



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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TRUTH—HATCHED AND UNHATCHED.

A Lesson in Evolution, Learned in Nature's Kindergarten, and Ably Elucidated by Charles Dawbarn.

the California Philosopher.

PART II.

The student reader is now requested to turn back once more to the egg that has been "energized" for five days, and begin a careful search for what is called an Ego. An Ego is the speck of life which is supposed by theologians and theosophists to be in itself an eternal fragment of the Infinite Divine. That egg has now exhibited life. That is to say, it has developed an "egghead" composed of matter, force and intelligence; the three blended into an Ego which is hungry for more energy, but too weak to assimilate it when offered. So we have notice as a scientific fact, that an Ego, first started as an outburst from another Ego, came to maintain its foothold. Nothing has been lost, but the conglomerated mass of matter, force and intelligence falls apart, when, of course, what we call "Ego" disappears.

It is easy to follow the life history of the "egghead" day by day, so long as it is apparently bound by the shell. We say "apparently," because really it is not bound at all. It draws its energy from the entire cosmos. Day by day we see a lot of these experimental Egos giving up the ghost. The ripple they have caused in the surface of life's ocean "subsides"; that is the life history of that Ego. It is just the requiem of an experiment. At last the time comes when egg life must cease for those who remain. A death birth into a new life has become a necessity. So the Ego drops its egghead, and, if strong enough, assumes its chickenhood, immediately calling upon the universe to supply its needs.

We here notice as a most important point that the chicken has no more rest of an Ego as the result of bursting its shell. At no moment from its first inception has there been any change in the Ego. It was, first and last, the conglomerated little whole of the intelligence, manifesting through such matter and energy as it could grasp and use. It was the same after it got out as it was before. And herein is the all-important lesson. Nothing took place in that egg that does not take place in the egg out of which manhood bursts into earth life. Some Egos are strong, and some weak; some live and some die just as much in the man egg as in the hen egg. The one who proves strong enough to last gets out of his egg nursery into life's kindergarten. And when babyhood commences and foetal life ends it is precisely the same Ego that was started in the outburst from the parental form. It would be just as liable to "subside" as ever were it not that conditions have now become somewhat more favorable. During his egg life the Ego was developing its organs one by one, till it enters its new life with an army of workers, each strong if he can attract the atoms he needs, and weak if his effort is a failure.

The student now finds himself facing the claim made by theologian and theosophist that man is, in certain respects, entirely different, and altogether superior to the Egos of every other form of life. Unfortunately, our incubator experience won't serve us any further. Man is incubated inside the mother woman, and the chicken inside the mother hen or machine. Both, as we have seen, are Egos which can easily "subside" without leaving even a ripple on the ocean of life, at least up to the point of their entrance into mundane existence. Yet we all perceive the vast difference between the rooster and the man of the nineteenth century. So the student asks: "In what does it consist, and how does it come to be?"

The student naturally, in the first place, turns to the scientific specialist and asks him what he has discovered as to the physiological and anatomical inception of man? He is told that man is but a link in a long evolutionary chain, and that every foetal Ego carries its own record of this wondrous past. After Nature had elaborated the crystal with power to attract to itself atoms that could even repair injuries and cure wounds, there came a time when a trifling preponderance of intelligence and energy permitted an expression that we call vegetable. From mineral to vegetable and on to animal is man's dividing line. No such line is found in nature. It exists only in man's imagination. Yet there can be no uncertainty or chance. It is but a question of the proportion of the raw material, with intelligence and energy as the potent factors in every change. There is no more of a mystery than inheres to the universe as a whole. Energy is, as it were, the keynote to the anthem.

We could almost imagine that one atom differs from another atom only in accordance with its vibratory movement. At least we know this is so in many cases. From charcoal to diamond is only a question of vibration. The chemist can discern no difference in the atomic structure. Atoms with a like movement blend, and with unlike movement repel. The atoms of like and unlike movements were attracting their mates until, at last, at one rate you discover the burned wood, and at the other the diamond. Another, almost trifling change and you discover a more plastic gathering of these atoms, and now with other vibrations which you call "vegetable." The proof that it is only a result of energy directed by intelligence is that Nature repeats her process in every foetal form. After such changes have gone on and on through eons of experiments and failures, man marks the result, for his own convenience, classes it as mineral, vegetable and animal. But he finds that the animal begins as a vegetable with two little leaves. And if he could go back a higher step he would discover mineral movement as the vibratory foundation every time.

Our little chick traveled up a long line

of ancestral vibrations, at every stage of which energy peeped out as life, just as much as when she had climbed to beak, feather and claw. Nature is like a miser. She may start with a dollar and make it a million, but she holds on to the first as tenaciously as to the last. Yet every step was an experiment. For instance, the intelligence in nature has a general idea that she wants a codfish. Not one egg out of a million will prove anything but a bantling, but that one survivor expresses the entire line of progress. The others "subside." That is the word I want to emphasize. They "subside." So when Nature wants a chick the great majority of her creations will not be ready to manufacture and support this outburst of a new Ego. So they will "subside." The life in my unhatched chicks "subsides."

Our real interest in this study of a chick Ego's experience is because it leads us on and on to the experience of the human Ego. We travel precisely the same road, but pass milestones the chick Ego will never see. The physiologist tells us that the foetal Ego of humanity records every step of its past. There are the mineral, animal, vegetable forms; the entire long line. Not a link lost in Nature's workshop, but each and all represented in the human foetus. And while the process may not be exactly as I once heard a lecturer describe it, "fish, tadpole, frog, monkey, man," yet every human being has practically experienced the changes of the entire past. But his career is still Nature's same old story. It is myriads of failures to one success. And necessarily the failures "subside."

That is the lesson so far recorded in these facts. We have failed to find a single link that distinguishes man from the rest of the long line. His career is a question of degree, and apparently of vibration. Of course from microbe to man is an impossible step, but count the links and it is only an unbroken chain. Just as with the incubator chick, if anything is wrong in the proportions of either matter, force or intelligence that surround foetal man, the human Ego "subsides." But when he does not subside, but maintains his foothold, what then? Man would claim that some new process was elaborated by Nature for his special benefit, whereby he becomes a sort of second starting point in creation. But, alas! we have utterly failed to find any trace of anything of the kind.

Any change can only be, first, in the proportion he absorbs of the raw materials which constitute his form; and next, in the rate of movement of the atoms he has attracted. As from charcoal to diamond, a differing movement of like atoms will exhibit a very different result. But having got this fact clearly into his mind—the fact that Nature has never changed her system of book-keeping—the student may safely indulge in that form of prophecy which adds facts together, and shows their total as a coming result.

The student is now ready to change his point of observation, and commence with man instead of mineral. He will proceed to multiply a man by all these past experiences, and thus make a school boy's sum of him. The egg in the incubator is still his a, b, c, for man also emerges from an egg, and has his experiences in his mother incubator. But the student stops here for a moment to once again note the lesson learned from the unborn chick. That chick was exploded into life by force gathered from every organ in the parent's system. If we could penetrate the almost infinitely little we would perceive that the spermatozoon represents every atom in the parental organism. We would discover yet other molecules, potential or active, but so minute we call them "tendencies." These bring down experiences gained through ancestral forms, and which the tiny spermatozoon embodies and represents. Of course the mother form contributes and infuses its full share to the wondrous speck just becoming an Ego. The theologian would stop at this point for a while, lost in admiration of what he calls "the creative power of God." But I would gently and kindly remind him that everything and always the whole process is nothing but an experiment. Unless everything is just right the experiment is a failure, and the egg Ego subsides. It subsides in the egg chick. It subsides in the egg man. And whether it subsides or continues it is just an outbreak from the parental intelligence, energy and matter, and not founded on one or a million pre-existences, so far as we have any proof. Such is, at least, a fair and logical conclusion from the incubator experience, and must stand as such unless, as we go on, we find something in man that was not even potential in chick.

But foetal man has simply progressed stage by stage from charcoal to diamond of organized life. He was once at the chicken level, and had been there born would have been fitted for a poultry yard. But Nature has always practiced evolution, so one day a chicken foetus stopped in the dark long enough to permit a change in vibrations born of some experiences of the parent. Thus another step was gained; and step by step, in days or perhaps a million years each, came forth further changes. Conditions, perhaps never to be repeated, marked the compulsion of life into a form somewhat different to its parent. Foetal man certainly carries this record as read by the skillful anatomist. So Ego traveled on and on till he reached the simian stage, where every human child repeats, as with long tail and hairy body he would, if his growth could be arrested, burst into earth life as but a higher one. Yet nothing is fixed, save the possibilities of his future. Nature prefaces all her work with a big IF. If things turn out just right she will make

a chick, a man or a monkey, as the case may be. But if not, then the Ego she has started must subside. It is evident that her conception of Ego is as a speck of conglomerated material to be used, if needed, in building her universe.

When the student has mastered the foetal history, and watched the child emerge into the light of day, I ask him in what respect, save a graduated advance, he can find the slightest difference between the incubator chick and the boy babe? Therein is the question over which the battle must and will rage. For if it is granted that a chick Ego subsides when conditions are unfavorable, by what right may the theologian or theosophist assume or assert that man Ego continues? Therein is the real interest in every study of prenatal life. Still the writer would not offer such a study to the reader were it not that he finds, or thinks he finds, daylight ahead.

