

The Olive Branch.

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THE COMING OF SUMMER.

Through the sombre woodland ways
In the early May time days,
We listened to the wind's low murmur
For some faint whisperings of summer,
When quickly came her gladsome call,
In the tinkling brook and the water fall.

Through the sheltered valley she first was seen,
Trailing her mantle of delicate green,
Loitering awhile along the steeps,
Where the yellow sunshine sleeps;
Then over the earth like a fairy danced,
Awaking the soil from its dreamy trance.

Where following swiftly her magical tread
A carpet of leaf and bloom are spread;
For nature brings her hidden wines,
An offering to summer's shrine,
And from each root and seed shall spring
Into life some beauteous thing.

She hath sent the glow of her sunny smile,
Through the tang'ed copse and the thicket wild,
Where the leafy mold lay dark and dank
Now violets bloom on their mossy banks,
And crowds of curling brakes are seen
Where tasseled elders fringe the stream.

Upon each craggy mountain steep,
Have climbed her easy sandaled feet,
And every shrub and tree hath flung
Their leafy banners to the sun,
The while her radiant face we see
Mirrored in the sunlit sea.

Gay dandelions, bright and bold,
Strew the orchard floor like flecks of gold.
Where apple trees all blossom crowned,
Shower their snowy petals down,
While the mint grows green by shady rills,
And purple daisies bloom on the hills.

Now twittering swallows 'neath the old brown
eaves,

Are building their nests of mud and leaves;
While from the branches near my doors,
The bobolink his sweet song pours;
For bird and bee and each glad thing,
To summer feast their music bring.

Pink honeysuckles in mossy dells
Shake out their fragrant airy bells,
Beneath sweet boughs of spruce and pine
The wintergreen's red berries shine,
Where blushing near 'mid richest green
The mountain laurel blooms unseen.

Soft, billowy clouds with their snowy sails
Are chasing the sunlight o'er hills and vales,
While far beneath the azure sky
The green and flowery meadows lie,
And there the little streamlets glide,
That now the bending grasses hide.

Now foliage thick on tree and sprig,
Across our path cool shadows lay,
And like a fair and queenly maiden
She stands with leaves and flowers laden,
Painting glorious evening skies,
With her rose and amber dyes.

As the silver waves came flashing,
O'er some bare and silent strand,
So the emerald tide of summer,
Floods with beauty all the land.

DALTON, June, 1881.

THE EMANCIPATION OF WOMAN.

A DISCOURSE DELIVERED BY THE REV. E. P. POWELL AT THE UTICA CITY OPERA HOUSE.

The emancipation of woman is not a mere question of the ballot. It is but recently that she has been given any control over her own earnings, or her own babes when there was a disruption of the family. I can, if I choose, leave, by my will, a mere pittance to my wife; and scatter the bulk of what as justly belongs to her as to me, among strangers or give it to her enemies. Our States teem with Colleges for the boys: there are a dozen open to girls. The woman is not allowed to work where the best wages are; and is paid but a pittance where she does work.

She is most subject where her master is least fitted to rule. The fact that vast amelioration has taken place in her lot does not imply that there is not much more to be done in the same direction. The fact that many women do not care for reform is no more proof that it is not needed, than did the fact of contented negro slaves argue against emancipation. We used to say a man being contented to be a slave was an argument that he was debased; and that satisfaction with degradation was the severest commentary on the institution.

In the middle ages woman was property. The boasted power of Christianity to elevate woman left her in fact vastly lower than the Greeks and Egyptians had placed her. And to-day in Southern Europe she is everywhere a menial so far as law concerns her, and in England thousands of women work in mines naked to the waist and knee deep in water, pushing to and fro the loaded cars of coal.

The position of woman to-day is largely that of drudge or butterfly, and her petitions for simple rights are sneered at by her lords from Tammany who make the laws. Congress with charming politeness refers her requests to a special committee that never meets. We are courteous to our women! Are we? It is possible that courtesy might not satisfy our manly desires for laws touching our property and comfort.

It is a fact further that nearly all the amelioration in the condition of woman has been brought about not by the voice of Christian ministers, or by the sense of justice dominant in our high civilization, but by the determined agitation of women who have been jeered at as unsexing themselves.

M. Very much of the difficulty in the way of

reforming our laws and customs concerning women lies in the habit of contending that the two sexes are equal. Comparisons and contrasts may thus be endless showing the powers of woman to contend intellectually with the man; and on the other hand to show her inability to cope with him in logic and mathematics, or to endure an equal pressure of brain work. These comparisons are a waste of effort. We may fairly start with the statement that men and women are not alike—not by nature alike in intellectual endowments, physical adaptations, and moral affections; yet it is a fact that through most of the world to-day women are doing the heaviest drudgery, working the fields, carrying the loads like animals, doing the coarsest work in mines, and serving as pack horses generally for their lords. It is equally true that women have won the first rank as poets from Sappho to Mrs. Browning; as metaphysicians, mathematicians, historians, and novelists. While certainly in Christendom the Church is absolutely dependent for its existence on woman.

But all these comparisons do not touch the questions involved in the reforms demanded by those who understand the question. The real question is are the reforms asked for to render the woman less womanly. The empire of woman is home; and so is the empire of a true man. A man who does not centre his life and thought in his household has no more right to beget children than the woman has to bear them. The right sort of father is in the long run more influential in moulding the child's character than the mother; and any neglect in this direction is a shirking of primal duties. The social reform which we need is not simply to widen woman's sphere but to see that man does not restrict his own.

Man is by the inheritance of language household; woman is wife, that is the weaver. He is as closely associated to the hearthstone as herself. And it is a great mistake to suppose that his obligations call him abroad to leave the care and character of the children dependent upon her. The house is the refuge of us all alike where we cultivate the virtues; where we call into liveliest play, honor, truth and gentleness; and where the intensest joys of the soul alone are possible. We go out of home only for the sake of home. The nursery is the center of the world—there are the nerve ganglia of society. Society should be constructed only to foster home; government only to pro-

fect it. War is excusable only to defend it. Peace is of value only to enjoy it. Here the man and the woman are equals; equals in its origin, in its treasure begettings; in its joys, in its duties and its sorrows. Social reform, therefore, involves simply this, the fitting of man and woman to do, to the best advantage, their home building, and their training of souls. Your store work is after all only work that points toward the house and its needs. Your day turns homeward at night with its earnings.

I said that in the long run the father had most to do with training and moulding his children. This is certainly true of the boy; for he goes with his father by the time he is ten or twelve into the field or the store, and is with him at fifteen as a constant companion.

The mother is supreme in determining the heredity of the child, the pre-natal stamp, the instincts and tendencies. "We began," said the Choctaw chief, "by educating only the boys, but the children all took after the heathen mothers. We had to educate the women before we could get any headway in civilization." But it would not occur to them that they could educate the women alone and neglect the men; for the tendency forward on the part of the mothers would then be counter-balanced by the savage fathers.

The question of woman's rights, therefore, becomes a question not of her comparative ability or her intellectual gifts, but a demand to enable her to be a true mother. If her *first* work in life can be better performed by the aid of educational or political functions she should have them. So far as education is concerned the question is badly mixed; the only solution proposed is based on the *comparison* to which I have already objected. The proposal is to set the two sexes together in the struggle for collegiate honors and see which wins most prizes. The most superficial talk is the boasting that in a few cases the girls are triumphant. It is equally childish to urge that on the other hand most women break down in the struggle. Woman is not constructed for such competition. Her brain tendencies are not the same as man; her physical requirements are absolutely unlike his. The platoon system of education, bad as it is for boys, is worse for the girls. It spoils three fourths of the first, and nearly all of the latter.

The great demand of our times in education is recognition of the individual. The only proper way to educate a human being is not as boy or as girl, but as an individual unlike every other. No two boys should be educated alike; so no two girls. When our educational system recognizes first of all that the teacher must simply train each mind according to its peculiar adaptedness, we shall get rid of saying boys surpass girls, or girls can equal boys; boys cannot rival each other. I saw a wonderful sight the other day—a room which was full of a boy's soul; minks, woodchucks, weasels curled up in the most natural way on hearthstone and on rugs, drawers that were full of birds stuffed, and other drawers full of eggs from everywhere. Flowers bloomed. Cases were here and there full of mounted beauties of nature. A microscope stood by with slides of mounted marvels. I cannot begin to tell you what a treasure house it was. It was the work of a

well trained mind, and a well trained eye. Yet that boy in school was ranked low—a poor scholar, a dullard. He escaped from the platoon system and is worth a score of your competitors in Latin poetry.

This individualism runs all through nature. I cannot train two of my pear trees alike without damage; I must know and understand the yearning of each tree. When we come then to the education of woman there is no question of this sort admissible whether they shall be allowed to compete in schools open to both sexes, or be allowed only special studies with those of the same sex; but whether we shall give each girl and each boy such specialties as are suited to his or her individual tastes. If you beget children without decided individualities then go to school yourself till you know better. When a woman can illuminate a subject like Mrs. Livermore there is no natural law to say she ought or ought not to speak on a public platform; she ought to do what she was made for, if platoon education will let her find that out. If she can give religious instruction, she is bound by her make up to do it, call it preaching or not. So long as Presbyteries will license and ordain and glorify a mountebank like Talmage and will expel from the pulpit men like Adams, Toy, Thomas, Swing, Robertson Smith, they will not be likely to comprehend a St. Theresa or St. Barbara that nature sends among them. Remember the question is not at all whether women ought to preach or lecture. Most women cannot; so most men cannot. It is a question of individuals; persons should preach who can.

What I want to insist upon is that in education we have no right to recognize sex at all, but to recognize the individual. It is so also in the avocations of life. What a person can do, that person should have a right to do without consideration of sex. I saw an account the other day of a woman, who having a special fitness for a certain occupation, dressed herself in men's clothes and did the work, did it so well indeed as to win the highest esteem of her employer. But being suspected she was arrested for a misdemeanor and punished according to law. The editor of one of the leading papers declared the law that would punish such a person for such an act, a tyrannical warrant of barbarism. I do not know whether he meant the fact that she must dress as a man to do her work, or the fact that she was arrested for it.

Added to this, we find that when woman has secured a right to do honest work she gets about half the pay that a man does for the same work. Here again the law of individualism should come in and without recognizing sex should pay the *person* and not the woman—the *worker* and not the sex.

A friend of mine in this city, has recently employed a woman as type setter, and he says she is the best hand he has; uses more care and better judgment; and further that he will as fast as possible displace men with women altogether. This seems to be one of the employments for which a woman's finer tact is peculiarly adapted. If you employ boys to do work for which the other sex is better fitted, you unsex the former—and I am not sure but a part of popular sympathy should be expend-

ed on those whose employments render them effeminate.

But what about politics? I said, that if woman can better build home if endowed with political rights she must have them. I do not see how you can doubt that she would be thus strengthened if you consider what political duties are. The state is simply an aggregate of homes. To rule the state is to rule homes; to guard homes, to foster homes, to legislate for homes. Every law runs back directly or indirectly to that quivering center of the homestead, the mother's heart. The more politics can be made to feel this, the less will it be a struggle of selfishness and a strife of cliques. The danger of society is always from heartless politics. Men who have emancipated themselves from home assume to govern the state. What you want is home at the polls—home hope, home fears, home love. The mother will carry it there. You know very well that if she could get to the polls you would not select saloon keepers to rule your city; for the saloon is the enemy of home; it is the traitor to the souls that nestle on the mother's breast.

Woman's rights never means more than when it means the right of the mother to let her boy step over the threshold without being seized by the vultures and cormorants for defilement and destruction. No phase of rights is equal to mother's rights, and you may be sure that she will vote for home every time.

The rule of individualism should apply here as in education. Why draw the electoral line between the sexes? What is there in the structure or make up of a woman to unfit her to cast a ballot? Some women are unfit by character and education to vote; so are some men. But you debar only criminals among men, and women altogether. I do not believe that you can long sustain this unreasonable discrimination. Certainly on questions pertaining to morals and education the woman is on the average better qualified to act for the public welfare.

I have put the need of this reform in the treatment of woman on the ground that home is the center of the state and of society; and that all of law and toil is to ennoble and protect home. I want you to consider a few statistics just here, and then I will tell you what those statistics mean. I take them from the report of a Congregationalist minister, of Massachusetts. If there are any fastidious people who cannot endure the statements, they would do better to resent the *facts* and see what they can do to reverse them.

Massachusetts is selected as fairly representing the morality of America. In Massachusetts we find the fact that crimes against morals are on the increase to the following extent. Taking the years 1866 to 1869 and then the years from 1876 to 1879—four years from each decade and we get the following statistics:

Adultery.....	109—800
Abortion.....	0—13
Fornication.....	297—708
Lewdness.....	185—329
Incest.....	0—4
Polygamy.....	21—42

And here is another table for the same years:

Crimes against chastity.....	683 to 1537
Illegitimate births.....	1625 to 2766
Divorces.....	1852 to 2255

Marriages decreased from . . . 57,551 to 55,202

I add one item from Joseph Cook. Crimes against chastity in Massachusetts, he says, have increased in the following ratio from 60 to 64.719; from 65 to 69.851, from 70 to 74.1164; from 75 to 79.1972, that is they have more than doubled in twenty years.

These are crimes that concern woman, and they mean, if they mean anything, that home is less sacred; and woman's character is deteriorated in Massachusetts.

Here we find that the most enlightened, and as we supposed, moral of all our states is going backward. It is losing ground morally. What does it mean? I think it means this that a partial freedom is a very dangerous thing. A little learning makes a fool; a little conscience makes a bigot; a little freedom makes an outlaw. The first impulse of the freeman is to license. Here are statistics showing that crimes involving woman's purity are especially on the increase. It means that you have given woman just that measure of liberty, that she must have more, or be ruined. It does not need a keen observer to see that woman is allowed every way increasing publicity of life without a hand in public questions; that she has an ambition to be an integral part of the state, and is such, except so far as power is concerned. The Orientals seclude their women behind walls and veils. The European peasant women rarely get unhitched from harrows and carts. Our woman is simply let loose from restraint and given all the aspiration that comes from education; but debarred from equality with men. She is given publicity without public duties.

The danger is precisely the same as it is in the education of the masses. Give the poor free education, and you rouse their ambition to be something more than drudges. Your free schools tend toward communistic riots and subversion of the state, unless with education the masses get that which satisfies their roused ambition. Woman half free is woman ruined.

Chief Justice Grey denied a woman the right to practice law in Massachusetts because there was no precedent in English law. There was no question of her fitness; only of precedents.

Better not have educated woman at all than forbid her the right to work in her chosen employment. At the great Council of Physicians in London, last summer, a leading English surgeon in the name of the Queen resisted the admission of women doctors as delegates. No question of fitness, only a question of prejudice.

You see there is the ever present effort to crowd woman back from honorable employment; to keep her socially where she was in Paul's time; but meanwhile she is given education that fits her for new fields. Either make a slave of her, or else make her free.

You remember what was said to one of the Emperors of Rome, who had raised a favorite to great honors and stimulated his ambition to the utmost; you must kill him or adopt him as your successor, said a sage. So of woman: you must shut her up in harems as the Orientals do, or you must make her your equal.

