spirit phenomena, must we say it is only a fact and of no value except as a demonstration?

Facts in nature are of no avail to discover unless humanity can utilize them for some practical purposes. To stand and look at a demonstration of spirit law may be awe-inspiring and will attract a crowd—but the sensible scientist will make some use of it for human good.

Do they use the telephone or wire to only explain how a message is transmitted? In your circular letter you say they do, Mr. Editor. You know that the scientists have utilized the telephone and the wire for practical and incessant message-bearing, and the spiritual scientist will do the same for spirit modes of transmission. Thus falls your proposed utilization of the "spirit communion as a scientific fact, and nothing else." You might as well say, Let us have nothing else of everything, as to say it of this one thing.

Utilization is the demand nature makes of mankind—hence we propose to utilize spirit communion to the needs of human minds and immortal souls. To do that, the true spirit of religion must be entered and Spiritualism be made to conserve its ethical and practical purposes. Suppose there are such spirits as Guitau, Booth, and Czolgosz communicating. Does it prove no others can? Does it not prove that all others can?

Now, if you hold to low forms of spirit manifestation, and relegate the same "exclusively to the domain of science," you will likely hold communion with only crude spirits. But to what can you do for science does? You are sensual and crude and hence no great progress is made beyond the discovery of a fact. That is the entire domain of science. The utilization of the fact belongs to the artisan, the philosopher and they who seek for comfort, happiness and usefulness, and may be enlarged to the needs of the human mind and soul in the soul-land, because such life is a direct continuance of the one we lead here and the needs are inseparably intertwined.

Thus the sphere of religion is enlarged by the needs of the soul. As spirit communion and Spiritualism conserves the soul-needs, they unfold the true religion—for the latter is related to our soul-life rather than to only the temporary and changing earth-life.

Into this utility of Spiritualism we must enlarge our organized, cause, or perish amidst the cold and unsatisfying shoals of a material coast where the breakers wildly dash and moan, telling us only of a force that we cannot overcome and which must ever stand as a menace. But around the madness of physical crudity concentrated into a materialism, we sail into peaceful harbors and find fertile shores for spiritual culture and the utilization of the higher good.

Shall Spiritualism be engulfed in the maelstrom of scientific facts breaking upon the shoals of intellect's boundless domain? or shall it reach the harbors where spiritual development is possible and mental, moral and spiritual life be the outcome of scientific and philosophic application?

What is Spiritualism? It is defined by Webster as "Consisting of spirit; not material; incorporeal; not gross; refined from external things; not sensual; not lay or temporal; relating to sacred things; ecclesiastical. Pertaining to spirit or to the affections; pure; holy."

"Pertaining to divine things. 'A spiritual and refined religion.' If the ism of Spiritualism relates to all these, then it is a religion. If not so, then it is not rightly named."

All religions are spiritual. How can Spiritualism fail to be a religion? As a scientist you can be a spiritual scientist—but you are something more when you become a Spiritualist.

What means the suffix "ism"? Webster says it is "A suffix implying doctrine, theory, principle, system, or practice; of abstract idea of that signified by the word to which it is subjoined." Take the word "spiritual" and the suffix "ism" and apply the meanings thereof, and what have we? The doctrine, theory, principle, system, and practice of spirit life and communion, and the consequent spirit life and communion, gross, nor temporal—relating to sacred things, and is connected with all that is ecclesiastical.

The last and supreme application to all that is ecclesiastical, means that it is "pertaining or relating to the church." Hence we can have the church of Spiritualism and not be spiritual.

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If you do not want to go with the Spiritualists into this organized body (ecclesia) then set up for yourselves as Spiritualists. It is high time for a division and separation. I sincerely advocate this separation of the devotees only of "the spirit" from those who also seek for and are devoted to "the spiritual."

Let us no longer be handicapped by the Spiritualists who seek not for the spiritual—but as Spiritualists go forward to the redemption of humanity from gross sensuality and selfishness into the pure sanctity of a spiritual life. Let us be humanitarians!

The God-idea need not disturb us. We can worship God as spirit and in spirit, and not as an ecclesia may have dictated or shall dictate. We can enlarge the religion of Spiritualism from the worship of a personal God into the concept of and devotion to godliness immanent in all personality. To the development of godliness or godness—to the evolution of human attributes, physical, mental, moral and spiritual our Spiritualism can be utilized.

Will we do it? Or, shall we embrace a fact and worship it for itself in this life and thus stagnate upon physical planes with no concept of high, broad, pure, true and useful principles and forces of life that will enlarge all humanity into a divine consanguinity?

What you need to solve now, is, Can we make Spiritualism useful? If you try to do that, you will need not quarrel about whether it is a philosophy, a science or a religion. You will discover it is all these—and as the latter, is the best ever devised for human good. The form is predicated upon demonstrable facts that will ever be provable and will ever lead to the true, beautiful and good.

GEORGE W. KATES.

NOT EITHER.

A Moral Philosophy of Mankind.

Should Spiritualism take a place among the prevailing religions of the world, or a place on a scientific basis, among the sciences of to-day? Not either.

Various kinds of savage, bloodthirsty, barbarous, and inhuman religions, from the earliest period of time that we have any knowledge of, down to the present day, have always existed among the nations of the earth, and each religion has had its due share of followers. Thousands upon thousands of innocent victims have been slain, put to death to appease the malicious votaries and fanatical followers, to uphold and perpetuate the claims of religion.

Thousands upon thousands of dollars have been spent upon individuals, to educate them to proclaim and spread abroad the knowledge of these religions to mankind. Millions upon millions of money have been used to prepare suitable churches and edifices, wherein to proclaim a knowledge of these various religions throughout the nations of the globe. And all these religions are based upon some high, overruling, and superior intelligences, whose claims are—Worship thou Me!

To class Spiritualism with such damnable delusions, would be a travesty and an abomination to its fair name. Spiritualism is from a sacrificial standpoint, the worship of a personal God, or the death and resurrection of a human being to reclaim the soul from inherited sin, is not a religion, in any sense of the word.

Spiritualism is not based on the shedding of blood, or the death and resurrection of any one, and is not classed as a religion by the more intelligent thinkers of the world. It is a science that has escaped from the octopus folds of old orthodoxy and have not as yet entirely outgrown and cast off their old and bloody garments, but still cling to the name—Religion and Church with a fanatical veneration that should be cast aside for the more worthy use and expansion of a better judgment. Spiritualists are not all blind idolaters, blind leaders of the blind, by no means; they bow at no imperious throne, but stand at the shrine of an imaginary God to absolve them from sins committed while on the earth, they are beholden to the death and resurrection of no one, to insure eternal life. Their theory is justice to themselves, and humanitarian justice to their fellow man.

They are independent thinkers, follow the way of no arbitration, draw their own conclusions, and weigh all theories with a critic's eye.

Neither is Spiritualism a science. Scientific pursuits are the result of acquired knowledge, and ideals entirely in experimental investigation of and unveiling the hidden forces and unknown quantities of Nature, that are facts that the people are ignorant of, yet existing in the material forces of Nature, and presenting their inherent value to the world for its benefit. If we should talk about discovering the scientific qualities of the soul, or the scientific properties of the mind, or the scientific intricacy of thought, the world would laugh at our credulity, and rightly so would be the verdict against the claim that Spiritualism, or the life principle in nature is a science. There is no question as to whether a man being as a natural religion, or natural science. All religions, and all acquisitions of the human mind are purely mechanical. The child which is a blank at birth, is mechanically taught either objectively or theoretically, in all its associations from its youth to a full development.

Spiritualism is a moral philosophy of mankind, in explanation of the existence of man, delineating his origin, present and future destiny. In order to philosophize understandingly we must necessarily seek the origin of Spiritualism, which is spirit from whence it is a deduction, and to philosophy on spirit, we must seek its origin, which is an impossibility, as it always existed from time immemorial, does exist, and always will exist.

Thus Spiritualism is a philosophy of Nature, or to be more explicit, is more of a naturalism than any other name that can be presented. The phenomena of spirit return is as ancient as we have any record of time, but was always recognized by some other name, as witchcraft, familiar spirits, possession of devils, etc.

Spiritualism is outside and beyond all religions or sciences, or amalgamations of to-day. It stands boldly out, independently and alone, and needs no classification with any theory to bolster up its claims, or to prop up its position. All it asks of the world is investigation of its principles. C. P. MITCHELL.

"Our Bible: Who Wrote It? What? Where? How? Is It Infalible? A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.

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SPIRITUALISM.

Is It Science, or Religion, Which?

If Spiritualism means anything that is worth contending for and instructing the people in, it means knowledge of the relation of human life as not with in and out of the body, The study and acquisition of those natural laws by which we as spiritual beings, may reach our greatest unfoldment in this earthly existence and the better prepare us for the existence which is to follow.

Stormonth, the best lexicographer of recent years, defines religion as "That obligation or sense of duty which rests on the minds of men, arising from the fact relation in which they stand to an almighty power; belief in God, with a sincere desire to do His will; godliness; any system of faith and worship; religious rites."

By a careful examination of this definition it will be plain to all that religion pertains exclusively to some being (imaginary or otherwise) called God, and man's duties and relations to Him. But my mind wanders upon planes of existence in a ceaseless expanse of space it operates by fixed and unalterable laws—that through the operation of these laws our solar system and finally man have been brought into existence as personalities. That their essences, principles, sublimated substances and grosser parts, have eternally existed and will eternally exist.

