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The Spiritual Alps and How We Ascend Them.

BY MOSES HULL.

CHAPTER VII.

FURTHER CHATS EN ROUTE.

Spiritual culture, who can receive it?—Eyes of understanding—Dogs and swine, meaning of—Teachers taking away the key of knowledge—Spiritual blindness—Lost souls—Prize found—Cart before the horse—Mistakes of temperance agitators—Expensive wealth—Rich man and Lazarus—Comments—Cannot serve two masters—A prophet's opinion.

We are after spiritual culture, spiritual education, spiritual evolution, spiritual unfoldment and understanding. Paul was not mistaken when he said: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." When David prayed: "Open thou mine eyes that I may behold wondrous things out of thy law," he did not mean that he wanted his physical eyes opened; or that he wanted to read either the Ten Commandments, or the Jewish Ceremonial law. The thing he desired was, that his spiritual faculties might be quickened so that he could comprehend spiritual things. Paul speaks of it as, "the spirit of wisdom, and revelation in knowledge,

the eyes of your understanding being enlightened." Eph. i: 18. With an illuminated understanding these things can be comprehended—not otherwise.

Many of the most beautiful things in Spiritualism as well as in the Bible, have been ridiculed by those who could not understand them. To such they are, as Paul said, foolishness. Mis-believers and mis-interpreters of Bibles, and spiritual things in general, have made unbelievers of both. In the past we have depended too much on our eyes and our ears. The spiritual senses have been too much ignored; the physical senses have been expected to do what was beyond their province. The effort to bring men to spirituality through their sensuous natures is time thrown away.

SPIRITUAL INTERPRETATIONS.

Jesus admonished his friends to "give not that which is holy unto the dogs." "Neither cast ye your pearls before swine," said he. This, it is not supposed that anyone would think of interpreting literally. Jesus, of course, did not suppose that any body would be so far beside himself as to literally undertake to fatten his hogs on pearls; nor did he speak this without meaning something by it.

By dogs he meant simply those who could not comprehend the truth. When he said, "it is not meet to take the children's bread and give it unto dogs," he meant, do not take truths from those who need them and comprehend them, and give them to those who cannot reach a comprehension of their meaning. By swine he meant those who not only fail to comprehend, but those who fight what they do not comprehend—those who turn and rend the ones who would enlighten them. I doubt whether Jesus ever literally drove the swine into the sea. The sea signifies oblivion.

He drove men of swinish proclivities into oblivion. Jesus' idea was, do not try to teach the truth to those who cannot comprehend it. Indeed, there are those in every stage of comprehension; and while we should be careful not to shoot over the heads of the people, we should be equally as careful not to under-rate the status of those we would teach; and thus, with our teachings hold them back, or prevent them from moving forward. Jesus accused Israel's teachers of taking away

“THE KEY OF KNOWLEDGE.”

Teachers to whom the people look, and on whom they rely—those who set themselves up as lights and guides for the world, occupy a solemnly responsible position. There are thousands of instances where, were it not for the confidence the people have in their leaders, they would see and enjoy the light “which shineth more and more unto the perfect day.” If those to whom the world looks for light would get out of the light, this world and the world of spirituality would get nearer together. As teachers, or doctors, our duty is to lead the people as fast and as far as they are capable of being led. While churches employ materialistic and sensuous *arguers* to try to argue the people into the higher life and light, materialism and agnosticism must gain ground. “Paul I know, and Jesus I know, but who are ye?” is a sentence which applies to more than the seven sons of Sceva. Jesus said: “I thank thee, Father, that thou hast hid these things from the wise and prudent and revealed them unto babes.”

There are people who, seeing, see not, and hearing, hear not, neither do they understand. I am not sure that a kind of judicial blindness has overtaken some who call themselves Doctors of Divinity. A great re-

former once said: "Therefore they could not believe, because that Esaias said again; he hath hardened their heart, that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them." John xii: 40.

Paul puts it as follows: "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith, let their table be made a snare and a trap, and a stumbling-block and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back always." Rom. xi: 10, I often wonder if our egotism, growing out of our supposed scientific knowledge, is not a "snare" and a "trap" for us? I am sure many of us could grow much faster if we did not think we knew so much.

LOST SOULS.

We are still in search of spirituality, beside we are making an effort to find what that spirituality will do for us. Jesus asked how much a man would be profited by gaining the whole world, and losing his own soul? I have heard dozens of dissertations on this scripture—dissertations describing the terrible condition of lost souls. Lost souls were supposed to be not lost at all; but found, and cast into a lake of fire and brimstone, where they endure endless and indescribable torture.

Let us look at this subject from a different point of view. A thing is lost only when it cannot be found. If a soul were in an orthodox hell it could be found, and therefore is not lost. But there are lost souls. I have seen hundreds of people who were so thoroughly spiritually lost that they did not and could not know themselves as spiritual beings. Not only so, but they could

not be made to believe that others could see that there was anything more of them than flesh and bones. A blind person is to be pitied, but a blind person who is so incredulous that he cannot believe others can see, because that boon is denied him, is the most pitiable of all creatures.

What is the gain of the whole world to the individual who has no future conscious existence? It cannot benefit him; he can by no possibility use, or even see, one millionth part of it; what good could the world of material and spiritual wealth do the individual who in a few days is to die and go into nothingness? He cannot use it, even here before he dies he is only animated clay, having such power as an arrangement of the gray, pulpy matter of the brain has given him; he is as he is because of his peculiar organism. Now contrast with this the man who has found his soul—the one who feels and sees himself as a spiritual being—a child of the Infinite—filled with eternal possibilities. This one has found a prize which makes the world worth millions of times more than it otherwise would be, and yet his find is worth much more than the world even at its increased value. He has found a prize that out-lasts all things mundane; and in that sense, if in no other, is better than anything this transitory world can give. Not until he learns the power and how to use the power of that which he has found can he appreciate his prize. He has found that which was before matter—that out of which matter has been solidified, and of which matter is only a shadow—that which moulds matter; and forms, makes and shapes the material organism.

MISTAKES OF PHRENOLOGY, ETC.

Phrenology, and other physical sciences judge a man's character by the shape of his head, his physiognomy

and other external signs. They say that a head of a certain shape and size will, all things being equal, produce a certain kind of character. This is materialistic philosophy; it hitches the cart up in front of the horse every time. It would represent the father as growing to look more like the child every day. It is such an error as one would make in charging the severe coldness of the weather to the falling of the mercury in his thermometer. The thermometer does not make the weather cold or hot; all it does is to register its temperature; so your body and brain do not run you into trouble, but your sin, your thought of sin, your willingness to sin, builds the peculiarities in your body and brain which you have been taught unite to make you the sinner you are. You must see and know this; you cannot, as a spiritual being, overcome sin and sickness in the body until you learn your power over the body. Paul taught this doctrine when he said: "I keep under my body and bring it into subjection." I Cor. ix: 27.

MISTAKES MADE BY TEMPERANCE PEOPLE.

Here too, is where *exoteric* temperance people have hitched their cart in front of their horses. While in a secondary sense they may tell the truth when they say the saloon makes drunkards, yet the plainer and greater truth is that drunkards and drinkers make the saloons. All the saloons in the world would never make a drunkard of me; while, if I was a drunkard, and if I was duplicated a few times, a saloon would soon be found on the nearest corner to me. Saloons afford drinkers and drunkards an opportunity to gratify their appetites, and to prove to the world that they are what they are. Saloons, like everything else, are here because of a demand. If nobody had any more use for saloons than I, a saloon on every street corner on earth would not make

a single drunkard. When the world is sufficiently spiritualized so that the demand for saloons is cut off, then the saloon will go, because no one will patronize it. Where there are no drunkards—no drinkers, there are no saloons. Our temperance people are, for the most part, good and worthy people, but they will never succeed. Building temperance walls *around* drunkards to keep them away from saloons will never save them. These poor people must be saved by building a something *within* them that will keep them from partaking. This exoteric temperance will last while the prohibition fences last, providing these fences cannot be jumped—no longer. Our *exoteric* temperance will last while man lasts as a spiritual being—it will last even though there was an open barrel of whiskey with a dipper attached at every street corner and fence corner in the world.

