

MOSES HULL

Compiled and Written by
DANIEL HULL
and others

PUBLISHED BY THE
MAUGUS PRINTING COMPANY
WELLESLEY, MASS.
1907

BF
1027
.H92
H92

*Copyright 1907, by
Maugus Printing Company*



1861

*General Library
from Labadie Coll.*

9-30-03

BIOGRAPHY OF MOSES HULL.

GENERAL REMARKS.

For nearly half a century there has been no more conspicuous advocate and champion of Modern Spiritualism than Moses Hull. He has lectured and debated the subject in nearly every State in the Union and in the provinces of Canada. There are few Spiritualists who have not met him and felt the warm grasp of his hand.

He may not have been so ornate and eloquent in his speech, nor so figurative in expression as others on the Spiritual rostrum, but he had a directness in the application of his subject, an earnestness of purpose, and a forcibleness of expression which never failed to engage the attention of the listener. He had a habit of saying the right word at the right time and place, and of so placing each sentence, that it strengthened the argument he was making. His sentences were arranged in symmetrical order as are the several parts of a superstructure. Everything was brought within the comprehension of the listener; no matter how opposed he might be, he could not resist following the argument to its conclusion.

Generally he demonstrated a proposition by what his hearers knew to be true, or, if they did not know it, he cited the facts, and informed them where they were to be found. He never based an argument on bare assertions. Wherever

possible, his audience were made *ex parte*, and in this respect, his lectures were scientific deductions. He never talked to fill in the time, or for the sake of mere talking, but always because he had something to say—something edifying to the public—something the people ought to know, and which it became his duty to tell them. He had no time for declamation. His message to the world was too important. Instead of declaiming, he proclaimed. He was not engaged in the work for the purpose of making money, or even as a means of obtaining a livelihood, but because of a conviction. Had he had no higher aim than merely "making money," (i. e. obtaining money), there were avenues opened to him that certainly would have been more fruitful of results. He was "called to preach," not as a mere mercantile business, but because the world needed his message, needed enlightenment, and the business of obtaining a livelihood, was secondary and incidental to that higher purpose. In speaking of him after his transition, Prof. W. F. Jamieson said:

"He had something to say, and knew how to say it. Very few in Christian pulpits could be compared to him in preaching ability. I have heard Henry Ward Beecher, Wendell Phillips, O. B. Frothingham, T. Dewitt Talmage, Benjamin F. Butler, John B. Gough, Bret Harte, and scores of other pulpit and platform celebrities. Moses Hull was their peer as an orator and as a man, an individualized man. His speaking on the public platform carried with it an indescribable charm."

His lectures were not so much for the business of proselyting as they were for teaching, for instructing, for educating. If he succeeded in forcing people to *think*, his purpose was accomplished. Their creeds and superstitions would then drop from them as dead leaves from the forest. Their intellectual growth would commence, and thus they

would be started on careers of usefulness to themselves and those with whom they might come in contact.

There were people who charged him with antagonizing mediumship, because he maintained that lectures and descriptive work in mediumship were best delivered in separate meetings. To the claim that descriptions or "tests," as they were called, were necessary to increase the size of the audiences, he claimed that those who came to a meeting with no higher motive, than merely to satisfy an idle curiosity, were not likely to be sincerely interested in a lecture, no matter how profound and uplifting it might be; that in fact, they were not ready for the higher philosophy of this exalted religion. This class of phenomenologists and curiosity seekers make poor Spiritualists, and often bring Spiritualism under the contempt of the more erudite and highly educated, as well as the more refined and spiritual members of the churches. It is claimed that the phenomena is necessary to convince the skeptic. So it is, but an unthinking skeptic, even when convinced of the truth of spirit return, will probably be more interested in it for "what there is in it," than they would be for any lofty and uplifting purpose, and he is likely to continue as imbecile as he was before his conversion. One will make little progress by the change unless he possesses a nature deep enough for Spiritualism to reach and stimulate to better purposes and more lofty sentiments. Merely a change from some belief or disbelief to a belief or knowledge of spirit return is not by any means the *all* of Spiritualism. If a belief or knowledge of Spiritualism will not cause the new convert to take higher ground, if he does not start on an upward course with a purpose of pursuing it through life, his conversion has been to little purpose.

Spiritualism is a school for the education of both, mortals and immortals, in which they are ever studying new lessons.

The phenomenalist is static. He is just where he was years ago, and where he is likely to be for years to come. He is like a bird which builds its nest just as its ancestors did. He makes use of Spiritualism as a mere adjunct to his business, or for some speculative purpose. He had an experience five, ten, or twenty-five years ago, and he is just where that event found him, ever seeking a renewal of the same old test. Spiritualism never stops with a past experience, but ever looks to the future, and it prepares us to receive each lesson as it comes. Spiritualism is more than a mere creed; it is life, growth, evolution, character. Usually, the phenomenalist considers it a plaything, and he prefers toying with it to studying its literature, or listening to thoughtful and educational lectures. If Buddha, Socrates or Jesus was to appear in flesh, to discourse on some great theme of which he had made a study since his entrance into the spirit-world, the phenomenalist would have no interest in what the spirit had to teach, or anything beyond the mere phenomena of his apparition, and he would request that the time for the elucidation of the subject of the lecture be abbreviated, so that the mediums may have "plenty of time for their work." These people would eliminate the world of ideas and substitute something sensational and spectacular.

Moses Hull had no patience with fraudulent manifestations, yet in no sense was he a "fraud hunter." For this reason he usually gave doubtful mediums a wide berth. As he did not wish to give any sanction to counterfeit phenomena, he frequently excused himself when asked to attend a seance if he thought the phenomena likely to be questionable. Yet we shall see, as we progress in this book, that any extraordinary manifestations, as for example, the phenomena attending the Potts

brothers of Harrisburg, Penn., and probably a few others, had his endorsement and support.

He attended a few materializing circles upon invitation of the friends of mediums. The reason for his carefulness upon this subject was the fear that all might not be as represented. We all know that the mere fact that a person professes to be a materializing medium is looked upon by many with suspicion. Not that all who claim that phase of mediumship are frauds, but they labor in a field where frauds thrive most abundantly. In this phase of mediumship the incentive to fraud is, perhaps, greater than in any other. It is an extraordinary phase, and it requires extraordinary conditions for the manifestation of its phenomena. It is a phase which attracts the more material element, to say nothing of curiosity-seekers, and people who have more time to kill than money to lose. This very class is by nature the least charitable, and the least capable of comprehending an explanation of the cause of failure, should failures occur. In short they are a class who must be satisfied, and if phenomena cannot be secured in one way, it must be in another, or there is likely to be trouble and there may be trouble in any case. Associated with this low element is another class, who are "easy marks," and who will take sides with the medium in case a charge of fraud is made, but who would not be satisfied in case of failure, no matter what explanations are made.

But there is a large number of arrant frauds who are travelling the country as materializing mediums. They have little or no mediumship, nor any care as to the truth or falsity of Spiritualism. The somber light, or poor illumination, sometimes almost none at all, in the seance room is a special advantage to their business. Taking it all-in-all, the chances are probably ten to one that what one gets in a materializing

circle is pure and unadulterated fraud. One has to sift so much chaff for the few grains of wheat he may get, that as busy a man as Moses Hull, could illy afford to fritter away his time on uncertainties. He never compromised with frauds. His aim was to present his hearers with proofs that were reliable; but demonstrations manufactured for the purpose he did not accept. People who would impose on the credulity of the public were mere mountebanks in his eyes.

But Moses Hull was a friend to true and earnest mediums, as many mediums who practiced when mediums were poorly supported, if still in the flesh, could testify. On numerous occasions he loaned them money when he knew there was no hope that they would ever be able to repay him. But the practice of "casting their pearls before swine," as is now done, when mediumship is thrown broadcast before an indiscriminating public he deemed ill-advised. What is the use of giving forth sweet messages to those who are morally and intellectually unappreciative? Those who want to learn of their loved ones over the divide will gladly seek out a medium. The place for communications from the spirit-world is in select circles, or audiences where are assembled sympathetic friends, and honest investigators, who morally and intellectually are in a receptive condition.

LIFE AS A BOY—EARLY EDUCATION.

Generally, there is very little of public interest in a boy's life. Yet, it is said that "the child is father to the man." Boyhood commences in babyhood and continues during dependency, and sometimes for a while after. Manhood usually commences when a person goes out to engage in the battle of life for himself; but boyhood does not always end where manhood begins. As Moses Hull commenced his ministry at the age of

sixteen, his manhood really commenced long before the termination of his boyhood, so that one overlaps the other by nearly a decade.

Moses Hull was born in Waldo, (then Delaware) County, Ohio, in 1836. He was the seventh child of Dr. James and Mary Hull, and the second son who grew up to manhood. The older children were: John, Isaac and Rebecca, (twins), Phoebe, Daniel, Aaron and Moses, (twins). After them were Joseph (now in spirit life), Emily (now Mrs. Charles Ogden, of Sixpangs, Washington), Jesse and Harriett (twins, both now in spirit life), Sarah Ellen, (now Mrs. A. S. Price, of Danville, Illinois), Hiram Lycurgus, of Seattle, Washington, (whose twin mate Cincinnatus, passed to spirit life in infancy), and Eveline Jane (Mrs. J. B. Earle, in spirit life).

Moses Hull's ancestry is traceable to George Hull, who sailed from Plymouth, England, March 30, 1629, nine years after the landing of the Pilgrim Fathers at Plymouth, Massachusetts, and who on arriving in this country, settled at Dorchester, now a part of Boston. The old family record by Dr. James Hull, reaches back a little way, probably as far as he could trace his ancestry. It was written in the style of the first chapter of Matthew, which the Hulls of early times being zealous members of the Baptist Church, believed to be inspired, and ran thus: "James Hull, which was the son of Ezekiel Hull, which was the son of Nathaniel Hull, Jr., was born April 27, 1808." If he had been able to have continued the record farther back, it would have read, "which was the son of Nathaniel Hull, which was the son of Cornelius Hull, which was the son of George Hull, who emigrated to this country from Plymouth, England, in 1629."

The Pilgrim Fathers sailed from Plymouth, England, in 1620, to escape persecution, and nearly every year thereafter

for several years exoduses were made from the same place to America, by the Presbyterians, the Baptists and the Quakers to gain religious freedom. John, the oldest of the Hull brothers emigrated to America the very next year after the landing of the Pilgrim Fathers at Plymouth, and George came eight years afterward. From these brothers are descended all the Hulls of the United States.

But the Baptists and Quakers were not made very welcome in the region of Boston, and seven years after the landing of George, he and his son Cornelius with all other Baptists were driven out. Roger Williams, the founder of Rhode Island, moved first to Narragansett, and afterward to what is now Providence, a name given to the place by him, and George Hull moved to Windsor, Connecticut, and his son Cornelius to Fairfield, which two places were represented by them in the General Assembly for several years.

In 1789, Nathaniel Hull, Jr., moved to Virginia, from which State, Ezekiel Hull, grandfather of Moses Hull, moved to Ross County, Ohio in 1807 or 1808. Ezekiel Hull passed away when James Hull was but two years old, so that James was early thrown on his own resources. He followed his older brothers to Delaware, Ohio, where he worked in a woolen factory, and there he became acquainted with Mary Brundage, daughter of Probate Judge John Brundage, whose home when not in office was Waldo in the same county, and about the year 1826 they were married. Of the Brundage ancestry I have heard but little. Of course they were Baptists, as people of that denomination at that time seldom married out of the church. But Judge Brundage afterward became a Universalist and also an Abolitionist.

I do not think that James Hull commenced to study medicine till a few years before Moses' birth. Probably his mind

was drawn that way on account of the loss of his older children. As he had to earn a living while studying, it is probable he did not finish his medical education for five or six years.

In 1839, armed with his diploma, he started from Delaware County, Ohio, for the Missouri territory with an ox team and wagon in which were his wife and four little ones with his household goods and a kettle of coals to keep his little family's feet warm. After driving about two hundred miles, walking by the side of his team through the mud and slush of an early winter, he came to a small village in Wabash County, Indiana, called America, where he concluded to tarry until the next spring. Meantime he found an inviting field for the practice of his profession in a small place called Liberty Mills, in the same county. Here he remained about two years until the opening of the Miami Reserve. He then moved to a claim on Treaty Creek, where the town of Treaty now stands. The nearest school established some time afterward, was two-and-a-half-miles away. Moses studied there one summer, having gone a term more or less in Liberty Mills. To get to this claim with his goods, the doctor went ahead with an axe, and blazed the trees and cut a road, there being Indian trails, only, through that section. The woods were full of wolves, which sometimes made night hideous with their howlings, often coming close to the house when the doctor was away from home with some patient. Once they ran after him when returning from a belated visit, giving him a five-mile chase, and almost overtaking him.

While we were attending school a little pamphlet which had been given to the doctor fell into my hands, and from it I learned that black men were enslaved in the South, and badly abused. In talking it over with Moses we both felt keenly the outrage. No talk was had with any one on the subject by

either of our parents, probably on account of the prejudice it would create against the doctor and the injury to his practice likely to ensue. But we had no knowledge of that, and commenced the agitation of the subject with our schoolmates. We succeeded in raising a big storm. We were called "Abolitionists," and informed that "egging" was the proper thing for such boys as we were, and further, we were told, that the next day there would appear a basket full of rotten eggs for our benefit. We agreed on our part to be there to receive them, and informed the boys that meantime we might find something to busy ourselves at. We did not then know what the word "Abolitionist" meant. Mother informed us that it was a term applied to all who opposed slavery, and that it was considered quite in order to pelt such people with decayed eggs. Then, she added, "Your Grandfather Brundage is an Abolitionist." When we went to school the next day we were full of fight, but no eggs appeared.

SCHOOL-BOY DAYS.

In these times "school-boy days" mean much more than they did then. It now means opportunity to lay a firm foundation for a life of usefulness, which may be of private benefit if one is selfishly inclined, or which may be of public benefit, if one is philanthropic and public spirited. Moses Hull's schooling did not include the curriculum of the modern school boy. He graduated—if that is the proper term to use of one whose studies were desultory and pursued at intervals—from an old log schoolhouse, with a log cut out for a window. The schools in those days were merely rudimentary, and never, in those backwoods districts, went beyond reading, writing, geography, arithmetic and English grammar. I am certain

that he never fully covered all these studies in the time he went to school. At the age of five he went to school at Liberty Mills one or two winters, at most. After moving to the Reserve he went one term in the summer. Then his father sold his claim and located three miles farther West in dense woods, in which wolves were so bold that they jumped a yard fence in the twilight and killed a pet lamb. In 1847 his father moved to Kosciusko County, and in about two years there was a school two-and-a-half miles north of us which he attended, and the succeeding winter he went over to a Dunkard neighborhood and worked for his board while he attended school, walking a distance of a mile-and-a-half each morning and evening. This was his last schooling. Whatever he has acquired beyond what he learned at these schools has been independent of any instructor. In all he had probably four or five terms of schooling and each of these terms a long time separated from one another. Since that his education has been by individual effort, and mostly in the direction of his ministerial work. He never studied with any other view than to make himself more useful to the world. He saw humanity groping its way in the dark, and his sole object was to render what assistance lay within his power.

BECOMES A CHURCH MEMBER.

From the time of the rise of the Baptist sect Moses Hull's ancestors had belonged to it, and there had been a minister of that denomination in nearly every Hull family down to the generation preceding his birth. On his mother's side, also, they had been Baptists as far back as could be traced until his Grandfather Brundage, who "apostatized" and became a Universalist. It would seem that the old stock had a habit of

being on the unpopular side of some subject, generally an ecclesiastical one and it was not strange that Moses's only question when an idea was presented to him, was, Is it True? Popularity and the effect his advocacy of it would have upon his pocket book, were secondary. No doubt, the Hulls left England because of persecution. John Bunyan had been imprisoned in Dedham jail in England for preaching his views. George Hull and his son Cornelius were driven out of Massachusetts, at the same time that Roger Williams was banished from that State.