That man's greatest and most important aim should be to shape, control, and conduct his personality as to achieve the most and enjoy the greatest privileges and happiness possible to that personality.

Spiritualism has demonstrated the fact that some of the human race, at least, have a conscious existence after the incident of death. How long that personality may exist, whether forever or a limited time, it is quite useless to speculate upon.

Even if our personal conscious existence ended with death, it would still be incumbent on us to use that existence to the best advantage; for if a lengthened existence be very valuable, a shorter existence would only be of less value to us; and what is best for one is best for all.

He who believes that he may disregard and trample upon the rights of others with resulting benefit to himself has studied the finer forces and laws of his being in vain.

The grand principles of justice and the law of compensation are as universal in their operations, as absolute and inexorable, as space and time.

There are no infinite forces or existences that could desire our praise or worship, or that could answer our prayers except through the operation of an unchangeable law. And when our prayers and desires are in conformity with Nature's laws they are certain to be answered, no matter to whom they are addressed. So that the savage or heathen who prays to his Joss, or image of stone, wood, or earthenware, has the same chance for favorable answer as he who addresses Jove, God or Jehovah.

Herman Wettstein says in his article in No. 635 of The Progressive Thinker: "It is through the operation of the law of the mind in Nature that many of the world's greatest thinkers and scientists have rejected the hypothesis of such intelligence (God) in toto."

If the infinite intelligence believed in by our N. S. A. is that order of inherent ideal-form intelligence that exists in the protoplasmic or elementary life substance that pervades all space I would find no fault with the proposition as stated in their Declaration of Principles.

My understanding of the meaning of that declaration has been, and is still, that the intelligence named means a supervising intelligence of all Cosmos who would be capable of hearing and answering prayer; directing how and when solar systems should be organized and designing their uses and destinies.

That the life elementaries that occupy space have inhering in them formative powers is a fact too patent to an ordinary observer to be contradicted.

But that there is an intelligence that has ordained and established the laws of nature and who designs and forms universes and solar systems, and men, animals and vegetables, I deny. On the contrary I affirm that the laws that govern matter, spirit, and substances are laws within such substances and are universal and coefficient with them.

One reason that to my mind is conclusive on this hypothesis is this: If the laws of nature have been ordained and established by some supreme power then there must have existed a time when they did not exist; and if this same power or being has created and organized the material worlds and systems of worlds there must have existed a time when all there was in space was the supreme power, or God. And the time of his duration before such laws were ordained and worlds created was a limited eternity, which is an absurd proposition on its statement.

Rest assured, dear reader, that there has been no creation—no calling into existence that which was not. All that existed before was ever existed and ever will; including nature's laws, elementaries, forces, principles, spirit, life, soul, matter, and substance of whatever name or nature, attributes and characteristics.

The natural laws governing the universe of spirit, life and soul are as inherent and absolute in those substances as are the laws governing the grosser forms of matter.

In nature there is neither creation nor annihilation, but one continuous round of change of form and phenomena. Most certainly is this the case in the material world to the utmost extent that our senses may reach; so that we may reasonably conclude that a like law of change is going on continually in every department of the spiritual side of life—the realm of the forces and in the domains of spirit and life.

Nature not only abhors vacuums, but it abhors stability; and so far as our observation, experience and reason inform us, it ever moves forward in cycles of greater or less duration.

Man's greatest mistake has been in believing that outside of and above and above nature there was some being who had created nature and who governed and controlled it agreeably to his desire. This is the real God idea. An idea as false as the idea that the earth was flat—both having their origin in the infancy of man, one from appearance and the other from fear.

To correct this idea is worthy the ambition and energy of any one; as it necessarily makes of that being a monster and has brought into this world more pain and suffering than all other false ideas combined.

If these propositions are true, which I firmly believe and which all nature seems to corroborate, then I think I should be made an honorary member of the Godless and Devilish Club, and hereby promise to do all in my power to advance its most holy and important interests. I am aware that man has had the god idea inscribed into the very fiber of his

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being for generations upon generations, century after century, until it has become hereditary and very difficult to correct. It will require centuries for its elimination, even as the idea of the fineness of the earth required centuries to combat and overcome. I have heard people affirm that they did not believe in the earth, and they did not assign any sound and reasonable reasons for such belief.

Without agreeing and supervising God, man could have no religion, i. e., in the general acceptance and meaning of the word religion.

A religion without a God to worship and to pray to, and a God who would be like the play of Hamlet with the Dane left only and would resolve itself into pure science, which is the knowledge of facts and laws in any department of mind or matter, digested and arranged into a system; profound and complete knowledge.

What more is Spiritualism than this? Why go further with our affirmations than we know? Why step outside of the domain of knowledge and established truth and the uncertain realms of faith and speculation?

Not that I would curtail reason and speculation, on the contrary I would stimulate and encourage them, for through their exercise the mind acquires strength to grasp and comprehend truth.

Spiritualism to me is the careful study, knowledge, and practice of the laws that govern the consciousness, that govern the personality, existence of our life forces—our real selves—so that we may avoid that which is harmful and cleave to that which is beneficial; thereby unfolding and evolving us to our highest and most perfect spiritual estate.

B. F. SLITER.

QUESTION OF VIEW-POINT.

Spiritualism a Science, a Philosophy and a Religion.

Responding to your important question, whether Spiritualism should be regarded solely as a science or a religion, I have to say that to me Spiritualism is too all-embracing, is too comprehensive to be distinctly regarded simply as one or the other—that and nothing more.

By way of classification, let me premise that a certain percentage of Spiritualists, say one-third, are probably of the materialistic class, some of whom are of the ultra type. It is also true that those who would restrict it to a science are among the most able and strenuous Spiritualists known to the ranks. It is, however, largely a question of view-point. But a larger percentage of Spiritualists are more inclined to be religious in their views. They are as they are. Neither blame nor praise attaches to either. Phenomenologically speaking, the latter class are characterized by a larger degree of the aspirational element; hope is strong; devotion is active; veneration is marked; spirituality grows more and more a desirable quality—in brief, the feeling of worship is very natural and pronounced, and seeks expression.

"Spiritually minded" is a larger term than "religious," and something more than being possessed of a knowledge of certain classified facts—the definition of science.

Science refutes itself, and marks the progress of the world in and apart from matter, other than spiritual. "Religion" relates itself to emotion, to feeling, to thought in its last analysis is feeling—relates itself to faith, love, imagination.

Science, popularly apprehended, confines itself to a single realm—the physical and the spiritual. By way of contrast, one is of the earth, earthy; the other of earth and heaven, heavenly, at least in its logical aspirations.

Science deals specifically with phenomena, the nature and forces of matter. Religion is the conscious relation between man and a higher power outside of himself, an omnipresent principle of Nature and of human nature. Science is the exponent of materialism. Religion is an expression of Spiritualism. Science may be termed objective; religion subjective. Science finds its place with outward nature; religion has its home with inward nature. Religion is not arrayed against science—it supplements it.

Spiritualism is, first of all, a fact. By the aggregation and classification of its facts a science is established, the same as with every other science. A knowledge of its phenomena and the laws governing their operation, constitute its philosophy. The application of its doctrines to the legitimate objects, the relation of its teachings to the necessary ends of human reason and wisdom, form its religion.

The religion of Spiritualism grows out of proven facts, having a consistent and logical outcome. It neither damns nor doubts nor saves for belief.

Does not the demonstration of a continued, conscious existence after so-called death, on which the materialists predicted—namely, itself, fundamentally with what is known as religion? Is not the positive knowledge of a mother's love, for instance, with all that that implies in its correlation, after physical separation has taken place, something more than a mere segment of cold science? Material science does not recognize moral principles; analyze consciousness or explain intuition. What does it know of the soul but to deny its existence?

O. B. Frothingham justly observes that "Religion is something more than dry knowledge; it is philosophy and science interlarded with feeling."

If the teachings and truths taught by and embraced in the logical doctrines of Spiritualism, do not constitute what is comprehended by the term religion, what does constitute religion? Spiritualism is not only a science and a philosophy, but it is a religion resting upon demonstrated facts scientifically verified. It is thus what we properly call a natural religion. No other can answer the demand of the soul nature by which spiritual growth is attained.

Religion teaches that man is a soul and has a body. Science declares that he has a body and has no soul. If Spiritualism has to do with soul or the spiritual nature of man; if it comes to comfort the mourner, to bind up the broken-hearted, to strengthen the weak, to liberate the mentally enslaved, or to spiritualize individual lives—then it is to be regarded as a religion.

So, whether Spiritualism shall admit itself to be a science, or a philosophy, or to the spiritual, I answer, both—holding that Spiritualism is equally to be regarded as a science, philosophy, and a religion—corresponding to the practical, the ethical, and the spiritual departments of man's nature.

GEORGE A. BACON.

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IMPORTANT QUESTION.

Spiritualism the Science of Spirit.

To the Editor:—By request, I will offer a few thoughts on "An Important Question." Should Spiritualism take place among the great religions of the world?

Modern Spiritualism in its purpose and relation to mankind does not belong to—is not a member of the family of "The Ten Great Religions" of the world.

She is an "alien from the commonwealth of" ritualistic observances "and a stranger from" the priestly "covenants, having no hope" in the gods of antiquity, nor the vicarious atonements of the many "crucified Saviors."

