

# NEW THOUGHT.

---

Vol. I.

September, 1892.

No. 3.

---

## *The Spiritual Alps and How We Ascend Them.*

BY MOSES HULL.

---

### CHAPTER III.

#### A FEW THINGS TO UNLOAD.

What has been shown—We must get and keep control—Who needs external spiritual manifestations?—External phenomena not Spiritualism—A mistake of Spiritualists—How Spiritualists encourage tricksters—Many encourage them for the sake of “the cause”—Light and trifling Spiritualists—How they injure Spiritualism—Many spirits not fit associates for mortals—Many will lie and deceive, and expect the same of you—What we need more than tests—Something which cannot be taught—A word with materialists—A dialogue—How does the materialist explain memory, thought, reflection, etc?—Where is the individuality? What passes judgment on what the senses bring?—The Me, and the not Me.—Matter and spirit both proved by their phenomena—Testimony of a physician.

Thus far I have only tried to impress the reader with two thoughts; which I hope have been remembered and thoroughly pondered. The first is that the light and power we seek can only be given to the pure. “Blessed are the pure in heart for they shall see God.” They alone can climb to this summit.

In the second place I tried to show you what you are; and that all power which is in heaven and on earth is waiting to be developed in you and me. The thing we want is to make ourselves vessels capable of holding this



power. It is now time to trace some of these positions to their legitimate consequences.

Let us remember, and bear in mind, we do not get sick; if our bodies, not ourselves, get out of repair it is a proof that we have abused them; or, rather perhaps, we have allowed the physical to run and ruin us instead of our running and caring for the physical. The great dissideratum we now want is to get control and keep it. Paul said: "I keep my body under." As long as the body is kept in perfect subjection to the spiritual, you can keep it healthy. When one loses hold of himself, he is worse off than the driver who throws the reins down and applies the whip. If the steeds are not more sensible than the driver a smash-up may be expected.

Now, if the reader has learned of his spiritual existence and power, he will soon learn what Paul meant when he said: "All things are yours." If indeed "all things" are literally ours, then, when we want anything all we have to do is to reach and take it. The realm of the occult and spiritual is opened to us; we will not then, as in former times, need to ask unfleshed spirits to do for us; we will reach out and do for ourselves.

#### EXTERNAL MANIFESTATIONS.

There have been times in nearly every life when external manifestations of spirit power were needed to convince them of spirituality. Possibly with many of us, the more material the manifestations the better. But when we get up on that elevation where we can see ourselves as spiritual beings, we no longer need to see other forms materialize to enable us to recognize spirituality. After we have stretched our own spiritual pinions and soared aloft into the realm of the spiritual, then we no more need to see materialized forms to convince us of spirituality than we need to look into a mirror, or to



pinch our bodies, to convince ourselves of our physical existence. What the understanding sees and hears it is no longer necessary for the eyes and ears to see and hear.

While, individually I, to-day, believe as firmly in what we call the spiritual phenomena as I do in my existence, and while I acknowledge the phenomena to be the ladder on which I climbed out of the sloughs of materialism, I do not believe that the external phenomena constitute Spiritualism; they are merely the steps leading to the door opening to its vestibule. The phenomena do not make Spiritualism; Spiritualism produces the phenomena.

I think many good and honest Spiritualists have committed an egregious blunder in confining themselves as they have to the external phenomena. This mistake has greatly damaged genuine Spiritualism by calling to the front a pack of mercenary leeches—ghouls, calling themselves mediums, who for dollars and cents have imposed on the most sacred feelings known to humanity, and in the-to-some-of-us-sacred name of Spiritualism, have simulated every phenomenon the spirit world has produced through genuine mediums. So successful have these vampires been in their enterprises that they have reaped golden harvests in the name of spiritualism and mediumship; at the same time they have brought genuine Spiritualism and honest mediumship into disrepute with that portion of the community who have lacked the discernment to “sever the chaff from the wheat,” in what is called Spiritualism.

#### SPRITUALISTS AT FAULT.

I am sorry to be compelled to acknowledge that many honest, but verdant Spiritualists have given as much, and sometimes even more encouragement to these “false apostles” of Spiritualism as to the true. Hundreds of



Spiritualists have looked upon every suggestion that the rogue knows no age, country or religion, and that there are even now as many false mediums as there ever were false prophets, false Christs or false apostles; as originating in jealousy of mediums and mediumship. Personally, I have been urged many times by old Spiritualists, when I have seen that the people were unloading their dollars into the lap of some unconscionable fraud, to "say nothing about it; as to expose it would injure genuine Spiritualism." Bah! the Spiritualism which needs the aid of tricks and tricksters, can never benefit any one only those who get their bread and butter by imposing on somebody's credulity!

Again, old Spiritualists have been known to join seances in a spirit of such levity, as, it seems to me would drive any high-minded, self-respecting spirit or influence away. When I venture into the presence of the unseen, or when I invite them into my presence, I want to feel much as I apprehend Moses, of old, must have felt when the angel said to him, "put off thy shoes from off thy feet for the place whereon thou standest is holy ground,"—Ex. iii: 5. Or as Peter felt when he said: "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses and one for Elias.—"Matt xvii: 4.

If Spiritualists could realize that when they approach the spirit-world in a spirit of levity, they are playing into the hands of its defamers and at the same time inviting as spiritual guests and companions, those calculated to drag them down rather than to lead them up to a higher and purer life, I believe many of them would reform in this matter. It is a terrible fact that traitors and frivolous, foolish and giddy headed Spiritualists *inside the ranks*, have injured spiritualism more than



all the opponents in the world could possibly have done.

Thirty years experience has taught me that spiritualism can be made a curse or a blessing, according as we approach and use it. There are legions of spirits in the other world who are like a great majority of those you meet here, light, chaffy, frivolous. You can learn nothing by spending your time with them; they are not capable of instructing you, and they have little, or no desire to receive instruction. They will flatter you, praise you, and make all sorts of promises to and concerning you. They will tell you what a wonderful man or woman you are; that the world has never yet seen you in your native greatness; and, that they will make of you the most wonderful medium the world has ever seen.

They will tell you a thousand and one Munchhausen stories about the wonders of Spiritualism and spirit-life, and will usually wind up by informing you that they are Socrates, Jesus Christ or Henry Clay; or possibly somebody more wonderful still, who went down on the "Lost Atlantis," or some one who existed seventy-four-millions of years before Christ.

In turn, they expect you to tell them that they are wonderfully wise, and that they made just the right selection in choosing the wonderful medium they are just now using—that you would give a million dollars to know that sometime in the eternities you could get spiritually and intellectually within a thousand miles of their sphere.

Besides all this; as there are mischief makers here, so there are mischief making spirits. You can gain no good from them, and they, instead of coming humbly to learn what and where the truth is, have come to be flattered, cajoled and petted; to make wonderful pre-



dictions, and, often to lead those over whom they may chance to have influence, into mischief. Young and verdant Spiritaulists may think this picture over-drawn; old ones know it is not.

After having learned that we are spiritual beings it is not simply communion with spirits we want; it is communion with exalted spirits, truthful spirits, wise spirits, spirits who will help us by pointing out our errors and assisting us to turn from them. What we as Spiritualists want is to reach out beyond the curiosity phase—beyond the insane rushing after tests—beyond “seeking after signs,” into the higher, the deeper, more profound and earnest spiritual work.

#### ALL SHOULD USE THEIR OWN SPIRITUAL POWER.

Please excuse this apparent digression from my subject; it seemed to be demanded. I will now return to what I intended to say when I was switched off. Having learned what we are and our possibilities, the next important work is to learn to use our powers. I say *learn* to use them, and yet this is something which cannot wholly be taught. Some things come without the teachings of others, or they never come at all. You cannot teach a person how to mourn or how to rejoice. Nature has no set phrases of joy and sorrow. You cannot teach a person how to pray.

The poet said:

“Prayer is the heart’s sincere desire,  
Unuttered or expressed.”

The expression of prayer is an almost involuntary ejaculation which forces itself through the lips. In a certain sense this is true of the use of our spiritual faculties; it must come at least partially intuitively. It is a power which grows and gains strength with use. A babe can be taught to waltz, but it is a slow process.



