

# NEW THOUGHT.

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

BY MOSES HULL.

### CHAPTER VIII.

A FINAL TALK.

(Concluded).

How we "develop"—The alphabet and Phenomena—Newton and the apple—How Newton killed anthropomorphisms—Why we should desire spirit communion—How to obtain this—What is imagination?—Real buildings in the spirit world—Does the inebriate see real snakes?—"The valley of silence"?—How Moses, Elijah and others grew in spirituality—Other testimony—Sayings of Lao-Tzse—Spiritual understanding—All acts originate in spirit—Some need the external—What mind readers prove—Inward and outward man—Mistakes of *Pseudo science*—Jesus' charge against the Pharisees—All "living epistles"—Conclusion.

I have known hundreds of Spiritualists who supposed they were going to "develop," as they called it; by that they were supposed to have meant they were going to unfold their spiritual faculties, by going to witness external, so-called spiritual phenomena. In this they are mistaken. You do not feed the hungry by showing them the picture of food; it is in partaking—tasting, that the wants of the physically hungry are satisfied. So it is in reaching your own hands into the spiritual that you become spiritualized.

When one has thoroughly learned the alphabet there is little to be gained by studying it longer. Of course



you need not destroy it; you want to use its letters in their various combinations in all your future education; beside that, there are millions of others who need an education, all to begin with the alphabet. If you want to continue your education you must leave the a-b-c room, and join the higher classes. A very stupid old man once said to me that he had sat with his hands on planchette two hours every day for three years. I asked him if he had gained anything by it; he said, "no," but the spirits had promised him that he should be the greatest writing medium in the world; and he was sitting and waiting for development. His age prevented me from expressing my disgust in language rather more forcible than elegant. If he had been spiritually developed enough to have read my spirit about that time, he would have read, "you old idiot, if you had spent that two thousand, one hundred and ninety hours in brain development—say in the study of a few sensible books, or in doing the world some good, you might to-day be something more than the spiritual and intellectual cipher you are."

#### AN ILLUSTRATION.

It is said that Sir Isaac Newton discovered the laws of gravitation by the accident of an apple falling from a tree and awakening him from his noon nap. Now I am glad that apple struck Sir Isaac Newton. It hit just the right head that time; it might strike a thousand other heads and not do as much good. It has revolutionized the whole world of thought. But, is the fact that the falling of that apple has changed the thinking of the world any reason why we who endorse the Newtonian theory should spend an hour every day lying under apple trees in order that thousands of other apples



should hit thousands of other heads? Would that make the proof of gravitation any stronger? No, the falling of that apple was a phenomenon; it was all that was needed; the thing to be done now, is to look for the cause of that phenomenon, and thus make it enlighten the world.

Before this event, in the estimation of the world an over-busy God used to pick apples and throw them down. Now it was learned that apples were not picked at all; they hung on to the tree as the child hangs to its mother's breast, for nourishment, when the tree had nothing more to impart to the apple, and the apple no longer needed the tree, then it let go, and gravitation brought it down. No wonder certain church officials wanted Newton banished from England for fear he would drive God out of the world. The very day Newton published his discoveries anthropomorphisms began to die, and they have been dying ever since. Newton has driven a miracle working, vasculating, capricious deity out of the world.

As a phenomenon gave Newton this lesson so the Spiritual phenomena have enlightened the world on the existence of a spiritual universe as the source of a power unknown before. It has been sufficiently proved hundreds of times that spiritual beings exist and perform certain feats; now we as Spiritualists want to pass that phase of Spiritualism by—to leave it for those who need it, while we go on and develop our own forces so that we, ourselves can get *en rapport* with the world of thought; the world of wisdom; the world of spirituality.

Occasional seasons of communion with spirits is good, in the same sense that an occasional visit from a friend is good; not for tests—not to re-convince yourselves of their existence and power to return, but for the sake



of the visit—for consolation—for the social part of it, and for what we may learn. As you do not wish your friend to come to you every day or night, simply to prove his existence, especially after it has been demonstrated a hundred times, so you do not want mediums and spirits to be continually re-converting your eyes and ears to a knowledge of spirit existence and power.

Instead of that let us seek for personal spiritual culture. Do you ask how that is done? I answer, you can work, eat, drink, sleep, live and wait for it.

#### HOW TO REACH IT.

If you would learn how to ascend the earthly Alps with safety, you would probably consult and take as guides, as far as possible, those who had made the ascent before you; so, in this case, it might be well to study the mode of life of those who live in these delectable mountains. The spiritually developed in every age have argued that certain habits of life would grow a consciousness of spiritual things. In one of his predictions Isaiah says: "Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

The remark has been made that "honey feeds the imagination." Who knows whether honey feeds the imagination or not? What is the imagination? I sometimes doubt whether the imagination itself is not as near imaginary as anything else. If, as Swedenborg several times said: the spiritual world is the *real* world—the original from which all this is really copied, may not this be the imaginary world? And may not that which we have been accustomed to call the imaginary be the real world?

Even the Bible teaches that there is a real spiritual



world—a world after which much that is in this world is copied. It teaches that Moses, as a clairvoyant, saw a real—a “true tabernacle” in heaven—one after which the tabernacle in the wilderness was fashioned. See Ex. xxv: 40. xxvi: 30. The tabernacle in the wilderness, Paul calls, “a shadow of heavenly things.” Heb. viii: 5. David says it was made known to him by writing upon his person. Also patterns—spiritual patterns were given to him. Patterns, copies of which were given to his son Solomon, as plans to use in building and furnishing the temple. I Chron. xxviii: 11, 19. Further testimonies on this subject will be found in Acts 7:44. Heb. 9:23. Etc.

These scriptures all show that there were real buildings in the spiritual world, after the fashion of which one building on this earth, at least, was builded. Believing as I do, that everything on earth has its counterpart in spirit life, and that, possibly the existence may have come from its other existence—that there are buildings, eternal, in the heavens,—buildings not made with hands, I am not sure but that some even of the loathsome things here, are patterned after the same things on the other side; who knows but that even the “snakes” which torment the poor suffering inebriate may be real snakes? His debauchery may have placed him *en rapport* with real, spiritual serpents. I am certain all these things are in the world of spiritual existences—the world of causes; if they were not, they could not be here. The only way to avoid them here and hereafter, is to get up on higher moral and spiritual ground. The hells of the future will in part, consist in being compelled to live in the miasmatic conditions for which we have spent a life time here in fitting ourselves.



But I must return to the spiritual unfoldment question. Not only is fasting and abstaining from certain kinds of food calculated to help in this unfoldment, but *solitude* and *silence* are of incalculable value in bringing our spiritual faculties to the front.

Father Ryan, the Catholic priest, poetizes the matter as follows:

"I walk down the Valley of Silence,  
Down the dim, voiceless Valley, alone;  
And I hear not the fall of a foot-step  
Around me, save God's and my own.  
And the hush of my heart is as holy  
As hovers where angels have flown.

Long ago I was weary of voices  
Whose music my heart could not win;  
Long ago I was weary of noises  
That fretted my soul with their din;  
Long ago was I weary of places  
Where I met but the Human and Sin.

I walked through the world with the worldly,  
I craved what the world never gave;  
And I said in the world each ideal  
That shines like a star on life's wave  
Is toned on the shores of the real,  
And sleeps like a dream in the grave.

And still did I pine for the perfect,  
And still found the false with the true;  
I sought mid the human of heaven,  
But caught a mere glimpse of its blue;  
And I wept when the clouds of the mortal  
Veiled even that glimpse from my view.

And I toiled on, heart tired of the human,  
And I moaned mid the mazes of men,  
Till I knelt long ago at an altar,  
And I heard a voice call me, since then  
I walk down the Valley of Silence,  
That lies far beyond mortal ken.

Do you ask what I find in the Valley?  
'Tis my trysting place with the Divine;

And I fell at the feet of the Holy,  
 And about me a voice said, "Be mine!"  
 And then 'rose from the depths of my spirit,  
 An echo, "My heart shall be thine."

Do you ask, how I live in the Valley?  
 I weep, and I dream, and I pray.  
 But my tears are as sweet as the dew-drops  
 That fall on the roses of May;  
 And my prayer like a perfume from censer  
 Ascendeth to God night and day.