She repudiates all infallible books—all angry gods, and rapacious devils. She owes allegiance to neither kings, potentates nor popes.

She drinks of the waters of truth, from even the chalice of Jewish, Gentile, or Christian literature. She is clad in the pure raiment of intellectual and spiritual light. Her shining feet are "beautiful on the mountains" of consecrated error.

Her scepter of love and equity is extended in clemency and wisdom toward all the sons and daughters of mankind. The earth plane is her present field of incessant labor, with many grievous hindrances which greatly retard her onward movements. The spirit realm is her future home, where the nations of earth will meet on the plane of equity in the schools of eternal progress.

Upon the unyielding rock of demonstrated facts she stands self-poised, calm, but defiant against all the hosts of ignorance, bigotry, and consecrated superstition.

She ignores all distinction among mankind except the qualities of the immortal soul which have been reared and developed in the light of her glowing fact.

As "without" • • beginning of days, or end of life," she wields her scepter of wisdom, love and truth, over the "modern" facts.

"Should Spiritualism take her place among the great religions of the world?"

Should the venerable Sage be domelled with the undeveloped and credulous rustic?

Should the dove consort with the vulture?

Should the intelligent freeman return to the palms and burdens of serfdom? Should individualism be so menial as to be built on the claims put forth in that name. There is no unsupported faith in Spiritualism; for phenomena precede every assertion it presents to the inquiring mind. There is always a fact on which to build its doctrine of a continued existence, and these facts will lead to a rational and well-founded belief that consciousness extends beyond the grave. Whether these facts are absolute proof or not does not require discussion at this time, for the only object in referring to them, is to show that Spiritualism has something tangible to build on, while religion has not.

Emotion and phenomena are the two words that justly define the status of religion and Spiritualism, and such being the case they can no more be placed in the same category with science and religion. While Spiritualism has a single fact to rest on, you cannot make a religion of it, no matter how badly some wish to connect it with that name.

Spiritualism is in a separate and distinct class by itself, and the work which devolves upon it is to prove man's immortality by phenomena, and not to cherish that belief as a faith, as does religion. Ask the Christian what evidence he has of an immortal soul, and he will tell you none not found in the New Testament. But the New Testament is not a living, present fact, such as Spiritualism deals with; it is a collection of writings that are not worth the paper needed to give them expression; for their truth or falsity has no means of verification. Unsupported statements made in writings are just as worthless as those made by the tongue; and yet that species of religion which here flourishes, has no other basis.

If Spiritualism can furnish through phenomena, absolute proof that death does not destroy human consciousness, it must take its place in the category of science and remain there. There is nothing sacred about natural facts and realities, and as God and religion have a monopoly on that word, it is a misnomer when applied to Spiritualism. To call it a sacred religion is to misuse the name and convey a wrong idea.

Modern Science of Spirit, or Modern Spiritualism, has been a knowledge of facts and forces—"a science," and if Spiritualism can convince the world—which it has not yet done—that its claims which rest on facts are phenomena of reality, true, it must be recognized as a branch of science and nothing more.

Spiritualism professes no knowledge of God and finds it impossible to obtain any, so it would make a mighty poor religion when all that we ever knew or heard of had God for their starting point.

No God, no religion, is the plain statement of a universal fact, and as Spiritualism has none, every rational man with proper regard for the dictionary and its decisions must admit the clarity of calling Spiritualism a religion. The world has had a surfeit of religions and the human race has been kept too long in bondage by them. We want no more, and we want to get rid of those systems we now have as soon as possible; so instead of trying to make Spiritualism a nondescript species to keep alive the religious sentiment, its advocates and defenders would much better work to establish its scientific basis beyond all cavil, doubt and denial; for scientific facts are what the world wants, among thinking people at least, and if Spiritualism can give them in sufficient quantity to carry general conviction throughout the world, it will be doing an important work and one that will so monopolize the time of its dissimulators, that they will have no leisure to devote to religious nonsense. If there is any proof of another life, which so many of us now doubt, let Spiritualism unite with science in revealing it, and keep as far as possible from God and the religious idea.

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Los Angeles, Cal.

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SPIRITUALISM.

Should it Affiliate with Religion or Science?

Spirit is omnipotent. Edison and Tesla, with a host of others, are but finely adjusted instruments. But the great centers of the great mentalities are the ceaseless looms, whose flying shuttles of inventive genius have woven a marvelous web of mechanical wonders, the intricate pattern and design of which has been reflected from exalted minds in the realm of spirit. O. F. COLE.

Dowagiac, Mich.

SPIRITUALISM.

Should it Affiliate with Religion or Science?

Why Spiritualism should be placed in the category of religions, is puzzling to the person whose views in life are regulated by reason and not by emotion. There is no religion in the sun that is not based upon a creed which begins "I believe"; while Spiritualism goes beyond that and says, "I know." All religions are systems of faith, pure and simple, and have no connections with facts in any way, shape or manner.

There is no positive force in any religion known to mortal man, for every one of them is short of the assertion of belief in things and conditions that transcend the physical senses.

No devotee of any religion claims positive knowledge in the realm of his asserted spiritual facts, and evidence is never presented to uphold and establish his creed and dogmas. The joys of heaven and the salvation that religion offers to mankind, rest on belief. You accept the claims of religion through belief, and by that belief your salvation is attained, and in no other manner. Knowledge is never asked or expected in any religious claim, for religion deals with the unknown and the invisible.

The foundation on which religion builds its creeds and dogmas, is God and a future existence; but whether it knows of either? Absolutely nothing. What value then has its doctrines and its affirmations? None at all; for anything to have value or importance to the human mind, must rest on demonstrated facts. You must not act on anything else with safety, benefit or confidence, for an unrestricted imagination is the poorest guide that ever led a human being into the realms of possibility or probability.

As religion has no facts that touch or sustain the idea of a future life, we see at once the great difference between religion and Spiritualism. Phenomena are the basis of Spiritualism and upon it are built all the claims put forth in that name. There is no unsupported faith in Spiritualism; for phenomena precede every assertion it presents to the inquiring mind. There is always a fact on which to build its doctrine of a continued existence, and these facts will lead to a rational and well-founded belief that consciousness extends beyond the grave. Whether these facts are absolute proof or not does not require discussion at this time, for the only object in referring to them, is to show that Spiritualism has something tangible to build on, while religion has not.

Emotion and

SPIRITUALISM.

A Great Scientific Religious Philosophy.

Spiritualism derives no powers from without nature's domain nor is it proved, or even rational, in my opinion, to suppose that it could do so. It acknowledges no supernaturalism.

Spirits are entities, not substances, not bodies, not nothings. The spirit world is a reality, and somewhere; not an imaginary realm, and so nowhere. It is a natural, tangible world, with real objects and actual living beings, and, though invisible to us, yet influences upon this world. In fact we are spirits now, actuating our physical bodies, as much as we ever will be, when expressing ourselves through spiritual bodies; and those gone hence are no more spirits, nor less such, although their vehicles of expression may not be visible to us in the mortal world. An invisible world of such spirits obtaining, natural laws must control that world as well as this. In that world, probably no more than here, certainly no less, is there reason to believe, that there is a departure from those rules of life and action, which outwork the greatest good in the fitness and adaptation of things to each other, of objects to desire, of instruments to capacity and of ends to means; and that, too, as respects to those of the invisible world to their special and immediate environment, or to their associations, dealings and manifestations with us in mundane life.

The world talks glibly of natural laws and their action in the universe, so far as matter and life can be by it tested, and a Dr. Brewster, a Dr. Huxley, teach learnedly of natural (physical) law in the invisible spirit world, and a large number of intelligent people, with much experience, and the results of a thorough research, as reliable evidence now call attention to the demonstrated fact of spiritual laws (no less natural) in the invisible physical (and possibly less spiritual) life. These are the generally accepted conclusions from the study of occult, psychical, psychological and spiritual facts and appearances.

The phenomena of Spiritualism are all the product of the harmonious action of natural laws. It is the object of the labors of intelligent Spiritualists to ascertain the operations of these very laws. They hold that what we see, even in the same person, are but the results of elemental and lawful action, yet, with their experiences, experiments and close observation they have decided that incarnate spirits, while they are, like ourselves, governed by law, they also can and do, like ourselves again, take advantage of certain laws and playing forces, and intelligently, or otherwise, apply or direct them to certain results and purposes.

Spiritualism, is, therefore, a science, and so, eventually, will establish itself. Spiritualists are, at best, very simply philosophers—positive philosophers, though in the broadest sense, believing because only content to accept the evidence of their senses, preferring fact to faith, though, in the end, they never transcend the supernatural. In fact, in my estimation, Spiritualism is fast establishing itself already as such a great experimental science, and can but think that before this twentieth century shall end, it will be so acknowledged by unbiased professors and students of nature and law in all departments, and of all schools, and it will be admitted to the place toward which it tends, and where it belongs, in the great domain of sciences.

I cannot look upon Spiritualism, per se, as a religion. It seems to me that a misapprehension of Spiritualism's true character and object obtains with those Spiritualists who deem it so essential to preserve unity of belief on numerous moral and theological questions, in order to secure concert of action, general consideration and consequent popular success, in the dissemination of the one distinctive, cardinal basic proposition, viz., that departed spirits manifest and communicate.