Dr. Hull's medical practice in the wilds of Indiana took him among people of all religious opinions, and also, among people who had no settled convictions; most of these persons he knew to be honest, and some of them quite intelligent. He had grown up in the belief of the doctrine of election, and, yet he was compelled to concede, mentally, that if only those who belonged to the Baptist Church were elected to be saved, God had determined on damning some very good people. If God had his goodness, or he had God's power, they would be saved. Thus his creed in this respect, was at war with his reason. In 1843-4 the teachings of William Miller, concerning the end of time, had considerable influence on his mind, and the passing of the days in which the world was to come to its end, without bringing with it the expected results also contributed to the liberalization of his opinions. In 1847 he moved to Kosciusko County, in a neighborhood which was in a little while colonized by people of the United Brethren Church, while near by, in another direction was a colony of Dunkards. A man named Joseph Miller, a very nice old gentleman was the United Brethren minister. There came to be a strong attachment between him and Dr. Hull. As the Baptist people eschewed the title "Reverend" as blasphemous when applied to men,

we called him Elder Miller, a title by which he was recognized wherever he was known. Dr. Hull's house became a home for travelling ministers of any denomination. All people of all religions were made welcome. Before the appearance of schoolhouses in the neighborhood, the doctor's home was used as a church, by both denominations, the United Brethren and the Dunkards. In a short time "Father and Mother Hull" became members of the United Brethren Church, though they continued to adhere to their views on immersion.

In the spring of 1851, two schoolhouses having been built near the neighborhood, a revival series of meetings was held. Moses, who at the time was just sixteen united with the Church, an event which highly elated the people of that denomination—the United Brethren—as they thought that in him they had useful timber out of which to make a minister. Moses always claimed that he was a Methodist, and I think it probable that he was for a short time associated with that sect, as he was away from home, serving an apprenticeship at the carpenter's trade. But when at home, he was as much as possible with Elder Miller, who was assisting him in solving some of the knotty problems, which came up in his study of the Bible. In the fall of that year his father, Dr. Hull, became acquainted with a few Adventist people ("soul-sleepers," they were called, on account of their belief that the dead were unconscious till the resurrection), and much of their literature was placed in his hands. The principal topics discussed were the destiny of the wicked and the unconscious state of the dead. It was these discussions that saved the doctor from becoming an infidel, so he afterwards informed me. The clergy of that time, represented that God was at that very time punishing sinners by the most cruel and unrelenting tortures, for the trifling offense of not accepting the Churches' views of the-

ology and that he would continue to punish all unbelievers throughout endless ages. This cruelty was so out of harmony with the doctor's idea of justice, that he would soon have given up all. The idea that they would be destroyed seemed to him more in harmony with righteousness and justice.

MOSES BECOMES AN ADVENTIST OR "SOUL-SLEEPER."

Moses was at home, again, and much of the time with Elder Miller. He would first talk with his father and get his arguments on this new doctrine and then carry these arguments to Elder Miller, and then receiving the Elder's replies and reverse arguments return again to Father Hull. Thus he played shuttle-cock between the two, talking as an Adventist, while with Elder Miller, and as a United Brethren while discoursing with Father Hull, and meantime he was gathering a fund of information, which afterwards proved useful to him. After he had exhausted the Elder, and read some of the tracts his father had received, he announced his change of faith, and as a result, he and his father were cited to trial for heresy; but in the trial the matter was fought with such persistency and the logic was so irresistible, that the good brethren had no notion of trying the other two heretics, our mother and myself (Daniel), so they let the class paper get burned, some way, and in order to know who were members, they required all to join over, and as we did not reunite, we were left out of the fold; not turned out, but burned out. As I was away from home learning the printing business, I did not know of it till some time after.

In a short time Moses commenced to accept invitations to preach in various places. In the fall of 1852 he determined

to visit relatives in Ohio, and persuaded me to accompany him. This was a general election year, and everybody was surprised that General Scott should be beaten by Franklin Pierce, a man who had till his nomination been entirely unknown. We found a red hot campaign the entire route (two hundred miles), which we traveled on foot, there being no railroads between the two States in these days. Arriving in Waldo, he preached a number of times and was known as "the boy-preacher." I would not have him classed with the many "boy-preachers" who deliver meatless harangues in these times. He had something to say, entirely out of the line of the old hackneyed phrases, usual in church sermons.

I went to Mount Gilead, to work in a printing office, while he remained and worked for an uncle, (Nathaniel Hull), a black sheep in the Hull family who had escaped from the fold, and united with the Universalist, and with all was strongly suspected of being an infidel. He told a story to illustrate Moses's habits and trend of thoughts. He said, "Mose does everything according to scripture. I sent him one day to drive some hogs out of a lot where they didn't belong. But the 'tarnal hogs could not see the gap he had made for them, though they affected to try every other corner of the lot. Finally Moses got out of patience with them and he commenced to quote scripture at 'em, and I'll be seized if every dinged one on 'em didn't make a bee line for that gap, and got out of there as quickly as they could."

We returned home the next spring, and from that I returned to my old job at Plymouth, Ind., forty miles from home, and Moses visited different points in the northern part of the State. In time, he built up a little society about twelve miles north of Wabash town. Among the members of this society was a young lady of rare qualities, Miss Cynthia Conda.

She was intellectual, and very conscientious, with a sweet, spiritual nature. Within a few months, she became his wife, but in less than eight weeks after they were married, she sickened and died. Cynthia has never forsaken him in all these years, and in all his hard-fought battles, she has stood by him as he now stands by Mattie, in this hour of her trial.

After Cynthia's transition Moses went to the southern part of the State where he remained much of the time for nearly a year. In his itineracy, he reached Russiaville, Ind., some time the next fall, and built several societies near there. Here he met Miss Elvira Lightner, a brilliant daughter of the Hon. Daniel D. Lightner, and soon after, they were married. She became the mother of his four daughters, Florence, Cynthia, Olive and Alfaretta (now Mrs. Johnson, Mrs. Bullock, Mrs. Benson and Mrs. Niver). For two or three years he made his home near his father-in-law in Russiaville, and lectured in various parts of the State. He was called to go to Plum River, not far from Galena, Ill.

From this point Mrs. Elvira Allen, who was then his wife, must furnish the history of his movements.

MOSES BECOMES A SEVENTH-DAY ADVENTIST.

In the spring of 1857 Moses was called to West Plum River, Jo Davis Co., Ill., to preach for the Adventists located in that section of the country. We had been there but a short time when he made the acquaintance of a man named Solomon Myers. This man, Myers was a member of a "split-off" from the original Millerites. He kept the Seventh-Day Sabbath, and accepted Ellen White's visions. Ellen White and her husband, James White, were leaders of that faction. When any question came up among the members which was likely

to cause trouble, it was referred to them, and they immediately made it a subject of prayer. As they knelt James would place his hands on Ellen's head or shoulder, and she would almost immediately "come into communication with God," and He would "put words into her mouth" which she would repeat to the brethren and the question was settled. Excommunication was the penalty for expressing a doubt concerning the truthfulness of one word of the glorious vision.

Solomon Myers had copies of those visions, and scripture to back them, also to prove that God could, and did inspire his chosen messengers to guide his Church. Mrs. White governed with a rod of iron. The members must eat only what she prescribed, and dress and act according to her dictation.

The only difference between the two branches of the Church was the Seventh-Day Sabbath, and the visions. Moses set about harmonizing the two beliefs. Here was something to learn, or help disprove. At any rate it must be investigated. His Bible cautioned him to be careful "lest he be found fighting against God." So he set about the best way he knew to find out the truth of the matter. He visited Solomon Myers to learn all he was able to tell him about it. For a week, or more, as soon as he had eaten his breakfast, he would take his Bible and note book, and visit Mr. Myers and remain as long as he would give him his time. He usually came home to dinner, and all the afternoon would be spent in reading and comparing what Myers told him, with the Bible. As a matter of course, the people who hired him to come to Plum River to preach for them, were not pleased with such conduct, and we were politely requested to "find rooms and board ourselves." This only caused him to think we were being persecuted for righteousness sake, and to make him more determined to con-

tinue until he knew whether he believed the new doctrine, or whether he should oppose it. Moses, when not at Myers, was out in the woods studying and thinking, and did not hear the accusing voices which were piling censure on his poor wife's head, and it would have made little impression on him if he had heard them. He was investigating a new idea. The Bible said "Try all things," and this was one of the things given him to try. If the brethren were true believers in what they professed, they would want to know the truth, and they would be willing and anxious to help him. Their opposition was evidence that they were afraid that the Sabbath doctrine was true, and they were too narrow and bigoted to submit it to investigation. The result was, that he became a convert to the Sabbath idea, visions and all.

Then came the question, how was he to support his wife and babe? His old Church would have nothing to do with him, and there was no Seventh-Day Church within reach. Finally, Mr. Myers said, "Come to my house: you can help me on the farm, and Elvira can help Susan in the house." There was no other thing to do, so we went. There were four members of the Myers family, three of us, and three hired men. The house was a log cabin of a single room with a low attic, in which the ten of us slept.

Here we lived, or rather existed for several weeks, some times Moses and myself both working in the fields and coming home at night to find that the baby had been whipped and bruised by a woman with an ungovernable temper. Finally, Moses secured a clerkship in a store in a village nearby, where he had an opportunity to preach each Sunday for nothing, a thing he had been accustomed to do. We had a room on a third floor with a bed, two chairs, a table and a small stove, and dishes for two, but we were out of prison, having

moved from the small domicile of Solomon Myers, which was governed by a strident voiced woman, who unfortunately, was never at peace with her large family, nor even with herself.

That winter Moses had a call to Afton, Iowa, where we lived a short time, poorly fed and housed, and scantily clothed. After this we continued to wander about from place to place for three years, Moses being a revival preacher and debater.

In 1859, a tent was sent to Iowa by the Seventh-Day Adventists and Moses and Elder Cornell were commissioned to travel with it and lecture, remaining several weeks at each place. In their propaganda work the lecturers in this Church always pursue exactly the same tactics. There is a course of lectures on prophecy, in which each lecture has its regular place. No matter what the name of the minister, he never varies the program, or changes the order of the lecture. The same arguments are used, the same texts of scripture are quoted in their regular order, and the more illiterate lecturers use the same verbiage. In these lectures they attempt to show that in a very short time the Lord will descend from Heaven, and that now is the only time to take advantage of the opportunity offered to secure salvation, that the unconscious righteous dead will be raised and taken to Heaven while the earth with its wicked people will be consumed with fire; that the righteous will remain in Heaven one thousand years while the earth is cooling off, at the end of which time they will descend upon the earth and make it their everlasting home. Then follows a course of lectures on the Seventh-Day Sabbath.

Elder Cornell and Moses pitched their tent first at Richmond, Iowa. Next they went to Afton, then to Oskaloosa, and finally to Knoxville, establishing quite a large society at each place. I have met many Spiritualists in my peregrinations over the West who had become members of the Seventh-Day Ad-

ventist Church at these meetings, but who have since come into the larger and brighter light of Spiritualism.

Moses soon became the champion of the Seventh Day Adventist Church. There were many able and well-informed ministers among them, but they stood in fear of the First-Day Adventists, many of whom were keen, and shrewd debaters; but they could risk Moses anywhere, and he was pushed forward as the David of the cause.

One of the converts of the year 1859 was Eld. B. F. Snook, who at the time he heard Moses and Eld. Cornell was in charge of the Christian Church at Oskaloosa. He became Moses's preaching companion the following year, 1860, and meetings were held in a number of small cities in Iowa, resulting in the establishment of churches in each.

The next year he was moved to Battle Creek, Mich., which was the Seventh-Day Adventist headquarters, in order that he might be near for any emergency, requiring a strong advocate. When he left for Battle Creek he made a remark to me which indicated the warfare within his own soul. In 1859 I had drifted into infidelity, and was "rescued" by the preaching of Eld. Waggoner and Moses. Before leaving he walked out with me and cautioned me remarking, "You and I are both so mentally organized that it is difficult for us to escape infidelity." Until then I supposed him immune, although I realized that if I escaped, it would be only through "watchfulness and prayer," and the subordination of my reasoning faculties.

MOSES BECOMES A DOUBTER.

Moses was kept busy in the field the entire time, and while in this ministry he learned that others, as well as himself, had doubts. He was sent to New York to assist C. W. Sperry, a

poor consumptive minister, in a series of tent meetings, and on his arrival he found that Eld. Sperry was just finishing his work on earth. While preaching he was attacked with hemorrhage of the lungs, and taken to the home of a friend. He sank very rapidly, and Moses was called to visit him. As Moses was sitting by his bed Eld. Sperry asked him :

"Bro. Hull, is there a life beyond?—do you know that the dead will rise?"

"Why, Bro. Sperry!" replied Moses, "I have heard you preach a number of times to prove that the dead will rise, and now do you ask me that question?"

"Bro. Hull," said he, "give me the proof that the dead will live again."

After giving all the evidence he could, he remained silent a few moments, and receiving no response from Eld. Sperry, he asked "Bro. Sperry, are you satisfied?"

"I am dying now, Bro. Hull," said he, "and I want you to preach my funeral, but O, don't you let those who hear you preach die as I die to-day, without a hope of life in the beyond."

And these were the stumbling blocks he constantly found in his pathway. He had no light reaching beyond the tomb. The scriptures to which he frequently referred were of doubtful significance! While the Bible is a book to conjure by, it is a poor book to die by. It points to the tomb as a deep and dark cavern, and it doubtfully hints at an impossible resurrection of the old body. It leaves so little for a dying man, for although professedly without doubt, of its integrity, he finds himself in despair. These doubts stalked about Moses's pathway, like so many giants: he found it becoming more and more difficult to preach from the Bible with full faith that it is inerrant. He could not preach as he was preaching and remain an

honest man. He watched and he prayed, but these doubts were persistent. They were robust opponents, who had no concern for his repeated attempts to ignore them. When walking alone with the purpose to drive them off, they seemed to rise out of the very earth before him, not as little dwarfs, or elfs that meet us in the wood, but *tremendous giants*, who had no fear of all the secret prayers or Biblical prayers he might hurl at them; and which seemed to effect them about as much as a mosquito would a rhinoceros. He read numerous books on the divine authenticity of the Bible but their authors had never contemplated the difficulties as they came into his mind.

Meantime he met many Spiritualists, and witnessed certain manifestations. While he did not understand to his satisfaction the origin of the phenomena which he knew occurred, he did not boast as did some at that time, and many have done since, that his keen perception and superior wisdom were necessary to make acceptable explanations to the world. He knew that there had been men observing the manifestations, as capable of detecting any fraud in them, as he. The Adventists declared that these phenomena had been produced by the devil, and he read the following from the scriptures to sustain the point: "For this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 11, 12.) That this referred to Modern Spiritualism, was evident, according to their claim, from the two preceding verses: "Even him whose coming is after the working of Satan, with all power, and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved." Though his opponents did not see all that was involved in this text, it did not escape him.

The query came up in his mind, "Who sends this delusion?" The reply of his Church was, "The devil;" and to prove it, they read the 9th vs. "Even him whose coming is after the working of Satan." But the text says God sent it. If God sent it, what object had He in doing so? It was that "all might be damned who loved not the truth." But what is the truth?—, who is to decide that point? This is the very question in controversy between Spiritualists and Adventists. Again: What is the necessity for sending them Spiritualism for an excuse to damn them if they "love not the truth but have pleasure in unrighteousness?"—why should He send them Spiritualism to lead them farther astray? Then, if God wished to damn the world by deception—by deluding it, why should the Adventists expose that delusion?—why were the Adventists using their efforts to minimise God's "Great Delusion?" God wants to damn the world, but He wants an excuse for doing so, and now the Adventists were trying to take that excuse away from Him. Who were working in harmony with God, and carrying out His purposes, the Adventists, or the Spiritualists? Thus his logical mind analyzed texts supposed to support his views until he became ashamed to use them in the customary relation. Then to strengthen his weakening faith, he wrote a book to establish the validity of the Bible, entitled "The Bible from Heaven." In this work he claimed to answer the objections he had met to the divine authenticity of the Bible, and he did not fail to take up the objections which had been assailing his own mind. Though it failed to satisfy him, his Seventh Day Adventist brethren considered it an exceptionally strong work. He wished it had been made stronger, and it was not his fault that it was not. It went through several editions, and was published and sold, with the author's name eliminated, long after he left the Church.

In his peregrinations over the country, he soon learned that Spiritualism was not all bad. He met some good men among them, and when the spirits spoke, there appeared lofty sentiments in their communications much higher than those which appear in the commercial phases it manifests in these times. In one of his works, (*The Contrast*, p. 330) he relates the following:

"In the village of Allegan, Mich., I once delivered one of my most earnest and violent lectures against Spiritualism. Fully believing Spiritualism to be immoral in its tendencies, I never left an opportunity unimproved to warn the people against what I believed to be its delusive snares. At the conclusion of the lecture, a Spiritualist with whom I had a passing acquaintance, asked me to hear his story, and, if possible, harmonize it with my theory. The following is the substance of what he related:

"Not long since I attended a circle. After several interesting communications, a medium in a deep trance said to me, 'Go out on the street, (designating the place) and you will find a lady engaged in low conversation with a man. She is needy, give her some money.' I went and found the lady as directed, and gave her the amount of money I supposed she needed. As soon as she received the money, she said, 'Sir, you have saved me, this amount of money I must have had tonight, or my household goods would have been set in the street tomorrow morning. I could not pay my rent. I never was used to doing business before my husband was killed in the war. Now I am alone in the world and have four helpless children. I have tried every honorable means of obtaining a livelihood and failed. I have labored and prayed for some way to open by which I could make an honest living, and now as a last resort I had proposals and would have been compelled to sell my vir-

tue for money to buy bread for my children and pay my rent.' Now, said he, if Spiritualism is an evil, and all evil, as you represent, how do you account for this, and a thousand similar cases?"