You must first teach it to stand alone; then to walk; then to run; after that you can instruct it somewhat in "the poetry of motion." So, in sending your spirit forces out, you must first know, that is, you must realize, as Job said, "for myself, and not another," that you have these powers; then gradually learn to use them. The use may be very meagre at first, but use strengthens the power, and use in one direction prepares you to call yourself out in other directions.

#### A WORD WITH MATERIALISTS.

A materialistically inclined friend once said to me: "Your theories and arguments are beautiful indeed; and, if one admits your premises I cannot see how he can escape your conclusions; but how do you go to work to prove your premises. I do not know that I am divine a child of God, as you say. Indeed I do not know that Divinity as you call it exists, how can I therefore adopt your conclusions? "I answered then as I do now; I do not see that you can. If my premises are not sound my conclusions are illegitimate; but how can any one, by a course of *a priori* reasoning find any other premises than those before stated?

Permit me to place the matter in the shape of a supposed conversation. Remember at the same time that it is no part of my present work to debate anyone into a belief of the premises here assumed or the conclusions gathered from them.

MATERIALIST—"I am unfortunately so organized that I cannot believe in that which I cannot reach through either of my five senses. As my eyes cannot see my 'divine nature' as they do my physical nature I cannot believe that it exists."

SPIRITUALIST—"This would by parody of reasoning deny the existence of everything you cannot comprehend



through your five physical senses. Clairvoyance, clair-audience and hypnotism have now taken rank among the proved sciences, but neither of these can be explained by the five physical senses, any more easily than these senses can explain the existence of the spiritual part of man or the Deity. If you assume that all phenomena are explainable by and to the five senses, will you please tell me by which one of your senses it is that you comprehend and explain mind, thought, memory, reflection?"

MATERIALIST—"O, mind is matter, or it is rather a function of matter; thought, memory and reflection are functions of the mind."

SPIRITUALIST—"Then will you please explain in what does the *ego*, the *I*, the individuality reside? Is it in matter or its function? If it is in matter, why not in all matter? why does not the chair on which you are seated possess as much individuality as yourself? If it resides only in function how came it there? If this individuality resides neither in matter nor in its function how came it in that combination of matter and function known as man? For man is not man without the function that makes a thinking individuality of him.

MATERIALIST—"While I cannot answer all your questions, I know that we have but five senses, and that we get our knowledge through our five senses."

SPIRITUALIST—"Is that true? If so, something is needed to pass judgment on that which the five senses receive. To remember, to weigh and measure and reflect on what the senses bring to—to—what shall I say? I would like to say—pass judgment on what the senses bring to *you*; but who are you? what are you? what is that to which the senses bring knowledge? shall we say, to each other? Now, to return to the original question, what remembers, reflects and passes judgment on what



the senses bring to the man? Can matter do that?"

MATERIALIST—"While I acknowledge I cannot answer your questions nor can I account for many of the phenomena of nature, I cannot admit your spiritual explanations because I cannot see that spirit exists; nor have I found any one who could prove its existence."

SPIRITUALIST—"Possibly not; but can you prove the existence of matter?"

MATERIALIST—"O, the existence of matter is self-evident."

SPIRITUALIST—"Self-evident to what?—to one of its functions? If it is self-evident to you, you are only matter and function, and thus the existence of matter is self-evident to itself, possibly the existence of spirit is self-evident to spirit.

"Again, what do you mean by function of matter; do you mean an entity or an attribute of an entity? How can an attribute have sovereignty, or pass judgment on what is obtained through the senses?"

MATERIALIST—"You are bringing things down finer than I am used to reasoning, but then I know matter exists, I see it."

SPIRITUALIST—"Are you sure you see matter? Who is the *I* that sees it? is it your eye, or do *you* use the *eye* as a tool to bring you *en rapport* with matter? You say you see matter. I deny it, and ask what do you see?"

MATERIALIST—"I see the pencil you hold in your hand."

SPIRITUALIST—"No, you do not; you see color, shape and size, and that is all you see."

MATERIALIST—"But these are attributes of the pencil—attributes of matter."

SPIRITUALIST—"Ah, then you would judge of matter by its attributes!"

MATERIALIST—"Well, but I feel the pencil."



SPIRITUALIST—"Mistaken again; you never felt a pencil in your life; you feel hardness; softness, roughness, or smoothness. It is true these are attributes of the pencil, but are they not attributes of all matter? So is specific gravity an attribute of the pencil and all other matter, thus you judge of matter by its attributes. Now give us the same latitude and we will demonstrate the existence of spirit."

MATERIALIST—"I know that in some way matter makes itself known to me as spirit does not."

SPIRITUALIST—"True; so spirit makes itself known in ways matter does not. I notice you call something *me*; now I want to ask whether the *me* and the *not me* are different entities, and does matter which is apprehended alone by the senses, that by the knowing *me*, include the *me*, which through the senses apprehend that which is not *me*, but which is apprehended by the senses of the *me*? In other words, will you please separate the *me* which uses the senses, as tools, from the senses, that is from the tools used."

MATERIALIST—"Really, sir, you get me jumbled up. I tell you I am a materialist and know nothing of these distinctions you use."

SPIRITUALIST—"But, surely you know you exist, and you know some things exist which are not you; you know also that you have rational, moral, and I think religious attributes. Now I ask, does all matter possess these? If not, how does matter not having these obtain them? If rational and moral attributes do not belong to matter, are they a function of matter? How can they be a function of that to which they do not belong?"

MATERIALIST—"Of course you can overwhelm me with unanswerable questions, so I think I could you, but I am talking of what we can see, hear and know."



SPIRITUALIST—"Very well, we know there is a mental and moral power. Where does it come from? Does matter generate it. Will you or some materialist explain how matter can do this?"

MATERIALIST—"No, we cannot tell how anything is done; we cannot tell even how a blade of grass grows."

SPIRITUALIST—"True, but certain phenomena combine to prove to us through our senses, the existence of spirit or spirits, if you prefer; so matter is proved to exist alone by its phenomena. Now while matter may be the basis of physical phenomena, spirit is the basis of moral and mental attributes. I fully believe spirit to be the only substance, and matter to be solidified spirit. Possibly this is what many mean when they deny the existence of matter. Matter exists as a shadow exists."

Please excuse this somewhat lengthy dialogue. I did not intend to get into a debate with materialists. I only intended to show that straightforward *a priori* reasoning must land all on the grounds we have gone over; that is that we are spiritual and therefore divine—divine and therefore omnipotent beings.

I fully believe with Dr. C. T. Stockwell that: "The age of strictly materialistic science has passed, and the world is beginning to understand that there is a scientific method in dealing with things that do not pertain to matter alone; that science, philosophy and religion are divine handmaidens of truth, with common aims and purposes, working for the evolution of the common brotherhood of man."

Now with our exoteric Spiritualism and our desires to simply get *en rapport* with anything calling itself a spirit unloaded, and with our materialistic and sensualistic philosophy laid aside, we are perhaps prepared to pursue our journey up the mountain side.

(To be Continued.)



*Woman's Yesterday, To-day and To-morrow.*

BY MYRA F. PAINE.

It is sometimes easier to comprehend the true situation of any class or race by comparison than by any other method.

We are apt to become impatient at the slow growth of ideas and imagine that everything remains at a standstill.

This is a mistake. In no one direction do we see more positive advancement than in the condition of woman. She has had her yesterday, now has her to-day and will have her to-morrow. For her yesterday, history gives us nothing more reliable than is to be found in that so-called "holy book" to which she yet clings so fondly. This condition is depicted in Ex. xxi: 7., Judges xx: 24 to the end of chapter, Gen. xix: 8, Josh. xv: 16, 17, Num. vi: 30, 31, II Sam. xx: 3.

Further references are unnecessary, though their number is legion.

It is well to understand woman's yesterday, that we may better comprehend her to-day, for in the light that has come into the world, taken as a whole, she still seems an enigma.

We find her to-day an intelligent, responsible human being without citizenship, submitting to and being governed and punished by laws she has had no voice in framing; owning property and paying taxes upon the same, in accordance to man's decree; bearing children to whom she has no legal claim or right, unless she has borne them without the sanction of church or state, and thus has placed an ineffacable stain upon her own name, and theirs as well.

She is no longer publicly bought, sold and disposed



of by her male relatives as she was yesterday, but the conditions of society are such that a large majority are still, directly or indirectly, under the complete control of the masculine part of humanity. Those who are not are complacently singing the refrain, "We have all the rights we want." "See how Christianity has elevated woman."