But the statistics I gave you do not tell the whole story. Women are constantly arraigned for their fondness for show, their spendthriftness, and their determination to rule by social

and personal display. It is a bad fact that the great enemy of truth to-day is the power of fashion, and the desperate desire to be in first society. Women become bond servants of mean customs in order to shine and dazzle. The noble woman who is the ideal mother, wife, companion, friend, is not in every home. But the real cause of this difficulty is the same as before. Woman half emancipated is woman with the cords cut, but no due object set before her, adequate to ennoble her ambition.

Woman must save us, or she will damn us. In that finer and sensitive organism lies the power to do for us incomparably more than she ever has done; but turned from her mission she will be the Satan of society. The age, you say, moves rapidly forward; you must therefore not leave woman stationary.

So long as she can not have influence in the legitimate lines she will in those that are pernicious. Your popular religion is absolutely dependent to-day on woman; men furnish the theology and do the preaching; women do the work. Not only is the noblest of all Christian organizations, the Sisters of Charity, all your efforts to proselyte the heathen world, your efforts to build Churches, to sustain public service, and prayer meetings are dependent on woman. Her zeal for good is the soul of your religious power. She is equally valuable when orthodoxy yields to a broader and nobler humanity. She desires to cast an influence. It is needful not to restrict her but to invite her. What a comical sight is that of a dozen grave and reverend divines, as well as some hardly cool from the deserved warmth of a mother's applied palm, deciding that woman's vocation is not in the pulpit—and that as Paul did not allow her to talk in public so must not they. Woman must keep in her sphere; meanwhile those downy faced sons of mother's will assume graciously to save the world themselves. But they cannot do it. There are ten thousand preachers in America, who cannot altogether express as much wisdom in a year, as Mrs. Livermore in one hour. I only wish St. Paul could get into a Minister's Convention of to-day and tell them what he thinks of them. I think he would refer to that musty old letter of the first century, and ask them if there had been no changes, no progress since that. And then he would use those fine brains of his to write a letter in the spirit of *this* age. And it would perhaps run somehow thus. I, Paul cannot keep the women from speaking in the churches if I would—and I would not if I could. Instead of greeting Aquila and Priscilla with a holy kiss, he would say, be a little careful about your kissing lest the church become a home of sentimentalism or worse. And for the well thumbed passage 'wives be in subjection to your husbands,' he would say let us hear the last of human bondage.

But just what he would say about such a passage as this I am puzzled. "If a woman is not veiled let her be shorn and shaved. A man ought not to be shaved because he is the image and glory of God. The man was not created for the woman, but the woman for the man. Adam was first made and then Eve. Adam was not beguiled, but the woman was beguiled; but she shall be saved through child-bearing." Possibly a little of Darwin would

make Paul more readable. Yet during the last year a great assembly of divines quoted this Saint as cause why a woman should not be ordained to preach.

My friends, this reform comes to us not as an enemy of home and the amenities of the fireside, but in the name of home as its salvation and its defender. As such I have presented it to your honor and your manhood.

FOR THE OLIVE BRANCH.

WHERE DO WE LOCATE GOD NOW.

A Presbyterian clergyman who has divided his time between preaching and school teaching, called in to see me. In the course of our conversation, he said to me, "our society has got a new theology." I replied, "I am very glad to hear that, for no boy ever needed a new coat, more than the Presbyterians a new theology. When I was with you, your theology was so bad I could not stand it, and for that reason I withdrew." He then proceeded to say that "the institutions in which young men are now made ready for the ministry, teach more or less of what is understood to be the advanced opinions of the present century; and these young men, in their pulpits, give out these modern ideas, but had I have done that at the time I commenced preaching, I should have lost my situation at once." I then asked the question: "Where does your society now locate God?" He replied, "We had supposed that God finished this world and retired from it, ruling it from a distance, but now we do not believe he ever left the world at all, but that He is ever present here and in all parts of His universe."

It has taken many centuries for the churches to find out that God is all about us in this world, and now that they have found out that it is possible for them to "take a thought and mend," it is to be hoped that in much less time they will find out that God never required the slaughter of any animal or human being to satisfy his appetite for blood; that He has never created a devil to set up opposition to his moral government, nor a Hell in which to eternally fry his children. And further, that the *Judgment Day* has been, is now and stretches out to no possible ending—that these worn-out bodies of ours will not be needed for future torments, though their vitality may appear in the blush of the peach, the bloom of the rose, or the daisies that wave above the silent grave. Paul is reported as saying: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." The gentle Nazarene fully sustains this when he says: "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

Not a great while since I questioned an Episcopal clergyman, whether he really believed that our earthly bodies were to be raised up again, for the habitation of our souls. He assured me that he believed it. I felt a little troubled in conscience for having asked the

question, for I was well satisfied he believed nothing of the kind, but his tongue must keep time with his creed.

A man is certainly immorally situated, when he must lie daily in order to keep fellowship with his patrons, creed and salary.

I was recently conversing with a talented Baptist clergyman, who is running a successful revival in his church. I observed to him that law rules the universe everywhere, from suns and worlds to the smallest animalculæ. To which he promptly replied, "God performs no miracles." If the clergy and the scientists can come to a mutual understanding that there is no such thing as miracles, then it should not be difficult to come to an agreement touching the evolutionary theory as applied to the origin of the human family. As at present, some consecrated pulpit clown may for some time continue to bray, "gorilla! gorilla!" But it might trouble him to show that the life principle in the gorilla is not the same as that in himself, or that the life principle is not *everywhere divine*, and that the variety in manifestation, comes of a difference in conditions and organization. It is pretty well understood by most reading persons that from conception to birth all human beings pass through several forms of animal life, below that of the gorilla. It would seem that mother Nature, delights to commence with the infinitesimal and ascend to grand proportions. If we may regard the past conditions of the human family, on the whole, as improving from century to century, then the prospects for the future, loom up brightly before us; but if, our ancestors once stood on an exalted eminence, and fell from a lofty condition of moral and intellectual life, then the outlook is gloomy, for we are told that history repeats itself, that what has been shall be—if so, may there not be several falls yet to come? We may have to go down in to the swale, and again and again crawl up from the low foot-hills to the mountains. But when fully assured that the law of progress has ever been walking with our race, that this law is an integral quality of each individual soul, then we become aware that this law of our being must go with us in to the future life, and that in this world we only touch the dim dawn of our development—the illimitable highway of progress lies before us! With soul bounding hope we may look up to the shining mountains, and behold the waving of flags of invitation, calling us us from point to point, from glory to glory, and that forever! With such a view of the future, the most disconsolate human waifs, that with bleeding feet and bruised spirit, travel the dusty paths of the world, may take heart, and rejoice, that God wraps his loving mantle of progress around every child of earth, and that however severe their trials may be during this rudimental schooling, they are all on their way to brighter scenes in the beautiful life to come. Father, mother, brothers, sisters, and dear friends of the long ago are waiting to greet us.

W. CHURCH.

Knowledge is like the stately oak, that grows,
Sturdy and strong, straight up toward the sky;
Faith is the tender vine, that clinging close
To the oak's trunk and branches, mounts on high.

QUESTIONS AND ANSWERS.

Who, or what is God? God is infinite spirit, dwelling in unapproachable light, never was, and never can be seen only in his manifestations in visible things.

"What is it to love God, or how can we know when we love Him?" "God" is the short word meaning "good," and inasmuch as we love the good wherever it is, we are loving God.

"Where is God?" God is in heaven, and everywhere, where harmony and good abound.

"Where is heaven?" Heaven is within those that do right, and live in harmony with the laws of their own being, and as God's dwelling place is in heaven, God is within those that make heaven written.

"Will the God within us be our final judge?" Yes, for the Infinite God gave all judgment up to Jesus, and as Jesus refused to judge any one, we are all left to be justified or condemned by our own mouths, or in other words, by the God within us.

It was said that the old heavens should pass away, and that there would be a new heaven and a new earth, and we want to know where in the new heaven differs from the old one?

The old heaven was a walled city, with great massive gates, up above somewhere nobody ever knew where, and the streets were all paved with gold, and those that were lucky enough to get in there, sang praises to God continually, while they could look down into hell, (that great lake of fire and brimstone) and have their happiness augmented by seeing their best and nearest earthly friends undergoing the most exquisite eternal punishment in that lake of fire because they made some mistakes in earth life.

The new heaven is the one that Jesus spoke of, is not a walled city, but a peaceful harmonious state, and is within those that make it for themselves. It is made by loving the good everywhere, and being honest, kind and virtuous, and keeping their own physical form in such a healthy condition that heaven can exist in it, and hell will keep out of it. Jesus healed the sick and afflicted ones of earth, that they might have more of heaven within.

The old heaven was obtained by fear and obedience—a sort of slavery; and ferocious animals are made obedient by fear, and when mankind are made obedient only by fear, it appears as though they are not much above the lowest and most savage animals. Ecclesiastes xii: 13, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." When that was spoken, there had never been a commandment given to love God or humanity. The decalogue contained no command to love, the whole of it requiring slavish obedience.

The new heaven is obtained by love and well doing. "Perfect love casteth out all fear."

The people of the earth are spoken of in the Bible as the earth. As the opinions, manners and customs of the people change, and inventions and improvements supercede and take the place of the things that were, the earth becomes new.

Heaven, like every thing else, is made. There is no such thing as going to heaven.

Those that would obtain heaven must make it for themselves by love and well doing; and as it is then their own private property, they can carry it with them as long as they have conscious existence. Those that try to make a hell for others, will have a hell of their own till they try to make a heaven by love and kindness. There are some religious people, who abuse, torment and persecute all that differ from them in opinion. Intolerance has done more harm and caused more human suffering than any other sin. Intolerance nailed a Jesus to the cross, put his followers to death and has, in the most cruel ways, killed from ten to twenty millions of those that professed to be Christians, the Christian brethren of those that slew them, only differing a little in opinion. Can such be the religion that Jesus taught? Professed Christians persecuting and killing each other because they don't think alike. We blush with shame and turn away with disgust. The spirit of intolerance is ever ready to show its hideous head. Christ's disciples found one who was casting out devils, and because he differed a little from them in some things, they forbade him, but Christ rebuked them for it.

The close-communication Baptists would not commune with Christ if he was on earth now in person, because of his being the friend of those called publicans and sinners. Christ chose them for his associates rather than the bigoted Jews who were full of the spirit of intolerance. The mad-dog cry has been raised against every enlightened thought or new idea; and it has been done by those that were full of the spirit of intolerance. Persecutors are hell makers and heaven can never be written them till they get hell out. Religious intolerance shuts out heaven and makes hell all around.

When the sin of religious intolerance can be avoided, and earth's inhabitants select their brothers, sisters, and mothers as Jesus did his, (those that did the will of love—his heavenly Father) war and tumult will cease. Jesus selected those as his near relatives who would assist in making the new heaven that he spoke of, which was within. He showed much wisdom in the selection of his near relatives. When bigots will do the same, persecution will be at an end. When bigots select heaven makers instead of hell makers for their brethren or near relatives, there will be peace on earth.

Can those, who have never had a religious experience or been converted, and are out of the fold of Christ, do any thing acceptable in the sight of God?

We don't know of any who do good, and avoid doing evil, that are out of the fold of Christ. Christ's disciples never claimed to have been converted, or that they ever had what is called a religious experience, but Christ told them to rejoice because their names were written in heaven. Christ called them from their low occupation, and they learned of him. Their names were written in heaven because they made heaven by their good deeds. God rewards every good deed, even the gift of a cup of cold water. The best way to please God, is to learn to do well, and cease doing wrong.

Christ frequently spoke of himself as the embodiment of saving principles, and not of his person. It was in principle that he was with the Father before the world was, and not

in person. In principle, or spirit, he would be with those that met in his name, not in person; the principle employed in the kind act of giving bread to his disciples was not his literal form, but his spiritual embodiment, and the wine, which he called his blood, was figuratively representing his spirit in that act of kindness. Those that never heard of Christ in person, but do the will of a loving God, belong to the fold of Christ, and will be found with those that took him in when a stranger, visited him in prison, clothed him when naked, fed him and gave him drink, for inasmuch as they did it unto others, they did it unto Christ in principle.

What is meant by "Heavenly Father?" Heavenly Father means the spirit or principle that makes heaven, the infinite parent of heaven. It don't mean the merciless God of war that Moses served.

"Was Christ the eternal God?" Yes, Christ was the eternal God in principles, for the principles that he embodied dwelt from eternity, were as old as the infinite Father; but while the Father is infinite, Christ is finite. Christ was not the infinite Father, but was the son of that Father, and every son and daughter that ever lived on earth, are the sons and daughters of the infinite Father, and have a natural and inherent right to call him Father, as "Our Father who art in heaven." Christ was tempted in all points like as we are, but God, the infinite Father, cannot be tempted with evil, neither tempteth He any man. If we are tempted with evil it appears as though Christ was, if he was tempted in all points like as we are. Christ was our Elder Brother, and stood in the same relation to the infinite Father that we do when we obey natural and eternal laws as strictly as he did, and get as near to God as he was. All that Christ claimed as his brothers and sisters have a right to claim the same Father that he did.

How could Christ be in the Father the same time that the Father was in him? The Father being infinite spirit, and Christ speaking of himself as the spiritual embodiment of saving principles, he in principle was in the Father at the same time that the Father was in him in spirit. But if Christ spoke of himself only as a person, and the Father was only a personal God, it would be very difficult to tell how two persons could both be in the other at the same time.

If Jesus was just, like his heavenly Father, how could he forgive sins when his Father could not, but visited every wrong with the most severe penalties? Jesus was not like the God that Moses and Abraham served, but he was like that loving Father whose will he came to do. Jesus came not to do his own will, but he came to do the will of his loving Father, and he did nothing except what he saw the Father do. If he forgave sins, he had seen the Father do the same, and it was of the Father that he learned how to forgive sins.

Having answered the foregoing questions, we would like to ask a few:

If physical death is caused only by sin, and mankind commit sin enough every time that they breathe (as we have been told) to damn them eternally. We want to know what sin that child has committed that was still born, and died before it ever breathed?

What sin did the lower animals commit, that they should die?

What evidence have we that the form that requires material food and is constantly changing, would live eternally if there had never been any sin?

If no one on earth is perfect, and there is no progression after the death of the mortal form, when and where are the spirits of just men made perfect? See Heb. XII, 22 and 23 verses.

How was it that God tempted Abraham to kill his only son, if it is true, that "God tempted no man." Was Abraham a man?

If anger rests only in the bosom of fools, and "God is angry with the wicked every day," and God being unchangeable, without even the shadow of turning, does or does not the Bible prove that God is an unchangeable fool?

Do you believe every word in the Bible just as it reads?

We heretics, as you call us, don't believe that an infinitely wise God was ever angry. Anger is the result of weakness and ignorance.

If Christ was not a medium, how could the Father speak in him? See John X, 14.

If Christ's disciples were not mediums, why did he tell them to take no thoughts of what they should say when they were brought before rulers, for it should be given them in that very hour?

If they were not mediums, how could they speak in divers tongues, in languages that they knew nothing off?

If the prophets were not mediums controlled by spirit power, by what authority did they prophesy?

If mediums can be controlled by God's spirit, why can they not be controlled by the spirits of just men made perfect?

If by spirit power one can control another while in the mortal form, and the spirit exists and lives when it is freed from the form, why can't it then influence and control those that are susceptible, and are in the mortal form?

You say all things are possible with God. Can God cause a thing to exist and not exist at the same time, or make two parallel lines cross each other?