While in this doubting condition, he was encountering such incidents as the one cited, so that he saw that all good was not contained in either one Church or one book. By the year 1865 he was compelled temporarily to withdraw from the Seventh-Day Adventist Church. To the membership of the Church, this was an unexpected blow. He was supposed to be their champion in all things, and something was required to bring him back. Immediately a series of from house to house prayer meetings were inaugurated, all of which he was almost forced to attend, and invariably, Elder and Mrs. White, the psychological influence of whom was all but irresistible, and other magnetic brothers and sisters were present. Under the spell thus put upon him he weakened and they had him back again in the fold, but not permanently to remain. Emotion is a powerful factor, but it will not, in every case subordinate reason. A man of Moses's organization will think, and act out his thought, though it may reduce him to beggary. Mrs. White, always prolific of visions "from the Lord" in emergencies, had a vision on this occasion in which "she had been shown" by the Lord, of course, that Elvira, who seemed to be an eyesore to that inspirer of the church, was the cause of all the trouble. It was all to no purpose. Moses soon got away from them again, and this time he had strength and nerve to remain away. To the Seventh-Day Adventist people this was an irreparable loss. It could not be treated lightly. He had friends everywhere, and the influence of his defection would be sure to weaken them, and an article of considerable length was printed on the matter.

MOSES BECOMES A TRUNK-MAKER.

Finding himself out of the lecture field with no business before him, Moses started a trunk factory. But he soon commenced to receive from various Spiritualistic societies solicitations to lecture that at first he did not seem disposed to honor. The invitations became more importunate, but he kept on making trunks. With the change of his faith, there had come a sensitiveness which quite interfered with his work. The Spiritual influences about him were also urging him to go into the lecture field, and they became quite persistent. One day he was near the finishing of a trunk, and was sawing a place in which to place the lock, when the saw took the advantage of him and run itself and him too, nor could he stop it until he had sawed the trunk nearly in two. They spoiled a trunk to bring out a lecturer. He soon took the field which he has kept a greater portion of the time ever since. He was called to Boston soon after the trunk episode, which was in the fall, and remained in New England during the winter.

MOSES INTRODUCES THE BIBLE.

On account of its supposed opposition to Spiritualism, the Bible had been used very sparingly. It had been found in bad company, and it had been paraded in support of all the persecutions of reformers. The many abolitionists who supported Spiritualism, had no especial love for it, nor had they any reason to love it. Had it not been freely used by its professed friends in denunciation of them? There were besides many infidels, and liberal people of all classes, who had been the objects of the animadversions of its professed friends. Not understanding the Bible thoroughly, lecturers were disposed to take it for granted that it was just what its professed friends

claimed for it, and it seemed to them before they could make much advancement in their warfare sustaining Spiritualism, that the Bible should be removed entirely from the field of controversy, and this could best be done by showing its bad character.

With all its faults, the Bible is a Spiritualist book, and it is a much shorter road to Spiritualism with church people through the teachings of the Bible, than it is to go around it and impeach its evidence, and in a long laborious process prepare subjects for the teachings of Spiritualism. When once a person becomes a Spiritualist whatever is erroneous that is derived from the Bible drops from him like dead leaves from a tree. Moses's Seventh-Day Adventist experience had been a good schooling for him, in addition to which his knowledge of Greek had enabled him to go to the original and learn the true meaning of the text. In his view, the Bible is not divinely inspired, neither is it "a rule of faith and practice," yet it shows us what the so-called inspired men believed and taught, and that the character of the phenomena by which much of the Bible had been produced, was similar in every respect, to the phenomena of modern Spiritualism. Thus his line of battle was formed on the Biblical evidences of modern Spiritualism. If the Bible was accepted Spiritualism must be accepted. If the Bible was rejected there was no escape from the intrinsic merits of the evidence of Spiritualism. The result of this argument was insurmountable. The attacks which had hitherto been made upon the Bible had a depressing effect on further investigation, and many had been driven only farther away. Here a new element had been introduced in the propaganda of Spiritualism. The Bible was a Spiritualist book, no more, no less. If Spiritualism was the work of the devil, then the Bible was also, and vice versa, if the Bible was the

gift of God, then was also Spiritualism the gift of God. The result was what might have been anticipated: those who had hitherto been beyond the reach of Spiritualist propaganda were now brought to investigate its claims. As another result, there came a great demand to hear his lectures, and he often had engagements for more than a year ahead.

Soon after commencing his lectures on Spiritualism he wrote his first book on Spiritualism, "The Question Settled," which has gone through numerous editions. There are twelve books and pamphlets now on sale which he has written, besides a number of books which are now out of print. Nearly, or quite every up-to-date Spiritualist, either has in his possession, or once did have, one or more of these books, while some people, have made of them an earnest study, and will not part with them under any circumstances. Others have loaned them to inquiring friends till they have been lost or worn out.

Besides publishing more than a dozen books, Moses has also been connected with a number of periodicals. The first entitled "The Progressive Age," was published in Kalamazoo, Michigan. Later it was moved to Milwaukee, Wisconsin, and a short time after was purchased by S. S. Jones, of St. Charles, Illinois, who took the paper to Chicago and changed the name to "The Religio Philosophical Journal." In 1868, he started a monthly magazine, with W. F. Jamieson and a Mr. Gill as partners, called the "Spiritual Rostrum." The magazine was moved to Baltimore, Mr. Gill withdrew and I became a partner. In a short time it merged into "Hull's Crucible," which ran while Moses held his engagement in Baltimore, but being compelled to fill other engagements remote from Baltimore the "Crucible" was suspended. In 1873 it was re-established in Boston and was published till 1877. I was connected with it until my health failed. In 1880 Moses and I started the publication of a greenback paper, "The Com-

moner," in Boston. Moses had so many urgent calls to the Middle West, he sold his interest in "The Commoner," leaving me to take the entire editorial management of the paper. The business management was so poorly done by the new associate, I purchased his interest, but not before he had so deeply involved the concern that I had difficulty in extricating it.

In 1884, Moses moved to Maquoketa, Iowa, and published "The New Thought." He built a home in Maquoketa, and although from this point of view was delightfully situated, he learned in the three years spent there that the town could not afford facilities for the publishing of his books. In answer to an urgent call from Des Moines, Iowa, to remove there, he did so. He continued his work in Des Moines three years. About this time reasons were presented to Moses why it would be well to move his base of operations to Chicago. "The New Thought" was taken there. "The New Thought" was issued for upward of six years as a weekly periodical, after which it was published as a monthly in the form of a magazine for two years. Later he sold the outfit to parties in Summerland, California, and the unexpired subscription list to the "Better Way" Publishing Company, of Cincinnati, Ohio.

THE POTTS' BROTHERS AND THEIR MEDIUMSHIP

In the year 1871, Moses and I lived in Hobart, Indiana. We returned from a lecture trip in New England about the same time. As I passed through Harrisburg, Pennsylvania, I met Dr. Barr, who very much interested me in some phenomena occurring with William and Andrew Potts, two young brothers of that city. They had only lately been developed as mediums. One of the spirits appearing at their sittings was that of an Irishman who had lost his life in a drunken debauch. He told them that he had buried a woolen sock containing quite a number of pennies in the margin of the river, and that he would show them where to dig for it; but they did not

seem to care for his pennies. One night while sitting at the table there came through the open window an old muddy sock, containing twenty-nine old fashioned pennies. At the doctor's urgent solicitation I was induced to remain and give two or three lectures. On the last evening, before leaving, I found in the collection, a spectacle glass, which I supposed had been thrown in for mischief, and it was, as the sequel proved; for when I reached home, a letter was received from Dr. Barr, inquiring if I had received such a glass in my collection? If so, would I please return it to him? A fellow had been criticizing Spiritualism for one of the *dailies* for several days, and had been on that night, as usual, writing against us. While thus engaged, the spirits abstracted a glass from one of the eyes of his spectacles, and brought it to the hall and contributed it to the collection. As Moses was to return to New England soon, I showed the letter to him and urged him to stop there on his way, as they had been unwilling to have me leave there until I had given a few more lectures. In my reply to Dr. Barr, informing him where the glass was, I requested him to invite my brother to stop in Harrisburg, on his way East, which he did. Moses thought I was being humbugged, and but for the invitation to stop as he passed through, the matter would have been forgotten. But Moses had a bigger story to tell than I had told, after stopping there. He wrote it up in the "Banner of Light." As there were but few Spiritualists in Harrisburg, an appointment had been made at Mechanicsville, seven miles from there. When the time came for them to board the train, Andrew Potts was taken with what seemed to be a severe illness. Several of the Spiritualists had met at the Potts' home to go together to the meeting in Mechanicsville. Among them was Dr. Barr, who said, "I will stay with Andrew." Mrs. Stevenson, Andrew's sister, replied, "No doc-

tor, go right along; I will stay with Andrew." The Potts family were Quakers. Father Potts said: "No, Sally; thee shall go; I know what's the matter with Andy: its the spirits making him sick." It was decided that Andrew should be left with his father, and the company went to the station. The track was in front of the house, very near; when the train passed the house, all were interested to know how Andrew was by that time. There was a bright light in the room, facing the railroad track. The friends saw Father Potts reading the paper and Andrew was sawing away on his old violin. He was left surely; but when they arrived at Mechanicsville, there stood Andrew, violin in hand on the platform. He could give no clear idea as to how he got there. He remembered that the telegraph poles seemed to fly past him at a very rapid pace.

While there, arrangements were made for a Spiritualist camp meeting to be held the coming fall near Baltimore, the spirits agreeing to furnish the money to pay expenses, which they certainly would be required to do if they were paid; for no one in that company could furnish any means for such a purpose. I had an opportunity to attend that meeting, but my faith was too weak, and I had a call to Cape Cod, which to my mind promised something more tangible, and thither I went. The camp meeting went on till within about a week of its termination, and as yet no money materialized. One day when everything was quiet, Andrew gave an Indian yell, and started off on a race, his brother William close behind him and of course followed by nearly all the camp. On coming to the edge of a slough, or swamp, he kneeled down, thrust his hand in the mud, and when he withdrew it he revealed a pocket-book, well filled with greenbacks, supposed to have been hidden there during the war, by some thief, who having lost his life,

atoned for his theft by paying the expenses of the camp meeting.* These facts were published in the Baltimore Morning Patriot, and signed by twelve honest Quakers who had witnessed the incident.

It seemed to be the fate of these extraordinary mediums in these early days, to be called away early from their work, and it was but a short time after that both these mediums passed to the beyond.

*To the criticism likely to be raised over this statement, that the bills should have been destroyed in this time it is hardly necessary to reply that paper money will resist the disintegrating action of water for a great while.

AN EPOCH.

We live and move in cycles. Some of these cycles we observe; others we do not. Each day and night is a cycle; each new moon also marks the commencement of a new cycle. Each year, each seven years with the Jews, and also each Jubilee year does the same. There also come cycles in all our lives; birthdays and periods from babyhood to manhood, in which we change to boyhood or girlhood, to maturity to adolescence and to old age. There come epochs in our lives, our mental conditions, etc. At the age of sixteen Moses became a member of the Church, at twenty-one a Seventh-Day Adventist, at thirty a Spiritualist, and at the age of thirty-nine another important epoch was marked in his life. It was a period of misunderstanding and consequent persecution by Spiritualists. This period covered several years, after which it was discovered that exaggerations and falsehoods had produced these misunderstandings, and many retracted their statements, both by verbal and written word.

Moses's wife, Elvira, to whom reference has been made, was an intellectual woman, whose thought was clear and well defined, and a woman who had the moral courage of her convictions. She never made herself aggressive, and seldom thrust her opinions upon the public, unless the exigencies of the case demanded it. When in the passing of the years, she and Moses learned that in the highest and truest sense, they were not adapted to live together as husband and wife, they admitted the fact to each other, and to the world. This furnished capital, not only to the orthodox opponents of Spiritualism, but to many of the Spiritualists for discussion and censure.

Moses and Elvira took a philosophic view of the matter and parted, the best of friends. Fully believing that each had been created with demands the other could not supply, they grew to understand the development was incomplete. Both were strong intellectually; both were persons of decided opinions. Elvira was not a "weaker vessel." She was a thinker; and philosopher, capable of expounding her own ideas, and when they fully realized that in no sense were they adapted for conjugal companions, they dissolved the marital relationship and claimed that a law higher than man's enactment had divorced them. This position when announced by themselves to the world, subjected them to the severest condemnation and ostracism. Sometime after this, Elvira obtained a legal divorce, and a few years later married Dr. D. W. Allen, a cultured, and in every way a most worthy man. He passed away some years since. He and Moses had been warm friends from their earliest acquaintance. Among the requests made by Dr. Allen a short time before he passed away, was the one that Moses should officiate at his funeral. The request was granted.

About the time that Moses had made himself unpopular

because of his position on the divorce and marriage questions, he met Mattie E. Sawyer, the woman who has stood by his side for thirty-four years, a faithful "yokefellow" in all that is implied in that term, and a second mother to his daughters. It may not be irrelevant to say here, that a tender, abiding love has existed from first to last between Mattie Hull and Moses's and Elvira's daughters.

THE UNION.

For some time after Moses and Mattie first met, their joint services were engaged in public meetings. While it may not be said of them theirs was a case of "love at first sight." Soon after their acquaintance began, they realized that there was a deep responsiveness, intellectually and spiritually in the soul of one for the other; in fact one seemed to be a complete complement to the other. Moses's intellect and logic held a charm for Mattie; Mattie's inspiration in the way of her addresses, songs and poems, stirred the hidden springs within Moses's soul, and it was not strange that this remarkable attraction culminated in a rare, sweet love.

THE CONTRACT.

When Moses and Mattie decided to become companions, and to be known as such by the world, instead of having their union ratified by a priestly ceremony, they wrote and signed a contract. This contract was read to their mutual friends and subsequently published in the papers. Among their personal friends was a "justice." After listening to the reading of the contract, he jocosely remarked, "You have slipped into this thing easily: you would find it difficult to get out of it." No effort was ever made to do this on the part of the signers of

the contract. But four years after the union when the persecution was most bitter, a prosecution was started by members of a Christian organization in New Jersey. Moses and Mattie were complained of as law breakers and arrested. The constable, when he served the papers, said: "This is a persecution and I am doing my work as an officer under protest." The case never came to trial; they were represented in a brief hearing by an attorney; the Judge after hearing the facts dismissed the suit, entering upon the docket, "No cause of action."

Although the form of acknowledging the union, was somewhat after the Quaker style of marriage, it drew forth a storm of denunciation mixed with gross exaggerations and falsehoods. One clause usually included in all marriage compacts, had been omitted by Mattie and Moses Hull: "We promise to love and live together until death does us part," had not been incorporated in the contract. They believed that they had no moral right to make such a promise; that if the time should come when the union of souls should cease to exist, they would have no right to sustain the marital relation. They considered that a promise to love during life would not add to the duration of love nor to the sacredness of their union.

Notwithstanding that the position taken by Moses and Mattie was in obedience to their deepest and holiest convictions, as has been stated, the ostracism they were compelled to endure for a time, was bitter, and it would have been crushing if they had not believed they were in the right. During this time, many of Moses's engagements were cancelled, and there was no way for him but to make his own place in the lecture field. Therefore, he hired halls and called out, in many instances, large audiences, his faithful companion accompanying him in all of his movements. Her inspiration together with her fidelity to her chosen companion, and her faith in

their united work was as potent in breaking down prejudice as were Moses's arguments.

Although Moses was busy in the lecture field, it was impossible to reach the world as he desired by discourse, and he caused "Hull's Crucible" to be re-established in Boston. I held a joint interest in this paper, and while Moses was busy in the lecture field, I remained at home and looked after the interests of our publication.

In a few years the tide that had set in against Moses and Mattie threatening at times to overcome them, commenced to recede. Moses's popularity seemed to increase as rapidly as it had a few years before decreased, and Mattie—she had but to appear in the audiences to disarm the prejudice of her listeners.