We look into the churches as the centers of Christian teachings, to see if this is true, and we find her, as yesterday, doing the menial work of an inferior to support an organization which, with very few exceptions closes its doors and bars her out of its councils when anything of importance is under consideration.

The shadow of her yesterday, taken from that infallible (?) book, still rests peacefully upon the majority of the churches of our land.

In the industrial world she is allowed the same privilege. Woman has to do various kinds of work at about half as much wages as a man receives. The distinction of sex is not lost sight of, though the majority of the workers for woman's elevation have been and are still outside of the church, and of so-called Christianity.

But the cry for justice, which these brave workers have thrown to the breeze, has penetrated even the consecrated walls and stirred the feminine worshipers into a state of chronic unrest.

Such a state always heralds a birth into better conditions.

What of to-morrow? The spirit of prophecy sees woman taking the position of perfect equality with her brother man, which was hers before religious teachings thrust her downward. The shackles of yesterday which bound her a slave, and which she is bravely trying to-day to shake off, will soon be broken, never more to hold her in bondage.



Freedom, the watchword of the race, will no longer be a burlesque, but will have a sacred meaning dear to the heart of every human being.

Marriage will become a holy sacrament, alike to man and woman; motherhood a crown of glory and welcomed children the angels of the household.

Wherever taste, inclination and ability may lead her, there woman will find an open door. Bars and bolts will no longer obstruct her pathway and the "right to life, liberty, and the pursuit of happiness" will no longer be qualified by sex.

---

### *Existing Charities a Failure—A Remedy Suggested.*

---

BY MARY L. MC GINDLEY.

In consequence of the diversity of the mental and physical organizations of the people, mankind have in all countries and ages been subjected to such sorrows, humiliations and misfortunes as to mar, and in many instances destroy their happiness.

Afflictive diseases, poverty, misunderstandings, violation of law and inherent cruelty, have been among the chief agents that have bowed the shoulders, burdened and often broken the hearts of millions of our race. Greece and Rome, during their period of culture and renown through the wisdom and self-sacrifice of their philanthropic philosophers and statesmen, comprehended the necessity for not only the proper rearing and training of children, the adaptation of employment of a suitable character to each, and the making of suitable provisions for the aged and infirm, but also for the establishment of adequate facilities for the reformation of offenders, and for a humane and equitable administration of rules and regulations for the sustenance and protection of the



deserving poor. The wisdom and benevolence thus displayed greatly contributed to the strength, stability and power of these great and unexampled governments. Offenders, other than the vilest characters, were regarded with pity rather than with hate, and in their classification were numbered with the unfortunate classes, the elevation of whom was incumbent upon the state.

This broad and liberal policy resulting as it did from that phenomenal intelligence and charitable spirit that distinguished the people of those nations in that age, was a grand auxiliary of that sublime refinement that produced the poetry, general literature, sculpture, architecture, music and painting which stands unrivaled in any age of the world.

The overthrow of the ancient civilizations, through enforced ecclesiasticism, not only destroyed the wise, humane and considerate systems that were established and maintained for all classes of unfortunate people, but engendered in the mind of the ruling class a spirit of selfishness and cruelty that was in direct antagonism with that praiseworthy spirit of charity which so greatly distinguished the heroic ages. That dark and gloomy period from the organization of ecclesiastical Christianity until the revival of learning in the sixteenth century, but too truly exhibits the fact that ignorance and bigotry are the handmaiden of cruelty and oppression; for during that long triumph of barbarous despotism the grand and noble spirit that produced those magnificent monuments of organized benevolence became virtually extinct, and universal suffering and sorrow was the common heritage of earth's unfortunate children.

A considerate examination of the subject will lead to the reluctant conclusion that governments and peoples in modern times have made but slow progress in the cre-



ation and establishment or such instrumentalities as extend generous and suitable assistance to the offending and dependent classes. Our insane asylums are but little in advance of the English bedlam; our poor houses and other eleemosynary institutions for the maintenance and protection of the dependent and afflicted poor, are not only inadequate, but directly tend to the humiliation and degradation of all those who are the recipients of public charity; while our jails, penitentiaries and so-called reformatory institutions are so managed and controlled as to not only degrade the poor victims of vice, but extend waves of heart-wrenching affliction throughout almost every avenue of society, carrying suffering, sorrow and disgrace in its blighting pathway.

The recent meeting of the national charitable association exhibits the hollowness and worthlessness of measures proposed by state officials, and the wealthy class, who for self adulation publicly parade their charitable deeds. The proceedings of the above mentioned meeting will show the fact that not one radical or beneficial measure tending to the upbuilding of moral and legal offenders, was proposed or even recommended; while the suggestions for the modification of charitable institutions, and the manner of elevating inmates of the same were of such a mild and conservative character as would create but little change in the administration of public benevolence.

Perhaps there has been no time within the last two centuries when crime was so prevalent, and destitution among the poor was so general, as at the present time, notwithstanding the rule of the church, and the rigid and often merciless enforcement of law. The hinges of the iron door are so swung as to hopelessly enclose the poor criminal outcast within his narrow and barbarous prison,



while the heart strings of his bereaved family and friends are bleeding and torn, and his cruel task-master obtains a cowardly victory over human helplessness. Indeed, the world is filled with objects demanding human sympathy as seen in the immense caravan of destitute, famishing souls recruited, as they are, from the homes of virtue and happiness as well as from the sinks of iniquity and crime.

Is it not evident that the church, which has been charged with a high trust of extending governmental and individual charity, has shown itself wholly unfit for the task? The badly organized, after conviction for perhaps a slight infraction of some ill-considered law, is directly taught that he has lost his position among his fellows, and through pharisaical religious government he rapidly descends the declivity of vice.

Who does not know that the religious appointments and services of our penal institutions are a fraud and a farce. It seems clear that our whole prison and charitable institutions rest upon improper foundations which are controlled in such a manner as to not only blight and wither the prospects and hopes of millions of the virtuous and worthy poor, but crush out the manhood and womanhood of those, who in the hour of temptation, transgress against the laws of morality or the enactments of penal codes, thus consigning thousand of unfortunate beings to agonizing deaths and dishonored graves.

It is an unquestioned fact in spiritualistic ranks that clairvoyant and other mediums, by observation and reliable information, have demonstrated that the spirits, who by reason of inhuman and unmanly treatment in our criminal and charitable institutions, carry into the spirit world minds imbued with vengeance for gross mistreatment, and that they are no inconsiderable factor in the



perpetuation and dissemination of vice and disorder. Humiliation, gross insult, and systematic mistreatment poisons the most holy fountain of our nature, and creates within the spirit malignant and revengeful attributes. Perhaps nothing so effectually conspires to freeze the most genial and holy currents of the soul, as that fashionable and hypocritical bestowal of charity by the eminently rich and aristocratic religionist. That strikes a fatal blow at human hopes and laudable ambition, and prostrates its victims in the valley of shameful humility.

Without pride and self respect human progress is impossible, and without the preservation and utilization of the best impulses of early life, high moral development is impossible, and it is evident that the wrongs inflicted by unwise laws, administered directly or indirectly by an unphilosophical, tyrannical and bigoted religious combination, are not only a relic of barbarism, but are the greatest foe to the administration of justice, and the happiness and prosperity of the people.

We may well take courage, for a silver lining has already appeared upon this dark and unseemly cloud; for it was within the plans of those heralds from the summerland, who by tiny raps at Hydesville, so palpably made known the visitation and power of spiritual forces to not only overthrow that hydra-headed ecclesiastical power that had for so many ages distorted the intellect, robbed humanity of liberty of thought and action; but through that celestial agency of evolution to secure a grand and effective reformation in laws, in the administration thereof, and in that general sentiment which has encouraged and tolerated the numberless abuses that have robbed mankind of home, happiness and liberty. Cannot we see that the angelic forces of the glorious



spheres of the spirit world have chosen our great country as a peculiarly fitting theatre for their majestic labors? We are beholding the old and hoary remains of a barbaric age disappearing before the steady march of liberal truth. Science, reason and justice conspire to aid the unprecedented progress of intelligence, liberty and universal benevolence; for as the free school system is based upon the assumption that every child is entitled to the benefits of the beneficent boon of intellectual cultivation, in like manner it will be demonstrated and conceded that the sustenance, protection and elevation of the poor criminal and unfortunate classes properly devolve upon the state; which grand result should ever be accomplished by the preservation of self-respect, and by the development and improvement of the best emotions and purposes of the human mind and heart.