In the hush of the Valley of Silence  
 I dream all the songs that I sing,  
 And the music floats down the dim valley  
 Till each finds a word for a wing,  
 That to me, like the dove of the deluge,  
 The message of peace they may bring.

But far on the deep there are billows  
 That never shall break on the beech,  
 And I have heard songs in the silence  
 That never shall float into speech;  
 And I have had dreams in the Valley  
 Too lofty for language to reach.

And I have seen thoughts in the Valley,  
 Ah me! how my spirit was stirred!  
 And they wear holy veils on their faces  
 And their foot-steps can scarcely be heard;  
 They pass through the Valley, like Virgins,  
 Too pure for the touch of a word.

Do you ask me the place of the Valley,  
 Ye hearts that are harrowed by care?  
 It lieth afar between mountains,  
 And God and his angels are there;  
 And one is the dark mound of Sorrow,  
 And one the bright mountain of Prayer."

Reader, would you reach this altitude? Then learn.

HOW MOSES AND OTHERS REACHED IT.

Moses spent forty years in the mountains alone before he ascended to this spiritual plane. Jesus not only went into the mountains, but fasted forty days, and was baptized before the heavens were opened to him. The whole



Israelitish nation spent forty years in the wilderness before they could enter this "rest." Elijah and Elisha spent all of their spare time in the mountains. John, the Baptist, made his home in the wilderness. Physical elevation may assist in bringing spiritual altitudes, and a life in the wilderness certainly drives one to seek spiritual companionship.

While it may not be necessary to isolate one's self from the presence of the world, as many have done; yet spiritual isolation is necessary. You must separate yourself from the love of the world and its pleasures. Physical separation will do little good while longing after its flesh-pots. One must be free from the world in the sense of enjoying its society; its gossip; its follies and foibles. Your *polatuma*, the translators have rendered that word, "conversation," but the word signifies citizenship—your all, must be on spiritual things.

One who walks this path has said:

"Who elevates himself isolates himself. Any man who is brave enough to step aside from all conventionalities of the time and age, and, if need be, to sever ties of former friendship,—confessing that he desires to be free from darkness of the past, and to have some infallible guide in matters of Spirit, Soul, and Truth, in the subjective world, if he can devote time, patience and silent meditation to the work, will find a new world, a height of comprehension, and newness of life, of which he never dreamed."—"The Hidden Way." page 249.

The Chinese religion mainly came from two contemporaneous men, who lived about 600 years before the Christian Era. One was Confucius, the great moralist, whose religion consisted wholly in doing good; the other Lao-Tzse, the inspired student of Spirituality. Lao-Tzse has lain down rules for reaching the Spiritual Alps. The following good things are found in his talks:

"One need not go beyond his own door to know the world. One need not to peep through his own windows to see Celestial Tao. (By



this he means God or Spirituality). The further one travels away from home the less he knows." \* \* \* "Sufficiency of contentment is an everlasting sufficiency." \* \* \* "He that humbles himself shall be preserved. The wife by quietness invariably conquers the man. The weakest things in the world will invariably gallop over the strongest. Silent teaching, passive usefulness—few in the world attain this. Compassion is that which is victorious in the attack and secure in the defense. When heaven would save a man it encircles him with compassion." \* \* \* "A man on tip-toe cannot stand still; and so a man who is always seeking notice by his clever talk cannot remain quiet and self-contained." "Be sparing of your speech and possess yourself. They who know do not talk; they who talk do not know." "Shut the lips and close the portals of self, and as long as you live you will have no trouble. But open your lips and meddle with things, and as long as you live you will not get out of trouble." "The justice and humanity of the present day are no more than empty names. They only serve as a mask to cruelty. The pigeon does not need to bathe all day to make itself white, nor does the crow need to paint itself each morning to make itself black. The heaven is naturally elevated; the sun and moon shine because it is their nature to do so. Sir, if you cultivate Tao, the eternal principals of rectitude, implanted by nature within you, if you throw yourself toward it with all your soul, you will arrive at it."

#### SPIRITUAL UNDERSTANDING.

A spirit of investigation into the occult—of sending yourself out into the spiritual after spiritual things, will help you to see yourself as a spiritual being. Remember, you do not particularly want the portals of your physical self opened—you do not want to see with your eyes or to hear with your ears; it is "the eyes of your understanding,"—your spiritual faculties, you want opened. That which the soul sees, it is not necessary for the physical eyes to see; that which is heard spiritually need not be heard through the ears.

Every good and every evil practised by the physical man has its origin in spirit. Would the tongue ever utter slander or obscenity, if that evil were not in the mind? Jesus said: "Of the abundance of the heart the mouth speaketh." The eye never gives an unchaste



look unless there is unchastity within. The eye, the tongue, the ear, are all mediums used by the spirit. Your spirit is your consciousness; if you were not conscious of your own existence, you would want to feel of yourself—pinch yourself, or look at your reflection in a mirror to convince yourself of your own existence; but as it is, the consciousness of your existence, is more than all material evidence; so, when you become conscious of your spiritual existence, you no longer need the props of mediumistic evidence to convince you of spirituality.

Please do not misunderstand this; I would not take the external manifestations from a single individual; it would be like taking the crutches away from the lame. When they get well they can be induced to give them up. Crutches are good for those who need them; I am glad they have been invented; but, as they who are whole need not a physician; so those who are spiritually whole do not longer need spiritual crutches.

When we learn that our spiritual existence is our real existence—that matter is produced by spirit; and that spirit is not produced by matter, then we no longer need to use matter and its movements to prove spirituality. It is more reasonable to suppose that the conscious, the organized, the refined, the spiritual produced the unconscious, the material and the lower, than to look at it the other way.

Matter can be reduced to gas and gas to ether; thus showing that gas and ether are its constituents. Ether and gas are but spirit with certain elements withdrawn. Organization never produced mind, but mind produces organization. The most delicately and the most elementary organized machinery are alike the production



of mind; then why are not our material organisms produced by us as spiritual beings?

#### MIND READERS

are here and now daily demonstrating the superiority of mind over matter; also the tangibility of thought. Through our physical organisms we come *en rapport* with each other's thinking, even when there is no visible or physical sign of thought. A thing may be hidden from sight but the mind reader touches the forehead of the one who has hidden the object, and asks him to keep his mind on the thing hidden, and he goes and finds it. A certain lady mind reader in a large audience touched the forehead of a gentleman, and asked him to make a mental request; she then ran to another gentleman and took him by the ear and led him up on the rostrum. The gentleman then said: "that is what I requested her to do." Such manifestations demonstrate the superiority of the mental over the physical.

Physical manifestations in Spiritualism do the same. Matter—unconscious matter, is made under spirit manipulation to give intelligent answers to questions, and to make important revelations.

#### INNER AND OUTWARD MAN.

If all this is true; if we are spiritual beings; if we work from within outwardly, then the spirit should not be controlled by, but should control the exterior. Instead of a bad head and heart making a bad man, as phrenology, and as some who think they are anthropologists teach, a bad man manufactures a head and heart to correspond. Everything must come from within; the interior must improve the exterior. A beautiful spirit must create a beautiful body; and bodily health must, where the spirit knows and uses its power, follow pureness of spirit.



Matthew represents Jesus as denouncing the Scribes and Pharisees for their efforts to cleanse the outside of their cups and platters while within they were filthy. His admonition was: "Thou blind Pharisee; cleanse first that which is within the cup and the platter, that the outside of them may be clean also." Matt. xxiii: 26.

He also compared these people to sepulchres,—painted sepulchres, which indeed appear beautiful without, while within they are full of dead men's bones and all uncleanness. The fact is, all purity and all impurity must begin within and work its way out. Bad actions are the fruit produced by those who are not strong enough in spirit to resist temptation. Such can be of little help to others. "Physician heal thyself," is a just injunction. Those who cannot do that, should retire within themselves and learn to use their own powers.

With this view of the subject we can see that Paul was right. We are every one of us "living epistles." Yes, and we are "known and read of all" who have this spiritual light. And we can "let our light shine," our good works will make as distinct an impression on our lives as the drunkenness of the drunkard makes on his life.