With the year 1876, came the nomination of Peter Cooper as candidate for the Presidency for the newly organized Greenback party. We had never for once ceased to advocate Spiritualism in the dear old Crucible, but the Greenback party was a party in the cause of humanity, and this now seemed paramount, as the particular discussion hitherto carried on in the "Crucible" seemed to have been finished. From a financial point it would have been better for Moses and better for the paper to have left that issue out, but that was not to be done. The thing that ought to be said, that needed to be said, *was going to be said!* Poor humanity had at that time few advocates before the tribunal. Beside the "Crucible" there were but the "Indianapolis Sun" and the "Irish World" supporting the issue between the people and the monopolists. In a short time after this, my health became so bad, I was compelled to leave the office. I went to Portland, Maine, for a time, then to Indiana, to practice medicine, my system being too weak to treat magnetically. I remained a short time, then returned to Portland where I did editorial work on a paper.

In 1880 I was again with Moses on a new Greenback paper he had started, called "The Commoner."

AN OPPORTUNITY TO "GET GOOD MONEY."

The summer of 1880, was the year of another presidential campaign, and a fusion between the Democrats and Greenbackers in Maine had been effected, by which they combined on the electoral ticket. It was supposed that the election in this state would be very close, as it had elected Mr. Smith, a Greenbacker, for Governor the year before, and the majority in the Legislature was only one, which both parties claimed. Out of this condition there came near being a war, the Republicans going so far as to surround the State House with Gatling guns, by which means they got the odd member and organized the House. The deal by which a fusion with the Democrats was made, gave the Greenbackers one elector in the State. All parties had agreed that the electoral college was likely to be almost evenly divided, and the Greenbackers thought that an elector might be very beneficial to the people, in case both parties should need that electoral vote. They would be in a position to say to each of the contestants what will you do for our vote? What relief will you give to the people? The Republicans saw the situation, and they rushed into the Greenback party, a large number of new recruits all from their party. These men appeared to be full of zeal, but they could not vote a ticket which meant half-Democrat. The result was a straight ticket was put in the field for the accommodation of these new recruits and some unsophisticated members of the party. Of course this would defeat the prospects of obtaining that one elector. "Divide and conquer" was the watchword of the Republican party. By some means, they induced both

Greenback papers in the State to go over to the straight ticket. "The Commoner" had a good circulation also in that State and the Republicans did not feel safe with it in the field against them. Late in August I went to Portland for a day, and while there was informed that the publisher of a Greenback paper had been seen to receive money, supposedly for his support of the straight Greenback ticket, and that he refused to make any explanation when accused with selling out. After I had returned home, I said, "Moses, T.———did sell out, he was seen to receive the money and refused to explain the matter when accused by his Greenback friends, nor did he deny their accusations."

"Well," said Moses, "I guess we had better say nothing about it. Col. B. was here yesterday, representing Hon.——— (well; I will let the dead rest. People yet idolize some men whose greatness consisted in their "getting there," and I will not turn iconoclast) and he proposed to give us 75,000 subscribers for 'The Commoner' if we would turn it in favor of the straight Greenback ticket in Maine. I don't want your opinion now, I want you to think of it till noon and then give me your answer."

Of course it was not hard to see what this implied. Our subscription price was \$1.50 a year, and 75,000 subscriptions would bring us \$112,500. Of course they had no interest in continuing the publication after election which was only about two-and-a-half months off. We were both very poor, and often were required "to rustle" pretty hard to get white paper on which to print our paper. It doesn't matter what decision I came to but when I gave my answer, he said, "I had made up my mind, but I wanted to see what you would say."

To Moses this was a mere incident; I think he never mentioned it. He preferred to remain poor and at peace with his

conscience. Toward fall Moses became so busy that he was unable to give the attention to "The Commoner" that it deserved, and the duties became so heavy on me, that I seemed to be breaking down. So he sold his part to another person who soon brought failure to me.

Meantime calls reached Moses from the West for lectures, and that he might be more conveniently situated for his work, he moved to Linesville, Pennsylvania, where he lectured for a time. Then he moved to Erie, Pennsylvania, and in a year or so he went to Cleveland, Ohio. In 1884 he moved from Cleveland to Maquoketa, Iowa, and obtained an interest in the "Record" of that place, and I was employed on that paper as editor. He also commenced the publication of "The New Thought," a Spiritualist paper, which he took with him as he moved from place to place, first to Des Moines and then to Chicago, when in about 1888, or 1889 he sold it to the Better Way people at Cincinnati. The name was again changed to "Light of Truth," of Chicago. The "Light of Truth" is now merged into the "Journal of Man" and occupies a broader field than formerly.

MOUNT PLEASANT PARK CAMP MEETING GROUNDS.

If Moses Hull had labored as faithfully for himself, as he did for the promotion of the cause of Spiritualism, he would have been a wealthy man. "How soon are we forgotten," said Rip Van Winkle. There are thousands no doubt, who attend the Mount Pleasant Park (Iowa) Camp Meeting and are not aware that Moses largely engineered that enterprise. A Camp Meeting had been organized by Col. Dorus M. Fox on grounds adjacent to Clinton, Iowa, owned by William Skinner, a Spir-

itualist of that city, but for some reason it was not a financial success. When Moses went to Clinton to hold some meetings he conceived the idea of forming a stock company and buying the property. Mr. Skinner would sell it on good terms and take a liberal amount of stock, himself. Here Moses met with opposition again, from one who has gone to the spirit world, who, no doubt, has seen his mistake. This person wrote "Strictly confidential" letters over the whole State, warning the friends against some scheme likely to come out of the movement, so that Moses had much difficulty in raising the required stock. To accomplish this, he and Mattie traveled in all parts of the State. Indeed, he met so many obstacles that a less indomitable person would have given up the task. But he persisted. It was enough that the enterprise was needed. Pending his efforts in this direction he advertized a grove meeting on the grounds and called together a number who had taken stock, and elected a Board of Trustees, so that the management should be out of his own hands. The stock was not all raised up to the time of this meeting, but other earnest men and women became interested in the enterprise, and he received help from them. In a year or two his labors were crowned with success, and at last he had the pleasure of seeing the Clinton Camp as it was called, established, on a firm basis, and as a permanent institution. Here his work was done, and he turned his attention to other enterprises. It would be difficult to write the history of Modern Spiritualism for the last forty years and leave out the names of Moses and Mattie Hull.

A COUPLE OF DISCUSSIONS.

I cannot attempt to give an account of all Moses's discussions. I doubt whether he could. They were mere inci-

dents in his life, as were his lectures. While in Maquoketa he had two discussions in that city, and I do not know how many he had elsewhere while living there. One was with Prof. W. F. Jamieson on the issues between Spiritualism and Materialism. The other was with Clark Braden involving what was supposed to be the issues between Evangelicism and Spiritualism, but with Braden the issues took a wide range involving any language of a scurrilous and abusive nature on his part that he had ability to drag in whether it was pertinent to the matter in discussion or not. Jamieson is a lover of discussions, a keen, critical and logical disputant, full of anecdote, amusing, and at times a little sarcastic, but always dignified and honorable. Prof. Jamieson takes credit on himself for the change of Moses's views when he renounced Adventism. I think probably some credit is due him, but it was as much to his courtesy, and dignified bearing as to any argument he made in the discussion that influenced Moses. The discussion was a climax to all Moses's doubts, and it had much to do in settling his mind. It was the only discussion in which Moses ever lost. But he found more than he lost. If he was worsted in the discussion he came out best. Moses was in "Doubting Castle" and had been for a long time and Jamieson battered down the doors and freed him. It required only an additional straw to break the back of the camel and Jamieson laid that straw on. Moses and Jamieson were both young men and they became somewhat like chums on their first acquaintance, and through the period of forty years their interest in each other has not ceased. Prof. Jamieson's estimate of Moses published in "The Progressive Thinker" since his transition, and which appears in another part of this book illustrates the fellowship of feeling between them. Although Jamieson is always manly to acknowledge an opponent's abil-

ity, one would not expect such acknowledgment except out of friendship. The discussion in Maquoketa was an unusually interesting affair. It could not well be otherwise with two such able disputants.

Not so, was the discussion with Rev. Clark Braden. He was a churl, a villifier, a falsifier and a blackguard, entirely void of manhood or honor. He did not hesitate to say anything that would suit his purpose without any reference to its truth or falsehood. One Sunday evening during the time of the discussion he preached in the Christian Church to which denomination he belonged, and in his discourse, he attempted to villify Moses's character, when a lawyer, a member of the same Church, arose and rebuked him, saying, "Mr. Hull is a citizen of our place, perfectly honorable and upright, and we shall not permit any one to cast aspersions on his character." The people of Maquoketa were an intelligent class of people, and with them villification did not count.

POLITICS.

Among Spiritualists—especially, the more superficial ones—there is considerable prejudice against the discussion of political questions on the platform. So far as the discussion of tariff and other subsidies for the benefit of grafters is concerned, this may be politic, but all humanitarian subjects, such as the abolition of war, or of capital punishment, or the abolition of the conditions of enforced poverty and inequality, or of the invasion of human rights, as the prohibition of mediumship, or medical practice is concerned, they justly belong to the spiritual rostrum, politics or no politics; and the making of all of these or any of them an issue before the voters of the United States, or before the voters of any state, can in no way

change its relevancy to the subjects of the spiritual platform. Jesus, in His mission to the earth, denounced iniquity, and people nowadays who would prevent such a discussion, are opposed not only to the introduction of politics, but religion as well, upon the platform. Such people have not yet divested themselves of the swaddling clothes of old-time Church bigotry. They have run off with the eggshell of the Church upon their backs, and it would be best for them to return to the nest until they are fully hatched. It is within my memory, when the Church made such a war on the discussion of the abolition of slavery.

The message which Moses had for the world, included all humanitarian principles, though he seldom reached all the things about which he felt to preach. Indeed, he would have felt uncomfortable in a party or Church that put the gag upon discussion pertaining to the welfare of humanity at large. On all questions for the elevation of the down trodden, or on questions having a humanitarian side, everybody knew without asking where they would find Moses Hull. From boyhood to the close of his earth life he was the champion of human rights.

The Republican party came up for recognition in 1856. Moses was then just twenty-one, and was to cast his first vote. This vote he cast for Fremont and Dayton. We should remember that at that time, the Republican party was in its infancy—only a few months old—and, it was a party of reformatory principles, that those principles were adverse to the principles it now advocates, or did advocate previous to the presidency of Roosevelt. (We scarcely know just where the President stands now, but give him credit for being far in advance of his party.) While it did not go so far on the abolition question as some of us who were more radical wished, it went as

far as the public could at that time, endorse, as far as it dare, if it expected to win. It said nothing about the abolition of slavery, but favored confining it within the prescribed territorial limits. Besides this, it favored dividing the land so as to give it free to actual settlers, no settler to be allowed more than 160 acres. Its slogan during that campaign was—

“Come along, come along, don’t be alarmed,

For Uncle Sam is rich enough to give us all a farm.”

Moses remained with the party as long as he could conscientiously. But in 1876, the Greenback party was organized and Peter Cooper was nominated. That year he went to New Jersey, and made Greenback speeches, while I remained in Boston with the dear old “Crucible,” and made it teach the new reform party doctrine. I do not think there was a campaign during the existence of that party that Moses was not out trying to educate the people on reformatory lines. General Weaver, Ex-Congressman from the Sixth Iowa District, employed him for two of his campaigns.

AN ANECDOTE.

In 1887 or 1888, a man whose name I think was Campbell, of Labette Co., Kansas, was a candidate for Congress in that district. Being also a Spiritualist, he selected Moses as a speaker in his district. I have forgotten the name of his opponent, but he was classed as the shrewdest debater in his district, if not in the State. When the campaign was under way, he gave a challenge for a discussion and the candidates and their friends were brought together to talk the matter over. Mr. Campbell did not feel that he would undertake to discuss with his opponent, but he would bring a man there, who prob-

ably would undertake to meet him on the issues between them. He was already in the district.

"Who is he?" inquired the other candidate.

"His name is Hull."

"Hull—Hull! I never heard of him! Well, bring him on."

The matter furnished some amusement for the friends of the Republican candidate, and they were enjoying what seemed to them the evident discomfiture of not only this new speaker, who could not know what he was "up against," but of Mr. Campbell, and all his friends. In the minds of the Republicans he would have a "soft snap." When the time came by arrangement, the Republican was to have the opening and closing, and it would be interesting to see this new speaker squirming in his seat during the last speech. Moses was to be in the clasp of a most cruel and relentless vice. Some ten years after, the matter was related among a crowd of their own sort, by one of the candidate's friends, the candidate himself having passed to the other life, and a newspaper man being present, published it as one of the jokes of that campaign. I can only remember a small part of the substance. Had I known I should have ever been called on to relate it, I should certainly have preserved the newspaper account. With great eclat, the Republican opened the debate and all the candidate's friends were overjoyed in the way he clinched his arguments. I remember that part best where he was speaking on the tariff issue. The tariff was necessary—it would be the means of our prosperity. He was talking to a farmer community, and so he made an illustration they would appreciate. The tariff was like a cow, you must feed her if you expect her to reward you with milk. The speech was grand—it was as they all thought unanswerable. At the close Moses arose, and went at his sub-

ject with an easy and apparently, careless manner, yet upsetting every proposition of his opponent. As he began to warm up on his subject they began to make the discovery that they had caught a Tartar. He seemed to strew the whole platform with debris, and broken fragments of his opponent's speech, and the litter he was making of it all made them heartsick. Meantime, Moses was recklessly and very carelessly pursuing the business he had in hand. There was no stopping him. He was wound up to run about 120 minutes, and they must suffer the full time. His part of the audience, also, was overjoyed. He was not leaving a shred of the splendid superstructure his opponent had erected, not an argument was left which was not only answered, but which was also turned in the other direction, thus doing him more harm than if he had made no use of it. After a time Moses came to the cow illustration. He thanked him for that illustration. It showed up the tariff very beautifully. It was very true that that cow was yielding plenty of milk and the milk was very rich also, and of course, the cow must be fed. She deserves to be well fed. "But," said he, "unfortunately the head of that cow is in the West, and we are doing the feeding." As he made the remark, he appeared to be feeding the cow corn in the nubin, thrusting first one hand towards where her head was supposed to be and then the other, so that it seemed the cow was taking the ears of corn very rapidly from his hands. "But," he said, "the other end of that cow is the milking end, and it is way off in the East, and the milking is all done there. If any of it should ever chance to come your way, you will discover it has a very blue tint, as if the cream had all been skimmed off from it. While you in the West are feeding that cow, the people in the East are doing the milking," and here his hands went through the motion of milking. By this time there was such a roar of

laughter, that he could not be heard. "Now," said he, "we propose to either abolish that cow, or turn the other end this way, for awhile!"

The account of this discussion went over the entire district, and it was thought it contributed to the defeat of the Republican candidate.

The Labor Reform party came somewhat into prominence, but it merely represented the transition of the Greenback party into what was called the Peoples party. He did but little work in that direction.

Before the rise of this party, Bellamy's "Looking Backward" had appeared, and he endorsed the ideas there advocated. It was then called the Nationalist party, now the Socialist party. Since the eighties I have seldom heard him lecture on Spiritualism, but I have no doubt that since that time he has managed to sandwich many Socialist ideas in his lectures.

Last summer, (1906,) he was nominated by the Socialists in his home district for Congress. This meant more hard work and poor pay without the least probability of election, but he accepted the burden and made a canvass of the district. How many votes he received, I never heard, and I am not certain that he knew, himself. It was sufficient for him that he had embraced an opportunity to educate the people on the subject of human rights. He merely did his duty. Of course, he would have been a valuable man in Congress, and, I have no doubt, he could have been elected, if, like some politicians, he had sought out a popular party to send him there.

MOSES HULL AS A DEBATER.

A debater, as the public estimates him, is a wrangler—a person who cares less for the principles he discusses than

he does for the glorious privilege of entering into an intellectual "scrap," where he may have the opportunity of "doing the other fellow up." He discusses merely to beat, and in the mind of the public, the moderators should decide who comes out best, as if discussions are held merely to decide which is the "champion." Their ideas are mostly obtained from wrestling matches and prize fights. Nothing is farther from what a discussion should be. A man who discusses the issues between him and his opponent, is usually a man of convictions. He is sincere; and his greatest wish is that others may be induced to investigate. He is so honest in his views that he really wants his friends and all others to understand both sides of the question at issue. With him principles are first, and himself second. He may be pleased with adulation and praise—what person is not?—but he would not swerve from what he believes to be truth for the plaudits of the whole world. He concedes the honesty of those who differ from his, especially, the honesty of his opponent; for he knows that if his opponent is dishonest, he would not be willing to risk a discussion with him. Generally he and his opponent may be the best of friends; and that friendship is strengthened as they progress in the discussion. The hard arguments they direct to each other, and sometimes the play of words at the expense of each other, leave no rancor in their bosoms, and are forgotten in the growing cordiality between them. His greatest wish is that he may reclaim his opponent from the errors which, in his mind, afflict him. Considering the honesty of his opponent, he never indulges in personalities, or accuses his opponent of indirect motives. If he is a man of narrow, sectarian views, and such men are seldom willing to discuss any issues wherein they differ from others, he regrets that his opponent should be in error, because of the eternal consequences of such mistake.