Without the incorporation of this grand and stately purpose in every department of our public institutions, the columned loftiness of our government would fail to demand the homage and admiration of the liberal and philanthropic. But we may rest assured that henceforth our march will be onward and upward until the benign and elevating influence will extend to all governments and all peoples, reflecting the rays of truth from west to east, reviving the intellectual glories of the heroic ages under the auspices of a higher and grander civilization.

"Here the free spirit of mankind at length  
Throws its last fetters off;  
For who shall place a limit to the giant's unchained strength,  
Or curb his swiftness in the forward race?  
For like the comet's way through infinite space  
Stretched the long, untraveled path of light  
Into the depth of ages."

DULUTH, MINN.



*Hulled Kernels.*

BY MATTIE E. HULL.

When we enter the domain of science as students, we must go prepared to meet facts as they are. Beautiful theories cannot destroy facts, and one fact never antagonizes another.

\* \* \*

True reform consists in conquering self. *Compelled* temperance and virtue are not reform states. An habitual drunkard may cease drinking, because intoxicants are denied them. As long as he demands them he is in possession of an unreformed appetite. Under compulsory systems, reforms move slowly.

\* \* \*

Christianity thunders from every pulpit in the land. "Thou Shalt Not Kill," notwithstanding nearly every state in the union demands "blood for blood."

\* \* \*

In the evolution of ideas nothing is lost; the genius that created, still creates. Spirit must build for the new, hence it apparently antagonizes the old.

\* \* \*

One whisper from the unseen shore, or one touch of a spirit hand, coming directly to us while closeted with our thoughts, brings more satisfaction than scores of manifestations possibly could, from any cabinet under the most strict conditions.

\* \* \*

Many of us have felt at times an inspiration that stirs the deepest there is within us—we are convinced of spirit communion, and the spirit world becomes a reality, but who among the most thoroughly convinced,



can impart that knowledge to another? Admitting the phenomena and the genuineness of mediums of all phases, there is always an unknown side, which even the medium and the most zealous Spiritualist does not understand.

\* \* \*

Spiritualism takes hold of the subtle forces of life. It speaks to the inner man and woman, revealing hitherto hidden laws. Under its administration we are learning that evil passions and wicked thoughts may wield a potent influence, though never outwardly expressed.

\* \* \*

The intelligence that comprehends the demands of the times, calls for a church, as broad as the world, a creed universal as man and a belief in the eternal progress of every human soul.

\* \* \*

We can guard our character, but our reputation is at the mercy of the world; we have no control over that when it passes under the dominion of those who seek our injury. Every reformer from the time of Jesus down to the present moment, has had at times a bad reputation, but their characters have been unharmed, and always arose unscathed over every persecution, and they now shine upon us in all their glory, from the group on groups of immortal constellations in the spirit realm.

\* \* \*

The religion of Spiritualism—I don't know what other word to use—must explore the seeming mysteries of life, solve its problems and set every fact ablaze with inspiration. The choicest fruit to be plucked from the tree of Spiritualism, is not yet in bloom, its sublimest chapters have never been read, for its best literature has not yet been written. Faithful sentinels keep watch and



hold guard, ready, as soon as their instruments in this world can co-operate to make earnest efforts for the full freedom of the race.

\* \* \*

The further we proceed with our researches into the invisible world—or spiritual things—the more often are confronted with interrogations, whose answers must come from beyond the ken of the physical world. There are times when we come in possession of knowledge never gleaned from books, or imparted by our teachers. Do our souls take up from the soul atmosphere, certain elements, as our bodies do in the physical realm? In other words, may there not be a process of spiritual absorption we do not understand? Are the grand thought-conceptions of our highly inspired mediums always the result of purely psychological control of a spirit or spirits, or may there not be instances where the soul rises to an altitude where it touches a thought-wave or soul emanation, and absorbs, in a spiritual sense, as bodies absorb the rays of the sun?

\* \* \*

No one can regret more than the writer, that Spiritualism has been compelled to contend with the lower conditions of life, but such is the fact, and it has been proven, over and over again, that certain phases of mediumship, obtain entirely independent of the character of the medium. One of the most harmonious, well balanced persons I ever met, frequently had said to me: "I had rather never receive anything from the spirit-world, than to be compelled to consult a medium whose life is not in keeping with our philosophy."

That lady passed to spirit life, and the first token she brought to me was a sweet message through a medium that she would not have socially fellowshipped here.



Drunkenness does not belong to the spirit, neither does licentiousness. There are times when the souls of the most debauched may rise to the glory of a full, inspired life, and when they sink again, sink apparently lower than ever. Suffice it to say, if my spirit friends can form a battery through any organism, I am only too glad to receive their message.

\* \* \*

Mans' helps in his search for knowledge have not only been the suggestions and instructions of educated minds, but he has been compelled to resort to inanimate things; when, in the study of the planetary systems the eye has become exhausted, he has tracked worlds beyond worlds through the mediumship of a little piece of glass.

Not only are the developments of man wonderful, but as much so, the work of the insects. The poor little spider came to the rescue of the inventor of the remarkable electric clock, and furnished from his filmy thread the only appliance that would serve the inventor's purpose. Numerous experiments had been made, various articles had been attached to the clock, including the finest silk thread ever spun; that proved too coarse. At last the wonderful clock was set in regular motion by the thread manufactured by the industrious spider.

---

### *Longings.*

---

BY ALLIE LINDSAY LYNCH.

O day of compensation, longed for day!  
When will you meet me on life's rugged way?  
Feet and heart have grown so weary waiting;  
Can'st thou not hasten, bringing promised joy,  
Glad'ing my soul? Why should then be alloy  
Trebel'd in which that came, naught compensating.



*Is Organization a Necessity?*

## FURTHER CONSIDERED.

BY DR. M. E. CONGAR.

In the July number of your monthly, my paper upon organization was considered from the external or material point of view. With your permission I desire to continue the discussion more from the spiritual point of view.

I will first inquire into the object of organization from a Spiritual standpoint. Many of the readers of NEW THOUGHT remember that modern Spiritualism came unheralded; phrophets, messiahs, shepherds, stars, virgins, mangers and saviors cut no figure in ushering in the present spiritual dispensation.

Notwithstanding the obscurity of its appearance and the simplicity of its first expression, the tiny rap was heard at great distances; it was the signal of the approach of a mighty tidal wave of thought, and a revolution that seems to rise, and rise, until the old shall be transformed into the new, the diviner and better.

It seems to me that Spiritualists have only partially comprehended the simple lessons of forty years ago.

No organization was necessary at that time to spread the truth that the living could communicate with their departed loved ones who were supposed dead.

This was certainly, great truth, the most far-reaching and revolutionary that had ever reached this earth, and the most wonderful thing about it was its power to demonstrate this mighty truth that had so long depended upon faith and legend.

The question naturally arises how much of all the



pomp and ceremony of our religious organizations is necessary or desirable? Your readers will readily see that this mighty spiritual revolution that has reached every religion and people was put in motion and has been carried forward to its present position without organizations: failure has attended all efforts in that direction.

Questions like these will arise: Do not organizations obstruct rather than assist? Are not those churches and societies which are the most thoroughly organized the most worthless for any spiritual progress?

Take for illustration of this point, a few of the leading Christian and liberal religious organizations in the order in which I place them, viz. Catholics, Episcopalians, Presbyterians, Methodists, Congregationlists, Universalists, Unitarians, Quakers, and Shakers.

The more freedom and simple their organizations, the more spirituality.

Spiritualists demonstrate this truth as they do all their claims.

Are not our religious organizations loaded down with all sorts of schemes to catch the crowd, their money and influence? And is it reasonable to presume that Spiritualists once enlisted in organizations would be very much wiser than our neighbours? Are not all these schemes and tricks of clergy and their dupes, obstructions rather than helps to the unfoldment of spiritual or religious lives?

Haven't Spiritualists declared and protested against all this rubbish and pretense for over forty years?