If you believe the Bible, while all that was given by inspiration was given by spirit power, how do you avoid believing in Spiritualism?

If you believe the Bible you must believe that "God maketh his angels spirits," and that the law was given by the disposition of angels, not directly by God. How do you know whether you believe in Spiritualism or not?

If you don't believe in Spiritualism, you don't believe quite half of the Bible.—JACOB A. SPEAR.

LIBERAL BIGOTRY.

We have before us a copy of the *Radical Review*, a paper published at Chicago, Ill., in it we find the following statement: Our declaration made in the first number of the *Review*, that any union of the materialists and spiritualists is of evil, and that spiritualism itself is untenable, has been much derided by many of our spiritual friends. One of them writes in ridicule of our position that, "if a paper announces its intention to make independent thinkers of men and women, and will be devoted to the discussion of subjects from the stand point of modern scientific philosophy, and then, in the same issue, takes occasion in a

summary way, to pronounce against spiritualism as fundamentally untenable, at variance with all the teachings of science, and a sort of immoral nuisance. I say I want that paper and will carefully preserve it for posterity." The writer continues that our claim to be liberal is preposterous, considering our attitude to Spiritualism. Now, if to be liberal means to tolerate every theory and notion at variance with the well known facts of science and the plainest dictates of reason, we do not wish to be classed as liberal. A Roman Catholic might ridicule our claim to be liberal with as much reason as our spiritualistic friend, because our mind is inhospitable to Roman Catholicism. In the realm of the intellect, toleration is unknown. If twice two is four, then twice two is not five, and it would be ridiculous for any body to tolerate the five when four is the correct philosophy. We do not claim toleration for ourselves, considering Spiritualism as absolutely false, we propose to fight it on all occasions. We shall stake our future with Materialism, because it gives us the most reasonable explanation of the universe of man, and of life.

We have frequently stated in the columns of the OLIVE BRANCH, that there would be no true union between Spiritualists and Materialists, although there are some of the latter school who are willing to work with them; but the tune of the materialist press is antagonistic to the interests of Spiritualism. The article quoted speaks for itself; and the writer of it, while professing to be liberal, exhibits more of the spirit of intolerance and bigotry, than can be found inside the church. His claims to being liberal is a misnomer; he evidently does not comprehend what the term implies. We have never favored the theory of reincarnation, but we are in doubt as to our friends position on this subject, and think occasionally there are instances where reincarnation may be possible, as in this case. We very much fear that John Calvin has found some one possessing kindred attributes with himself and has taken up his abode in the editor of the *Radical Review*.

It is remarkable how astute the editors and correspondents of such papers as the *Review* become in a short time. There is nothing in the realm of science they do not understand, (if we take their word for it,) and as for philosophy, why, it is not worth a moment's thought; they know all that is worth knowing, and a good deal more. But when their position is analyzed by other people less pretentious, their assumptions are only conspicuous for their extreme thinness. We hope Spiritualists will profit by such deductions as this paper makes, and learn to fight their own battles, and win their own victories.

The ancient church of Birdbrook, England, contains a monumental slab bearing the extraordinary record: "Martha Blewitt, of Swan Inn, at Blaythorne End, in this parish, buried May 7, 1861. She was the wife of nine husbands consecutively, but the ninth outlived her."

The Chinese have no word that is equivalent to hell and no conception of such a place. A missionary in an agricultural district of China states that when he tried to explain it the people asked if it was anything that could be raised. He might have answered that it was—very often.

THE SPIRIT WORLD VS. THE MATERIAL.

One of the chief aims of the Church has been, and is to-day to depreciate everything belonging to the world of matter, and to extol the future heaven as something grand beyond conception of mortals. Now if their claims are true, will they please state, by what means they obtained their information; and if they fail to do so on any other basis than through spirit control, are they not so far spiritualists. But if they deny spirit agency in the matter, then, by what other means have they become informed of the fact, if it be a fact. How much of the glorious picture can be traced to imagination, or may it not all be classed as visionary, and if so, then of what value is it in reality; what can any one know or realize what is beyond the limits of their comprehension. If the future world is in any respect so transcendently beautiful as has been pictured, will we feel as much at home there as we do here? or must mankind pass through a kind of third birth in order to acquire a keener sense of the beautiful than they now enjoy. If the same God reigns there as here can he if unchangeable be any more lovely than at the present time. These are questions which present themselves at the outset, and we propose to prove that they are false in conception and false in reality.

We have become accustomed to speak of the two conditions of existence as dissimilar, but where did they get the idea from, if not from the Church; after all do we not still cling to the old ideas of past ages, and allow ourselves to travel on in the same paths our forefathers trod, and at the same time declaring that we have cast off the old with its obsolesces, and put on the new with its more rational conceptions of life, both here and hereafter. It may be very gratifying to some people to suppose that there will come a time, when they can lay their armor down and be forever at rest, even though they have nothing more assuring to them than the powers of imagination. But does this prove a healthy moral condition; does it not prove an unhealthy state of the mind, and after the change has come to them, and their imagination ceases to inspire them, will not the reaction be to them a bitter experience? Then who are blame; the teacher of future doctrines, or they who trusted all things to their religious teaching?

It seems to us that every rational person must see at a glance, that there can be no marked difference between the present state of existence and another, no matter whether it be one or more. If man is a compound product of the spiritual and material, he will if left to himself, acquire a very correct idea of what a future life must be, basing his theories upon what he knows by experience to be facts to-day, and it is a fact that material life is what we make it; outside circumstances may effect us in a measure, but the circumstances are largely of our own making; if others throw around us conditions and we lack the mind force to surmount them, then they will environ us, and we become tools in the hands of others, but if we possess will power sufficient to master conditions, we have almost absolute power to make every obstacle we meet contribute to our store of wealth. But we know of no power

possessed by spirit or mortal, by which they can separate the two spheres of life, for the laws which govern the material world are such that mankind cannot control them, they can only learn of them and utilize them; but can neither add to nor take from them. Neither can men help going forward into spirit life, his views can in no way alter or change the laws of growth, these are fixed principles, and all man can do is to yield obedience to them.

The Christian makes two distinct departments in life, they divide the spirit from the natural body; they include in this decree, a total separation of thoughts and action; thus, a fond mother here becomes a non-feeling mother there, by the change she loses her motherly affections, or they are transformed from her children to deity, and so effectively is she divested of all her motherly attributes that she can look upon her babe in torment and praise God all the more earnestly. The materialist says life ends here, all soul aspiration is but the result of nature's laws acting upon us to lead us to live more pure lives here, and if we want to live in the future we must leave a living regard after us, but it all depends upon the opinions men may form and entertain regarding us; it will be seen that if the latter be true a large fraction of the human family will pass out of existence, forgetting the day they die for the reason that they have not had the necessary opportunities to make their mark in the world, so great injustice would be done to thousands of very deserving souls.

It is a well known truth that no one person lives, but what they are linked to and dependent upon others; we get our thoughts and ideas from one another, one person inspiring another; one person transmits their store of information to another, and by this process of interchange of thoughts, the whole race moves forward in one body; if one person gains a greater amount of information than another, the one less informed learns of the other, and this is a natural law, not of human enactment but an infinite law. Men speak of the world as being a lovely place to live in, but what makes it so; is it not from the nature of our associations one with another. True there is a kind of beauty in forest and glen, but unless the hand of man is seen, there is a rudeness to the scene that fills us with awe, but there is a lack of that inspiring element apparent where the hand of man is seen assisting nature; were it not for man, this world would be a wilderness, and where now we see beautiful avenues, there would be only the track of wild beasts. The beautiful in man has made the world what it is in beauty, and the genius of man has belted the world with iron rails, upon which he travels from one continent to another; nowhere do we find men working for the present only, but every great enterprise shows that there is a looking forward to the future.

There is an unseen power which guides the feet of men into paths they do not at first comprehend, and many of the most successful men stand awe stricken at the thoughts which flash through their brains, but they seldom enquire where these thoughts came from; they only know that they feel and see, and acting upon their inspirations grand results are produced.

Now it would be absurd to suppose that a rock could influence a man to build a rail road, and it is equally absurd to suppose that a tree, however symmetrical, could give man an idea how to engage a company and build a line of telegraphic communications. Every thing we see or handle leaves its impression upon us in kind; the knowledge of how to make the rock serves a useful purpose in life, comes from another source, and the same is true regarding the construction of telegraphic systems; what ever presents a design to the mind, must originate in mind whether traced to its proper source or not. Looking upon this world simply as a world of material substances, will never give you an idea of a spirit world, for you cannot see beyond its limited boundaries; if you travel around it, you see only land and water. But somehow, from the first we know of man, we find that there has been experienced an interior power reaching out from something beyond the present, and there has always been a query as to the location of this something; is it not rational to suppose that if there was nothing beyond what we see, there would have been nothing to inspire us to look forward to a future. If we cannot conceive of writing and yet admit that writing can produce thought and makes a lasting impression of something tangible upon our minds, then our boasted power of will to control thoughts must occupy a secondary place, and cannot be regarded as the arbiter of man's destiny, for as the case stands to-day, it is will that rules and governs the world, not the will force of one man, but the combined force of all men.

A world of nature can only influence the mind in regard to material things, but as we find the thoughts of men about equally divided upon material and spiritual things, we agree that the spiritual must be as much a necessity as the material, and as something cannot exist without a basis upon which to rest, it seems logical that the spirit world is as much a reality though not seen by mortals as is the world we do see; take for instance a person born blind, what can they know of the world surrounding them, only as they are taught and what they learn by intuition, and yet persons who never looked upon the works of nature are able to reason logically concerning the earth, the sun and other planets. If asked how they acquired their information, they will tell you it was intuition, they felt it, and so powerful was the influence upon them, that they could no more deny the force of their feelings than they could their own existence.

We know some men scout the idea of any one knowing anything about what they cannot see, handle or demonstrate mathematically, but if this is true, men would never rise above the animal creation; instead of the beautiful palaces and houses we see, men would to-day be living in caves, art and science would be unknown; the fact that the men of to-day are more advanced than they were centuries ago, is owing to the fact that there is mind force somewhere in the universe, and it reaches them and leads them on step by step in the march of civilization and progress. Because one class of men deny the existence of a spirit world such denial does not prove that there is not such a place, neither does the assertion that there is

such a place prove its existence, without the assertion is susceptible of proof and the question to be answered now is, is there a spirit world, and if there is, what relationship does it hold to the material world.

We have endeavored to show that every thing reproduces itself in kind; the rock leads us mentally to the rock, but not to the sun, the tree leads us to admire the tree, but it never leads us to gaze upon the stars at night time, but there is felt within while we gaze upon rock, tree and stars an interior force at work that dispels our prejudices and forces us to associate the rock and tree with other things surrounding us. If the rock is here where did it come from, we see the tree where did it come from; are they the product of chance; if so what makes the rock and tree grow and appear more beautiful at one season of the year than at other season. Is chance an infinite force, and when the tree dies does chance cause others to grow from its roots; not at all, there is design, though chance and fate are simply terms made use of to dodge legitimate questions. Man never aspires to anything that has not an existence somewhere, for aspiration is formed of tangible realities. We know there are positions above the ordinary walks of life; men are influenced to reach those positions, and it is more an interior force which leads them on, than anything tangible to the visible world; very few ever reach the height of their aspirations in our sphere of life, and if there were no opportunities in another sphere then more than one half of the human family would go to their graves in disappointment and despair; but there is something within that whispers in their ears and promises them another opportunity. Life would not be complete without it was carried forward, for we only begin to live when we are called home.

Mankind divested of religious bias when moved to action by thoughts or ideas instinctively asks from whence these thoughts and ideas come; but could they penetrate the mystic veil, they would discover who was their inspiring genius, but this knowledge is not granted to every one, for all have not inherited from mother nature that degree of spirituality, enabling them to look beyond the boundaries of material things; but that some have this gift, proves that there is something beyond, something to attract attention, and looking through what seems a mist to others, living forms are seen as plainly visible as mortal man is to his fellow men; but those who cannot thus see through these mists, are dependent upon the truthfulness and veracity of those who can see, and if truthful in other matters, why discredit them in this—to do so, would be to lose confidence in the whole human family, but we are not left to depend wholly upon sight, messages are given which carry conviction that disputes all opposition—we are forced to admit their reality.

Like as in all other matters, human testimony must be accepted; to ask for anything beyond this world, would be to ask for something the human mind could not comprehend or grasp. No matter where man may be placed he can never be other than human; changing localities does not transform his humanity into divinity, but being released from material environments,

this humanity becomes more spiritualized, and is a step nearer the divine; whatever is human must have a corresponding plane or location where life can be enjoyed, and we know from experience that the dead do not walk your streets in visible form, but yet they live, and as man cannot live without a world to live upon, the natural conclusion we arrive at is, that man's spiritual home is to him as tangible as the earth is to mortals; this has been the answer given ever since modern spiritualism was revealed to the world. Paul says he was caught up to the third heavens and heard things he deemed unlawful to repeat; from this we infer that he heard some one or more persons talking, that they have in spirit life the same use of the vocal organs we have here, and where there are vocal organs there must be mind, there must be a brain, and there cannot be a brain without a skull, and admitting so much we may as well go farther and say, that the existence of mind, brain and skull makes a body an absolute necessity, but not necessarily a material body, as we see them to-day, but one in harmony with the world wherein they live.

Can the spirit world exert an influence over or upon the material world? We answer it can as readily as a spirit can influence a mortal. Worlds or planets are dependent upon one another, the earth is dependent upon the sun for light and heat. The spiritualizing forces operating in matter producing life and vegetation, are not the result of material combinations, but are imparted to the world from sources outside of itself. We sometimes speak of this operating force as God, or the Infinite; but these are only terms made use of as a cloak to cover up our lack of intelligence; when we are at a loss to define a force or power that we know exists but cannot define, we call it infinite, but future ages may discover what this power or force is, and then what we regard as infinite in this age, will be finite to them. But in speaking of worlds, we generally have reference to the inhabitants of the world, for without human life the world would not be much of a place. Can departed spirits influence mortals? and to what extent? We answer, the extent of their influence is beyond human calculation. The more sensitive ones can understand when they are being acted upon, but there are thousands susceptible to spirit influence, but who are wholly ignorant of it; if they feel themselves led into any particular line of thoughts, they generally conclude it is the result of reading, or an effect produced upon them by some one in the visible form, but from a lack of intelligence in these matters, they never give credit where it rightly belongs.

We have no hesitancy in saying, that if all spirit influence was withdrawn from the present time, instead of the people showing unmistakable evidence of progress, the century would be the case. The world of thought is moved through impression; the fundamental principles of all philosophical and scientific problems are given first through the mediumship of direct spirit influence; channels for farther discoveries are suggested from the same source, and when these facts are understood, the two conditions of being will become as one. There is not an intelligent person living to-day, but what in-

teriorly realizes that there is something besides material force governing the universe; they have an entire consciousness of the pressure of a power operating in, through, and upon them, but from preconceived, prejudiced opinions, they will not admit that it is spirit—but call it by any other name and they will accept; but why this fear of spirits, what have they ever done that should create such antagonism; if they were a different order of beings from the human species, there might be some grounds for this antagonism, but as they are of our kind, why observe their touch or influence any more than the touch or influence of a friend. We can only account for the peculiarities of people in this respect to the influence of their religious instruction; the Bible is strong in its denunciations of witches and necromancers, but not more so than the spiritualists of to-day, but it recognizes prophets and the gift of prophecy, but they never look beyond the individual to ascertain who or what the inspiring force is, they stop just where they should begin their investigations.