When we get to understand these things, it will be impossible for us to lie to each other. As the picture tells the man who set for it; as the thermometer registers the weather; so our lives—our whole external, is the reflection of our real self. And in doctoring the body alone for bodily ailments you are generally out of your place as much as you would be in treating the thermometer for the coldness of the weather. As the thermometer registers the weather so your body registers



your life. When your body is wrong look to the spirit—correct your habits.

Reader, these thoughts on the Spiritual Alps have almost written themselves. If they have seemed somewhat disjointed it is because they have been written under varying conditions. I acknowledge many of them are contradicted by my life. I have written from what I would be—not from what I am. Will you join me in an effort to live in these Alps? Heaven help us.

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### *The Quarantine Raised,*

OR

*The 20 Years Battle Against A Worker Ended.*

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BY MOSES HULL.

A Persian proverb says: "All things come to him who in patience and silence can wait."

"The mills of the gods grind slow,  
But grind exceedingly small;  
With patience stand they waiting,  
With exactness grind they all."

The longer I live and the more experience I have, the more thoroughly am I convinced that:

"Ever the right comes uppermost,  
And ever is justice done."

If, in the battle of over a score of years, I have at times given evidence of suffering from my wounds—if I have complained, it was not because I regretted having enlisted, nor was it with any desire to surrender or retreat. I always felt that the world would sometime know me better—that future generations, if not the present, would, at least, see that I was honest in all I had said and done.

At a very early period I was convinced that the next



round in the ladder of progress would be the one which would elevate us on to a higher social plane. This, it seems to me must come as a stepping-stone to higher progress. Being filled with a zeal which, in many instances outran my knowledge, I said many very radical, and some seemingly rabid things. I foresaw that the result of this would be persecution; but I thought, amid it all, Spiritualists who claimed to believe more in freedom of thought and action than others, would at least, give a fair hearing to one they had reason to believe was honest in all he said and did. And I was convinced that to hear me for my cause, would be to be convinced, that, in the main, I was right. On this I was mistaken; with a few honorable exceptions, Spiritualists, like others, refused any kind of investigation. Without hearing my side of the argument, their united voice was: "Let him be crucified."

One Spiritualist paper, through two decades and two administrations, falsified and villified me at every turn. This journal had, partially through my work, gained a great circulation and influence; and it did not hesitate to use threats toward any person or society who would in any way dare to favor me. The result was, enemies multiplied by thousands among persons whom I had never seen. Many grew to expect that when they saw me they would see one of the most hideous looking monsters that ever disgraced humanity. It was only by personal contact with the people that this impression was removed.

When I found the tide setting in in that direction, and that enemies could tear down much faster than I could build, I said, I will stand for the truth, but I will leave my reputation in the hands of those who know me,



and the angels. No matter what falsehoods the enemy may tell, I will not allow them to draw a word from me. To this resolution for years I faithfully adhered. I always had explanations for friends, who wanted to know just what the truth was concerning my life and sayings. I think much that was written and said about me was said on purpose to call some word from me; but it was in vain.

This is now past, and, if it were not, my friends are now so numerous, and have come to me under such peculiar circumstances, that I am at present beyond the reach of these poisoned arrows.

A few of our able Spiritualist lecturers, ladies and gentlemen, some of whom I have in the past helped, formed a "boycott," and tried to get others to unite with them in it. They would not speak before the same societies, or from the same rostrum where I had spoken. A part of their programme was to compel societies not to employ me. In a few instances they succeeded. At one camp where I was engaged, the committee was compelled, after I got on the ground, to cancel its engagement, and to refuse to allow me to speak on its platform. This "boycott" has finally reached too far, and has ruled some of the boycotters off the platforms. Committees would say to them, we would like your presence and your services, but the people demand the services of Moses Hull. If you cannot speak on a platform where he speaks we will be compelled to dispense with your services. The result was, the boycotters boycotted themselves. Now the most of the societies and of the camps are kindly urging me to make dates for their platforms, and, not a few of them use language not altogether complimentary to the boycotters.



The resolution, and the letters which follow, were mainly the result of the energetic efforts of my friend, Dr. Spinney, of Detroit, Mich., to have the matter sifted to the bottom. The Doctor was once as bitterly prejudiced against me as one person could be against another; finally he saw that if I was wrong I was not all wrong, nor was I all the one who was in the wrong; and through his untiring energy this investigation was brought about, and the results herein stated obtained.

This resolution, and these communications are now given to the world, hoping that they may serve as a warning to all, not to judge too hastily, nor condemn too quickly, but to know who and what they condemn.

I may be permitted, in closing these prefatory remarks, to say, that notwithstanding my twenty years in the furnace, where I have been unjustly held by people calling themselves Spiritualists, I trust that I have come out without the smell of revengeful fire on my garments. I have had dozens of opportunities, in the last twenty years to make it very hot, in many senses of the word, for many of my persecutors. I now rejoice in nothing more than that I have had the grace to withstand these temptations. The past is past, and with me wiped out. I extend a friendly, and when I can, a helping hand to all:

REPORT OF SPECIAL MEETING HELD AT HASLETT PARK,  
MICH., AUG. 14, 1892.

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Meeting called to order by President J. H. WHITE, Port Huron, Mich., in the chair, Vice-President Dr. A. B. SPINNEY, 308 Woodward Avenue, Detroit, Mich., Dr. A. W. EDSON, North Lansing, Mich., Secretary, and Manager, Trustees, M. B. SHEETS, Grand Ledge



Mich., Dr CHARLES DAY, DeWitt, Mich., A. ANSCOMB, Detroit, Mich., JOHN HUTCHINSON, Jackson, Mich., all present; making the full board.

Dr. A. B. SPINNEY said he had asked for this special meeting, it being the only time he could be present for the purpose of placing before the board a matter in relation to the recent discussion on the employing of Moses Hull on the Haslett Park Association platform. He then read the following letter:

COMMITTEE'S LETTER.

Haslett Park, Aug. 14, 1892.

MOSES HULL.

DEAR BROTHER:—We, as Executive Board of Haslett Park, find ourselves in a condition that demands your help in order to do justice to our camp meeting, to other speakers and to you. At a meeting of the board some months since, your friends were anxious you should be employed as one of the speakers. Some members suggested that there might be great danger of much friction, if you were employed, on account of what you wrote many years ago in *Woodhull & Claflin's Weekly*, on the sexual relation, as no one else has ever published like views. All the board appreciate your talents as a speaker; finally it was decided to give you a place on the rostrum. Those who felt it bad policy, and not willing to endorse you on these points yielding to those who were so anxious to have you as one of the speakers. The result of this move has been, that many of our employed speakers object to their names being used in connection with yours, for they say it virtually means the public indorsement of your views, which they cannot. So long as you came to the Park as a visitor and spoke, no one indorsed you



unless they wished to do so. When the Association published you as one of the employed speakers, every speaker and member of the board feel that they are made to indorse or repudiate your peculiar sentiments. Your opponents (perhaps you call them enemies) say that the letter that you wrote is not susceptible of only one interpretation, viz: sexual promiscuity, unbridled passion, indulgence, prostitution, and free lust. Your friends say that you say that it is not published as you wrote it. Still farther, that you do not believe in free lust, sexual promiscuity, nor never did, nor that your life is not in keeping with such ideas. Now, it is not the business of this board to inquire into your private life, or anyone else. It is your public work and public statements that we feel we have a right to ask you about, as a duty we owe to the cause we represent. In the past you had the courage to write said letter or something similar; it seems, under the circumstances, you should have the moral courage either to continue to advocate the same views, (which your friends say you do not) or if you have changed them, or if this letter was not at the time your views, that you should as fully say what they are, that your friends may understandingly defend you, and your opponents may lay down the warfare; also, that we, as a board, may know what to say to other speakers, and how best to act, that justice may be done all. It is not a question of what your private social life is, whether more or less pure than your opponents; it is a question of what your ideal is on this all-important question or subject. We, as Spiritualists, and workers in the field of progress, feel and know that there is need of better ideas of marriage than has come to us in the past, which is but a record



of brute force, animalism and prostitution, legal and illegal. But is the way up and to a higher and more spiritual life, through undisciplined, passionate, sexual promiscuity, which is the only interpretation of your letter as published and circulated so freely by your opponents. There are many—some your friends—who believe in social freedom, yet to them that does not mean or lead to license, or the proceeding ideas in your letter. To them that word means the protection of the purity, life, health, and happiness of manhood and womanhood; the sacredness of each and every relation of social life; the sexual act only existing, even in marriage, as an expression of the highest respect, most exalted trust, and true devotion of soul, manifested through the senses. Still further, they feel social freedom means the most sacred friendships, the right to help each other; friendships that do not tear down or sunder husband and wife, but that make each home better, each husband and wife more to each other. The world has too long, rightfully from their standpoint, looked upon all spiritual attractions, friendships, love and sympathy outside of marriage, as dangerous, and sure to lead to prostitution and disloyalty, remissness of duty and unhappiness. There are many who believe that such should not be the case, that true sympathy, right helpfulness, would help thousands who are disheartened, saddened, and about to faint by the wayside, or give up the battle of life. Yet your views put all such under a ban and hinder those who hold reformatory ideas on these subjects from expressing them or indorsing you, for fear of being misjudged.