The key to the problem seems to be in the vibratory changes we call "evolution." Most certainly nothing has occurred to the man Ego that differentiates him from the chick Ego save that he is several steps ahead in this graduated development. Spirit return demonstrates that the man who has completed his earth incubation has retained his Egohead as certainly as he retained it after his foetal experience. And it may be well that the evolutionary vibration he has gained over the chick permits him to "think" himself out into the invisible in a way impossible to lower life. Man first advanced beyond the egg level on which he and the chick must alike "subside" if conditions were unfavorable. Like the full grown chick he got safely outside his incubator. But his ancestors had long passed the chick stage, and as a consequence, while still in the incubator, he reached a brain development for the use of intelligence, far beyond that of any other animal. Yet it is the same great IF which confronts him. Anything wrong with his surroundings and he subsides, just as the chick Ego subsides. And when maternal energy has hurled him out into earth life he meets it at every corner. There is an unseen force, a breath, a draw; every meal he eats, every breath of air, every water must be conquered, or they slay him. It is therein we first begin to really discover what has happened. Intelligence is becoming master of Nature's IFs. She declines, to "subside," and the student will notice that unless she subsides the Ego has become eternal.

As fast as Nature tears one atom from this fastening, she necessarily attacks another. And presently she sublimates her atoms into form intangible and invisible to mortal sense. Ego fights as it goes. It is a battle of gods every time Nature can only attack form. She compels form to a constant change till, so far as man as yet traveled, the form we see, and feel, and hear, drops apart and is called "dead." But intelligence refuses to "subside." She is all ready with another form built out of yet finer vibratory matter. So intelligence laughs at "death," and makes herself finer and more powerful than ever. Of course Nature goes on battling "over there," but intelligence has become master, and at every step gains greater power for the Ego to wield.

Still amid this apparent triumph of intelligence continued progress is only possible under certain conditions. They are not now the conditions which destroyed the poor chick when matter and energy dominated. But they are conditions which fetter intelligence, and which, if not mastered, will slay him. Nor in our study do we discover any such universal selfhood. The power of intelligence over matter and energy depends altogether upon harmony. Let see what this means.

Here is Ego maintaining himself because his intelligence is superior to his matter and force. Unless that superiority be maintained, he necessarily drops to the level of the chick in his shell. He must and will subside. There is nothing to hold him together. He is a compound, and now drops apart. But intelligence made a solid gain when she evolved the human brain as her weapon in this battle. The Ego she has thus built cannot now be destroyed in earth life. The form we see may be buried or cremated, but another form is all ready for use. At this point theosophy dreams and theology walks by faith. But also at this point we discover this new body as a living reality, scientifically proved by physical research. And for the student's next step he need neither dream nor accept a ready-made creed. We are still face to face with one of Nature's tremendous IFs. If the Ego will live so as to allow intelligence to rule he is safe. If not, it is the lesson of the incubator all over again, and Ego will, sooner or later subside.

If Ego has aided intelligence while in this life, he is so much the better off, so to speak, under her banner to continued victory. But it is woe to the man who has limited his intelligence to a mere animal expression in earth life. His new form will reek of the brute. Intelligence is weak. Matter strong. Passion still rules. It is late instead of love. Greed instead of charity. Such an Ego must presently "subside" because intelligence loses its hold upon matter and force. But if love has been evolved there is harmony instead of discord, so that intelligence is monarch, and Ego his eternal child. Harmony cannot become discord. It is on and on for that Ego for ever and ever, for "subside" is impossible when love rules.

So my incubator lesson is that so long as intelligence is subject to matter and force, the Ego may subside into the ocean of life. But when once intelligence has become supreme eternal energy, it is assured. This must be so if intelligence, matter and energy are the all of existence. If these three are one, and intelligence rules, it is but a series of steps from microbe to God. Such is what his incubator has taught the writer as Truth, Hatched and Unhatched; and as such he presents it to the student.

San Leandro, Cal.

"Thomas Paine: Was He Just?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

WATCHMAN, WHAT OF THE NIGHT?

An Address on "The Spiritual Outlook," Delivered at the N. S. A. Convention, by A. B. Spinney, M. D.

Mr. President, Ladies and Gentlemen Assembled at this National Convention of Spiritualists—It is proper at this important time and place to take a careful view of the spiritual outlook. As we look over our fair land to-day we behold suffering, want, wretchedness and vice on every hand. To-day there is as much money expended in our country for alcoholic liquors as is expended for food, and not a drop of the accursed stuff is demanded by or aids the human mind in sickness or in health. It satisfies no natural or legitimate want either mentally, physically, socially or morally. As much expended for tobacco as for clothing, a poison that injures the health, dwarfs the mental powers and perverts the moral sense. The records of our police courts show that intemperance is the chief cause of criminals and paupers. Our streets are filled with women of social ostracism, whose lives were pure as untrodden snow, but they listened to some man's vows of eternal constancy and fell, only realizing their lost treasure of priceless purity when they saw themselves scorned, condemned, despised, by their sister women while the author of their ruin was welcomed into homes whose doors were closed upon them forever. His offense condoned and quickly forgotten, but no pardon for them. Fellow men, how long must our civilization be disgraced by this double standard of morality?

In New York alone the evictions from tenement houses have been more each year than those of all Ireland three fold.

In New York one-third of all the population must seek free dispensaries when sick, and fill pauper graves when dead. Where is the hope of redemption, for these helpless suffering millions, with want and disease on every hand? Is there no halo in Gilead? No physician there? For nineteen hundred years the Catholic church, with its priests, confessionals, infallible pope, monasteries, convents, and schools, has been seeking to lead mankind out of darkness into light, and has failed. The development of a spiritual body, for these millions have been helped, blessed and lifted to a higher plane of living, yet the ignorance, crime, poverty and disease still exist. With all its impressive ritual, its many forms and its iron-clad dogmas, it fails to meet the needs of mankind.

It is opposed to personal liberty, to the unlimited culture of reason, and to the common school system. So only the narrowest slavery of mind and soul have they held the masses.

The Protestant faith, so-called orthodox, has for nineteen hundred years depended upon the death of Christ to save the world and has been teaching that through belief in his death man could free himself from merited punishment and suffering. Through its moral influence and its social power it has helped millions, yet the whole theory is false and insufficient to meet man's needs, to reach and touch the cause of their misery, to bid condition, this cancer at the heart of our social system. I do not and never shall ignore the teachings of Christ, for the Golden Rule is the salvation of the world, the life he lived should be lived by all though its cost be martyrdom to us as it was martyrdom to him.

Then what is the faith, the ideal, the religion, that shall save the world, uplift mankind and adapt itself to men's needs? Strange as it may seem, I fully believe it lies in right knowledge and use of the phenomena, science, and religion of Spiritualism.

Many there are in our ranks that are very much concerned over the phenomenal phase of Spiritualism, more especially that which occurs and is called for upon the public rostrum.

Personally, I have always been opposed to the same, and would much prefer to see it relegated to the home circle and the private study of the individual. The demand has come from the people for public tests and manifestations, and mediums are being developed to meet that demand.

It is the old story, the "survival of the fittest" in this as well as in all things else, and speakers should meet the issue with no envy, jealousy or opposition. We cannot go back to the days of the pony mail carrier or the stage coach, neither can we confine mediumship, with its varied phenomena, to the conditions of the past. The sooner our speakers and the press meet the issue with this idea the better.

The same power that enables the mediums to thus manifest will enable the speakers and the press to meet them side by side with science, philosophy and religion, thus making phenomena the foundation, the rest the building. Neither should mediums who are capable of great tests ignore the teacher-scientist and speaker. All should work together in the building of this new and beautiful temple.

Many of our workers and the press are much exercised over fakes, frauds and disreputable mediums. No one regrets these more than I, yet I find the Master's words on the subject full of meaning. When the disciples came to him and said, "Master, there are false prophets and teachers casting out devils, working miracles and doing many things in thy name; but we do not expect to be troubled by them, do we?" He replied, "The wheat and the tares must needs grow together. The harvest is my heavenly Father's." So it should be with us. Each one faithfully labor in his own field, each one uphold the truth as it is revealed unto him, stand by the right, and so let his light shine that all may know feel and understand the beauty, the light, and the truth. It will never pay to spend our time in exposing and persecuting and crying out "fraud" to that that does not seem to us satisfactory genuine, or in examining the lives, acts and tests of others.

If any person is so lost to true manhood or pure womanhood as to practice

fraud or deceit in such sacred things, when dealing with the problem of life and death, with the proof of immortality and with the existence of God, that person is to be pitied and needs our prayers. Believing as we do in the largest personal liberty, in no high priests or board of censors among physicalists, lawyers or priests, we should be exceedingly cautious that we make or tolerate none in our ranks. Let the critical public and the common law of our land take care of all impostors or frauds while we, one and all, exercise the greatest charity and each seek to make his own life, example, mediumship and teachings an ornament to the cause and a blessing to humanity. The salvation of the world lies in Spiritualism. What do I mean by that? Paul fully explains this in 12th and 13th Corinthians. It is the unfolding of the soul. "Now concerning spiritual gifts, brethren, I would not have you ignorant," and then he depicts many of those which we have among our mediums and teachers, and in closing that chapter he says, "But covet earnestly the best gifts; and yet show I unto you a more excellent way."

What is that more excellent way? Though you have all the gifts in the world and have not charity it profiteth you nothing; then follows a description of charity in that most wonderful chapter of 13th Corinthians. He who reads it and lives it has entered into the fullness of a spiritual life, has learned to live true to his soul and is making a divine use of all his spiritual gifts, making his mediumship, his brain and his body the instruments of the God within him. It is the unfolding of the soul, the development of the God in us that shall and does uplift the world. When that light shall shine in all men there will be no more intemperance, no more dishonesty, envy, hate, jealousy, lying and lust ruling the world and mankind. Then it will be at-onement with God and with the world called beautiful. Man is a physical being, with all his physical needs and he is also possessor of a spiritual body with its spiritual laws, but above all these is the ego, the conscious soul, the divine part. The physical can only be controlled and made to live in harmony, peace, health and happiness as the divine life controls all.