But there are occasional exceptions to this class of debaters, notably Clarke Braden of whom I spoke in a former page in this book, and W. R. Covert. Neither of these men could argue a matter upon its merits. They made it their object to besmirch some character, and, if possible the character of the entire membership of the organization to which their opponents belong, as well as the character of the man with whom they are debating. The pity is, that any Church should put up such men as representative of their cult. With Covert, Moses had one discussion and four with Clark Braden. But Moses was not equal to a discussion with such men. When it came to nosing around for offal to throw at an opponent the business became too degrading for him—he could not stoop to it and maintain his self-respect.

As a debater, Moses was always ready, no matter what the occasion. If a statement was made concerning any event in Modern Spiritualism, such as the failure or supposed failure of any medium, or the statements of any lecturer on the rostrum, Moses seemed always to have the full text at hand, and would supply any ellipsis made by his opponent. Ordinarily such an opponent would be held up to the scorn of the audience, but he never impugned the motives of his adversary. He simply made a correction, which he emphasized very strongly. He was always magnanimous, and gave his opponent all the latitude he required, so that it rarely became necessary for him to rise to a point of order.

It was his habit in opening a discussion to state to his audience the value of such mode of presenting thought. The audience was a jury, and it was necessary that it should hear both sides and examine with care the evidence presented to it, and that each one must decide for himself alone; that in no other way could they be true to themselves; that a majority of

the laws passed in Congress and State Legislatures are first discussed, pro and con; that discussions when properly conducted, bring out truth. He would then speak of the importance of the subject under discussion—that if Spiritualists are correct in their averment, it should be demonstrated beyond a doubt, for outside of Spiritualism there has never been discovered any evidence that man continues his life after the death of the body. This makes a discussion important; for if Spiritualism is not true, if it is a swindle, then we are groping our way in the dark to a land of darkness. He would next request his hearers to listen patiently, no matter how they may differ from the speaker, and to realize that each speaker would be expected to produce the strongest arguments he could, and to use such language as would convey most accurately his meaning. As listeners therefore it would be to their advantage to remain cool, no matter how warm the disputants may appear, and to hear and weigh the arguments on both sides.

Having made these preliminary remarks, he would take up his subject, in the order it was presented in the proposition, and proceed to bring out as much evidence as his time would permit. In his next speech, after replying to his opponent he would resume his arguments just where he left off when his time was called.

In discussions, as in lectures, Moses always had a fund of wit at hand. He was somewhat axiomatic in his statements, and often conveyed the strongest arguments by the manner of his mere presentation of a point. The absurd side of any theory, often seemed to present itself to his mind, so that his mere mention of it made it appear ridiculous. In reasoning, he often argued *ad hominem*, so that the listener seemed to feel that he was the particular one he was talking to, and worked out the argument apparently in his own mind, and scarcely

realized the results, till they sprung up like apparitions before him, and from these theorems he was led on to others, till he was brought face to face with the proposition, which, as speaker, Moses was sustaining. To this fact, may be attributed much of his success as a public speaker, and also as a debater.

THE HULL—COVERT DISCUSSION.

In 1898 there sprang into existence what was termed "The Anti-Spiritualist Society of America," said to be composed of the different Christian denominations of the United States. The leading spirits in it were Eld. W. R. Covert, a man named Becker, and another man who claimed to be a reformed medium, named Haggaman. From the fact that this Haggaman while posing as a medium, had been a fraud, he drew the conclusion that therefore all other mediums were frauds. This society was organized for the purpose of putting down Spiritualism, and it expected to put it out of existence in a very few months. A challenge was issued from this society for a discussion with Spiritualists, W. R. Covert being the Goliath for this intellectual combat. A discussion was arranged to come off between Eld. Covert and Moses Hull at Anderson, Indiana, October 5, 6, 7, and 8, 1897. It was supposed that this would be the most important discussion between the Churches and Spiritualists ever held. It was to be a battle between Hector and Ajax, and "The Progressive Thinker" sent a shorthand writer to report the speeches. In the sense of being under the auspices of the so-called Christian Churches it was the most important, but in the sense of ability, Eld. Covert was a poor representative of a poorer cause. It was a pity that a stronger man had not been selected instead. The first proposition read as follows:

"Resolved that Modern Spiritualism in its phenomena and philosophy is in harmony with the teachings of History, Reason and the Bible."

Moses had the affirmative of this proposition, and led off with few preliminaries. He first quoted from Dr. Samuel Johnson as follows:

"That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed.

This opinion, which perhaps prevails as far as human nature is diffused, could become universal only, by its truth. Those who never heard of one another would not have agreed in a matter of which nothing but experience could render credible. That is doubted by single cavaliers can very little weaken the general evidence, and some who deny it, deny it with their tongues, but confess it with their fears."

Joseph Addison, was next quoted as follows:

"I think the person who is terrified with the imagination of ghosts and specters, much more reasonable than one who, contrary to all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could I not give myself up to the general testimony of mankind, I should to the relations of persons who are now living, and whom I cannot distrust in other matters."

Professor F. W. Barrett, Professor of Experimental Physics, in the Royal Academy of Dublin, writes as follows:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that beneath

a repellant mass of imposture and delusion there remains certain indubitable and startling facts which science can neither explain nor deny."

He also read the testimony of Professor Crookes, and in subsequent speeches a number of other authorities. To this Mr. Covert made no reply, nor did he make any argument, but in a ranting style, he talked about "rappings, andappings and battings and rantings, and pantings, and moanings, and hauntings in the dark." Not a word of this had any application to what Moses had said. Mr. Covert could meet only a straw man of his own creation. Such rodomontade in the hands of Moses Hull became as flax before a flame. To the charge of darkness Moses said he had nothing to say, since it belonged peculiarly to Bible times rather than the present, and he referred to the dark conditions required in the times of biblical manifestations.

Mr. Covert made no attempt to explain these "night scenes" of the Bible, but made scandalous attacks on Andrew Jackson Davis and the Fox girls, alleging that the Fox girls were drunkards. To this Moses replied as follows:

"The next thing he does is to denounce Andrew Jackson Davis and others. Let me talk to you just a moment about that man. I happened to live a neighbor to Andrew Jackson Davis. I have known that man for over thirty-five years, and I want to say, I never in my life, knew a better man, a more charitable man, than that man, Andrew Jackson Davis. Mr. Covert bawls out 'free love' after him, knowing as much about what he means by 'free love' as a mosquito ascending Bunker Hill monument and taking a microscopic view of its irregularities knows about the structure of that monument. Andrew Jackson Davis has lived away above the common herd of mankind almost all his life. The Fox girls, I am

sorry to say, did drink, and I would like to give you the reasons that led them to it, but I will pass over that. It is nothing here nor there. There are drunken ministers and drunken mediums. I was to debate in the city of Providence with a minister at one time—a minister of the Presbyterian Church. I could give you his name, and he signed D. D. to his name. He went to the platform once so drunk that the debate had to be abandoned. I do not say, you are all drunk all the time, because once in awhile one minister gets intoxicated. Sometimes we find ministers getting drunk, and sometimes we find mediums getting drunk. That does not prove that spirits do not come back, or that they do."

The discussion of the second question was upon the following proposition:

"Resolved, that Modern Spiritualism as a so-called religion or science, is a Fraud, a Delusion and a Lie, and its honest believers are deluded the same as sincere Mormons."

Mr. Covert opened the discussion on this proposition by reference to the delusions of the past, the false Christs, the Shakers, the "Barkers," the Mormons, etc. He quoted from a book by Professor J. Stanly Grimes, who was present and made the claim that Modern Spiritualism originated with his lectures at Poughkeepsie, N. Y., in 1843, and that Davis had stolen most of his work on "Nature's Divine Revelations" from Emanuel Swedenborg. To this Moses made the following reply:

"He tells you that Davis repeated what he learned. Now I hope he—and I guess Bro. Grimes can aid him if any body in the world can—will tell us where Davis learned what he gave to the world. 'Nature's Divine Revelations' were as new to the world as if it had been dropped down from heaven.

upon the earth for the first time—exactly as new. Thoughts—thoughts, and thoughts in it, of which the world had never heard. And, when somebody accused Davis of quoting from Emanuel Swedenborg—for Swedenborg had written seventy-five volumes, some of them over a thousand pages, all of which nobody had read, and so they would say he quoted from him—but when somebody suggested it, Prof. Bush, a learned Hebrew scholar and Professor in New York University, published in his magazine that he would give one thousand dollars to any one that would show that Davis had read any of Swedenborg and the next month he came out and said: ‘We were induced to offer one thousand dollars to any one who would show that Davis had ever read any of Swedenborg’s works. Now we, through the assistance of friends, increase that offer to five thousand dollars. So he offered five thousand dollars to any one that would show the original document that Davis had quoted from. No one ever showed it. Do you not suppose they would have done so if they could. Where was Prof. J. Stanley Grimes?’

Against the charge of infidelity, he made the following reply:

“He said I am an infidel. Oh, it is so easy for one person to accuse another of being an infidel, is it not? I am an infidel? I deny it. I defy any man, woman or child to show that I have not always sustained the utmost fidelity to every relation in life. Show me one man, woman or child that will say he ever knew Moses Hull to be an infidel in any respect, whatever, to wrong a child, a woman, a man, or anything else, even a cat or canary bird, and I will give it up. Now, fortunately I am known in every State in the Union, and nobody that knows me will believe that I am an infidel, or unfaithful. Fortunately, he is known, and his public statements are known,

and there is nobody that knows him but will receive all those statements—well, as the Latins used to say, *cum grano salus*, and we will let it go that way. Now, let us see who is an infidel. I say he is an infidel. I do not know a clergyman in the world to-day who is not steeped in infidelity. The poor fellows do not know it. Jesus says in John 14:12, 'He that believeth on me the works that I do, shall he do, also, and greater works than these shall he do, because I go to my father.' Now suppose I turn to him and ask him, If you believe, do the works Jesus said you should do; let us see you do them; I want to find out if you are a believer; Jesus said you should; if you do not, Jesus says you are not a believer. Jesus said, 'Go into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.' Mark 16: 15-17. Now come on let us see whether you are in the same boat you think me in."

Perhaps it is unimportant that we should follow this debate father. On the part of Mr. Covert, the discussion was filled with personalities, and as to argument, he absolutely made none. Moses played with him as a kitten does with a ball, and through all the vituperation and slander never for a moment forgot himself. It was a pity for a discussion that was to be representative on both sides that the Churches could not have found a better man.

TRAINING SCHOOLS.

In early days Spiritualism had some very accomplished lecturers on its platform, all of whom were well educated—some of them highly educated. Among them were ministers of various denominations, some abolitionist lecturers, some students of some of the professions, and all of them men and women of sterling qualities, entirely fearless in defending any unpopular idea, if it were true. There was opposition and obstruction from the Church, from society, from professional men of all classes, and from everywhere. The tongue of scandal was ever busy with the characters of the lecturers and mediums, and with all who were in any way connected with it. It required great souled men and women, who had stamina and backbone to stand before the world with its ribald crowd, with its jeers, and contumely, and announce their loyalty to the spirits of the departed. The bravest people in the world are those who can face the persecutions of an ignorant rabble, and confess fealty to what they believe or know to be truth. There are soldiers who can march to the mouth of a belching cannon, but when it comes to facing the frowns of their friends and neighbors, their courage fails them. One of the greatest obstacles in the world to progress is the cringing fear that men and women have of each other.

Our grand and fearless lecturers were passing away, and of those that remained the voices of all but five were hushed. Soon they too, would be gone and there would be left, only a very small number of profound lecturers, men and women calculated by their utterances to make people think, but in their stead a goodly number of very superficial lecturers, who make use of the rostrum as an advertising means to attract customers to their seances

and to private sittings. It appeared to him that in the future Spiritualism would be but poorly represented on the rostrum. Already it was noticeable that the more educated, refined and spiritual class of Spiritualists, were losing their interest in Spiritualist meetings, and some of them were going to the Churches, because of the chaffy platitudes they heard on our platforms. There was but little thought emanating from the pulpit, but the least bit was better than none. Spiritualists as a class cannot long be held by mere platitudes, bad grammar and worse logic.

This weighed heavily on Moses's mind, and as the years came and passed, the weight became heavier. He talked about it and wrote articles on the subject, yet he seemed to have but little influence on the public concerning the matter. He sought for some person who would lead out in the matter, and commence the establishment of a school, but failed to receive any response from a capable educator. Instead he met with general opposition.

It never occurred to Moses that he would become a teacher—he did not consider himself fit for that position. True, after graduating in log schoolhouse, he labored earnestly to educate himself; but he followed no curriculum. Instead, he studied in a desultory way in order to prepare himself for special work as a minister and laborer in the field of general reform. But in the field of Spiritualism, he felt the need of educational work in connection with the representatives of the cause, and commenced to agitate the subject. The majority of Spiritualists were bitterly opposed to the education of mediums, referring particularly to the lecturers. It was a common saying that "the spirits will educate the speakers," and yet as time passed, there were rarely demonstrations in that line. It was said of Moses, "he is not a true Spiritualist;

if he were he would not talk about educating our ministers." It was made known in the course of time that some of the brightest inspirational lecturers desired an education in order to better equip themselves for the work. There were no schools open to them except Church denominational colleges. They availed themselves of these, and as soon as graduated, accepted pulpits that were waiting for them, notwithstanding they were still holding to their Spiritualist beliefs. This fact made Moses more desirous than ever to formulate some plan whereby our workers could be properly trained for the pulpit and the rostrum in accordance with our ideas. He desired that they be educated mentally and spiritually without making any compromises with sectarianism. He concluded that an attempt might be made in a small way, and he enlisted heart, brain and soul in the work.

On one occasion while Moses and Mattie were in attendance at a camp meeting at Maple Dell Park at Mantua, O., Moses gave a talk on the needs of an educated Spiritualist ministry. The officers were in sympathy with his ideas, and immediately offered the use of the grounds, hotel and other buildings as might be needed for the use of the school. Plans were at once entered into for a term of six weeks to open the following summer. Announcements were made in due time, instructors engaged, and the school (afterwards named "The Training School") was organized. The instructors engaged for the school were Andrew J. Weaver, a graduate of Tuft's College, Boston, a lifelong educator, Moses's youngest daughter, Mrs. Alfaretta Jahnke, (now Mrs. Niver, of the Morris Pratt School), a graduate of the Emerson College of Oratory, in Boston, and D. M. King, of Mantua to conduct the Psychic Department; Moses taught logic and Bible Exegetics. Mattie entered all the classes, and assisted as occasion

required, in some lines of the work. The first season of the Training School was pleasant and profitable, in every way except financially. The Camp Management found it impossible to assist in defraying the expenses. Consequently, Prof. Weaver and Moses, although receiving nothing for their services during the term, paid the expenses including their board, etc.

Notwithstanding the fact that the managers of the Training School were financially poorer for the experiment of the first season, two terms were held at Maple Dell Park. About the time of holding the third term at Maple Dell, a proposition was made by several friends interested in the work of Spiritualism at Lilly Dale, N. Y. A promise of a little financial help was guaranteed, providing the proposition was accepted. The matter was discussed by the managers of the school and the officers of the camp at Maple Dell, and it was decided to make the base of operations of the Training School at Lilly Dale. According to the promise of friends at Lilly Dale, a contribution of money was given on behalf of the school. With the exception of Mr. King, the instructors employed in the beginning of the school continued the work in the new field. A school was announced to be held in connection with the Maple Dell Camp Meeting the same year, but it proved an unsuccessful undertaking. Mattie was appointed to take charge of the Psychic class in the new field of the Training School.

In connection with Moses's work in the school, he conducted a Correspondence class of upwards of one hundred members. Among the students were several ministers. In this work, he taught the growth, the development and the exegesis of the Bible. I am at this time in possession of these lessons, and notwithstanding my long study of, and acquaintance with the Bible, I find in them much food for thought. They make

an interesting study for any one who desires to study along these lines. These lessons developed finally, into another work, somewhat similar in thought and study, called, "Our Bible—Who Wrote It?—How?—When?—Where?—Is it Infallible?"

