

Devoted to the Spiritual Elevation of Humanity.

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A WOMAN'S LOVE.

A sentinel angel sitting high in glory,
Heard this shrill wail ring out from purgatory,
"Have mercy, mighty angel, hear my story!
I loved, and, blind with passionate love I fell.
Love brought me down to death, and death to hell,
For God is just, and death for sin is well.
I do not rage against His high decree,
Nor for myself do ask that grace shall be ;
But for my love on earth who mourned for me.
Great Spirit! Let me see my love again
And comfort him one hour, and I were fain
To pay a thousand years of fire and pain."
Then said the pitying angel, "Nay, repent
That wild vow! Look, the dial-finger's bent
Down to the last hour of thy punishment!"
But still she wailed, "I pray thee let me go,
I cannot rise to peace and leave him so;
O let me sooth him in his bitter woe!"
The brazen gates ground sullenly ajar,
And upward, joyous, like a rising star,
She rose and vanished in the ether far.
But soon adown the dying sunset sailing,
And like a wounded bird her pinions trailing,
She fluttered back, with broken hearted wailing.
She sobbed, "I found him by the summer sea
Reclined, his head upon a maiden's knee,—
She curled his hair and kissed him. Woe is me."
She wept, "Now let my punishment begin!
I have been fond, and fond and foolish, let me in
To expiate my sorrow and my sin."
The angel answered, "Nay sad soul, go higher!
To be deceived in your true heart's desire
Twas bitterer than a thousand years of fire."

JOHN HAY.

LINES INSCRIBED TO BISHOP

A. BEALS,

INSPIRATIONAL SINGER AND LECTURER.

Through the Mediation of Mrs. F. E. Logan.

Sing on, thou gifted soul,
And speak great living thoughts
While time shall onward roll.
Great hearts whose lives are fraught
With sympathies and with tears,
Will gain new strength and power,
And lay aside all doubts and fears,
Rejoicing in the day and hour
That brought you to their side
On this far Western Slope.
Long may you here abide
And gain new strength and hope.
Then when in balmy spring,
Those dear ones from the East
Shall come, your "Starrs" will sing,
'Twill be a sumptuous feast
In which true souls will share.
Be happy here dear friend,
And for that time prepare.

Oakland, Cal., Jan. 12th. 1883.

P. S. The "Starrs" has reference to Bro. Beals' sister and family

FINGER POSTS AND MILE STONES

A NEW YEAR'S ADDRESS, DELIVERED BY REV. E. P. POWELL, AT UTICA CITY OPERA HOUSE.

We cross the line between the years a good deal as we cross the line between the two hemispheres. It is an imaginary line in both cases, yet we pass into a range of entirely new facts and scenes. Old problems will take on new shapes, and new problems will arise each year. So then we face 1883 sure that it has folded in its darkness startling discoveries, revolutionizing inventions.

It is an absolute necessity to one who will have any comfort in a life that is made up of revolution and evolution to have studied the finger posts and mile stones of his times so exactly that he may have confidence that all things are going forward to betterment, rather than headlong to ruin. Here is your true faith, a tonic that comes from a thorough study of events. You may say it is faith in events, or faith in history, or in fate, or with more good sense call it faith in God; at any rate without it however the world goes, you are going to the devil. Faith is not a distinctive Christian doctrine, it is a scientific position, the true method of viewing life. No duty of a public speaker is more important, or more agreeable than to assist in toning up public confidence—confidence in man, in nature, in events, in tendencies, and in the moral and intellectual certainties. No black art is so black as that which prophecies disaster, and ruin, and judgments, and hells, and final despair. The world is going right, society is coming out right. Yet constant and often enormous revolutions go on in our environments; never more astounding or rapid changes than just now.

I invite you, therefore, to study the finger posts and mile stones now in sight, and let the phaeton of time leap over into 1883 carrying men who are not the cowards of their own stupidity.

I shall confine myself to religious and moral questions and shall have then a crowded hour.

Merely as preliminary, I shall ask you to allow, without discussion, that current theology is meeting with a very popular and wide spread scepticism, and that as a matter of fact it has no such controlling influence over men and matters as it had until this generation, nor shall I stay to prove that the machinery with which theology has environed us is also in danger of giving way. The form, however, always endures longer than the spirit. Sacramental days and

feasts survive their meaning so that even anti-quarians can hardly discover why some things are called religious. Circumcision like baptism, first matters of science, become religious rites. The religion dies out, but the ceremony stays. But we are in a very interrogative age. We are now beholding the demolition of what have been our sacred structures.

The wisdom of these doings I do not now discuss; but look at them as the mile stones, the measuring facts of the times.

What I do wish to discuss are certain questions that trouble us in view of these facts,

(1.) The question which is most irrepressible just now among really sincere men is this, suppose the present tendency to disintegration in ruling theology go on, will it endanger public morals. Undoubtedly the morals of society have been almost entirely based on the belief in a God of retributive justice, and a God whose future dealings with us will be to punish and reward eternally. This vast religious hope, and its counterpart of fear have been, until recently, the moving and controlling forces of modern civilization. Human rewards and punishments have been of insignificant power in comparison. The murderer may have dreaded the gallows; he held as incomparably more dreadful the Hell of the future. To fall into the hands of the living God has been the awful doom of every unrepenting soul. The sinner must not only flee from outbreaking sins but must devote himself to Godliness. The system thus went beyond morals, and to a great extent depreciated morals as of little worth compared with faith.

I have no time to show the error thus committed, nor to show that the present reaction against theology is largely because it thus exalts believing above doing. It remains a fact that a large share of the honesty and virtue of American society has depended on fear of future and eternal torture. It has been a frequent argument that Hell proved to be a myth, there remains no reason why a man should not enjoy the world—meaning thereby ignore the claims of virtue as preferable to vice. Emerson's Essay on Compensation, which showed that sin brings its punishment here and now was hailed by the orthodox as subversive of morals. Every step in liberalism has been in the same way denounced as antagonistic to morals. In one sense this is true. The reason for morals stated above, its very foundation in fear of God and Hell, is being obliterated.

The question then is prior to all others as a finger post among the mile stones of this New Year, are we going headlong into atheism and license. Is there a scientific basis for morals that can take, and is taking the place of that theological motive for morals that is dying away? An answer in full to this question would more than fill out the limits of any discourse, I shall therefore only outline it and some day discuss it more at large.

Practically and theologically I believe it can be shown that in *Nature* there is a basis for morals wholly apart from theology, and that the morals taught by theology are no morals at all. This age is not narrowing but vastly widening and ennobling morals. Let me be as succinct as possible.

(1.) Morals are beginning to mean that obligation which a reasoning being owes to Nature to be all that the endowment of reason allows him to be.

(2.) Morals mean not simply an obligation to escape punishment, but to so honor selfhood that the real salvation is the preservation and highest ennoblement of self.

(3.) Modern untheological morals includes obligation to the body as well as the soul; to the earth and all the superb system of law and beauty of which we are parts.

(4.) A scientific basis for morals involves absolute obedience to the right, and no compromise with the wrong; because of the immediate compensation in kind which comes from virtue and vice.

The man of the twentieth century will be moral, if at all, because of the ought that lies in nature, entirely irrespective of Heavens or Hells out of time. His best interests lie along the line of truth, purity, honor, and temperance. The logic of chastity to-day, is no longer seclude yourself from the world and mortify the flesh, to become a bride of Christ, but be chaste because your condition as a doer and thinker require self government of the passions. Marriage is no longer a sacrament, but monogamy is recognized as the conclusion of the experience of the ages. The best civilization is co-existent with the family. The family is the unit with which alone you can sum up the highest social conditions of the race. Slavery was killed, not by theology, but by the new code of scientific morals. It was killed as antagonistic to humanity and human progress. So you may pass through the whole gamut of morals, and you find the old idea of doing or not doing for fear of God is virtually non-existent. But already there has grown up a new code, and it has become quite well defined. Charity is no longer in the name of God, to win exemption from purgatory for your soul or for that of a friend: it is no longer in Christ's name, but it is the requirement of a growing human brotherhood. You build your Colleges, and your hospitals to-day not for the Church, nor by the Church, at least your tendency is that way. You care for the wounded, sick and poor out of that warm humanity that is getting to be the governing spirit of society. Theology said give to win Paradise; and it said to the poor accept your lot here, but look forward to mansions in another world. Scientific morals looks to the obliteration of the causes of poverty and degradation. It undertakes to make this

world the real Paradise. It works by physiology to improve our heredity. Science, in other words, intends, by changing the conditions and surroundings of our birth, by the promulgation of sanitary laws; of a wiser hygiene, and every way by showing us our proper relation to nature and law, to make the race healthier, happier, longer lived—to abolish deformity, idiocy and inherited tendency to crime. Science says obey the laws of nature lest your sins be visited on your children. It abhors filth, it does not believe in disease: crime is largely a disease. It sees no virtue in remorse and misery.

Once more the scientific basis of morals re-adjusts our relation to ceremonies and ordinances. Circumcision and baptism were originally the requirements of health. They expressed original science. They became adjuncts of theology; all ancient morals were considered as religious rites because ancient religion, had a great deal of morals and very little theology. So a day of rest in each seven was a mere expression of the needs of our physical structure. Its theological aspect was an after thought. As science takes it up, Sunday is a day needed under the laws of our being; needed for a reasonable relaxation and enjoyment. Theology bases Sunday on worship; it is the day on which a Creator stayed his handiwork. Science gives it to man. Theology takes it away. It is God's day. Theology makes its value to consist in observance; science places its value in its utility. The day is a want universally felt. But do not misunderstand me; we do not want it all in the same way. Human needs are vastly more differentiated than they used to be. Nine men need a Sunday for amusement, to one who needs it for worship—nobody needs it for conformity. Rioting should be put down on Sunday as much as on Monday; no more no less. But as a matter of fact, theology makes it as penal for the quiet honest laundryman to ply his vocation on the one side of the street as for the occupants of a whisky saloon to howl and fight on the other. It reduces industry to the level of rioting, and thrusts both alike into jail. But as a matter of fact you do not and you never have controlled the saloon. The Trinity that rules the Lord's day is Tobacco, Whisky and Theology. These three farm out the day between them and it becomes a crime for me to do what my real physical and moral nature demands.

But this is always true that forms die last. The spirit goes out of them and they remain as burdens on men consciences. Men are more concerned about breaking a day than they are about flinging their neighbors into jail; they undertake to say what others needs are and in the name of law, to enforce a religious rest. A scientific basis of morals reverses all this; it gives the day its place purely as a day for mans use, for the best welfare of each individual, nor does it acknowledge that men who on Monday can be trusted to judge for themselves what they shall do cannot be trusted on Sunday.

A second question closely interlinked with the preceding is this, is the world practically improving in morals, or is our progress only an outward affair without a heart and without any elements of perpetuity. We hear this charge

reiterated. It is glitter and promise, but it is a lie, and society will crumble in pieces without faith. Theology it is asserted has been at the basis of all past progress and civilization, and it always must be.

This question does not need a long discussion. Wasting no time on such claims concerning the remote past, I can see no reason to doubt that the tendency to human and social betterment was never more rapid than to-day. In the short space of your life and mine we have seen go down one of the most monstrous wrongs that ever burdened the world, human slavery. Manacles have snapped from the limbs of helpless human brothers almost by miracle. It is even difficult to believe that the atrocities of slavery were a part of only 20 years ago. I have no desire to rob theology of any of its past honors, but when it is charged that our age is in danger of dropping into a maelstrom of social ruin, it is only needful to say that slavery has just been killed and he who killed it was shot in a place which theology condemns as supremely immoral.

Nor can you fail to concede that moral questions have everywhere more weight than even in the days of New England Puritanism. There was more theology then but it was consistent with a very low morality. The morals of New England robbed the Indian of his lands on the hypocritical ground that this was a new Land of Promise. The occupants were cursed Canaanites, the Puritans were saints to whom the Lord gave it. The morals of the Puritan burned an Indian village, slaughtered the women and babes, and then held a prayer meeting and sung Davids Psalms in the way of thanksgiving. The morals of the Puritan condoned slavery, it burned wretched old women as witches, it wrote sermons that expressed sentiments more fiendish than ever graced the lips of an Attila or Tamerlane; and it is true that theology to-day asserts that those sermons are masterpieces. Read the private lives of our earlier public men, and you will come with a sense of vast relief from Hamilton to Everts and Fish and Blaine and Frelinghuysen—yes, even from Washington and Jefferson to Lincoln and Garfield. Look over the whole world of our generation. Had England ever such pure statesmen as Gladstone, Derby and Chamberlain? Had France ever purer men than Grevy, and the present leaders of the republic? What say you of Italy and its moral renovation? of Spain? Look at the growing spirit of international comity—I may say international benevolence. Commercial integrity never stood as high. Everywhere political affairs are charged with moral issues. Human rights constitute the first of all questions with statesmen. Our Congresses are less venal, less gross, less often dishonored with broils. Public morals are in this city, at a far higher grade than twenty-five years ago. It is no mere optimistic theory that the world is better; it is better as a practical fact; and the progress made is in increasing ratio. Nowhere are morals worse than in the most rural districts; and it is a fact that telegraphs, railroads and the press carry more impulse to virtue than to vice. The young men of Central New York twenty-five years ago were in comparably more riotous, more drunken, more criminal; their gatherings were

more often carousals and orgies ending in fights and frequent deaths. I do not believe that you could now find five young men in the city of Utica of respectable families who could by any means be induced to engage in a system of arson and plunder. But your memory will serve you concerning a whole company, who in this city were thus engaged one generation ago; and one of them was hung for it, and others became wanderers over the earth. Nor will you ever again see a day when Utica shall become famous for a mob of leading citizens rallied to the breaking up of a peaceable assembly of freemen. Nor will Boston ever again see a rope put around the neck of the gentlest and best of its citizens, and he dragged over its pavements by her merchants and lawyers.

Yes, my friends, the world is rapidly growing better and the reign of science, although largely a reign of scepticism, is an era of human ennoblement, an era of law and order. Mothers, your boys are going straightforward into better prospects, better surroundings and multiplied probabilities of coming out true men. Do not worry at the changes going on; the next age will be not theological but scientific; but science will always say there is nothing above mortality. Theology has always said believing is above morals.

(3) But a third question interpolates itself just here. While acknowledging immense improvement in human life, what movements in the directions of reform are just now most needed and nearest at hand. Or you may ask, what social reforms are most imminent. Let us see, (1.) A larger limitation of the power of rulers. There is no question but that republics are as capable of tyranny as monarchies. A school boy's enthusiasm may be satisfied with the glorious flag, and the free ballot, and unlicensed press. Sober citizenship looks deeper. The ideal State will not even be realized by securing a reformed civil service. The State is a myth. It is nothing but the cooperation of individual lives. Only the individual lives. The State lives only for and by him. We get into a habit of talking of the the State as a reality. What is it? Congress has no rights of its own; The President has none as president; the legislature has none. They express solely the combined interest of individuals. Yet we are to-day under the most powerful sway of an organism at Washington, that domineers over us as absolutely as if it were styled Alexander or a limited monarchy. But you say that I promised to confine myself to religious questions. My friends, I wish this were not a religious question, but unfortunately the larger share of tyranny now predominant is in the interest of theology.

(2.) That we are free men is one of those happy myths that ought to be believed until we can see better and see farther. The Penal Code has awakened a great many to the consideration of the question of human rights. Liberty is a new question every fifty years. For the Puritan it meant liberty to pray and praise as he chose; for Roger Williams it meant religious toleration of a very wide and noble sort; for Lincoln it meant the ability to give their rights to eight millions of bondmen. Your liberty and mine is a good deal tangled up with questions of taxation and worship, and

by the penal code with holy days. I will not stop again with this outrage only to say that if you want to breed Nihilism and Socialism and Communism, then keep in force for one year the penal code, and you will get enough of it.

But you say there is no Nihilism in this land. The elements of Nihilism lie in all human nature. It is a combustible element of character. It is the very useful power if you do not confine it and then touch a match to it. And as for socialism and communism, so long as unnecessary inequalities of society exist there will be a greed of poverty that will match the greed of wealth, and it will do the ravaging if you provoke it.

There is no permanent safety for society but in removing social friction; there is no safety in compromise with social wrongs or deprivation of rights. The slave was not free when emancipated; he is not free until boycotting and bulldozing leave him master of his best interests. I am not a free man because I cast a ballot or because no man can thrust me into an inquisition; so long as the whole atmosphere is an inquisition where I am tortured for free thinking.

But is society safe without a code that to a large degree restricts the liberty of the individual, in the interest of morals. This question you may not at first consider of vital importance; but no other so deeply involves the whole progress and hope of men. Progress has always been a struggle of the individual for freedom. Turn your history backward step by step and see what you find; everywhere men fighting against oppression. Every reform is a revolution against some sort of tyranny. What was Greece doing? Sowing the seeds of liberty. What was Rome doing? Affirming the consistency of law with freedom. What was Luther doing? Breaking manacles. What was the meaning of our Revolution? It was a stride of popular liberty.

It has been the constant argument of the Georges and the Parliaments, that men cannot be trusted with themselves. Yet republics have multiplied. Under republics it has been a slow process to arrive at the conviction that the individual could be trusted. Somehow in the church the man has always had to submit, to the councils, the assemblies, and the synods. In the State he has been the victim of a vast meshwork of legislation.