The spiritual senses and the spiritual gifts that arise therefrom can only be under the influence of wise intelligence and controlled by the same. As we make, through soul growth, prayer, and sacrifice of self and selfishness, our beings true to the soul, true to the God manifest in the flesh, then will the world have not one savior, but many, lifting mankind up and out of darkness into light, from the power of sense, passion, life, into a spiritual use of all things and all their beings. Then will charity like a mantle cover all humanity, and pity not condemnation reach out to help each and all. We will be as Spiritualists expect to be, dogmas and methods you reject and cry out against? Then let your teachings, your lives, be more full of charity, forbearance, helpfulness and sacrifice for all humanity than theirs. Perceive yourself and the cause you represent from all who endanger you or the cause, but persecute none. Be so lifted up with spiritual light, life, love, charity and good deeds, that you like one of old shall draw all men unto you. Hold no jealousy, hate or enmity in your heart toward anyone. Speak ill of no one, but if your brother err go to him in the spirit of kindness, love and gentle reproof and try and turn him from his waywardness, from the injury he is doing himself and others. This spirit of love will do more to protect our mediums from the temptation of deceit or unholy use of mediumship than all the exposure in the world. It will help them to help themselves and to bring into and around their lives a higher class of forces. This same spirit will lift up the fallen and teach men and women a higher happiness than intemperance or lust can bring to them.

Law may and does restrict crime, intemperance and social evils, but the cure alone comes through the unfolding of man's soul life and making him to know and feel that his happiness and salvation for this life and the next, true to the living truth to his soul, rests on the light that lights every man that cometh into the world.

This beautiful Masonic Temple in your city of Chicago, I believe the first skyscraper that ever went so much heavenward, has a deep, firm, solid foundation. Long and well did the workmen toil to make it firm and secure. All would have been a failure had it been less so. So it is with the temple of Spiritualism and its beautiful philosophy and religion. The phenomena is the foundation upon which rests all the upper structure. Through the phenomena we have confirmed the scripture proof of individual entity after death. Through mediumship, with all its impositions, mistakes and temptations to fraud and deceit, do we have the only proof of spirit communion and continued existence beyond the grave. Through these means is scripture made plain and inductive scientific philosophy made true. Yet this beautiful temple could not alone exist and tower hundreds of feet towards the blue heavens simply because it had a good foundation. Upon this foundation must rest the many hundreds of iron girders and all their connections. These we will compare to reason in man. Above these come the tile and the coarser finishings. These we will compare to education and all the many sciences that unfold, beautify, adorn and perfect man's reasoning powers. Then comes the finer and more beautiful interior finishings, even to the marble inner walls. These are the finer touches of spirit which makes even the foundations, the walls and the rough, solid skeletons beautiful.

In the building of this temple there were many workmen. Some to dig deep

and drive the piles, to lay the stone, to fashion the iron, the tile, the marble blocks. Others to mix and lay upon the walls the mortar. Cunning artisans each in his place, each to perfect his part. One could not say to another, "I have no need of thee." Each filled his own niche, performed his own allotted task. Each was equally important in the building of this wonderful temple.

One master mind alone was above all the rest in this structure. The mind of the architect. He alone planned the temple and controlled all the many workmen. So it must be in the building of our spiritual temple, in redeeming mankind and lifting the world to a higher mental, moral and spiritual standard. The master architect must be the obeying, the voice of the divine in us, being true to the soul's highest conception of right and justice. Then and then only will all spiritual gifts be illumined by angelic light. Then and then only will all mediumship become sacred. We must accept the verdict, "By their fruits ye shall know them." Then and then only shall the world be lifted from the impostures, dogmas, forms and church slavery that now holds mankind in bondage.

May the love of truth, the light of heaven and the God within you guide you all as mediums, speakers and workers in this National Convention assembled, in your deliberations here, in your work at your homes, and in your relations with each other and with all who may come within your reach. If you thus live then shall the world know that we have the living truths within us and the truth that makes all men free. The power that truth makes this life a success and full of joy and death but a transition to the plains elysian.

Preachers and War.

One of the curious things in connection with current history is the approbation with which some of our Christian ministers regard wars of aggression and conquest. Men of the mildest lives and most exemplary characters apologize for bloodshed because of the advantages to Christianity and Civilization they think they see in the domination of strong and progressive nations over weak and backward ones, and they will talk glowingly to you by the hour about "sending railways and locomotives and newspapers and books into the dark places of the earth and reclaiming them from barbarism"—by means of organized manslaughter and arson.

It is a strange thing that men devoted to the service of the Prince of Peace should delight to see him served by means of war. It is a strange excuse some of them are making for militant injustice—that it is civilization in disguise. Such a mental attitude seems feasible of forming a fair conception of what civilization may be. Civilization doesn't consist in railways and printing presses, and shops and factories, nor yet in machine guns and improved weapons of war. If it did, the best man in this country, wrecked on a desert island, would thereby be a savior.

Those things never made civilization. Civilization made them. It is not dependent on material things. It is a matter of morality, justice and right. Darwin did not think men could rise from animalism to manhood without locomotives and books and factories, but he thought they couldn't have risen without fixed abodes, family life, property rights, and chiefs to enforce them.

There was civilization before there was Christianity. But there never was a state that did not rest upon a foundation of morality, justice and right. When a state of society, however cultured and luxurious, didn't have those things it was savagery in disguise, and so it is to-day.

When clergymen eulogize the conquest of backward nations by more ingenious ones in the name of civilization, they forget that the civilization that has to make headway by overriding justice with fire and sword is only savagery armed with the clever mechanism of modern warfare. Did they ever reflect that it does its gospel little credit to be spread that way; that in the hope of reaching the few untutored survivors of the white man's bullets and gin they are discrediting their cause among hundreds of thousands of fair-minded people at home by their avowed sympathy with war and conquest?

Neither right nor peace nor civilization can be advanced by such methods. If the public wishes to aid the advance of civilization and Christianity it must stand united against all the ingenious modern forms of savage rapacity and wrong.—Chicago Journal.

A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

To the Editor—I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. A., and it is to the interest of the local lyceums that their representative write me.

MATTHEW E. HULL, 72 York street, Buffalo, N. Y.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1850 to 1910." By Yarno Vedra. For sale at this office. Price, \$1.50.

DEVELOPMENT

Of the Spirit, Here and Hereafter.

People differ widely in their opinion of spirit development. Some think spirits are perfect simply because they are spirits. They do not realize that we have always been spirits from the hour of our birth. They do not grasp the idea that they are spirits while on this mundane sphere, but think that only after the so-called death does the spirit live. Some are still believing that the spirit will sleep or rest awaiting the resurrection day. What fallacy, if such people would only listen to the still small voice within them, which is ever trying to arouse their sleeping senses, they would soon feel and know the great work awaiting them, the development of their own spirit. We are all one family. Man is the highest of all creation. The Infinite Spirit, created after his own image, we inherit his life power. Our spiritual gifts must not be hid under a cloak of false religion. "I am the vine, ye are the branches." Then let us use our energies to cling fast to the center of all good. In seeking for knowledge, we find true happiness. We must not be idle drones in this field of labor. We are all differently organized, we must test our talents to satisfy ourselves as to what we are best fitted for. Working, seeking to help all, we shall be developing ourselves to higher thoughts and laying up for ourselves treasures that will not rust. Let us kindle the spark within us, and will lighten our pathway through the mystery of life. We feel at times weighted down with a burden like the pilgrim of old, but by taking up our life work and facing it with brave hearts, we shall gradually loosen our fetters, and our spirits will be strengthened and purified by the trials and tribulations they have passed through. I say unto you, watch for the kingdom of heaven is at hand, not located in the skies, but a heaven within the reach of all human beings.

We are all inheritors of the kingdom of heaven, which means untold wealth in spiritual power. As we unfold each talent which the Infinite One created within us, we realize a supreme happiness, and heaven is within our grasp. We must not be dissatisfied with what we find ourselves capable of doing, our thoughts and actions will speak for us, and we shall have the consolation of being true to ourselves. From the beginning of the world God intended man should progress onward, and through this life, this being as it were the alphabet or stepping-stone to the progression which awaits us in the land of etherialized spirits. We must be fearless as the lion, yet harmless as the dove, fearless to demand our rights, and to defend the thought-robbed, mild and loving in thought towards others, who have not as yet lived up to the golden rule.

Let us live lives of truthfulness and integrity. Let us not be cravens. We are not as reptiles, but let us show as we unfold each gift, the wonderful handiwork of God, a light to lighten our darkness out of the wilderness of tangled thoughts, which so often bewilder us, a beacon light to shine upon our pathway, to lead us to eternal progression, as we unfold each spiritual gift. We should take for our motto, "Onward and upward." It is only by continued perseverance, step by step, we can reach the summit of the hill.

MRS. A. M. EASTON.

Chicago, Ill.

THE PAST.

A thousand dreams to earth have come and gone, A thousand forms, by fear or fancy drawn, Like shapes of night have faded from the dawn.

A thousand creeds have held their sway on earth, Unto a thousand myths have given birth, That now are food for wonder, scorn, or mirth.

A thousand gods have reigned their little day, And crumbled. They were fashioned out of clay; Like outworn toys, they now are cast away.

A thousand castles of the human mind Are wrecks with which the coasts of Time are lined, The rubbish of the ages left behind.

A thousand systems of a thousand schools, The theories of Nature's hidden rules, Now seem to us the dreams of idol fools.

A thousand lofty sentiments expressed, To those who heard them seeming of the best, Are now forgotten, or a theme for jest.

A thousand books on memory have laid claim, A thousand authors, through them, sought for fame; To us there scarce remains a single name.

The winnow of the ages threshes o'er The harvest of a generation's lore, One grain is gathered from the threshing floor.

The rest, as empty chaff, aside is cast, Oblivion's refuse gathering thick and fast, Chokes all the gates and highways of the past.

Religions, dreams, and empires all have gone, Like shapes of night that vanish from the dawn; While through the ages earth went rolling on.