The Training School was but an apology for such a school as Moses desired, but he won in his effort, as he always had in other undertakings. Opposition rapidly gave way under his persistent, uncompromising determination to keep up the work. He labored along this line for the upbuilding of Spiritualism. In fact, there had never been but one intellectual battle in which he had not been victorious. That was the fight against Spiritualism when he was an Adventist; and even that defeat may be considered a victory; for it placed him in the ranks of Spiritualism, and broadened his field of work, so that he has been enabled to spend forty-one years in work that counted more for humanity, than it possibly could have done in the field of work, and the cause he had espoused in earlier years. Even his Adventist experience had not been a failure. For in that he had prepared himself for the splendid work of his after life.

THE CROWNING WORK OF HIS LIFE — THE MORRIS PRATT SCHOOL.

In 1902 Moses was located in Buffalo, N. Y., where he had served the Spiritualist Church four years and was importuned to continue. Nearly a thousand miles away, in the city of Whitewater, Wis., there lived an eccentric old man, (so he at any rate appeared to the outside world), who had been observing with considerable concern Moses's struggles to secure an opportunity whereby lecturers, mediums and others

might secure an education. This man put up a large building in the city, for what purpose I suppose he scarcely knew. But he knew Moses, and had faith in him. Here was the place for a school, and he had the building; but being an aged man, he was nearing the spirit-world. He at once, concluded to donate it for that purpose, provided he could get it entirely under the management of Moses Hull—for whom else could he trust? Others might have some capabilities, but they might yield to adversity; Moses, he knew, would give up to no disappointments, or adverse influences. If Moses took it he would push it to success, even though it might cost him his life. He would give the building to the National Association for the purpose of teaching along lines compatible with Spiritualism provided Moses Hull, while he lived would be president of the institution. The man who contributed this benefice was

MORRIS PRATT.

Here was a new burden coming upon Moses. He must resign his charge at Buffalo, and go to Whitewater, Wisconsin, not only to take the oversight of a school, but to teach, an undertaking for which he felt himself wholly unprepared. But these were the only terms on which Mr. Pratt would give the property at the time. Certainly, it had been much easier for Moses to remain where he had an assured salary, where he would have so much less work, than to take charge of a school which he knew must require a long siege of hard work and self-denial before he could get it firmly established. But Moses *never* shrank from duty. He yielded up his easy and comfortable position, and went to Whitewater to enter upon years of labor and unrequited toil. He took up his work and now looked about for his teachers. There was one that he could obtain, as capable a man as could be found, a self-

sacrificing man, who never shrank from a duty, and who would freely give his services—Professor A. J. Weaver. Then the other teachers: there was himself, Mattie and his daughter, Alfaretta (Mrs. Niver).^{*} And here the critic got busy. It was called “a Hull institution.” “It was an excellent enterprise; it furnished occupation and place for the Hull family.” His critics never stopped to ask themselves how it could be anything else under the circumstances? Not one of his critics ever offered to relieve the institution of one of the family. It was a “Hull institution” because when he could obtain no others, he must take the Hulls. Then some of the writers bitterly attacked him in the Spiritualist papers. O, how bitter and cutting was their language! How they poured contumely upon him! and, how patiently he bore it all, seldom going out of his way to reply to them. But now there is one Hull less in the institution, and we know that those who criticised him then, have since seen their mistake, and will join hands with poor Mattie, to assist her in placing the institution on a self-supporting basis.

Then there were lawsuits; for Morris Pratt had passed away before perfecting all his plans. The building required to be fitted up for school, at considerable expense in which the public was invited to assist, and a contribution was also asked from the National Association. This elicited more sharp criticism from those who doubted the wisdom of the school. Money was borrowed, Moses sometimes giving his personal note at the banks for it. These obligations worried him! The lawsuits worried him! The criticisms worried him! For the burden was mostly on his shoulders, and it seemed at times, that he must faint beneath his ponderous load. But though

^{*}During the first school year Florence (Mrs. Johnson), Mr. Hull's eldest daughter, taught as a substitute for Mrs. Niver.

he staggered under his oppressive burden, he never, for a moment flinched from what seemed to him his duty. He went forward, sword in hand to fight his way, while bearing these heavy burdens.

And now a word concerning his critics: They were not enemies—they were friends. Had any outsider attacked him, how swiftly they would have rushed to his defense. But criticism from our friends is infinitely more severe upon us than criticism from our enemies. The wound seems to penetrate deeper into our natures. Did you ever realize how sharp the kindest people are in controversy? Had they known how deeply their words had stung their loved friends, they would have grieved over them as if they had been uttered by another than themselves. But it was fate (his karma, Theosophists would tell you) thus to be stung. It assisted him in developing those splendid and kind qualities of his nature.

But Moses won every battle, in spite of every adversity he came out successful. Others would have yielded to the difficulties he met, but not he. It soon became apparent that he could not remain with his class and keep the school going, so he took the field again, earning means to aid the school, at times writing lessons and sending them to be read to the class by some one else. The three last trips to the Pacific coast were made for the purpose of raising money for this school, and within four days of his passing away, he was raising his voice for the purpose. While staggering under the load, he dropped out of this life and rose to the other freed from it, but not freed from the concern; he had for his associate workers, Professor Weaver, Mattie and his daughter Alfaretta. Such altruism is a rare quality, possessed by only a few persons. All proceeds from their labors except what was actually needed for travelling expenses were sent to the school.

HIS LAST TRIP WAS ON HIS WAY TO THE SPIRIT-WORLD.

It has seemed to me that Moses must have had a premonition of his approaching transition. Writing to me soon after starting on his last trip, he requested that we all three, (he, my brother H. L. of Seattle and myself,) should meet, as it would be the last time we should ever meet on this side of life. Unfortunately, Mrs. D. W. Hull was taken violently ill, so we could not go. Sunday morning, December 16, we received a telephone from brother H. L., stating that Moses and Mattie were there, and would leave the next Wednesday. As ill as Mrs. Hull was we took the next boat and reached Seattle in the evening, remaining until the next noon only, as I had patients which I could not leave for a longer time. While with him those few hours he several times repeated that we had all met for the last time on earth. At a previous visit to the coast he had visited the crematory at Seattle, as it had always been his wish that his body should be cremated when he had got through with the use of it, a wish that has since been carried out, after a temporary interment at San Jose. I think he had doubts whether he should ever complete the rounds to his home. But he would not pain Mattie by mentioning it to her. His work on earth was closing. He had well rounded out his life. He had "fought the good fight; he had kept the faith; henceforth there was laid up for him a crown of righteousness." But Moses had not worked for any "crown" nor for reward here or hereafter. His work was for others, for righteousness, and it would have been the same, had he supposed that this life ended all.

At the time Moses was in Seattle, on his last trip, H. D. Barrett was filling an extended engagement with the First

Spiritualist Church of that city. As Moses had served that society on several occasions (the last engagement March and April 1906,) Mr. Barrett welcomed Moses and Mattie cordially to the platform on the Sunday they spent en route to California. Mr. Barrett urged that Moses should make a short address in the afternoon and also urged him to occupy the platform in the evening. This was unexpected to Moses; he stated that he had stopped in Seattle to visit his two brothers. Of course he was glad to meet his old friends, but had not thought to take any of Brother Barrett's time. After the short address given by Moses in the morning, Mr. Barrett said "Inasmuch as our old and tried workers are with us, and have from time to time served this society, I deem it a fitting occasion to make a tangible demonstration of our appreciation in the way of a "Love Offering," and let us remember, they may not pass this way again." I would suggest, that any, who may feel so disposed, leave for our brother, as they pass out, an offering on the table containing the books and papers, near the door." When the offering was gathered up it was found to be a generous one, amounting to twenty-one dollars and some cents. This was a surprise to Moses; he received it in a spirit of gratitude from the hands of Mr. Barrett. Thus the Hull pilgrims were cheered and helped in a material way on their journey. From Seattle they went to Portland, Oregon, and remained about two weeks, occupying the platform of the First Spiritual Society, both Sundays. Their objective point was San Jose, California, for which place they started December 31, reaching their destination, January 3. The following Sunday evening Moses filled the first date made with the Spiritualist Union in Hale's Hall. Had he known that was to be his last message as a mortal teacher, his remarks could not have been more appropriate.

His subject was "The Adaptation of Spiritualism to Meet the Wants of Humanity." He was at his best, and never seemed more inspired than on that occasion.

HIS TRANSITION.

The following Wednesday morning, on his way to the Post Office, he fell by the wayside never to rise again unaided. When carried to the house he was fully conscious. After a few moments he made an effort to tell Mattie something, but failed to make her understand. The stricken little woman at his side felt that he fully understood the situation. He fastened his eyes upon her and threw his arms about the little form bending over him. He held her closely until he passed into a partial sleep. Even after this for more than twenty-four hours he knew when she clasped his hand, and let her know by responding. How anxiously dear Mattie watched and hoped. O, those terrible hours of suspense—hoping against fate! The most skillful physicians administered by his bedside, and friends ever attentive watched as if the case was their own, and yet he was sinking, sinking. It was within a few days of his seventy-second birthday; would he continue this life to that date? But hope seemed to have taken wings. A darkness seemed to settle over the room, and over all who were within it. His pulse continued more and more feeble, and at length ceased entirely. Moses Hull was gone. His work on earth was done. He had passed away in the field of battle. Thus passed away, the dearest of companions, the beloved father, the revered brother, the tender friend, the teacher and humanitarian, Moses Hull.

Poor Mattie! Let us pray for and with her! Let us all reach our hands to her and assist her in her lonesome and

tiresome work. Her burden is heavy. She feels all the weight and the responsibility of sustaining the Morris Pratt School. And yet, it should not be her burden. It is for you, dear reader, and your children. Why should she be oppressed with its entire weight, when it belongs to every Spiritualist on earth, or at least in North America?

Soon, very soon the call will come to Mattie, to join her Moses in the angel world and her voice, too, will be hushed to the people on earth. While she remains here, and works, and works as she always has worked, let us all strew her pathway with roses. And when her hard work on earth is done, and she answers the call of her co-laborer, and soars away to join him in that world of light, we shall all feel that a noble pair has been reunited in heaven. She too will have entered into a well merited reward.

FUNERAL OBSEQUIES.

It had been the understanding between Moses and Mattie that when one of them should pass away, the survivor should deliver the funeral address. This sad duty fell upon Mattie. She had always hoped that she would be the first to go. The following account of her address was given by Mrs. Cora Ringlep:

At 2:30 o'clock Monday afternoon, January 14, friends of the departed gathered at the undertaker's parlors, to offer their last respects. The services were conducted by his wife, Mattie E. Hull, as the arisen one had often expressed, while here, he would wish them to be.

Given strength by her inspirers, Mrs. Hull followed out the teachings, she and Mr. Hull, as companions for so many years, have given the world in the harmonial philosophy of

Spiritualism. True to her convictions and as Mr. Hull had often requested she would, should he be called to the higher life first, Mrs. Hull was robed in white, and as she arose to deliver the discourse, an angelic vibration emanated, with her inspiring words, which made the change called death, seem beautiful.

In the course of her remarks, Mrs. Hull said "Spiritualism does not clothe death in black; but in white, as white is the combination of all colors, so is Spiritualism the combination of all truth, all love and all peace." During the latter part of her remarks, there was strong evidence that the arisen one had been able to come into the vibration of her spiritual atmosphere.

After speaking touchingly of his work, she exhorted Spiritualists to be faithful to their charge and in every way prove themselves loyal to the cause; for which her companion had given the better part of his life. The discourse made a profound impression upon the hearers, and those who had no knowledge of Spiritualism were made at least to feel that Spiritualism, as nothing else, can comfort sorrowing souls.

MEMORIAL MEETINGS.

I am obliged to eliminate much that I had prepared for this book in order to get it within reach of our means of publishing. There were a number of Memorial meetings held in different cities, accounts of which have been published in all the Spiritualist papers. At the Memorial services at Chicago, February 3, 1907, Mrs. Richmond delivered the following address which is not only valuable for what it says, but is still more valuable because of the one who says it:

CORA L. V. RICHMOND'S ADDRESS.

Perhaps the most astonishing thing about Spiritualists memorial services is, that the ones you are talking about are the nearest to you at that time. So we shall have to be very careful about what we say about Moses Hull and Jennie this morning. They are here. While they would not restrain us from speaking every word of truth, it is certain that we would say to them face to face what we are saying now of them spirit to spirit and soul to soul.

Although engaged in the work of Spiritualism ever since your present speaker was a child of ten years of age, she did not know Moses Hull to any great extent, excepting as meeting in conventions or at public meetings, until a very few years ago. Yet there can be no two workers in the field of Spiritualism who do not know each other all the time.

The particular quality that brought Moses Hull into prominence in Spiritualism was the quality of sincerity in his convictions. He was sincere as a Campbellite preacher. It was his duty in the Second Adventist movement to know the Bible from the beginning to the end. For the Adventists were a peculiar people; they had to meet other theologies on the basis of distinct argument, and as far as the Bible is concerned the Second Adventists have the advantage in this: that as a rule the Old Testament advocates the going to sleep (literal death of body and spirit) and the awakening or resurrection physically at the time of the advent of the Lord. But his was a perfect knowledge of the Bible, knowing where every text could be found; chapter by chapter, word by word, derivation by derivation, and a great deal of this was so important at the time that he came into a knowledge of this great newer truth.

You will remember that at that time, fifty years ago, or

forty years ago, if a thing was not sustained by the letter of the Bible, then it could not be considered true, no matter how it was demonstrated. When he appeared upon the platform of Spiritualism it was at a time when Professor Britten, Professor Hare, Judge Edmonds, Warren Chase and a score of other old war horses had already taken up the argument in favor of Spiritualism, and it seemed then as though the event of Moses Hull upon the Spiritualistic platform settled the theological question for once and for all.

The peculiar quality of his mind, his clearness in reasoning, his logic and education, his knowledge of the derivation of ancient Scripture was such that no scholar could meet him without feeling that he had met more than his equal. As for argument no one could stand against him. Yet because of his clearness of mind and largeness of heart there never was anyone more generous to an adversary. He never allowed himself to descend to personality. He never used the weapons of personal abuse in arguments, he always held his opponents to the highest standard of debate, and he made them for the time being almost the creatures of his will so superior was his method, his gentlemanly observance and his adherence to the line of argument under consideration.

It is perhaps in this great theological work, if it shall be found necessary in the future to bear forward this same line of controversy, that he has left the best legacy; some of his printed works in the hands of our young speakers or teachers would be invaluable, and if that great monument is to be borne forward in the work of the Morris Pratt Institute, the theological works of Moses Hull will be one of its greatest, if not its greatest, inheritance. Do not think all this controversy is over. Every young life starting out in this new form of thought as teacher or speaker, beginning from the educational

standpoint to bear forward the work of Spiritualism must meet similar arguments. Of course the theological lines are not drawn so closely; people have been broadening out without knowing it under the liberal interpretations of Spiritualism. Even the ministers of the most orthodox denominations have become pervaded in a great degree by the spirit of the new interpretation. But it is a most singular thing, and true, as well as beautiful, that in dropping the theology of the past Moses Hull did not drop Religion; that religion was as pervading and as essential a part of his nature as the affections of the heart and the clearness of the brain, and it was his privilege to use it on the higher and more perfect plane of the Parenthood of God and the Fraternity of the Human Race. This religion of Spiritualism was one of his greatest and most ennobling themes. He does not consider it as "catering to the old-time customs of theology," but rather that the new religion and the new philosophy should have a fitting setting; that there should be a better expression for that innate thought of the worship of God and the fellowship of mankind.

So he established within the last thirty years a counter current. We mean to say that he educated the Spiritualists to value the Bible in all that it contained of spiritual truth. We mean, that instead of atheism and entire skepticism concerning the inspiration of past time, he regulated the thoughts of Spiritualists, as well as the thoughts of the outside people who were against Spiritualism. Your present speaker in co-working with him for the last ten, fifteen or twenty years has found that he had a sincere, logical and successful basis for the great religious truth of Spiritualism, that finds a corresponding statement in all the religions of the world.

There are more people among Spiritualists today who accept the truths of Spiritualism that are contained in the

Bible, than there were twenty-five or thirty years ago. This is largely owing to the great religious element that Moses Hull brought into this discussion in connection with Spiritual Truth. Not only was he able to meet the theologians in discussion, but to lay bare that portion of the Bible that was fallacious, and restore to it and the Scriptures of every age their real Spiritualism, and the real foundation of their inspiration. And he wished to see among the Spiritualists of this country a fraternity of religious observance that would in turn give to the world the flowering out of the religions and philosophy of every age. And that in our view, is what the Morris Pratt Institute, under the presidency of Moses Hull stood for.