(4.) Believing more emphatically in education than in any other moral force, has our civilization yet approached any ideal system of education? It is not a popular question to raise; it is less popular to answer it honestly. The one weak point of our civilization is that we require the laudation of our efforts at education. But no one can consider the subject without prejudice, and not be deeply impressed with the fact that all of our education is so far, a series of experiments. It has no distinct notion of what it is to do, nor how to do it; and for this reason it is not yet emancipated from medieval tradition. Our colleges are the meteoric fragments of an old broken up system of universities. Our general system of schools is remarkable in its power to penetrate into every corner of the land; but it has these vital defects—First, it does not study the individual. The individual is put into a great

system and ground into the vast mass of common humanity. If by exception anyone escapes from the hopper, it is by the power of his individual genius. I do not fail to see that the sciences of the day are increasing their power to counteract the system; but they are not yet controllers of the situation. In the good old days of classic absolutism, when Latin, Greek and mathematics covered the whole range of a liberal education, we were all regularly ground into a pulp and then divided into three elementary quantities, lawyers, doctors and ministers. The ministry was to constitute seven-tenths, the doctors two-tenths, and the lawyers that one-tenth of rebellious, restless material, that would not make sufficiently subservient ministers. The system is not changed to-day, but it is vastly improved. The ministry gets one-tenth, medicine two-tenths, the law three-tenths and the rest goes straightway where it will. Individualism is mastering the system, but education will not approximate the ideal until it takes your boys and girls and fits them, not or a fixed life work, but to do what nature has endowed them with power to do. Instead of shaving and paring the boy to fit into a profession, he should be aided to make the very most of his special powers, and idiosyncracies in the direction of his own choice. The best of a boy is his oddities.

There is but one true end of education; to develop the reasoning faculties of the pupil and to give him ability or skill in doing what he through life can do best.

The old system was just the opposite; it largely is so to-day in our colleges. A boy is taught not how to think but what to believe. The shears and clippers nip at every bud of scepticism with a shriek of horror. If possible his readings must be orthodox; his teachers must be willing to avow their belief in a catechism that has more lies in ten pages and more monstrous ones than were ever before gotten into the same compass. The poor chap is to be converted if possible, and that means, devoted body and soul to falsehood. His education is complete when he has become unfitted for any possible practical business except preaching. He knows next to nothing of business, of botany, geology, astronomy, political economy, physiology or hygiene.

Second,—Education is vitally defective that it does not cover the moral nature. It makes no attempt to do this. I do not forget that we have, strewed over the land, a host of sectarian schools and colleges; but I am equally well aware that they are pre-eminent for morals of a sort that makes a parent afraid to send his boy to one of them. Calvinism is not synonymous with morals, if it be with saintship. But our common school system is not one whit more safe; under its regimen you mix up socially the families that on purely moral grounds never will tolerate each other and never ought to; and in what way do you commingle them? You take the most immature and least capable of self-defense, the boys and girls and turn them in to produce a common level of thoughts and habits. Driving the Bible out of the public schools was a capital necessity; but it was only a preliminary to the systematic teaching of those morals which at the outset, I showed you were based in science and nature.

Going back to our main line of questions. Considering the tendency toward the dissolution of current theology, is theology itself to be given up? Are we to content ourselves with morals and progress of an intellectual and material sort, and give up all concern about God and eternity? Well we had better do that than have the theology without progress and morals. But I am not prepared to believe it is just that we are coming to.

Science is not Godless, but it does not believe that blind faith honors God. It does not teach us to glorify God by believing in falsehoods and wickedness. The God of science is the supreme potency of good that marches right through the ages, and leads on the betterment of the race. The sum of the divine that is discoverable by me, is my divine light, my moral sun, and woe be to me if I prefer to walk in the darkness. I do not think we shall worship so much in the future with psalms and prayers; but we shall surely be more deeply worshipful of the divine glory in us and about us as, we learn more of the soul and of the universe about us. Our worship hereafter will be in the line of Longfellow's Psalm of Life, and not in the line of the Psalms of David.

But a vastly more interesting phase of this question is the manifest tendency, as humanity gets more closely united, to the development of the elements of a sort of international religion and international theology. The question is too broad to be more than suggested; but he must be peculiarly blind who does not see that the crumbling of popular theology is only the lapse of the natural lease of life which belongs to sectional notions. National Gods do not live after sunrise. The sunrise of a higher civilization sends them into their graves, and they soon become good fertilizing material for higher ideals and better Deities. You can make nothing else of the present evolution than a general funeral of national Gods. The Supreme Light still shines. The Supreme love still enfolds us. The Supreme reason still directs the universe. The Supreme true, beautiful and good, is as unfading and unailing as the sidereal universe, and the hopes of the souls that revolve more grandly in His will than even the stars.

The tendency of a certain grade of civilization was to establish national religions and appertaining theologies. The tendency of the present civilization is toward a religion of humanity. Not one of the five or six great religions of the race and their subdivisions is today without a similar status of disintegration. Christianity technical, as embodied in Calvinism, Arminianism or in any other correlative ism is fully as feeble as the rest, and no more so. But in every part of the globe is spreading a most positive theism based on the highest science of the age. Let us see. We have (1.) An international comity that starting in common, has led to law, courtesy, recognition of general rights. We no longer steal our neighbors territory; I mean no one does it without being ashamed of it and on the sly or under cover. It was until recently a part of religion to steal whole territories; the Pope blessed the work; the priest sanctified it and the work was completed by baptizing the people before killing them.

(2.) We begin to recognize human rights by championing our neighbors all over the world. Our civil war was nothing less than a struggle for the freedom of others.

(3.) Selfish prejudices of mere color and religion are fading out. Our missionaries go out to convert the world to a narrow creed; they come home themselves converted to a broader one.

This question follows up the years closely and repeats itself at every turn of human progress. Will this world ever get rid of sin and the consequent sorrow? Unquestionably the best point in the Christian faith is the hope of a time when evil shall be banished and rightness be absolute. But this hope has been so interlinked with selfish ambition on the part of the church, that it has been made repulsive. The church is to rule; the elect with Jesus are to be blessed and monarchical, while the rest submit. This is not the ideal of humanity. The real question is, will our world become permanently and wholly a peaceful, unselfish confederation of reasonable creatures? The church says the world must be converted to the Christian theology and made to see eye to eye. It therefore engages in a desperate struggle to bring all nations to its ways of thinking. This begins in an ignorant spirit of uncharitableness, and it proceeds in a hopeless as well as useless effort. No one of common sense expects to see the world converted to believe in Jesus as God, and in the cross as a means of salvation. If men can only be saved by faith in a bleeding Christ, there is not faith enough in the city of Utica to save a dozen. It is nonsense to say that the masses of communicants have any intelligent practical faith in atonement.

What then is the outlook in the way of a renovated humanity, united in amicable intercourse, seeking for common welfare.

O brother man! whate'er betide
Believe and do not doubt,
That what is right is gaining ground,
It must be brought about.

Mark well the mile stones of the past,
The progress of to-day;
The giant wrongs now under foot
Were laws of yesterday.

Believe in God; the good divine,
The power that makes for right;
Who out of chaos and the dark
Brings ever law and light.

Believe in man, God's only Son,
To whom the world was given,
Endowed by reason and by law
To make the earth his Heaven.

Believe in nature! all things work
This problem's law to find,
How soonest from the common clod,
To raise immortal mind.

Each day is seed time in the field,
Where God and man unite,
Each day the harvest golden lies,
Of wrong o'ercome by right.

O wondrous is the universe,
Of force by love inspired,
For love is but the immanence
By which the world is sired.

No better time than now to pay your subscription.

A HUMBLE LIFE BLESSING.

My Seventieth Birthday greeting to humanity, January 18th 1883.

When the bronze of time enmantles the cheek,
That once vied with the roses' mild tint,
And the silvered hair shows the vital spark weak,
And the lustreless eye in dimness a squint,
Should we ask of the heart so slowly a-throb,
If now it would quicken its paces anew—
'Twould reply with emotional sigh and sob,
'Let the tremulous pulsings to nature be true.'

Memory thrills with white-winged winters of snow,
That bore off on their waftings the years,
Leaving imaged their impressed weal and woe,
As they flew through the light and shadowy spheres.
The wee babe at the breast and lullaby song
Strains mother-love woven time keeping winds,
In their wavering squalls and cre-scendoes strong,
Only hidden a-hush ere life-fancy begins.

Beaming bloom-fledged summers sailing away,
Shed rich fragrance and beauties to last,
And the red-cheeked peach in autumn's proud day
Left its flavor and lusciousness never to blast,
Such were childhood's blithe mirth-wealth circling
the brow,
Ere thorn-crown were platted in sorrow to wear,
Through which Truth's mellow rays in instinctive
flow,
Sifted sparkles of thought to bejewel dull care.

Firy-serpent sere-trails crisscross the path,
When fate's sunny-clad visage plays hide,
What to youth are life-tempests fell scowling in
wrath.

Laboring, trust-waiting ones hope-gloss the untried,
The blest garland of love two tender hearts twined,
Of evergreens, lilacs, phlox-blossoms and pinks,
Stood the shreadings of time and the heartless com-
bined,
And kind heaven's bright opal-clasp still holds the
links.

Nearest heart-worn charms the hardest dissolve,
Their thro-ttested proof polish seems dear,
And when death's icy errands mocking do prove,
We embalm the mementoes in founts of tears.
Then the pinions of time trace cloudy ways still,
And burdens undreamed of over balance the soul;
Till the years count their ten times seven good will,
And the glass turns a face that says 'thou art old.'

Ah! poor human nature, frailties own mask,
That the spirit's ennobling so needs,
O'er which feeling swells brood-like sprays o'er the
dark,

When awaiting the sunlight's radiant meeds;
Now thy limit is won on earth's listless shore,
But grace lifts a halo o'er moments like these.
And with measure for measure from charity's store,
Tenders body and soul forgiveness and peace.

Retrospection files down mortal decades,
Where life's moraing mists touched heavenly light
When the diamond-tinged thought through mystery
wades,

Only answered by hourly changes in flight;
Silent prophecy rises soft as the dew,
And gladdening vistas of promise appear,
Where the minds aspirations for all that is true,
Shall be filled to repletion in Harmony's sphere.

Though this life sprang forth a green forest bud,
Wrestling wild tendrils holding it back,
'Tis plain where the unseen guardians stood
The entangling to clip from Truth's upward track,
These thought waves delicious day unto day
These lessons of light that flow into my hands,
Are like sunset fresh flowers, the last blush the most
gay,

Round the twilighted portals of higher life lands.

And I read o'er the gateway—"Sister Come!"
Sweet immortelle wreaths ailing, I see—
The credit if any small good I have done,
In turf-telling echoes forgotten will be
One loving kind heart supports my worn form,
Heaven bless my dear son! angel voices "Am n!"
To humanity all on this 70th year moru,
Loving greeting a heart full with pleasure I send.

TRYPHENA C. PARDEE.

WONDERS IN THE DARK.

NOTICE—SPIRITUAL SEANCES for materialization will be held every Sunday and Wednesday evenings at 1½ Otisco street, Fifth ward.

The foregoing advertisement has appeared in the *Herald* for several days. No. 1½ is a part of a two-story brick structure which contains two dwellings. Seances are held there under the direction of Silas J. Cheesbro, physician, with Joseph Caffrey assisting. He is a medium.

On a recent evening several gentlemen attended a seance there, by invitation. Numerous interesting tests were made. The group were placed in a circle in a dark room. They all clasped hands. Behind the circle were placed guitars, banjos, drums and a number of other musical instruments. In a few minutes these instruments floated about the room and music proceeded from them. From the walls of the room a phosphorescent light was emitted, which however, had no illuminating power.

A low, subdued voice was heard. It seemed to come from one side of the circle and then almost instantly from the other side. From its peculiar tone there was no doubt of its being the same voice in each instance. Occasionally the doors were opened, and when light was thrown into the room everything would be found to be in the most exact order. The surrounding rooms were brightly lighted, so that the doors could not be opened without admitting a flood of light into the darkened room.

Material tests were made to convince those present that the manifestations were not made by human hands. Hats, caps and canes were brought from the adjoining hall and placed in the hands or on the heads of the owners by an invisible power.

One of the spectators asked that a silver goblet, which he had closely observed as it stood on a stand in the room next to that in which the seances were given, be brought to him. He had not finished his request when the goblet was placed in his lap and rolled off upon the floor. He picked it up immediately. A light was at once produced and the goblet examined. The one which had stood upon the stand was missing. The gentleman says that he knows positively that the goblet was the one which he examined before he entered the room.

The strangest and most inexplicable demonstration was the one made to convince Mr. Malcolm, the maker of the celebrated rifle telescope which bears his name. Mr. Malcolm is a pronounced Free Thinker. After frequent solicitations he consented to attend the seance. He provided himself with two diaries within whose covers there was not a line of writing. The books were bought in different stores and no one but an intimate friend of Mr. Malcolm's knew of the purchase. When the seance was fairly in progress a sepulchral voice slowly uttered the greeting, "Good evening, Mr. Malcolm, I'm glad to see you here! I'm also delighted to know that you have brought your books." Mr. Malcolm is said to have been dumbfounded.

Desiring to make a writing test, he was told to place the book between his thumb and index finger and hold it tightly. The back of the book was outward. In a few minutes a noise like that made by the movement of a pen over paper was heard. Mr. Malcolm said, "This book is getting very hot." The same voice told him that when it became too hot for him the doors would be opened and the test complete. The folding doors were then thrown open and the book was submitted for inspection.

A communication purporting to come from Mr. Bellinger, manufacturer of a target gun, and who died in Rochester about seven or eight years ago, was found on one of the pages of the book. Mr. Malcolm and he became acquainted professionally, and a very strong person friendship sprang up between them, so that when Mr. Bellinger died Mr. Malcolm felt that he had lost his dearest friend. The message, Mr. Malcolm says, contains statements that could have been known to himself and Mr. Bellinger only. It in substance exhorted Mr. Malcolm to abandon the views which he entertains that death is the end of man.

At first this was thought to be the only writing which the book contained. When the leaves of the book were being turned over, a gentleman discovered what he thought was very minute writing in another place. The attention of the party was drawn to it. It could not be

deciphered with the naked eye. One of the party got a powerful magnifying glass, under the application of which a message was found, purporting to have come from Mr. Spencer, the eminent optician, who died at Geneva several years ago. It was of a scientific nature and contained information that is said hitherto to have been known only to Mr. Spencer himself. The communication occupied only a space of one-half an inch by one inch. When written out in an ordinary hand, it covered a page and a half of foolscap paper. It is said to have been a wonderful revelation of the laws of optics. Mr. Malcolm has had the communication photographed.

It is said that Mr. Malcolm has put to test some of the rules laid down in the mysterious communication, and that the result was that he has succeeded in producing one of the best telescopes he has ever made.

"If it be trickery, then it is trickery very cleverly executed," said the *Herald's* informant, "for in that event, besides a knowledge of things that were personal between Mr. Malcolm and the men from whom he received the mysterious messages, the writer must have had a better knowledge of the law of optics than Mr. Malcolm, who stands at the head of his profession, and, besides, Mr. Malcolm, who is familiar with the handwriting of the two men, says that the communications are in their handwriting."

Some of the most remarkable communications are said to come from the deceased son of a former Governor of Massachusetts.—*Syracuse Herald*.

NOTES AND COMMENTS.

The faculty of Andover seminary, under the apparent guidance of "J. Gulliver," are exhibiting themselves in a very unfortunate if not indecent manner. These men have really nothing to do with the election of a theological professor, but while the question of the confirmation of a candidate is under discussion, they fill the papers with their individual appeals.

The "Congregationalist" prints, this week, four columns of sheer impertinence from these gentlemen, in which they coolly undertake to castigate all who criticize their candidate. Disapproving the "Congregationalist's" animus and method of assault upon Dr. Smyth, we nevertheless admire its spirit in dealing with these Andover professors who are making a bad matter worse by not minding their own business.

It publishes the cast-iron creed of Andover, and every sensible man can see that between its doctrines and those set forth in Newman Smyth's books there is no affinity. These professors may plead and protest till they are hoarse, but they know and all men know that Newman Smyth would stand no chance whatever of election or confirmation by faithful representatives of the men who framed the creed of the seminary.

Meanwhile, the board of visitors hesitate to approve him. Remonstrances against his appointment are sent from various quarters. The "Congregationalist" finds how good it is to take its own medicine, and Drs. Park and Phelps "lie low and ain't sayin' nuthin'." Mr. Newman Smyth's theology is unquestionably that called "liberal orthodox." Almost all his reviewers so understand and place him. It is only by accommodation that he can confess Calvinism or subscribe to such an absolute creed as that of Andover. He fairly represents the current beliefs of Congregationalism, and if he was only felt to be a sufficiently strong man for the position, no objections to his orthodoxy would avail. This is the simple fact.

The world has got through with such creeds as Andover keeps in its museum of curiosities. The sooner Brother Gulliver is silenced, and Mr. Smyth's professional brethren cease trying to make the old clothes of their theological garget fit him, the better it will be for all parties concerned.

It is not long since the appearance of a paper by Prof. Phelps of Andover in which he insisted that a minister ought not to be allowed to plead ignorance on certain questions of a theological nature. He ought to know. Several eminent gentlemen have, within the last twelve months, said quite frankly that they "didn't know" quite definitely as to the limitations of probation. The very latest example of this inexcusable and culpable ignorance or incertitude is given by that eminent clergyman, Dr. Scud-

der, who has just been installed as pastor of Plymouth church in Chicago. He said, on examination, that he did not understand all the theories of the atonement. "The sacrifice satisfied, but he could not tell how." He said he was not a Calvinist but an Arminian or Methodist as touching the doctrine of predestination. The account given by St. Peter of Christ's descent into Hades where he preached to the spirits in prison, gave authority for believing that in one instance probation had been offered in another world. Whether this probation was to be extended to others he did not know, but he thought it not unreasonable to entertain such a hope. He said he did not understand St. Peter's teaching except that it meant the possibility of a future probation.