It is by some deemed politic, that if we would gain general audience and lenience, attention and popularity in the presentation of Spiritualism, we should offer to the world, as a body politic of believers, a front of agreement. Spiritualists, by using the name of God, Christ, prayer, reform, morals, religion, etc., even to using such specious and covert language in formulation as will least antagonize those of other views, especially the evangelical Christians. I do not believe in such a course, and could not countenance it even though it were possible. We are "many men of many minds" on questions aside from our one distinctive, cardinal basic proposition, thus precluding the possibility. But, if uniformity of opinions obtained relative to these points, still I would question the advisability of such action. Spiritualists, as such, are, cannot harmoniously affiliated, nor work agreeably together, united on aught of a specific creedal nature, except in the bare fact of spirit return and manifestation.

While I do not consider Spiritualism, in and of itself, a religion, yet on it may rest, and I believe will be founded, eventually, what might best be known, possibly, as a grand, Scientific, Religious Philosophy. At any rate, it is as a series of startling phenomena, a revelation, that Spiritualism, at first, and mostly, appeals to mankind. It knows no Catholic, no Protestant, no Independent—it is mindful of no bible, creed, or sect—in fact, it regards not, necessarily, moral codes, written laws, or prevailing opinions, but of irrespective of names, books, parchments, beliefs or behavior. It says, "I am, I sense, and I know." It appeals to the humanity—to men and women, particularly to those of fair-mindedness and intelligence, whether in the church or out, whether religiously inclined or worldly-minded. And this appeal is made through spirit interference, intercourse, manifestation and communication.

When human kind heed the appeal, become acquainted with the phenomena, and learn the truth established thereby, they are Spiritualists, to use the word which was so carelessly applied in years ago, and now so long and commonly used as to be a fixture. In reality, though, the word is a misnomer. It were better Spiritualists, by using the words Spiritualism and Spiritualism, we carried to the world the idea of a spiritual and holy personage and a pure and divine revelation, and sanctioned the world-accepted belief that we laid claim to a new religion, and that we were religionists. Our science and philosophy have been thus mercifully and unwittingly, criticized as religion, and we Spiritualists have been, and have been censured severely, and unnecessarily, as religionists. As soon, and as well, denote geology, physiology and psychology as religionists, and deery the geologist, the physiologist and psychologist as a religionist. Their revelations and discoveries were scientific, and established sciences were resultant, while they were students and scholars.

Their beliefs, spiritual or infidel, their creeds, liberal or narrow, and their morals, good or bad, never brought criticism and censure on them as professors or followers of their respective sciences; nor were their sciences and philosophies brought into reproach and ill-repute as religions. So might it have been, possibly, with us and our natural revelation, and our revealed sciences, simply, as students in a great discovery and characterized ourselves and our science by distinctively secular and scientific names. At any rate the great majority of the styled Spiritualists in the land are far from being religionists, even in the broadest and best sense, let alone the standing they have evangelically considered, and Spiritualism to them is little more than a demonstration in evidence of spirit intercommunication, with somewhat of a more or less vague sort of philosophy.

I write of the "rank and file" as I find them in my travels. I would not disparage or write slightly of the large body of devoted investigators, intelligent acceptants, scholarly teachers and earnest advocates. True, men and women of thought convinced by the phenomena, naturally reason and deduce knowledge therefrom, and interpret history in the light of the revelations, and through convincing mediumship allow themselves to be taught by the spirits so far as matters may be comprehensible, at least. Then the science of Spiritualism unfolds naturally a great and interesting philosophy.

Thus elevating the individual by enlightening and quickening the nature by its direct influence, and giving strength to assert and maintain true manhood and womanhood, Spiritualism comes to be felt as a great reformatory movement, and is seen readily to be a practical power for good. And so, in this sense, through its ultimate unfolding, many are brought out into the practice of a great religion. Religion, not in the single sense of certain obligations one owes to God, as religion is generally considered to be, but that, and additionally and more particularly, in the sense of an acknowledgment of universal brotherhood and a consequent dutiful relation toward our fellow-men.

But this religion, while naturally led up to through spirit teaching and demonstration, is not distinctively to Spiritualism—its not distinctively its teaching alone—but belongs to the great religion, Humanitarianism, and is patent to the conscience, and is alike taught by all schools of ethical science. The individual who recognizes the laws of human brotherhood, which link them to every other man, and who fulfills the obligations thereto attracted, is a religionist, and so, in this sense, is every man, and every woman, and every child, whether a church man or a man of the world, whether a Spiritualist or a Materialist. But this religion, be it repeated in emphasis, is not distinctively inherent in, and is in no way patent to Spiritualism, hence is not THE RELIGION OF, nor is its name SYNONYMOUS WITH SPIRITUALISM.

Spiritualism is, per se, neither a philosophy, nor a religion, and its fastidious tastes as to how it ought to have come, where it ought to have come and gone, what it ought to have done and how, and who or what should have been affected by it, and how it should have been guarded and directed, it has independently, from its inauguration, proceeded to modify, qualify, rectify and amend, and continue to replace very manifold faulty condition, position, dogma or what, throughout this mundane world, inclusive of all "ologies," "isms" and creeds. It has proven itself a veritable ever-effective leaven, whose apparent effect has been to quicken and raise to better acceptance every social, political, theoretical and theological loaf. This not only has it done, but it is doing, and it seems destined ever to do so, and it seems destined ever to be so acclaimed and enacted in the name of Science.

We often hear the questions, "What practical benefits has Spiritualism ever conferred to the world? What gift has it ever offered or made to science? Why, it has brought itself, and offered the same, body and soul, to science. It has done, at its core, to the simplicity of well-attended fact, and offers for its consideration a multitudinous array of phenomena now enacting. No gift like it, as momentous or portentous, has ever been presented from other source. As an educator, as a power for solace, as a moral incentive, as a reformatory impulse, Spiritualism stands incomparable in its conferred great benefits to mankind.

Spiritualism, then, is a science, with a grand philosophy, and it stands as the by-side, and all other great scientific developments, leading its followers, as they are directing their advocates, to a union of forces as humanitarian, that there may be more thoroughly established, exemplified and practiced the one great religion so needful, Humanitarianism. J. FRANK BAXTER, Chelsea, Mass.

IT IS A SCIENCE.

Facts Are the Same Now and Forever.

You ask me, do I regard Spiritualism as a science or a religion? My answer is, a science.

All intelligent Spiritualists are "investigating truth for its own sake." They are diligently pursuing pure knowledge; they are endeavoring to understand truth and the great facts demonstrated by Spiritualism. This makes them scientists rather than theologians or religionists. Facts are the same now and forever, and everywhere.

Religion is not based on facts, but on faith. When Moody was asked to give a reason for the religion he professed, he replied: "There is no reason in it." It is founded on faith. He spoke truly. That has been the position taken by the theologians of every system of religion in all the past. Tyrants like Constantine and Mohammed gave out their ideas of God, and then by torture and murder of those who differed from them, built up a religion. The God presented to-day by orthodox Christianity, whom the churches demand shall be obeyed and worshipped, is represented as a revengeful, shortsighted being, limited in knowledge and power, refusing to be reconciled toward his own children unless his only begotten son would consent to be crucified; moreover he ordained eternal, horrible torture to billions of men, women and children, because of the sin of a remote ancestor.

"Religion," says Webster, "is the recognition of God as an object of worship." But there are all sorts of religions—Hebrew, Catholic, Mohammedan, Mormon, Protestant, Pagan, Brahman, and scores of others. None agree as to the nature and attributes of God. Each sect demands the God of all the others. The world is divided into a host of warring religions, fighting each other. Most of the slavery, the wars, the superstitions and the colossal crimes and outrages of the past, were the direct results of disagreements about God. Even in this age of enlightenment, millions of money is expended by the blind faithists in building temples to their God and in

propagating the grossly false and immoral doctrines of total depravity, endless torment, election and reprobation, the vicious atonement, and the existence of a ubiquitous devil who has been and is able to thwart God's plans.

All this is due to blind faith to religion from which reason, facts, proof are excluded. When Spiritualists stop "investigating truth for its own sake," and they cease the pursuit of knowledge, and organize themselves into a religious denomination, and agree on a definition of God, and then require their adherents to recognize, obey and worship that Deity, then they will become "religionists" according to Webster's definition. I hope that day may never come. Let Spiritualists stand for truth, for cold, hard facts—for progress. The more truth they discover, the greater knowledge they acquire, the more facts they perceive, the grander, nobler they will become.

Let religionists "go it blind" if they must; let them believe that their God will excuse their sins because of his son's sake, if they will; let them believe that God is pleased and flattered by holy incense, the fashion of the priest's coat, by immersing a sinner in water, by eating and drinking the blood of a slain Saviour, etc.; but let the Spiritualist be an investigator, a thinker; let him follow where "truth" leads. Let him be a scientist first and all the time. If he thinks he will be happier to also be a religionist, let him adopt the creed of the immortal Thomas Paine, who said: "The world is my country, to do good is my religion." A. A. DUGUE, Alameda, Cal.

SPIRITUALISM.

It Is Regarded as a Scientific Religion.

In response to the editor's courteous request for my opinion as to whether Spiritualism should be considered a religious organization among the other religious bodies, or should be relegated to the domain of science as a natural study for savants and non-savants, I would say that I sincerely regard Spiritualism as a scientific religion, for I cannot conceive of any religion which would conflict with the philosophy and science of living, being and doing.