But to return to the subject of the lost soul; the one who has lost his soul can know nothing of this power; consequently cannot use it. If he has traded his knowledge of himself as a spiritual being—his realization of his spirituality, for the whole world, he has made a bad exchange. Permit me to say that a vast majority of those who have piled up mountains of material wealth, have done it at just that expense; they are spiritually bankrupt, and are therefore very poor. The poor rich man is more to be pitied than any other pauper on earth. He is not only poor here, in ability to have any real enjoyment, but he will find himself bankrupt in the great beyond.

DIVES AND LAZARUS.

This seems to me to be as much as any other, the lesson taught in that terribly misunderstood parable of the rich man and Lazarus. It is too long to quote, but

its points may be stated. So far as this world was concerned the rich man fared sumptuously every day, but he traded his soul for material wealth. All do who revel in luxuries while the poor around them are suffering for the necessities of life. When stripped of that which the world calls wealth the rich man was poor indeed, and "in torment." Having nothing but material wealth, when that was gone he was entirely bankrupt; there was not enough left to purchase even a drink of water. He could not be otherwise than in torment. He who had commanded a retinue of servants now learns how dependent on the poor he was; he now calls for the beggar, who had lain at his gate, for a drop of water to moisten his tongue; but he called in vain. This illustrates how perfectly bankrupt a rich man can be, as well as what wealth of spirituality a beggar may possess. It is always the man or woman and not his or her material belongings, that ascends these Alps.

When this rich man learned that all his wealth was not even sufficient to purchase as much as a few drops of water, he wanted his brethern aroused, by some poor Lazarus going as a missionary from the dead, and giving them warning. But that is useless; the one who has lost his spirituality—exchanged it for what the world recognizes as riches, is deaf to the voice of the spirit. If the arguments of those in mortal form can make no impression on them they will certainly be deaf to voices from those on the other shore. On the other hand, Lazarus, who had none of the good things of this world, had spiritual wealth; he who knew nothing but affliction and poverty here, was happy in the world of spirituality, while the rich man was tormented.

While our life here effects our life in the great here-

after, I am not sure but that all of this parable relates to things in this world. No man can serve two masters. You cannot possibly make great spiritual progress without living and working for it. If you would have this prize you must work, eat, drink and sacrifice for it. If you cannot do that much; in short, if you are not willing to give up the transitory things of the external world for the secrets, the enjoyments, the wealth of this hidden world, then you are wasting your time in this investigation; you had better spend the time mingling with your own.

Isaiah, in indicating who can dwell among these Alpines, says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of the rocks; bread shall be given him; his waters shall be sure." Is. xxxiii: 15-16.

Truly this is a straight and narrow way; and few can walk in it. Shall you and I, dear reader, be counted among these few? If so, we enjoy a wealth unknown to the world.

(To be Continued.)

The Relation of Music to Spiritual Philosophy.

BY E. W. GOULD.

From both sacred and profane history we learn that in every nationality and almost every sect, since history has been written, music of some kind has been a factor in its organization or development. What is music? One of the fine arts, the elements of which are melod-

ious and harmonious sounds. The music of nature suggested that of art.

Music is said to be the child of leisure and of happiness; the parent of innocent pleasure and a gratification to the sense of hearing, a solace to the disconsolate, a hope to the benighted traveller, an inspiration to the warrior and a joy to youth. It has occupied the time, the talent and the genius of some of the most remarkable characters in history, and has been utilized by all nations in their devotions, in their festivities, in their fiercest battle scenes, in their victories, in their labors, in their joys and their sorrows, and last, but not least, in the *burial services of the dead*.

We find recorded in the Bible, in the book of Genesis, four thousand years before the Christian era, that "Jubal was the father of all such as handle the harp and the organ." In the 31st chapter of the same book we find that Jacob attempted "to steal away from Laban, with whom he had labored twenty years, under contract, that he might secure Laban's two daughters, Leah and Rachel, in marriage," as he had lost faith in his father-in-law. But Laban caught up with him and his caravan, and said to Jacob: "Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me that I might have sent thee away with mirth and with songs, with tablet and with harp?"

In Exodus it is recorded that Miriam, the prophetess, took a timbrel in her hand and all the women went out with her, with timbrels and with dances; also in the book of judges, that "Deborah and Barak sang, praise ye the Lord," showing that even at that early date, women were recognized as musicians. Although at a much later date, and since the Christian era, it has been objected by the church, that women were not eligible

as performers in church service. One thousand years B. C. it is recorded in I Chronicles: "All these were under the hands of their father, Heman, for song, in the house of the Lord, with cymbals, psalteries and harps. So the number of them with their brethren, that were instructed in the songs of the Lord, even all that were coming was two hundred four score and eight."

About the same period, it is recorded in II Samuel, that "King David and all the house of Israel played before the Lord, on all manner of instruments—made of fir-wood, even on harps, on psaltries on timbrels, on cornets, and on cymbals." On another occasion the king ordered four thousand instrumental performers "to praise the Lord, on instruments he had made for them." Four hundred years later it is recorded that "Jeremiah lamented for Josiah, and all the singing men and the singing women, spake of Josiah in their lamentations to this day."

It is not known at what date the Psalms of David were written, nor by whom; but they contain numerous accounts of music and musical entertainments, and praise services—notably, as follows: "Praise the Lord with the harp. Sing unto him with the psaltry and an instrument of ten strings. Sing unto him with a new song. Ply skillfully with a loud voice. Praise God in his sanctuary. Praise him for his mighty acts. Praise him with the sound of the trumpet. Praise him with the timbrel and the dance. Praise him with stringed instruments and organs. Let everything that hath breath praise the Lord."

In the New Testament there is also recorded instances where music was introduced to express the emotions and sentiments of the occasion. Notably, at the time Jesus was betrayed by Judas, one of his disciples—"And

when they had sung an hymn they went out into the Mount of Olives."

In Revelations, Saint John is said to have heard "harpers, harping with their harps, and they sung a new song before the throne, and before the four beasts and the elders, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they that are not defiled by women, for they are virgins." This is a doubtful compliment to women of the present generation.

But little is known of the music of ancient nations, except what is gathered from the Bible. The Egyptians furnish the best evidences of its cultivation, perhaps, of any ancient nation. But what the character of their music was can only be inferred. No relics of it exist, unless the crude songs of the boatmen of the Nile be taken as samples.

There is no doubt but the Egyptians were among the early nations if not the first to cultivate the art. One writer claims that 500 years B. C. "there was not in Alexandria a wretched peasant, or laborer, who was not able to play upon the lyre, and was also a perfect master of the lute;" at that period the flute was the principal musical instrument in Egypt. Cleopatra's father is recorded as being a phenomenal flute player.

There are some early records of Chinese knowledge of music. Koine, a Chinese musician who lived a thousand years before the assumed era of Opheus, said: "When I play upon my king the animals arrange themselves spell-bound before me, with melody."

Confucius sa, one hundred years before Plato: "Wouldst thou know if a people be well governed, if its
ad, examine the music it practices."

It is generally conceded that the Greeks did not un-

derstand harmony, although they had many hundred musical signs. The Greek lyre was an instrument of but few strings, and only played the notes of the voice. The Romans were not a musical people and their art was a copy of the Greeks. But both the Greeks and Romans at one period were noted for their application of music to all kinds of labor, and in their treatment of the insane, they often resorted to music.

After the destruction of Jerusalem the Jews abandoned the use of music in their churches to a large extent, and only by the German Jews has it been restored.

The earliest MSS. now extant, which can be deciphered, of European music, are nearly one thousand years old. A Latin MS. of the tenth century shows evidence of progress towards the understanding of correct harmony.