When Morris Pratt, in his mind, planned the Institution, it was not only to be an institution that was to be equal to any in its departments of science and belles lettres, but there should be a distinctive expression, which Dr. Warne referred to, in a psychic department, of especial instruction along the line of higher criticism in connection with theology and true religion in connection with the manifestations of truth to the world. And if, as Dr. Burgess has suggested, you desire to express your appreciation of the work of Moses Hull, you will not build a monument, but you will not let a day nor an hour pass without making known your wishes by contributing to the bearing forward of the living work to which his life was dedicated and particularly his later work in the Morris Pratt Institute.

President Harper of the Chicago University could go down to New York, or wherever the president of the Standard Oil Company might be, and get a million or two dollars for the university at any time. But it is not every president of a college who (nominally) has a salary that he is obliged

to go out and earn, almost every cent of which he turns into the college of which he is president, and that is what Moses Hull did, and Mattie. They went forth on their missionary work for Spiritualism and the Morris Pratt Institute, having only their daily bread, and not even taking this from the funds they gathered up for the college. And Professor Weaver has done many similar things. So well do we all know if there is the light of Spiritualism shed from the institution that shall bear forward the name and work of Moses Hull, it will be the best monument that you can make to his memory.

In personal association in these later years with Mr. Hull there has been the sweetness of social life, there has been a breadth of kindly charity, there has been a loving tribute to all his co-workers. It was not stubbornness, your present speaker thinks, that prevented him from publicly condemning a medium; if he could not do it from any personal knowledge, he would not do it on that which proceeded from hearsay. Your present speaker in working with and consulting with him never heard him say a word against any human being. However much he might criticise the theologies of the controversialists, however much he might differ in opinion with any one, he never made it a personal matter. It was this breadth of loving-kindness that may have prevented him from speaking many times even when it was thought that, perhaps, the cause might have required it. The very fact that he drew upon himself the brunt of opposition in the past years, never making any explanation, was rather due to the chivalry and kindness of his heart than to the tenacity and stubbornness of opinion or attitude.

But in him ever was the staunch loyalty in his love of truth and its advocacy, as he saw it, and triumphant as the champion of that truth, wielding sledge-hammer arguments of

logic that no one could confront, and still, withal, there was the gentleness of a child and a sweetness of disposition that made him ever at the fireside a beloved man. He was adored by his daughters, his children and his grandchildren. When Mrs. Niver, whom Dr. Warne has mentioned, was speaking of him and the possibility of his passing out at any time, the tears in her eyes and the quivering of her lips testified to the great affection of her heart. Hers is a work of art, because without exception we regard her as the finest teacher of oratory we ever heard, not excepting Professor Emerson, the founder of the Emerson School of Oratory in Boston. Her work in the Morris Pratt Institute cannot be overestimated.

These loving tributes from one's household, and the tender value of him by these loving friends, make us know that the work and words, and the heart and religion of one we have memorialized will not only live year after year, but will grow broader as the years go on; that out of the great altar-fires that he has kindled will come a flame that will in time illumine the world.

We are each bearing our part in this great work. But let us remember that not one of us could either do the work of another or take that work from the work in which we are all engaged without marring the perfect structure and fabric that the founders of Spiritualism in the spirit world have desired to see. Therefore it is with the greatest pleasure and the most appreciative loving-kindness that we hail this moment to pay tribute to the work and life of our arisen brother, Moses Hull.

MEMORIAL SERVICE AT SAN JOSE, CALIFORNIA.

I cannot omit to mention the Memorial Meeting at San Jose, California. It deserves especial prominence on account

of Mattie's presence and work. It is reported by a pioneer worker, and veteran, Nettie Pease Fox, who took part in the exercises.

On Sunday, the 24th of February, the Union Society of Spiritualists of San Jose held memorial service for our arisen brother, Moses Hull. It was before this society that Mr. Hull gave his last address, and its officers and members gladly united in making the Memorial service a fitting tribute of love and respect for the memory of one who for many years has been a fearless champion of Modern Spiritualism.

Upon entering the hall at 10 a. m., we found the committee on decoration had transformed the rostrum into a bower of beauty. Across the rear of the platform a bank of evergreens had been placed, and over it hung a large and most beautiful wreath, at the right resting upon an easel, in a handsome frame of white and gold, was a large life-like portrait of Mr. Hull. In the center of the rostrum stood a large chair draped in purple and white. There were many lovely wreaths and vines, their dark leaves shining among the long pendants of white and purple ribbon; a profusion of beautiful flowers stood in groups, or drooped in graceful clusters down the steps of the rostrum to the floor.

The services were opened by a musical selection from Mrs. May Muntz's orchestra, followed by a tender and pathetic invocation by Mrs. Hull. Never did the writer witness a more inspiring scene; Mrs. Hull stood among the flowers, her small hands clasped, the silent tears falling like glittering pearls upon the lilies at her feet, her low vibrant voice thrilling with emotion as she breathed her soul in prayer. The effect upon the audience was marvelous, each heart seemed to cease beating, each breath was hushed, and each soul lifted into a sphere beyond the mortal. At the moment

the silken fringes of the misty curtain hanging between the two worlds was lifted, and a vision no earthly language can clearly describe was presented. Standing back of Mrs. Hull as if he had at that moment arisen from the draped chair was Mr. Hull. He was surrounded by a group of those who had been his co-workers in earth life; they all appeared to be draped in long, graceful garments that glistened like the brightest moonlight and seemed to scatter radiance as they moved; each face was luminous; no taint or stain of earth-life marred their bliss; among the number it was thought the refined, spiritual face of Jessie B. Furgason was recognized. Mr. Hull extended his hand over his wife's head and moved his lips as if in speech, but no sound was heard, and in a moment the curtain dropped.

Mrs. Hull, Mr. J. Harker and the writer each gave a brief address. Mrs. Bock and Miss Zink sang those beautiful words written by C. Payson Longley, "Open Those Pearly Gates of Light." Mrs. Barker read several sympathetic letters from friends of Mr. Hull. Our president, Mrs. H. L. Bigelow, in her quiet and effective way rendered a beautiful poem which was greatly appreciated. Mrs. C. Ringlep read appropriate selections from "The Progressive Thinker." The services were closed by music and benediction.

NETTIE P. FOX.

PRESIDENT HARRISON D. BARRETT.

Harrison D. Barrett, President of the National Association of Spiritualists writes "The Progressive Thinker" as follows:

Many years ago, in Northern California, I stood one day and watched a corps of lumbermen as they were felling one

of the mighty redwood trees found in the great mountain forest of Humboldt County. Axe and saw were used with skill and vigor until at last the giant stood tottering upon the foundation whereon he had rested in perfect safety for perhaps a thousand years. A simple turn of the hand and the great tree fell to the ground. There was a moan that died away into a pathetic echo as the tree started earthward, that went straight to the onlookers' hearts. There was a deep melancholy sigh as the line of perpendicular was forced into new relations with the center of gravity, a wail that rang for days afterwards in the ears of all who were near on that occasion, when the forest king fell to rise no more, forever.

Other forest giants tossed their arms frantically as their larger, stronger brother swept past them on his way. Wave followed wave in quick succession in the surrounding atmosphere, moving grass, shrub, flower and even mortals by the force of its impulse, bending them all to its will, like reeds in the wind, and making them all to appear as if they were wringing their hands in agony of grief at the tragedy that was being enacted before their eyes. When the Goliath struck the earth, it seemed as if a seismic shock rivalling Catina and Lisbon, was moving the earth to and fro, as if it were a feather in the hands of a zephyr. When the echo of the crash and groan of the fall had died away, there lay before us, prostrate, motionless, yet majestically grand, the monarch that had looked down upon ten or more centuries of changing scenes of earth.

When I heard of the transition of Moses Hull, this Humboldt County episode came vividly before my mind. I felt the shock as of the fall of a king of the forest, heard the low, sad wail, the heart moans, the bursts of grief, even the sobbing of sorrow that must have way at such times, when I realized that

he was to be with us no more in mortal form. I felt the atmosphere swirl around me, until it seemed as if I were being moved by some mighty force, like unto that which swept me from my feet when the redwood giant went down before my eyes in those days of the far away past. My eyes turned in the direction of San Jose, but I saw no tree where hitherto he had stood, and felt no inspiring breeze from its branches as in days ago, since he journeyed southward to take up his residence there. It was a gap in the forest, a veritable void in the midst of earth's busy millions, and no one able to completely fill the place.

It took centuries to grow that tree, and the tree of the soul obeys the self-same law. The outer shell was visible for a time, yet it, like all material substances whence life hath departed, had become but the outer appearance of the thought of its Creator that had died away in the echo. It is ever thus with all who assume mortal being, through which to gain the experiences that will make them neophytes in wisdom when they return to the sphere of the Soul, whence they came, seeking instruction, in the long ago.

"A giant has fallen in Israel." This Hebrew saying can well be applied to the Spiritualists of the world in their present loss. Moses Hull was a teacher of teachers. He was a minister who ministered to the real needs of mankind. He stands alone to-day, as he always has stood, in the special field in which he labored. No one among the Spiritualists and the Christians of the world knew the Bible better than did Moses Hull. It does not matter whether his interpretation of the Bible was original with him or not. There is nothing new or original under the sun. Originality consists in making new or unique use of old truths, or of developing methods of presentation that indicates strong personalities on the part of those

who put those methods into vogue. Moses Hull possessed a strong, virile personality, and he had the courage to set forth what he felt to be the truth in ways that left a permanent impression upon the minds of his hearers. Perhaps his great claim for originality lay in his signal ability to analyze, compare, explain, and expose the conditions with which he was dealing.

In his early life he had the privilege of listening to that signally gifted and highly inspired man, Alexander Campbell. Perhaps it was Campbell's influence that turned Moses Hull's thoughts towards the ministry, yet that influence was not sufficient to make a Campbellite of him. Possibly he was attracted more by the enthusiasm, the verve, the spiritual fervor of the Methodists than by the serene spirit and calm logic of Campbell. In any event Moses Hull became a conscientious student of the Bible. Upon his conversion to Adventism he centered all his energies upon the task of becoming a perfect master of the contents of the book. He was a natural conversationalist, and being a keen logician, was able to score point after point with whomsoever he came into contest. Adventism is largely controversialism, and it proved a good school for "our Moses."

It was about 1860 or 1861 that his attention was called to Spiritualism. It is needless to relate the story of his conversion here. He became as zealous a Spiritualist as he was Adventist. It is a curious fact that W. F. Jamieson, once an eloquent Spiritualist speaker, now an atheist, was largely influential in bringing the truths of Spiritualism home to Moses Hull. Mr. Hull soon became a tower of strength in the cause he espoused, while Mr. Jamieson did not advance one step after he helped his friend into Spiritualism. He had finished his work.

For forty-five years Moses Hull has written and spoken in behalf of the religion of Spiritualism. He has traveled far and wide, and has, I believe, spoken, in every State in the Union, besides making several tours of the Canadas, in behalf of the religion of his choice. Week nights and Sundays, day in and day out, month after month this indefatigable worker toiled on in behalf of the movement that meant so much to the children of men. Large audiences greeted him everywhere, and it is no reflection upon other speakers to say that no one among us had a larger personal following throughout the numerous debates in which he engaged as the champion of Spiritualism.

For the last ten years of his life he held a commission from the N. S. A. making him the official champion debater in behalf of Spiritualism in America. In his hundred or more debates, he never once came out second best. A clergyman said to me recently in speaking of our arisen brother, "I know of no clergyman who has any business to attack Moses Hull. Mr. Hull is able to wipe the earth with the best man we have." This is high praise—deserved praise—and it comes from a man who holds a position of influence in Church circles.

Moses Hull was an author, reformer, preacher, politician, and instructor combined in one. His books, some twenty in number, have exerted a most helpful influence upon the minds of people just graduating from the Church, also upon those who were honestly in search of the inherent truths of Christianity. His theological writings are now to be found in every theological school in America, where they are exerting a salutary influence upon the minds of the young men who are fitting themselves for the Christian ministry. In this way he will continue to instruct his fellow men for many generations to come. It is to be hoped that the ministers whom he has helped

through the mediumship of his books will be honest enough to give him credit for it now that he has taken leave of earth. Especially should this be true of those Spiritualist speakers and mediums who owe their start in our work to his generous aid. He was a firm believer in education, and spent the last five years of his life on earth in the arduous labor of establishing a Spiritualist school, the Morris Pratt Institute, upon a self-supporting basis. Were a monument to be erected to the memory of Moses Hull, I know of none that would be so appropriate as that of a generous endowment of the Morris Pratt Institute.

Other hands than mine must write the story of his labors in behalf of abolition, of financial independence for our nation, of economic reforms, social and industrial progress and political liberty. He did a needed work in all these fields of endeavor, and a truthful record thereof should be given to the world. I have known of Moses Hull ever since the Cooper and Cary Campaign of 1876 and the Greenback days that followed, but I never met him personally until the early nineties. He has grown upon me with the passing of the years, for I have ever found him to be a truth-seeker, a truth-defender, a lover of right and justice.

The oppressed of all nations had a friend in Moses Hull. He was not always just to himself, for he would give away that of which he himself stood in need, even if the suppliant were to him a total stranger. No doubt "our Moses" had his faults—he would not have been a human being if he had not—but today as I write these words of him, I do not feel qualified to determine what they might have been. I have seen Moses Hull only in part—when I have seen the full orbéd soul of the man, I shall then be qualified to speak of his short-comings. By that time, I shall be so completely occupied with my own, I

shall have no time to dwell upon those that any of my brothers may seem to possess.

Moses Hull was a firm believer in organization and advocated it as the surest means of spiritual success, wherever he was called upon to labor. He was president of the New York State Spiritualist Association for one term, and was often sent as a delegate to its conventions. For five years he has been the president of the Morris Pratt Institute at Whitewater, Wisconsin. He has been a delegate to every National Convention since 1893, with two or three exceptions, and I believe every exception was due to illness. In those conventions he always took a leading part, either as the chairman of some important committee or as an exponent of the religion of Spiritualism in the evening services. He has been a legal resident of more States in the Union, and voted therein as a citizen, than any other man I have ever known. In the political campaign of 1906 he was the candidate of the Socialists for Congressman from the Eighth Wisconsin District, and made a thorough canvass of the same, speaking almost every day for full six weeks. He was honored by running far ahead of his ticket in many precincts. He took his Spiritualism into everything he said and did, hence it is not strange that we find united in him the zealous religious teacher and the earnest civic reformer.

Of the work of Moses and Mattie Hull in their joint fields of effort for thirty-five years or more, all who know anything of Spiritualism are already informed. Their names are household words, wherever Spiritualists reside, and many there are outside our ranks who hold them in the same high esteem. She is now compelled by the progressive law of life to part with the one who has so long been her husband, her sole comrade, her helper in the affairs of life. Let us send our deepest

sympathies, our "psychic push" as she takes up life's duties and journeys on towards the setting sun alone. With her, all Spiritualists are parting with "our Moses" as a mortal; but with her, in spirit we shall ever have his spiritual impress to aid us in our endeavors. Let us help her in her efforts to complete his work—to finish her own. Let us remember our arisen teacher, defender and prophet, at his best and recall the good he has done with tenderness in our hearts, and gratitude in our souls. "In the land of the Pomenah, in the realm of the hereafter" we shall meet "our Moses" face to face. For him, now no more pain, no more physical privation, no more worry, no more torture of soul; with him, as with others who have gone before, "all is peace."

In freedom now he awaits the coming of those to him most dear in his home, just around the turn of the road in the land beyond the cloud-rift.

Brother Moses, Hail and Farewell! Auf wiedersehen!

PROF. W. F. JAMIESON.

Professor Jamieson was not a Spiritualist. He became a materialist only a few years after Moses became a Spiritualist. They have always been the best of friends. Here is what he says:

Nearly forty-five years ago (we were mere boys then) I first met him in Paw Paw, Michigan, for six sessions, two hours each, before packed audiences. No revival of religion could compare in intense interest with that famous debate. He was an Adventist minister, I, a Spiritualist lecturer. We were both full of enthusiasm and "rushed in" where angels and ministers fear to tread. Moses was eloquent, mirthful, sarcastic. To my way of thinking he was a natural-born orator; rapid in

utterance, cyclonic. With his Bible before him he had a habit of "cuffing" it open to read anything to suit him. Furthermore, he had a prodigious memory; was a walking biblical encyclopedia.

I have always, since meeting Mr. Hull on that memorable night in October, 1862, greatly admired his genius; have always liked the man. There was something noble in him. He was free-hearted. He was manly. He loved his friends and forgave his enemies.