Several thousand years ago, an old Grecian philosopher, Thales, said, "Man, know thyself." Confucius and Jesus expounded the Golden Rule. Thomas Paine, the author of the Revolution, said "The world is my country, to do good is my religion." I do not believe that the religious problem has ever been solved, racially or collectively, but that every man and woman must work out his or her own salvation from personal sins by solving the religious question for himself or herself. The world grows into its religion as the discoveries of our scientific people expand and become more useful. There must be a union of philosophy and science, and the two compose religion, but as no man knows not all there is of either, therefore, does not know all there is to know about religion. All the great established religions of the world have been ushered in with a train of spiritual phenomena and all the attendant features, such as hypnosis, telepathy, psychometry, clairvoyance, mental healing and other forms of direct communication, position, complaints grouped under the appropriate heads of suggestive therapeutics and psychotherapy. Particularly among these great religious systems was that of Jesus, or in other words, Jehoshua, the Essene Therapist. Just as soon as his presumed followers fell away from the physical and physical phenomena attending his code of ethics, they became a soulless body of Pharisaical Sadducees squabbling over forms and ceremonies from which all the occult meanings had departed.

It is not necessary to point to any particular churchly institution in speaking of religion, for all have the basic principle of truth, however much they may stray from it, and they are, in many ways, so thoroughly understood religion and do not know all he can expect to learn and know of the secrets of nature which surround him on every hand. For example, take our cult. Primarily, everyone who has knowledge of the communion between the living and the so-called dead, is essentially a Spiritualist. But just as soon as he seeks to acquaint himself with the science and philosophy explaining the same, he is a Spiritualist, and he is a Spiritualist. The by-side, and all other great scientific developments, leading its followers, as they are directing their advocates, to a union of forces as humanitarian, that there may be more thoroughly established, exemplified and practiced the one great religion so needful, Humanitarianism. J. FRANK BAXTER, Chelsea, Mass.

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PERTINENT.

A Religion of the Higher Order.

The question on my table, viz., "Should Spiritualism be classed as a religion or a science?" is a pertinent one, and I am glad it has been taken up.

For my part I believe it can be classified as being both religious and scientific, and I believe it should be so looked upon.

There can be but little doubt about the scientific side of Spiritualism, and I believe no one who is at all progressive, or up to date, will attempt to deny that fact.

Anything that is the result of an immutable and natural law, and is demonstrable through and by that law, appears to me to be scientific in the highest sense of the term.

If we were to look upon Spiritualism as meaning only phenomenal evidence, and as containing nothing but the fact that it was possible, under certain conditions for discernable intelligences to manifest their presence, then I should say most emphatically, relegate Spiritualism to the realm of sciences, and go no further.

However, to my way of thinking, there is infinitely more than the phenomenal side of Spiritualism to be considered, and I believe, that not until we do consider that other side of spirit return will we understand it as thoroughly as we should.

I know, as do thousands upon thousands of others, that the phenomena of Spiritualism are a fact of the most positive kind, and that the most thorough scientific tests to the phenomena, and they have stood the test, and gained victory after victory. To such an extent has this been so, that no intelligent man or woman will deny these facts to-day. To do so is equivalent to labeling themselves ignorant.

It is true, as set forth in the circular before me, that much that comes from that other phase of life is of an indifferent character, there being good and bad, useful, and useless, communications, etc., and yet this very fact has taught me more of the life than I possibly could have learned, had it all been either good or bad.

Nothing shows the fallibility of human nature as clearly as these indifferent and diverse manifestations. Nor are we made acquainted with our shortcomings, so forcibly by anything, as we are by coming in contact with the higher intelligences.

By no means would I advise anyone to stop at the phenomena, as I believe that by so doing we lose the best side of the phenomena, and that we are to look upon spiritual phenomena as being purely scientific and yet it is this very thing that makes me look upon the philosophy as a religion of the higher order.

Of course, if we look upon religion as meaning creeds, cult, sect, blind worship, etc., then I should say the less of that we have the better for all concerned.

I believe the principal fault to be found with the religions of the past and present, is the fact of their unscientific foundation. That style of religion has been tried and found wanting, and the consequence is only too evident. To my way of thinking, true religion must be founded upon scientific fact, or it loses all real value.

Spiritualism and its natural phenomena, as a scientific basis upon which to build a religion of the very highest type. We don't need creeds and blind worship, we want something practical and useful. That we may find if we wish, in connection with truth and fact.

It matters little to me whether the spirit who communicates is an ex-communicate, or a quack, or a charlatan, or whether that spirit demonstrates a truth or not, and if by that communication, I or any one else is made a better man or woman, I claim that we have a foundation for the highest kind of a scientific religion.

The fact that my parents can return to me and communicate with intelligence, and that I can communicate with my parents, and yet these communications inspire me with more truly religious sentiment than anything else I know, I should not like to see anyone try to patent or copyright the phenomena of Spiritualism, but I do not believe Spiritualists desire anything of that kind.

Spiritual phenomena are not one whit more sacred than any other natural phenomena, but the fact does not detract from their value in the least.

Let us have a truly natural, scientific religion, from which all unnecessary forms, creeds, and fallacies have been eliminated, and we shall get along much better than we are doing.

Through these phenomena we have been placed in touch with the laws of nature, that have done more toward our coming here, and introducing us into this world, than any other force we know of.

To me the best part of any phenomena is the philosophy connected therewith.

In everything we can find a philosophy that appeals to our highest self, if we only make the effort, and I believe that is the side we should all try to understand. As for the tendency to make a religion of Spiritualism, I can see nothing injurious in that, as long as we remain natural and do not make of it a creedal fetish to worship.

And as for organization, by all means let us have organization and co-operation, and let us have a good national organization and co-operation with a good solid, scientifically religious basis, never injured any one. Let us have a little more of it, and creeds will have but little show with humanity. Spiritualism offers many advantages, if we will only accept them.

I can only hope we may soon see the day when we will understand the science and religion of Spiritualism. W. L. J. ERWOOD, La Crosse, Wis.

HIGHER IDEALS.

The Religion of Spiritualism.

Man is a religious being. The religious instinct in man is the craving of the soul for expression, for something higher, something diviner, and these ideals lead him step by step up the stairway of progress to more exalted elevations in the realm of thought.

The primitive religions of the world seem to have been of fear closely allied to the passions and the misconception of nature and her laws. But as the religious ideas became less material and gross, these were displaced by higher conceptions of the laws of the universe, and man's mind was gradually brought to a higher and nobler plane.

Man has an exalted religion, intellectual and allied to justice and mercy and the brotherhood of the human race.

Since the religious instinct in man is the best in man, does it not follow that through these different forms and teachings comes the stimulus to virtue, progress, and all moral attainments which man has reached?

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Spiritualism and its natural phenomena, as a scientific basis upon which to build a religion of the very highest type. We don't need creeds and blind worship, we want something practical and useful. That we may find if we wish, in connection with truth and fact.

It matters little to me whether the spirit who communicates is an ex-communicate, or a quack, or a charlatan, or whether that spirit demonstrates a truth or not, and if by that communication, I or any one else is made a better man or woman, I claim that we have a foundation for the highest kind of a scientific religion.

The fact that my parents can return to me and communicate with intelligence, and that I can communicate with my parents, and yet these communications inspire me with more truly religious sentiment than anything else I know, I should not like to see anyone try to patent or copyright the phenomena of Spiritualism, but I do not believe Spiritualists desire anything of that kind.

Spiritual phenomena are not one whit more sacred than any other natural phenomena, but the fact does not detract from their value in the least.

Let us have a truly natural, scientific religion, from which all unnecessary forms, creeds, and fallacies have been eliminated, and we shall get along much better than we are doing.

Through these phenomena we have been placed in touch with the laws of nature, that have done more toward our coming here, and introducing us into this world, than any other force we know of.

To me the best part of any phenomena is the philosophy connected therewith.

In everything we can find a philosophy that appeals to our highest self, if we only make the effort, and I believe that is the side we should all try to understand. As for the tendency to make a religion of Spiritualism, I can see nothing injurious in that, as long as we remain natural and do not make of it a creedal fetish to worship.

And as for organization, by all means let us have organization and co-operation, and let us have a good national organization and co-operation with a good solid, scientifically religious basis, never injured any one. Let us have a little more of it, and creeds will have but little show with humanity. Spiritualism offers many advantages, if we will only accept them.

I can only hope we may soon see the day when we will understand the science and religion of Spiritualism. W. L. J. ERWOOD, La Crosse, Wis.

HIGHER IDEALS.

The Religion of Spiritualism.

Man is a religious being. The religious instinct in man is the craving of the soul for expression, for something higher, something diviner, and these ideals lead him step by step up the stairway of progress to more exalted elevations in the realm of thought.

The primitive religions of the world seem to have been of fear closely allied to the passions and the misconception of nature and her laws. But as the religious ideas became less material and gross, these were displaced by higher conceptions of the laws of the universe, and man's mind was gradually brought to a higher and nobler plane.

Man has an exalted religion, intellectual and allied to justice and mercy and the brotherhood of the human race.

Since the religious instinct in man is the best in man, does it not follow that through these different forms and teachings comes the stimulus to virtue, progress, and all moral attainments which man has reached?

PERTINENT.

A Religion of the Higher Order.