Was there any hesitation in installing Dr. Scudder? Not much.

The "Independent" justly remarks that the reason why Dr. Scudder "did not know" was not because he had studied theology and the Bible so little, but because he had studied it so much. Another reason may be found in the fact that Dr. Scudder has lived a good deal in the world of men and women, and somewhat in the world of heathen people, and has breathed another atmosphere than that of the cloister and school. But he adds to the list of the "Congregationalist's" "calamities," and by virtue of his intellectual and moral magnitude, and of his splendid ministerial success, makes a pretty large calamitous sort of figure.

Dr. Talmage, speaking of the present position of the churches, says:

I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. Fifty grog shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers and journals and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to *spiritualism* and humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of this audience will be lost for the rejection of Christ," why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday schools; and yet I give you the appalling statistic that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen—within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back, and if you do not come to complete the rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world and sacrificing everything, shall snatch up the torn and shattered banner of Emanuel, and rush ahead, crying, "On! on! This is no time to run; this is the time to advance."

THE FOOLS OF THE AGES.

No one likes to be written down a fool, and yet if we accept the expressed opinions of the world, we will be compelled to class every reformer, great or small, as belonging to the race of fools. Adam was a fool for not retaining his innocence, but listened to the seductive suggestions of his wife, and thereby sealed the fate of untold millions—was the means of kindling the wrath of God and making it burn fiercer against the objects he had created; but was Adam really such a fool as he has been described. If he was ignorant before and his disobedience was the beginning of wisdom, then what the world stigmatized as foolishness was the stepping stone to what is enjoyed to-day. We regard him, myth or man, a wise man, for though he quarreled with his God, he kept in harmony with his wife, and though storms beat without there was love and peace at home; but if we accept the world's opinion regarding Adam then we should not complain if in generations succeeding him we should find he and they fools.

But there are some men whom the world consider wise, and who we think acted very foolishly; when Moses was holding that memorable interview with God on the mountain, he had every opportunity to learn something definite regarding the fate of mankind, but he came down from the mountain and destroyed the only evidence he had that would in future ages have silenced the tongues of scepticism. Moses was a shrewd diplomatist but he was a poor religious teacher, he was possessed of a certain amount of Jewish cunning, but lacked the noble qualifications of a true leader of the people. We get nothing definite from Moses only his selfishness and the selfishness of those who followed him; the world would have been just as well without him as with him, so far as relates to morals and education, we cannot regard him as a wise man. Noah is considered a wise man but he was considered a fool by the people; when he told them there was going to be a flood they pointed the finger of scorn at him and ridiculed his ark as something of no use; but Noah knew whence his instructions came and he turned the tables against his defamers when his ark began to float, and they besought him to take them on board; his obedience to the spirit was foolishness to the world but wisdom to himself and family.

Abraham thought he heard God commanding him to murder his son, and he let blind obedience assume control of him, overruling the pleading of parental affection and reason; he is written down as the father of the faithful but we regard him at this time as a fool, and for this reason, his case has been made an example of by many since his time, many innocent children have been murdered because there was no lamb sent to take the place of the children. There is nothing in the religious life of Abraham that is tractable, we prefer to look at him a great way off, and say to him what an influence for good you might have exerted had you only allowed your better judgment to have controlled your actions instead of surrendering all that a true man or woman hold dear, to the base dictation of that monstrous superstition. The religious world to-day is constantly adding to her list of canonized saints, the names

and virtues of men and women who if they lived in this age of the world, would be locked up in some asylum as lunatics; but no matter how pure minded be the men and women of to-day, if they are heterodox they are classed as belonging to the family of fools; if anyone has any doubt about his standing in this world let him espouse the cause of the weak and the stronger party will measure his mental calibre and furnish him with a diploma granting him the right and privileges of being just as much of a fool as his conscience will permit him to make of himself; if anyone has any doubt in regard to their sanity, let them question the authority of the Church to rule over them, and if they never knew it before they will soon learn that they have perhaps unintentionally joined the family of fools or lunatics; in the middle ages to question the authority of the priesthood was to court torture and death. The questioner to-day is called a fool, but as the liberal classes hold in high esteem the memory and deeds of all defenders of truth and progress in all ages may we not look forward to a future, richer in justice, more humane and more appreciative than the past or present.

Men and women whose names we view to-day as saviors of the world, were the down trodden and persecuted of the past, they were called fools, but their foolishness consisted in being true to principles, deeming personal honor of more value than rank or position. We love to recall the memories of such men as Socrates, Bruno and Servatius, though physically dead, yet they live. Their persecutors called them fools because they refused to bow the knee at the command of priest or judges, they were men and they will live through all ages and their virtues grow brighter and brighter as the mind of man unfolds and comprehends their true characters. Every age has produced a few mental prodigies, men who by their spiritual insight into the cause of things, may be said to live one hundred years or more before their time, but the men whose minds are not quickened by the influence of unseen forces, but who live in the present, see only the present, can not understand the men to whom their future is an open book, but in this conceit they are willing to see their fellow men persecuted and they will brand them as fools.

In the spiritual ranks are many who for years have stood alone in defence of their principles, and the philosophy of spiritualism. Popular favor promise of rank and position alike failed to draw them from the paths the angel world had marked out for them; they preferred the title of fool with clean hands and consciences rather than to be called wise men, and feel that they had bartered away their honor in order to secure a little vain popularity. What men do not understand they are inclined to ridicule, particularly if the new antagonizes the older; there seems to be a kind of fate which binds men to what has been, and they fear to tread a new path, or explore a new route, for fear some one will call them fools. What would have been the condition of this country had there not been a great many so-called fools in the earlier days when the spirit of liberty was born; there were many who said it is of no use trying to throw off the yoke of oppression, better bare our backs to the lash, submit to being governed

without voice or representative; these wise ones were the enemies of freedom but the fools fought and won the greatest victory of modern times. Garrison, Phillips, Green, Stuart, Smith, and John Brown were the fools of their age, they set in motion the forces which terminated in the freedom of the slaves; it is not to be supposed that the people who mobbed those men in the earlier abolition days understood them. Who dreamed that when John Brown was put to death that his blood sealed the future of human slavery? All over the land could be heard the expression fool applied to him; but is he regarded as foolish to-day—not at all, the manner of his death bears no stigma upon his fair name, and as he walks around the posts of honor to-day, he is not pointed out as John Brown the lunatic, but the brave man who when he knew he was right had the courage to face a whole nation, knowing that death was certain, but he saw beyond the present boundary of things he saw in the near future a land where human slavery was not tolerated—that sight made him bold and fearless of death.

When the angels began their work at Hydesville no one thought it would amount to much, a few prayers and sermons would drive those disturbing forces back to their former place of abode; but they did not leave, the time had come when a radical change was necessary, the world had grown wise in their own conceit. What a newly fledged college graduate did not know about God was not worth finding out. Ministers were like so many snubbing posts in the way of progress; you no sooner had cast your line off one than you encountered another; and every one had a theory of his own and the poor traveler was told he was going the wrong way, that they were fools to suppose that heaven could be reached by any other route than the one they had surveyed, but the people listened and went their way. The family of fools became so numerous that they began to meet for discussion and mental improvement; their foolishness grew upon them but they seemed never so happy as when they were delving into the mysteries of human life. Had there been no opposition to spiritualism we hardly think it would have gained so firm a hold upon the people as it really has done; a reform that meets with no opposition is not likely to do much good, nor change the sentiments of the people; persecution binds the persecuted together in bands of unity; then love and charity liken to angels minister to their needs and supply the places in human hearts made vacant by scorn and derision.

We have said every leader of a pretended reform has been denounced as a fool, perhaps none more so than Jesus; they not only called him a fool, but they said he had a devil. That is a little harder language than is heard about spiritualists, they are only classed as fools, and if true lunatics it makes both of them irresponsible for their acts, nor can they punish a fool, they pity him, they know he cannot feel their scorn, so they hold it in reserve. Lunatics are locked up in asylums, they are objects of pity, but Jesus was considered a dangerous man in community, he was undermining the religious breastworks of the Jews, and he was met in their highways and put to death. The old religion could not stand the new, it was foolish-

ness to them, but it was the wisdom of God manifesting itself through the natural order of things, revolutionizing all that had been. Thus it will be seen that the fools of one age became the sages and philosophers of succeeding ages. Jesus despised by the Jews became a Saviour to the Gentiles, his doctrines have lost their saving power owing to the amendments added to them from time to time until the first principles are lost only the amendments can be acted upon. But history keeps on repeating itself, what was foolishness in one age became wisdom in future ages, reforms fade away and they are lost sight of, but they are born again in more glorious forms. Time heals wounds and readjusts nations, it levels caste and ennobles mankind. We scarcely know ourselves and some of us don't want to, for upon examination it might be found that there was too much of the old Adam left not yet out grown, and this man Adam has brought more suffering upon the race than any other, if the records are true. Poor old Adam, what a fool you was for allowing yourself to even aspire to knowing good from evil. What a pity there are not millions of just such fools to-day. The more we consider this subject the more interesting it grows, so much so that we begin to envy the fools of past ages while we have only pity for the wise; for the fools of the past have become the leaders of the present, and those is of the wise of to-day will be written down as fools by future historians.

Certain ones have often classed spiritualists as fools, why, because they demand proof in reference to a future life. But the same spirit manifested regarding temporal matters would be considered necessary and a part of wisdom. Is the man or woman a fool because having inherited certain acquired elements from nature are made susceptible to spirit influence; is the child a fool who inherits from its parents an appetite for strong drink, or is licentious and profane. The wise men of this age have learned that disease is hereditary and if evil can be transmitted from parents to children cannot good be transmitted through and by the same law, or is there a law by which vice can be transmitted and goodness cannot be. If one man has been endowed with mediumistic qualities and through the exercise of these qualities or elements he is classed as a member of the family of fools, do not those who thus judge the mortal reflect strongly upon the character of that infinite power which brought the mortal into being; but the opinions of men upon subjects they are not familiar with should be accepted with many grains of charity, the progress made during the past decade proves that what was rejected as wisdom in the past is not so regarded to-day. We are leaving the old world far behind us, its land marks no longer serve as boundary lines beyond which man must not go; the present race knows no boundary line in mental development, we are no longer anchored to one plan, church, or form of belief, but whatever will add to the educational interests of the age, to that the race aspires to. The conservative element may call these men progressive righteous fools, but he is a fool that refuses to move with the tide, for move on he must, his resistance will not stop the inflowing tide of progressive thought, neither will it close the doors against spirit

communion. These things are natural products of the times, but are yet in their infancy; the crudeness of some forms of spirit communications only show how great a work there is before us. We think sometimes we have about all the knowledge the world contains, but in ages yet to come the wisest of to-day will look back and realize how little they really knew.

We are standing on the threshold of an important era in human development, there is not any longer any settled belief among the older sects. Spiritualism has so undermined all superstitions edifices, organizations, and societies that the members of each are like sheep without a shepherd, but it would be unwise to say the people are retrograding. The best evidence of progress in the world is to see the old fountains drained of their supplies. The church has been the fountain of superstitions and so long as she could hold dominion over the people her success was assured, but this spiritual awakening has worked havoc with fossilized remains of antiquity and out of the old decaying corpses new forms are appearing, more beautiful and more in keeping with the age. The time is not far distant when a thorough orthodox man or woman will be regarded as an importation from some undeveloped planet; so original are the developments of men and women in this age, that children have learned to discuss theological questions with more understanding than could their forefathers at the best time of life; but here and there we find a clerical stumbling block, and they raise their voices in warning, but the people heed them not. The influence of spirit power crowds them on and on, and as they press to the front they prove that a similar power has been at work in all parts of the earth, and there seems to be no resting-place on the way, and so effectual the movement that retreat is impossible, so if the conservative cry fools let them cry, it is the wise men who win the victory. But some people never seem to comprehend that they are in other peoples way, they have an idea that somehow if they were to move out of their beaten track the whole world would be shifted from its regular course; they are the selfishly wise, but in a progressive sense they are the fools of the age.

Neither men nor principles are awarded their full meed of praise by the age in which they live or work. The pioneers in modern spiritualism will be revered by coming generation as few men have been remembered, "if republics are ungrateful." The thinking men and women of the world will not allow one of the old guides to pass away unhonored. Spiritualism binds people together no matter how much they differ upon side issues; when you examine them upon the basic principles there is a wonderful unity in sentiment. The church is divided upon dogmas, rites and observances, but in spiritualism there is no dividing lines. The whole human family can unite upon one common platform, and know that when called hence there will be no divisions into sects, but only such divisions are a natural outgrowth of mental development and soul aspiration. If the pioneers in spiritualism were called fools, their foolishness has more than confounded the wisdom of the traducers; from the commencement there has been a steady, healthy

growth, and present indications lead us to anticipate a more rapid unfolding in years to come. To this end we consecrate our time and energies; we have taken the foolish things of this world and have confounded the most wise.

SAMUEL W. FISHER.

THOSE FOOTSTEPS.

In the quiet hush of the tender night,
When my eyes fill up with tears,
Comes my darling all golden and bright,
With the sunshine of three sweet years.

And he smiles as he climbs to a seat on my knee,
To whisper his childish mirth;
Then clasps my neck—though you may not see,
For my darling is not of earth.

Only within the twilight gloom,
When the hours are long and sweet,
I hear all about in the lonely room,
The patter of little feet.

Patter of feet that come and go,
With a sweet and restless will,
Just as they did a month ago,
Then grew forever still.

And my heart at those spirit-sounds that seem
So near and yet so far away,
Glides into the faith of a sweet love dream,
That follows me night and day,

And this love dream, tender and ever sweet,
Still whispers soft and low,
Keep thou in thy heart these tiny feet,
And follow the way they go.

Then my sorrow sinks down as a leaflet will,
When the winds are hushed to rest,
And I bow with clasped hands, and still
The foot-steps are still in my breast.

BROOKLYN, N. Y., Dec. 17th, 1882.

To the Editor of the OLIVE BRANCH:

That a careful and persistent investigation of the phenomena of modern Spiritualism will surely result in the conversion of the investigator to a belief in their spiritual character; that spirit presence and power alone explain them; is only saying that which has been abundantly attested by human experience. The facts of Spiritualism speak for themselves; and that too, with a logic that is uncontrovertible and forces conviction. That the moral influence of Spiritualism must of necessity be uplifting and ennobling in its essence and tendency is, also thoroughly demonstrated by the teachings of its press, its rostrum and its mediums. Nowhere has the writer heard insisted on more emphatically, than in the spiritual circle, that purity of heart, mental honesty and integrity of character which constitute the triune glory of man and woman. The delusion that Spiritualism is baneful in its tendency, and in case of its adoption by the majority of the people, would be disastrous to the individual and social welfare of mankind; is current only among those grossly ignorant of the whole subject. When in the early days of modern Spiritualism, Rev. Chas. Beecher, after a candid investigation of its facts, was compelled to admit the important truth of spirit-manifestation, he termed the spirits and their teachings diabolical; not because he foresaw any immoral tendency in the results of such teachings, but solely because they were anti-theological, or did not accord with the so-called evangelical system of doctrine. It is very true that the spirits do not countenance

such monstrous dogmas as total depravity, vicarious atonement and endless torment; but it is equally true that they do inculcate the cardinal virtues of temperance, chastity, truthfulness, honesty and all that pertains to the physical, mental and moral welfare of man. Spiritualism is certainly calculated to unsettle faith in the idea that the child who climbs upon its mother's lap, throws its little arms around her neck and lisps "dear mamma," can by any possibility be a child of wrath, ruined by Adam's falls and subject not only to the pains of this life, but to the penalties of Hell forever. Spiritualism does not endorse the idea that Jesus died in order to make blood atonement for our sins—and that too, eighteen hundred years before we had committed sin. Spiritualism justly regards with abhorrence, the idea of a future heaven of broken family circles, sisters, fathers, daughters, assembled around the great white throne, with crowns, and psalms, and harps, utterly unmindful of brothers, mothers and sisters eternally tossed upon the surging billows of everlasting fire. Spiritualism teaches the great truth that virtue is its own reward; while vice carries within itself, the seeds of its own dire retribution. It teaches that no soul in all the universe can ever be hopelessly, irremediably lost. It teaches the final redemption of every human being, through the irresistible power of everlasting love. Spiritualism lights up as nothing else can, man's pathway to the grave. It spans the grave itself with the "bow of promise" of eternal life. It is most truly and emphatically the "desire of all nations." The terrible doubt of personal, conscious immortality beyond the grave, overshadows many a thoughtful mind to-day, and rests heavily upon many a human heart. To all such we say earnestly and affectionately, investigate the vitally important subject upon which we are writing, and be assured that none who have done so in a right spirit and with an earnest desire to know the truth, have ever failed of the "proof palpable" of spirit communion. Yours, very truly,

W. C. BOWEN.

FOR THE OLIVE BRANCH.

THE TREE OF LIFE.