The progress of the past quarter of a century is referred to to show what men can do, and what may be expected of them in the future, but why leave all human attainments to chance or fate. There never was an effect produced but what there was a cause as tangible as the effect, but the reason causes are so generally unknown is, because men seem to be content with effects only; and here is where the difference between spiritualists, scientists and christians will be found. The two former are not satisfied simply with results, they are more interested in trying to find out the cause of things; while the Christian regards all research into the present or past as an infringement upon the rights of Deity. But we ask is it possible that any intelligent power would place before mankind a series of problems, and by decree forbid them to be solved. Such has not been the teachings of the spirit world; but on the contrary every communication given has been in direct opposition to this theory, every impulse of the soul is leading in the direction of inquiry, and the fact that mortals have been placed in direct communication with the spirit world is due to the agency of spirits. We would not be understood as saying that there are not natural powers in man which lead him into the practice of high moral virtues, but this natural power comes from the spirit of the man, and not from the material; the physical body of itself can do nothing, any more than can a rock or tree, but when animated by an interior spiritual power, life and growth became a natural result.

The position spiritualism holds to day is traceable to the action of spirit forces in man and outside of him, but working in harmony and for one purpose. The more we yield to spirit influence, the more thorough will be our investigation, but intelligent spirits do not assume absolute control over mortals; they are teachers, they explain the problems of life which puzzle and perplex us, they open to our astonishing gaze the relationship we hold to the world of spirit, and the world of matter; they lead by love and not by threatenings, they explain what we could not learn through any other source. They take charge of our feeble spirits and give them strength, they take in

their arms the little treasures death robs us of, and they prepare homes for us, and if we listen to them, none of us need walk in darkness; that some do stumble in the pathway of life is because they will not listen, they will not obey the promptings of the spirit, but thrust them aside and say, we will have none of it.

The genius of man is often a surprise to the one possessing it, and he is often as much at a loss to account for what he thinks or does, as the man not possessing any genius at all. No sooner does one thought present itself in tangible form, than something else is projected. It is claimed by some, that "necessity is the mother of invention," but man must first be made to feel that there is a necessity existing, and this can only be done by an intelligent power suggesting something new or an improvement upon what is already in use. The claim we make is this, that whatever is thought of or projected comes from a source invisible to the person feeling it, and being of practical utility, necessity leads them to conclude that this invisible power possesses intelligence; it cannot be matter, for matter acting upon matter can not produce thought—thoughts belong to the realm of spirit, but unless the spirit has become individualized the thoughts suggested will not appeal to the practical in man. Before man can reap any benefit from objects he is brought in contact with, his reason must be appealed to through and by the aid of spiritual agencies; man moulds matter into forms and makes them serve his purposes and convenience; but he can only work in harmony with the spiritual. Here he finds an equal or a superior; but in his dealing with material things, he is always the master—even his own physical body is subject to his own spirit, and as man is a miniature world in and of himself, the same relationship exists in degree, as that known to exist between the spirit world and the material universer. The latter is dependent upon the former for what produces life, and there can be no divorcing of these without the destruction of one or both.

The influence wielding the most potent force is seen in the relationship which exists between the inhabitants of both spheres. Mankind looking through a thick coating of matter, cannot perceive as readily nor feel as sensitively, as when this coating has been removed; therefore spirits seeing what the demands of man will be beforehand, offer in advance the necessary information by which these growing demands can be met, showing clearly that a watchful care is kept over the visible world by the inhabitants of the invisible, and so far as we can determine this watchfulness instead of diminishing, is on the increase, and must continue to increase as the race multiplies and becomes more susceptible to influence. To such persons who say they hope to see spiritualism blotted out we have only this consolation to offer, that spiritualism is not a human invention, is not subject to the dictum of mankind, but belongs and is under the direction of the spirit world, and in all probability will continue to grow until there will be no room for any otherism in the world; a time we devoutly pray for.

XXX.

The Hindoos, says the New York World, pray to 330,000,000 gods.

FOR THE OLIVE BRANCH.

GOOD AND EVIL, OR GOD AND DEVIL.

In the beginning, we are told, God created man and pronounced him good; after that he created woman by a somewhat novel process, she, it is said, being made from the rib of man; therefore his equal not a servant, but a helpmeet to aid and comfort him while sojourning here below. The state or condition being one of purity; for God made them good, and gave them all that was needed for life, health and strength, so they might serve him. Their spirit was of God, their bodies of earthly matter, material; after a time the earth condition grew or developed, and in their daily rounds seeking for some new thing to amuse them, they remembered the tree of knowledge, of good and evil—one that had been placed there for a purpose, and of which they were forbidden to eat, because a just, wise and good God, a tender loving father knew it would harm them if they partook before he gave them permission to do so. The good could not harm them, it was the evil which in their undeveloped earth condition that was productive of evil; for their wisdom was limited, and they were in knowledge like unto children. None of us even think that the serpent was the devil; the old writers dealt largely in figures of speech, and by it we are to understand that it was intended to represent the lower or earthly principle inherent in man, which manifested first through woman. She being a secondary feature in creation, and more negative than the man, and of finer nerve force and therefore more susceptible.

You say this is a fine point—I am aware of that; but we must come down to fine points in order to fully show the principle of God and nature. Here is a mirage, a fog that overshadowed many bright intellects, the dividing line between good and evil. Evil is as necessary as good, but evil is not a devil, unless we as mortals allow it to control us, and then we, like Eve, yield to the voice of our lower faculties, and violate God's righteous commands. Then I ask who credited a devil? Mortal man. For we can prove that evil is a necessity or what is termed evil. For if there was no evil we could not comprehend God or goodness, and there would be no warfare, no striving, no effort, because no opposition. No positive, no negative; good is a positive force because of its fulness. Evil is negative because of its adaptability to become developed to a higher state of being, and even the things we years ago termed evil, and even devils are proven to be good through knowledge of their legitimate use. God is positive, wrath negative; spirit is positive, matter negative, because like evil, it can be acted upon. Nature is always negative, being called always in the feminine gender—mother nature, and Father God; we are their children. Is nature because yielding and susceptible to spirit force, an evil? We say no! It is the abuse of nature that makes a devil. Did not God pronounce all things good, and for the use of man? He certainly did. But man through the negative influence of earth conditions, yielded to the temptation of that low groveling serpentine nature through the mediumship of the woman. Were they not equal

in God's love before? And were they not equal in the sin of lust, therefore equal to the displeasure of God, if that is a right name, God is perfection. Therefore never becomes like man, angry. This is as near as finite man can approach Deity. But they had so disobeyed that law, immutable, everlasting and perfect, was made violate, and it was only a natural consequence that they suffered. God did not cause to suffer, it was a law made violate, the same as it would be for children to disobey the most holy of all God's laws, for the holiest of the holy is the law of creation; and the ark of the covenant is the true fatherhood and motherhood. If we understood these holy laws more perfectly, we could as well have angels as devils among us. Earth life has its many lessons to impart, and if there had been no act of disobedience, we could have been God's own children from the beginning, for in due time Adam and Eve, or the positive and negative, would have heard God's voice and obeyed. Even then we find enough to do to learn life's lesson, without any satan; for to well know how to use all of God's blessings without abusing them, is a great lesson. We are told that God wills not the death of any sinner, but rather he should turn from his wickedness and live; yet from all time man has argued the point, and asked why? Why did God place so great a temptation before us? Why place this tree in the middle of the garden, this tree of knowledge of good and of evil within us; our spiritual garden, for which we will be called to an account? When we hear God's voice in the quiet of our daily life, God grant we may obey his spirit of love, and not that crawling serpent of selfishness and lust, a devil whose sting is worse than a lash of scorpions; whose fires if we allow them to consume us are worse even in this life, than the fire of sulphur and brimstone pit. And if we allow it to rule here, we can expect nothing except remorse of conscience and a deep sorrowing hereafter. "What-so-ever ye sow that shall ye also reap." Begin to-day to root out such noxious weeds, subdue your lustful passions by right living, and root out selfishness and all evil. Sow in the place thereof, purity, love and an abundance of charity.

M. F. B. HUNT.

The following poem was indited by my son on the eight day after his transition, dedicated to a lady who purchased and presented to the family a beautiful bouquet of rare and fragrant flowers, which were placed in his hand after being laid in his casket.

BY WARREN BOYNTON.

Those flowers, selected by your hand,
Arranged with tender care,
Perennial are in spirit land
A benison, and prayer.
Like incense shall their fragrance rise,
Their beauty too, so rare,
Are now transplanted to the skies
In more congenial air,
For all kind words, or deed, or thought,
Which friends or kindred gave,
In priceless gems to me are brought,
And all have power to save,
Thanks, thanks for all your tender care
Physician, friend, and all,
Upon you all I breathe a prayer,
My benediction fall.

ANOTHER FOOL HEARD FROM.

The following article was clipped from the Fort Worth Gazette, a Texas paper. The article in question was taken from the Texas Methodist Advocate. If, as the Bible says, all liars have their place in the lake that burns with fire and brimstone, the author of these lies will find a very warm place awaiting him; and while we do not on general principles approve of the building of hells, yet we will waive all objections in cases like this, and say, let the work go on. Hear what this astute layman has to say.

SPIRITISM.—There is a vast difference between Spiritualism and Spiritism.

Spiritualism belongs to Christianity, and is the work and the effect of the Holy Ghost upon the souls of men, which results in vital piety and godliness.

Spiritism has reference to demonology, that is, "devilism." Now when spiritists, by their *seances* and other manipulations, claim to control the spirits of the dead and hold communion with them, they practice an imposition upon the people by calling it spiritualism. It is not spiritualism, but a mixture of magnetism, sleight of hand, and devilism, or demonology. The whole system is one of deception and delusion, and is the work of that great fallen spirit, the Devil, who seeks man's utter destruction. This is the only explanation that can be given of this great delusion. Devilism has existed in all ages, and its operations are fully revealed by the Bible and mankind fully warned against its machinations. Hear what the Bible says: "There shall not be among you any one that maketh his son or daughter to pass through the fire, or useth divinations, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizard or a necromancer. For all that do these things are abominations unto the Lord." Deut. 18th chapter, 10-13 verses.

Again. "And when they shall say unto you seek unto them that have familiar spirits, unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead. To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8th chapter, 19th and 20th verses.

The above are but specimens of many similar texts to be found in the Bible. I do not hesitate to say that the unclean persons, out of whom Christ cast devils were spiritists, and would be called in these days good "*mediums*."

That spiritism is of the Devil, is proved by its history and workings.

1. They seek the *darkness* to propagate their delusions. They do not unfurl their banner to the public and show openly to the world its benefits. It's always done in a "corner." Secretly they seek to insinuate themselves into families and "lead captive silly women." They oppose the Gospel and hate the Churches. They shun the public gaze. They love "darkness rather than light, because their deeds are evil." It may astonish some when I say that for eighteen months a band of these spiritists have been operating in Fort Worth, holding secret *seances* and practicing their delusions to the detriment of trusting souls. They say it is not "popular," and hence they operate in the dark. Their "commander-in-chief" is a federal office-holder who claims to hold the position by the power and aid of the spirits. We wonder whose radical ghost thus rules, for Grant is not dead. We pity poor Arthur if he is thus ruled by the manipulations of stalwartism and devilism.

2. The history of spiritism stamps it as the offspring of the Evil One. It has given no revelations that have benefited mankind. It builds no alms houses, sustains no charitable institutions, and preaches no truth that makes

the world better. It does harm, it separates husband and wife, wrecks chastity, and is a breeder of evil, and a destroyer of morals. This may seem harsh. But its adherents themselves do not realize even the awful charm that Satan holds over them. Some of its warmest advocates are honestly deceived, and know not that ruin that soon or later overtakes the captive. Beware of this evil. Listen not to the voice of this delusion. It will invade your homes if not unmasked. It is a moral disease that wrecks mind, body, and morals. So true is this statement, that the entire world of spiritism stands challenged to produce a *medium* that is sound—not diseased, *in mind, body and morals*. They cannot and dare not respond, for its history is destruction of morals and ruin of character.

The writer of this article evidently knows as little about Spiritism and Spiritualism, as he does about true piety. And people that have not the opportunities of investigating Spiritualism, are liable to be led astray by such men as the writer of this article. We have no objections to anyone investigating the subject of Spiritualism; but we do object to their "stealing our thunder" and giving the credit to what they are pleased to call the Holy Ghost. Spiritualists do not recognize such things as ghosts; if there are such nondescript beings, they are the property of the church. We have no use for them, whether labeled holy or profane. In the matter of holding communion with spirits, we know them to be tangible realities they are men and women now as much as they ever were; and if the writer of this article, who no doubt claims to be a Christian, was possessed of ordinary intelligence, he would inform himself in reference to a matter before he gave his ideas publicly to the world.

It is evident from the scripture quotations used, that if such passages were not found in the Bible, he would never have dreamt that there was anything wrong in holding communion with the so-called dead. But we ask what means has the writer for declaring those texts the word of God? Has he ever held communion with their reputed author? Or does he confine himself to their simple statement. The object he has in view, as it seems to us, is to try to make it appear that there is something immoral in holding such communications, but we challenge him to produce anything ever written or said by spirits, that embodies one half the immorality that is to be found in the commands of this same God, given to the Israelites during their journeyings in the wilderness, and after they had taken possession of the promised land. Spiritualists naturally abhor such gods as these, and by so doing they prove that in all things necessary to constitute godliness or manhood, they are far in advance of he who wrote the texts quoted in this article.

But this man seems to be well informed in relation to the devil and his wiles—he could not speak more familiarly of him if the devil was his bosom companion, and we are not prepared to say that he is not; if he is the father of lies, then one of his sons must have written the article in question, for we see in every line the impress of what appears to us devilish. Suppose the Spiritualists of Fort Worth do hold *seances*, are they not citizens of this great republic? Have they not the same rights as any other class have to hold class and prayer meet-

ings? Who made this Methodist divine dictator over men's consciences? Because he has perchance had a bishop's hands placed on his head, is that any reason why he should assume to speak as the mouthpiece of Deity. If there had been a little more brains put into his head at the time of his ordination, it would have been a blessing to him and to the world. Unfortunately, brains are not considered an essential in such cases, for a man of brains reasons; without it faith alone must suffice.

It seems strange at this age of the world, that anyone should be so ignorant as the writer of this article appears to be in relation to Spiritualism. Instead of Spiritualists carrying on their investigations in the dark, they are chiefly done in the light; that darkness is essential to some forms of phenomena, is true, but they are mostly experimental. It is a well known fact that Spiritualists hold public meetings in all important towns and cities of the United States, but when there is not enough people to warrant meeting the expense of public lectures, the next best thing to be done is for all interested in this subject to hold private meetings, and thereby develop the natural gifts nature has endowed them with; and we suppose that is just what the people of Fort Worth have been doing, from which this would be dictator demurs. If the gentleman will invest a few dollars per year in spiritualistic literature, he will find that he is still living in the dark ages, which were made dark through Christian bigotry and intolerance; but so long as he prefers to remain in the dark, it is his privilege to do so; but in the mean time, the people will be seeking more light and knowledge, and when he passes from this life, instead of having an honorable epitaph inscribed to his memory, it will be written, here lies the body of a theological ass, who didn't know anything, and shut his eyes and stopped his ears, for fear he might know something.