The question on my table, viz., "Should Spiritualism be classed as a religion or a science?" is a pertinent one, and I am glad it has been taken up.

For my part I believe it can be classified as being both religious and scientific, and I believe it should be so looked upon.

There can be but little doubt about the scientific side of Spiritualism, and I believe no one who is at all progressive, or up to date, will attempt to deny that fact.

Anything that is the result of an immutable and natural law, and is demonstrable through and by that law, appears to me to be scientific in the highest sense of the term.

If we were to look upon Spiritualism as meaning only phenomenal evidence, and as containing nothing but the fact that it was possible, under certain conditions for discernable intelligences to manifest their presence, then I should say most emphatically, relegate Spiritualism to the realm of sciences, and go no further.

However, to my way of thinking, there is infinitely more than the phenomenal side of Spiritualism to be considered, and I believe, that not until we do consider that other side of spirit return will we understand it as thoroughly as we should.

I know, as do thousands upon thousands of others, that the phenomena of Spiritualism are a fact of the most positive kind, and that the most thorough scientific

LISBETH.
An Interesting Story of Two Worlds.
Elevating, Fascinating, Instructive Throughout.

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

home of Mrs. Pierce, 339
Mrs. McFarlin visited
a years ago, and much
manifested at the prospect
and we feel encouraged
and, widespread interest
erred in the glorious truth
demonstrates the hope of

(continued on page 8)

ended on page 8)

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Press him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal bearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has a right to his place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Francis Jackson: Q. (1) Are there any trustworthy accounts of church history of the years 315 and 325 Christian era?

(2) Any account from spiritual sources of the origin of Christianity?

A. (1) The last chapter of Mosheim's communications on the "State of Christianity during the first three hundred and twenty-five years from the Christian era," gives the views of Christian on this subject. The most exhaustive and impartial history of this period is found in the Decline and Fall of the Roman Empire, by Gibbon, commencing with the fourteenth chapter. Here that great historian has given the reign of Constantine the Great, and a full exposition of the causes which led to the use of the Christian religion and the fall of the empire; for the new religion brought with it and was the most potent cause of the reign of ignorance and superstition of the Dark Ages.

So far as history goes, nothing can be found more impartial, and just, and for his adherence to the truth, Gibbon has been decried as an infidel by his theological adversaries, and accused of falsifying to sustain his position. There is one thing to be regretted by the thoughtful reader of his pages. The authorities are given, church fathers and early Christian writers, and the historian is supported by constant quotations. If these authorities are reliable, his statements are invulnerable. In the searchlight of modern criticism, however, these writings of the "early fathers," and others, become of doubtful authenticity, and many have been written by pious monks, and the work of Jesus," nearly a thousand years after the events they record. Instead of being chroniclers of events personally witnessed. At last, what was really written in the third and fourth centuries, what was added thereto, what written by scheming secretaries, is unknown and may never be known.

Unfortunately the great historians of the Roman civilization were dead, and no pagan arose even in an attempt to all their places. The chronicles of centuries were written by priests and monks who regarded falsehood as a virtue if employed in the furtherance of their religion. Writings, if produced at the present time would not be held by critics of the least value as historic evidence.

Even the histories purporting to have been written by pagan authors have been changed in transcribing and interpolated, until their authors would be scarcely able to recognize their work.

(2) There have been many revelations purporting to be from a spiritual source as to the origin of Christianity, as "Antiquity Unveiled," and the narrative of Jesus of Nazareth, and the premium books offered by The Progressive Thinker. Necessarily such revelations can have no other proof of correctness, than what is called "internal evidence," and whatever reliance may be placed in their purported authorship. This may not be satisfactorily sufficient, but really is it not all we have in evidence of the truthfulness of the wholeness of the history of Christianity and of the books of the New Testament? Who can give the names of their authors, or the date of their writing? Where is any MS. among all the precious, treasured copies, older than the 12th century? Eight hundred years from an event to its preserved record is a long time. With no printing press, and no means of copying, the work was only one MS. in the world, the pious scribes, and change to their hand, and no one knows of their fraud on future readers. Can we be astonished that the evidences of the one great and most astounding fact in human history are not overwhelming? Truly until many centuries afterwards—an indefinite time—these "evidences" were not written.

J. R. Armstrong: Q. Do you think with Quackens that talent in any given direction can be aided by suggestion?

A. There are many cases where suggestion and the self-confidence which comes of it, may be of service, but that a hypnotist can take any one and by suggestion make them famous musicians, writers, actors, etc., is unsupported by facts, and a false pretension. The concentration of the mind on any one subject is the best hypnotic influence, and opens the way for spirit aid, but it should be known that there is no royal

"How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

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road to knowledge, or to success, and the professors of hypnotism can not at best confer on their subjects more intelligence than they have themselves.

Mark Chander: Q. Was there during the Middle Ages a "Children's crusade" to the Holy Land?

A. There was, and it occurred in the year 1212, and nothing recorded in the history of the benighted ages following the downfall of the old religion, and introduction of Christianity, more vividly presents the ignorance and superstition which universally prevailed. The priests exhorted the sin of leaving the holy sepulchre in the hands of the infidel, had aroused Europe, and the best and bravest men started on the insane expectation that God would wrest the holy place from its desecrators and give the Mohammedans over to them, bound hand and foot, for slaughter.

The highway from Europe to Asia became paved with the bones of the devoted hosts who rushed to destruction. Then came a miracle of two boy preachers in the beginning of the thirteenth century. Stephen of Cloyes (France) and Nicholas of Cologne (Germany) were scarcely twelve years old but they were seized with the madness of the times, and declared that there must be a crusade of children.

They pretended to be inspired by the Holy Spirit, and were readily believed by the ignorant. Parents were willing and anxious to have their children join the crusade, which was to go direct on foot to Palestine, not with arms, but praying and singing psalms of victory, and the prophet leaders assured them that when they reached the sea, its waves would part and let them pass over.

The German prophet gathered a following of 40,000 children, and the French one of 30,000. They were on the walks of life as well as low, and scarcely any exceeded twelve years of age. In the passage of the Alps, the German army of children, ill provided for, the leaders left providing for them to God, suffered so dreadfully that 20,000 perished. Of the French 10,000 died before reaching Marseilles.

When Nicholas with the remnant of his forces arrived at Genoa, and attempted to walk into the sea, he found that it did not part for him, and the children were turned adrift. The Genoese sent many home on their ships, but others went on to Pisa where they obtained passage to the Holy Land.

Of the French children they found the sea at Marseilles very dry, and a cald exposition of the causes which led to the use of the Christian religion and the fall of the empire; for the new religion brought with it and was the most potent cause of the reign of ignorance and superstition of the Dark Ages.

Prospectors: Q. What is the cost of telegraph messages to points in Alaska?

A. From New York, day messages of ten words not including address, \$5.50, and 41 cents for each additional word. Night messages are twenty-five cents less.

This rate is not as excessive as to some other outlying places. To Manila it is \$2.35 per word, and the address is included. To the other Philippine Islands, \$2.46 per word.

To Algeria it is only 32 cents per word, while to China it is \$1.60.

Mrs. A. L. Starr: Q. I am sick; have been for more than a year, and am becoming ill. I constantly feel communication with my spirit friends, and now I receive nothing. If they could come now, why do they not come to me now when, sick and despondent, I need them most?

A. Spirit friends may be with us although we do not recognize their presence, as they find it impossible to communicate with us. By exhausting a vital force sickness may destroy the sensitive condition which is essential. You might as well ask why it is that yesterday when the telephone instrument was in perfect order, you found it easy to converse with your friends, today when the current is cut off you utterly fail?

Instead of casting doubt on your present condition, you should have new evidence of their genuineness. Mediums often have periods more or less lengthy, when from some cause they are unable to receive. This may result from illness too slight to be recognized, and frequently from exhaustion by too continuous use of psychic power.

Asphodel Blooms. Again we are regaled by fresh breathings from the soul of Emma Rodd Tuttle. "Asphodel Blooms" are rich in spiritual ideas and beautiful sentiment. In this book great principles are illuminated in simple but chaste and forcible language. Thus arrayed in poetic symbols, truth and affection make a magic appeal to the mind, and quicken all of the most delicate and tender emotions. No reader there appreciating its value to an atmosphere of tropical incense, and inhale the elixir of life. In a single poem one may find more inspiration to nourish the moral sympathies, and sustain the spiritual nature, than a whole volume of argument and scientific logic. Such poetry is not merely a pleasing feast to the fancy; it is an intellectual treasury and moral talisman. I pity the man or woman that can find no pleasure or profit in poetry and music. James G. Clark sang more truth into the souls of men than a hundred preachers can pound and pray in a lifetime, and his poetry carried noble sentiment and convincing argument in its rare shadings of love, emotion, aspiration and conviction. The Unscented City, by Emma Rodd Tuttle, set to music by his genius, was sung into thousands of lives with impressive effect.

In "Asphodel Blooms," Mrs. Tuttle has brought the light and sweetness of many years in a single hour, and foreshadowed the trials and triumphs, the sorrows and smiles, the sacrifices and fruitage, the wit and wisdom of her large range of a pleasing feast to the consciousness that illumines her "Blossoms."

LYMAN C. HOWE.

"Asphodel Blooms" can be obtained by addressing Hudson Tuttle, Berlin Heights, Ohio. Price \$1, postpaid.