Come to me ye broken hearted,
Ye who pause at death's dark door,
Lingering by your lost departed,
Expecting nothing from them more—
Since the morning ye have tarried,
See the sun is very high—
Stricken with his heat you're wearied,
Come now relieve your helpless sigh.

Here beneath my branches' shelter,
See my verdure thick and broad—
Why in the desert will you swelter
Since here invited by your God!
Since the day when man was crowned
With the worth of "Living Soul,"
Knowledge slowly pressing onward
Obeys the mandate of control.

Over all the works of Nature
From the lowest earthly things
To the voice of our Creator,
Which through the space-made arches rings;
That voice that in the strength of reason,
Asked of Adam, "Where art thou?"
Was hushed not in the bowers of Eden,
But still asks man his station now.

Reason unto reason deepest
Echoes back in language strong—

"See God in every law that sweepeth
All shades that to thy life belong:—
Seek him in the cultivation
Of the ground beneath your feet,
For blessings past enumeration,
For comforts, clothes, and all you eat."

"Seek Him in the path of science,
In each root, and flower, and leaf—
Control the balm that underlieth
'The outer form, to pain's relief'—
Thus far was man endowed with power
To seek in all below him God:—
The sons of man demand still more
And call for reasoning help aloud.

Throbbing onward come the pulsings
From the Eternal World of Light,
Mingling deep with nature's gushings,
Answering each child of night.

"Seek that sense to which was spoken,
E'en before our life began—
On which the voice of God was broken,
His negative—'Let us make man.'"

"The thought fires hid in quick'ning Nature,
Ere once the seed of life was sown,
Our claims to Life with Him immortal,
Earth-rooted and to Heaven grown.
The Tree of Life whose branches waving
High in the star-decked canopy,
And drooping downward now is laving,
Its tender flowers in death's cold sea.

"Watch the washing of the waters
As they flow upon the strand,
Then trace their ebbing till it falters,
In the deeps beyond the land.
List! what language still keeps coming
To thy reason's broad domain—
The grave cannot confine its summing,
'The spirit lives and speaks again!'"

"Echo breaking upon echo,
Psychologising human dust,
Is blending mind with mind eternal.
Intelligence that can't be lost,
Grasp all forces with their causes
That teach us truth and nothing else;
Whose pathway follow till it pauses
And centres in our God Himself."

"Scan the out-growths of God's dealings,
Producing new and wondrous things,
Yielding knowledge to His creatures
Destroying error and its stings,—
A little lower than the angels
Man was made in thought and powers,
Then should we think so very strangely,
That angel-reason joins with ours.

"Searching still some higher science
Than we can find in earth and air?
To even find in light and darkness,
Laws for knowledge bright and clear?
Thus showing us how God infinite,
Lives in all Life and through all reigns—
KNOWLEDGE—TREE OF LIFE—true science
All-conquering grace for men obtains."

"Its swaying boughs o'er-spread creation
With balmy buds and healing leaves;
Gifted God through human nature
Bright Freedom's appled fabric weaves"—
Then come and shelter 'neath my braches
Learn to KNOW the LIFE to come,
Embrace each Truth as time advances
And wisdom's peace completes the sum.

TRYPHENA C. PARDEE,

ELLINGTON, N. Y., Jan. 31, 1883.

DR. BOWKER.

THE REASONS FOR HIS WITHDRAWAL FROM THE CHURCH.

Kansas City Journal.

My recent withdrawal from the Baptist denomination could hardly be interpreted as of any special interest to more than a few of my personal friends, as I have not for several years

been a leader in theological matters. If it should, however, interest the public to know what my reasons are for the somewhat long stride from the orthodox Baptist creed to my present views, the following, perhaps, may serve as a brief explanation:

In the first place I wish to distinctly disown any disruption in my relation to the denomination as a people, and especially do I testify to the excellent and irreproachable character of its ministers. It has never been my misfortune to know an unworthy or dishonest man in the ministry of any denomination of Christians. If Robert G. Ingersoll knew as much, by personal contact with the ministers of the various evangelical denominations, as I modestly claim to know, he would not make the public mistake of saying that "they purposely deceive us," as I understood him to say in his recent lecture in this city. I am much indebted to the Baptist denomination and its ministers for much of the advantage I have enjoyed for education and position among the people. They have always been my true friends and helpers, and I leave them with the single regret that they are so slow to throw their pulpits and various schools of instruction open to the investigation of doctrines not measured by their creed. Here lies the prime stumbling block in the way of all churches organized on the basis of a creed formulated in the "dark ages." I charge them with no dishonor in their belief that the past furnished better facilities for ascertaining the truth than the present, and could only wish they would apply the same rule of reasoning to this that they do to other matters of interest.

The reason why ministers do not, in greater numbers, abandon much that is held to be vital in theological matters, is because they do not have the opportunity to investigate both sides of the various questions. And I have been asked the honest question by many deeply interested persons during the past five months, why it could be possible that I could be in the ministry for a quarter of a century and never till recently discover that I was in error, and my only answer is that I never before took a candid view of both sides. Young men are found in large numbers in the churches who desire to devote their lives to a useful calling, and older brethren who have the same desire that these "children of the kingdom" committed to their care, should do just the very best possible thing for the "cause," advise them to "study for the ministry." This meets the approval of the devout and earnest young heart, and he at once starts for the seminary. Here he finds an able "faculty," selected from the best of the denomination, who are employed to teach the doctrines of this special creed, and I know from personal experience that all his "text books" and the direction given to his reading are made to yield the largest possible belief that "we are right." This is true of all denominations and of a large majority of ministers. I say it is not to their reproach but their misfortune in being compelled to conform to this "iron bedstead." It is only the few who become strong enough to dare to doubt and who can spare from a scanty salary the means to purchase books from which they can gain a view of the whole

field. And now please do not think I upset all I have said about the candor and honesty of minister, when I say that I know that the "bread and butter" argument has deterred many good men from investigation. They know nothing else but their profession as a means of living and have no time or money to devote to reading aside from the demands of their pulpits. I am not called upon to divulge what I know about other men, but will say that I know not a few learned ministers who are with me in belief but have no means at hand with which to break their chains; and I stand pledged with a goodly number of others, to aid all such in their efforts toward freedom. I hear you saying why don't you tell us something about what you do believe and what you don't believe. I will therefore proceed with the promised explanation. Several of your correspondents have characterized my recent action as a "defection from Christianity," but my belief is that I am restored to Christianity. From my position I behold a beauty and consistency in the teaching and life of Christ, of which he is entirely wanting in the most consistent orthodox creed. I now see him a real person and character, engaged in toil for the good of the human race, instead of directing every act of his life to the fulfilling of some supposed prophecy. He is truly, as he said of himself, the "Son of Man," appointed by God, and endowed with authority to teach as none ever taught before him. Barring the fact that the balance of authority places the date of the writing of the book of John some fifty years after John was dead, yet it is quite probable that Jesus would have said something very nearly to what we find in chapter vi., and verse 63: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." The subject then under discussion between Christ and his disciples was upon the value of his blood in the work of saving the soul. I understand Christ to say here that his body and blood cut no figure in that matter, and thus on his authority. I am frank to say that I do not believe in the redemption of the human race by the blood of Christ. But I do believe that the teachings of Christ have everything to do with a correct life. No man can please God who does not conform to the life and teachings of Christ. If he, perchance, has never heard of Christ and yet has, from some source, obtained and conformed to a similar rule of action, who dare deny him a peaceful future.

If it should come in the way of Christ's instructions I should expect him to say nearly what we find in the book of Matthew, "What man is there of whom, if his son ask him for a loaf, will he give him a stone, or if he ask a fish will he give him a serpent?" Is it possible after such a teaching as this from the lips of Christ that any one can for a moment believe that God would torture his people by giving them such a bundle of puzzles as is found in the orthodox creeds or in much that we are asked to believe to be the "inspired work of God?" This mode of reasoning by Jesus Christ leads me to deny that the Bible is anything more than the opinion of men touching matters that made up the history of passing

events, expressed in a manner suited to each writer. I deny that their opinions were of more value than those of other men at that time. And if it can be made clear that the Bible is a true copy of the views of the disciples of Christ, which all admit were written long after the death of Christ, I deny to them the right to draw their own inferences from language they may remember to have heard Christ utter. If we can determine the exact words of Christ I am sure that they would contain nothing but truth and wisdom, but I do not believe that a company of men like the disciples who constantly needed rebuke from the Master for the slowness of their comprehension of his words, would be very likely to give a very correct history of his discourses, or a safe code of laws as their deductions from what Christ said. Take one example, John vii 37-40: "But though he had done so many signs before them, yet they believed not on him that the word of Isaiah the prophet might be fulfilled which he spake, Lord who hath believed our report and to whom hath the arm of the Lord been revealed?" Now, notice the inference of the disciples as they continue: "For this cause they could not believe, for that Isaiah said again, 'he hath blinded their eyes and hardened their hearts, lest they should see with their eyes and should perceive with their hearts and should turn and I should heal them.'" (I quote from new translation.) Now I ask, in all candor and reason, who but a man in bondage to a creed could believe this is the language of our Heavenly Father to his dependent and ignorant children? Is it possible that God will make sport of our efforts to learn his will? No; I do not believe he ever dictated such words. When will the people learn that the Bible is valuable only as so much history written largely in the interest of an ignorant people bent on making to themselves a name? The Bible story of the fall of man was manufactured out of ignorant credulity, and is only equaled by its counterpart that God was angry with the most exalted work of his hand, and would not be satisfied till Jesus was slain and the oath of allegiance registered in the blood of his son. Every act of the most innocent child of nature is stamped with the theological name of sin, and our children grow up to regard God as on their track with his red hot wrath, for not believing a doctrine that requires divine inspiration to comprehend. I rejoice that I have seen a little light in time to undo many of the mistakes of my early life.

It is truly a matter of rejoicing that there are many signs of a return to the gospel as it was exemplified by its founders. I do not say that Robert Ingersoll is a correct exponent of the truth, but I am sorry that the many excellent statements he made should provoke several of our esteemed clergymen to say so many foolish things about him and his views. The orthodox bondage in which ministers are so firmly held prevented their going to hear him (Rev. J. E. Roberts except,) and meet him in cordial good feeling, and aid him in discovering the true path. It is not a little amusing that one reverend brother should assume the task of showing the incorrectness of Ingersoll's statement that the "Bible as we have it is the work of 'councils,' as votes are taken at a Dem-

ocratic meeting," and then affirm as his strongest argument against Ingersoll's views that the "Bible came to be what it is as the result of the laws of the survival of the fittest."

It seems to me that this, in effect, yields the doctrine of inspiration and leaves it where I think it should be left. The brother says: "The books were retained that were the most in use and most thought of by the people." This is the "survival of the fittest." I have in my possession about thirty books written about the same date as the Bible, and which were all held in esteem by the early fathers, and used as "inspired scriptures," till the hands of popes and bishops rudely thrust them out.

Now, this looks very much like trying, in a short article, to argue the question instead of stating my views.

First—I do not believe in the "fall of man," if that phrase is made to mean that man ever crossed a line beyond which he was worse, as the representative of his race, than he was before. God permits no retrograde movements under his government.

Second—I do believe that man is the product of the creative laws of God, and that he came upon the earth just in time to fall into the order of "evolution" as the most perfect specimen of God's work, and whatever of failure he has made in fulfilling the design of his creation is the result of present incompleteness in his development, rather than the result of his theological depravity with which orthodoxy has blamed him. I agree with Paul that "sin is the transgression of the law," and up to that period in man's development where he knows that a certain act is opposed to the will of God there is no such thing as sin.

Third—I do not believe in the redemption of the human race by the blood of Christ, for the reason that there was no occasion for such redemption. If you can prove a "fall" then it is quite natural to expect a "redemption," but the one being a myth, the other becomes the same.

Fourth—I do not believe the Bible is any more the "Word of God" than any other instructive book. Any book that is profitable and instructive in matters of science or religion always carries with it God's approval. In this sense, and this only, is the Bible the "Word of God."

I do not believe in eternal damnation. Where in the order of God's work do we discover anything like the orthodox idea of "probation?" Does God put the planets on "probation" before he admits them into the order of development? Where do we behold him binding in the chains of "probation" any of the works of his hands. All who reason and open their eyes to facts know that the human body is man's most primitive mode of existence, and who dare say that God's care for him drops at the death of his body?

I do believe in the final harmony of God's work and this, too, without the aid of a "probation," either in this life or that which is to come. From man's creation by the handiwork of God no time is lost in waiting upon the dead theories of churchmen, but the march is onward and upward till the last one of Adam's race will attain to the highest possible degree of development. God has made no devils or hells to stand in the way of man's progress.

S. D. BOWKER.

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WHITHER ARE WE TENDING.

There are two Latin terms frequently used; when interpreted their meaning is, "the voice of the people is the voice of God." Now if we are to accept the voice of the people as being the voice of God, then we are warranted in saying that every one of the established religious organizations in this country has been weighed in the scales of divine justice and found wanting. For ages the world has been ruled over by Popes and ecclesiastical councils, the people were not permitted to give expression to their honest thoughts or convictions, the voice of God was hushed to silence by the decrees of councils and papal bulls.

All along down through the ages we see the rights of men disregarded, and the voice of the church triumphant; we can picture to our minds men and women loving truth and having a knowledge of what the world really craved for, yet dare not give utterance to their inmost thoughts for fear of persecution. Occasional instances are recorded in history where some one bolder than others, dared to maintain their rights; but if they were not thrown into prison, and their homes sacrificed, their work was impeded, their characters maligned, and their labors interfered with, and all this was claimed to be for the glory of God, and the upholding of his cause on earth.

It has been left to the people of the nineteenth century to establish and carry forward the most remarkable reformation the world has ever known, and when the history of this age shall be written, it will be recorded that never before was there any such thing attempted and carried forward so successfully. Taking the many dissensions from church authority as the voice of the people, what may we not expect in the next quarter of a century. Scarcely a week passes without the public journals bearing the heretical views of some hitherto prominent Christian minister, who declares that they have no longer any confidence in the constitution of the church. Never before in the history of the world has the Bible been so severely criticised, and its authority questioned. Ministers of all denominations are arraying themselves against the established customs and usages of their predecessors. Spiritualism, like a winged messenger from the skies, seems to be penetrating every church in the land, quickening the mental powers of men, and making them bold in their utterances, and demanding the same rights that is granted to every citizen by the law, to weigh evidence and decide upon the facts presented to them.

The question may be asked, how is it that there is so much unsoundness in orthodox circles at this time; we answer, man either as individuals or in a collective form cannot successfully resist the powers at work—though unseen they are everywhere present. Dr. Newton, of New York, has fired a shell into the Episcopal fort, and her most valiant soldiers are seeking

places of safety before the shell explodes. The Rev. Mr. Bowker, a Baptist clergyman of Kansas, a man of more than average ability, has declared himself an unbeliever in the doctrines held by the church, as can be seen from a sermon which we publish in the present number of the OLIVE BRANCH, which every one will do well to read. And the question we ask is, whither are we tending, and what is to grow out of these new departures? is the church going to pieces, has she lost her anchor and is drifting along with the tide, or is she still anchored, and her officers deserting her? One or the other case must be true; and if it be the latter what will become of the great bodies of people who have been accustomed to look to the church for guidance over the tempestuous seas of life.

When we go back for thirty-five years and see what was the condition of the world at the time when modern spiritualism was born, and note the opposition its early advocates had to contend against; with every church arraigned against them, their characters maligned, and they refused recognition by every church-going person in the land, and compare that time with the present, we are lost in wonder, and can hardly credit our own senses, and yet we poor mortals can only see the outside workings, but we know that underneath every organized religious body of the olden schools, there is a volcano ready to burst forth and scatter the creeds and dogmas to the wind.

But what are we as Spiritualists doing? Are we taking advantage of these times and preparing the way for a new order of things, or are we quarreling over non-essentials, and thus losing our influence? Whither are we as Spiritualists drifting? What are we doing? Letting personal jealousies drive our vessel among breakers, there to go down with the institutions we have for so many years been contending against. A skillful pilot knows just how close he can sail his vessel to the hidden rocks, and though confident in his own powers to carry him safely through and bring his vessel into harbor, yet he will consult his chart. And we feel that a great many Spiritualists though confident in their own powers should consult their spiritual chart so as to be sure they are right.

One cause of this general disintegration of the church is, she anchored herself centuries ago, and has not had the courage to trip her anchor and sail out on the broad ocean of intellectual thought. It is impossible to satisfy an intelligent man of the nineteenth century upon the food his fathers ate and digested centuries ago. They demand a fresh supply of manna every day, and it must be in keeping with the intellectual attainments of the age; no thing short of this will satisfy them.

Some people claim that the present is a materialistic age, but we do not believe such to be the case. But on the contrary, it is an age of spiritual growth and development. The marked changes seen are not the results of materialistic doctrines and teachings, but it is the work of the spirit world, aided by the staunch workers in the cause of Spiritualism on earth. Spirits have been leading the world forward in the present knowledge. Materialism and christianity were recognized as com-

bative influences before modern Spiritualism was revealed to the world, but the former was powerless and well nigh driven from the field of conflict, and would have been forced to surrender, had not Spiritualism stepped in between them, and proved to the world that both were in error.