—Denver Daily News.

"The Watskes Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Watskes, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

ABOUT THE CREED.

A Criticism, and a Defense
of H. D. Barrett.

How many there are among the writers upon the subject of Spiritualism and its "beautiful truth" who have no idea beyond that one expression, no one can conjecture; but what of that? Considerable of that.

No two look at it from the same standpoint; no two are even similarly constituted, envied or expanded mentally, physically or spiritually and these dissimilarities take form manifestly in their diversities and divergences in Spiritualism.

These matters are grandly arranged by nature's principles so that each can have his own place; his own part of duty to himself and those about him; his own shape, looks, mind and individuality; his own conceptions of God, spirit and himself; his own aspirations and inspirations; his own idols of worship or aversion to any worship.

The world has had religion, religion and religion; all kinds of gods and devils and none, at least as a faith or belief, ever succeeded in cementing the people into a united brotherhood.

Nothing has prevented war, murder and other crimes of the most horrid description. Human life has been swallowed up in flames of torture for God's sake; man's inhumanity to man has been sanctioned by God; men have been pulled to pieces by machinery because it was the command of God; if a man dared think for himself and express his thought it was ordered by a God that he be punished for his impudence.

This God has been considered "Infinite Intelligence" for hundreds of years; has been so taught to the world from generation to generation and we, the National Spiritualists' Association of the United States of America, and its branches still line up with the third of Catholicism, old theology and the dogmas of the past, in plain view of the spirits of our departed loved ones, of those who have ever from their sphere taught us these things are untrue and that such a God is a myth, and we wipe our sleepy eyes and say "We believe" these things.

Do not and you do not believe any such things and our doctrine is a falsehood; a white lie for policy. Are we thinkers or are we enveloping fables, cringing at the feet of poplar customs, squirming beneath the lash of society gone mad?

"We believe," because we want money left to us in a way that the law cannot interfere.

"We believe in Infinite Intelligence," because we want Him through his influence over the minds of men, whom we must deal in business; we want railroad passes and other discriminations in our favor that are not shown the common people.

"We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Man is indebted to this "Infinite Intelligence" for his goodness and his badness. He holds Him responsible for all the mistakes of man and makes him a scapegoat for all his meanness.

"We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion."

Each one understands through his own capacity to interpret these expressions and no two interpret alike, then each must have his private religion, his private God. The fact is all have their private gods in their minds, their aspirations, their consciences; one an unselfish an another a selfish God; one a golden god set with precious jewels, and one a god of love; one a god of peace, and one a pugilistic god, etc., and each has a religion to suit that god of his own make, because religion means "the recognition of God as an object of worship, love and obedience," according to the standard theory.

To me it makes no difference what a man believes, if he is honest, truthful and just, but to be religious in the eyes of the law he must have a God to worship, love and obey and His commands are recognized in the Bible, not in your conscience, and are interpreted by theology, not by your finite intelligence.

We are but a door-mat upon the stone steps of old theology and will be of service only to those who have not gotten out of the darkness of that superstition.

We have made the N. S. A., which the world looks upon as Spiritualism today, a Christian institution and must either dwindle down into a sect and into sectarianism, or rise up en masse and re-assert in a manner more befitting the philosophers we assume to be, and stand instead of believe.

I wonder how many local societies and state associations will subscribe to these tenets in order to take out a charter and be a part of the national body.

I wonder how many of the rich believers in the former Spiritualism will feel safer in entrusting a part of their wealth to this "religious" institution than to the non-sacred organization that it was.

I wonder how many judges will be influenced by that "We believe in Infinite Intelligence," in their decisions in our favor.

I wonder, oh, I wonder how much broader and more forceful thoughts we can send forth from our "declaration of principles," our "creed," than we have in the past fifty years.

I can only wonder and wait with the crowd for the result of this move, but I must be just and generous in my opinions while I wait; I must be a Spiritualist and help on the general movement in spite of my aversion to the language of the little "creed," for Spiritualism, the broad and grand truth is above and all around the N. S. A., one of its parts.

The fact is the Infinite Intelligence can only be a belief, a personal supposition, for it is unknowable, undelimited, entirely beyond anything that finite man can conceive, and therefore is no part of Spiritualism; only the opinion, the conviction of a few Spiritualists who have just that much of the old teachings left in them.

For one I do not believe in allowing Spiritualism to be influenced by mercenary motives beyond real philanthropy, nor do I favor any such move, but I must be just and generous in my opinions while I wait; I must be a Spiritualist and help on the general movement in spite of my aversion to the language of the little "creed," for Spiritualism, the broad and grand truth is above and all around the N. S. A., one of its parts.

But if this be not the sentiment of the Spiritualists, to adopt it for the purpose of gaining prestige with the church and the courts of the land would be hollow mockery, and unbecoming to honest people, the same as is our little creed. We are asked to bury all our differ-

ences in the interest of harmony, and take a pill we cannot swallow, and which is nauseating to our sensitive systems. We can tolerate the re-embodiment theory as the opinion of its advocates who, in other respects are Spiritualists, but that is not Spiritualism. We can tolerate the Bible and tolerate the argument of rather, the opinions of those ancient regarding the spirit world, but the Bible, without the manifestations of our day would be no proof of spirit return; only hearsay. People have a right to believe in Infinite Intelligence if that seems to them right, but they have no right to give it as the claim for the whole of Spiritualism.

Brother Gould made an unwarranted attack upon Brother Barrett in a recent issue of The Progressive Thinker, in the very unkind insinuation that more haste was manifested by Brother Barrett in the re-election of himself than in any of the other nominations and elections.

Mr. Barrett has a happy faculty as presiding officer, of pushing the business before him; nothing is ever left, unless some tiresome speaker is holding the floor.

Regarding the mention of his name for the office, he could do no more than turn his gavel over to another and A. F. Brown performed the duty in good form. After the nomination of Mr. Barrett, he asked if there were any other nominations. None were forthcoming and some one moved that the nominations be closed, and I moved "that the secretary be instructed to cast the unanimous vote of the convention for the present incumbent, Harrison D. Barrett." The motion prevailed and Mrs. M. T. Longley cast the ballot. All was fairly and squarely done and the president resumed his post of duty.

To accuse him of an act of salacious politics, of an unbecoming member of that convention has stooped.

It was plain to be seen from the start there was almost a unit of feeling for Mr. Barrett in the convention and if there were other candidates they were not mentioned above a whisper.

I am not in favor of keeping any officer in office continuously, but Mr. Barrett is an excellent presiding officer, an untiring laborer for the cause and for the N. S. A., in particular, and I believe him to be a man of integrity and far above all petty actions for personal aims or for spite, and he cannot be overthrown by envy or jealousy, so long as he maintains the dignity of a true soldier and officer of Spiritualism, heedless of the shots and thrusts from the rear.

DR. T. WILKINS.

NOT SATISFIED.

In Reference to the Creed.

A TRIBUTE OF RESPECT PAID TO
ANDREW JACKSON DAVIS.

To the Editor:—As I had the pleasure of being in attendance at the late meeting of the National Spiritual Association, and feeling so many comments on the articles of faith adopted, I am prompted to say a word myself. I would first say I have just been reading the Penetrator, by Andrew Jackson Davis, and find on pages 328-9 the following (I suppose given clairvoyantly) as articles of faith:

1. That man is an organized substantial spirit.
2. That his organized spirit is immortal.
3. That his immortality consists of an infinite series of social, moral and intellectual progressions.
4. That all spirits advance from a lower to higher degrees of existence.
5. That the world is not a providentially probationary vale of tears; that it is not a fleeting show for man's illusion given, but that it is the beginning of his eternal and more blessed career.
6. That the popular doctrine of total depravity of the soul, nor can it demonstrate anything to the satisfaction of intelligent minds except this: That it originated in the east in the darkest recesses of tradition and superstition.
7. That the popular doctrine of hell punishment is false, and that instead each individual is obliged by a law of his own being, to work out either in this life or the next his own salvation from error and all manner of sinfulness.

He goes on to say how unspeakably superior is all this to modern theology. Modern theology cannot prove the immortality of the soul, nor can it demonstrate anything to the satisfaction of intelligent minds except this: That it originated in the east in the darkest recesses of tradition and superstition.

I consider Andrew Jackson Davis as the father of Spiritualism in America, yet I don't think his name was mentioned in the proceedings had at the late meeting of the National Spiritual Association. On page 330 he gives still further clairvoyant answers to questions, to-wit:

1. That man-as-is his internal is an organized spirit.
2. That after the event called death his spirit passes into its individuality and its endowments, goes forward and gains a higher and better state of existence.
3. And that spirits can come back and demonstrate their existence, dispensing not only social harmony, but also occasional moral and intellectual feasts at spiritual tables.
4. That the knowledge to be imparted at the same way of getting up a set of articles of faith and the wrangle over their adoption. The committee should have consisted of the oldest and best heads of the convention, and before offering should be submitted to the president and secretary for their approval.

P. O. MOSIER.

Training School at Mantua Station, Ohio.

To the Editor:—Noting statements in The Progressive Thinker that the Spiritualist Training School had been removed to Lily Dale, while the above is in process of being organized, I thought it will not affect in the least the educational work at Mantua. New features are being added to the usual course of instruction. A department of psychic and hypnotic science, adapted to teachers of our public schools; a medical department, so-called, which is intended to instruct in right living to the common people, and of disease by the latest and most approved agents. Competent instructors will take charge of the different departments. The instructions will be illustrated by W. J. Kerstetter, Ph. D., late of the State University of Pennsylvania. The association has authority to graduate its students as teachers, ministers and healers, and grant diplomas. Further information will be cheerfully furnished to those wishing it. Address L. J. King, corresponding secretary, Mantua Station, Ohio, enclosing 6 cents in stamps.