VITAL QUESTIONS.

(Continued from page 8.)

Its exalted phenomena may be assigned a place in the domain of spiritual science, but the results of its demonstrated power on the physical plane are no more sacred than the law of gravitation, which makes of an apple fall, water to flow downhill, and a grain of seed to grow. It is the law of the honey bee, which, with its unique proboscis extracts the nectar of life from the tiny fountains of a clover blossom. The achievements of Edison and Tesla, on the plane of material science, should be classed with its limited forces, or as feeble rays of intelligence, since the logos of enthusiasts hold the mind to physical planes, uniting the masses for the acceptance of more marked affirmations which will come with the great wave of intellect-freedom just leaving the mist-enshrouded shores of old mortality!

Third, the attempt to make a religion of Spiritualism would prove an everlasting failure, and of accomplished result put the race back a thousand years in its attainment of mental and spiritual liberty. It would be impossible to make it such, only in name, since its unlimited thought-promoting agencies can never be ruled by the whimsical fiat of petty man. Spiritual societies should therefore be organized in accordance with the dictates of inherent laws written plainly in the open book of Nature, minus singing of orthodox hymns and the prayer maneuver—in fact, stepping clear of the religious harness, casting off the shackles that bind to ancient ruts, ignoring the gilt-edged titles that exhort and ensnare, and thus ascend to the foothills that border the uplands of the true spiritual philosophy.

And, again, don't seek to be regarded as "ministers" of a "religion" for the sake of obtaining fair fare on railways. Don't go to church. Be wise! Be good! Be free! But remember above all else, that "religion" is not necessarily goodness, nor any part of it; neither is goodness a "religion." Moral principle is the wisest struggling in the great field of sentient life; religion, and its resultant influences, on this plane, are the forces which tend to overshadow, through worldly powers, the golden grain of spiritual truth.

Fourth, I regard spirit communion also as a fact in Nature. Its demonstrated results on the physical plane, whether good or evil, cannot, if we adhere to reason, be made the basis of a religious cult, and properly belong to the domain of physical or spiritual science, in accordance with their exalted quality of power.

Fifth, you repeat with much truth that Spiritualism cannot be "patented or copyrighted," even though the Catholic, Chinese and Mormon spirits join hands to make it a tally to their credulity. I am radically inclined to the view that the communication between mortals and spirits should be classed under the head of natural law, and in fact, as you say, we "cannot get out of its domain." It is not from an individual standpoint I believe it possible to engraft the eternal principles of genuine Spiritualism into the garbled, blighted tree of religion and have any show of progressive growth.

BURR CHAPPEL.

Waverly, N. Y.

It Is More than Science, Less than Religion.

Spiritualism is scientific, but it is more than a science. Spirit religion is religious, but it is less than religion. We teach philosophy—spiritual philosophy, but both of us teach more than philosophy. Spiritualism is a fact, and a continuation of this life. Now, what is this life? What are we? We should organize. But that organization should not make a cult—a creed—a church—a priesthood. The human soul is the only guide and authority. The editor of the "Progressive Thinker" is the best representative of deity. Nature is the best teacher. I have no right to dictate to you in belief; and you have no right to force your opinion upon me.

This seems dogmatic, perhaps, but to me it seems axiomatic. If a candid examination shows a mistake, I wish to correct it. Error, however, is a necessary concomitant of ideas, and error can be eliminated. We have had enough bibles and inquiries. We have also seen too much light for stubborn material science to automatically reject anything it cannot weigh. The finer elements are the more potent in life.

We all believe in and recommend Progressive Lyceums. They are organized societies, but they bind and dictate no one's conscience. Their work is to please, attract, aid, develop, educate, unfold, unite, build up character, etc. It is in every way scientific, philosophical and religious. What more is needed for other persons, save additional topics, methods and time?

The teaching of immortality should not be thrust upon the meetings. When forced, it is to be an atmosphere of the ominous and went into the woods. I wanted no cure worse than the disease. I staid in the woods many years. Now we have come to the parting of two roads. Shall we part: is the question. It is a question of belief and of disbelievers. The great religions have cut each other's throats for thousands of years. It has nothing to do with religion. Religion is the practice of goodness; all that is human and right.

I understand the metal of Spiritualists. Most of us on all sides, think they can explain the problem of Deity. We can do no such thing. You may work at it as much and when you please, if you will, but it is not the work of the world. The world cannot be held still. Organize with a strong creed, and you will change it directly. The old is breaking down. Are we to take their place? If we are, refuse to imitate their follies—take their good points—espouse the cause of justice in all its relations.

We have got to convert the world to good thought and action. No more good will do us. We have got to do the same with the spirit world. We need all the help we can get. The other world and this must unite. Not only Spiritualists, but infidels and churchmen must join to rear a higher manhood.

We are brethren and must not allow hate, prejudice or unfriendliness to build barriers between us. Produce good goods and keep on in spite of abuse.

I will stop. You see my thought. If harmony cannot come without too much concession, probably two cults may come instead of one.

Life was, is and will be. Personal or impersonal, we do not know, probably the latter, because as it is omnipresent, how could it be located? The movement of this force has developed all worlds, systems, and peoples; when, how and where no one knows. This life manifests according to conditions. No one knows how the species come. Let

For the hope of humanity, remain, Junia, Neb. C. H. DOTY.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer.

THE FLOWER

Of All Religions Is Spiritualism.

Religion is the soul's recognition of its own immortality also of worlds of life, and activity in the mortal coil of the soul, the most delicate, refined, and accurate, I mean the soul, sense commonly called intuition.

Through this means man obtains knowledge of the spiritual domain as through the mortal senses he acquires knowledge of material things.

Upon this fact has been founded every religion of every age.

If those religions have been what we call so foolish, and their forms and ceremonial crude and absurd, it was because our ancestors had not reached a plane of intellectual development, which would enable them to do better.

Why did man first navigate the river with a log raft? Why did he not make a steamboat the first thing? He made the log raft because that was the best he could do. He did not make the steamboat, because he did not know how.

The rivers awaited navigation, all the materials for the construction of boats were at hand, but man must gradually grow to where he could intelligently give expression to the ideas on navigation which struggled up in his mind and clamored for recognition.

If there had been no possibility of navigation he never would have had a thought in that direction.

And if there were beyond, no place where those who leave us go to live on, or if man were just a mortal being having no relation with any world but this, he would never have an idea of such a thing, and there never would have been a religion.

The code of ethics connected with every religion, based upon the moral law, will give happiness and vice versa.

Since man's religion appeals to the highest emotions of the soul, in fact is the real man's efforts to grasp and realize his unlimited powers and possibilities, to place the veil of the future and sometimes try to look into the past as well, I see no reason why Spiritualism should be less a religion.

In my opinion it is the bright consummate flower of all religions. It is the religion which corresponds to man's present intellectual development. It is the religion which has added to faith knowledge, and demonstrated to the mortal sense a part, at least, of what the soul has so long known to be true. It is the religion both in that wonderful 19th century which took such a long stride away from the material condition which could invent nothing better than an ox cart, a log raft, or new patterns for stoffs of wooden gods.

All religions have had as a part of their creeds the belief in a future life, a place where the good would be happy and the bad would be miserable, and either a hand-made or mind-made deity who could hear and answer their prayers.

Spiritualism is an improvement over its ancestral religions, even its latest progenitor, Protestantism, for instead of a place where just a few blood-washed ones will be saved, Spiritualism declares that it is impossible for all to rise to a condition of happiness; outgrowing every defect and becoming perfect souls.

In place of a fire and brimstone, we are taught that condition of unrest and unhappiness attends the evil deed and will until he outgrows it by right living and right thinking, whether in this world or the hereafter.

Believing that the day of monarchies is about over, we have relegated to the past that one wherein Jehovah so long reigned supreme, and set up in his stead the grand universal republic, inaugurating as its ruler the Infinite Spirit of Love.

Religionists of the past believed that their God could hear and answer their prayers, but Spiritualists, at least some of them, believe that through the soul's aspirations we come into better accord with the universal life current, and in rapport with the things real for our future foldment. And that in the sweet of prayer, any phenomenon there is nothing marvellous in the general sense, but that all is under the control of natural law.

Many other comparisons might be made regarding the ethics, etc., of Spiritualism, showing its similarity to other religions, but I fear I have already gone beyond the space allotted me.

LAURA B. PAYNE.

Topeka, Kans.

The Young Should Be Instructed.

You request my views on the subject of Spiritualism being a religion or a scientific fact that can be proven to the satisfaction of all who wish to investigate. I am a Spiritualist, and I believe that in this country and in Europe that have been converted to its truths through its phenomena, and are so well pleased with it that they feel like praising God for having brought to them the return of their loved ones, that had passed out of their sight as they supposed forever. Let all such people make a religion of it, they choose to do so. I am not a Spiritualist, but I believe in a religious way calls about us from the spirit world a class of dis-appointed spirits that have never seen God or even Jesus. All such that come to earth go away satisfied that the religion of the old theologians is untrue, and the new one, commenced, to investigate Spiritualism and learn its holy truths.

Spiritualism would not be worth much to me if it could only be demonstrated through scientific principles. Science is a clincher that overshadows all theories, and brings home to us the wonderful truth that man is immortal and lives forever.