ANOTHER WORKER CALLED HOME.

In another column will be found the announcement of the demise of Brother Warren Woolson, of North Bay, N. Y. For a long time Brother Woolson has been struggling with a disease which has finally terminated in physical death, and he is now at rest. Wherever he was known, no eulogy will be necessary, his virtues as a man will be remembered, and his memory cherished; he was one of the pioneers in the cause of spiritualism, ever ready and willing to do his part for the upbuilding of the cause he so much loved. He was a man of strong convictions, and a fearless advocate of the truths of spiritualism, honest in his dealings, even though he was the sufferer by so doing though a poor man in a worldly sense, he was rich in those things which count in the scales of Infinite love and justice. He knows now what it is to be at rest, and we join with every one who knew him in the hope that he may find a broader field of labor and that he may meet with fewer obstacles in his way than was his lot as a mortal.

The idea of having your house connected with the church by telephone is utterly absurd. How's your wife to see bonnets by telephone?
Digitized by G

The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., MAY, 1883.

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PROSPECTUS.

THE OLIVE BRANCH FOR 1883.

A monthly journal devoted wholly to the cause of Spiritualism and its philosophy. Published at Utica, N. Y., by D. JONES.

The low price at which the OLIVE BRANCH, is furnished to subscribers, (\$1.00 per year postage paid,) should stimulate them to assist in extending its circulation.

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NOTICE TO SUBSCRIBERS.

We have been sending statements by postal cards to such of our subscribers who are in arrears; some have responded promptly, others have not yet given their attention to the matter. We particularly request all persons receiving the OLIVE BRANCH who have been notified of their indebtedness, to please remit. We have use for the money due us, and if there are any who do not wish to renew for the present year, if they will send us the amount due us, and if they want their paper stopped say so; we will erase their names from our mailing lists. We have a few bound volumes of '81 and '82 on hand, which we will dispose of to any one sending us two dollars. The two years numbers are bound in one book, the binding is first class, and with proper handling will last a life time.

ANNIVERSARY EXERCISES:

From all parts of the country we note an increased interest in the anniversary proceedings of the present year over preceding years, which proves that the people are alive to the issues involved in the spiritual movement. But this interest should not die out through the year; it would be well for the cause if this same spirit could be manifest whenever there is an organization in existence. We should let the world see that there is something worthy of consideration in spiritualism, and that by active co-operation its power can be extended, and its usefulness enhanced; periodical activities may do some good, but permanent growth can only be secured by continual activity. We hope to see this day set apart as a spiritual day, and serve as a reminder to every professed spiritualist, whether isolated from others, or associated in organic form, that this is a day upon which they celebrate their freedom from all creeds and dogmas, relics of former ages. The people of this generation may not witness such a recognition by the law making powers of the country, but in the near future the thirty-first day of March will be observed more sacredly than the christian does the twenty-fifth of December. The tide is settling strongly in that direction—a little more work, and a little more perseverance will bring it about, and then we can feel that at least, once again the spirit world and the material world will join hands and enjoy a grand jubilee.

FROM LOS ANGELES, CAL.

The Spiritualists of Los Angeles, Cal., celebrated the thirty-fifth anniversary of modern spiritualism, at Leck's Hall, afternoon and evening Sunday, April 1st. After the usual exercises of music on both piano and organ, Mr. Beals, control announced they were ready for the subject on which the discourse should be based.

The anniversary of modern spiritualism was suggested, and *apropos* of the subject the control said, the advent of modern spiritualism was not in an age of ignorance and superstition, but in the noontide of knowledge. All religions of the past had been born in an age of ignorance, but it had been reserved for modern spiritualism to come forth in an age of knowledge.

It was the Spiritual Messiah of the nineteenth century. It did not declare that every obdurate should be destroyed, but that all should live.

In speaking of the spiritual outlook of the coming year, the control said that by steady and silent force spiritualism had reached all the earth. All nations had heard of it. There was one general law throughout the universe and that was improvement, and improvements go hand in hand throughout the material and spiritual worlds. It needed but a moment's reflection to perceive that mental and moral progress just so far advanced the condition after death. Spiritualism had impressed all in all the senses. In the past two years it had made its advent closely, especially in science. The mind of man had been undergoing a revolution. This was conspicuous in all he had said and done, and manifested itself in his very strength. It was therefore revolutionizing as well as evolutionizing. Outside of science, or the nation's unfoldment in general, it had concerned

itself about man's happiness as an individual in everything concerning him, physically and mentally. It had learned him to put his mind in reception if he would be free. But this could not be done while his mind was hampered by creeds and doctrines; therefore nature was his parent teacher. Nature only could interpret his needs and yearnings—he could have no better teacher. And while thus in close communion with Nature, he communed with the spirit in Nature. It is the great spirit of nature that impresses the artist. His mind is placed in a receptive mood, and the hand following the mind places upon canvass all those beautiful tints so lovingly admired. Not only the artist, but the poet, the teacher, the philosopher; the spirit of oratory manifested itself through Demosthenes. All great minds sought the seclusion of nature, and while receiving the influence of nature they received the influence of the spirit world.

Spiritualism, therefore was not thirty-five years old—its period of gestation was long prior to this. 'Tis true, man had not received that liberty of thought in consequence of religious bigotry, and hence it manifested only at stated times. At length knowledge was forced upon the world and became a power. Spiritualism acted in consonance with this power and hence became a power itself; as such will revolutionize all society. We are not here to be egotistic, but to learn how weak we are. We, as spirits, come to earth intent upon doing good, but are often thwarted from a lack of knowledge on your part as individuals.

If in its mission it has made you better, has taken away bad faults, or any one bad habit, it has done much. If you have strangled it, it has brought you no happiness. Spiritualists, as a class, are not making a grand stand for this mightiest of powers. It crept into the church; in the Catholic church it is Catholic Spiritualism, in the Protestant church it is Protestant Spiritualism, and in this way it is to revolutionize all societies. In the church it is a power to uplift the church.

The progressive thought of the age is spiritual thought. Hence man is beginning to understand his natural relations toward man in a far greater degree than ever before, and speaks and thinks of the future life with a degree of certainty. This spiritual unfoldment does not, as a general thing, come to the wealthy; but the humble are in a greater degree recipients of its favor. As a society are you few in numbers—so were the ancient spiritualists. The humblest duty is the grandest duty; therefore it seeks all relations of humanity. Every mite shall make a whole—thus all are a multitude in strength. Your efforts may extend to the humblest relations. Be charitable, and you draw charitable spirits to you. Do not shrink from spirit recognition. Seek to make yourselves more easily approached, as by our presence you may be made happy. The spirit-presence in the household of every loved family in the land has a healing influence, soothing, calming, doing away with all disturbances and leaving behind a benefit rather than an injury.

The silent way of thought will lay low all royalty. (Here the control referred briefly to the condition of England and France.) Learn to do the little of life. Silent powers are the

most subtle. The control referring at some length to the wonders of electricity, concluded that what it had done so may spirits do. Jesus was a messiah and a prophet; so, also, Mahomet; spiritualism, too, was a prophet and a messiah.

The discourse was highly interspersed with poetic thought and many fine passages were rendered to rhyme, the whole concluding with a poem on the "Birth of modern spiritualism."

HAMILTON O'BLINES,
Secretary Los Angeles Spiritual Society.

NOT GUILTY.

In the case of J. M. Roberts, editor of *Mind and Matter*, against the president and board of directors of Lake Pleasant for libel, the jury brought in a verdict of not guilty. So this matter is ended, to the satisfaction of every law abiding person.

Mr. Herbert Leslie, of Boston, Mass., has just issued two beautiful songs. The title of one is "The little ones we love." The other is a companion piece to that old familiar song, "The old oaken bucket"; words by Mrs. C.H. M. and published in 1882 in the OLIVE BRANCH. Lovers of good music will receive the full value of their money by receiving in return one or both of these popular songs. For sale by C. D. Russell, 126 Fremont St. Boston, Mass.

R. R. Everest, of Brooklyn, N. Y., called at our office while on his way west. Not having met the gentleman before, a very pleasant time was spent with him; he related some very interesting manifestations witnessed by him at Providence, R. I., and elsewhere. Such proof of spirit peesence as he has witnessed, is the most satisfactory of any thing yet brought to our notice. We hope to meet him again.

For the OLIVE BRANCH.
OBITUARY.

Brother Warren Woolson passed to a higher life, from North Bay, March 9th, 1883, aged 60 years and 5 months.

Following are his sentiments as given a short time before his change.

Wishing to leave evidence that I may not be misrepresented and maligned after I have left the mortal form, I desire to make a few statements declaring the true sentiments of my mind. I believe that true religion consists in honest dealing with my fellow men, and doing unto others as I would that they should do to me under like circumstances. I discard in full all formal displays of pretended piety, which I behold manifested in all religious organized bodies. Also I believe and accept the idea of an Infinite, Existing Intelligence, whose body is *Nature*, in which are embodied the divine principles of love, justice and goodness, with infinite wisdom and power to guide the same. And that in the natural order of all things, the Divine Power has provided a channel through natural law producing the germ of life deposited in human form, constituting each human being a child of his own parentage, thereby establishing and holding a legitimate and eternal relation, which constitutes each one a natural child of the Divine Father of the human race; clearly defining and proving the

fatherhood of God, and the brotherhood of man. I believe further, that this natural relationship to God of each human being requires no exercise or public confession of faith, to strengthen the fact of its existence, or its durability. And that as each human being holds the perfect family relationship of child to the Infinite Father, it cannot be broken by any human action, or severed by time. And that this life principle constitutes the basis of all growth, progress and goodness in humanity, ever working by unchanging natural laws for the fuller development and higher attainment of the soul, spirit, mind and body of every human being. C. S. TREMAIN.

VIENNA, April 1st, 1883.

Passed to spirit life from Utica, N. Y. March 1, 1883, Geo. E. Morgan, aged 32 years, eldest son of John E. Morgan formerly of Deerfield, N. Y., and Ann Morgan now of this city. For a long time this young man had been wrestling with that insidious foe to humanity consumption. And after contesting the attacks of the disease step by step, was at last compelled to surrender. He was not a stranger to the truths of spiritualism, and when convinced that he had but a short time to stay with his mother, brother and sister, he let go his hold upon material things, and saw clearly many of his relations who had preceded him to the better land. The question is frequently asked of what value is spiritualism. We ask such questioners to visit the departing spiritualist, and see for themselves the good it is doing.

To know there is no such thing as death is of priceless value; to know that after the body has been lain away, that communion with the ones left behind is possible, who can estimate this knowledge to one just cross the river of change. These things were known to our departed friend, and he has proved their reality by returning and sending comforting words to his mother. If any desire to know the value of spiritualism, let them ask the mother of this young man, and we know the answer given will be satisfactory to any reasoning mind, we cannot say to this young man good by; but will say come again, and tell us your experience in that to us unseen land.

WINNOW THE CHAFF BUT SAVE THE WHEAT.

As over life's rough tide you sail,
Of't tossed and wrecked by storm and gale.
Don't think that the world is all deceit,
But winnow the chaff, and save the wheat.

Don't say there is naught but folly and sham,
And there never has been an honest man,
Or that life at best is a hollow cheat,
But winnow the chaff, and save the wheat.

We know that the hills are long and steep,
And oft the vales are dark and steep,
But every life is incomplete—
So winnow the chaff, and save the wheat.

Our friends will sometimes change their minds,
And those we love will seem unkind,
But for the good we hope to meet,
We will winnow chaff, but save the wheat.

For to us all there will come a time,
When our eyes with the choking tears are blind,
Then forthose who have gone with silent feet,
We shall winnow the chaff and save the wheat.

M.

LA FARGEVILLE, N. Y.

To the Editor of the OLIVE BRANCH:

I can say I take much pleasure in reading the bright pages of the OLIVE BRANCH. Its communications are able and right to the point in giving out thought to the world on spiritualism. It reasons and explains matters in such a common sense way regarding the spiritual, I do not see how any one reading its pages can help but be interested. My hope is it may live long and do a grand and glorious work for the cause of humanity.

I think the cause of spiritualism is advancing slowly in this place. We occasionally have something here to stir up and set the people thinking of these truths. It was only a short time ago, the fore part of February, that we had the pleasure of witnessing some fine materialization, through the powerful mediumship of Mrs. Markee, now making her headquarters and home in Watertown, N. Y. We had the good fortune of attending two dark and three light seances, and taking them all into consideration they were the most marvelous and wonderful of any manifestations given in this village. A full report of the light seance was published in the *Watertown Daily Times*. Never in the past has there been such an interest taken, and so much deep thinking in spiritualism as there is at the present, and the lectures by Miss Hinman and materializations by Mrs. Daniels and Mrs. Markee have all had a grand effect to wake up the people out of their orthodox sleep into thinking that there may be truth in spiritualism after all (but I mind they are going to fight as long as they can hold out.) The good work has only got started in this place, and those that are so opposed to our good cause, say what they may, will find the more they try to put down the truth the more grand and beautiful it rises. There was never any scientific principle discovered yet in the world but what there was a strong opposition to it. Spiritualism has such a foothold here now that it will never go backward. It is going on and on, and our hope is that it may, that all may come to the knowledge of the truth and be made happy through its blessed teachings. Meetings for development of mediums, etc., are held every week, in this village. There has been a good deal of time and patience used in developing a medium, but we have not faltered by the way; have kept up good courage, for we were told time after time to be faithful, our efforts would be crowned with success and we would be well paid in the future. And now we see the time is coming, for there is a great improvement in things, our mediums are gaining fast of late. Though very much discouraged at times, we would say, keep up good cheer, the wise spirits have chosen you for a good work, and they will stand by and see you through. Our desire is to have spiritualism greatly increase in this part of the world for we think there is need of a spiritual awakening. The people are very ignorant of the laws governing and controlling the physical and spiritual universe, and it is time they heard something pertaining to their welfare, and spiritualism is meeting the wants of all the people.

Wishing you and the OLIVE BRANCH long lives to fill your mission on earth, I close for this time.

Yours in truth,
H. J. KILBORN.

Selected.

AUTUMN LEAVES.

Oh! from those leaves that grow so strangely beautiful,

While Autumn wreathes them 'round her funeral urn—

From these dead flowers that shall regain their beauty,

When Spring's soft winds and sunny skies return—
We too, may learn that Death is but a Winter,
From which the soul triumphant o'er the tomb,
Shall rise exulting in its new-found freedom
And live in pure, immortal, heavenly bloom.

They are not dead who, from our earthly vision,
Are hid by this dim veil that shrouds our sight;
They are but placed where their pure spirit beauty
Can never know decay or yield to blight—
Like flowers transplanted, they are growing fairer,
In that bright world that knows no care or strife;
This sleep that we call Death, is but the waking
To perfect, glorious, everlasting life.

According to the Philadelphia *Medical News*, the faith-cure establishment in Buffalo has been broken up through lack of funds. The amount of assets in the form of faith is large but not very good legal tender.