What is to be the basis of the new church? This is an important question to be considered at this time; if the present organizations find it for their interest and safety to throw their creeds overboard, is there any danger of the world embracing materialism as the next best thing to do. We do not hesitate to say but what materialism has performed a very important mission in tearing down, but who are to be the builders? We see only one course to pursue, and this is to keep before the world Spiritualism divested of all that may in any way detract from it, or bring it into disrepute. The future church will select as its basis the most rational and clearly defined principles. The immortality of man clearly proven will become the corner stone in the new edifice, and who but Spiritualists have these facts clearly demonstrated. Then if this is to be the corner stone, the future church will be Spiritualistic. There is no mistaking the general drift of public sentiment; a careful perusal of the leading public journals will tell you what the minds of the people are, and when we compare the current reports with the admission sectarian journals are making, a very correct opinion can be formed.

As Spiritualists we cannot afford to let present opportunities pass without putting them to practical uses. We regard the present as an important era in the history of the world. Old time bigotry only exists in remote sections; in all the principal cities there is a general breaking up of religious caste; men are being recognized for their real worth, and not for what they profess. Defalcations and abuse of public trust are doing much toward awakening public sentiment to the hollowness of outward professions. Let us as Spiritualists keep our banner unfolded, scatter broadcast our spiritual literature, and let the world see that we are in earnest in this matter, and the results will be more satisfying to each and every one of us.

"WOUNDED IN THE HOUSE OF HIS FRIENDS."

It makes but little difference what the professional skeptic may say about religion, or what the "go as you please" preacher may lecture about in public halls, or how loudly the average heathen may swear because his habits and desires are interfered with by the institutions of Christianity. These things cannot injure the Church. We are assured the gates of hell shall not prevail against it. But the hindrances and obstacles, and oppositions that injure the Church are from within—LUKEWARMNESS, INCONSISTENCY, INDEFINITENESS, LACK OF EARNESTNESS. A general going back on all religious promises and obligations. A failure on the part of Christian people to "walk answerably to their Christian calling, bring the Church into dispute! They "put Christ to an open shame," and so he is "wounded in the house of His friends."

The above article we noticed in a copy of

the *Earnest Worker*, a paper published by an Episcopal clergyman of the city of Utica, N. Y. Our attention was attracted first by the slang phrase used, "Go as you please preacher," and we were at a loss to know whether the gentleman editor had not at some time in his life acted as door keeper or participated in some walking match. Certainly the phrase applied to any reputable person, preacher or lecturer, seems to us unchristian, not to say ungentlemanly, and proves how deeply the prejudices against any departure from the ritualistic formula of the church are rooted. There is but one organization holding in a public hall, services in the city of Utica, THE INDEPENDENT RELIGIOUS SOCIETY, presided over by Rev. E. P. POWELL, of Clinton, N. Y. Mr. POWELL claims to belong to the school of rationalists, but in point of ability, is the equal if not the superior of any clergyman in the city; his congregation is composed of independent thinkers, with a fair representation of unaffiliated christians; and there being no other services held in public halls in our city, we naturally infer that the slang terms were meant to apply to him, and not only to him but they are an insult to every person attending such public hall services. Now if the editor of *The Earnest Worker* would have the public respect him, he should be more choice in the use of terms when speaking of, or alluding to one in every way his superior in intellect and scholarly attainments. And it may be well for him to learn before it is too late, that the clerical lash cannot be made use of any longer with impunity.

The time was, when men could be driven in herds to attend church services, but that time is not the present. Every person possessing average intelligence, unless case hardened with bigotry, claims the right to do a part of their own thinking if not the whole of it, and the recent utterances of the Rev. Heber Newton, of New York, proves that the so-called established church is being undermined by the liberal tendencies of the age.

In deploring the waning interest of the church, the editor says, "no matter how loudly the average heathen may swear, because his habits and desires are interfered with by the institutions of christianity. These things cannot injure the church." Then we ask, why the gentleman allowed himself to use these terms in speaking of one who does not believe in his church, that are common only among the sporting fraternity. If the church is founded as he claims it is, why this anxiety on his part? He says "the gates of Hell shall not prevail against it." But reason and common sense may, and there is not a clergyman but what dreads more the logic of reason than they do the fear of Hell. For in the late revision of the New Testament, Hell was ignored altogether.

It is evident from the concluding sentences in this article, that the church is losing its hold upon the consciences of the people. If men become lukewarm, there is a reason for it, and what more natural than to suppose this lack of interest is the outgrowth of the liberalizing tendency of the age. The abolishment of hell was the death warrant of the church, for when hell was declared to be a myth, there

was no longer room for the devil, and the church's stock in trade depreciated in proportion. Inconsistence is charged by the editor against the members of his flock. What, we ask, has become of the Holy Spirit and grace of God, that is said to be so powerful in holding church communicants to a rigid exercise of their daily duties in olden times? Has this church lost this power also, or have men through study and reflection learned that a large percentage of what are termed christian virtues, are not the property of the church, but belong to the people as a whole; and are practiced to a greater extent outside the church than inside its sacred walls. Indefiniteness is a third charge brought against the church. By this we understand him to mean, that members of his flock and of other flocks, have reached a position in life that it is difficult for them to decide whether they should be classed as Christians or not. Perchance they have been adding to the Christian faith a little of the knowledge that is being distributed through the land. If this is what is meant, all we can say by way of encouragement is, that present indefiniteness will continue to manifest itself until the church shall be compelled to accept the growing religious views of the age, and move on with the tide.

We had no idea that things were as bad in the church as our friend admits them to be, and we are glad that he charges it home upon the church as being guilty of "wounding and putting to shame the man they profess to love and follow." There is not a liberal minded person in the world that such a charge can be sustained against; though they may not revere the man Jesus as God, they hold his memory in sweet remembrance as a man and a lover of men.

We have no objections to having our religious views criticized if done in a gentlemanly manner, but when ministers of the gospel so far forget that courtesy is a common virtue, what can be expected of those to whom they minister?

MEDIUMSHIP.

Mediums are nature's own productions, they are not made by man; men sometimes imitate the works of nature, and pass the spurious productions off as genuine, but sooner or later the counterfeit is detected, and then begins a comparison between nature's own works, and man's imitations. Few people realize how much they are indebted to mediums for the information and knowledge they possess, and if we were to attempt a detailed description of mediumship in all of its phases we could never complete the task. Every human being is mediumistic to a certain extent, and there is not a man, woman or child but what is susceptible to outside influences; they may not be conscious of the presence of spirits, but they are conscious of a power other than their own; and they yield obedience to that power rather willingly, or because they expect to reap some benefit from it. But if we were to approach some of them and make this statement to them, they would without doubt feel offended. What, may we ask, is there so repugnant in mediumship as to cause any one to speak derogatory of it; what

has it done for the world and what is doing for mankind to-day?

Mediumship is as old as man, no matter whether he was created six thousand years ago or six millions of years ago. The first man was a medium, nature made him such and he could not help himself; he may not have been noted as a lecturer or a healer, a writer or discernor of spirits; but he was conscious of holding communion with a power higher than himself, and he drew consolation to himself through such communions; and very few of us are willing to believe that our progenitors were anything but human. The opposition to the Darwinian theory arose from the misconception of what Darwin really stated; the idea was according to the world that the Darwin theory linked us to the ape and monkey, and this was not very flattering to our present conceptions of things in the past. But if human they were mediums, and if we can only find some power beside spirit or give this spirit influence another name, there will be less objectionable matters connected with it. Has the most intelligent part of communities ever considered this subject enough so as to determine how much they are indebted to mediums for, and what a lot of ignorant beings they would be to-day were it not for this influence; and can any sane person ask that from to-day all mediumistic forces should be eradicated from the world, what would there be left and what would be the probable conditions of mankind ten years from to-day if this element was blotted out?

What is not the world indebted to mediumship for? Millions of people profess to be happy in having, as they deem it, the revealed word of God. How did they get it? did God write it, or did men write it? We know it is claimed that the first books of the Bible were written by Moses; admitting that he wrote them, what could he have known of Adam and his family, and all generations between the time of Adam and Moses, there being no historical accounts kept of events as they transpired. Then, we ask, what was Moses if not a medium? What were the patriarchs and prophets of old—were they not mediums? Were they not influenced to write and convey intelligence regarding matters they could not possibly have known anything of; and we ask if the Christian world is ready to cast their Bibles aside because written by mediums, or under influence? But we find that some of the ancients not only were controlled to write, but they saw and conversed with spirits; the Bible from Genesis to Revelations is a compilation of spirit communications. What is most admired in the life and character of Jesus is the exercise of his mediumistic gifts; but for those, he would have been forgotten centuries ago. If the Bible has been such a source of comfort to any one they have only to think for a moment of how their book of treasures was written.

In asking the question, who are mediums? we will answer by saying, first, every poet is a medium; there may be rhymers and writers of verse that have little or no poetry in them, and while they may have been influenced to a limited extent it was perhaps all that spirits could do under the circumstances—they are mediums but not prominently such. It may

seem strange but we feel warranted in making the statement that of all the poet authors whose names are still household words, very few of them can be called truly poets; thoughts may be expressed in verse, and the selection of language all that the most cultured intellect could desire, and yet you look in vain for the true soul of poetry—you may admire the man and the character he chooses, but you miss the soul responses which always greet the real poet. We have said the poet was a medium, and why; because wherever found it will be noted that he or she is in love with nature; they see beauty in every thing, they are men of a very positive character, but inclined to be imaginative with individuality largely developed; they see through the mists of space and catch mental visions of the beautiful beyond, and they give their thoughts to the world as freely as the air they breathe. Poets of this class we shall designate as belonging to the more fully developed classes of mediums; that mortals are not always in a condition to receive the highest inspiration is evidence that conditions, circumstances and surroundings exert an influence upon all, but especially is this influence felt by the sensitive. The man was a poet that could clothe his thoughts in classic rhythm or from out the crude rocks bring before the world a mental picture embodying all that was beautiful in the rock, unless conditions favored; and what are the conditions, a calm, serene mind. All exterior objects being in the most perfect harmony, no one can see or enjoy the beautiful in nature or in mankind unless they are in rapport with all natural, material or physical forces; but when all things blend then it matters not what subject be given, there will be poetry in every line.

Ministers of the gospel are often influenced by spirits, but they may not be aware of the fact; all inspiration is an effect produced by a power outside of the individual—it may be a stream of water, a towering mountain, a pebble on the sea shore, a dog, a horse, or some other object or thing, for there is nothing above man or below him, but what has an effect or influence upon him, and he cannot help himself, and if of a very finely tuned organism, they are the more easily influence him. It has been said that man never originated a thought, but every thought conceived or expressed is the product of conditions and surroundings, and this statement which has more poetry than prose in it, is very clear testimony in favor of our position, that every member of the human family are mediums to a greater or less extent. The Bible having been given to the world through mediumship, ought to stimulate the actions of Christians in developing and sustaining mediums, for how do you know but what there are other matters to be revealed from God to man. Immortality would have continued to be a dream had it not been for mediumship. The inventive genius of man proves his susceptibility to influence; if possessing mechanical skill, he becomes doubly useful in the hands of controlling spirits. Some of the most celebrated statesmen that the world has ever known have admitted the presence and power of outside forces; they may not have thought that the power was spirit influence, but that does not effect the result.

What are we to understand by the term medium? A medium is one through whom another may convey what they choose to impart; he or she is a person possessing an organism in which there is a blending of the positive and negative forces. An extremely positive person will not be susceptible to spirit influence to any great degree; one wholly negative may be made use of by spirit, but there being a lack of the positive element they are liable to be controlled by one class of spirits as well as by another, and are therefore at times unreliable but still they are mediums, and this subject is enlisting the attention of investigators at the present time as it has never before. Because one person can be used as a channel of communication does not determine the moral standing of the person so used; they may lack all the principles of manhood and yet be used by spirits. The question now agitating the public mind is how to determine what and how much is to be accepting coming through such channels. Does the character of the person affect the matter communicated, and if so, to what extent? There is but one safe position to take and that is to examine all things carefully and honestly by exercising all the power we possess; no one is in duty bound to accept every thing coming from the spirit world, but they are in duty bound to examine whatever may come—only by so doing can they determine what to accept and which to reject; but the rejection of a communication should not be taken as an offense by the medium, any more than a disagreement between two individuals in the form should be taken as ground for enmity. Spirits like mortals are fallible, and sometimes advance some strange ideas, which if accepted as true and put into practice would disorganize society and create confusion all over the land, and if any one will take the trouble to trace the life history of the spirit while in its earthly body it will be found that they were erratic, unreliable when among men, and possessing a strong will power they succeed in getting possession of some extremely negative mediums and attempt to carry by storm their assumed position regardless of what the effect would be upon communities and even nations. Hence, mediumship needs to be studied carefully and honestly.

There is another matter we desire to call attention to at this time, and that is, the necessity of determining between genuine mediumship and imitations. God or man has never evolved or perfected anything but what unscrupulous men have attempted to imitate it, and is there is a prospect of getting money by it, imitations will be carried to such a state of perfection as to almost produce a fac simile of the genuine and many honest people have deceived by them, hence the necessity of careful study of both genuine and the imitation. We said at the commencement of our communication that mediums are born, not made, but a person having mediumistic power may assist in developing that power as they can assist in developing any faculty of the brain, and this is a duty every one possessing distinctive medium powers should do, and with as much care as they would give to their studies, if intending to pursue some of the learned professions, not that mediums should acquire a knowledge of

Greek and Latin but they should cultivate the faculties nature has endowed them with, so that when used by spirits it could be done in an intelligent manner.

Christians sometimes scoff at mediums and the crudeness of the matter given through them, but if they will reflect for a moment, in the late version of the New Testament alone, some fifty thousand errors were found; now if God was the controlling spirit in giving those records to the world, it is plain to be seen that he failed to do justice to himself. Then why expect that every sentence spoken or written through mediums of the present day must be in all respects perfect; in their eagerness at fault finding, they forget that mediums are finite beings, that spirits are finite, and their communications will be of a similar character. They may be all true, and yet finite for perfection is not a finite attribute, one person only grasps a little truth, and can only impart a little, another person or spirit with a more fully developed mind can comprehend more of truth, and may impart more; no one person or spirit has all the truth there is, if so, then there would be nothing to aspire to beyond that point; no one medium can be used for all kinds of phenomena, a little attention given to the subject will demonstrate this fact. Mediumship is to be found in all the walks of human life, there are cultured mediums and there are those uncultured; some have inherited that peculiar kind of organism that in their presence objects can be moved without visible human contact, others are moved to speak—to write—to play upon musical instruments—others heal the sick—and again others see and describe spirits—others foretell future events, and in each and every case whatever transpires with or through these mediums is involuntary. No thought of what is to be said or written, no preparation or musical culture,—diagnosing disease to the despair of the regulars, and many other avenues we have not mentioned do spirits manifest themselves through media. But a skeptical critic asks, how do you know that spirits do all these wonderful things; we answer, they are seen by clairvoyants, and they give their names and former residences, so that with a little exertion their statements can be proved or disproved at the option of the investigator. There can be no better evidence of the identity of Mr. Brown than Mr. Brown can give if he is the man he can prove himself to the world, and this is what spirits are doing, through the channels of mediumship.

But says our friend, what does it all amount to; if immortality be as you claim a demonstrable fact and after it has been proven, what farther use is there for mediums, is not this the fulfillment of the law; then why not eat, drink and be merry for there is no death, no lake of fire, no angry God, no special day of judgment, why not have a good time and go down to the grave with our banner of good cheer still unfolded to the breeze. If we should judge at all in this matter we would say there is a large number of professed spiritualists leading just such lives. Spiritualism has not done them any particular good, but we will answer our friend's objection, what does it amount to, to be placed in direct communication with another state of existence or another

world, what does it amount to the commercial world to be placed in telegraphic communication with the rest of the world; why not after the first cable was successfully laid connecting England and America, and it had been demonstrated that such a thing could be done, messages had been transmitted, there had been interchange of thought, why not sever both ends of the cable and let the deep waters of the ocean divide the two continents as before—how would such a proposition be received by the commercial world, by the press of both countries. Why any man making such propositions would be considered a fit subject for the lunatic asylum, and we ask which is of the most importance to mankind, telegraphic news of the markets, the political issues of the world, or matters pertaining to the eternal welfare of mankind. Here is a plain case, let any one who will decide, or let each one decide for themselves, we know what the verdict would be.

No law, human or divine, has been as yet fulfilled; even taking the life of a murderer, the intent of the law was to deter men from committing the crime of murder, but the law fails in its purpose. Crimes are committed with as much disregard for law as though there was no law; but the best that can be done is to keep the letter and spirit of the law before the people; and so in regard to mediumship, the philosophy of life and death must needs be kept before the people. Every day some hitherto unknown principle is discovered; the mind forces of man are certainly reaching out after the unknown, and if not occasionally reminded of the fact that physical life is short, he would soon forget that there was anything beside the present.

Again, why not close the doors of all churches, colleges and institutions of learning. After having demonstrated that the earth revolves on its axis, and that season follows season in due course of law,—having learned the physical anatomy of man, and discovered remedies for diseases, why continue your investigations any farther? Why not "eat, drink and be merry;" because you have learned a few of nature's laws, and have become familiar with a few of the principles of medicine, will it be wisdom to say we need go no farther? Are there no responsibilities resting upon the present generation relative to generations which are to follow them? What would be the condition of mankind if there was no heed paid to the morrow. We think one of the greatest mistakes made by Jesus was when he said to his disciples "take no heed of the morrow what you shall say, or what you shall eat, or wherewithal you shall be clothed." If this command was obeyed the world would be peopled with a race of vagrants, and yet if Jesus was God and gave this command unto men, will they be condemned to eternal torture for disobeying the law? If men could fully comprehend a law or principle at first sight, or hearing, then one declaration or one demonstration would be sufficient; but men are not so constituted, they must have "line upon line, precept upon precept," and after being daily, or hourly reminded of their obligations, they forget and drift along with the tide as though they had never had the law explained to them.