There is a law in nature that should be taught to our children. The young in all classes in society should be instructed how to proceed in order to bring about conditions that will call to their side their loved ones, that are always desirous to thank themselves known to their friends on earth. This grand truth of spirit life is kept in the background by the clergy, who are afraid it would destroy their influence with the people. The truths of Modern Spiritualism should be taught in our common schools, so that when our children grow up they would start in life with the knowledge that they were immortal beings.

The attraction of science of so much importance of late years that the two worlds are blending into one another to that degree that the thought of each other can be read with little difficulty even though they are a long distance apart. In harmony there is much to be gained; to instruct the young in these truths will become a science of much importance; let it be taught in our schools. The possibilities of Spiritualism are becoming more and more impressive as this advance knowledge we may expect greater success of its

powers as time unfolds its many resources. To teach it we should proclaim it a science of great importance to the young to learn.

It is successful as a religion. It is potent as a science, and is making great headway in both directions. By all means let the young be instructed in its scientific advantages.

DR. W. O. COFFEY, JR., CLEVELAND.

Minneapolis, Minn.

WHAT IS RELIGION?

It Has Its Rise in Certain Feelings.

The first question here to determine is, What is religion? It is a feeling that belongs to the individual in regard to his relation to a Supreme Being (as he conceives) and a concern for the welfare of his soul after death. It is a feeling that is applicable to one kind of faith as to another. Since faiths differ, religions differ; and being different, they involve different interests, in consequence of which is conflict resulting in a chaos of opinion, confusion and strife. Religion is purely selfish; it cannot apply to public welfare.

It demands the worship of some superior being. Since that being is the subject of various conceptions, the modes of worship must be different. To a rational mind, worship can be acceptable to a being of infinite power, infinite wisdom and infinite love. Even to the most superior finite being, worship would be repugnant. It is adoration, praise, adulation which, in its final analysis, is a species of flattery which is a human feeling. It implies a desire on the part of the object worshipped to be exalted, magnified, glorified, adored, feeling that would be odious to an honorable man, much more so to an infinite God. A God that demands worship is unworthy of decent respect; and if denied him, he would be unhappy.

Religion is founded on faith. It has its rise in certain feelings. It is a matter of individual belief. As a system, it has no basis on fact; its assumptions are without foundation; its very nature and origin are human, and its purpose is human aggrandizement—the few at the expense of the many. No proof or demonstration is claimed for it, even by the theologians themselves. It is only "I believe; Lord, help my unbelief."

The history of religion shows its effects on civilization—its bloody wars, its cruel despotism, its martyrdom, its inquisition and boundless ambition of the priesthood; its degrading superstition, warping and distorting the mind and enslaving the soul.

No man or class of men has a right to dictate how another shall feel, nor take advantage of another's fears, or ignorance.

When religion is reduced to a system and its leaders assume authority in the name of God, threatening his vengeance on non-conformers to the demands of the priesthood whose assumptions are accepted as indisputable truth, it is a dire misfortune to the world. The claim of the priesthood as intermediaries between God and man is the motive power of all religions.

Were there no wealth, dignity, authority or dominion in religion, there would be no souls to save. Religion declares: "Without the shedding of blood there is no remission of sin."

Much has been said about the "religion" of Jesus. He established no religious worship, he was an iconoclast; he observed no set days; prescribed no rites or ceremonies; taught no creed. He never used the word "religion" so far as we know. In all his teaching he always kept within the bounds of pure ethics.

Spiritualism is founded on demonstrable truth. Truth belongs alike to all. It is impersonal. To prescribe bounds and limits of truth, to relegate it to the category of faiths, and the boundless ocean are all every-day scientific facts, but they inspire within us a sense of awe, grandeur and sublimity that is not of this earth, creating the intensest desire in our hearts to know something of their First Great Cause and our relations to him. I am at a loss therefore to know how we are to separate the science of Spiritualism from the religion or the glory of Spiritualism.

Connected with Spiritualism as with an end, is the religious feeling, which ever be much that is purely speculative.

Nor would I have it otherwise. Every newly established fact in Spiritualism gives birth to new ideas, new thought, new theories which in their turn serve finally to establish new truth and thus the machinery of evolution is kept in constant operation.

It is not even to be borne in mind that there is a marked distinction between religion and theology. The religion of Spiritualism, like that of Thomas Paine, is to do good; it is humanitarian in character, recognizing the fatherhood of God and the brotherhood of man. No man can be a true Spiritualist without manifesting this kind of religion.

Springhill, Kan.

SCIENCE AND RELIGION.

Present Mission of Spiritualism.

Spiritualism has a mission unique in the world's history. It fills a place in this age distinctly its own, and from which it was debauched in the past. Its present mission is to complete the science of the universe that was laid in material evolution about the time of the beginning of its phenomena. These two departments of science, the material and the spiritual, are complementary. They stand related as body and spirit, and their development is dependent upon each other. The material must precede the occult in time, else the occult, having no material scientific base, falls under the ban of superstition and ignorance, which it did in the past. The occult, however, condemnation and legal persecution.

It is a singular fact that the great lights of material and occult science arose about the same time, and Spiritualism took up the broken ladder, left by Humboldt and Darwin and raised it to the ethereal domain of nature. Spiritualism held the stone from the tomb, and revealed the angel surviving the corporeal. Material science has never been able to account for the existence of man's immortal heritage, but assigned him to the silent and unknown. The argument and conclusion drawn from the above facts, show the mission of Spiritualism to be unmistakable scientific.

All science rests upon immutable law, which is its stability. Occult science in all phases of phenomena rest upon immutable law of conditions, as much so as any fact of physical science. Spiritualism, as the only demonstration of occult science, depends upon no moral, intellectual, or racial qualities as communicative conditions, but upon the law of forces.

Spiritualism, at its present stage, is a science builder. It is here that the occult and the material are to be brought together, and the world is to be brought to a new plane of knowledge.

upon any existing religion. The future mission of Spiritualism may be to establish a scientific religion of spirituality, based on law and fact, but its present status cannot assume this feature without doing violence to its mission and uses. It is still a child in occult science and can not assume its matured destiny of a spiritual religion.

While Spiritualism holds the only keys to the occult world, the portals of devotion cannot be entered before the great temple itself is completed, and this cannot be before material and occult science become one in fact and law. Then the door of nature's universal temple will be opened with the key of knowledge, and devotion can enter in. Until then let Spiritualism abide in her mission and not attempt to take the church kingdom by storm, as the N. S. A., in her plan of religious activity, is foreshadowing.

In ages to come when Spiritualism has reared her great temple of spirituality, based upon universal law, then her standard will never crumble, nor her glittering splendor tarnish, for its inscription will be, "Man, the immortal child of nature, and nature, the child of God."

Man has three births: that of the corporeal, spirit and angel, one growing out of the other. He has passed the corporeal birth of church unity and entered the spirit birth of Spiritualism, and when the age of the spirit age is finished Spiritualism will conduct man into the glorious science of angelhood and give the world a universal religion of spirituality. Until then let not Spiritualism buy Esau's birth-right of churchianity.

W. A. JONES.

THE OLD QUESTION.

Is Spiritualism a Science, or a Religion.

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

The above question is asked of the undersigned by the enterprising editor of The Progressive Thinker, publication which is far from being misnamed.

Briefly stated, it is the old question over again: "Is Spiritualism a science, or a religion?"

My understanding of the word Spiritualism is that it is a term applied to a group of facts which are now becoming more and more generally acknowledged to be facts. My understanding of the term facts is that it is one applied to established truths in any department of research or investigation and that all facts or truths are scientific inasmuch as science is the knowledge of facts.

As astronomy is a term applied to a group of well ascertained facts pertaining to the sun, moon and stars, so Spiritualism is a term applied to a group of well ascertained facts pertaining to the possibility of the embodied communicating with the disembodied, however imperfectly such communication is yet consummated. That the premises on which Spiritualism is based are facts is acknowledged even by scientists who give them a different interpretation or who oppose their Spiritualistic explanations.

Were there no wealth, dignity, authority or dominion in religion, there would be no souls to save. Religion declares: "Without the shedding of blood there is no remission of sin."

Much has been said about the "religion" of Jesus. He established no religious worship, he was an iconoclast; he observed no set days; prescribed no rites or ceremonies; taught no creed. He never used the word "religion" so far as we know. In all his teaching he always kept within the bounds of pure ethics.

Spiritualism is founded on demonstrable truth. Truth belongs alike to all. It is impersonal. To prescribe bounds and limits of truth, to relegate it to the category of faiths, and the boundless ocean are all every-day scientific facts, but they inspire within us a sense of awe, grandeur and sublimity that is not of this earth, creating the intensest desire in our hearts to know something of their First Great Cause and our relations to him. I am at a loss therefore to know how we are to separate the science of Spiritualism from the religion or the glory of Spiritualism.

Connected with Spiritualism as with an end, is the religious feeling, which ever be much that is purely speculative. Nor would I have it otherwise. Every newly established fact in Spiritualism gives birth to new ideas, new thought, new theories which in their turn serve finally to establish new truth and thus the machinery of evolution is kept in constant operation.

It is not even to be borne in mind that there is a marked distinction between religion and theology. The religion of Spiritualism, like that of Thomas Paine, is to do good; it is humanitarian in character, recognizing the fatherhood of God and the brotherhood of man. No man can be a true Spiritualist without manifesting this kind of religion.

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SCIENCE AND RELIGION.