The chairman of the committee on renting privileges at Lake Pleasant, Mass., informs us that he has perfected a lease of the hotel. H. S. Barnard of Greenfield, Mass., will attend to the wants of visitors for the next three years. Mr. Steadman has re-leased the privileges formerly held by him, and can be found at his old stand near the lake.

We have received from Messrs. Colby & Rich a copy of poems and rhythmical expressions by Dr. D. Ambrose Davis. All lovers of advanced thought, whether in prose or poetry, especially lovers of poetry, should not be without a copy of this work; it is entertaining and instructive.

For sale by Colby & Rich, *Banner of Light* office, Boston, Mass.

TO A BACHELOR BUTTON

Little blue Bachelor Button
Abloom by the garden wall,
Past hours of my vanished childhood,
To my mind you oft recall.

You were one of the simple treasures,
That made my young life glad,
For you and the Johnny Jumpers
Were all the flowers I had.

I would watch the slow unfolding
Of your petals dainty and small,
And often wondered, what was the use
Of your having a stem so tall.

On many a sunny morning,
With eager feet I flew
To the foot of our little garden,
Where my humble flowerets grew.

You stand neglected and lonely,
While my life holds many a thorn,
For like you little Bachelor Button
I was poor and humbly born. M.

I WANT TO BE AN ANGEL.

The wants of mankind can only be measured by the fertility of the human brain, and its capacity for reaching out after what it supposes exists somewhere, but not possessed of at the present time. The wants of mankind are as varied, and differ in their nature as widely as the minds of men differ from each other; what

satisfies one fails to meet the demands of others, hence the world is in a state of fermentation, throwing to the surface the crude natures of some, the peculiarities, and idiosyncracies of others. To satisfy the cravings of every mind would be a severe tax upon an infinite power, for the wants of a great many reach beyond the present life; not satisfied with being men and women, they want to be angels, but never stop to enquire whether they possess the necessary qualifications of angelhood or not.

It is not our intention to say anything to cool the ardor of pure and laudable aspiration, these are legitimate and should be encouraged; our object is to show that men may be led astray in their aspirings, and instead of being elevated morally by them, their aspirations may become as mill stones around their necks, dragging them down to a very low plane of development. Wanting to be what we are not fitted for, shows that the faculty of reason is not exercised; in such cases, the aspirants need to make a thorough examination of themselves, in order to learn from whence their aspirations spring, and what they lead to. It is a well known principle of law that without proper mental cultivation, no one can rise to any position above their natural inherited abilities, and judging mankind as a whole, only a few ever reach the highest positions of fame, not but what a great many whose lives go out in obscurity might have ranked high in the world of letters, but there was a lack of will power, a failure to understand themselves, and instead of following where the natural inherited powers would lead them they wanted to be something they had no true conception of. We feel that often parents are at fault in not studying the natural qualifications of their children, and instead of holding up the presidency of the United States as the goal to aspire to, they should find out what their children were qualified for, and encourage them to cultivate those powers, and thereby reach the topmost rounds in their particular ladder of fame.

It is an impossibility for every one to reach the same plane of mental enfoldment, every walk in human life has its place of beginning, and its probable terminus. Some men seek wealth for the sake of accumulating, though when they have amassed their millions they are mental paupers; but if they contribute liberally to the cause of religion, when they die they are ticketed through to heaven and are classed as angels. Others want wealth for the honors it brings, but in the majority of cases their wealth proves a curse to them, making them profligate and licentious. Only well balanced minds know how to adapt themselves to all circumstances, and make circumstances minister to their elevation. A great many want to be distinguished for the sake of popular opinion, not that they expect to be made better by it; and again, others through fear make professions, but are not in sympathy with what they profess, they want to appear to be what they are not in reality. But as there is no standard for forming opinions of men in material life only from actions, appearances, observations and professions, very little of the true character of an individual can be known; they come on the plane of life, live through a few years, and then pass out of sight, and the meed of praise awarded them is made up from what they seemed to be, and not from what they really were. But how is it with them in spirit life, where the secrets of every heart are known, and where rank and station is measured by moral worth and honest attainments? Could the veil which nows divides the seen from the unseen world be pushed aside, and a view

given of the actual conditions of spirits, we feel that a great change for the better would take place. But in this particular it may be asked, why if it was essential for the instruction of mankind that they should be in possession of these facts, why has it been left for the nineteenth century to push aside the veil and present to the world the actual condition of affairs after physical death?

It would be difficult for mortal or spirit to state definitely why there has been so dense a mystery surrounding the future condition of the so called dead, but we are not left without a theory upon which to base an opinion. Now it matters not what length of time has elapsed since man made his appearance on earth. We can only deal with present facts and data, and we may ask why, with all the light thrown upon this subject from mundane and supermundane sources, so little interest is manifested in the matter as appears to be; but taking into account what man must have been in past ages, the mystery does not seem so dense, for if but a few will accept to-day, is it any wonder that when man was more material in all his make up than he is at the present time that they rejected this truth. Spiritual things can only be discerned by the spiritually minded, and so long as man is hemmed in and hedged about by material environments, he cannot, if he would, view spiritual things in their true relation to present conditions. But why is he thus made a prisoner of by circumstances and conditions? Why does he permit himself to be carried forward century after century, and still be living in the dark? There are but two logical reasons that can be given in answer to this question; hereditary entailments and educational bias; now there is nothing easier than for a child to be born with certain peculiarities which will follow it from infancy to old age, and the same traits of character unless outgrown, will be transmitted to their posterity; in the second case, a child may be so situated that only one line of thought can be followed; as for example, Catholic parents feel in duty bound to educate their children in the faith of the Catholic Church, should they deviate from a strict line in this particular, they believe that their prospects of future happiness would be lost, only sure destruction would ensue as a natural result. Now if they had not been so educated, they would not feel this duty so strongly. But we ask, what would men ever have known of a hell if they had not been educated to believe in it? Then is not religion after all when striped of its cloakings, simply a belief without any evidence? We see men following in the footsteps of their fathers in political matters, and it is a difficult task to have them consider the opposite of any questions presented to them; here again we see the effect of education, and we might trace the whole human family from Adam down to Joseph Cook, and we shall find that man is what he has been made, more than what he has made of himself.

Now, so long as these currents continue to flow on undisturbed, there can be no marked change in the thoughts, beliefs and professions of men. The object of spiritualism is to change these mental currents, and bring mankind out of darkness into light, from a condition of mental serfdom, to that of a free child in the great family of their Spiritual Father; and to awaken men to a consideration of themselves, and the relationship they hold to all objects and things surrounding them. But this position antagonises the religions of the past, and is regarded as a challenge to mental if not mortal combat. Spiritualism elevates reason above faith and belief, hence it cannot be brought into harmonious

relationship with a system or systems which ignores reason in matters of religion, and substitutes faith and belief instead. It is easily to be seen, that so long as both systems live, and press their claims for recognition, there can be no fraternal feeling or sympathy between them in religious matters; but there is no just cause why both should not meet upon the broad platform of charity and benevolence, but so bitter are the animosities of the old systems, that they will not accept a brother's hand unless he will eat from the same plate and drink from the same cup with them.

If we should attempt to find a religious organization founded upon the principles Jesus taught, disappointment would be our reward; and yet, every one of the individual members of churches expect to be transformed into angels by and by, and if we were to ask their opinion of the qualities necessary to constitute an angel, they would give us their creeds as furnishing and embodying all the essential qualifications necessary; but the observance of their creeds does not make them angelic in person or manners. Then we ask by what means can they expect to obtain these important qualifications; certainly not by following in the same path they have been traveling in; no, there must be a thorough change in ideas, thoughts and principles; and here is where we find a place for the axiom of Jesus, "unless ye be born again, ye can in no wise enter the kingdom of heaven," and a person can only enter the kingdom of heaven by becoming heavenly or angelic.

Wants and wishes are of no value unless there are efforts put forth to acquire what is desired; if a person feels that they would like to be an angel, they must first investigate angel life. Perhaps if they are very orthodox in sentiment they will not be so strongly in love with the position they aspire to; certainly if they cannot fellowship with spirits here, they will not find them congenial company there, unless they change; and the christian theory is, that after the death of the body there can be no change in the condition of the spirit. Then if opposed to spirit intercourse now, will they not be then? if not, then their position is a false one. But there is a sickly sentimentality in this wanting to be angels, to hover around the throne of God; all feeling for humanity is abandoned and lost in this one idea, to be forever with the Lord. Will some of them please inform us where they are now? If the Lord is an ever present, all powerful being, it seems to us that they can never be any more in the presence of God than they are at the present time, and if they desire to be enrolled in the army of angel workers, they will never find a better place to enlist than the present affords.

But the ideas entertained by a large percentage of the christian world in reference to angel life is borrowed from the mythologies of past ages; the Jews incorporated these ideas into their traditions, and by that means they found their way into the Bible, and by decrees of men these Bible stories have acquired a kind of sanctity, and every character portrayed by the Jewish historians seems to cast a shadow over the minds of men, and deters them from making investigations as they otherwise would have done. Jacob's dream has been embellished by the imagination of men; what was simply a dream has been magnified into a reality, and it is not uncommon to see pictures of Jacob asleep on the ground and by his head a ladder, one end resting upon the earth, and reaching upwards until lost in the distance, and emerging out of the clouds are a number of little fat cherubs, winged but not clothed; and we ask if angels have wings, what use could they have

for a ladder; let any one attempt to climb a ladder fifty or sixty feet in height, and they will find it something more than innocent amusement; then imagine one, millions of miles in length, and upon it angels ascending and descending—even a sa dream the whole matter becomes a farce, and when we come to apply reason to the statement, all of its christian grandeur vanishes in a moment, and we can only wonder that any one possessing average intelligence could have entertained such an idea for a moment.

Angel life as portrayed through media is a very different thing from what the christian conceive it to be; instead of it being a visionary condition of idleness, it is in reality a life of actual work; no one knows better what a future life consists, in than parties who have tried its realities. Spiritualists who have studied this matter know that they cannot be transformed by magic from mortal life to the full glories of angelhood, and if consistent, they will have no longing desires to change conditions until such time as nature shall have perfected her work in them. This dreaming about a glorious heaven by and by, is one of the delusions spiritualism seeks to remove; if there is not a desire in the soul of man for an exalted life here, the change will not create an instantaneous desire after the spirit has been released from its earthly habitation. In order not to be misunderstood in this matter, we will state, that angels and spirits are one and the same, differing only in degree of mental development; there is no such thing as a special creation. Every thing bearing the human form whether seen or unseen by mortals, have their origin in what we call the human; they may not all be products of one and the same planet, but they are nevertheless human; and only attain to higher conditions of life through growth, so that if any one has a desire to become an angel they must begin and cultivate the powers which will enable them to reach that condition here and now, and not trust for some miracle to be performed in their case, for if they do, they will meet with disappointment.

Poetry is far more effective in moulding religious sentiment than logic. There is not a person so debased but what can be reached by song, while you may pour into their ears all the logic the mind of man can conceive and yet fail to move them; the former appeals to the affectional nature, the latter leads to argument, and until the mind is trained to accept logic and argument and use reason, all that can be said in this direction will fail to interest them, but you let a person sing that old song "Home Sweet Home," and you at once awaken memories of the long ago, and you thus get hold of their soul. But all poetry is not soul elevating; whatever belittles the works of nature, whatever has a tendency to make a man dissatisfied with his present existence, and creates a longing for some untried reality, is a damage to mankind rather than a blessing. Hence the poem "I want to be an angel, and with the angels stand," without a proper definition of what angel life is, or is to be, can only create dissatisfaction with present conditions, and will prove a curse to the race rather than a blessing. The burden of nearly all the hymns sung in christian churches and in their social gatherings are in direct conflict with the essential principles of what are necessary to make a man a useful member of society; and while we are criticising christian poets, we are unmindful of the tendency of some of our spiritual productions which lead in the same direction, and we know of no one thing that would prove a greater blessing

to mankind, than a revision of both christian and spiritualistic poetry.

The chief aim of spiritualism is to prepare men, women and children to live honest and true lives, to be satisfied with the world in its material aspect, and to study to develop the moral and spiritual faculties of mankind; by so doing they begin their angelic work here, and there will be less desire to want to leave this world and become angels in another world; for if there is a place where angels are needed it is here. If the world is one half as bad as theologians would have us believe, we want all the help that can be got from angels and men. It is a great mistake to try and separate the two worlds or conditions of life, and spiritualists should refrain from so doing. Such has been the aims of all theological schools in all ages, and so effectively have they accomplished their object that notwithstanding all that has been said and done by spirits and spiritualists during the past thirty four years, there is yet a dividing line, though not so distinct as in the past, but it should be obliterated. We hold that men sustain the same relationship to the spirit world as the physical body holds to the spirit body; when they are separated the physical dies and so truly as man dies when the spirit ceases to animate his physical body so surely would the material world pass out of existence, if there was a separation of the spirit from the material. Therefore if there is simply one world with a variety of conditions, then whatever is acquired in one belongs legitimately to the other; and if men and women cannot become angels here, we see little prospect for them in another state of existence so long as former conditions obtain.

We hope to see the spiritualists of the nineteenth century rising above the theological legacies bequeathed to them, and starting out upon an independent plane of action, using their reason in matters of aspiration and desires, and from out of the accountable debris of former ages, build a system of education honorable to themselves, and one that will prove a blessing to the world; it is a worthless task to try and revamp the old creeds and customs of the world with spiritualism—which embodies enough in itself to form a basis for a system that in the near future must be accepted. Men grow in knowledge as they grow in stature; first a child helpless and dependent, but as years roll on the babe becomes a man, and assumes the duties of a man; so it is in spiritual things, we grow into them and they grow in us, and by this process angelhood is acquired. We see little prospect for any radical changes to take place so long as children are taught to sing "I want to be an angel;" teach them to sing we want to be men and women—workers in the cause of humanity. If God rules in the heavens as he does not upon earth, that is a matter to be learned, and we want to know it for a fact, and the only means of acquiring such information is from the inhabitants of that world, but thus far no such information has been given; every spirit communication ever given to the world has proclaimed what we have so often done, that life is the same, differing only in conditions angels in one sphere will be angels in other spheres, devils here will be devils there, until their propensities which made demons has been outgrown; praying and singing will not change the purposes of an individual, it requires will and character. Let us cultivate the good within us, strive to become angelic through deeds of charity and benevolence, and when the time of change comes, we can lay down and fall asleep with the assurance that when we awake it will be to a life of usefulness and not a dream.

DOLPHUS SKINNER.

OLD WOMEN'S BONES.

A LECTURE BEFORE THE BROOKLYN, N. Y., FRATERNITY, FRIDAY EVE., FEB. 16, BY COL. W. HEMSTEAD.

PSYCHIC REVIEWS.

An educated, cultured, experienced, chastened woman, arrived at an age when the follies of life have lost their allurements, when the flames of all passions have died after having purified our common nature of dross, her soul possessed only of the lasting virtues, content with the present, benignly forgiving of the past and serenely contemplating the beyond, is truly the moral queen of creation. Educated old men are almost always testy, pompous, with some physical complaint, intellectual hobby or petty exaction or eccentric some way. But old women may have the graces of culture with harmlessness. She, more than any other living being is endowed with spirituality. As we see her calmly looking forward at the sunset of her life, we can detect upon her face the sheen of eternity. Her soul is already at rest; she poises between this and the other world and her passage is easy. With radiant, clear penetration and unerring judgment does she deal with all human relations about her. Unprejudiced and kindly, her heart is susceptible to every touch of sympathy; to all the occult forces of nature her temperament is readily sensitive. If there be unseen agencies that forewarn us of events, that apprise us of human conditions they strike at once to the core of her being. To personal magnetism, to psychic influences, to faith—which Dr. Goulbourne calls spiritual touch—to physical laws, her being is as responsible as the magnetic needle to the terrestrial current. Says the poet Campbell:

The sunset of life gives me mystical lore,
And coming events cast their shadows before.