Have our teachers not been stimulated and sustained in their opposition to all religious shams, by spirits who have given evidence of their experience and ability to teach us? Is the Spiritualistic movement in the care of spirits or mortals?



Does any clear headed Spiritualist who has watched the movement for any length of time feel that organization would in any manner whatever assist the spirit-world in spreading Spiritual truth?

Did Jesus, whom their church calls their *Lord and Master*,—and Spiritualists recognize as a remarkable medium—advocate and encourage organizations, or did he avoid and ignore them?

From my point of view it would be as consistent for Spiritualists to build wind-mills in order to prevent the cyclone, or to erect an electric plant to prevent a streak of chain lightning condensing the clouds for a downpour, or shattering one of those fashionable club-houses—meeting-houses—. No, spirits only ask for receptive minds and willing hands to carry forward their work of Spiritualizing the people.

No organization was necessary on the day of Pentecost; they were all there by one accord; no deacons or contributions were essential to the success of the meeting.

Their ears were opened and they all heard each in his own language. Did they have more than one speaker? *I think not.* I believe their ears were spiritually opened.

One of the great errors of the world to-day is the determination to limit the power and intelligence of the spirit-world; on the part of our spiritual teachers this error is inexcusable.

Consistency is a jewel no matter where found, on Christian or spiritual ground.

Spiritualists have been conspicuous for many years in their opposition to church and priestly methods. Are we sure we are sufficiently spiritualized to enter into methods of general organization, which, if in any sense necessary, must be for mortals and for material benefits;



they may help us to be more orderly and receptive and better qualified to fill responsible positions.

In a recent letter from one of our ablest and oldest teachers this query is propounded: "Will we ever grow to be anything more than a disorganized mob?" Most assuredly we will, good friend, because intelligent spirits are back of this movement, and they have power as well as intelligence, and will continue to demonstrate in the future as in the past. Let mortals follow, not try to lead.

We do know that this spiritual movement has gone rapidly forward in spite of Church opposition (a bread and butter opposition) and outside skeptical, material and scientific misrepresentation. Every effort to ignore, confuse and expose has resulted in the spread of the truth. Science has not been able to produce one tiny "rap," or to explain any of the most common phenomena. Is it not safe to trust the management of this modern movement entirely to our spirit friends.

More trust, and a more general comprehension of the relations of mortals to the spirit world would solve and settle the most important questions now unsettled. We mortals are determined to persist in having our say, right or wrong, and insist that our object lessons are the-all-in-all-of-all-things. Let us reverse the order and become receptive to spiritual teachings and methods, and study the *infinite significance* of continued life as demonstrated by the spirits that once inhabited physical bodies like our own.

The clamor for organizations by Spiritualists is the effect, in my opinion, of a recognition in individuals of an inner necessity of a personal re-organization. Let this personal re-organization go on and there will be no necessity for a social or societary effort.



In other words, humanity is ever trying to substitute the material and external methods, for the inner and spiritual.

Spiritualists must be first spiritualized and then organizations will be valuable. If we put the cart before the horse, disintegration will surely follow. Phenomena first, then teaching from the rostrum which ought to spiritualize, and then humanity would be prepared for every condition of physical life. Right living is the straight and narrow road that is sure to reach the goal.

I cannot close this article without suggesting to every *organizer* that there is now a glorious opportunity for your efforts; *a people's party is before you as a national organization*; it presents a flag of truce to every honest, just, and true, American citizen; it says a bloody war may be averted, by ballots; if not prevented by our ballots we will be called to the front to face bullets. We have now an opportunity to choose ballots or bullets; may all make a wise choice is my political prayer. The Editor in chief of this monthly, I am glad to say, has enlisted on the side of the ballot; recognizing as I do that Spiritualism includes all humanity, consequently all reforms, I cannot see how one intelligent Spiritualist on or off the rostrum, can ignore their duty in the present crisis, the most far reaching and inclusive that this great American nation was ever called upon to settle. Spiritualists who still need organizations as supports, I advise to apply to any of our orthodox or heterodox churches; they will there receive material support by paying for it. As soon as the spirit world is ready for extensive material organizations they will no doubt select the organizers and propose methods and provide means; I believe we are not yet sufficiently weaned from the material, for further organizations.

OAKLAND, CAL.



*Education and the Home.*

BY MATTIE E. HULL.

Sometimes it is said, education and an interest in reformatory movements will unfit woman for domestic duty—the responsibilities of wife and motherhood. This should be regarded as a gross slander by all who hold woman's interest at heart. In no realm is education more needed than in the precinct of home. It is there that woman takes up the most important work, vouchsafed to mortals. It is there new lives begin, moulded for good or evil under the influence of home.

Are we to suppose for one moment, that an ignorant woman can do as well by her children as the one who has come in touch with leading ideas, relative to health, hygiene and kindred topics?

For instance, I met not long since, a lovely young mother, one who was thoroughly devoted to her children, but her ignorance in regard to the simple rules of health had caused her to entail fearful suffering upon her darlings. On this occasion, she said: "My little daughter went from the dining-room to the bath-tub, she became sick immediately, and has been suffering ever since;" this remark was made late in the evening. A lady present expressed her surprise that she should dare to do such a thing; the mother exclaimed, "I don't understand why it should injure a person to bathe one time more than another. I am glad of the information and I shall profit by it. Possibly my little Arthur's headaches are caused by improper bathing". Not long since, a lady nearly fifty, and a mother, said to the writer, "I never knew before that one kind of diet was more injurious than another; as for myself, I couldn't



live without hot bread, strong tea and coffee" This woman told me almost in the same breath, that she had been flat on her back from dyspepsia "time and time again," and her daughter, now a young lady, was born with disease of the kidneys. It does not seem possible that such ignorance could exist, especially in towns where lectures and libraries are available.

If the wives and mothers of the present generation improve opportunities offered them, there will surely be a revolution in many homes. Culture and education are needed by the mothers. With these, woman will not only be enabled to make home brighter and happier, she will become more to her sons and daughters, and put them in a position where they can become leaders in the great reform movements through which human emancipation is to be achieved.

---

### *Love.*

---

BY DR. T. WILKINS.

Is that on earth called purest love in spirit realm the same?  
Does it come from God above, to gain a form and name?  
Or is it but a sexly raving—magnetic cord of earth,  
Binding mate to mate in craving to express in birth?

Is all this soulful, unseen power within each molecule grown,  
But as the life within the flower, and love its fragrant tone?  
Or is the soul in mortal state but part of that great whole,  
Sent out to find a proper mate and cast another soul?

Is love the life? is life the God? is God the soul of things?  
Is soul the germ within the pod, the power unfolding brings?  
Is every atom filled with soul? has every soul a sex?  
Has every sex within that whole a mate it should annex?

Then God is soul; then God is love; then God is law and power;  
Then we are gods—not far above the fragrant little flower.  
But if all things are born from thought, in love's adhering power;  
Then we are through that law outwrought from God, as is the flower.



The whole distinction is our breath—our thought eternal part;  
 Each evolve in change called death, other forms to start.  
 As ever from the fountain flows new souls to bud and bloom  
 On earth, again each blooms and grows for aye, beyond the tomb.

Forever reaching, swelling, growing, grasping, clinging to,  
 Taking, giving, upward going; wanting what is due.  
 Thus evolving, thus revolving, changing ever by  
 The law—adhering and dissolving—always low to high.

Thus in loving and attracting, we but work to aid  
 Eternal motion, ever acting in the niche that's made.  
 Naught that is will e'er be wasted,—by time be washed away,  
 Naught in life that love has tasted can be lost in cold decay.

### *Thoughts.*

BY ALLIE LINDSAY LYNCH.

I chanced upon the April Harper's Magazine and therein looked upon an engraving from the painting by Geo. Inness; an imaginary representation of "The Valley of the Shadow of Death." A dismal, dreary, darksome scene, it is pictured with a lone pilgrim passing through the "valley," and only a glittering, (supposed) far away cross to lead him through the shadows to the portals beyond, when joy or sorrow, heaven or hell, pleasure or punishment shall be his future.

No sweet-faced angel mother or warm-hearted, loving wife, no friend to meet the pilgrim at the very first step and joyfully welcome the passing soul. Ah! how different are our Spiritual Philosophy teachings. How cheery in comparison. No wonder the Christian lives in hourly dread of that valley of shadows and the long, lone journey.