Spiritual things to be understood must be

studied upon a spiritual basis. In past ages the world had an abundance of theories, they have looked at spiritual things through mortal telescopes, such as the astronomer views the movements of heavenly bodies. They have endeavored to estimate the distances between men and their creative forces of the universe. They have attempted to fathom the love of God and power of the devil; but only failure has attended all their efforts, and yet they keep working, keep theorizing, keep measuring, and keep discussing, but with what results? Are men made more honest, more loving? Do they see more of the divine in their fellowmen, or are they shifting farther away from the true purposes of life? Why keep your church doors open every Sunday, if our declarations of what is required of man is sufficient? Why are yearly revivals of religion essential if not to maintain an interest in mankind's relation to a future life? And why the necessity of enacting new laws, if the present code was sufficient to make and cover all cases? Then we ask if continued remodeling and enacting, is necessary in church and state? Why may not the same principle be followed by the investigators into spiritual truth? Is there any evidence in the world that what was designed for the general good and instruction of the race was to have only a momentary existence, like a flower, bloom and then fade away. Is it not more rational to suppose that what ever was given to man was for continual use? If mediumship was only to demonstrate to one race, generation or people the continuancy of life, why is there permitted to be an increased number of mediums in process of development, every year differing in phase and form of manifestation? Why not stop with the rap, for that proves immortality? Why do spirits labor as only spirits can labor for the development of media, and why are they continually giving new thoughts and taxing our minds with problems involving not only a future state of existence, but matters directly connected with the present state of being; if each generation was distinct in itself, and every new birth came under a new order of things, then there might be some reason to base an argument upon tending to prove that the mission of mediumship had been completed; but things are not so arranged, every former generation links itself to succeeding generations. The thoughts we think, our children will think; cultivate and improve upon, and the same is and will be true of mediumship. Those who are in the field to day will serve as examples to coming generations, and the mediums of to-day will live in spirit and see their best endeavors supplanted and surpassed by those who come after them. No one standing between the world of matter and the world of light can ever feel that their work is done. The more they become unfolded and see the conditions of things, the more they feel called upon to right the wrongs of their predecessors. It seems a long time since the first rap was heard at Hydesville, but in the natural order of things we can look upon it as a day. Thirty-four years is the average life of man; one generation has passed but the new one is gathering up the experiences of the past age, and they will form the first volume in the world's

history of Spiritualism. Every prominent medium of the past and present day are furnishing matters for history, and when three or four volumes have been written, we shall wonder at the crudeness of present manifestations; and yet they are the best the spirit world can produce through mediumship in its present state of development. We have great need to humble ourselves and ask to be taught and led aright; when we of to-day think over the struggles of those who have been called home, standing alone as they were often compelled to, yet strong in their convictions of right and in the sanctity of the cause to which they had been called to act; when we think of them and turning see the broad spirit of freedom enjoyed to-day, we instinctively bow our heads in reverence before them.

The evils of to-day are the counterfeits claiming to be mediums when they are not. There are many things done by spirits that may be imitated by men, that is, a man may by mechanical apparatus produce a rap, and leave the impression on some minds that they are produced in the same manner as when done by spirits, thus charging every true medium of that class with being dishonest. We know that every phase of mediumship produced by spirits man has attempted to imitate them, for no other purpose than to deceive and make a dishonest livelihood. Spiritualists of to-day must meet those issues; they must protect the genuine, and they are in duty bound to expose the counterfeiters, for by no other manner can they so well defend the genuine and true. Mediumship is not a life of ease or to pass time; spirits have something of more importance to attend to, than to amuse for an evening. There are problems to be solved and principles to be discussed, and measures devised to meet the wants of the masses, and only through mediumship can the spirits carry forward their part in this matter. What is needed to-day more than at any other time, is more perfectly developed and unfolded mediums; the world has made rapid progress during the past decade, more is required and more demanded. It is the duty of mortals to take hold of this matter and help to sustain and strengthen every true medium, but in doing so they are not required to close their eyes nor stultify their reason. They should be as Jesus said to his disciples, "as wise as serpents and harmless as doves." Wise to discernment between the true and false, and to guard against wounding the sensibilities of genuine mediums. Nature always provides channels for herself to operate through, and she has done so in the case of Spiritualism. Men may assist in developing those channels as they can assist the flow of a stream by removing all obstacles. Some impediments in the way of developing mediumship are of a character that friendly recognition will be all that is needed; other cases require encouragement of a more substantial character. But no matter what the exigencies may seem to demand, if there be an honest purpose and a true soul, let not their appeals be made in vain; by helping one another we reach that ultimatum in human attainments, and by so doing prove ourselves to be sons and daughters, members of the great universal family of God.

T. STARR KING.

**THOUGHTS SUGGESTED WHILE
LOOKING AT LONGFELLOW'S
PORTRAIT.**

I sat looking at Longfellow's portrait,
With those large, earnest eyes fixed on me,
And I thought of that beautiful poem
And wondered if it really could be—
That our loved ones come back to our dwellings,
Where they once lived, and have died,
And if through the doors that are open
With noiseless footsteps they glide.

If they sit with us at the table,
Though we see not the dear loving face,
If they knew how sadly we miss them,
Since we see them no more in their place.

If so, then I said, wondrous poet,
Thou art moving among the vast throng,
And still with thy magical lyre,
Art blessing the world with thy song.

His lips seemed to move, as I listened,
And I felt a strange sense in the air,
Who knows but the poet departed,
Did really converse with me there.

CHLOE.

SUBSCRIBERS will not forget that now is the time for them to renew for 1883. All persons receiving a card notifying them of their indebtedness, will please give the matter their immediate attention and oblige.

**THE SPIRIT WORLD, AND HOW
DO ITS OCCUPANTS EMPLOY
THEIR TIME.**

The realities of spirit existence, though taught by all religious bodies and sects, and believed in by millions whose names do not appear on any church record, unless there is a partial knowledge of the relations of spirit there will be always a vagueness associated with the idea, that causes doubts to arise even to a denial of there being any such place outside the domain of fancy; if there was no such place, then the power of bringing mankind into existence, and implanting in him a vague conception of something beyond the present, is chargeable with trifling—with his children that would be regarded as criminal in any earthly parent. We cannot conceive of anything more reprehensible than for a parent to lead his offspring along the flowery path of hope, only to have all hope end in oblivion or in a place of torment. From the earliest date of human existence we find this hope stimulating the children of earth to make personal sacrifice, to disregard all that is pleasurable in our condition of life, in order to secure a life of happiness in another, which they feel is much more desirable.

Whether men do or do not at times become over sanguine in this, hope is not to the question to be considered, nor whether men in previous ages had a true conception of what the life hereafter was, or would be, is not to be considered. The question is, was there ever a reason for such hope, and if so, from whence did it originate, and for what purpose. Every form of religion, whether Christian or Pagan, has taught the theory of a future life, but it has been left to other ages to prove their theories true. Therefore the age that attempts to demonstrate the realities of a future state, has a weighty responsibility resting upon them, for

if all former hopes have been delusive may not the believer in them if inclined to doubt, have equally good reasons to doubt the present; hence the man who attempt to prove the existence of a spirit world must not only furnish satisfactory proof, that there is such a world, but they must give the reason upon which such demonstrations rest.

Now it is evident from the nature of things that man cannot of himself know anything different regarding any other world than the one he inhabits, no matter how strong his hopes may be; no matter how much he might desire such a thing to be true. If there is not something beyond him, some intelligence received from that world, then the inhabitants of this world have the right to dispute, nay more, they have the right to deny all and any assertions made in reference to its tangibility; hence all who make the assertion that there is a spirit world to which all pass when they leave the physical body, have an important work to perform, but if true, and proof is furnished, then they have done what all Bible writers either neglected to do or had not the necessary knowledge to impart. It has always seemed strange to us that if the men who wrote the Bible were inspired by Deity, why this matter was not more defined, why leave the world for thousands of years in doubt about so very important a matter. The world has reached such a point in growth and mental unfoldment that it can no longer rest satisfied upon any important matter without proof, and this question must be settled; if there is a spirit world where spirits released from material environment pass to, and continue to live on, retaining their own individualities as before, nothing less than proof of this will satisfy the thinking minds of this age.

Spiritualism is the only channel through which this information has thus far been obtained, and it is the work of spirits to furnish the necessary evidence; mortals can have nothing to do in the matter only to furnish proper conditions, and these only by spirit guidance. Men know nothing of the requirements of spirits only as they are taught in the early days of this movement. There was little said by spirits about any other world than this, the first object to be accomplished was to prove a continuous life, that being done other revelations would naturally follow; one of the first questions asked of a spirit by an investigator is where do you live? and how do you spend your time. The answer has always been, we live in the spirit world, which is rather an indefinite answer, and we have thought best at this time to try and locate this spirit world in the minds of the people, for it is very perplexing not to know when starting on a journey where you are going to stop.

Every planet has surrounding it a small world like itself, though invisible to worlds, but the spirit world is so closely connected to the world of matter that not even spirits can say precisely where the dividing line, if there be one, can be found, any more than it can be stated definitely when the boy ceases to be a babe, and begins to be a man; for this reason, spirits who possessed strong love for things of earth are held by the law of attachment more to earth than those whose aspirations are of a

more highly spiritual character. It has been argued that the spirit world is an outgrowth of the natural, that there was first the material, then the spiritual; but this is not true, all spirit is primal, material objects and things are secondary, the farther you advance from the earth the more spiritual the world and its inhabitants. The first sphere is the earth, this is the starting point in human development, but there was spirit existence though not in a developed form prior to the beginning of material life. This spiritual essence is the germ from whence all material existence proceeds, and the moment of conception is the beginning of organized spirit and mortal life; from that moment the journey of individual life is entered upon, wholly unconscious to the child who has nothing whatever to do or say in the matter. There is in this embryonic man organs of hope and aspiration, and as soon as consciousness is reached, hope begins to lead him to look forward to other worlds besides this present place of abode. To the released spirit the spirit world is as tangible as was the material world before death, and if of an earthly nature he will see things as they were before the change occurred, and often spirits really believe that no change has taken place, but to the more spiritual the change is mere definite. Some people entertain the opinion that the spirit world is a planet separated or divided from the material world by what we might call a deep gulf, that the spirit was at the time of change transported across this gulf, and found itself in a new world; but those who advocate this theory fail to explain clearly by what process spirits are transported from the spirit world to earth and back again, but if there is no such chasm then the question of spirit return is easy and natural, they are drawn by the law of attraction, the spirit in men being the magnet. We might say then that the material world is the counterpart of the spiritual, and one would not be complete without the other, and one is as essential as the other, as spirit is to the physical body, without one there could not be the other. A spirit world in many respects like the present earth is a necessity; by no other means could there be growth in station and mental unfoldment, if at the time the spirit leaves the body it was borne away to some place like the Christian's heavenly city. All things which please the eye here, all human attainments would be lost to the individual; he would be out of place, quite a much so as would be a Digger Indian in a king's palace. The refining and spiritualizing forces at work in the spiritual world are the forces by which the present earth is to be made ultimately the central sphere of the spirit world, when spirits will walk as freely upon it as they now traverse the spiritual spheres surrounding it, and not only traverse it but it will be their homes; there is no possibility of any one being lost in changing worlds, for the moment your eyes close on one they open in the other. Seeing then that we are surrounded by the spiritual world the matter of spirits returning and communicating becomes at once a plain matter of fact, but round and about us, they have cognizance of the affairs of men and things, and can if needs be make their presence felt.

The occupation of spirits seems to be as a

deep mystery; so long as the old, or Christian idea prevailed, there was no mystery, the whole world was going to live in a little city on the hill, and all there was expected for them to do was to sing and play upon golden harps, but since spiritualism was revealed these crude conceptions have been wonderfully modified. Men have come to look upon spirit life as something they could enjoy; in the new they see opportunities for the highest attainments the mind of man is capable of aspiring to. The pursuits of spirit life are all educational, there is no need of mental labor but there are no idlers there; a lazy man was not so because the spirit was lazy, indolence is a part of that gross, sluggish material not yet got rid of, but when the change takes place and the spirit is free to act a new lease of life is as it were given to the individual, but the effect left on the spirit by its earthly associations must be outgrown. We stated that the pursuits of spirit life were educational, and these pursuits are as varied as there are differences in individuals; no one spirit is compelled to follow any line of educational studies not congenial to him or herself, hence there are numberless varieties of schools and systems of education. The genius of man is the property of the spirit, not of the physical body, though the material conditions of life are often hid from view, and resist the natural flow of the soul; in spirit life such resistance if felt cannot be put into practice. The first lesson the spirits have to learn is that pertaining to themselves; if not learned before the change in conditions took place, this should be the study of mortals; for by learning of themselves they become familiar with their rights, and with the creating forces of the universe. It is wrong to leave all spiritual culture until the mortal has been laid aside, the mind of man is a vast store house and intelligence gathered can be brought to practical daily use.

Spirit life is not wholly unlike certain phases of material life; the close relationship exist between the two spheres of life demand a similarity in modes of thoughts and living, so that what true knowledge is acquired in the primary condition, may be made available at other times. Spirits never spend their time idling about any throne, before them are vast fields of labor and any measure which will elevate the condition of mankind is advanced by spirits and in many cases instruction to mortals is given; but in this field of labor we are dependent upon the services of mediums; and the more perfect the channel, the more correct will be the matter transmitted. Men who have no true conception regarding spirit life, think and speak of spirits as wandering tribes, having no place they can call home, but drop into the homes of their earthly friends and betake themselves to their former haunts when the time for active duties arrives. To the Spiritualist such conceptions are too ridiculous for repeating, and we refer to them only to show that with all that has been given to the world under the banner of religious instruction, no true conception of spirit life has ever emanated from the Bible or pulpit. It has been left for the spirit world to enlighten mankind upon these matters. In every sphere of the spirit world, beginning with the lower or earth sphere is as much a reality to the spirit as the earth

is to mortals. We walk, we congregate in bodies, and listen to lectures upon important topics of the day, upon science, music and art, and it will be a happy surprise to many yet dwelling upon earth, to see in spirit life some whom they could see no goodness in before the change, far up on the mountain sides of intelligent progress. It is often the case with mortals, that their ideas regarding an individual are based wholly upon outward appearances, and only occasional interviews; and perhaps to the one undergoing examination at the most unfavorable moment of their lives. But when born into spirit life, the light hid for so many years begins to shine, then gets brighter, the mind expands and the real man reveals himself. The farther we progress away from the conditions of earth, the more harmonious are all the surroundings, and if the spirit retains its earthly selfishness, there would be few who would ever have any desire to return and communicate with earth's inhabitants; but selfishness is not a spiritual attribute, but is purely of earthly mould; and the spirit soon throws off its influence and begins the journey of life anew,

Employment implies definite occupation. Men and women who were from choice teachers in earth life, become teachers and instructors in spirit life, because it is the most natural vocation. The artist studies and perfects himself in art; the musician finds the air filled with the harmonies of love, and his love of music is intensified, but no matter what branch of education is followed, there is a desire felt and expressed for those who are just battling with the material conditions of life, and they become at once objects of consideration, and much of the pleasure enjoyed by spirits would be lost to them, were it not for the responses which come to them in return for services rendered. It can be readily comprehended taking the list of deaths, that the spirit world is a place of activity; every spirit born into the higher life is received by those in sympathy with them, no matter how advanced or low down in the scale of development they may be at the time; there are mothers ready to welcome their profligate children, and lead them to places of rest and repose. Spirit life differs from material life in this, that every one born into it finds that they have got to bestir themselves if they would be welcome into the higher spheres; hence there are no drones only such as persist in being such, but it is contrary to nature, for anyone to long continue in a state of indifference, while those around them are urging them on in the paths of progress. Here again you find corresponding conditions to material life, only intensified in spirit.

There is no one thing which brings more happiness to the spirit, than to realize that their efforts are appreciated. Before the advent of modern Spiritualism, the responses were felt rather than expressed, but to-day with caverns opened spiritual matters are discussed by mortal as freely as though they were the commonest affairs of life, which they should be. The channels of communication are becoming more general; there is more confidence expressed in them than at any other time since the movement began. Spiritualists feel more assured in their positions than ever before;

when the clouds are the darkest then it is that the spirit feels the necessity for increased effort. There is a wonderful chord of sympathy linking soul to soul, it can never be fully realized until the spirit is disrobed of its material clothing; when the sun of righteousness begins to shine in all its splendor, then life is no longer regarded as a thing to be trifled with; every demonstration made will be accepted as intended by the spirit. Now we labor under difficulties, our motions are often misconstrued; our ideas are prevented; many of our messages are read as you would a work of fiction, particularly if they conflict with the inherited views of former ages; or antagonize the popular religious views of church people. Our mission is not particularly to the church, but to mankind in and out of the church. Our aim is to reveal truth, not to conform to any thing of previous date, unless there be truth in them. The first thing we find necessary to do, is to summon those who can be made available as mediums with bands of spirits, whose business it is to harmonize all surrounding conditions, and this is not an easy task; opposition and persecution some times so stirs up the inherited disposition of men as to place the medium beyond our control, and for a time there can be nothing done, and while these things are painful to us, they are equally painful to the medium, making them feel as though the whole machinery of heaven and earth was out of repair, and it requires time to harmonize the spirit and bring the individual into such conditions that we can work in harmony with them.