Dr. Browney, in his history of music, credits Padoa Martini, of Bologna, Italy, born in 1706, with having collected 17,000 MSS. and volumes in thirty years; for which he was largely indebted to Favinielli, the greatest singer in Europe at that time.

The modern art of singing dates from the institution of the Italian Opera, at Florence; and one of the pioneers of that reform was the father of Galileo. From trivial beginnings have grown the bold splendors of the present opera. A race of singers grew up in Italy, who gave method and laws in song, to the European nations.

In the time of Queen Elizabeth much attention was given to music. Shakespeare too, was evidently a good musician or understood the art. All European nations now have their national songs. Among the beauties of British music, the ballad may be classed first. While the Scotch, Irish, Welsh and English ballads all differ, they are now, as they were in the time of Hayden,

Beethoven and other eminent composers, always favorites with the lovers of simple melodies.

In 1654, a composer by the name of Playford commenced the publication of what was termed "psalmody or church music," in England.

The same class of music was published in America in 1690, and created much debate among that class of puritans who were trying to compel everybody to adopt their peculiar views in morals, in religion and in music; and a few of that class still survive.

In 1720 the Rev. Mr. Symes, a popular preacher in Massachusetts, published several essays on the subject of vocal music, or church psalmody; in one of which he attempts to reconcile the difference of opinion existing in the various orthodox churches of that day, as to the proper style of church music. One class claiming that "singing by *note* was the regular way," and the other class insisted that "singing by *rote* was the only proper way." Among the various objections urged against singing by note, was "that it gives disturbance, creates too many tunes, rails and exasperates men's spirits, that it was quakish, and popish, and introductive of instrumental music, that the names given to the notes was bawdy, yea, blasphemous, that it is a needless way, since their good fathers, who were strangers to that way, have got to heaven without it."

Lowell Mason, one of the most popular composers of church music in this country, and whose compositions are still largely in use, was born late in the last century and did much to advance and popularize vocal and organ music, for church uses. He said: "Through the medium of music truth is presented to the heart in the most forcible manner—the feelings are aroused and the affections elevated. Musical taste is much more intimately connected

with the religious feeling than is generally supposed. It is the source of exquisite delight to the man of taste and cultivation, and undoubtedly contributes to the happiness and moral improvement of man." He contended that "music being one of the arts must not be an art when it enters the church."

Ritter, a modern musical critic of good standing, says: "Music under all circumstances is an art, capable of expressing all the thousand different shades of a man's emotions."

If these last postulates are excepted, no one can doubt that Stephen C. Foster, born near Pittsburgh Penn., in 1826, has contributed more towards elevating and bringing to the surface the finer emotions of the heart, than all other modern composers, and yet there is no record of his ever having contributed anything that could have been accepted as church psalmody, under the standard, as laid down by orthodox critics. Among the numerous songs Mr. Foster wrote, his first was published in 1842, and entitled, "Open thy Lattice, Love."

In 1846 he published the "Louisiana Bell," "Old Uncle Ned," and "O, Susannah," The next that appeared was, "My Old Kentucky Home," "Old Dog Tray," "Massa in the Cold Ground," "Gentle Annie," "Willie, We Have Missed You," "I Would Not Die in Spring Time," "I See Her still in My Dreams," "Old Black Joe," "Ellen Boyne," from which the air of "John Brown's body," was afterwards taken; and some 150 other songs of a similar character. The music and poetry were principally written by Mr. Foster. His last song was the "Beautiful Dreamer." He was of a gentle, sweet disposition, full of sympathy, which all his songs illustrate. He passed to spirit life in New York, in 1864, at the age of 38.

From a spiritual standpoint, it is from such spirits as his we may hope in the near future for the inspiration necessary to produce a class and character of music adapted to the wants of our new religion. And it is not anticipating too much to believe, that whenever any capable composer, who has the natural ability, enters the field, with a view of producing a class of music adapted to the use and development of spiritual philosophy, the spirit of Foster and kindred spirits will assist them. That seems to have been the result whenever the attempt has been made so far.

If, as we claim, spiritual philosophy is a new science—a new religion, is it not time that we prepare, and introduce a new system of music, one consistent with our peculiar modes of worship, and adapted to our views, and the teachings of our spirit guides.

At present we are using what might be strictly termed orthodox music, and also orthodox words, to a great extent. If we could in any way endorse the sentiment, we might accept the music in the absence of any other better suited to our theory. This music has been largely composed for sensational effect, a direct appeal to the emotions, and the tone of the music corresponds with the sentiments of the hymn. Hence we find all popular revivalists resort to this class of music, to arouse the fears, the joys and the hopes of their audiences, before they attempt to address them.

Spiritual lecturers and teachers appeal to spirit communicating, to judgment, to their own experience to the common sense of their hearers, to interest and entertain them.

Beyond the harmonizing effect of sweet sounds, intensified by the sentiment of the hymn, this character of music can be of but little value to audiences of think-

ing Spiritualists, unless made so by the superior excellence of the performers.

I have thus, at some length, attempted a brief synopsis of music, its introduction and its uses, by many of the civilized nations of the earth, for the purpose of discovering, if possible, the object and the result to the spiritual philosophy, in the introduction and use of this *divine art*.

While we cherish and cultivate the art, in a crude and general way, and are encouraged to do so from the fact that in our spiritual seances we are requested to do so, that we may secure the best temporary results. At the same time the words set to the music, if a song, are usually entirely at variance with the teachings of the spirit.

No nation or sect of which we have record has ever before claimed its inspiration, or authority, directly from the angels. To be sure, the ancient Jews claimed direct instruction and authority from the Almighty, the Creator. But from the record, we learn it differed so widely from the character of our spirit messages, there seems no connection.

The different nations and sects represented, all have had their peculiar objects and uses of music. Since its cultivation and greater refinement it has appealed more directly to the sensibilities, to the emotions of the heart, and hence adapted itself to religious worship and the exercises in which the affections sympathize, especially in this country.

It may be claimed that as our philosophy had its origin and inspiration, direct from the spirit world, that when the spirits see a necessity for a change, for a character of music adapted to the new philosophy, they will take the initiatory steps to bring it about.

But general observation and experience leads to the conclusion, that the spirit world is not doing, has never done for mortals what they can do for themselves. Especially, when by such efforts they are the recipients of the principal benefits derived. They are aware, as mortals are, that music is conducive to harmony, and tends to allay and quiet passion and create sympathy. All of which are necessary to secure the best results in the presence of sensitive mediums, when they desire a communication from the spirit side of life.

To mortals, nothing is more attractive, more elevating than music, if adapted to the occasion, and is suited to the taste of the hearer.

There are occasions when any kind of music is *distasteful*, and out of place, and yet its use is almost universal in America, viz. at funeral services, and like occasions. From a spiritual standpoint it may possibly be permissible, but from that of an orthodox trinitarian, it seems absurd in the majority of cases. Still there is no accounting for taste—Consistancy, thou art a jewel.

From the standpoint of a Spiritualist, while they do not accept the teachings of the orthodox, and believe the principal occupation of the heavenly hosts, consists in "psalm singing," and "playing upon golden harps," they do believe the cultivation and the education of those who possess the talent for music, will constitute one of the principle and most enjoyable entertainments in spirit life, as will that of painting and other occupations to artists, who have developed a knowledge and a talent for the same in their earth experience.

As we believe death is only an event in life, and that nothing is lost in passing from one state to the succeeding one, nothing can do more to advance and ennoble the mortal than a thorough and scientific acquirement

of the divine art of music. And to those who have not the opportunity here, there is no doubt of its being possible to them later on, if they desire it.

It is gratifying to see that some commendable efforts are already being made by our people, to write and arrange a class of music with accompanying words, adapted to our uses.

And it should be the duty of all whenever the opportunity offers, to encourage and give not only moral but material aid, to this great and beautiful accomplishment.