Pres. of the Board of Trustees of the National Spiritual and Religious Association, Mantua Station, Ohio.

"Nature Cure." By Drs. M. E. and Ross O. Cough. Excellent for every family. Cloth, \$1.50 and \$2.

SIGNS OF THE TIMES.

What Are They, and What Do They Indicate?

Life moves in cycles. Whether it is in the realm of the forces that are directly connected with and control the operations of the physical universe or in that realm of mind and spirit which is guiding the individual soul in its progressive steps from the lower to the more advanced life, reflecting and culminating that growth in that aggregation of individuals which we designate as human life, the steps of its progressive unfoldment move not in a direct line but spirally, coming at times almost to the place of starting but advanced upward a degree which to the observer as a student studying life's progressive movements indicates that the pathway up the mountain which tolling humanity through the ages past and at the present time, and without doubt in the future time will continue to struggle to attain the summit which is so steep that the advance upward cannot be made by direct ascent.

Whether it is in the individual or collective life these cycles as they terminate are the crucial periods in the progressive movements of life whether individualistic, national or racial. Coming to a location where can be viewed the past and the future, the past and the decision rendered whether we have been attained is commensurate in value to the effort made and whether to continue the upward movement which necessitates such a round-about way for attaining the desired goal.

The history of human life has placed in its records an itemized account of those crucial periods which mark human progress and its design, and the evolutionary movements through which life passes in its transition from the lower and more crude forms to those higher and more complex manifestations, and whether they operate in the physical universe or in the realm of the mental and spiritual forces, they are conditions through which it seems necessary for life to pass when it arrives at that state where it must burst the chains of its former state and emerge into a new world fraught with greater hopes and possibilities which can only be attained by its unfolding life.

Geological researches have placed before us recorded evidence that this world which to the superficial observer seems so firm and immovable has been in the ages past in the grip of convulsive forces that made every stratum of the submerging and upheaval of continents, and which is proven by later conditions that those periods of convulsion and destruction of the then existing organizations were only the operations of that great constructive law which must first be made manifest in its destructive capacity as a reorganizer of the world which must then be adapted to a higher phase of life's manifestations.

When we have advanced where we can view and comprehend the more complex and refined forces of life as it operates through its highest interpretation and manifestation, the human soul; we see that in its evolutionary growth it passes through crises which to the superficial observer seem destructive of the progress when the arena of its national and racial existence is being enlarged by the struggle to cast off those useless conditions which only retard its progress. To draw an arbitrary dividing line between the constructive and destructive energies operating in life is impossible; for, as we view their results from a standpoint where they can be seen from the start to the finish, evidence is shown that both are necessary workers in the great field of human reorganization.

Nations and races advance by slow but sure steps on a line they must travel, and can deviate therefrom only to be overwhelmed in confusion until they reach that period of their existence when the system of thought which has thus far directed their advance has spent its force and the demand is made to move on new lines, to explore their unexplored country, bringing its wealth of hidden treasures where they can be utilized for further advancement. The question is, will they make that advance? occupying new territory. That is the crisis which will decide whether they will move on new lines of thought, rejecting their youth, or by its rejection tolling their funeral bell by the grave of their dead and decaying energies; ceasing to be a positive force in the realm of progressive life. The present struggle for racial supremacy between the vigorous Anglo-Saxon nations on one side and the effeminate Latin on the other is evidence to confirm the truth that no nation living in the shadow land of its past greatness even if that record has been one of triumphal marches, can compete with those who are living in the inspiration of present opportunities, and who are not content with the experience of the past that can be utilized by incorporation in the present; but whose motto is, "Let the dead past bury its dead." To suppose that such nations will not occupy the station where destiny has placed them is absurd, and any effort to prevent it would be as useless as to try to legal contentment to prevent the revolution of the earth in its orbit.

When a great idea presents itself for human acceptance, asks to be admitted into the inner sanctuary of life; both as an invited guest and as a conqueror, because life must first have evolved up to a condition of comprehension and appreciation of the controlling thought, and sends out an earnest plea for it to come and take possession, and because of its superiority to the former conditions it demands admission and that life's temple must be prepared for its reception.

The crisis arises when the old refuses to abdicate the place of honor to the new; and there are at such times timid souls who cry out in terror that the lions are in the way, that destruction awaits any efforts to explore the undiscovered country. The mighty conflict through which our own nation passed, and which did the social and political body of one relic of the former barbaric age, but thanks to the mitigating influences of time has become an ancient history, is only one of those upheavals which in the history of human life on this planet has shaken the foundations of the old world in the effort to rid itself of the incubus of outgrown ideals, and can be compared to those mighty convulsions of the physical world which removed the obstacles represented in the antiquated forms of the animal and vegetable world, and prepared it for the more advanced life.

What are the indications of the present time? Viewed from a position where a just balance can be drawn, with the extreme pessimistic and optimistic emotions controlled by sound judgment, the future does not seem to be that modern life which has in the utilization of the mechanical forces as applied to the labor of the world and as a means of travel and transition of thought so far removed its system from the ancient ones that we as far as material life is concerned are not only living in a different age but apparently in a different world. The incubus of the ancient systems are having less

power to hold back life's energies when applied to the externalities, than when brought to bear upon the more subtle forces manifest in political, social and spiritual development. The two have not kept pace, walked hand in hand on their upward journey. One with an energy that nothing can check is continuing to advance, and the antiquated systems which were thought to be the acme of perfection; discovering new worlds and conquering them. The other with an inverted look is viewing with sorrowful countenance life's supposed decadence caused by the effort to modernize its systems. Seeing in the past system of thought perfection, moving with the shadow in front instead of the light, traveling from instead of toward the light.

When such conditions existed in the past, so contradictory and antagonistic in their purposes, they have produced causes which culminated in those revolutionary upheavals which overthrew former national organizations and destroyed the foundations of the then existing civilizations, resulting in their overthrow and the coming of the contradictory phases of progress and reaction is nearing a crisis is apparent to everyone who studies and understands the law of cause and effect, which will in the political, social and religious world result in the removal of those antiquated forms of thought and systems of life that at present are holding back human development. Just at what period it will culminate cannot be predicted, as it does not observe the law of stated periods like the orbital revolution of the earth, but is prompt in occurrence when conditions of life are ready for their acceptance. The unfolding of the forces of progressive life in the bettering of conditions under which human life exists must be the result of the permanent harmonization of the material and spiritual planes; either that or disintegration will follow as a result of the inharmonious existing between those two phases of the one universal law of progress. This may sound paradoxical and seem self-contradictory; but at present they are equally yoked, and to combat successfully the materialistic trend of undeveloped life which as it views the results of the development of science in the physical domain considering it the ultimatum, the all in all; it should be shown that beyond its external manifestation the motive power lies in the realm of the spiritual forces, that the mystery enshrouding the minds of a large majority concerning man's spiritual life can be lifted and knowledge take the place of theory.

It is turning to us the opening question: "What are the signs of the times indicating?" The answer must be that aside from a few spiritually developed souls, human life has not advanced to that position where the millennial age could be understood or appreciated. We have our grand ideals, but they are still in the ideal; and some time they will be realized. In this age of rapid development, when the transition from the old forms of life to the new are ushered into the arena with a suddenness that appalls and overwhelms in dismay the supporters of the old systems; the ideal becomes the realist and to get in the way of progress with its increasing momentum will only result disastrously to the opposing forces.

Crisis have arisen in the past history of human development by efforts to anticipate the future, and the result has been a failure, and the future without doubt will witness the clash of opposing forces, but, viewing the final result with hope and a confidence undimmed, we know that "truth crushed to earth will rise again; the eternal years of God are hers; while error, wounded, writhes in pain, and dies amid its worshippers."

HAMILTON DEGRAVE.

Shakers, N. Y.

Prof. Lockwood at Indianapolis.

Prof. Lockwood is creating a great deal of interest at Indianapolis, Ind., with his scientific lectures. The Indianapolis Sentinel says: "The Origin of the Human Soul" was the subject upon which Prof. W. M. Lockwood of Chicago, lectured at Shaker's hall last night. The hall was crowded and much interest was manifested in the sayings of the speaker. Prof. Lockwood holds that the human being is an evolution in accord with all of nature's evolutions; that the invisible life is the real life and that it is true in every process. He also holds that the position that the soul of a being is not a part of a primary department, but that when the human is born under rhythmic circumstances or environments a higher form of human existence is promised. On the other hand when he is born under unfavorable circumstances and of improper parentage a dwarfed or depleted mentality is usually the result. To bring about a higher order of things Prof. Lockwood suggests a higher and broader education for the masses.

"All knowledge," said the speaker, "comes from nature. The human intellect has no other source of knowing. We only know truth by an investigation and analysis of nature's forms and cosmic principles. The human is an evolution in accord with nature's order of development, and the crowning point in its highest expressions, of intellect and feeling, is a combination of rhythmic nature. We do not know the beauties and subtleties and powers of nature until we peer into its storehouse of invisible forces. A kernel of corn is evolved from a lower form of cereal character. How closely are these and other forms of psalmic life, like many of the lower forms of bioplasmic life, and these again like mammalian life, thus making a continuous and ascending series of existences. All forms of life seem to partake so much of envolving conditions, and particularly of preceding parental vital states, that it seems foolish and ridiculous to ascribe all of these varying expressions of life and form with its attending deformities to a family or Supreme Intelligence. In a family or Supreme Intelligence is bright and a mental genius, and the other an idiot. The statement that Supreme Intelligence gives to each of them a soul suited to his body, implies that Supreme Intelligence enters into partnership with crime, lust, appetite and disease, in compliance with the manifold and sensual lusts of mankind. Such a belief is an insult to Intelligence, and a disgrace and a disgrace to the Christian world and of very many Spiritualists. Statistics indicate that crime is increasing fourteen times faster than the population in several states. Now, if the soul as the conscious and progressive acting energy comes from God, then 'Supreme Intelligence' is the special cause of these crimes, since these crimes are the especial expression of these souls in process of development. We hold that a deeper truth is, that the soul as the formative shaping energy is transmitted from parents to child. In its inception, it is the blending of two magnetic spheres of life. This life principle is not a physical fact, but a spiritual fact, and when under the control of intelligence, and the best environments, will result in the highest order of mental development."