Walt Whitman wrote the accompanying poem—  
 Whitman, so recently passed on, finding, indeed that—

"Rich, florid loosener of the stricture-knot call'd Life,  
 Sweet, peaceful welcome Death."

an easier, sweeter path than he had dreamed. But the



picture haunts the mind with dread, dismal forebodings.

I would draw a picture as to my mind seems real, based on our angel friends' teachings: A feeling akin to that passive state into which we often fall away, drifting into slumber; a sudden return to consciousness as one awoke from this half-sleep condition by mellow sweet music from serenaders out in the golden moonlight: a realization of bliss, and flowers and cooling spicy breezes; above all, a certainty that love and loved ones have come to joyfully surprise, yet known to be near; known to be, yet hardly expected so soon. And then, amid this joy that makes all else seem little worth the thought, a floating on, hand in hand, surrounded by *the one* and the many dear souls, floating in place of weary walking, and soon a peaceful, rapturous entrance into that "house not made with hands"—the home already prepared by *our efforts* and our beloved angel's aid, there to take up an abode, where sorrow ne'er can enter and love shall ever bless two mated souls.

For every loving kiss that e'er was given or longed for; for each tear that gathered on the lashes or remained in the heart; for every sigh of pity or noble aspiration, some lovely, imperishable flower blooming in and outdoors about the new, perfect home. For every soothing word or helpful glance a bird to sing sweeter melody than e'er earth bird did warble forth. And all the while a certainty that life and the new joys must ever onward grow and increase.

And thus come thoughts, called forth by that dreary, unreal picture, and far away I drift in blissful fancy, imagining I see the dear old poet's real entrance into the Beautiful Home of the Soul.

MEMPHIS, TENN.



*Night Penumbrations.*

---

BY U. G. FIGLEY.

I was greatly interested in reading and cogitating over Moses Hull's article under above caption, in NEW THOUGHT for August. And as I have been similarly "afflicted" I ask to be indulged in a few words.

The first time I noticed anything very queer about myself was one night in May, 1888. I was teaching school, and had retired at about 8 o'clock. I passed into a dreamy condition. I was asleep, no, I was awake—well I was both, and neither. Anyhow, with closed eyes I saw an ancient hand-lamp, lighted, held close before my face, and so many strange things were told me or came to me intuitively, I don't know which, that had I the power to write them down, it would take a month to read them. Then this lamp started in a procession, all by itself, around my bed, and suddenly was joined by eleven more, all in Indian file. After they had made their third round, they halted in front of me and went through the most intricate waltz imaginable, and I never heard such sweet, weird, soulful music, nor do I expect to till I go hence, as I did then. As the lights flared up and disappeared in one solitary spark, I saw, or thought I saw, white-robed figures flitting about the room for a moment.

Well, this was my first experience. In a few days I began scribbling rhymes and have kept it up ever since, without any forethought as to what I should write. In a few months I was one night awakened by the foot of my bed being lifted up and slammed down three times. This occurred several evenings. Then I began writing an article on the absurdity of the Geneseic account of the creation and fall of man. One



night a mammoth *black hand* came down and attempted to take me by the throat, but some unseen power prevented it from so doing. On the third trial a blinding flash of light shot over the bed and the black hand was gone in a twinkling and has never returned.

From time to time those strange "spells" came on, and I heard, or felt, or knew, I can't say which, the most wonderful things imaginable. One night in February, 1889, I took a trip up among the stars and I don't know where else, for all I remembered when I awoke, was the clearness of the blue sky, the bright stars, and that I was so cold that I chilled for *three hours*. Often since then I have, without knowing how or why, suddenly gone rambling over the universe, and I wish I could write what I *see* and *feel*. But the thought is without expression and the grandeur is without description.

Well, I very often hear voices speaking to me, seemingly by telephone, and I try to pen what they say. Again so often those sleep-waking times come, and I appear to be both in the body and out, listening and talking, at the same time, composing verses more rapidly than a stenographer could write them, and I dare not move to get pencil and paper to jot down a few thoughts, or the whole panorama goes glimmering. Sometimes I appear to be some one else besides myself, and think their thoughts; and view, it seems for hours, but really only minutes, the grand panorama of creation; battles and sieges in the long ago, huge warriors fighting, with stones and clubs for weapons; strange naval battles; hear wonderful lectures, whether in the spirit-world or on some other planet, always, I do not know. And finally, I see, and hear, and feel so many strange things that I have come to the conclusion that I shall never know very much about myself. The human soul



is a queer thing, and I would like to propound a query: Do I wander around in the recesses of my own soul to learn these strange things, or do I sometimes sail out into space and learn them? Is the universe epitomed in man, or *vice versa*—or both?

---

### *The Inner Life.*

---

BY MATTIE E. HULL.

O, the strangeness of this midnight hour,  
So silent, yet with life so filled  
That my soul yields to the wond'rous power  
And its depth with new born thought is thrilled.  
I seem to cross the mystic line  
That lies twixt this and the Border Land;  
Eyes not of earth look into mine,  
And I clasp some other than fleshy hand.  
Sweet and tender the thought expressed,  
Though no lips move or tongue is stirred;  
My poor tired life is deeply blest  
And trembles with joy at each dear word.  
Words that never a mortal ear  
Can interpret—or in listening reach,  
For language born in the Spirit sphere  
Can never be framed in mortal speech.  
This midnight hour! the world so still  
The subtle presence may never know  
Of the purer beings who homes may fill  
With the sweet loves of long ago.  
Hours when passion and strife can rest,  
The spirit may revel mid better things,  
And then, how oft the dreamer's breast  
May be touched with the peace some angel brings.  
Thrice blessed the one who can tell at morn  
When the spirit's presence fell at even,  
It charms the hours when days are long  
And hides the cares neath a tinge of Heaven.  
The world may be harsh and rude and cold  
We live in a realm it cannot reach  
As long as to inner lives we hold  
The key to interpret spirit speech.



**EDITOR'S PORTFOLIO.**

---

**SCIENCE VERSUS SCIENCE.**

If one wishes to find downright double dyed dogmatism to-day, he does not want to go to the church for it. There is no place in the world where it grows more spontaneously and persistently than among a certain class of persons calling themselves scientists. Indeed almost everything calling itself science to-day should be watched very closely or received *cum grano salis*. As an illustration, a man who pretends to a wonderful amount of science—who knows to a dot just what science teaches and what it does not teach, has written several articles to the *Freethinker's Magazine*, demonstrating the impossibility of immortality, or of Spiritualism being true, as infinite space would long since have been congested with a gorge of spirits; eternity would long since have been so clogged with spiritual beings that they would be packed as tight as sardines in a box.

Just now, *per contra*, another scientific man comes to the front with a discovery that the spirit world is so large and so sparsely settled that there must be hundreds of miles between neighbours. Yes he discovers more than that, he has found that at the rapid rate the earth is shooting through space, if one were to drop off every minute, he would be left so far behind his nearest neighbor that he would hardly find him. Now if these scientific demonstrations could be mixed a little, it would help both the congested theory and the theory of sparse spiritualistic settlements, and thus both would be improved.

I do not happen to have the documents with me, at present writing, to quote from Mr. Wetstein, the author



of the congested articles but in the *Psychical Review*, Mr. Dolbear on the other hypothesis says:

"Suppose, as some have done, that disembodied spirits lose their hold upon matter, and, that they do not remain at the Earth. Then, if they remain at the point where separation from the body took place, in an hour the earth will have moved one hundred and twenty-five-thousand miles. But over the earth there is certainly a death every minute all the time and such are left in the rear by the earth never to return to them, for the movement of the earth is not a circuit but an apparently endless drift. Think of the dead of the Earth for the thousands of years since man has lived upon it! On this view the spirits might be seen like the tail of a comet reaching backwards for millions on millions of miles, the trail of the dead."

From the reading of Mr. Dolbear's article, I hardly think he endorses the absurdity growing out of the theory he states. The theories are both so absurd that it would take more scientific credulity to believe either of them than of theological credulity, to swallow Jonah whale and all.