Dives and Lazarus, or the Rich and Poor of To-Day.

BY MOSES HULL.

Since the following article was written a friend hands me this poem, which, though written in a sarcastic vien, makes a very appropriate text for my sermon.

Did you ever hear of Dives, who lives in Palestine?
 A marvelous rich man was he, well clothed in superfine.
 His table groaned with wealth of food, his wines by gallons ran—
 No wonder he grew sleek and stout, just like an alderman!
 Another man named Lazarus, homeless and sick and poor,
 In hopes to beg the rich man's crumbs, lay at the rich man's door.
 He heard the sound of mirth within, but not a friend had he.
 Except the dogs, who licked his sores in silent sympathy.

You'll think it strange that such a thing could happen here below.

But this was in a far-off land—a long, long while ago.

Now Dives daily feasted and was gorgeously arrayed.
 Not at all because he liked it but because 'twas good for trade!
 That the people might have calico he clothed himself in silk,
 And surfeited himself on cream that they might get the milk.
 He fed five hundred servants that the poor might not lack bread.
 And had his vessels made of gold that they might get more lead;
 And e'en to show his sympathy with the deserving poor,
 He did no useful work himself that they might do the more.

You'll think this very, very strange, but then of course you know
 'Twas in a far-off country—and a long, long while ago.

Poor Lazarus at length became too weak with death to strive—
He evidently was not one of the fittest to survive—
So on one frosty night, about a quarter past eleven,
He looked up at the silent stars, and died—and went to heaven.
Now Dives, too, was waxing old, and presently fell ill,
Whereon a lawyer was called in to make a mighty will;
And when Dives' sons and daughters came to hear his last farewell,
He bade them follow in his steps, then died—and went to hell.
I don't think God would venture now to treat a rich man so,
But this was such a long way off, and so very long ago!

The parable of the rich man and Lazarus, as recorded in the sixteenth chapter of Luke, is full of meaning—it has a significance the study of which might do much toward impeding, if not preventing such a catastrophe as has overtaken other nations and peoples. Every nation and every age has had its rich men who wore their purple and fine linen, and fared sumptuously every day; also its Lazaruses, lying at the gates of these Diveses and asking for the crumbs which fell from their tables.

The world has seemed to forget that all these things are written as an "ensample," as Peter called it, for us. In our interpretation of the Bible, as in everything else it has seemed handy to fit all of these warnings to some one else. In our mad rush to beat, if not everybody else, at least, somebody else, we have forgotten to philosophically study history; we have forgotten that like causes will everywhere produce like effects—that the gulf we are making between Dives and Lazarus here will make even a wider and deeper gulf on the other side; and that "over there," the rich poor man will be much better off than the poor rich man is here; and that the poor rich man will find himself in a much more deplorable condition than the rich poor man was while suffering for the necessities of earth-life.

Probably the "gulf" between the rich and poor was

never, in this world, so wide and deep as it is in this country to-day. The equality of all men, as expressed in the Declaration of Independence, has long ceased to be anything more than a tradition, or a rhetorical flourish. In this country the extremes of wealth and poverty are greater than in any other country on earth.

The richest man on earth, outside of America, was the Duke of Westminster. It is said that he died worth \$50,000,000.

Thomas G. Shearman, one of best and most careful statisticians in the world, wrote an article for the *Forum* for November, 1889, much of which was quoted in the *Arena*. In this article he gives a list of twenty names of American citizens, none of whom was worth less than \$20,000,000. Many of them possessed over \$100,000,000, and one of them \$150,000,000. Property is supposed to be assessed at about 22 per cent of its real value, yet one hundred men in the city of Boston alone are assessed at \$100,000,000, each. He finds that less than 40,000 families own over half of the entire wealth of this country.

Mr. A. B. Stickney, himself a millionaire railroad king, says in his *Railway Problem*, p. 228-229:

"Fifty years ago the American millionaires were as yet unknown, and only dreamed of. It was then the pride of America that her citizens were possessed of independent livelihoods; that it was a land of homes and of substantial equality; that there was no privileged classes—none very rich and few very poor. Now it has been estimated that with a population of over sixty-five million people, one half of all the wealth of the nation is concentrated in the hands of forty thousand families, and that three-fourths of it is in the possession of fewer than two hundred and fifty thousand families," while there are seventy-five estates valued at an average of \$35,000,000 each. One individual is reputed to be worth more than \$200,000,000, and the income of another is estimated at \$1,500,000 per month. Such statements appearing in public prints over respectable signatures, although they may not be strictly accurate in detail, necessarily chal-

lenge thoughtful consideration. Whence and how could a single man, in one life-time, accumulate \$200,000,000, or another, poor when a boy, at the age of fifty have acquired an income of \$18,000,000 per annum?

It is understood that the first \$150,000,000 fortune was founded upon the ruins of a line of insignificant railways, which were bought for a bagatelle, and, being put together and managed with consummate genius, became a great trunk line; and that the largest mercantile fortunes have resulted from monopolies in trade, born and nurtured by discriminations on the part of railways in respect to rates.

From these examples let the sixty-five millions of American citizens, who, together own one quarter of the wealth of the nation, while the remaining three quarters are owned by less than one million of their fellow citizens, be assured that with the destruction of small investments in railway securities there will appear the billionaire. Will an army of paupers follow in his train?"

These Diveses, by standing at the head of great corporations, are endowed with a power with which the government, in its executive, legislative and judicial capacity cannot compete. Even the president of one of our great railroad systems is represented to have said, "If all who offended against the (inter-state commerce) law were convicted, there would not be jails enough in the United States to hold them." Another remarked that "it would take a hundred years if the thing were brought to trial to try and convict all the violations of the law that occurred within two weeks after it went into effect." This is proof enough that our rich corporations, such as railroad monopolies, banking monopolies, and other combines feel themselves the creatures—the pets of law and not amenable when they break it.

Daniel Webster warned the world of the danger to our liberties when the tendency of legislation should be to concentrate the wealth of the country into the hands of a few. That the tendency of legislation is now in that direction and has been for thirty years, no one can doubt who will give the matter the most cursory investi-

gation. With money loaned to some of our corporations at only one per cent interest; and with millions of our money in the hands of other corporations at no interest at all; and with still other millions loaned to still other corporations, where they defy the government to collect either principal or interest, while the people pay from five to forty per cent for money; with millions of acres of land given away to other rich corporations—corporations who have no other use for the land than to keep poor Lazaruses from farming it; with a protective tariff enabling Eastern corporations to realize from one hundred to one hundred and forty per cent on their investments, as statistics show, while the Western farmer sells his wheat at from thirty to sixty cents a bushel, the wealth must pass from the hands of the masses into those of the classes. Lazaruses must multiply, and Diveses must diminish in number and increase in their ill-gotten wealth until they become billionaires.

The late Senator John J. Ingalls is represented to have said in one of his speeches:

"Nine million mortgaged homes in the United States, 30,000 millionaires, and 1,000,000 able bodied men searching in vain for an opportunity to earn bread. While the total wealth of our nation is more than \$70,000,000, more than one-half of it is in the hands of 31,000 persons.

I have not the exact figures with me to prove Mr. Ingalls and the other gentleman from whom I have quoted to be correct, but I know they are not far out of the way. Whether these figures are right to a fraction or not, do they not prove that this country is traveling the same road on which Egypt, Babylon, Greece and Rome went to destruction? If America could and would read history, and the signs of the times aright, and would heed the warning voice of the one and the prognostications of the other, she might avoid the rocks on

which the wrecks of other civilizations have gone to pieces. Alas, greed has no eyes or ears,—only claws. The Diveses are, in one sense Bourbons, they never learn; hence history repeats itself. Jesus spoke truthfully when he said: "If they hear not Moses and the prophets neither would they be persuaded even though one went unto them from the dead." The whole dead past is resurrected and stands before them in history, yet they heed it not.