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by O. Payson Longley. Price, by mail, 20 cents. For sale at this office.

STRAY THOUGHTS

On Spiritualism as Religion, Philosophy, Etc.

"Where are we, and why are we? Or what scene the actors or spectators?" The time has come when with voice and pen all workers in Spiritualism must declare themselves; they can present to the world that side of "Our Scientific Religion" which appeals to them, thereby bringing someone into the light, thus spiritualizing man, by teaching him his relationship to all men.

Spiritualism is not only scientific, but there are religious and philosophic tenets embraced by it that were they lived up to by all the believers of this nineteenth century Truth, it would be no longer necessary for us to preach harmony, for all harmony would be ours.

Boastfully we speak of science, saying that only by the scientific investigation of spiritual phenomena can the immortality of the soul be proven, hence we invite such inquiry. To some the proof even has been sufficient, while many, after long years of close study and research are not yet ready to stand before the world and declare that if a man die he shall live again."

Does the knowledge of an immortal life relieve us from any part of our duties of our fellow man?

If science proves anything it teaches that we are all parts of the whole, and as such, cannot we have relationships dependent upon us, not only to those of our own household, but to the strangers whom we know not of; this relationship fosters a duty which we may not slight without injury to ourselves. We seemingly stand apart from man, yet are we ever one with him, his sorrows our pain, his joy our happiness, his unfoldment our progression.

As knowledge grows and intellectual expansion we perceive very clearly that we are not free will agents; the veil of darkness is lifting and with a clearer vision we cognize the great depth of the Unknowable, as each view presents a wider expanse so in proportion do we become more conscious of the labor which depends upon us; hence to those who have not the proof of the soul's immortality must the light be brought.

"The scientist is not the sage to whom the 'heart' hungry of the world' will find comfort when standing by the open tomb of a loved and lost one. Franz Hartmann, M. D., says: 'Spiritual development is not necessarily dependent on intellectual acquirements,' hence 'tis not always the greatest scholar, nor the best man, nor the most scientifically intellectual one that can bring light to tear-dimmed eyes, nor smiles to the sad lips of an anxious mother who has felt the angel Death take from her arms her treasure; nay, she, the mother, seeks one whose spiritual powers enable her to catch a glimpse into the higher life, although that one a medium, may be ignorant of worldly things."

As religion has always been an integral part of man's "fetishism of abstract truth" that has served to raise him from absolute barbarism of the past, so it is very necessary that some must have that symbolism of to-day, the Religion of Spiritualism, which satisfies his soul and hurts not his brother who alone finds immortality in the wonderful workings of nature as demonstrated for him by the great alchemist of to-day, the modern scientist. What appeals to the one cannot satisfy the other.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From lowly earth to the vaulted skies,
And we mount to its summit round by round."

Each soul can grasp that which it is striving for and no man; by and by it will want more and stronger food, but only when such can be digested with profit.

Friends in Spiritualism, let us be in very truth "Brothers in one cause!"

If to you it is a science, investigate it deeper! If a religion, live by it, teaching ever the Brotherhood of Man!

If a philosophy, profit by it all it embraces. There are none of us that know all things; we are but students, and most of us are a primary department. By and by each will be called hence, and only then may we say that we know.

"A sacred burden is this life ye bear... Look on it, lift it, bear it cheerfully; Stand up and walk beneath it steadily—fastly—
Fall not for sorrow. Falter not for sin; Up, upward, onward, till the goal you win."

Cleveland, Ohio. LOE F. PRIOR.

THE TRANSITION.

"O, mamma, papa, ev'rything seems new"
So spake a dying child, with hope aglow,
To weeping parents, friends—her last adieu
In words expressed below;

And round the pallid brow there played a light,
While marble stillness o'er the features stole—
The dawn of heaven, passing shades of night,
The midway flight of soul.

Now phantom forms of time are fading out,
The curtain rises on the real view;
Supernal lights and sounds are round about,
And "ev'rything seems new."

At last, full-colored, the music rolls and swells
Which had in intermittent notes "broke through";
Of joys unknown to earthly life it tells,
And ev'rything is new.

The smothering spell, the heavy, labored breath
No more oppresses. O, can the change be true?
Yes, gentle soul, the old was false, was death,
And life is in the new.

The bird, now freed, will warble from above
Seraphic songs, and harsher notes subdue
To all our wearied hearts with hope and love,
And make the earth seem new.

H. N. MAGUIRE.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address 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 this brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents are asked to wait 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 to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Inquirer: Q. Is it not probable that spiritual phenomena may be accounted for by electricity, at least that if spirits communicate they use electricity as the means?

A. The assertion that electricity is the cause of spiritual phenomena can come from no one acquainted with the nature of that force. It has no intelligence, and it would be just as correct to refer the manifestations of heat, or water, or air. The mystery and ignorance of the possibilities of electricity alone give the assertion plausibility. This part of the above questions requires no argument for refutation. That the electric force is employed by spirits as a means of communication has been a favorite theory and has been often put forward in explanation by spirits through mediums. But only ignorance of the nature of electricity gives this theory credence. The most delicate apparatus cannot detect the presence of electricity either in the moving bodies, or the medium; and the automatic writer, trance subject, or psychic gives no indication of its presence.

The occasional instances where the human body has become electrical have been introduced in evidence, but there is no comparison between electric and psychic phenomena. The electric force and nerve force are entirely distinct. When the atmosphere is dry and cold the electrical experiments are most successful. Some time ago a writer in the Science Monthly, which supposedly admits nothing that has not the seal of demonstration, had a lengthy article, attempting to prove that the human body was a storage battery, and hence such manifestations as "electrical girl," and movement of physical objects by unseen forces, was easily explainable. As an illustration it gave an account of a Washington lawyer, who was able by the friction of drawing off his boot, to his foot attract scraps of paper, and of General Dayton, who on retiring pulled off his silk stockings and threw them down by his bedside. In the morning he found them reduced to coal and the carpet and floor scorched. There is nothing wonderful in these occurrences. In certain states of the atmosphere the human body becomes electrical, just as a stick of sealing-wax does by friction. The approach of an electrical storm is felt by animals as well as men. In some cases this tendency to insulation and charging makes it hazardous for the winners to handle catfishes and they are not to light the lamps by means of sparks from their finger tips.

There is no special apparatus in man for the production or storage of electricity, as in the torpedo, gyanotus, silurus and ray, but the electric organ in these is only a modification of the elements of cellular tissue, without the addition of a single new element, and hence it is probable that in the vital uses of the muscular and nerve cells, there is always a residuum of electric force as there is of heat. Ordinarily this is diffused in the atmosphere, which prevents insulation, but it may be too rapidly generated, or a state of the atmosphere prevent diffusion, and then the body becomes perceptibly electric.

This explanation does not apply to the "electrical girl," for there is no evidence that she was in an electrical state; on the contrary it was shown that she was not.

The attraction and repulsion of objects and making them heavy, or light, have been witnessed by every observer of spirit power. The lifting of planes from the floor, or the adhesion of chairs so that two or more strong men were unable to raise them from the carpet, have been frequently observed in the presence of a great number of sensitives.

The psychic force is not perceptible to any test for electricity. It is rapidly expended in the production of manifestations either physical or psychical, and the more marked these are the more rapidly it is exhausted. When this occurs, as it surely will if continuous séances are given, the medium must either retire or supply by his own legibility the manifestations he cannot legitimately produce.

The celebrated D. D. Home fully recognized the position he occupied and the necessity of holding himself entirely free from the presence of selfish influences. He only gave séances when the occasion seemed to demand, and at long intervals. The manifestations came, as it were, spontaneously, and were of the most wonderful and undisputed character. He had no cabinet, sat down with his friends and received whatever the spirits present found themselves able to give.

F. J. Sprouss: Q. (1) In the Book of Esther, what reason had Haman for wanting to destroy the Jews?

(2) What judgment if any, did Ahazuerus use in forming a code?

(3) How is it possible for our Christian friends to claim that such writing is the word of God?

A. To analyze the story of Esther, for motives actuating its characters is superfluous. For the whole is a fiction. No one knows who wrote it, or when. The scene is supposed to be laid in Persia, although King Ahazuerus is not of Persian history. It is "supposed" by commentators that he was the same as Xerxes, but no one knows. The manners and customs as related by the un-

known writer, are such as a story-teller might fancy them to be, but not what they actually were at the Persian court. Its morals are the most villainous ever exploited outside a dime novel. It represents the morals and manners of a barbarous people, and its obscene passages would exclude it from the mail, were it a modern work.

These facts before us the third question is easily answered. It would seem impossible for anyone to believe such writings to be inspired by God. It is only possible because of the influence of ages of superstition, and religious culture. With such training and hereditary influence, nothing can be too improbable or impossible to believe.

W. S. Berger: Q. (1) What is the sixth sense? (2) When spirits appear to me they have on different colored clothing; how and why is this? A. (1) Clairvoyance and the sensitivity to spirit impressions has been called the sixth sense, most improperly. Clairvoyance is the impression of objects received by the spirit by means of the spiritual senses. The first may be independent of any external spiritual being, the latter is a condition whereby impressions from external spiritual beings may be received.

(2) As has been repeatedly explained, spirits by influencing the sensitive, produce the appearance they desire, purely subjectively, and this for no purpose of a test of identity, by showing how they appeared while in the earth life.