An important field of labor in spirit life, is caring for the young. A large proportion of the human family pass to spirit life in infancy; these spirit children require care, they must be taught the relations they sustain to their parents, and relatives still in earth form. This is a necessity for each one having an earth experience; and these children are brought into earthly conditions, whereby this experience can be acquired, but for a time they cannot go and return without older ones to guard them, but after a time they learn the actions of law upon them and they obey its influence. We might say that spirit life is a vast school house, where all that tends to the elevation of character and mind worth is taught and practice. You sometimes hear of evil spirits, and no doubt wonder why they are permitted to return and influence mortals; to deny that there are evil disposed spirits would be insane; their influence is proof of their existence. But when mankind become more familiar with the laws of attraction and repulsion as applied to the external life of mortals, they will then understand how to rid themselves of these unwelcome visitors. It is a mistaken idea that all things pertaining to spirit life can be learned in a few years, and by attending any number of seances. No two persons ever have precisely the same experience, every one must study their own cases from their own stand point, for this end is the individualization now in progress among Spiritualists. It is not so much personal choice, or personal eccentricities, but it is the development of the character of the individual. Self culture is essential in gaining a true understanding of spiritual things. One of the most difficult things

we find to do is to teach mortals to be honest with and to themselves. In this department we are brought in conflict with all the religious influences and prejudices of all former ages, and the fact that we are making such rapid progress is due to the determined will of the spirit to change old things, and place mankind upon a higher plane of thought.

From what has been given in this direction, it can be readily seen, that spirit life is a life of labor and could every one look through the veil they would see spirits engaged in active work. Instead of trying to find out what God was like, and to court the approving smile of Jesus, they would be found working for humanity; trying to develop and unfold in man the God or Jesus spirit implanted in them.

Early and late as the streams flow on,
Early and late as the busy hum,
Of the shuttle of life keeps speeding on,
We come!

We come to the aged and tell them where,
The loved ones of youth may be found, and when,
After the toils of the day are o'er,
They come!

Early and late as the case demands,
With no other, than love's commands,
Breasting the tide of tempest and storm,
We come.

When the sun sinks to rest 'neath the water and sky,
And when false friends pass you swiftly by,
And the burdens of life seem too heavy to bear,
We come!

When just as your eyes are closing in death;
And no sound is heard but the struggle for breath,
And all things are fading so gently away,
We come!

And when you have crossed to the other shore,
When the light of the soul dawns ever more,
To assist your returning to friends left behind,
We come!

W. H. REYNOLDS.

THE EMPLOYER AND EMPLOYED;

OR,

NOTES OF LIFE IN A COTTON MILL.

BY WARREN BOYNTON

CHAPTER .

That day there was a great commotion in the factory. Mr. Bond had been and laid the matter before the overseer and the foremen of the different departments, some of which agreed with him, others thought it utter folly, utterly impracticable. Among the number of dissenters was Mr. Lynch, his overseer. Mr. Lynch openly and loudly declared that it was unnecessary, and a school would prove an expensive and useless appendage; that the children did not need any learning; that all they ought to know was how to do their tasks. "Try to educate factory children," said he, with a sneer, "it will ruin the whole business. We had an example the other day in my room, of a little tell-tale learned democrat, who demurred against doing his task and went and told his mother, who raised quite a hue and cry about my ears the other night. Don't educate the little brats if you mean to have me to govern them, for I have now nearly blistered my hands boxing the ears of a little cotton head this morning, who assumed to have his own way." Said one of the foremen present, who was in

favor of Mr. Bond's proposition: "I knew you when a child, Mr. Lynch; you and I were raised in a cotton factory, you had a tyrant for a boss, while I had a kind and feeling man. Our nature and feelings now correspond to the condition under which we grew up to manhood, you grew cold and morose, although when young you manifested more sensibility than myself, but by the harsh treatment you received at the hands of your bosses or foreman, you became brutish. My boss taught me to love my fellow creatures and set the example himself; and he instructed us in the rudiments of the English language, at his own house. And I shall never forget his work of love. I know that a spirit of love will do more good among children than any system of harshness or severity; I have long dreamed of such reform as Mr. Bond proposes, but dared not broach the subject, being a dependent, and knowing its unpopularity among factory men." "It is no such a thing," said Mr. Lynch, in a rage. "You call me cruel and brutish, you villain, you deserve to be dismissed and had I the power you should not remain one moment longer, to teach you for saying abominable inconsistencies and utter false things about your overseer." Said Mr. Bond, "I shall institute a reform in my mill, and commence from this hour. All of you who will second my efforts, please to take your places in your respective apartments, and all who do not, remain in the office and receive your dues for past services." "You mean then, to expel me from your employ do you?" said Mr. Lynch, "No," said Mr. Bond, "but I mean to employ no one who will not assist me to work my projected reform, a reform called forth by the widow's tears and by orphan's sighs, and the degeneracy that the present system entails upon others." "Well, do as you please," said Mr. Lynch, "I shall not second your nonsense, but shall enter complaint to our pastor," With these remarks he left the office. The parson was absent but Mr. Lynch left word for him to call at the factory office as soon as he came home, where he went himself to wait until the minister should come, hoping that he could bring his influence to bear unfavorable to Mr. Bond's project, and thereby keep his position. All the bosses of the mill concluding that retreat was the better part of valor, had taken their respective places in the mill. Mr. Bond had called out the man of whom we have previously spoken, who advocated a reform to Mr. Lynch, and told him that he appointed him overseer *pro tem* to take the place of Mr. Lynch until matters should become settled. The news of a reform in the cotton mill spread like wild fire in the factory and all through the village, but what the reform was to be, was a fruitless source of conjecture. At about two o'clock Mr. Bond caused to be posted up in every department of the mill, a rise in wages; and ten hours labor for a day's work, and also stated the reforms which he intended to institute. The rise in wages was hailed with joy by all, but being obliged to attend school half of the time, was to some of the ragged children a hard persecution; they declared he had no right to deprive them of their liberties. This was, however, but an echo of some older people, some of the parents of the children

thought so too, that is those that never knew the advantages of an education. It was three o'clock before the minister arrived; Mr. Lynch had amused himself while waiting, in impaling as many flies as he could catch, upon the point of a pin, and twitching sundry hairs from his mustache. The minister might have been there sooner, but the prevailing news every where of the collision between Mr. Bond and his overseer and the reform, etc., rather disquieted him and he took time to reflect upon what course to pursue. Said he to himself, "Brother Bond is a prominent man with us, he helps nobly to my support, it will not do to cross him. Brother Lynch is also one of my confidential and reliable friends, and I cannot spare him either, what shall I do? So he turned the matter over and over in his mind, he seemed to be deciding between Scylla and Charybdis. If he strove to reconcile one, he should affront the other, how to harmonize such conflicting elements, he considered a more weighty matter than "who killed cockrobin." Without coming to any definite conclusion, he knowing that they must be waiting for him, decided that he would go and do the best he could under the circumstances. So nerving himself for the task before him, he went to the office of the factory, with this problem in his mind to try and reconcile Brother Lynch to the proposition of Brother Bond. But Brother Lynch possessed a passionate, sour and ungovernable temper and he quailed at the idea of coming in contact with him; not for fear of the man, but the fear of losing his support in the matter of making up his salary. He arrived at the office at the time before stated; he found as he had reason to expect, the parties aforesaid awaiting him; he bowed complacently to them both, giving each of them a nervous grip with his hand, expressing great pleasure at meeting his two brethren. After a silence of a few minutes, he began to speak of the business of the hour. Said he, "Brother Lynch, I found a note upon my table upon my return from my morning walk, requesting me to call upon you at this office, and I have come as a servant of the Lord, ready to serve you as one of his children, according to the grace given me, and according to the sacred vows that rest upon me as a minister of the gospel." "Why," said Mr. Lynch, "Mr. Bond came in this morning and called in all the bosses of the various departments, and what do you suppose he proposed to do? He proposed the insane idea, first to advance the wages, next to shorten the hours of labor, and last not least, to educate the ragged scapegraces of this mill. Don't you believe he is crazy?" "Really," said the parson, "I hardly know what to say in the matter, (eyeing both parties,) to educate the children may be well if they are susceptible, for really they seem to be a lower class or order of beings from the generality of our civilized and christianized humanity. But I was a going to remark also the proposition is at least a very generous one and does credit to Brother Bond's humanitarian feeling, but as I before remarked, whether it be practicable or not; perhaps you are better judges yourselves." Said Mr. Bond, with some warmth of feeling, "do you take such a noncommittal ground as that? You, who of all classes of men

should be the first in every movement tending to elevate humanity, and bring out all the possibilities of a refined human nature." "Brother Bond" said he, "I have the strongest sympathies with your designs and desire to ameliorate the condition of suffering and fallen humanity. I have even devoted my life, and all the energies of my being to this one thing, and I think if we should furnish them with catechisms and talk to them occasionally of the dangers of a life of sinfulness, and portray to their ignorant souls the wrath of an offended God, would be all that could be done for them at present." "That's what I told you," said Mr. Lynch turning to Mr. Bond, "that the dirty ragged little cotton-heads did not need any learning." "O Brother Lynch!" said the pastor, "they have souls for which the Saviour died, they ought to be catechized at least." "Catechised," said Mr. Bond, "they have been catechised and dogmatized and treated more like reptiles than immortal beings; they live as slaves and are taught nothing but spinning cotton and cruelty, and hear nothing but oaths and obscene and vulgar language. Many of them cannot count ten correctly, they grow up in perfect ignorance until the realities of life are forced upon them. Many of the girls in particular know nothing practicable beyond the precincts of the cotton mill in which they have been raised." "I prefer a complaint against Mr. Bond," said Mr. Lynch, "for I see no probability of a reconciliation." "I shall be very sorry, and do regret it deeply," said the parson, placing his hand over where other men's hearts are, and trying to force a tear. "I shall regret deeply to have your difficulty enter the holy precincts of our church. Fry Brother Lynch to bring your mind to bear favorably to Brother Bond's opinions as possible, and although you cannot exactly agree with him, you need not estrange yourselves from one another." "Well," said Mr. Lynch, "if you decide for Mr. Bond, I shall leave the church and shall not pay my subscription on your salary." "Oh I hope not Brother Lynch," said the preacher, (here he did drop a tear,) whether he had an onion in his hand while rubbing his eyes, or whether the loss of money forced the tear, we leave for those who know best to decide. "Lay the matter before the throne of grace, and I pray the Lord, you may be rightfully directed." "I shall withdraw, so drop my name forever," said Mr. Lynch, "I am so exceedingly sorrowful, Brother Lynch, for there is no salvation out of the church." In his attempt to save his Brother Lynch, his hypocrisy became so apparent that he lost his Brother Bond, who on account of his having the most "rocks" was indeed very much to be regretted on his particular account. "You are I believe," said Mr. Bond, "a black and rotten hearted hypocrite, and you may consider me no longer a member of your church. While I believe there are a great many good and true men in the ministry, yet at the same time I believe also there are many who only assume that holy calling for the honors and emoluments connected therewith, and I think you have more regard for the Almighty dollar than you have to be a humble and truthful disciple of the meek and lowly Jesus." This shock was too great for the nerves of the Reverend, who

in trembling desperation said: "The Lord have mercy upon you." And taking his hat and putting it on wrong side before, he with a hasty step sought his home, deeply regretting that his cloak of hypocrisy was constructed of such transparent material, and that in trying to save two brothers he had lost them both and so much of his salary as they represented.

CHAPTER 6.

In which all is well (perhaps) that ends well.

Three years have passed since the last event recorded in my story. The reform which Mr. Bond had instituted had proved a grand success. Now the children had something to talk and think about, and did their work better, and produced as much labor in ten hours as they formerly had in from fourteen to sixteen hours. Mr. Bond also established a library in his office where any of the operatives could obtain without cost a large assortment of valuable and interesting books; he also furnished papers to all, young and old, according to their ability or desires. He also established a system of prizes to those who showed the greatest advancement, either young or old; and they all were happy and prosperous.

The wife of the proprietor, after a prolonged illness, had died, and Mrs. Ackerton had been employed as her nurse and attendant for the last year of the invalid's life, and proved an angel at the bedside of the sick, and had won the affections of the dying woman, as also of the whole family, which now consisted of Mr. Bond, his daughter Florence, and two boys, Addison and Milton; Florence being the oldest. The bereaved husband required a housekeeper, and who would be so likely to fill the requirement as one who had already been tried in the family, and found *not* wanting; one who had already won the affections and confidence of himself and children, Mrs. Ackerton. He broached the subject to her soon after the death of his wife. She told him she needed the position which he offered, that although it would give her a desirable home, she must also provide a home for her girls; he immediately told her to bring her daughters, and you and they shall have all the accommodations they desire, for my house is large and my ability ample. "I do not wish," said he, "or would I allow you or your daughters to take the place of servants in my family, but as equals. Our social relations shall never be a bar to a perfect equality between ourselves, and your daughters shall be under my protection and treated in the same manner that I care for my own children, and I will give them the same opportunities, for an education that my own daughter receives all I desire of you is to attend and oversee my household, and I will sustain all of you and pay you a liberal salary besides." To this generous offer she consented with a grateful heart and held the position with perfect satisfaction to all concerned for three years.

Sheperd continued to reside with Mr. Volney, and fulfilled all the promises of his boyhood, beloved by his foster parents, and all that knew him. He often visited his mother and sisters at Mr. Bond's residence, and soon became acquainted with Florence, and it soon became plainly observable that there was a growing attachment between them. Mr. Bond's boys were also showing their predilections in regard

to Carrie and Eva Ackerton, they all being about the same age. At the end of the three years spoken of above, Mr. Bond offered his hand in marriage to Mrs. Ackerton, which was accepted. Time passed on; in three years more there was another wedding in the family, a triple one, viz., Sheperd and Florence, Addison and Carrie, and Milton and Eva. It was a brilliant one indeed and resulted happily for all concerned; they are now a united and happy family.

Sheperd was appointed to fill the place in the mill as overseer, where he displayed all the virtues of a true, noble, and considerate man, with a salary of one third of the profits of the mill. After a few years a sign board over the mill in gilt and blue, read as follows: "Bond Brothers & Co," and he, Sheperd Ackerton, was the Co. We will now leave them in a happy and prosperous condition, hoping that in after life,

When the ear heard them, then it blessed them. And when the eye saw them it gave witness to them. Because they delivered the fatherless and the poor that cried. And them that had none to help them.

PSYCHOMETRIC DELINEATION OF H. F. BUNGARDT, M. D., OF KANSAS CITY.

BY MRS. A. B. SEVERANCE.

Fine combination of temperaments with the motive predominating; great executive force capable of managing a large business very successfully; mind free from all religious bigotry, naturally progressive; quite large ideality; large spirituality, large intuitions; very sympathetic, could diagnose diseases sympathetically as well as clairvoyantly. Your mind has been thoroughly disciplined, not only in mental cultivation but also in power to control the habits and passions. This has had a very beneficial effect upon you and qualifies you more thoroughly for your profession, but also enables you to resist the diseases that you may be brought in contact with. You are by nature as well as by discipline thoroughly qualified to treat diseases successfully. Very conscientious; strong love of right; whatever you do will be done with the sincere feeling that you are doing right. You have strong love of friends and home; your family is very dear to you and a constant stimulant to urge you on in placing in a position where life will be enjoyable to them. There are greater breadths and depths to your character which people will not very closely acquainted with you would not credit you with, and it is on this account that you often surprise many people with your works. Great physical endurance, and will enjoy good health right along.

You have arisen to a plane where you have a great deal of natural power. You will have seasons of feeling a complete harmony throughout your whole being, and at such seasons you will have wonderful power to control diseases. There is a scientific band of spirits with you, who understand the philosophy of all the life forces, and will be able to so govern the electric and magnetic forces as to be eminently successful in removing disease and restoring health. You have been a student in the hands of these invisible master minds. The near future will bring you more success than you at present anticipate.—*Psychometric Circular.*

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*THE LIGHT AND SHADOWY SIDES
OF LIFE.*

If mankind were invested with absolute power, even for a brief time, they would challenge the rights of an Infinite God to rule over them; with the little power they now possess, it is a difficult matter for them to restrain themselves, and with the little knowledge they have acquired, it is not an easy task to hold them to any legitimate sphere of action. Possessing a little power, they are greedy for more; possessing little knowledge, they imagine themselves wise. With many the only bright moments in life are when they are counting up personal acquisitions, or in viewing themselves in the mirror of popular opinion. The ordinary duties of life are performed grudgingly, their charities are dispersed with a tight grasp of the hand, they button their coats tight around them lest the hem of their garments may be touched by some poorer, relation or friend. These traits of character have been handed down from generation to generation, from remotest antiquity to the present time. The primitive man had a decided aversion to looking on the bright side of life, he seemed never so happy as when the clouds hung low and the sunlight was dimmed by the reflections of Divine wrath; hence while searching for the spiritual light shining along the pathway, we fail to find anything of a clearly defined character. All their aspirations are tinged with creed and dogmas, even the elect were buried in clouds of doubt and distrust. But we find a determined effort to stamp upon future generations the ideas of a God possessing attributes peculiarly human; so effectual has this been done that science and progressive religious thought find it almost impossible to change the current of human thoughts and enable it to keep pace with the developments of nature and man.