Is it not time, my dear brother, that you put yourself right before the public, for sake of the cause you rep-



resent, the good you can do, and your own happiness! Now that we may fulfill the perfect law of charity and protect your rights, as well as the rights of your friends and opponents, and the same time protect the harmony and success of our coming Camp Meeting, we shall wait in relation to putting your name upon our bills or in our notices as an indorsed speaker, until you have had time to answer this letter, which is endorsed by the board. We hope and trust there is nothing in this letter that shall make you feel that we have written it to please, favor or promote the success or victory of any party or individual, but simply to do justice to all, (none more than yourself) and hold malice to none; also to end this war, persecution, and personal bitterness. Yours for the truth and right.

This letter was written and shown to part of the board before issuing our bulletin, but as it was impossible to call a full meeting of the board at that date, Dr. A. W. EDSON wrote you a letter asking you to drop the engagement, which you did in a very courteous and gentlemanly manner. Now at a full meeting of the board, after a careful discussion, we all cheerfully send you this, and will give you ample time to answer the same.

Moved by Dr. DAY to accept the letter.

Seconded and carried unanimously.

Moved by Mr. HUTCHINSON and seconded that the board sign the letter and instruct the Secretary to send it to Moses Hull.

Carried unanimously, and signed by all.

Dr. SPINNEY then presented the following resolution:

It was the express wish of JAMES H. HASLETT, the founder of this Park, that it forever be an absolute free



rostrum for the discussion of all subjects which are for the good and enlightenment of humanity. In order to thus carry out his wish, as an Executive Board.

RESOLVED, That we will not endorse the character or sentiments of any medium or speaker employed, or expect any other medium or speaker to do so; each person being alone responsible for their private life or public sentiments. Hence, to avoid any discussion upon the merits or demerits of persons wishing to speak here, this resolution will be published with all future notices of our Camp Meetings.

Moved by Mr. HUTCHINSON and seconded that this resolution be adopted.

Carried.

### MOSES HULL'S REPLY.

Etna, Maine, Sept. 10, 1892.

TO THE EXECUTIVE COMMITTEE OF HASLETT PARK.  
MICH.

DEAR BRETHREN:—Your letter, after following me around for several days, is at this late day before me. I have for the last score of years, made it a point, when honest, truth-loving friends came to me for light, or for explanations on any point, to try to give them, but I have not intended to allow slandering enemies to draw a word from me. Believing you to be honest in all you say, I have determined to give you all the light I can. If you had read my paper, NEW THOUGHT, during the six years of its existence, or if you had read my pamphlet, "The General Judgment," it would have saved you the trouble of writing the letter now before me.

Now that I, knowing some of you to be my friends, and, believing you to be all such, undertake to enlight-



en you on my positions on some of the great social questions, which, in the early seventies, made such upheavals, and which have scared a few of our lecture committees, and two or three of our speakers almost out of their lives. I trust, you will not think I am writing this for the sake of an engagement at Haslett Park. I have all the engagements I can fill, and many more calls I would like to fill, if, like Joshua, I could command the sun to stand still, and it would obey me.

Even if this were not the case, after being twice engaged at Haslett Park, and having the engagement canceled, I should hesitate about accepting another engagement there without some assurance that you would not out of difference to some self-appointed guardian of your camp, again ask me to cancel the engagement.

When Spiritualism shall have delivered us from self-righteous Phariseeism it will have done a great work. I honestly fear for some of those who are trying to quarantine against some of the oldest and best, and most favorably known among our workers. I remember the story of Haman, who swung from the gallows he caused to be erected on which to hang one Mordecai. I also remember the saying in the sermon on the Mount "With what measure you meet in judgment, it shall be measured to you again." If these ambitious persons succeed in building themselves upon the ruins of those they are trying to tear down, then I am no prophet. My prayer is, that they may see their error in time to retrace, at least, a few of their misdirected steps.

Your action as a committee may have been wise, but if it was, then many leading Spiritualists, who have written and spoken to me on the subject, are badly mistaken. Even the present year, several larger and more



popular camps than Haslett Park, have employed me, and experienced no evil effect from it. On the contrary, they have all invited me to spend as much, or more time with them next year. Attempts have been made, by certain "busy bodies in other men's matters," to break several other of my engagements with committees. In every instance the committees rejoice that they resisted the pleadings of these self-appointed guardians of the purity of our camps.

You speak of a letter I wrote, and had published something over twenty years ago, in *Woodhull & Claflin's Weekly*. You wish to know my present views on that subject. My views on that, and many other subjects may have been modified some. They have ripened with my riper years. But if the expressions of your letter are not at fault, you have, with many others, terribly mis-interpreted that letter. I never, in my life wrote one line or one word in favor of "promiscuous sexual indulgence," or "licentiousness." Why, bless you, these are the things I have been fighting all the days of my life. Those, who through their prejudices, mis-understood me then, would, if in the same condition, perhaps, mis-understand me now.

Though I have always been a temperance man, and though I never attempted to hurt anybody in my life, I have been accused or being both a drunkard and a murderer, because I preached different ways of treating drunkards and murderers from that generally adopted. So, in that letter, I opposed licentiousness *in marriage*, it followed naturally, in the minds of some, that I believed in *licentiousness out of marriage*.

Jesus said, "By their fruits ye shall know them." But with these hunters after unrighteousness in other people,



it matters not that a man has been constantly before the people for two score of years, and that, in all that time, they can find no evidence that his life has corresponded with what they have represented him as teaching. What though no man or woman has ever been found that could walk up to me and say, "you wronged me," or "I know some one you wronged," in the opinion of these "Caiaphases" of Spiritualism, "some one must needs die for the people, that the whole nation perish not," and, I have been selected as the victim. The voice of such is, "Let him be crucified."

As a committee, you say that you "fail to find my life in keeping with any such ideas." It seems to me that one's life should count for something. Forty years of constant work before the public, should give a discerning world something of an idea of what a man is; if it does not what would? I am accused of believing in something you call "free-lust;" what ever that may mean I confess I do not know. If it means that I do not believe in enforced lust, then I will have to confess that my accusers are more than half right in their charge. Otherwise, unless my accusers will be kind enough to tell me what kind of lust they believe in,—some kind supposed to be not free, I cannot tell whether I believe in "free lust" or not. One thing I do believe, and that is, there is too much lust in this world. No, I never did believe in what the world understands by that much-abused word, "free love."

Paul, who was generally correct, said: "Love worketh no ill." There is much however, that passes for love, which, in my opinion, has little love about it.

I can see that there are points in that Woodhull letter which could be interpreted in an evil way. It was pur-



posedly so written, and may have been, and probably was unwise. It surely would be unwise to write such a letter now. I intended that those who were determined to put the worst possible interpretation on my language should have an opportunity to do so,—an opportunity they were not slow to appropriate. Let it be remembered that that letter was written in the heat of the socialistic battle; and written from a soldier's stand-point, while in the army. Many things seemed to be demanded by the circumstances then that would be entirely out of place now. Mrs. Woodhull was then in prison, and said to be dying. Indeed, the immediate inspiration of the letter was a telegram to H. N. F. Lewis, of Chicago, saying, "Victoria C. Woodhull is dead." I said then and there: "The courts, aided by the church and certain pretended Spiritualist editors and speakers, have killed Mrs. Woodhull, but there is one they cannot kill with anything softer than a pistol ball; they may try their hands on me."