Next day after the Paw Paw debate Dr. J. M. Peebles, in Battle Creek, then the home of both, met Mr. Hull, and inquired "how he came out in the debate." In reply, Mr. Hull held up a document, saying, "Here is my recantation of Adventism!"

But the "Advent Review" refused to publish it. Mr. Hull wrote to me at Albion, Michigan, that his Church friends declared that he had been captured by the devil, and they begged him to give them a chance to save him from the devil's wiles. He asked for my counsel. I wrote to him: "Give them that chance. If they can win you back you are not ripe for the new philosophy."

They prayed for and with him three weeks, and he went with some of the "brethren" on a preaching and baptizing excursion. A gifted soul was at stake. The Adventists worked in desperation to "save" it.

At last Mr. Hull wrote to me, saying, as he did immediately at the close of our Paw Paw debate, "I have preached my last Adventism." He entered the field of Modern Spiritualism and became one of its most popular advocates. As he expressed it: "Though starvation seemed to stare me, my wife, and my four little daughters in the face, I was a free and happy man."

"Salary or no salary, I would preach; somehow I could not help it. My preaching was as spontaneous as the singing of birds."

Perhaps this is why it was ever a delight to hear him.

MRS. C. A. SPRAGUE—MOSES HULL'S FIRST MESSAGE.

In Washington, in connection with the services of the Spiritualist Society of that city Mrs. C. A. Sprague spoke as follows concerning Moses Hull's transition, and was immediately followed by Moses Hull himself, speaking through the lips of that lady. A more characteristic message is not often received.

Mr. Chairman, Ladies and Gentlemen:—

Before I begin my work this morning, I wish to speak of one that many of you know, and know to love, and that is our old friend and co-worker, Moses Hull. Last Friday morning we received a letter from Whitewater, Wisconsin, from the school of which he is the president, stating that Professor Weaver had received a telegram telling of the transition of Moses Hull, in San Jose, California. The news shocked us, and has cast a shadow over us. We know how much he is needed here. He is certainly needed for the benefit of the school. The cause needs him, but he will not let his work end here; his work will go on, perhaps with a great power, and, I hope, with greater force than ever before. I hope that some one may rise up to take his place in the school.

Last year that dear old man and his noble little wife—both along in years—started out and made a trip from Wisconsin to California, down through Mexico and Texas, then back to Wisconsin. We were there at the school in May when they

returned. They worked hard and faithfully all the months they were gone, and that dear couple sent in to the school five hundred dollars.

Where is there another worker in the field who would do that? Where are the ones who will now take the interest that couple has taken? This year they started out with the same expectation, and now he has been called to a higher life, when we needed him, and, dear friends, Mattie, his sweet little companion needs your love, your sympathy, and I am going to ask everyone of you that can do so to do something to assist them in that school work, for there is where he has given his life, as we might say, for the benefit of the cause and to benefit that school.

Yesterday I was reading a letter in "The Progressive Thinker," perhaps his last letter to us as a mortal, saying that in Portland, Oregon, he received forty dollars in the collections above his expenses, which he sent to the school. The school needs your assistance, and in the name of heaven, you as Spiritualists know that the school is needed. There is nothing in the world that our cause needs more than that school.

We had a letter from dear Mrs. Weaver, its secretary, yesterday saying that Mattie wrote the day before Moses passed over, saying that "If the worst comes I will try and be brave and strong to bear it and, if I can, I will go on with the work."

Friends, let us send out our thought in silent prayer to Mattie Hull for a few moments before I begin my work, for we know she needs it.

MOSES HULL'S MESSAGE.

Yes, dear friends, I thank you for this thought. I heard this medium speak, and now I know that it came from the

depths of her soul. I am not dead, I live. I am working: I am going to work the same on this side of life that I did while here, and I am glad this medium has sent out the appeal to you for the assistance of your good thoughts to my beloved wife. God bless you, God bless her. We will all stand together and will sustain her in this work, and I am going to say this morning that though I have left that earthly shell, I am still Moses Hull, and I am here to declare to you that I know now that a spirit can return, and I know that I can go on with this glorious work. I thank you all for this privilege. Though not as strong as I hope to be, I am living still and I am ready to do the work. I trust that I may place my mantle on some one who will take a deeper interest in the school and carry on the work, for I have found as I touch this one this morning, understanding the law as I do, that it has helped me.

Dear friends, I am glad to meet you. This was unexpected to the medium, but I thank the guides who allowed me to come, for it has helped me. I shall come again.

May angels guide you all and lead you ever in the right, is my wish.

REV. R. E. COONS.

There was an individuality about him that made him distinguishable among men. Possessing the courage of his convictions, and being honest and brave, he has won many a battle for our cause. He had added to these traits of character a strong and vigorous intellect and a memory inexhaustible that served him well in the many discussions he had with the greatest religious prelates that ever graced the public rostrum, and he never failed to win. * * * He had a heart to feel another's woes, and never turned a deaf ear to the despairing wails and beseeching cries of the distressed and the afflicted. His

hand was ever open to relieve the wants of those to whom fortune had been unkind. He was not one of those who with one hand put a penny in the urn of poverty and with the other take a shilling out; on the contrary his deeds and practices of sweet charity were unostentatious, and whatever of kindness he performed to lift up the heart and to assuage the grief of suffering humanity was done almost stealthily and as silent as the passing of the snowflake. Deep down in his heart there was an unceasing spring of pity that never went dry, and never failed to strengthen those who in the agonies of their distress cried for help and craved its waters to nourish the desert places of their sinking hearts.

As a friend none was ever more faithful, none was ever more loyal, and in all the relations of life he came up to the full measure of a true man's duty. Bravely and radiantly he fought the battles of life, and whether basking in the soft sunlight of prosperity, or shivering on the bleak and chilling shores of adversity, he was the same noble, uncomplaining, patient and trusting man. No warrior ever fought on field, no plumed knight ever tilted at a tournament, who bore a braver heart. He certainly laid down his life for his friends, and the Nazarene said, "No greater love has any man shown than he who lays down his life for his friends," having worked for the glorious cause of Spiritualism to the end. It will be said of him, "Well done, good and faithful servant, enter into the joys of thy Lord."

My heart goes out to his faithful wife and helpmate, who for all these years has stood by his side to the last moment. She, too, will have an abundant entrance into the beautiful spirit land when her work is finished on the earth plane. May the spirit of her dear husband come and comfort her, as we

know he will, is the wish of one who pays to her honored husband this loving tribute.

GEO. F. PERKINS.

"The Progressive Thinker" of February 2 brings me a wonderful amount of information of all grades from grave to gay. And the most startling and shocking is the account of the sudden transition of our Big Brother Moses Hull and our incomparable Jennie Hagan Brown—two of the best advocates of Spiritualism that have ever proclaimed its truths by voice and pen.

I was reading in a previous number a breezy letter from Brother Hull, giving an account of his trip to this coast, and the happy family reunion, etc., and I said, "Moses Hull beats them all for grit and adhesiveness; it is remarkable that he can keep up courage so long."

I have been reading of late, his book, "Our Bible; Who Wrote it?" It is a remarkably well written volume, and every speaker on our platform should possess it, to defend his position if called upon to do so.

We have lost a powerful man inasmuch as he was the champion expounder of "Biblical Spiritualism," and was, without doubt, the best debater in our ranks.

Mrs. Hull needs all the strength we can send her. May she live many years to continue her important labors as Mrs. Hull, the true helpmate of Moses Hull, the peer of defenders of spiritual and rational religion.

JOHN WARD.

Moses Hull, our brother, has returned home clothed in fine raiment, and rich in imperishable wealth. "Well done,

thou good and faithful servant." He used his talents for sublime and divine purposes—to promote happiness in the world.

As a liberalizing factor in modern thought, he stood out grand, heroic, and central. He was a lion in courage, invincible in logic, yet at all times tender and just.

Truth was his "first and only love." And how valiant was he in defense of it! Sincerity was the basis of his eloquence. Eloquent and persuasive discourse was as natural to him as breathing.

His mind was like an ever-flowing fountain, and as the spray from the fountain is made beautiful and sparkling by the warmth of the sunlight, so the scintillations of his intellect were made more beautiful and graceful by the warmth of his love.

May that "Peace which is past all understanding," rest upon him and the loyal and waiting wife.

We shall go far before we meet another Moses Hull.

MOSES HULL.

O gifted master of the tongue and pen,
And hast thou gone? In this our earthly sphere,
Thou who, like Saul, a leader wast of men,
Shall we thy voice persuasive never hear?

No mightier sword than thine hast champion drawn
These many years, nor wielded with such might;
And few who dared gird Dogma's armor on,
And face thee in thy combat for the right.

Thy stronghold, ever, was the Written Word,
Regarded by the saint God's very own;

And he who hast thy exegesis heard,
Hast listened not unto thy words alone ;

But through thee, prophet, patriarch and seer,
Archangel, and the winged seraphim,
And heaven's hosts, ascendant, sphere on sphere,
Declared of man, "The grave is not for him."

Nor is thy work for human freedom o'er,
Now thou hast joined the hosts of living truth ;
Thy powers for good are greater than before,
Now thou hast bourgeoned in eternal youth.

Thou wast misunderstood, maligned ;—
And such the truly great have ever been.
Truth, heaven-inspired, thou gavest to mankind ;
And something of the fruitage thou hast seen.

But greater yet, as life's great stream doth flow,
From yonder heights elysian thou shalt see,
Garnered from earth from seed that thou didst sow,
Abundant harvests for eternity.

MILO LEON NORTON.

MOSES HULL.

Close the folds of his tent ! Softly tread
The brown turf, for our Chieftain lies dead.
In camp there is woe !
Spears, fallen prone, lie deep in the rust,
Tears splashing their brightness with rust,
And camp-fires burn low.

Heavy chains to white slave-limbs, of old,
Were forged, fastened by fetters of gold,
In bondage of shame!
We had marched thro' the wilderness, far;
Hope, at last saw a light, and a star
O'er Bethlehem came.

In the midst of the march he hath died,
And the host are encamped at his side,
Dark shadows creep down
From the hilltops that rise to the sun.
Death! thou steal'st ere the battle is done,
From victor, the crown.

Close the folds of his tent! Softly tread
The brown turf, for our Chieftain lies dead.
His armor still on.
Thro' the shadows the heights we must gain;
Onward march, though we weep for our slain.
Through mists of the dawn.

Saviors, thorn-crowned, have died. Heroes fall;
But the truths they upheld conquer all,
At last, and for aye!
Our grand Chieftain e'er loved Earth's oppress;
Fought Oppression and gave it no rest
By night nor by day.

Close the folds of his tent! Softly tread
The brown turf, for our Chieftain lies dead.
Disturb not his rest!
For our glorified Cause like a star,

Rising high o'er the hill-tops, afar,
Illumes his calm breast.

F. WALTER OSBORNE.

Bridgewater, Mass.

OUR MOSES AND OUR JENNIE.

*A Touching and Appropriate Poem to the Arisen Moses Hull
and Jennie Hagan Brown.*

Come and *weep* with me, my brothers and my sisters, one
and all,
For our Moses and our Jennie have responded to the call,
And so greatly we will miss them in the field of labor here—
But we know they will be welcome in that higher working
sphere.

Come and *smile* with me, my brothers and my sisters bowed
in grief,
For the brother and the sister who have passed to their relief;
We will miss their earthly presence with a depth of feeling
great,
But let's smile up at their freedom from the bonds of
mortal state.

Come and *laugh* with me, my brothers and my sisters, for we
know
That their duties, with their hardships and their struggles
here below,
For the cause of Truth Immortal have a rich reward insured,
And they each have found advancement for the sufferings
endured.

Come and *shout* with me, my brothers and my sisters, in high
glee!

O'er the work they each accomplished e'er transition set
them free,

And let's band ourselves the firmer as a unit in the cause,
For though they have gone on higher, their great labor
will not pause.

Come and *bow* with me, my brothers and my sisters: not in
tears,

But in silent approbation for their services for years.

None could be more true and faithful to the Cause they held
most dear.

Let us bow in prayerful silence o'er their well-done duties here.

DR. T. WILKINS.

THE CHERISHED NAME OF OUR LOVED MOSES HULL.

A MAN.

I saw a man. He stood erect, well poised,
His every muscle rounded out and firm,
Nor moved was he by every passing breeze,
Nor dashing tide, nor quakings of the earth;
Nor moved by ebb and flow of human ire,
Nor taunts and jeers, nor praise by human tongue,
I heard the voices of a multitude.

From every clime they came with songs of praise,
And bearing rarest flowers of fragrance sweet,

And laid them at his feet, and humbly bowed,
His benediction to receive.

In awe I stood
And gazed with wondering eyes upon the scene,
When, lo! in shining robes, with radiant brow,
Just at my side a heavenly presence stood,
(With satisfaction beaming from his eyes,
As he beheld such worship of a man.

"Kind sir," I asked, "Who is this man that doth
Receive from this vast multitude such love,
Such adoration, humble, deep, devout?"
With earnestness, and still in kindest tone,
He made me this reply:

"Behold a man
That's every whit a man. A man that used
The days, the hours, the minutes of his life
As best he could to grow himself into
A perfect man in stature, mind and soul.
When but a youth he quickly brushed aside
Those bright but silly baubles that appeal
To vanity alone and grappled with
The hard and stern realities of life;
Nor faltered if he failed at first to win.

"'Twas not alone the problems of the mind;
He studied deep the mysteries of the heart,
And early learned to hold his fellow men
In pure affection's fond but firm embrace.
Thus early armed against internal foes,

He quickly found a place amid the ranks
Of those who fight to set their brethren free
From all that wrecks and blights the joys of life.
Fearless he fought, willing to fall with truth,
If truth must fall, but never doubting its
Triumphant victory at last, o'er all.
'Twas his to do the right nor fear results.

"Consistently he held the rights of all
As equal to and sacred as his own ;
And danced his heart with joy if he could help
A fellow-being over places rough,
Or up the steeps too hard for them to climb.
His strength was spent, but not for sordid gain,
But wealth of heart, of mind, of soul, of all
That goes to make man all that man can be.

"To him the raging tempest brought no fear,
For he could look beyond the havoc wrought,
To peaceful shores, bedecked with sweetest flowers,
By gentle zephyrs fanned, where springs o'erflow
With cooling draughts, and where love points the way
To lives of purity and happiness.

"He looked not with austerity upon
The pigmies at his feet, but took their hands,
And with a gentleness that won their love
And confidence, he taught them how to grow.
He stood as one who knew full well his power,
He knew the weakness of his fellowmen,
But scorned the tyrant's part, the braggart's role,
He scorned to rule by base authority.

"He fought a gallant fight. About him lay
The dead and dying errors crushed by bolts
Of logic hurled with faultless aim from out
His citadel of power impregnable,
Because equipped with everlasting facts,
Too strong to break, too weighty to resist.

"He wore not the insignia of a king,
He wore a crown set thick with rarest pearls
Of richest hue, that shed upon the world
A radiance all their own; rich pearls of truth,
Blessed light divine, to light the paths of men
To ways of sweetness, cheerfulness and love,
To make this world of children, flowers and song
A land of purity, a land of peace.

"His name is found in his prolific works;
'Tis stamped upon the logic of his thoughts;
Embossed upon the progress of the age;
But deepest written in the hearts of men;
Engraven large on heaven's scroll of fame."

And there upon the glowing twilight clouds,
In loveliest rays of mellow light shone forth
The cherished name of our loved Moses Hull.

Lansing, Mich.

S. B. PERSON.

NOTE.—This piece of music was first sung by Moses Hull at a time that he was confined to his house by illness. He sang it to the words "ROCK, ME TO SLEEP MOTHER." After his recovery he hummed the air for those who were compiling the music for the Spiritual Harp, and they wrote the music out, changing it in places and printed it for the words of "Ring the Bell Softly. Moses' eldest daughter was then a little girl, but she learned the tune from hearing him sing it, and sang it with him many times. It is here rendered just as he composed it. Three stanzas of the poem are printed. It was very plaintive, and he sang it often through his whole life.

ROCK ME TO SLEEP.

Backward, turn backward, O time in your flight,
Make me a child again just for to-night!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smoothe the few silver threads out of my hair;
Over my slumbers your loving watch keep;—
Rock me to sleep mother,—rock me to sleep!

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain,—
Take them and give me my childhood again!
I have grown weary of dust and decay,—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap;—
Rock me to sleep, mother,—rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, dear mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded our faces between;
Yet with strong yearning and passionate pain
Long I to-night for your presence again.
Come from the silence so long and so deep,—
Rock me to sleep, mother,—rock me to sleep!

ROCK ME TO SLEEP, MOTHER.

By MOSKES HULL.