As a whole the wealth producers in this country are but little better off than paupers.

Things have certainly grown no better—rather worse since the 46th Congress appointed a committee to investigate this matter. This committee, after spending months in collecting statistics, brought in a report on the 10th of December, 1889. From that report the following extract is taken:

Average yearly earnings of all laborers, divided by number of living days in the year \$1.02. This amounts, in a family of five persons, for each person, 20 cents a day. Average yearly earnings of common laborers, 75 cents a day, or 15 cents a day for each person in a family of five. The average wages paid for all kinds of labor in Ohio are 75 cents per day; Massachusetts, 87 cents per day; Chicago, \$1.02. General average cost of living: Groceries, \$247.25; clothing, \$66.61; fuel, \$33.30; rent, \$75.27; recreation, \$10.74; education, \$11.64; total, \$445.50. Average excess of expenditures over average earnings per year, \$70.00. The above statement allows each person in a family of five per day, for subsistence, 13 cents, clothing 3 3-5 cents, fuel 1 4-5 cents, rent 4 cents, recreation 1-10 cents, education 3-5 cents, total, 23 cents.

To show that things are growing worse instead of better for the Lazaruses, I will state that the census report for 1890 gives the number of manufacturing establishments in the United States as 253,852; the number of persons employed is 2,732,595. The wages paid during the year, \$947,953,795. This averages \$347 per year, which is about 95 cents per day. Now let

any of the readers of this pay the average rent and support and educate the average family—five persons on 95 cents per day and tell me whether there is enough to live for to make life worth living. The census report of 1890 shows a good many startling things, among which are the following.

1st. Three million, or twenty per cent of the people of the United States, are indeed Lazaruses, being supported in and by charity institutions.

2nd. The average value of each farm has depreciated \$1,620. The average depreciation per acre since 1865 being \$28.00. In connection with this I might add that the labor report of Massachusetts for the year 1891 shows that in the year 1890, 1,416 farms were abandoned in that state; and 3,318 in Maine, Vermont, New Hampshire and Rhode Island. That is a total of 4,779 in these five states.

3d. These same census reports show that of the remaining farms 9,000,000 of them are under mortgages, with an average indebtedness of \$550 per farm.

Much more of this same kind of testimony might be added, but my article is already growing to long. In view of the above, I simply ask what becomes of the cheap talk about the prosperity of the masses in this country?

Two years before this report was made, Hon. Benjamin Butterworth, of Ohio, a man never accused of being tainted with "calamity howling," made a speech in Congress, in which he said:

"Average wages in Philadelphia, \$340, or 95 cents per day; New Orleans \$391, \$1.07 per day; Richmond, Va., \$214, 60 cents per day; Augusta, Ga., \$267.95 73 cents per day; Louisville, Ky., \$334.55, 90 cents per day; Cincinnati, \$338, 98 cents per day; Lowell, Mass., \$294, 80 cents per day; St. Louis, Mo., \$424, \$1.02 per day."

On the average income of farmers, he said:

"Ohio, \$394 per year; \$1.08 per day; Georgia, \$155 per year, 42 cents per day; Mississippi, \$270 per year, 74 cents per day; Alabama, \$149 per year, 44 cents per day; Wisconsin, \$370 per year, about \$1 per day; Illinois, \$476 per year, about \$1.30 per day.

In 1891, the *New York Recorder*, in referring to the striking cloakmakers, said:

"Their children cry for food and there is none. The few clothes that covered their backs are gone, and in many of the little homes the children played on the floor with scarcely a rag to hide their nakedness. These people are not striking for more pay, but because their employers wanted to make their meager pay still lower."

The *Chicago Journal* said:

"These people are working their lives away with long hours and hard work, only to be rewarded with a beggar's pittance, and who are condemned to slavery of the worst kind."

It was such things as these that led Senator Ingalls to use the following eloquent and truthful language:

"Labor and capital should not be antagonists, but allies rather. They should not be opponents and enemies, but colleagues and auxiliaries, whose co-operating rivalry is essential to national prosperity. But I cannot forbear to affirm that a political system which, under such despotic power can be wrested from the people and vested in the few is a democracy only in name. A financial system under which more than one-half of the enormous wealth of the country, derived from the bounty of nature and the labor of all, is owned by a little more than 30,000 people, while 1,000,000 American citizens, able and willing to toil, are homeless tramps, starving for bread, requires adjustment. A social system which offers to tender, virtuous and independent women the alternative between prostitution and suicide as an escape from beggary is organized crime, for which some day unrelenting justice will demand atonement and explanation."

It is true as the Ex-Senator says, that labor and capital should not be antagonistic, but unfortunately they are; and they will be as long as one person has labor to sell to the highest bidder, and another wants to buy it in the lowest possible market. As long as muscles of steel and steam can be brought in competition with flesh and blood, so long will this battle rage. Such a system will rapidly and still more rapidly concentrate the wealth of the country—wealth every farthing of

which was produced by labor, into the hands of the few.

The editor of the *Arena*, the Rev. Dr. Swaffield, and others went into a pretty thorough investigation of the condition of the poor of the city of Boston. They found that eviction, starvation and death were the ever present specters among the Lazaruses of that cultured city. One woman was making trousers at twelve cents per pair, and thus trying to support an invalid husband and two small children. In order to do this she was compelled to work from fifteen to seventeen hours per day, and half starve herself and little ones. The result was, rheumatism had settled in the joints of her fingers so that every stitch meant a throb of excruciating pain. And all this under the operation of a law passed on purpose to enable the manufacturer to pay large wages! In another instance Mr. Flower found a little girl who had been engaged ever since she was two-and-a-half years old in overcasting the seams on pantaloons, at one cent per pair. Mr. Flower gives several pages of such statements as the above.

Among the heart rending reports made by Rev. Mr. Sawfield, in the *Arena*, I select the following:

"Another family of seven persons, invalid husband, wife and five children were crowded in a room hardly large enough for two persons. All the furniture in the room was an old borrowed stove, one broken chair, and a broken bedstead, no cooking utensils. The children had scarcely a rag on them, and for their dinner were eating sliced raw potatoes. They had not tasted bread for three days, nor meat for weeks. One week after our visit another child was born into the family, only to die of starvation and cold, for the poor mother had no nourishment to give it, no fuel nor fire for two days, and was dependent on the kindness of a widow in the next room for a warm place beside her fire.

* * * * *

A widow left with five children has to support herself and family, and pay one dollar and a half per week rent for two small rooms. Her only hope is in securing pants enough to make at fourteen cents a pair. In order to keep body and soul together she must teach the

two little girls, Constance and Maggie, aged five and three, how to sew, and thus do their part in keeping the wolf from the door. These two babies work early and late, the five year old seamstress overcasting the long seams of four pair of pants a day, and the three year old dot managing to overcast two pairs. They handle the needle like professionals. Mother and two daughters together thus earn from two dollars and a quarter to two and a half a week, after paying rent having but a single dollar left to clothe and feed the whole family."

Comment on these startling facts is unnecessary. I will only add that I can bring many pages of just such facts, from New York, Philadelphia, Chicago and other large cities. I doubt whether such extremes of wealth and poverty ever existed anywhere on earth as exist in the United States to-day. And how is this great wealth of these Diveses being squandered? Certainly, if any Diveses ever "fared sumptuously every day," while the Lazaruses are at their very gates, to-day is the day. I read only a day or two since, an account of an election bet that was soon to be paid, of a dinner for a company which was to cost \$100 per plate, the soups were to be served in New York, the meats in Albany, and the dessert in Buffalo. The loser was to provide silver dishes to eat this dinner on, which dishes were to go to those who dined, as souvenirs, and the loser was to pay all railroad fare and all other expenses. Great heavens, why could not this enormous sum have been spent in providing cheap and wholesome dinners for the starving poor? How long can we preserve even the semblance of a civilization under such conditions?