That afternoon, when the letter was more than half written, another message came saying: "Mrs. Woodhull is not dead, but dying." I then believed she would get well and said: "now I will step into the gap and draw the enemy's fire." This remark I also made when I read the article to Mrs. Woodhull and Col. Blood. They said, "it will do it," and urged its publication for that purpose.

I let them have the article, which, with a few slight alterations, they printed. This, to a person, in ordinary circumstances looked like a wild thing to do, but I have never regretted it. I believe even now, that it saved human life. I at that time regarded Victoria C. Woodhull as being at the head of one of the most important movements the world had ever seen, and I felt that desper-



ate measures must be adopted to save her life, and this letter was one of the desperate measures. In this letter I offered my life for others; it tested both myself and others. I am satisfied with the result.

The sentence that shocked the sensibilities of the prude more than any other, was the one declaring that even promiscuity is sometimes better than marriage. This was not written to justify promiscuity, but to show the evil of sexual abuse in marriage. I, at that time, had my mind on a man whose lusts had killed four faithful wives, and whose fifth wife had taken poison to get rid of the worse poison she had been taught it was her duty, as a faithful wife, to take from her husband. It occurred to me that where a man had such passion and poison as that, it would be better for himself, his wife, and all concerned, if he would go where the commodities he required were kept for sale, rather than to murder five honorable women, whom the law made his slaves. I was persuaded to leave the explanation out, to use in defense, when the article should be attacked. As no one ever, through the public press, questioned the truth of the statement, the explanation was not used.

I, in the past, had experience in the marriage relation,—experience which had not been satisfactory to either party; and yet, an experience for which neither party could be blamed, unless ignorance is sin. I had a thousand times over, voted marriage a failure; not knowing that the trouble, in my case, at least, was in bringing parties together who did not belong in the same house. By and bye the light burst upon me; at first I was afraid of it, but after months of struggle and investigation, I found an experience *out* of the pale of marriage, which seemed so much of a divine baptism that I could only re-



gard it as the highest type of a religious act. I so stated, and so I believe to this day. Those who regard the sexual act as a low, beastly, lustful act, regarded my statement as blasphemous. I have never been able to make the world believe that sex relation, when not low and vile, should be a religious, a holy act.

The truth is, I found damnation to both parties *in improper* sex relation, and, individually, I have found a physical, mental, and spiritual salvation in *the proper relation, without the pale of legal wedlock*. When I learned that many whom God had joined together, the institutions of men were keeping asunder, and, that men and their institutions were marrying those whom God had separated, the idea of the wickedness of these institutions came over me with an irresistible force. As thousands of others before me had done, I decided that, "as for me and my house we will serve God." For acting on that decision enemies have sown thorns in my path ever since.

I prayed long and thought much on the subject before I ventured to test the matter. After testing it until I was thoroughly satisfied, and after learning that thousands of others, some of them better people than either my accusers or myself, had done the same thing, and with the same results, I honestly concluded that legal marriage was, in many cases, a positive hindrance, rather than a help to virtue,—that, in many cases, it was legalized rape. It was worse than prostitution out of marriage, because the legal "protector" of the woman was armed with the authority of both church and state to outrage that particular piece of property known as "wife," as often as his passions led him to do so. Thus millions of women are driven into lunatic asylums and



other millions are murdered by their "protectors." Woman is to-day thoroughly protected by the law from every man in the world except her husband.

As for licentiousness, I strove in that letter, to show that it was in marriage as much as out of it; that abusing a wife a dozen times in marriage is as bad as to go to a dozen different women out of marriage. I did not undertake to justify the latter form of licentiousness; on the contrary, I said positively that I did not believe in it; I wanted to show the evils of unbridled lust in marriage. I believed then, as I do now, that there was, and is more lust in marriage than out of it.

You ask me to have the moral courage to either continue to advocate the same views I once did or to say what my opinions are. I believe this is the first time I ever was suspected of a lack of moral courage. I have often before been told that I was too out-spoken—that my opinions were all right, but I was casting my "pearls before swine," etc. I acknowledge, I have said little about my views on that subject lately, and will probably say less in the immediate future, simply because that iron is not now hot; the world is not ripe for these things. Mrs. Woodhull and others tested the world on these things, by forcing these views to the front. Though the world was not ripe for them they did their work; they opened the mouths and started the pens of hundreds of women who had hitherto borne their burdens in silence and alone. This agitation has done its part toward relieving marriage of some of its attendant evils. The legal status of woman is rapidly changing, new occupations are opening to her, and she can never again be the slave she was before the agitation of a quarter of a century ago.



You say you want to know what "to say to other speakers and how best to act, that justice may be done to all." I would say to other speakers and all concerned, that Haslett Park maintains a free platform,—that every speaker is employed to give his or her own inspirations to the world, and that no speaker is responsible for the utterances of another. Haslett Park should be the place for the agitation of thought, and every speaker should go there with his or her best and ripest thought, and such speaker alone should be held responsible for his or her utterances. Above all, let every speaker understand that it is none of his or her business what another speaker may say. If the speaking or the conduct is not such that you can commend him or her, do not employ such speaker again. As to the opinions of speakers on subjects other than those on which they speak, that is only their own business.

You say, you "as Spiritualists and workers in the field of progress, feel that there is need of better ideas on marriage than have come to us from the past." I fully agree with you on that point; now will you tell me how the world is to arrive at "better ideas" if you are going, in advance, to boycott, in obedience to one or two self-righteous speakers, those who are confessedly guilty of no other crime than holding and advocating "better ideas on marriage?" Ruling your employed speakers off your platform is not the best way to advance better ideas on any subject.

"Is the way out," you say, "through undisciplined, passionate, sexual promiscuity?" I answer, I think not. But why do you ask me that question? Can you point to a line I ever wrote either in favor of "undisciplined passion" or "sexual promiscuity?" I deny that such a line exists.



In conclusion upon this subject, I was much younger when I wrote that letter than I am now; beside that, I was in the hottest of the social freedom battle, and was probably, in many expressions, somewhat indiscreet. It then seemed to me that the cause of freedom and human life depended on the production of just such an article as that. Others said the same. No one was willing to make the sacrifice, and so I stepped into the gap. In one place, a printers' mistake, in leaving out the word, *not*, changed my meaning as much as leaving *not* out of the commandment "Thou shalt *not* commit adultery," would change its meaning,

You speak of putting my name on your bills, and endorsing me. Thanks; but I have not asked for either. I have managed to live, and to "tread this wine-press alone." I shall, I hope, get along in the future, as I have in the past, with only such recognition as my life, my honesty and my talents force from a slow-going world.

When your platform gets strong enough to hold a man whose only fault is, that he is honest,—that he has honest opinions on unpopular subjects, and, on seasonable occasions, advocates them regardless of the applause of friends or the frowns of foes,—when you become Spiritually and morally strong enough so that you will not allow the threats of jealous parties who have "axes to grind," or when you will not allow the fears of half-fledged Spiritualists, to deter you from doing your duty, then you may call on me, and, if I have a day to spare, I will try to let you have it. Until then, all parties will be better off while each tries to do his own work in his own way.

I am glad to note among your speakers of the past, many worthy ladies and gentlemen,—fellow workers with whom I delight to co-operate in the good work in which we are all engaged.



With my best wishes for your success in building up a great camp, I am, yours in the work,

MOSES HULL.

P. S. My permanent address is 29 Chicago Terrace, Chicago, Ill.

M. H.

#### COMMITTEE'S SECOND LETTER.

MOSES HULL:—*Dear Brother:*—We, as an Executive Board of Haslett Park, have just read with care your reply to our letter of August 14th. We thank you for your frank, manly and gentlemanly manner in replying to every point that we called out. Also that you have met the whole subject in a friendly spirit, free from all personalities, malice or envy. Still further, you have explained every point in the so-called Woodhull letter so that no one can question your sentiments or misunderstand your meaning. While it is not for us, as an Executive Board, in accordance with our resolutions of August 14th, to endorse or condemn any speaker's sentiments, yet we feel that your opinions on this, as on all other subjects, are honest and the result of your highest convictions; also, that you are desirous of teaching, helping and elevating humanity; hence, when it shall be convenient for you, or for the interest of the Association, to make an engagement with you, we shall be most happy to welcome you to our rostrum. We hope we have your influence for the success of our camp the coming year.