B. Wing: Q. What is the difference between moral principle and Christian faith?

A. Moral principles are the expression of ages of experience in distinguishing right from wrong. They rest on no supernatural revelation, and are demonstrable by the affairs of everyday life. Christian faith is the acceptance of Jesus Christ as the savior of the world, his atonement for sin, and all the dogmas which depend thereon.

It is thus made plain that the difference between morality and Christianity is as a fathomless gulf. While a Christian can make no distinction between morality and Christianity, it is secondary to his belief, and not essential.

WRITING ON THE WALL

It Was Objective, Real and Lasting.

I have read with interest the article by F. P. Wagner on the above subject, and find in it some things that call for proof. He tells us that "People who cannot write in this way, do not seem to think the writing remained visible to all while search was being made for some one who could interpret the writing." And adds: "Nothing is further from the truth than such a belief." And that, "The writing lasted, probably, not to exceed five seconds, or only a few seconds at farthest, but as fast as a word, or a part of a sentence was written the part first written would fade away." Where, in the Bible, does Brother Wagner find any warrant for his statement. The record seems to imply very definitely that the writing did remain, visible to all, while one after another of the wise men tried in vain to read it. The king said to the wise men, whom he had summoned, "Whoever shall read this writing, and show me the interpretation thereof," etc. It requires a long stretch of definitions to assume that the writing referred to in writing that did not then exist, but had passed before his vision and disappeared. I find no hint of such a meaning in the recorded words. But Brother Wagner seems to infer that, because such evanescent writings often appear before the minds of modern seers it must have been of the same nature then.

There had never been any other writing since Belshazzar's time it might seem necessary to stretch the interpretation of a plain statement, to make it tally with experience. But in our day there are not only such evanescent writings seen by mediums, but many thousands of another character, which remain and are visible alike to all.

In the writings that appear and fade immediately away, I am not aware that they are referred to as the "fingers of a man's hand." The one point would seem to settle it that the writing was real, mechanical and not simply an impression made upon the king's mind.

In New York, some twenty years ago, I saw a name upon the ceiling of a room, twelve feet above the heads of the sitters, which was written "by the fingers of a man's hand," and distinctly visible to a company of eight persons in the room, and the hand in this case, used a lead pencil, which it picked up from the table around which sat the eight observers, and they all saw the hand that wrote and it returned the pencil to the table and vanished. But the writing remained, and is probably visible to this day. It will not do to wrench all facts into line to suit the ideas we may have formed from one class of experiences.

The subjective writing may be just as real, and as valuable in its way, as the objective, but we must reckon with both sides and all classes of facts in forming conclusions, upon a subject that involves so much.

The fact that a hand wrote, and wrote upon the wall, and that the king, referring to it, never hinted that he only saw it a few seconds, and it was gone, nor suggested to the wise men, or Daniel, that it had disappeared, and they were expected to resurrect it, and read it in a vision as he did; but said: "Whoever shall read this writing," etc., seems to me to make it pretty clear that the writing was an objective reality, visible alike to all who looked at the wall where it was written; and of a character, not to our modern day writers, and many others, who remain as permanent mementos of the various relations of the two worlds, and the almost unlimited ways and means employed to establish the reality of spirit life and the close relation it sustains to this. Mental phenomena are numerous and varied, and very conclusively proven by physical phenomena are equally certain, and to many minds more convincing. Both classes are needed, and co-operate for the evolution of the science of life and immortality, and the enlightenment of mankind. In spite of all the abuses of mediumship, and all the frauds, real, or imaginary, Modern Spiritualism with mediumship as its indispensable interpreter, is the greatest fact that this world has ever realized.

LYMAN C. HOWE.

HOME CIRCLES.

Excellent Practical Suggestions.

I read in a recent issue of your paper an article entitled "Self-Spiritualists." This writer asks the question, "How shall we continue the good work, as camp-meeting season seems to be a thing of the past?" Allow me for one to answer this question. Let us set aside two evenings out of every week for the good cause. We can work through the days to make our living, and two evenings out of every week have circles among the good honest investigators, and I am sure it won't be long before there will be evidence of a life beyond the grave. This is or ought to be what we are all working to find out.

This partly speaks about the people who are too poor to attend camp-meetings. Now let me give a step farther, how many people there are who are too poor to pay to attend private circles in their own town. Let us give these circles free of charge, so the poorest who are hungering after the truth, can attend and be satisfied of spirit return. My husband and myself both think it a sin for anyone to make a living out of Spiritualism whether at camp-meeting or at home. Mediums have told me that he would go to some large town, he would not have to work hard for a living, but could make a living out of his mediumship. He told them, no, he would not feel right in so doing. We believe in letting every one act according to the dictates of his own conscience. He told them if they thought they were doing right by charging, it was their own business, but he would not feel that he was doing right if he took pay, therefore will not accept of it.

I fear there are too many of our mediums who are using their mediumship to make their living, instead of using it for the good cause. Mediumship does not cost anything, or at least it should not. If you pay any one to develop your spiritual gifts, you are paying for something you can do yourself right in your own home. My husband used to sit in circles with strangers. After he received his first test and knew there was something he did not understand, he wanted to get the genuine, so he quit sitting with anyone, as he found there was trickery going on in the circles, but he would not give it up so he would go to his room where he was working alone his daily labor was done, and sit all alone in the dark with his hands on a little stand. He asked if there was anything in Spiritualism he wanted to know it. He first began to get raps. He says he has received such overwhelming proof of spirit return, that all the orthodox preachers in the world could not make him disbelieve. He said it took lots of pluck to tell all this alone in the dark.

I must tell the experience he had with the first departed one he ever saw. He said, one night when he was sleeping alone he was awakened in the night by some one taking hold of his shoulders and shaking him. He opened his eyes and there stood a man with a long black coat. He was looking at him and pointed his finger at him and said, "Be a Spiritualist." He said this man (who looked like a preacher) went right back through the wall; but he dove his head under the bed-clothes and could feel his hair crawling. The next morning he said to himself, now I am not hurt, but only scared, so I am going to the bottom of this matter, what there is in it. He said he was not going to let anything like this scare him, and he would be a Spiritualist, and has found them to comfort in time of trouble, and teach us, as we saw that shall we reap, both here and in the world to come.

MRS. ALFRED BAILEY.

Yaquina City, Oregon.

Royal Evidence of Spiritualism.

To the Editor:—"The most learned men of Europe to-day are Spiritualists," was once remarked by the Consul-General of France, Leon Favre. When such men as Flammarion, Lombroso, Zoller, Richet, President Crookes, of the Royal Society of Scientists of London, Professor Wallace, Sardou, the great French dramatist, James, etc., admit the latest psychical discoveries in the religion of Spiritualism, may we not be taught to believe that we are to be the children of every land. Grand national reforms have been caused by direct spirit evidence given through our inspired mediums; notably in the enfranchisement of millions of Russian serfs by the father of the present Czar of Russia. This king and his queen hired a professional medium, who often secretly attended their private meetings, and was allowed to ride in the Czar's carriage, to visit them privately in the palace, to be treated as an ambassador from the great unknown country across the divide of death. Spirits often saved the Czar's life through this medium, and the whole romantic story was published over the world from the London International Review of Spiritualists last year. The Russian Czar and his queen have never been denied. Emperor Joseph of Austria, Victor Emmanuel of Italy, and ex-President Abraham Lincoln, of the United States, all made brilliant reforms after being directed to do so by spirit advice through our grand mediums. Lincoln had the proclamation for freeing the negro slaves written before his cabinet had even suggested it, and when it came time to publish it, he found it done. He had consulted a well-known medium during the civil war, and his murder by John Wilkes Booth had been predicted to him, but Lincoln could not hardly believe the report, although he protected himself quite well from any suspected people. Edison, the inventor, is said to go into a trance, before he can make his greatest inventions. In 1831-2, or thereabouts, he made no inventions because the spirit world refused to aid him until he admitted the source of his power. When he did so, they say he began inventing again. Inspiration is so well established, both in religious and industrial history, that the public readily accepts even the startling manifestations recorded all Bible saints. All people have these spiritual and psychical gifts of mediumship. Some are undeveloped. People who wish to be inspired should avoid meat, liquors, rice, tobacco, disharmony and uncongenial people. They should sit in the evening alone in the dark for the spirits to impress them and develop their powers. They should let their minds rest, and concentrate their thoughts on spiritual things. Christ was a medium. We imitate him, and mediums do his miracles.

G. E. LATHROP.

Boston, Mass.

"Human Culture and Cure. (Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fill the promise of its title. For sale at this office. Price 75 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 15 cents. Cloth, \$1.25. For sale at this office.

STILL FIRING, With No Diminution of Ammunition.

THE ARTICLES OF FAITH ADOPTED BY THE LATE CONVENTION, SEEM TO ACT AS A COUNTER-IRRITANT.

"The mountain has labored and brought forth not a mouse, but a monster—a creed." It is well that the N. S. A. does not include all the Spiritualists in the land. The car of progress as it passes over the rails of broad gauge road does not make stops at stations placarded, "Personal Daily," "Christ Question Settled," "Believe in the Gospel of our Lord Jesus Christ," etc.

What constitutes the true religion? Can the N. S. A. inform the numerous thinkers who are not trammelled with antiquated ideas of God and the Infinite? The article, "Infinite Nonsense," which appeared in issue November 11, from the pen of our venerable worker, J. S. Loveland, is clear and with that lucidity which can penetrate the understanding of those who are not yet on a sound foundation of God or the Devil.

Prof. Loveland has in his brief article embodied the "death-knell" of the N. S. A. with conscientious free-thought. He does not see the necessity of turning back to bathe in the slough of sectarian methods. He will not help to kill the broad universalism which is the characteristic of genuine free Spiritualism. He is slowly advancing to the mountain top—yes, almost there! The beacon light grows brighter; familiar hands reach out to receive and make ready for the weary traveler's return home. The march has been long through the valley, but the sheaves gathered are tied with the golden cords of wisdom and truth. The banner unfurled bears the inscription, "Well done."