Whittier says:

"The meal unshared is food unblest,
Thou hoard'st in vain what love should spend;
Self-ease is pain; thy only rest
Is labor for a worthy end."

Speaking of these outrageous extravagances, I am reminded of a few other dinners. A wealthy gentleman

gave a dinner at Delmonico's in 1884, to seventy-two persons, which cost the enormous sum of *Ten Thousand Dollars*. This was followed by what was called "The Swan Dinner," which cost more, and that by another "Golden Dinner," and that by still another called "The Diamond Dinner." I will not go into the sickening details of these swell dinners among the Diveses.

At one of the state receptions in the White House in Washington, the wife of one of these millionaire robbers wore a dress which cost over one million dollars. Her vesture was studded with such a vast number of diamonds and precious stones that it indeed seemed like a "woman clothed with the sun, and the moon under her feet." This woman was accompanied constantly by two well dressed attendants, whose duty it was to keep continuous watch of her drapery, to see that it was properly adjusted and that no thief purloined anything from it.

And is this America? the home of a Washington, a Paine, a Jefferson and a Lincoln? And are these Diveses American citizens? Then no wonder the starving poor are driven to anarchy! I say nothing by way of threat, but as a prophet I must say this state of things cannot long continue.

Hulled Kernels.

BY MATTIE E. HULL.

Not only are our headaches, pains in side and back, indications of disease, our jealousies, envies and intolerances, are sicknesses and indications of mental disorders. A perfectly healthy person does not yield to whims and prejudices. There are persons who claim to be perfectly normal and free from all superstitions, who bemoan the fact that they "saw the new moon over the

left shoulder," and are nearly thrown into spasms, if it happens that the number who sit down at a dinner party is "just thirteen."

* * *

One of the chief hindrances in the way of intellectual and Spiritual growth, has been the thought that we have certain limitations, and the worst feature of this thought has been, that we have attempted to limit others by the boundaries we have put around ourselves.

* * *

In these days of church trials and increasing heresy among the brains of ordained clergymen, we must conclude that Reason and Ritualism are having a fierce contest. The Ritualist believes in moving a God by the power of prayer, but the reasonable man knows that no sacrament, no form of prayer, can change a Supreme intelligence. The great work to be accomplished in this century is the education of the masses out of the idea of the supernatural.

* * *

Never was there a more damnable teaching handed out to the world, than that the un-churched and non-baptized were infidels, or that only carnal natures were in love with the beautiful things of earth. Another has said: "Infidelity is unfaithfulness to principles," and a disbelief in formal worship or worship of any kind, does not necessarily make a person unfaithful. Is not the thrill and inspiration that touches the soul, when contemplating nature's wonderful work, as elevating and ennobling as though the one experiencing the same were to assume the attitude of a prayer, or in referring to it, were to quote a psalm? No expression of truth, love or beauty can touch the soul without making it better and happier. This is religion.

From A Dweller in The Foot-hills.

BROTHER AND SISTER HULL:

I write to express my thanks for the burning truths that came to me through that brightest and best of all Spiritual magazines, NEW THOUGHT. The latest number containing chapter V of "Spiritual Alps, And how to Ascend Them," together with the exquisitely beautiful poem, "Coronado," which received its birth at the "Enchanted Isle," impresses me as the star number, and this means a great deal, for each and every one have been richly laden with truths that came straight home to the heart.

To those who regard mediumship the only gateway to the Spiritual realm, and seriously believe seance room phenomena the exceptional proof of a life to come, I would most sincerely recommend the careful perusal of "Spiritual Alps, And How to Ascend Them."

Truly "moral and spiritual ripeness are the only tickets upon which we can travel this royal road."

The ascent must come of persistent effort to subdue the selfish desires of the flesh, not through their constant gratification. The mistake lies in overlooking the fact that phenomena appeals to the senses, furnishing external testimony only that may or may not convince the sincere investigator. To know the truth is to have an understanding of it. Hartman says:

"The great curse of our age is that the intellectual faculties are strained to their utmost power of resistance to examine the external form of things intellectually, without perceiving their spiritual character by the power of intuition. Divine truth is not discovered till we awaken to a realization of its presence within our being. The first step to be taken then is knowledge of self."

We are chasing phantoms merely till we look to the inner man which is in touch with the source of all good, so soon as he awakens to self consciousness. The kingdom of heaven is within if anywhere, and is not to be found till there is a quickening in spirit. If the seance room serves this purpose it is well, for it matters little how the fire is enkindled that serves to illumine the dark corridors of the unenlightened human soul. There comes a time, however, in the investigator's experience, when phenomena ceases to satisfy his longings for Eternal truth, what is to be done? Cease the "Lo here, and lo there" chase after that which will never be found outside. "Know ye not that ye are the temple of the living God."

Remember it is what you are, and what you become, that leads to the delectable heights. Man must drop his load of sin ere he can pass the golden gates. Nothing can avail that appeals merely to the external. Unfoldment begins at the very centre of one's being, and works its way outward, as does the bud which eventually becomes the perfect flower, many Spiritualists have too long asked to be fed, it behooves such to seek the great source of all good, all knowledge and all truth, for these can be found at no other shrine. Borrowed light can never be claimed and appropriated, can never secure the Supreme heights.

Divine consciousness in man is his illumination. Naught but a spark of the divine would be capable of unfolding even to his present estate. Man's most bounden duty then is to know himself. Intuition holds out the lamp while he turns toward his higher consciousness, and illumines the pages therein contained. No interpreter is needed, no third party is required to teach him "the way, the truth and the life."

The lower and higher consciousness may become *at one*, thereby opening up the foundation of all knowledge, and all wisdom.

Inspiration thus attained will be in no danger of becoming exhausted. The flood-gates of heaven will then be opened, pouring fourth the divine harmonies of the invisible realm, banishing discord—sorrows—sin—sickness and death. Yes, we can enter the higher life now, instead of waiting for it to come to us in the hereafter. "Seek, and ye shall find, knock and it shall be opened unto you."

Fraternally,

LOUISA M. HEATH.

1081 W. Monroe St. Chicago.

The Value of Individual Purity.

BY FRED HALL, AUTHOR OF "RANDOM THOUGHTS."

I have fully arrived at the conclusion that the average mortal does not sufficiently estimate his own importance in the world.

I do not wish to be understood as arguing in favor of a more egotistical development of human character, or anything savoring of selfish arrogance and swagger. On the contrary I would wish to impress the fact on all who do not now know and practice the requirements growing therefrom, that the one thing needful for the uplifting of the world and the future march of progress is that each individual may understand his duty or responsibility as a human being, and knowing, try to properly fulfill it.

Considered in the sense of making up the sum total, one person is just as important as another. One drop of water goes just as far toward filling a bucket as any other drop does. One kernel of corn is as necessary

to fill a measure as any other kernel, and it takes the whole of them to fill it. When we consider a community, a state, a country or a world, filled in this way by individual people, it is easy to see that upon each one rests the responsibility of taking a part in the united action of the whole. And when we farther consider that a drop of mud will displace a drop of pure water; or that chaff or weeds can take the place of corn, it is more plainly shown why, to keep up the quality of the entire mass it is necessary for each of the individual units to be pure.

If it were possible for ignorance, superstition or evil doing to remain within their own original bounds there would not be such a necessity for individual purity. It might be said that only they who indulged in those things would suffer. But such is not the case.

Everything pertaining to human conduct is "catching." As physical ailments are contagious and transmissible from one to another, and from generation to generation, so it is with the moral and intellectual qualities. Therefore, sickness and suffering of both mind and body are borne not only by the transgressors themselves, but also by those with whom by heredity or association they are connected.

The same is true of good habits or conduct. No meritorious action ever terminated with its first completion; but its effect goes on and on, losing itself only in the great mass of good which is gradually purifying humanity.