Anxcomb, of Detroit, moved that Dr. Spinney be instructed to send this letter to Moses Hull. S. B. Emmons, of Mendon, seconded the motion. The motion was sustained by unanimous vote.

EXECUTIVE BOARD.

Lansing, Mich., Dec. 14.



## MOSES HULL'S FINAL LETTER.

29 Chicago Terrace, Chicago, Dec. 21, 1892.  
TO THE HASLETT PARK COMMITTEE,

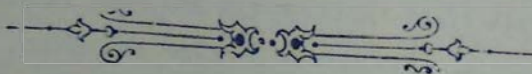
DEAR BRETHREN:—Yours of the 14th, is before me. Thanks. I am glad that the world is getting its eyes open. I hope to never do anything to lessen the confidence you express in me.

The warfare against me is, I trust, at an end. If, however, more is needed it will come. I am sure this whole battle has been the result of a misunderstanding. I have none but the best wishes toward those who have worked against me.

When I heard of the declining health of one who was foremost in this battle, I felt to pray that his life might be spared, here in this sphere, long enough to see that it was a friend and a reformer, instead of a foe and a crank, he was fighting. I am glad to learn, from many sources, that in that "better country" he sees with clearer vision.

That these differences may all be healed; that the "watchman" in our spiritual Zion, may yet see "eye to eye," and that all the camps, Haslett Park included, may be means in the hands of the angels in bringing the two worlds more nearly together, is my most earnest prayer. As Ever, Yours in the Cause,

MOSES HULL.





*Reflections of an Old Spiritualist.*

BY MATTIE E. HULL.

Notwithstanding all we know of Modern Spiritualism may be attributed to Mediumship, I am becoming more and more convinced that it is an absolute impossibility to be able to secure the best results in our experience with mediums until we know something of the philosophy underlying spirit control. I am well aware that it is a common saying, and most generally believed, that something in the line of "tests" (and the more marvelous the better) must be received before people generally become deeply interested in the subject of Spiritualism. This may be voted, "the only way to interest the masses," and, after all, it may not be the *best way*. For in many instances, a lack of knowledge as to the proper method of procedure, destroys conditions or prevents, in other words, the investigator from putting himself or herself in a proper attitude, not only toward the medium, but the spirit world. From the fact that *all* mediums may not be used in the same manner, either to perform wonderful feats or give remarkable tests, a large percentage of honest, well disposed persons have been denounced and suspicioned as dishonest by those who claim to have the good of the cause at heart, and are the most desirous to get communications.

Of course, a "test" or some manifestation that cannot be accounted for on a mundane hypothesis, may convince the mind of an *absolute spirit identity*, but it does not give us the information as to how we may, on any other occasion, obtain similar results.

Many an old Spiritualist, who has had a large experience with mediums, wonders, even to-day, why some give names, dates, etc., and others cannot.



Not long since, one of the oldest spiritualists, in a letter to the writer, said, "if you will take your subjects from the audience when you come to lecture in our town, it will convince the people you are a medium." Undoubtedly, the motives of the old gentleman were the best in the world in writing this, but in my reply, I felt compelled to say: "While I frequently allow the audience to suggest subjects, I am *impressed* on this particular occasion that subjects I may feel impelled to introduce, will prove of more general interest than any, that one or two in the audience might select. I am not laboring so much to convince the public that I am a medium, (though I have had more than 30 years experience,) as I am that there is something in Spiritualism worthy the investigation of honest and intelligent minds.

It is a fact, that some old spiritualists, are better pleased with rambling, disconnected discourses, delivered in an inchorent style, if the mediums talk with closed eyes, and in a so-called unconcious state, than they are with connected, logical and grammatical renderings through a normal or inspirational speaker. The reason given is this: In the former instance they know it is spirits, in the other, "it may be the medium." I would not have the reader suppose for one moment, I would cast discredit upon the closed eyes and unconcious medium. I would not be so unjust or unkind; in fact, for nearly ten years I delivered all my lectures in that manner. I write as one who has had experience. I know also, from my experience, that we are never more nearly the spirit world than when we may voice the beautiful thoughts that infill the mental atmosphere wherein we live. I conclude with the question: is it the test of some outside influence or the quality of thought



and force of argument, that is most needed for the uplifting of the masses, as far as platform work is concerned?

*(To be continued.)*

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***"Go Into the Highways and Hedges."***

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The above text comes into mind, as I read a letter from an old and trusted friend, who is located down in south-western Missouri. He feels that he is a lone "sheep among wolves," and needs help. Although he can promise no compensation other than to share his humble home with the worker while there, he feels that somebody ought to hear his "Macedonian cry." He says:—

"I want to know why Spiritualism is confined to the cities? There are orthodox churches in every settlement in the country. Why do not Spiritualists make a similar move. There are thousands of country people who have never heard the first word of Spiritualism. It is time something was done to enlighten them, and if there was not something wrong there would be a move in that direction. Spiritualists should have a missionary system reaching into every back-woods settlement.

Again, why do not wealthy Spiritualists send books and papers to be distributed through the country? \$5 to \$50 from each wealthy Spiritualist in distributing literature in the country where it would be read, relished and talked about, would do much toward educating the people up to where they would help themselves."

In answer to the above I will say, rich Spiritualists are few and far between, and those who are wealthy and not stingy have not less than a dozen calls for every dollar they have. The churches, with all their wealth and endowments, do not send missionaries out into such places. Investigation will prove that the talent used there is very nearly all local talent. Sometimes what they call a "big gun" may come from a county-seat, ten or twenty miles away, to preach to them, but in no case



do they desert their city churches—their audiences of hundreds, to go to country school houses to preach to from fifteen to fifty persons.

Now let it be understood, that in Spiritualism, the “laborers are few;” there are not first-class lecturers enough to supply the city societies. But if the laborers were laying around, ready to go to every place where they are desired, but cannot be remunerated, who would pay the bills? It would cost a speaker at least \$35, railroad and stage fare from Chicago, out to where this friend lives and back. What he would eat and drink and sleep on the road would cost perhaps \$10 more. Then it would take him at least a month to get the thing properly to going. I do not know of a lecturer or medium on earth who has that amount of time and money to lose.

I can only speak for myself; it takes all that I can earn every day to meet my bills as they come due. Were I to put in one such month as that I would be bankrupt. So with the most of our workers; beside we would not be reaching one fourth of the people we would at, or near home. The duty of the missionary is to go where the people are.

There is a better way than this; let the “back-woods” people organize to help themselves. Let the writer of the above letter start out to organizing circles and preaching in farm houses wherever he can get the opportunity and a half dozen hearers. Start immediately. Then let him put a notice in the Spiritualist papers that he will properly distribute all the literature he can get. Let him ask for donations of such literature. I will start the donation with at least a hundred old papers and pamphlets, which will feed hungry souls; others



will, I have no doubt, follow suit. Instead of sitting down and writing for the cities to do it all, take hold of the work yourself; get one or two to help you if you can, if not, go alone. Write to Spiritualist papers and get them to make you an agent. Work up subscriptions to our literature. There is nothing like having our weekly and monthly periodicals laying around.

After you get a few humble mediums developed, and get fifty or a hundred to say they are Spiritualists, then make each one subscribe something to pay the expenses, and get up a great two or three days grove meeting. Send for a medium or speaker or two, and the first thing you know you will find the whole country honey-combed with Spiritualism. Now, let this friend go to work, set an example for others. Turn out as home missionaries, and the result will astonish you. Give this plan one good trial, and report the result.

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### *A Sensible Marriage Ceremony.*

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Being entirely out of harmony with the old system, style and ceremony of marriage, I have myself several times gotten up, used and published marriage ceremonies, which, it seemed to me, were more in accordance with the spirit of this progressive age than the old "love-honor-and-obey-as-long-as-you-both-shall-live" system.