Every one realizes that it would not be well to have continued sunshine. We require changes in the atmosphere quite as often as we need changes in thought. If there was no cloudy days, we would not know how to appreciate sunshine; if there were no changes in thought we would come to a standstill, we would become like Egyptian mummies, fit only for preservation as relics of the times in which we lived. If man had control of the universe for one season, there would be only confusion and bloodshed; the fact that men progress in all departments of life is owing to the relationship they sustain to the terrestrial and supernal law which obtain; to endow man with infinite power would be the destruction of the whole human family, he can only be trusted so far, and even in his relations to the powers which be, changes are an absolutely necessity; were it possible for man to influence Deity by petitions or prayers, ruin and destruction would follow, therefore we consider all things as wisely determined, whether we comprehend these laws of life in their fulness or not, what we do know of them promise to our minds their adaptation to the best interests of the race. The laws of the universe are in no sense sectarian, we cannot conceive of a sectarian God, unless there are more than one; we know men attempt to explain the existence of three Gods in one and one in three, but it

has never been done to the satisfaction of the thinking portion of communities and we question whether it ever can be. Since coming to spirit life, this problem has ceased to interest us and we know that others are affected in a like manner. Even if such were the case we could not change it; we are not law makers, but law abiding citizens, whatever belongs to the sphere of the Infinite must ever continue Infinite. Man born finite must forever remain finite, his second birth though more spiritual than his previous births, is still in the sphere of the finite; though there may be degrees of intelligence and so far as the mind of man can discover no limit to aspiration, yet when an ideal becomes real to us we see just as wide a distinction between ourselves and the Infinite as before. As the mind unfolds it beholds with greater accuracy the relative positions of man to the power we call Infinite.

It is no disgrace for any man to be poor, but it is disgraceful for him not to know something of the relation he sustains to the world and his fellowmen. The study of nature will enable you to get a clearer view of what the purposes of this Infinite power are, than if you confine your researches to the sphere of the human. Nature is always true to the laws which govern in her sphere; men are swayed by the opinions of other men and it is difficult to arrive at a clear definition understandingly of what man really is; in the political world, he is moved by party prejudices; in the school of religious thought he is swayed by the opinions of his neighbor. The church and popular opinion dominated over the minds of the masses; to them all things appertaining to the spiritual and shaded by the church artist, and no matter how liberal nature has been in the distribution of her gifts, the real is rarely ever seen. Men are born into the world veiled, they continue to wear those veils even when the clear sunlight of spiritual truth is shining full in their faces.

In former times and even at the present time, it was and is regarded as a distinguishing mark of divine acceptance to look upon all things earthly as tending to debase the spiritual aspirations of mankind. To admire a tree for its symmetry is a sin, to indulge in innocent amusements is an encroachment upon the time which should be devoted to the service of God, and yet every human being feels the necessity of indulging in some kind of recreation or amusement to break the monotony of every day life. The religion of our fathers was anything but soul elevating, we felt compelled to do violence to our better natures, in order that God would not cast us out of Heaven; to mortify the flesh was to gain divine favor; now this is all a misconception of the divine character men have inherited from nature, and by nature we mean all that can be conceived by the use of the time. Nature is God manifest to man in matter, hence when we speak of man having inherited certain traits of character from nature, we include the Infinite, for there is the fountain of life. Men have inherited two distinct traits of character, they have a natural love for the world and its pleasures, and they have a natural love for the spiritual; they feel that in order to live true lives, both of those loves must be gratified; there are

times when even spiritual things seem intrusive, and again there are times when the whole strength of the mind seems to be absorbed in spiritual matters, at such times anything of a worldly nature would appear offensive. What are you to do in such cases, discard all worldly pleasures and force yourselves into the realm of the spiritual, or enjoy each in their fullness. We recommend living in harmony with the laws of your being, when those laws lead to a rational exercise of the highest faculties of the mind. We are aware that great latitude may be taken by the sensualist, but remember nature begets no monstrosities, it is when her laws have been interfered with that deformities appear. The men of to-day have in nearly all cases inherited some of the mental deformities of their progenitors, and it is our duty to point out some of these imperfections, and thereby lay the foundation for a higher and more enlightened race in the future.

Amusements which are instructive are beneficial to mankind; they help to break the clouds which gather by giving attention to business and labor. A mind weighed down with the cares of life is in no condition to receive spiritual instruction; these clouds must be scattered, the mind must be free to act, independent of all the causes of life arising from contact with certain influences. There is a sunny side to life even when it seems most clouded, if we have confidence in our ability to find it, but if we are bound hand and foot, blindfolded and imprisoned, we can never see any beauty in sunlight or a flower. Moroseness and asceticism must not be mistaken for religion, they are its opposites; they make life a burden and God a task master; for ages the true spirit of religion has been buried beneath the rubbish of unholy mortal conceptions of the divine character of God. Man worshipped Him afar off, when he was nigh unto them; they neglected the spirit while searching after the more spiritual, and the same order of things would happen to-day, had the spirit world been as deaf to the interests of men as the world would have you believe it; had not the spirit world taken this matter in hand, there is no telling to what extremes man would have drifted. With his confidence shaken in what had been, he would not have looked for relief from that source; nothing but a positive demonstration of life after physical death, could save the world from falling into the gulf of materialism. Their feet were already on the brink of that precipice, and they were looking into the cavern below them—all was silent there and that silence was preferable to a life of torment; to sleep on undisturbed by the lapse of years was preferable to listening to the anguish of condemned souls and not have it in their power to relieve them; no matter how devotional a man might be, there was ever a shadow between him and his God, and that shadow left an impression upon his mind that only Spiritualism could remove. Men do not usually fear what they can understand, and the principal reason they fear God, is because they don't comprehend him. In a like manner some people fear Spiritualism, but it is because they don't understand what Spiritualism is; what its mission is, nor what it is doing for the world.

It is impossible to get any light out of spirit-

nal manifestations when viewed through orthodox spectacles, everything will be shaded and clouded; the only way to view spiritualistic things is through the spiritual senses, for by no other process can they be discerned. No one can see through the shadowy sides of life until the spiritual sight is opened and allowed full scope to view the universe at will. You cannot get a true understanding of what life's duties are when viewed from one standpoint, for the man who makes no profession of Spiritualism may have very correct ideas of life, but because he does not make any outward profession, is no evidence that there is not a larger amount of spirituality in his nature; men do not at all times know themselves, they feel certain influences acting upon them, but from whence they come and whither they tend is not clearly defined; the spiritual lamp has not been lighted. All things of a religious character with which the individual is familiar, have a tendency to crowd out the spiritual and admit only its shadowy forms, when the real substance is what is wanted. It would be using too strong terms, to say that in every religious organization the spiritual was wholly crowded out, but we can say, that the true spirituality of religion is lost sight of in our endeavor to please the masses. Here is where we see the need and practical uses of Spiritualism; as a system it is not dependent upon any class of men or form of doctrine. Spiritualism is in the hands of a power that if so inclined, could humble every proud head, and make every knee bend in homage to its mandates. We hear of men resisting the spirit of God, and from its frequency are given over to hardness of heart. It is impossible for one person to successfully resist even the influence of a heavenly spirit, if there is a determination on the part of the spirit to secure its ends; but to resort to extreme measures would be a usurpation of power not warranted, for time will bring all things to a state of perfection; but by giving heed to the things of to-day which are eternal, may be of untold value to us to-morrow. It is not an easy matter to calculate the effect one individual may have in a community; his life may be as a lamp to the feet of many, to lead them onward and upward, out of things temporal to things spiritual.

It is a wrong conception of human life to suppose that by mortifying the body we gain increased favor with God. The body is a temple for the spirit; it is just as the creative power of the universe would have it, and it is a duty every one owe to themselves, and to the world, to take the best care possible of this spiritual dwelling place; excesses of all kinds should be avoided, too much religious enthusiasm will detract from the development of the spirit; constant dwelling upon one theme will rob the spirit of its freedom; it is wrong to be continually bemoaning one's fate; some people can not look upon anything not strictly of a religious character, but what their conscience condemns. Then they see evil in every thing, their very thought is sinful; they cling to those peculiarities until the veil of mortality is rent, and they pass through and join the spirit throng on the other shore, and for a time they will be condemning themselves for every word spoken, every smile is regarded as a mor-

tal sin. Now what we want to do is, to rid the world of these bug bears, to let each one know that a natural life is better than an artificial one; it has more real worth in it. Religion as exemplified by every day life, is not a magnet to draw mankind Godward, but it will if followed to the letter, lead them earthward; for this reason, it drives all the sunshine out of their souls, and makes everything look dull and gloomy.

Too much zeal in spiritual matters may have an unhealthy influence upon some minds; spirits not wholly relieved from their earthly habits, may impel a mortal on beyond the bounds of reason; so far as to take from every thing pertaining to the temporal affairs of life their light and beauty. Every sphere of life must be lived truly, if we would derive the full benefits of that life. The earth is beautiful when viewed from a rational position; spirit life is beautiful and desirable, but not until the time comes for entering that state. It is impossible to take from one grade of life and add to another higher, the higher grows out of the lower; but you cannot tell just where the dividing line is to be found, any more than you can ascertain when the boy ceases to be a boy and begins to be a man. Spirit life is so closely associated with natural life, that it is an unsolved problem in spirit life to determine when and at what moment of time that mortals began to have cognizance of spiritual things. Even at the change, the passing is so gradual that before you cease to be a mortal you are in the spirit world. Life may be compared to many streams, coursing their way toward the mighty ocean, but when they flow into it you do not see any increase in the depth of the ocean, and yet standing on the bank of one of these streams you see a constant addition of waters flowing in, but you fail to see the increase.

A great many people wonder what will become of the spirits constantly passing over; they say, the spirit world will be over stocked, and where will the balance go? Have no fears on that score, the little world you inhabit, is but a speck in the unfathomable realms of space; standing afar off and viewing the planet earth, it resembles a star in the heavens when viewed with the eye, but when you look through a telescope, you see that its dimensions are largely increased. You may think of a spirit world, it will no doubt seem as a speck, but when your spiritual faculties are unfolded, you see a vast world and though there has been a constant influx from the earth, there is yet room enough and to spare. Imagination often robs life of its light and beauty, and will until religion becomes educational. At present it is so only in a very limited degree; education must not be associated with crystalization. Education leads us onward. Crystalization is like pillars of salt in the desolate wastes of life. The principal aim of life, should be to get the most sunshine out of it possible; and any system of religion or education that does not embrace this principle, is of no value and will sooner or later fall into decay. What a beautiful world you would have, could every one feel that their neighbor were their friends and companions; caste robs the heart of its joys and lays waste the most fertile field in human experience. So many people only catch

a shadowy form of something to come in the future, when if they had lived true lives, they would see the real only a little in advance of them, and familiar faces smiling upon them, and hands outstretched, beckoning them on to higher and more exalted conditions of life and duties. Gather up the sunshine and weave it into our every day lives; banish all fear forever from your minds. God is good, only man's analysis of him makes him appear in the role of a heartless judge. Before you lies the future world, rich in blessings. Behind you, is a world, beautiful in itself, but men have pictured it an accursed thing. But these causes are all imaginary; one man may pollute the atmosphere around him, but he can not change the laws of nature; excommunications may fill the mind with dread but they are only human curses, after all they do not affect the future welfare of the soul, they may mar the peace and happiness of some sensitive soul for a time, but when the position man occupies is understood, the penitent will go to his God and find sunshine, warmth and beauty there.

Spiritualism is leading the world onward by steady marches, one by one the shadows fall, every day some new fact is revealed challenging investigation. It was not always thus, the sowing of seed; let not your hearts fail times are propitious, the fields are ready for you, but with a strong conviction of the right go on sowing and gathering. To such we wish to say, your reward is sure.

JOHN F. McQUADE.

For the OLIVE BRANCH.

ENLIGHTENED MOTHERHOOD.

As we stand amidst the embryonic days of the coming new year, and as we date from this new stand point, eighteen hundred eighty-three in the measure of time, our mind is agitated by thought unexpressed, as our land is covered with a depth of snow unusual, even for our cold frozen state, Vermont; causing we believe a quickened activity and greater effort for comfortable and right living, and also, developing in us energy and perseverance by which we are able to outbreathe aspiration and to inbreathe inspiration, from those high elements awaiting at the summit for humanity's enlightenment. Vouchsafed, as soon as the mind is capable of comprehending and clasping to itself the higher law of being.

As there are many, oh so many, vexed questions to be solved, many wrongs to be righted, many to be disrobed of selfishness and ignorance, that to be able to take the first step in the right direction, the attention of all matured thinking individuals should turn to the basic, fundamental laws of maternity. When in our green mountain state, will Dr. Abbie E. Cutter have an interested audience upon the same vital laws and principles?

Very plain does it appear to us that we, who are born and nurtured amidst the green hills and rocky mountains, cradled in a frozen climate, rocked by pure, cold breezes, and at times dashed to the surface by severity and storm; necessarily partake of these elements, are of them a part. So, in a many folded sense, are we surely organized from, or are a part of the surroundings, harmonies or unhar-

monies, likes and dislikes, which were and are the conditions during the days prenatal.

Life's mutations when viewed from an unselfish stand point, are grand and just in all their varied difference, from the granite to the rose, and from the insect to man. In amazement do we contemplate the harmonies that exist in the mineral, animal and vegetable strata of life, from which emanate the inharmonious organizations of humanity which are produced by man's perversion or ignorance of natural laws, of human chemistry and of his persistent voice in forming selfish physical ones, while the majority of women sit supremely ignorant and satisfied with fashion and pleasure, with their long train of evil attendants, which effects the brain of the unborn, organized form whose heart beats very close her own. At this period of growth in the child, is bred and nurtured those natural appetites which will enslave or ennoble it as he or she arrives at maturity and takes a place in the arena of life. Another growing evil that has assumed almost gigantic proportions, is the frequency of antenatal murders, often out of wedlock, and quite as often in. Oh mothers, when shall we realize and know that there is no time, after the decree has gone forth that another child shall be, when there is not life, when there is not another soul existent that shall live on and on through the eternal ages. When shall we fathers and mothers realize that we must meet face to face in spirit life our ante-natal murdered children? When realize that our thoughts and our words take form and become new creations in the now unseen spirit world, building for us just and beautiful objects, or the reverse, that we must meet, clasp and own as ours. Our object is a colossal one, as it tends to the reformation or amelioration of the human race, therefore, I trust not a forbidden one.

Lavishly do all extend their thanks to the agriculturist for improved fruits, vegetables, cereals, etc., to the stock raiser for his improved breed of Durhams, Devonshires and Merinoes; and why not to the consideration of the subject of improving humanity?

That there is a lack, a great need in the education and training of the youthful mind to a correct knowledge of the actual cost and realities of life is vividly evident to the reasoning mother's mind; for while our daughters at schools and academies get a thorough knowledge of mathematics and the classics, are able to picture a sentence in its various relations by diagram, to understand something of the feathered tribe by zoological study and are able to learn methods of teaching both ancient and modern, in the history of pedagogy, and yet there are no text-books giving instruction in household duties or the cost of living or of the cost and laws of maternity. What thoughtful mother as she sees this same, lovely educated girl arrayed in white with forget-me-nots and orange blossoms before the bridal altar, has not exclaimed in anguish of soul, Oh my dear girl! she is wholly ignorant of everyday duties of life, wherein, henceforth, she must act in the arena of life. We would not take from her, her knowledge, even of the finer arts, but would add to all advanced scholastic departments an opportunity for a practical knowledge of superintending a house and of the

sweat and toil to be borne to obtain the daily diet, and also of the theory and laws of maternity. Nor by any means would we annihilate the marriage law, and could not if we would where nature has taken her choice. But would that means could be devised by which it could be strengthened and made a better and wiser affair than that of the strategist and lecherous monopolist. True marriage knows no binding law, no force, no coercion; but is a lasting chemical union, because of consanguinity of soul.

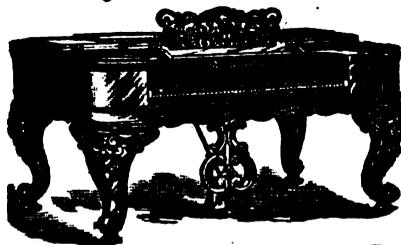
Dr. Foote says that "man offers woman in the marriage state, love and support, (not always paid.) He exacts of woman—sacrifice of maiden name and of independence: life-long servitude, personal surrender to his ownership, even to the ruin of her health, if he pleases." I leave his idea for the consideration of the candid reader as to its merits of truthfulness, or of untruthfulness; and will only say that we would not be understood as believing all men selfish or unprincipled, for there comes to memory many a T. W. Higginson, Smith and Jones, who have at every opportunity stepped to her rescue, aiding and shielding her from the onslaught of a mistaken majority.

Finally let me state this fact, and I do not fear contradiction, that woman will never bear on her bosom lovely buds with the angel impress thereon, until freed from undesigned and undesired maternity; and that she does value her individuality and her womanhood, and that life, liberty and happiness are as dear and valuable to her as they possibly can be to man.

CLARA A. H. CHAMBERLIN.

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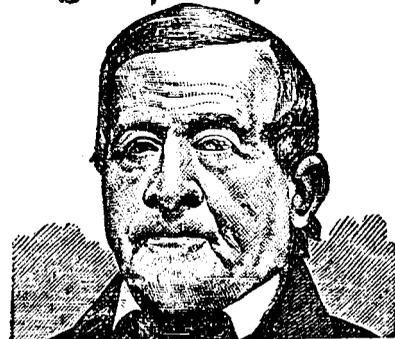
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