Dr. MONROE—"This tender, penetrating, instinctive faculty, which seizes or divines the truth, I call the feminine development, and there is no man of genius without it."

The old lady, to give expression to her prophecies that are with her so deep in feeling, says—"I feel it in my bones." All round the great world and through all the ages not only she but everybody else has used that expression. Our finer instincts of prophecy show that all creation, mental and moral, spiritual and physical, elements are in control and under one law and one will, and that in proportion to our purity do we become truly wise, and fulfill our destiny. Such a woman is always looked up to by her practical, sons and husband as an oracle. An old woman is the only thing in this world I am afraid of. Why my wife likes me more than my mother-in-law does, is because she don't know as much as her mother does.

Women are more impressionable than men; their intuitions are finer; they guess better, and the reason they give is—"cause." Their feelings are deeper and all-controlling; they are more in harmony with nature and, more than men they use this most natural though unscientific expression of feeling in their bones. To account for this universal law of human impressions, is the object of reading the following excerpts that I have collected in what I call my psychic scrap book.

The line of thought of the soul being a real corporeal substance, capable of acting and making itself felt by other souls, independent of the body, whether in or out of the body, and which I have before had the honor of your attention upon, is original with me, though not exclusive. Since beginning the study of the subject I have met with abundant corroboration of the idea in the writings of others. Not only is it a very old idea, found as far back as

the history of philosophy runs, but the most approved modern scientific thinkers and prominent members of the evangelical clergy, in the scientific and liberal journals of the day, are betraying their belief in the soul or a subject of *natural* science and its immortality deducible from what we know of our present state, independently of revelation or moral speculation. Says Dr. Isaac Taylor, in his book "The Physical Theory of Another Life,"—"If the human family is to live anew, the future stage of our existence offers itself to our curiosity as a proper branch of the physiology of the species; and it only remains to be asked whether we are in possession of materials for prosecuting the subject."

Where we have the analogy of our electric discoveries aiding the human senses and quickening them with the telephone, of discoveries in necrology - of the nerve pipes and telegraphy for conveyance of the nerve fluid, of mesmerism and magnetism, of chemical results in the abstraction or reduction of gases to their origin; the laws of the potency, persistence and consolidation of forces, it is very rational to include *soul force* among the science which is superior as its natural servants.

It is easy to convince a jury of the reality and physical substantiality or molecular character of the soul. The next step is that it may be seen under some conditions unknown to us like electricity in the lightning flash or like the pre-eminence of unseen gases by chemical process.

"The actual discoveries of science already made, render everything credible that can be proved to come within the compass of analogy."

"The farther we go the farther we see"—I heard Theodore Parker say. We must open our eyes to the geometrical progression of thought and discovery, both in physics and metaphysics. So intangible and occult a science as psychology may soon be reduced to formula and practice. Within our recollection we knew nothing of electricity, only in the dread crash of the thunderbolt. We knew but little of its laws or qualities and nothing of its substance. Now we know it is a sustainer of life, related to the nerve fluid; we use it as a curative agent, and to quicken the senses. We have utilized it as we have the water streams; have traced its connection with the sun spots, with the auroral light and with the change of meteorological and hygienic conditions. I believe it yet will be discovered to relate the spontaneous propagation of life and the formation of sex in the art of generation, with social matters and the spread of disease. So with our psychic force now discovered. We know but little about it further than the rude, senseless table tipping. Persons claiming falsely to be Spiritualists, who are only spirit brokers and know nothing of psychic law, are bringing the philosophy of spiritualism into reproach. But soon we shall know its true science and be able to practically read its monitions. Twenty years ago, the present telephonic system would have been scouted by every profession and every pulpit in the world. Twenty years hence the gulf to the spirit world may not be bridged for every wayfarer to come and go, but the corporeal and perpetual existence of the soul may be as fixed a fact in science as anything else.

We shall see by and by that matter and mind are comparative terms and are both one thing.

Dr. George Moore has written this: "We possess evidence that there exists an all pervading something, not to be defined as matter, but which may be regarded as the substantial medium of these actions known as light, heat, electricity, gravitation and magnetism. That the mind operates on this medium in our visi-

ble bodies we find in the fact that a man by the mere act of his will in contracting the muscles of his arm, causes a current of influence which sensibly deflects the needle of the galvanic meter. Every act of will seems to operate through an agency similar to the electric telegraph. This will being capable of moving this agency and being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it in some specific and identical forever? This agency is probably one with the all pervading medium of the universe called for lack of a name sufficient definite,—Ether. It is calculated to serve as a spiritual body, which, taking direction and expression as the vehicle of the soul might be capable of influence and action in sympathy with all the changes mental and physical of the universe."

This lecture is to Spiritualists and for the benefit of Spiritualists; it shall aim to establish by a priori reasoning as well as by analogy that the soul can act upon soul regardless of body. If Spiritualists want to proselytize the world they must approach the world with logic. Spiritualists were not *ipse dixit* of the orthodox religionists; but Spiritualists have only their own *ipse dixit* as to their so called facts. Now the question occurs to me is there enough in life as we have it around us upon which to predicate the spiritualistic theory without the alleged spiritualistic phenomena? I believe there is, and natural scientists, conservative thinkers, men and women who are accepted by the times as teachers and safe guides, are now making psychology and soul corporeity a subject of scientific inquiry and proof. They claim so important a theory as the soul of man must be grounded in nature and therefore a legitimate subject of natural and scientific investigation, that its identity and perpetuity can be proved rationally. I have before this had the honor of asserting here that the soul is a corporeity, not a memory; and that being proved puts Spiritualism on a material basis. This assertion of the substantial reality of the soul, of its material properties, as having no difference from common matter except in tenuity is not the materialism so horrifying to the Orthodox Christian. The materialism they have opposed—that mind is only the result of bodily fiction and life—deserves their opposition as against both revelation and reason. This is a higher materialism. By assuming the mind or soul itself is matter, we put it upon the scientific axiom of the indestructibility of atomic matter, maintaining its personal identity by self will just the same as we do in the present state. I have long believed all matter to be one homogeneous thing of which sentience is a property: and in this line of thought it is doing no violence to speculative analogy to call this original matter God himself, conforming with an old doctrine—"God is in all things."

With regard to the perpetuity of mind, Dr. Peter Bryce in a recent number of the *Popular Science Monthly*, used these words:

"Mind, or mental force is therefore unique and stands apart as a grand exception to the general law of the correlation of forces. But as all the physical forces are persistent in some form or other it is eminently unreasonable to suppose that this peculiar force that transcends all others, should alone undergo absolute extinction. It needs must be, therefore, that mind or mental force shall continue to exist after the dissolution of the organism with which its manifestations are associated by passing into a new state or new condition of activity, of which science takes no cognizance. Thus considered mind, in its ultimate analysis, becomes a purely spiritual entity which can never be dis severed

and commingle with the heterogeneous form of the material world."

It will be seen that Dr. Bryce goes only *half way* with us; he believes in spiritual entity, but discounts it from the material world, ignoring the fact that matter may become so attenuated as to become atomic.

Dr. John Trowbridge in the same popular magazine has these words:

"The doctrine of the existence of spirit after physical death seems to me not to be foreign to the scientific ideas of the conservation of force which have now obtained such complete supremacy in the science of physics. The idea of a great source of life and mind, the prototype of our physical sun, is not inconsistent with the doctrine of the New Testament."

I think by this is meant the Holy Ghost.

Isaac Taylor, in his book entitled "A physical theory of another life," says this, "If we have a future it lies involved within our present constitution."

That makes spirituality a natural science. Again as to its corporeity. "An unembodied spirit or sheer mind is no where;" and Rev. Dr. Thomas Clark in respect of this idea of the locality and other material properties of the soul says: "The existence of finite beings unconditioned by time and space is inconceivable. The old idea of soul passing off into space like a puff of empty nothingness, without form or substance, without any kind of organic function still existing but no where in particular, is about equivalent to annihilation." Again, the same author says respecting the substantiality of the soul: "If potency be the missive of reality, which is the more real? The solid shaft of granite or the imponderable lightning which shivers it to fragments. We approach the region of power precisely as we pass from the *material to the spiritual*. The water grinds the rock, the heated air dissipates the water, the electric influence decomposes the air and *the will of man excites and directs the electric force*. The seen is the type and symbol of the unseen and the things that are seen are temporal and changeable, while the things which are unseen are eternal. Nothing can be seen but forces, and these in their very nature are transient. The substance of these forms is indestructable. The distinction that separates the seen from the unseen is not determined by any supposed differentiation of spirit from matter; I don't know that any distinct line dividing the two exists. Have we been mistaking shadows for realities and realities for shadows?" "There is a spiritual department of our natures as real as the monad, and as vital as the physical affinities of the body."

We quote again from Isaac Taylor: "If the human family is to live anew, the future stage of its existence offers itself to our curiosity as a proper branch of the physiology of the species, and it only remains to be asked whether we are in possession of sufficient materials for prosecution of the subject. Mind allied to matter, unconsciously indeed but as directed by the creative energy combines or dissolves, takes up or rejects the elements with which it comes in contact and thus lives by its discretive act, and this same power over the chemical affinities of matter may be enlarged in another state."

Thomas Aquinas has said: "It is not repugnant to the nature of a spiritual substance to be in the form of the body."

Now as to our influence by departed intelligences. Dr. Meyrick Goulbourn, Dean of Norwich, has remarked, whether he meant it literally or figuratively, you may judge:

"The Holy Spirit is not an illumination once for all, but it is a germ of life and strength cap-

able of infinite development. It is a *seed* and like all seeds liable to checks of growth. It shoots up into the climate of a wicked world; and as in nature plants are exposed to blight, which is said to be composed of hosts of minute insects, so in the moral world grace is apt to be thwarted by legions of fallen angels whom the Scriptures speak of as surrounding us on every side."

H. C. Oersted—"Living beings are distributed throughout the Universe."

The philosophy of soul contact or the mode of impression of one soul upon another as indicated by some of the other scientists is a corroboration of spiritualism. Isaac Taylor proceeds to say: "There may be five thousand seances instead of five; the medullary matter in the brain may see without the retina or hear without the tympanum or smell without the olfactories."

What is that but clairvoyance? I have before here cited the psychological fact that the mind cognizes objective forms by molecular moves along the optic nerve. We know molecular changes or nerves may travel anywhere. The *Nineteenth Century* magazine not long ago contained this in allusion to thought reading. Now place this reasoning with the ideas of Pentecost and Beecher and we see that a departed spirit creating molecular changes in matter may affect directly the medullary substance of a sensitive brain without the aid of the ordinary physical senses, and here we have illustrated intuition, and feeling it in the bones. Even the physical ear and eye may be developed, it is said, infinitely beyond the present state. I think it is Isaac Taylor who says, the eye may be developed in power equal to an astronomical telescope or a microscope; that the bowels of our planet may be inspected by the human eye, that the soul may be subtle and ethereal like magnetic fluid and have power of locomotion swift as light when set free from bodily trammels, ranging through space with the rapidity of thought. Then he quotes corroborative words from the Book of Inspiration. "They shall reward their strength, they shall mount up with wings as eagles; they shall run and not be weary."

Speaking about seeing by marvelous means: Sea surveyors tell us that in sea dredging three miles deep where light never has penetrated, animals are found with *perfect eyes*. Then they see perhaps by molecular changes caused by dense pressure or some power besides light.

Here too is a little bit of analogy. Proctor calls the aurora electric from planetary influence. Longfellow in his poem on the "Skeleton in armor speaking:"

Then from those cavernous eyes,
Pale flashes seemed to rise
As when the Northern skies gleam in December.

And Mesmer's theory was that life is caused by the rays of the sun and planetary influence. If the sun could be stricken out suddenly all life would instantly cease in spite of artificial light or heat. The sun's rays are discovered to have chemical rays that artificial light has not.

To conclude—if you will but take this in your mind that the soul or mind of man works as any physical or chemical force beyond the body, out of the body, from soul to soul, from the souls of the departed to those of us in the flesh, that there is an increasing sympathy of laws operating vitally, potentially, persistently, besides gross physical laws, influencing our spiritual development, we shall see its proof every day and see it increasing in popular belief in the newspapers, periodicals and books of the times.

It is a new science and the intellectual genius will soon rise to formulate its rudiments.

All around us are spiritual families supplying us with our affinities. Whatever a man or woman is biased to—whether in intellectual or artistic direction, or in vice or crime or passion, that is fed by unseen fountains. This explains the potency of appetites that sometimes are beyond the power of the individual. Claiming them only by the grace of God or Holy Spirit—a claim which I hold to be natural and scientific. It explains why some seem to be possessed of the devil, why an outward aid is needed for us to reform; the scientific or natural and rational act of invoking the grace of God or the Spirit of the Holy Ghost for your well granite as your need the sun's rays for a plant. There may be ways of seeing without the eye, of hearing without the ear. Both are now done by telegraphy through the auditory nerve or optic nerve. Some Edison will yet aid the deaf and blind with the help of a skillful surgeon, to hear or see by artificial eyes and ears upon the telephone principle, either sending a current of electricity from the camera to the brain by general application or by a wire similar to the optic nerve.

Shakspeare puts into the mouth of Hamlet after seeing his father's spirit "There are more things in heaven and earth, Horatio, than dreamt of in your philosophy."

This philosophy, although it may not furnish us with a ghost, nor rap on a table, nor pass a guitar around in the dark, yet tends to give us some fixed principles of hope and belief in a future state. Multitudes who are not raised in the evangelical faith and who claim that continued cant and *ipse dixit* fail to satisfy the ever calm, equitable, persistent reason of man. The atheist is generally a cynic; though despising his race he has no God for a friend; though unhappy here, he believes in no hereafter. Revelation as expounded to him through the bias of creeds and races and hierarchical hearts black with pride, mammon and social cowardice, and God only knows what else—is no more to him than the warmth he gets from an iceberg.

I recollect that after ten days upon the ocean we were still surrounded by a universe of water and mists. We were watching and waiting for land. We *believed* it was ahead because we were brought up so. We were still going by the magnetic needle, but that is only a partial help. The navigators with their instruments were almost helpless in the fog; still they kept them skyward and with their practised eyes they averaged that in a certain direction the mists were lighter. Some could see no difference, but they head the ship with its throbbing great heart by that average. That magnetic needle is like our intuitions; that light direction is like our scientific analogy, and those navigators are like our men of genius and science striking the average for us in our direction over the misty sea of education. Most all are looking ahead; some are indifferent; one says: "I believe I see a head land down there. Can you see it?" Another says: "It's a fog bank." The Captain says: "It *ought* to be there, there is the sun; there is the compass, there is science." On we go; that apparent fog bank by its fixity, its darkening, its sharpness is now seen to be a **HEAD LAND**. How every heart leaps!