While marriage itself is being modified and modernized and woman is slowly, but surely gaining in her march nearer to the place where she belongs than she attained in the age of old church and state dogmas, it is hoped that progressive people will adopt forms and ceremonies in marriage, more in consonance with the spirit of this new dispensation.

The Washington, (D. C.) papers have the account of



a Spiritualistic wedding, which took place at Metzerot Music Hall at the close of one of their Sunday evening meetings. Prof. W. F. Peck was the officiating clergyman. The papers re-produce the ceremony as follows:

"My dear young friends: You are about to take upon yourselves one of the most sacred and important obligations that can fall to the lot of man. You are about to enter into that which to you will be a new life and a new world. You are about to take upon yourselves duties and responsibilities far more important than have heretofore been laid upon you. In entering this new relation you will also occupy a more responsible position in the world, and society will demand an accountability of you together which has never been exacted of you singly. You will also be required to resign some of the freedom and privileges which have been yours heretofore, but if your hearts are filled with that absorbing affection, which is the only true basis for a conjugal union; you will be more than compensated by the happiness which comes with the service of love,"

#### PATIENCE AND CHARITY.

"In this new relationship you will be called upon to cultivate the virtues of patience and charity, to learn to bear and forbear."

"Believing that by the law of love, which transcends all man-made laws, you are already united in soul, married in heart and spirit. All that remains to be done is to pledge publicly the vows you have plighted in private and to perform those public ceremonies which will make your contract binding in the eyes of the law and of society."

"Therefore, I ask you, Lewis, do you take this woman to be your lawful wedded wife and equal partner in the marriage relation; to love, cherish and protect; to be to her companion, friend and in all ways a true and faithful husband?"

Response: "I do."

"Do you, Eva, accept this man to be your lawful wedded husband and equal partner in the marriage relation; to love and cherish; to be to him companion, friend, and in all ways a true and faithful wife?"

Response: "I do."

The minister then presented the groom the ring with the request to place it on the bride's finger, saying:

"This golden circle is the emblem of eternity. May it also be an emblem of your love and of the conjugal union you are now entering. And now, in the presence of these witnesses, in accordance with the laws of the District of Columbia, and by virtue of the authority vested in me as a minister of the gospel of spiritualism, I pronounce you



husband and wife, and those whom love hath joined together let not discord put asunder. May the angels of peace, plenty and harmony shed their benign influences over your united lives. May your union be a means of mental, moral and spiritual growth. May it give you added strength to develop the possibilities of your nature, and may the dear immortals ever find in your household that peace and harmony which will invite and permit their constant, though invisible presence in your midst. May an abundant portion of the Divine Spirit rest and abide with you, now and evermore. Amen."

It will be observed that this ceremony has no "obey" in it. Besides that, it makes them equal partners. Nor does it bind them together, hit or miss, until death parts them. Thousands of couples have, on the marriage altar, sworn to love, cherish and obey until death, who in a few years, were in the divorce courts asking the law to release them from their oaths. Thousands again who never were there ought to have been. This ceremony recognizes the binding obligation of love, and the sundering power of discord. "Whom love hath joined together let not discord put asunder."

Ordinarily, I would not recommend so lengthy a ceremony as this; yet when there is a large audience to be enlightened and instructed by the ceremony, this is none too long.

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### *Dr. Congar's Reply to Mr. Flower.*

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TO THE EDITORS:—In your January number of your very excellent magazine, appears a friendly criticism by M. T. C. Flower, of my paper on Organization, in the September issue.

I thank him for his effort and the opportunity to make a brief reply; point out some omissions and errors of the Bro. and make some suggestions and explanations. I doubt if we differ much when we come to compare notes and thoroughly understand each other.



Had Bro. Flower read my first paper in the first number of NEW THOUGHT, and understood that the article was intended for a Spiritual paper to be issued in Arkansas, which failed to materialize, and that it was not seen by me for about two and a-half years prior to its appearance in NEW THOUGHT in July, and had recognized that my views had changed—that I had grown some—in the interim, he would have understood the apparent necessity for my second effort, which appeared in the September number.

With the above explanation which seems essential, I will proceed with the inquiry—the analyzing—of my critic's criticism.

Had Bro. Flower read my first paper, as said before, I am inclined to think he would have modified some of his criticisms, but no matter, no harm is done; the subject is not exhausted; agitation is the life of reform, and NEW THOUGHT readers are thoroughly reformatory. I believe in an aggressive, progressive agitation of all subjects that relate to the growth of humanity and evolution here and hereafter; this includes every relation of life, therefore methods are important.

With a clear understanding of objects to be attained, I am inclined to think but little, if any difference, as to methods, would exist. To organize, is to be orderly; order is a part of the universal law of harmony. To organize as a method of propogandism, may, or may not, be desirable; it depends upon the object.

If for the purpose of lobbying a legislature to pass proscriptive laws, prohibiting mediums from using their healing gifts, and bring light and comfort to their neighbors, as in the case of Col. J. Bundy, we say at once such combinations are not desirable; such organizations for strength, union, or success cannot prove a *Spiritual success*.



If our object is orderly meetings, to give normal and trance teachers and mediums an opportunity to promulgate Spiritualism, there can be no objection. Such organizations are common; have existed for forty years, and been remarkably successful in a Spiritual sense. They have not been successful in building churches, colleges, hospitals or insane asylums, but I believe they have done a great work in keeping people out of hospitals, insane asylums and churches, and have taught thousands to discriminate and not encourage or patronize colleges that are in league to keep the masses in ignorance, and rob them as a result; neither have they succeeded in organizing strong influential societies, for those "*sub rosa*" Spiritualists Bro. F. refers to in his article.

The place for "*sub rosa*" Spiritualists is in our very accommodating orthodox churches; they would lumber up any broad, free, liberty-loving Spiritual organization.

I have discovered after many years of observation, that Spiritualists do not take kindly to becoming pack mules for any society or theory; they soon learn to discriminate and to avoid material burdens; a few lessons in freedom from over the mystic river breaks the shackles; once free, they will let the chains rust rather than encourage their further use.

Bro. Flower states the reason for organization is simply because that "in union there is strength." Correct, Bro. Strength for what? Religious history stares us in the face with the terrible results of strength.

The present decade furnishes a number of examples of "in union there is strength," and many of us are anxious to put a limit on strength. Fagot and fire, the axe, thumb-screw, rack and gibbet, have all been potent methods of power and strength. *The people are sus-*



*picious* and Spiritualists, as soldiers in the front ranks of reform and progress, may as well recognize this fact.

Again, in another paragraph, an issue is raised on my reflection upon the various christian churches, their material and Spiritual strength. My paper sets forth the fact that the greater material strength and power the less Spiritual; will Bro. F. deny my position? If so, will he give the Catholics the credit of being more Spiritual than the Unitarians? I quote again: "liberty of thought is one of the cardinal doctrines of Spiritualism." Again correct, Bro. Flower, but liberty of thought signifies liberty of action; church organizations that *do not limit thought and action* directly or indirectly, fare no better than Spiritual organizations. Further on, he says: "*what does the doctor mean by spiritualizing the people?* Is it not elevating them spiritually?" Yes, and I know of no better means or method than the study of "*The Spiritual Alps and how We ascend them.*" A short and comprehensive answer would be to spiritualize the people, would be to teach them to discriminate between the spiritual and material methods.

Bro. F. iterates and re-iterates the success of the churches, but *mind*, he does not recommend their methods; that is the milk in the cocoanut; if Spiritualists would only accept a personal God, his holy book, a devil with horns and tail, a hell and visionary heaven, there would be no difficulty in furnishing a fashionable resort—church club house—for all the "*sub rosa*" Spiritualists.

As I examine carefully the text and intention of my critic's paper, I do not feel inclined to modify my former expressions upon Spiritual organizations; they are not perfect, and as said before do not exhaust the subject, but contain valuable hints.

From my point of view, Spiritual organizations of the



past forty years, have been, and are now a grand and glorious success spiritually, but not materially. I believe they will be more successful in the future, just in proportion to our ability to abandon material methods and adopt the Spiritual and diviner ones of love, liberty and freedom, inviting love and liberty to dominate our lives in place of selfishness and material shadows.