But while these facts are tangible and self-evident, there are others far more subtle, but perhaps fully as important in their bearing upon human development. They also emphasize the necessity of individual improvement, not only in outward action, but in inward thoughts and desires.

It is becoming understood that thoughts are *things*. Missiles of mental power, carrying in themselves a portion of the individuality of the one from whom they originated. Good and uplifting thoughts are good and uplifting powers; bad and depressing thoughts are bad and depressing powers sent out to drift about in the unknown ocean of force by which we are surrounded.

As all minds are more or less susceptible to unseen or occult forces, we are each one influenced to an unknown extent by contact with the heterogeneous mass of thought floating about through the universe.

That thoughts can be transmitted between sympathetic minds is proven by the experiences of nearly every observing person. While the contagious nature of thought has been discovered to the disgust of hundreds of would-be inventors and philosophers, who no sooner began the solid study of some theme than their secret is in the hands of scores of others, all of whom claim it as an original idea.

I am aware that a portion of believers in Spiritualistic phenomena who delight in the contemplation, more of the wonderful than the scientific, believe that these things are the result only of spirit communion, or spirit intervention. While I think that many of our experiences are to be credited to the influences of those who have cast off the mortal body, I am not of that over credulous class who believe that there are no other channels in which thought can flow except spirit agency.

I believe that nature has provided a multitude of ways for the intermingling of ideas, and that among this number is the independent action, and actual force of thought itself. In most instances the theory of thought peddling by the spirits is by far too strained and unnatural a conclusion.

There are enough of heavenly ministrations to claim our thanks without these.

When we consider therefore the direct and indirect influence of our every secret thought and outward action upon our fellow creatures, we can hardly fail to arrive at the conclusion that we do not value highly enough our own personal importance. Instead of looking at ourselves as of no consequence in the movements of civilization, every person should feel that inasmuch as he is in being, he is needed in the world, he has a duty to perform, and that no one can act as his deputy.

The growth and enlightenment of the world cannot be brought about by idly watching the so-called great, nor by finding fault with our neighbors. It must be done by each individual properly studying his own character and influence, and making of himself the most and the best possible.

PLYMOUTH, MAINE.

Peace, Love and Soul.

BY DR. T. WILKINS.

I look about each summer morn
To see the buds unfold,
And watch the progress of the corn,—
The new spring from the old,
I watch the sunlight kiss the leaves
And sip the dewdrop fair—
The moonbeam tears the grass receives
The voice of peace was there.

I look about the wooded hill,
The grassy plain below
The winding, rippling, flowing rill,
The pebbles in the flow,
The birds that warble in the wood,
The grass and everywhere
I find, unknown, misunderstood,
The voice of love is there.

I feel the waft of zephyrs cool
And gentle as the moon,
I hear all natures golden rule,
'Tis sang in sweetest tune,
I scent the fragrance of the flowers,
I drink the honey rare
And know within this life of ours
The voice of soul is there.
The soul of things, though hid from view,
Through love attracts, unfolds
And brings to life the old anew,
Always changing molds
And forms through energy of heat
And light and darkness too,
Then evolves without repeat
In peace, love and soul anew.

Reply to Dr. Congar on Organization.

BY M. T. C. FLOWER.

Dr. Congar's article in September issue of NEW THOUGHT demands a few words in reply. The Doctor enquires first, "What is the object of organization from a spiritual standpoint?" and then adopts the usual line of argument used by the opponents of organization; viz: The spiritual movement is in the hands of the spirit world, and about all we have to do is to fold our hands and stand idly by and witness "the tidal wave of thought," which has already redeemed the world from the errors of past thought. The reason for organization is simply because that, "in union there is strength." This is a proposition universally accepted.

The mistaken premises on which the Doctor bases his arguments will hardly bear the weight of facts seemingly against them. His own witnesses prove the falseness of his position. The churches have not failed through organization; on the contrary, they have succeeded in forcing the most of the civilized world to accept their

dogmas. It is not their argument, their logic or their facts, but their organization and unity of action which has done this work. That this is true you can prove by interrogating the first thousand people you meet on the street, on their religious sentiments. Again, ask each one of these if the spiritual tidal wave, managed by the spirit world, unaided by mortals, has struck and converted him and if he will say, unhesitatingly, that he is a Spiritualist, the answer to this will settle the matter as to the relative work of unaided spiritual tidal waves, and combined efforts on the part of mortals.

Now who does not believe that if Spiritualism could have had the aid of united and concentrated work on the part of mortals it might not have done much more toward bringing about that wished for brother and sisterhood of humanity?

The Doctor assumes that the friends of organization would re-enact the pomp, shams and creeds of the churches. This assumption is purely gratuitous, as among all our local organizations there is not one that tends in that direction. A simple constitution with a statement of the basic principal of Spiritualism is all anyone has asked for. Liberty of thought is one of the cardinal doctrines of Spiritualism.

If, as the Doctor holds, this whole movement is under the management of spirits, and is for man's spiritual advancement, why not co-operate with spirits by adopting some method that would give teachers in Spiritualism some better methods of reaching the masses? How can this be as well accomplished as by an organization which could co-operate with spirits? The writer of this is thoroughly satisfied that much of the contempt in which Spiritualism is held might be removed by organization and concentrative effort.

It is a notorious fact that there are thousands of *sub rosa* Spiritualists to-day, who are ashamed to confess themselves such, simply because of our lack of organization and constructive work.

The citation of the church as the Doctor's principal witness against organization is unfortunate; as a reference to the history of the church will convince anyone of the great success of the church through organization. No matter how horrid the doctrines, the more thoroughly the church has been organized the greater its success.

If the church could succeed in fastening its false doctrines on the people, might it not be well for us to emulate their example in a better cause? If we accept the examples of spirits we will organize, for we have testimony direct from the spirit world that organized bands of spirits are engaged in the work of enlightening this world on our beautiful philosophy. In answer to the question as to whether our teachers have been sustained in their work by spirits I would say, no; not in a material sense. Many of our best workers have been driven from the field for want of support, and many who remain in the work are supported by local organization.

For years the cause of organization has been hindered by the opposition of such men as the Doctor, yet, like the Doctor, when they are pinned down they have no substantial argument against it. What does the Doctor mean by "spiritualizing the people?" Is it not elevating them spiritually? Can that be done better without than with the aid of mortals? Surely concerted action of mortals in putting competent teachers in the field will not hinder this work. Had Spiritualists forty years ago adopted a workman-like system of propagandi, Spiritualism would to-day be something more than a by-word and a hissing with the multitude.

There are many things outside of spreading Spiritualism proper that we, if organized, could exercise an influence in. There are social evils that we, as a body, should make war against. Capital punishment should be repealed; there should be reforms in the treatment of prisoners; church property should be taxed; our public schools should be made and kept secular institutions; the Bible should be banished from them, and the church and state should be entirely separated; obnoxious Sunday laws should be repealed; class legislation in favor of certain doctors and against others should be swept from our statute books, and other things now need attention—things on which the united voice of several millions of Spiritualists organized in one body, would weigh immensely, where now we have little or no influence. By all means let us have Local, State and National organizations.

ST. PAUL, MINN., September 6th, 1892.

Sculpturing.

BY MATTIE E. HULL.

From "Wayside Jottings."

What design, dear friend, shall we sculpture
From the block we hold in our hand?
We each have the chisel and hammer,
Is our model ugly or grand?
Can we hew away the unsightly;
The malice, envy and pride?
And every trace of ill-temper,
In this can the chisel be tried?
It may hurt—may ruthlessly wound us,
The chips be blood-stained when they fall,
But in order to make smooth the carvings,
Our chisel must pass over all.

Some sculpture a beautiful image
 When viewed in one angle alone,
 But the work is far from imperfect
 When such models of manhood are shown.
 There are half sculptured men by the millions
 In the galleries of life, such may stand,
 But few are the tireless sculptors
 Who chisel the rounded man.

Ode to Moses.

BY U. G. FIGLEY.