---

#### IS SPIRITUALISM A FINALITY.

Possibly matter is but solidified spirit. Spirit is the origin of all material things. Swedenborg believed that everything in this world had its origin in the spiritual universe. This is true. Every structure ever builded was but the materialization of something which existed as a reality in the mind of the architect. A psychometrist, reading such a mind would see the building as a reality. In that sense Spiritualism is a finality—it is all inclusive. But if by the term Spiritualism, is meant a certain class of phenomena produced through mediums, then Spiritualism, like other isms, is a very large thing in this world.

The thing commonly called Spiritualism is only one block in the alphabet of progress—a block, perhaps not more important than many which preceded it; and not more important than many others to follow. Other



theories and religions have been that Spiritualism might be; so Spiritualism is, that other and more sublime truths may be. As everything which preceded Spiritualism is a stepping stone to Spiritualism, so Spiritualism is a stepping stone to everything beyond it.

Those who look upon Spiritualism as one—only one of the landmarks on the journey of reform will be benefited by it, while those who take it as a finality will be held back as old theology to-day holds many back from progress.

As there are men and women in this world who have no desire to grow, who are content to eat and sleep and rest, and to rest and sleep and eat, so there are spiritual beings, and among them those who aspire to be somebody's "guide," who have no desire to move forward faster than they are forced by circumstances to go. And when mediums are so unfortunate as to have such "guides," they are held back rather than urged forward by them—cursed rather than blessed by their Spiritualism.

I believe less and less every year in what is called "spirit guides." The fact is, I am a spirit, and if the whole realm of spirituality is not open to me, it is my fault. A little child needs a mother to take it by the hand and lead it, and teach it to walk, but we should not always remain little children; nor should we always, as spiritual beings, depend on spirits to tell us what to think and say. It is our privilege to make excursions through the whole realm of spirituality—to garner from the fields of spiritual knowledge for ourselves. That kind of Spiritualism never ceases to open new fields of knowledge.

Where we limit ourselves down to what an ignorant "guide" may know, Spiritualism holds back from rather



than leads forward to progress. The God who figured in some parts of the Old Testament, said "The Lord thy God is a jealous God, and his glory He will not give to another." If this proves anything, it proves that these gods and guides are not willing that their mediums shall pass from under their dominion. They will do all they can to keep their mediums in absolute ignorance of everything they do not themselves teach them.

In my night "Penumbrations," I often find myself soaring, sometimes I seem to sail fast, high and without much effort; at other times it is hard work to rise and I do not rise very high or sail rapidly. On one of these occasions I found myself loaded down, I could not rise out of the woods. At last I discovered that I was loaded down by spirits, who were riding me to higher conditions than they could otherwise attain without greater personal effort than they cared to make. I found I could light and unload them; but they watched me very closely, and I could not start so suddenly or so slyly that they would not, in spite of all I could do, jump on and ride. If I plead with them they informed me that they were there by my invitation. I had always made them welcome, and now they were not going to willingly yield their position.

I came out of that "spell," asking myself whether certain kinds of mediumship and manifestations were not crutches and canes many of us lean upon when we would gain strength faster by standing on our feet—whether they do not sometimes hold us back from progress rather than urge us forward.

I believe much more in mediumship than I do in spirit control. Mediumship is a co-operation—a blending of the forces of the two worlds. Control is the spirit-world harnessing its subject—the medium—and getting



in and riding and driving. One is equal partnership, the other is tyranny on the part of the spirit-world, and slavery on the part of the medium.

---

#### A WORD ON PRAYER.

In a letter to a friend not long since, I wrote:—"Pray, Sister, pray. Try it once in earnest." In reply she says:—

"As well as I know how, I many times pray in earnest. I think, on the day I received your injunction, I had raised my voice in prayer as earnestly as I am capable of doing, for I recall that as I read our magazine, something therein caused me to so strongly desire to go to camp-meeting that I said, 'O, do, angels, do open the way.' Now please frame one of your prayers into words on paper. How do you make prayers that will be answered? Who, or what do you address? I'd be so glad to have a loving God to implore blessings from, if there is one, and he can be moved by my weak words. Teach me your prayer, as my mother, in my childhood taught me hers."

The *rationale* of prayer and its answer is but little understood. The world has long noticed that prayers are sometimes followed by the desired object, and have therefore concluded that some kind of a superintending God goes out of his way to answer prayers. Others have seen far enough to throw overboard these anthropomorphisms, and they at once swing to an opposite extreme and abandon the god idea. Many cannot see a personal boss to whom to pray, and if there is such a "man up in the sky," they do not see how he could interfere in human affairs without becoming a kind of vacillating deity, and they therefore cease to pray.

In this letter I am requested to teach the writer how to pray—to formulate a prayer for her; this I cannot do. Prayer is an almost involuntary ejaculation. I pray because I cannot help it. As a child cries or laughs involuntarily, so I pray as I groan with pain, or weep when overcome with sorrowful emotions; and I can no more teach another to pray than I can teach a child to



cry with pain. Prayer is not getting down upon your knees and entering into a general conversation with God. It is a pouring out of your soul—a kind of thirst—an unquenchable desire, for something, generally of a spiritual order. This effort, this struggle to penetrate the darkness, breaks the darkness, and fills the soul with light. Prayer answers itself. As the musician sings himself into harmony, or the poet poetizes himself into rhyme and rhythm, so the effectual, fervent prayer of an honest soul answers itself—it puts the one praying into rapport with his better self and the world of spirituality where he can reach out and take the blessings which otherwise were out of his reach.

Words being only signs of thought, are not necessary to open the fountain of thought to the great source of spirituality. There is only one need of a formula of prayer, that is to concentrate the minds of those who are praying, on the same thing. As in physical matters two or three have more power than one, so it is in spiritual things. Jesus said: "Where two or three are gathered together in my name there am I in the midst of them."

Persons not able to hold their own minds in a steady course may be aided by a formula. In prayer there is sometimes a something too deep—too lofty for expression in words, and sometimes the attempt to clothe the deepest emotions in words drives the ripest and most divine thought away.

In prayer we want to feel our kinship with the great beyond, and to send ourselves out for the blessings we need.

---

#### MORE RATIONAL.

The churches and Spiritualism are daily getting nearer together. It is safe to say both are becoming more ratio-



nal in their interpretation. While Spiritualism may have been the chief cause of the church renouncing the doctrines which were once the staples of orthodox theology, it is itself swinging back from some of the extremes to which many of its mediums and speakers once went. The fact is our first thoughts are generally of a negative character; that is to say, we generally think ourselves out of the old before we think ourselves into the new. Mankind is likely to look far enough to see the absurdities of the old, before their eyes are sufficiently opened to see the beauties of the newer and better, which is to take its place. On this plane are Materialistic Spiritualists and Agnostics of the Ingersoll type—a plane most of us once occupied.

But one cannot live very long on negatives, the mind after it has tired of looking at the absurdities of decaying theories longs for something affirmative—something positive on which to build. After the mind gets rid of its anthropomorphisms, it longs to apprehend, even if it cannot comprehend something of its source and its power. It longs to feel if it cannot see something of the deific principle. When the mind tires of a vascillating and capricious personal God, who sometimes goes out of his way to curse his enemies or to bless his friends, it loves to know that it is not an orphan—that its longings are not in vain—that there is a power within or without the soul which responds to its call for light and inspiration.

On the other hand, as before intimated, the church is rapidly unloading its miracles, specially inspired, plenary revelations and other anthropomorphisms. The evidences of this are coming in faster than they can be recorded. In a recent number of *Harper's Bazaar*, Rev. Lyman Abbott unloads himself on the resurrection of Jesus as follows:—



The theologians have hotly discussed the question whether the body of Jesus which was buried in the tomb or whether, the disciples saw the spiritual body released from its earthly habitation. As the question is one impossible to answer with certainty, so it is one not important to answer. Comparing the gospel narratives, something can be said for either hypothesis. But whether the spirit returned to the habitation which it had for a season left, and made use of it to attest the truth that life is immortal, though the body is not, or whether the disciples were given liberty to see invisible and tangible form the spiritual body which is generally concealed from our gross senses, is a matter of small importance.

When such men as Rev. Lyman Abbott concede that it is a matter of little or no importance whether the body of Jesus was raised or not, they are not far from the kingdom of Spiritualism. That Mr. Abbott inclines to the spiritual interpretation of that phenomenon generally called the resurrection of Jesus, will be seen by the following from the same discourse:

It is no incredible faith that there have been times in which that the eyes generally holden have been able to see, the ears generally too dull have been quickened to hear. We Christians do not believe that Jesus Christ was the only one that ever rose from the dead. We believe that every death-bed is a resurrection; that from every grave the stone is rolled away; and by the side of every weeping wife stands the luminous figure of her loved companion, calling her by name, which she alas! cannot hear.