Prof. Loveland's stand for advancement is characteristic of his true, noble mind and understanding of principles. He has many staunch and true friends, who are true to themselves as well, to the march in the file of progress and free thought, and who recognize that of "Life this is the smallest part." The liberal movement will not be subjected to church tolerance. It will not have the offensive features of the Christian creed forced upon it. It will not be a slave to conservatism. It will be a free and healthy growth, freedom to be one of the "Atheistic Spiritualists."

ROSE T. BUSHNELL.

San Francisco, Cal.

Another Card from Moses Hull.

Not long since I put a card in the Spiritualist papers announcing my desire to get out an important book on the Bible and the Higher Chivalry. The papers were all very kind in publishing my notice and otherwise assisting me. The result is, I now have orders for over eight hundred copies, and still they come; never less than twenty-five a day, and sometimes as many as forty in a single day. The work on the Bible plates has already begun, and they are to be made from this time forward at the rate of not less than six pages per day until they are finished.

I supposed when the work was announced that the manuscript, all except two chapters was about ready; but when I came to look it over I had many things left on that should have gone in, and some things in which must give place to other and more important matter. The result is, that I rewrite much of it. It takes much more than all of my spare time to keep out of the way of the printer.

I doubt now whether the book will be ready before February 15. I have much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared its matter.

Those subscribing for the book before it is published can still have it on the terms announced in my former card. About fifty dollars have already been paid in on the book, and is now in the bank. All who choose to do so can now have their money refunded, and I will be glad to honor this gift, and to be paid in on the book. And the book will be sent postpaid as soon as it is out.

Please do not send personal checks; I lose fifteen cents on every one of them. Some forget to even put a revenue stamp on the check, then I lose more. Hoping that this notice will be sufficient, I am as ever,

MOSES HULL.

GENERAL SURVEY.

(Continued from page 4.)

W. H. Evans writes from Toronto, Canada, that the interest was aroused in this city some time ago over the subject of Spiritualism, is being kept up at the present time by Dr. C. B. Ewell, whose varied phases of mediumship and unique methods of presenting them is attracting large audiences every Sunday and Wednesday evenings. The large St. George's Hall, where the meetings are held, is crowded to overflowing, by an eager throng who gather to hear his inspirational discourses, and witness the tests proving the continuity of life beyond the grave. Now this is in marked contrast to the interest displayed towards this subject two or three years ago when it was difficult to get more than a few dozen people to attend a lecture bearing on this question. Now they turn out by hundreds. The "Truth is surely spreading, and the impressions made on the minds of our people are of great importance. Spiritualism will not fade away easily and must eventually bring forth good fruit in increased numbers to the cause."

Mrs. Lora Holton holds a test circle every Friday evening at 1232 W. Madison street, first floor; and will answer calls to lecture and give messages, in or near Chicago. Address as above.

Mr. Wellington will speak for the Freedom Society, next Sunday afternoon at the People's Institute.

G. W. Kates writes: "The State Missionary work in Minnesota goes forward with much success. The interest is great and more applications for our services are coming than we can fill. Mrs. Kates as a test medium has given many a true prophecy, and not an effect and imaginary 'creed' postulated upon opinion or legend. We have had so far very large meetings in Canton, Winona, Rochester, Faribault and Winnebago City. We are now at the latter place, and our able friend, Judge Andrew C. Dunn, is ably managing the meetings, and is locally enthusiastic in the cause, as he is publicly an able exponent. With only good reports to make we feel that Minnesota has a promise for the future."

Reading the Vail.

To the Editor:—In your recent issue there is an account of a book just published, "Reading the Vail." I am acquainted with nearly all the leading literature, and valuable as it is, in my humble judgment, it exceeds any I have seen. The writers of the former are, or were, in earth life when they wrote, while the authors of "Reading the Vail" are and have been for many years, residents of the spirit world, the chief of whom are Thomas Paine, the Reasoner; William Denton, the Investigator; and Michael Paraday, the Scientist—a combination best calculated to give a clear and comprehensive exposition of the subjects upon which they treat.

The sciences in which these teachings were presented extended through a series of some ten years; were open to the public and visited by many, far and near, and their genuineness was attested by as many members of the circle as could be reached as late as last March, by the all-ways.

Here is a scientific demonstration of materializations and psychography that puts to blush the pretensions of Mr. Robinson. "Think of it, from 600 to 1,200 words written in a minute, and all in full view of the members of the circle! No short hand reporter can write over 300 words in a minute, nor the most rapid speaker utter them intelligibly. This of itself ought to silence all doubters, and show the materialization of many of them appearing and disappearing in full view of the circle, through the floor.

Another feature of the book is the numerous portraits of spirits drawn by spirit artists, both subject and artist in full view of the circle. I have had photographed the portraits of a number of spirits drawn by the spirit artist Anderson, some thirty years ago. Among them were Paine, Orondo, Yerma, and Hiram Abiff, which bear an almost exact resemblance to the same spirits drawn by artist and subject materialized in the presence of the circle.

E. J. SCHELLHOUS.

The above remarkable book is for sale at this office. Price \$2.

Takes Defeat Hard.

I have read the article in a recent issue from our friend, Capt. B. W. Gould, and find he takes defeat very hard. We had always been of the opinion that a captain learned to expect victory, but also to take defeat gracefully. The writer of this article had a personal talk with Capt. Gould at Onset last summer, and was aware that H. D. Barrett was one of his candidates for president of the N. S. A.; we also knew that Capt. Gould had visited many of the camps and had at every one advocated a change in this office, and in fact, an entire change of the whole board. Our friend had no hesitancy in naming his candidate and I believe he worked hard for the election of the same. He now accuses the friends of President Barrett of doing what he has advocated to accomplish for some time. Capt. Gould does not lack courage, and why he did not stand before the convention and object to having one vote cast for H. D. Barrett is a question the delegates in the East are asking. He certainly knows it only required one dissenting voice, and all would have had the privilege to have cast a ballot. Why did he let this opportunity slip and then come out in your paper with "Some Reflections on the N. S. A.?" He talks about consistency. I quote, "And what was more important still, there was more harmony, more talent and more general interest manifested than in any previous convention." Then further along in his article he refers to the business "as unfair, beer-salon practices at primary political caucuses." How everything could be harmonious and still be a beer-salon political caucus, I fail to understand; but then we ladies never attend beer-salon caucuses, and I do not think our friend and brother does either. It looks to us as though our good friend is a little "sore," or some one who was a defeated candidate has urged him to write this ungenerous letter. The delegates all felt our friend would feel pleased to think his candidate had been elected, and to honor this good man.

Tell our good friend, Capt. Gould to try again; perhaps he will be more successful next year. I wish to thank "Reporter" for his good counsel to the friends who did not visit the convention this year. I think all present knew that it was impossible to accept or make a declaration of principles that would please every one, but all recognized that a start must be made, and these said principles can be amended at any convention. I think if some of the friends will wait until the official report of the convention is printed and read carefully, they will be surprised to find the way many of the prominent Spiritualists voted, and will think that that a start must be made, and suggested that they had been placed upon the committee of said principles instead of the committee appointed, for it is a fact that most of the prominent workers upon the platform certainly voted in the affirmative. Don't be too hasty in judging the delegates, they all had the interest of Spiritualism at heart.

CARRIE L. HATCH.


Important Notice.

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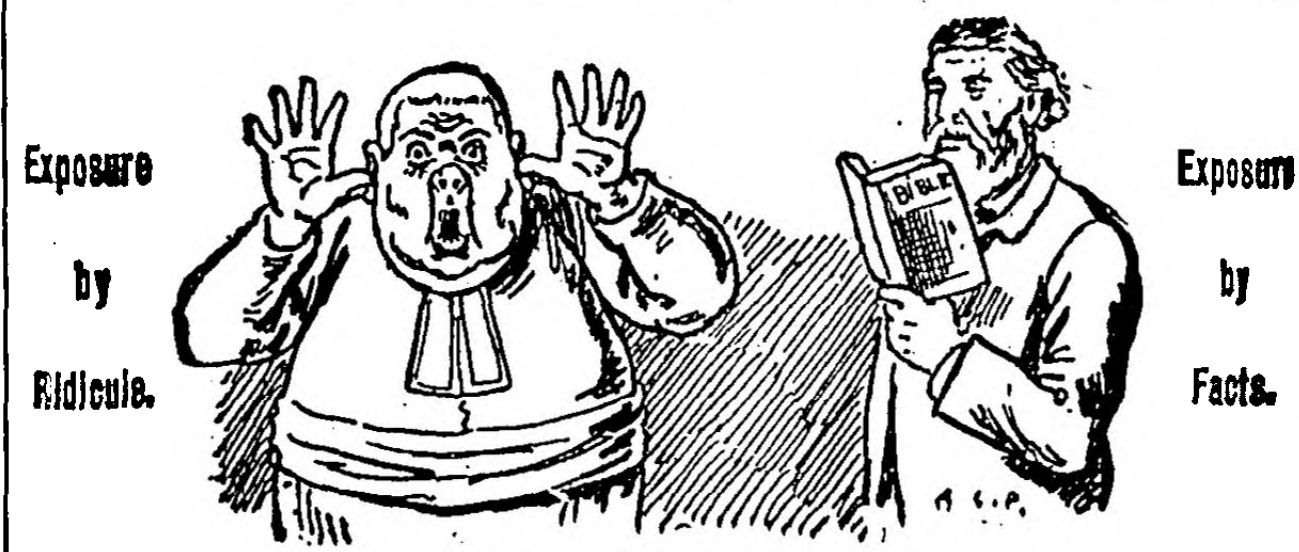
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