All hail! most pious magician, sacred fraud,
 Whom priestly scribes and hypocrites applaud!
 Again, all hail! O righteous law-giver wild
 Who doth teach God and Devil, unreconciled,
 By thy divers hornswoggings, scribblings,
 While with hilarious Jehovah bibbling.
 We hail thee, prince of ancient cranks,
 Who scooped the Egyptians, filled thy banks;
 Hoodwinked the Jews, made "pagans" stare
 At thy great feats so marvelous, rare.
 All hail, O Moses, we bid thee *hail!*
 The light of Reason has rent the veil
 Of Bigotry's darkness; it is unfurled
 On liberty staffs throughout the world,
 To proclaim through all eternity
 The reign of Universal Mental Liberty.

All hail!

The veil

Is Rent!

Defiance, Ohio.

A correspondent asks: "To what extent ought we to use our will power?" With all due respect to the interrogator, I would submit a question: "To what extent ought we to use our tongue?" It seems as though there can be but one reasonable answer, namely: never, only for good.—*Mattie E. Hull.*

*EDITOR'S PORTFOLIO,***ANNA BESANT—THEOSOPHY—RE-INCARNATION.**

For many years I have admired Anna Besant, at a distance. When she and Charles Bradlaugh were in the right and the laws of England were in the wrong, they, as publishers and booksellers, stood up and defied the laws until they conquered.

As what is commonly called an infidel and a Materialist, Mrs. Besant had few peers and no superiors. As a Socialist, she devoted her best energies to the elevation and alleviation of the condition of the poor.

I was glad when I learned that Madam Blavatsky had converted Mrs. B. to Theosophy; for Theosophy, however many vagaries it may have, is vastly superior to, and more up-building than Materialism; and though, like a clock pendulum, Mrs. B. may have swung from one extreme to the other, there is hope that she will some day find her equipoise.

Mrs. Besant's pamphlet containing her reasons for swinging from Materialism to Spiritualism—by Spiritualism, I mean the spiritual idea—was, in some respects brilliant. When I was invited to hear her lecture I went expecting a rich treat. In some respects, her lecture more than filled my expectations, in others I was somewhat disappointed. She is an honest, energetic and intelligent woman. Her discourse gave evidence of a broad, liberal and well trained mind, and of considerable research. She abused nobody or religion. She seems to understand the philosophy of the religions of the past; and to make ethics a science based on observed phenomena. The lecture was worthy of the woman, and the woman worthy of the lecture.

Her argument on re-incarnation was as good as I ever heard; yet it was not convincing. I do not say re-incarnation is not true; I have never said it; but it is one of the cardinal doctrines taught by so-called Theosophists and some Spiritualists, the proof of which I have never been able to see.

She asserted that, so far as we know, all the Oriental religions believed and taught re-incarnation; which is true. Also that for the first three hundred years of the existence of the Christian Church, it accepted and argued the doctrine; this is, at least, partially true; and is due, perhaps to the same reasons that all accepted anthropomorphisms. The two doctrines, it seems to me, belong together, and science supercedes both.

Mrs. Besant thinks that re-incarnation is the only way to account for the difference between children. I think I see other and better ways to account for this difference. She explains the genius of Shakespeare and others on the same hypothesis. All must acknowledge that whoever wrote those plays, if they were all written by one man—a thing I do not believe—must have been a phenomenon. But why not take the more natural way of accounting for it on the ground that Shakespeare was a medium, controlled or inspired by influences from the other side of life?

Mrs. B. claimed that the texts in the Bible that claimed that John, the Baptist, should go out under the influence of Elijah, as well as those which assert that John was Elijah, "the Elias that was to come," prove that the authors of these expressions believed in re-incarnation. To me it only proves that Elijah, the prophet, was the controlling influence of John the Baptist.

Mrs. Besant's strongest Biblical text was the one

either honor or intelligence. Everybody who knew him believed in him thoroughly as a man. So all believe in the intelligence and integrity of his good wife, who stepped into his harness where he laid it down. She has literally made a text intended to apply to another, apply to her ascended husband: "Though being dead he yet speaketh."

This is a book of 520 pages of well prepared matter on subjects under the following headings. Derivations and Definitions of Political Terms. Various Forms of Government. General Principles of Government. Functions of Government. Origin of Government. Declaration of Independence. Articles of Confederation. Defects of the Confederation. Formation of the Constitution of the United States. Constitution of the United States. Taxation. Tariff or Protection. War. Punishments. Marriage. Religion. Prohibition. Money. What a Government Should Be.

Our author borders strongly on anarchy, but anarchy under his definition is not by any means a bad thing. His last chapter will throw much light on that terribly misunderstood subject. This whole book is good for the ordinary student, as a text book. The reader is advised to assist a worthy widow and the spread of truth at the same time, by sending a dollar for this book. Address her at Longmont, Col., or we will supply the book if desired.

EASY LESSONS ON SPIRITUAL SCIENCE. Especially for the young. BY MYRA F. PAINE, Painesville, Ohio.

The title of this little *brochure* tells just what it is. Its lessons are really the first steps in the study of Spiritualism. The book consists entirely of questions and answers. The questions are so propounded as to set

the student to thinking in the right direction, and the answers are really the only answers that could be made to the questions asked.

Mrs. Paine has ever felt, as perhaps a majority of our best workers do, that Spiritualists have never done enough for their children in the direction of trying to get them to understand our philosophy. Being like other workers in this cause, poor in this world's goods, she was not financially able at present to publish an exhaustive work on the subject. She has done the best she could. Should this pamphlet meet with the favor it deserves, among Spiritualists, Mrs. P. may be induced to try to impart further instructions in a larger book.

Being desirous to spread the light, as well as to help a very worthy author of a worthy book, Moses Hull & Co. have arranged to keep it on their shelves on sale. Price by mail, 10 cents.

THE BIBLE IN FAVOR OF DEBATE. BY W. F. JAMIESON. 1892, W. F. Jamieson, Publisher, Albion, Mich.

If my old friend Jamieson were to write a thousand books, I should expect to see in every one of them, arguments for fair, free and honorable discussion. That is the first, if not the only article in his religious creed. This book, like all of Mr. Jamieson's works, is well written and neatly printed. The arguments, all biblical, are well put; but the pamphlet is not worth 25 cents, the price asked for it. It contains only 32 pages of matter, the pages not quite as large as those of NEW THOUGHT, which, with 16 pages more of matter, is furnished by the year at the rate of 144 pages for 25 cents, beside several supplementary pages in each number. Mr. Jamieson's writings are good, but he puts too high a price on them.

TREATISE RELATIVE TO THE TESTING OF WATER-WHEELS AND MACHINERY, also of inventions, studies and experiments with suggestions from a life's experience. By James Emmerson, Williamsett, Mass., U. S. Fourth edition. Price \$1.00. Postage 10 cents, stamp. 1892.

James Emmerson is a wonderful man, and his book contains an immense amount of knowledge not only to mechanics, but for everybody else. His hits at the old traditions are alone worth the price of the book; beside that he knows that pictures count, and has made the artist tell many truths that those who peruse this volume cannot soon forget.

A BRIEF SKETCH OF THE PROGRESSIVE SPIRITUALISTS' SOCIETY OF GRAND RAPIDS, MICH., ITS WORK AND WORKERS. With reference to personal experience, aims, hopes and objects. By Effie Jocelyn. September, 1892.

This is a very neatly gotten up pamphlet, worthy a permanent place in any library. Individually, I know the society to be a good one, and well officered. Mrs. Josselyn, the president, is a hard worker, but not more so than her husband, who is secretary and treasurer. Mr. Boozer, the vice-president, is one of the oldest and best known Spiritualists in the state. He eats and drinks Spiritualism—is in it all the time. This society has fought many hard battles, to my personal knowledge; in all of which it has conquered. It is hoped its sailing in the future may be more smooth than in the past.