My views of the success of church organizations is set forth in the following brief quotations from an able address at the last annual conference of Unitarian Clergymen:

#### IMPORTANCE OF SOCIAL STUDIES.

A paper read by W. H. Van Ornum, before the Illinois Unitarian Conference at Moline, October 26, 1892.

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"Another consideration I shall urge upon you is that this study appeals most powerfully to the special interests of Unitarians as a religious denomination. Almost all religious and semi-religious organizations are dominated by wealth to a degree that prevents impartial investigation. Wealthy men unite with churches and societies for business and social considerations. If for business, they naturally gravitate toward those which will, to the greatest extent, influence business; that is, to the most numerous or the most wealthy. If it is for social purposes the result is the same. That denomination which is freest from the influence of great wealth is, other things being equal, the best situated to engage, as a denomination, in studying social problems.

This, I apprehend, is the condition in the Unitarian societies, especially in the newer and more progressive ones. I do not mean that they have no very wealthy members, but that they have fewer of them, and those they have are broader, and less bound to class interests. The very genius of the Unitarian church naturally makes them broader in their conception of the world, and thus



increases their appreciation of the individual man, and lessens the influence of wealth as such. Those men of wealth who unite with churches for business and social purposes, especially those who are the more grossly ignorant and prejudiced—who are the most governed by class interests, naturally go to the largest societies, such as the Methodists, the Baptists, the Presbyterians or the Congregationalists, and among those churches to-day it is utterly impossible to obtain a hearing on social topics unless one most unequivocally takes the side of the rich. Let one of their preachers manifest a tendency to discuss social topics in anything like an impartial way, and he will be quickly warned to desist. And if the warning remains unheeded the luckless preacher soon finds himself out in the cold. I do not say that the same thing does not exist in the Unitarian church, but not to the same extent.

Another thing that makes it easier for Unitarians to engage in social studies is that they are, to an extent, emancipated from religious superstition.

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But there are other reasons, appealing more directly to the selfish interests of Unitarians, as a denomination, why they should generally and systematically take up the study of the social question, and carry it forward in the same fearless manner that they have borne the banner of free thought. The great mass of the people, especially what is known as the working people, are practically divorced from all religious establishments. Many who still maintain a nominal connection with churches, and contribute somewhat to their support, care very little for them, and seldom attend upon their ministrations. If you were to ask them why, most of them would find it difficult to formulate a reason, but let the philosophi-



cal student go to the root of it, and he will find that it is because, in a vague sort of a way, people realize that the orthodox Christian church, in its teachings, its tendencies and its sympathies are wholly on the side of wealth and power, and that it has little or nothing in common with the aspirations of the people. The only way that any church, even one as free as the Unitarian, can counteract or remove that impression, as to itself, is to consistently and fearlessly take up the social question, and follow wherever truth shall lead. If it will do this, not merely in one, but in all, or nearly all, it will soon claim the attention of the world. It will light a beacon of hope for the oppressed which will be seen to the uttermost ends of the earth. Men and woman will flock to its portals as thirsty travelers in the desert flock to the living waters."

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If the above address truly represents the position of church organizations, there is really less strength for good, than in the Spiritual.

Who will deny the above portrayal as being the true condition of the Christian Church of to-day?

A McGlynn, Briggs or Smith can, with one heretical discourse, cause the *foundations to tremble*, and millions of hearts to rejoice in more liberty of thought.

In many of the cities of the west, if a medium, for any apparent reason, considers themselves slighted, they rush out and hire a hall, organize a society, find followers, and set up in the business of spiritualizing the people. This is the legitimate result of the freedom and liberty we teach, and must be accepted; it is more in harmony with the Spiritual, than heresy hunting.

Modern Spiritualism, like ancient, has brought about a crisis; a new and better dispensation is upon us; we



are admonished to be wise and prudent, standing firm for the truth of continued life, as demonstrated through thousands of honest mediums.

DR. M. E. CONGAR.

Box 328, Chicago.

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*“Just Out of Sight.”*

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BY MATTIE E. HULL.

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*Inscribed to our Alfa.*

[NOTE.] A few weeks since, Mr. Hull's youngest daughter was called upon to lay away the form of one of her darlings; in a letter, written a few days after the funeral she expressed herself thus: “I did not know how much of a Spiritualist I was, until my baby went away. On one occasion, I was so sure she was with me, I felt, if I put out my hand, I could almost touch her, she seemed only just out of sight.”

Aye, “just out of sight” my darling;  
 How flimsy the veil must be;  
 It seems that a hand out-stretching  
 Would bring thy sweet life to me.  
 The hours seem strange and silent  
 Since that long and dreary day  
 When thou wert dressed for thy casket,  
 And I pressed the lips of clay.

By a shelt'ring tree my darling,  
 Thy form has been lain with care,  
 But I know thy spirit lingers  
 In home's sweet atmosphere.  
 I sit and wait in the silence  
 When my tired hands fold in rest,  
 And feel the life of my darling  
 To my sad heart closely pressed.

There are three dear little wee ones  
 We count in our fold each night;  
 Two pressing their downy pillows,  
 And the one “just out of sight.”  
 Not “dead;” 'tis a word too cruel,  
 I know such could never be,  
 Nor “lost,” for something whispers  
 “Mine own is a part of me.”



The grass and beautiful blossoms  
Will mingle over thy form,  
That we cherished in our household,  
But her feet shall journey on.  
And when we shall part the curtains  
That now screens the world of light,  
We shall know our precious darling  
Who has only gone from sight.

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### *Our Book Table.*

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MEMORIAL OF SAMUEL N. WOOD, by Margaret L. Wood, to which is appended "Wood's Manifesto," his last political address in Kansas. "We know he was the friend of Kansas."—Hon. E. Doster; "He who falls for labor enters a grave already illuminated by the dawn."—Victor Hugo, Kansas City: Hudson. —Kimberly Publishing Company, 1892.

This is one of the most worthy books it has been my lot to read in many years. The history of Kansas with the name of Samuel N. Wood left out, would be like the history of the foundation of this government with the name of Thomas Paine left out—a lie; or probably more like the play of Hamlet with Hamlet left out.

Col. Wood was one of the most executive men, and yet one of the most safe leaders, and one of the most humane and magnanimous men that ever lived. A private letter from Kansas, written by one who thoroughly knew Col. Wood, and who once worked for him, says: "Col Sam Wood contributed as much as any one man to make Kansas what it should be. Indeed, Kansas is a monument to S. N. Wood, defaced it may be by the vandals of plutocracy, but we can but think what it would have been had Col. Wood not lived in it."

Col. Wood, with his heroine of a wife, went to Kansas in 1853, and when it was about all a man's life was worth to be a free state man, he determined Kansas should be free. He went through fire and flood; he



faced daggers, bullets and every other danger, and made Kansas a free state. He went through the war of the rebellion and did a noble work there. In every battle between the monopolists and the people Samuel Wood was, always, with his means, his talent as a lawyer, and his great energy, with the people. For his fights against thieves and robbers he was shot down as though he had been a vicious animal.

The perpetrators of that murder have never been brought to justice. Probably they never will get their deserts. They are simple a gang of assassins who have absolute control in South-Western Kansas. They are stronger than the law and are a law unto themselves.

Mrs. Wood, the authoress of this book, is left a poor woman, the Col. having spent his fortune in the interest humanity. She hopes to sell enough of this very interesting history to get her little home out of the hands of the mortgage fiend. She is, as the Col. was, a thorough believer in Spiritualism; indeed were it not for her Spiritualism, she would sink under her terrible load. Spiritualists, let us help her. Send to her, at Topeka, Kan., for a copy of her book, or if you prefer to send to this office for it, we will see that you get it, and that without charging either you or her any commission.

You had better send direct to her for the book, and please put in your letter a word calculated to cheer a feeble and afflicted old lady whose life companion has been so ruthlessly murdered, and who is liable to lose all she has of this world. The price of the book, bound in cloth is \$1.50; in paper covers \$1. The book, as a history of early Kansas, is doubly worth the money.