This is Spiritualism, pure and simple. Such straws show the direction of the wind. The fact is the converts are all coming our way—none are going from us, and just now the most of those coming to us are men of large following. The fact is the moulders of public opinion are getting around on the spiritualistic side of the leading questions of the day.

---

JOHN C. BUNDY.

Something had told me several times within the past year that John C. Bundy's work was done, yet I had interpreted it to mean that his power was gone or that he was going to change his tactics; I had not thought of



his passage to the spirit world. The news of his birth into higher spheres was to me a genuine surprise. When Mr. Bundy began his war on me several years since, I was bitter for some time, and a few times struck back; I afterward saw circumstances in his own immediate connection, and learned of his uncontrollable prejudice, which, added to troubles which need not now be mentioned, led him on in a warfare which eclipsed his work, and perhaps shortened his days in this world. I personally learned that when he happened to get a prejudice against a brother no argument could turn him; and, with him it was a religious duty to see that everything possible was done against any one who, in his estimation, had ever made a mistake in life.

Viewing him in this light I long since forgave him for all he had done or would do against me. I ceased my part of our warfare, determined to nevermore renew it. I have urged other Spiritualists to do the same thing. I am now glad that for the last half dozen years, at least, the battle has been all on one side. No man on earth has ever pursued another with more persistence or vehemence than Mr. Bundy pursued me for twenty years. I honestly think he thought he was in the line of his duty, so I forgave him in advance; I now ask all honest mediums against whom he hurled his darts not only to forgive him, but to lend their mediumship to help him. Please follow him with nothing but good thoughts.

Let us all hope that in that country where all can see their fellows as they are, we will be better pleased with each other, and more help to each other than we have been here.

To-day I want to record that though in many things Mr. Bundy was mistaken, I believe his motives were



pure—that in his fights against some of the best workers in the field, he was impelled by what seemed to him the good of the cause. While Mr. Bundy was so unfortunate as to make his paper unpopular, in so much that he lost the most of his subscribers, he made, in many respects, an able paper—a paper which I hope will now pass into hands which will restore it to the position among Spiritualists it once occupied.

---

### ***OUR BOOK TABLE.***

---

THE PSYCHICAL REVIEW. A Quarterly Journal of Psychical Science, and Organ of the Psychical Society.

Number 1. of Volume I. of this able Review has reached us. It is a quarterly review containing one hundred well filled pages to the number. Being published by the American Psychical Society, and containing the results of their researches into the realms of the Occult, it could not be otherwise than one of the most entertaining magazines in the world. The names of the officers of this society are all sufficient to guarantee a thorough investigation of psychic matters, and as this Review is published on purpose to keep those interest posted as to the results of its investigations, the Review might have been expected to be just what it is, one of the most calm, dispassionate and interesting documents ever produced on psychic subjects.

The contents of the present number are as follows:—“Some Assured Results in Physical Science and the Present Out-look,” by Rev. M. J. Savage. “Implications of Physical Phenomena.” by Prof. A. E. Dolbear. “Psychography in the Presence of Mr. Keeler.” “Psychography: Remarkable Cases,” by B. O. Flower. “Proceedings of the American Psychical Society,” con-



taining addresses by Rev. M. J. Savage. Reports upon Psychography, by Prof. Dolbear, Rabbi Schlinder and Mr. Garland. Discussion, etc. "Psychical Research Science," by Rev. T. E. Allen. "Prof. Lodge Upon Psychical Research." "Psychical Cases and Reflections From Periodical Literature." This is followed by twelve pages of interesting editorials; All of which is followed by a list of the names of the officers and members of the American Psychical Society.

This Review is published in the Pierce Building, Copely Square, Boston. Price \$1, for single number, or \$3 per year.

---

LETTERS TO FARMERS' SONS on the Questions of the Day; Being familiar Talks on Political Economy. By Henry S. Chase, M. D., New York: Twentieth Century Publishing Co., 1891.

This book is ostensibly written for farmers' sons, but, after reading several of its interesting chapters, and glancing through others, I must express the opinion that it is as good for the sons of other people as those of farmers. Dr. Chase in a plain, simple, matter of fact way, lays down the principles of political economy, and makes them so simple that a child could not fail to understand them.

When the author of this book saw William Lloyd Garrison mobbed in 1835, he became an abolitionist. After the abolition of the slavery of the blacks, a slavery of both whites and blacks, which was worse, took its place. Mr. Chase says:

In old times the negro could run away. The white slave can find no place of refuge, and so cannot emancipate himself from serfdom. The negro could die by the bullet, the hound, or the swamp. The white slave finds refuge in suicide. Few negroes emancipated themselves or even tried to. The white slaves try to, but are thrust back into long hours, a bare living or starvation.



The blind bigotry of monopoly and protection is compared to that of the former slaveholder, with the balance in favor of the latter.

The labor and capital question this book puts as follows:

In a thousand ways might be told stories to illustrate the goodwill that should exist between labor and capital. Capital, you have seen is, the grand-child of labor. Some people become ashamed of their grand-parents; it's a pity. Labor the mother; wealth, the child; capital the grand-child.

Now, my dear boys, right here we must explain the relation that wages hold between labor and capital. Capital, when arrogant or ignorant, asserts that it is she that pays the wages of labor. That is a false statement. Labor always owns her own wages before receiving them.

After a while the clam digger, the clam merchant, whom we have spoken of, began to hire labor to dig his clams, while he was selling other clams. At night there were several bushels of clams produced by labor. At night the clam merchant paid his diggers for their work. After he had paid them, he found that he was richer than he was in the morning, for the clams dug, in the baskets were worth more than the wages paid; capital had been increased and not diminished, by the payment of wages. Wages had been paid out of the product of labor and not out of capital.

Now let me take another case to show this law of wages and capital. A man comes into your vicinity and hires a "corn lot," of forty acres. He pays out cash to get it plowed and planted, to the extent of sixty dollars. He is sixty dollars out of cash, but not out of capital. He has merely taken sixty dollars out of his pocket and put it into the forty acres.

Another man comes along and buys him out for seventy dollars; now he has taken the sixty dollars out of the forty acres and put it back into his pocket, together with ten dollars profit. Thus he has increased his capital from \$60 to \$70.

Now you may apply this principle to all payments of wages, and if you trace all the operations carefully to the results, you will find it the invariable rule that wages are paid out of labor. Capital never produces wages. Capital can produce nothing. Capital is nothing without labor. Labor can exist without capital. Capital must die without labor. Capital and labor united can produce and do produce the wonders of the world.

This book contains 166 pages of about such arguments as are here quoted, all to be had for twenty-five cents.

---

FAMILIAR SPIRITS.—We have received from H. L. Hastings' Anti-Infidel Library, Boston, Mass., five pamphlets under the above general title. The five pamphlets



are really five parts of the same book, each one taking up a separate division of the subject. The book was originally written by W. R. Ramsey, but it is now edited by H. L. Hastings, and has been so edited as to manifest much more of Hastings than of its original author. These *theses* are well written and deserve commendation. Indeed, if one wishes to get at the facts of Modern Spiritualism, it would be hard to find more positive evidence of its truth anywhere than in these *brochures*. The explanations of the facts are so ridiculous as to fall of their own weight. They will do no harm to Spiritualism. The charges made against Spiritualism are of such a nature that intelligent and self-respecting Spiritualists are proud to acknowledge their truth. Even progressive men in the churches are almost falling over each other in the race to get onto Spiritualistic grounds on the most of the points mentioned. The Spiritualistic doctrines of God, of Christ, of atonement, of salvation, of heaven, hell, etc., are so much more sensible than those of orthodoxy that there are few progressive men even in the churches who would not give boot to trade with us. Spiritualistic teachings in the Bible are now so popular and so self-evidently true that Bro. Hastings' effort to expose it only makes sensible people incline more than ever before to Spiritualism. Individually I am glad that Mr. Hastings has been moved to reissue these pamphlets. They will prove, as all other efforts of the kind have, that "you can do nothing against the truth, but for the truth."