Language never expresses the gloom of the atheist. He is like a man alone on a raft in a cold, misty lonely sea. He takes up this science of psychic force and he follows this analogy: "If man's soul is a material entity and if he is made in the image of God, then God is a material entity. Now things become clear; now he

understands that the working of the Holy Ghost is like any other dynamic force, it sweeps through a man's material soul precisely as a fresh breeze does through a foul room: it drives out moral poison as chemicals drive poison out of the blood; now he understands Christ's healing touch, the hand doing writing upon the wall, the tongues of fire, the witch of Eudor, the casting out devils into the swine. By what little light he has he paddles on; this route leads him back again to revelation and he discovers the low lines of land that he knows to be the continent of light, warmth, eternal home, truth and rest, and that first head land is what? The five most momentous words ever uttered by mortal and inspired man, Bible words too much neglected—though uttered by Paul. "THERE IS A SPIRITUAL BODY."

HOW CAN WE BEST AID, DEVELOP AND SUSTAIN MEDIUMSHIP?

ADDRESS BY MRS. MILTON RATHBUN, DELIVERED AT THE ANNIVERSARY EXERCISES, MARCH 31ST, 1883, HELD BY THE "CHURCH OF THE NEW SPIRITUAL DISPENSATION," AT BROOKLYN, N. Y.

You have given me a theme which covers a broad and almost unexplored field. In importance our subject is of the first magnitude; in ability I am among the least of public speakers—you will therefore see the disadvantage under which I labor in the attempt to present a few thoughts worthy of your consideration.

Thirty-five years ago, modern spiritualism knocked for admission to our hearts and homes—did we welcome this stranger and bid it "God speed?" I trow not. We not only locked our doors but barred and bolted them—all in vain, for the new comer was no weak one; our deaf ears had to be unstopped; our blind eyes were forced open, and in the broad light of day, this stranger stood in our midst demanding a hearing. Little by little our attention was turned grudgingly and tearfully towards this power—this mysterious intelligence which came with so much force and persistency.

Whenever we turned our face towards this new revelation startling evidence confronted us, and by some subtle, invisible power we were held, for the time, spellbound. According to their differing temperaments, individuals varied in their acceptance of this mysterious manifestation. It is needless to add, that from that day until the present, Modern Spiritualism has lain upon no bed of roses, nor has it walked upon a smooth pathway—yet this grand monarch of truth has never lain down in despair or hid its face in discouragement. Steadily, day by day, month after month, year upon year has the advance been made, until in this day of enlightened thoughtfulness, we stand with uncovered heads, proud to acknowledge the beauty and power, and to bear aloft the pure white banner of truth—the emblem of our "New Spiritual Dispensation." A great host is encamped about the bulwarks of truth—the time for faltering, doubt, and cringing fear has gone by; we welcome in the sunlight, even those who have for many years believed and worshipped in secret, fearing the finger of scorn and derision of the ignorant unthinking masses. At last Dame Popularity ceases to harangue and condescends to listen; public opinion withholds judgment, and the follower

of this hitherto despised and ridiculed cause, looks hopefully forward to a fair hearing—to the time when bigotry and superstitious teachings shall be set aside. Then and not until then, will spiritualism have the fairness which is accorded to other important subjects. Looking earnestly forward to that glad day let us be honest and unselfish advocates of every truth in whatever garb it may appear.

Mediumship is the cornerstone of spiritualism—yea more—it is its base; and without this broad and high base of granite, the structure, however carefully reared, would topple and fall. We are forced to acknowledge with pain and sorrow, that some of the brothers and sisters in our ranks, after using mediumship until they fancy it is to them no longer a necessity, ignore its claims—yea, even go so far as to deny its benefits, save when applied in their little prescribed way. With as great show of reason and good sense might the learned men of this or any age, denounce the alphabet, when they have become wise through its instrumentality. It is true that mediumship is but the alphabet, yet upon the alphabet alone rests the possibility of the grand combinations which so charm the so called advanced spiritualist until he can forget or even forswear his allegiance to first principles.

Mediumship is no new thing; before the earliest period in the known history of man it must have existed.

The Bible is replete with instances of spiritual manifestation. No thinker who has not investigated the phenomena of Modern Spiritualism can really accept these Bible records as true; they try to accept from an assumed basis of which there is no proof; when one turns to investigate the startling phenomena of to-day, the Bible records of similar manifestations become not only a possibility but a probability, because like events are happening in our own time. We naturally reason, that if they can transpire now, they might have occurred then. So while the Bible, like any other work, must stand upon its own merit, it will be seen that to spiritualists, it is a valued book. We have heard it said, and truly, that if spiritualism was eliminated from the Bible there would be scarcely enough left to hold the covers in place.

Mediumship should not be abased but exalted. No genuine spiritualist can be indifferent to its claims or unaware of its importance. We know that all spiritualists who are progressive, will reach a point where they can dispense with the alphabet, *as an alphabet*, but in no case can we set it aside as of less importance or less in wisdom, because we may have been promoted. While on this point I will venture the statement, that no spiritualist *ever* gets beyond the reach of mediumship. It confronts him everywhere, and he accepts it consciously or unconsciously, even while flattering himself that he is exalted beyond the reach or need of it. If he ignores the great array of medical instruments, kind spirit friends watch their opportunity to approach the sacred shrine of his inner temple and lay thereon choice offerings which he gladly accepts with much profit.

Mediumship is so diversified and universal that we encounter difficulty when we attempt to traverse its domain, because of the many intricate lines leading to the centre of truth.

The temptation to follow the many, instead of a single line of thought becomes almost irresistible—this temptation must be our excuse for the cursory remarks which you have so patiently followed.

The use and importance of mediumship being established, let us consider how we can best *aid* mediumship. The subject is so little understood and as a consequence lack of appreciation follows, we would suggest that education in mediumship would lead to the desired ends. Like everything else it is subject to laws, and unless in accordance with fixed laws, certain conditions are made, it will remain in obscurity because it cannot assert itself. Enough of study and observation have been given this subject to warrant the statement that the laws governing mediumship are subtle in the extreme, that they are susceptible to the slightest adverse ripple in the sea of thought; that the best manifestations are sometimes spoiled by the slightest jar in the mechanism of the instrument or subject employed; that more or less of imperfection must result from the ignorance of and careless indifference to the laws of which the wisest know but little.

Our mediums, as a rule, know almost nothing of the laws, nor do they feel the need of study in this direction; could they but awake to realize the importance of their position, and with earnestness seek to know the reality of their mediumship, I believe the millenium would dawn.

Little by little as we would, or could accept, have our spirit-guardians, guides and friends brought to us crumbs of knowledge—when we are able to receive, we often do not know how to apply and assimilate, and we are in the awkward position of an hungry one crying for food while we have it in our hand. Friends, this is idiotic—let us see to it that we make proper use of what we have already, before asking for more. We can best aid mediumship, then, by educating ourselves concerning this great theme—when we *know* more we shall *act* better; when we are wiser we shall not so innocently flaunt our lack of wisdom in the face of others; when we have a comparatively fair understanding of mediumship, her laws and required conditions, we shall be so true to ourselves and the cause, that our aid will be cheerfully and intelligently rendered. Let us then at once seek to become educated and educators, and thus fill the important trust of *aids* to mediumship.

How can we best *develop* mediumship? Mediumship cannot be developed healthfully, without certain favorable conditions. When a human organism is selected for an instrument in spirit hands, the medial development depends largely for its growth and quality upon the surroundings of the person so selected. If discord and inharmony are predominant, the development will be slow and weak; if the subject or medium is averse to development, that will be a great hindering cause; if his or her associations are composed of people or circumstances opposed to mediumship, it will be almost impossible to attain any satisfactory degree of development, while those conditions remain unchanged.

It then becomes apparent that to best develop mediumship, we must not only be inter-

ested observers, but workers. It is our duty to look around us to discover the conditions by which our developing mediums are surrounded—it is our duty to give them, not only our sympathy, but words of cheer, and evidence of our hearty good-will. When clouds of suspicion hang over them, we should kindly, but firmly seek to investigate the grounds for suspicion, always giving the suspected the benefit of the doubt until guilt is established.

The development of mediumship has too many times been crushed by those over zealous to show to the outside world that they are keen in hunting and denouncing fraud; the applause which they gain from the too-well-pleased, falls in sweet cadence upon their ear, lulling them off to sleep; they heed not the despairing wail of the poor medium who is condemned without a hearing, and too often without just cause. We have frauds and impostors claiming to be of us; yet we cannot best develop mediumship by ruthlessly trampling upon all the plants, because in our garden, we now and then discover a weed; rather let us in careful wisdom become wise enough to separate the weeds from the plants, and with no uncertain aim we can and will cast out the false, retaining the true.

To develop mediumship rapidly circles must be formed, with development for their aim; the persons composing those circles should be selected with care, and certain known rules should be observed. The medium should be counseled to live daily so as to attract the good and avoid the evil intentioned of spirit life—that much depends upon him or herself as to the nature and worth of the manifestations produced—that his or her individuality need not be sacrificed to develop mediumship; that while they are in a measure limited and hindered by their surroundings, yet great responsibility in their development rests upon them, and that ignoring this responsibility, will not release them from it.

We find then that to best develop mediumship we must carefully and tenderly foster it—that we must be just to both medium and investigator. We must seek to counsel the mediums as to the best conditions for development, and finally, we must recognize not only the responsibility of the medium, and that also attaching to ourselves, concerning this important branch of our subject.

How can we best *sustain* mediumship?

Upon first thought, one would say: by giving our money towards its support—that is, to a certain extent our duty, but we do not believe this to be paramount to all other duties. We believe that every spiritualist should sometimes be found in the seance room, and in converse with mediums. We owe to the cause the weight of our presence and sympathy as well as the aura which surrounds each individual from which spirits are able to draw necessary elements to invigorate and sustain this sensitive plant called mediumship.

Our attitude should ever be facing it—when we hear rumors derogatory, we should be on our guard, lest, unwittingly, in giving credence hastily we may wound instead of sustaining mediumship. We are aware that in making these suggestions we fail to please a certain few; yet if we speak at all, we must utter what

seems truth to us—our utterance must also be fearless and untrammelled. We also believe that the spirit of such utterance helps to sustain—that if every one would openly proclaim what is whispered by “the still small voice” as truth, mediumship would at once recognize these proclamations as a great sustaining power.

We can sustain it by throwing the balance of power into its hands—this can be done by the universal acknowledgement of it, by those who have made its acquaintance to that extent, that they are satisfied that the phenomena of Modern Spiritualism is the manifestation of controlling intelligence outside or beyond the person used as a medium. Could this universal acknowledgement be granted to sustain mediumship, Spiritualism would speedily become the popular religion of the day. We must wait for this grand awakening—although so many still hide away, we joyfully hail the increasing number who have gained the courage to brave the sneers of the world, and have the desire to add their testimony in sustaining mediumship.

Mediumship must continue in the hands of embodied and disembodied spirits, to suffer from the ignorance of those who attempt to wield the sceptre of its power. Again we find that to either aid, develop, or sustain mediumship we must become as little children and go to school.

If we will but listen, wise spirits will seek to guide and instruct us. Our ignorance becomes unpardonable when the means of instruction are within our reach.

Let us, then, be wise in time; may we not only reach out and gain wisdom for ourselves, but gladly give of our store unto others less fortunate.

If we thirst for knowledge, and quench our thirst at the fountain free to all, we shall each anniversary year meet with hearts more light, faces more radiant and the glad hosannas of those gone on before, shall ring in our ears, and resound in our hearts, as they bear the triumphant news far and near, that even on the earth plane, mortals are learning to *aid, develop and sustain* mediumship.

“WE HAVE MET AT TICONDEROGA.”

THE REMARKABLE STORY TOLD BY DEAN STANLEY TO BISHOP WILLIAMS—DUNCAN CAMPBELL'S DREAM.

A correspondent of the *Hartford Times* relates the following:

When the late Dean Stanley was in this country he spent an evening with Bishop Williams in Hartford. The conversation had turned to the subject of the French and Indian war, and the dean displayed great knowledge concerning the history of those days. At length Ticonderoga was mentioned, and the Englishman asked, “Did you ever hear, bishop, the story of Duncan Campbell of Inverraugh? Well, there happened, shortly after the defeat of Edward the Pretender, to be a meeting of gentlemen in the west of Scotland, whose conversation turned upon political subjects. It was dangerous ground, for part of them were in favor of the family of Hanover, and the

rest were partisans of Charles Stuart. The discussion waxed hot, and at length swords were drawn. The quarrel was only ended when one of the contestants fell dead. There lived at that time, as they do to-day, near the place of the quarrel, the family of Campbells of Inverraugh. Duncan Campbell was then the head of the clan, and to him the unfortunate murderer appealed for protection. With the usual hospitality of a Highlander the Campbell granted him shelter, and swore to defend him in his misfortune. The following day the startling news came to the chief that the murdered man was his own cousin, and that he was sheltering the slayer of a kinsman. That night the cousin came to Campbell in a dream, and demanded of him vengeance for his death. The honorable soul of the chieftain revolted from any treachery, and he told his guest of the dream. Again night came and again the cousin appeared, asking for retribution. Unable to break his vow, Campbell sent his guest away to the mountains under a strong escort and trusted he would at length sleep in peace. But at dead of night came that ghostly visitor and said in tones of anger: “Duncan Campbell, we will meet at Ticonderoga.” The Highlander awoke the next morning with a great feeling of relief. Ticonderoga was a word he had never heard, and whether the spirit referred to a realm of the other world or was inventing words to scare him he neither knew nor cared. Years went by, and at length Duncan Campbell found himself a major in the Scotch rangers under Abercrombie in the expedition against the French on Lake George in the summer of 1758. The army, the largest ever assembled in America up to that time, had sailed down the lake in a thousand boats and landed near its outlet. To the Scotch major the name Ticonderoga, against which point the expedition was directed, had sounded with an awful and ominous report. His colonel, by name Gordon Graham, who knew the story, endeavored to cheer his drooping spirits, but it was with heavy heart that the Highland chieftain prepared his men for attack. The story of that day's disaster is well known; how the brave Lord Howe fell early in the action; how the brawny Scotchmen attempted to scale the breastworks, and how at length the retreat was sounded after the loss of 2,000 men. Mortally wounded, Duncan Campbell was carried from the field, and breathed his last in the hospital at Fort Edward. Just before his death he said to Gordon-Graham: ‘As I slept last night after the battle, colonel, the spirit of my cousin came to me and said: ‘Duncan Campbell, we have met at Ticonderoga.’ Such,” said the dean, “is the ‘ghost story of Ticonderoga’ as I heard it from the present Campbells of Inverraugh, the descendants of the unfortunate Duncan.

The bishop had listened with great interest to the tale, and at its close said: “your story, dean, is new to me, but I now recollect that I have seen the grave of Duncan Campbell at Fort Edward. It is marked by a crumbling slab that tells of his death from a wound received in the attack on Ticonderoga, July 8, 1758.”

Thus it happened that one of the only men in England who knew the strange story of the Scotch major told it, by a peculiar chance, to perhaps the only man in America who had noticed the existence of that neglected grave.

THE SEASONS.

Spring, gentle spring, we welcome thee,
 With fairy step so light and free,
 We love thy warm, refreshing showers,
 That bring to us the wood and flowers.

And summer comes with garlands fair,
 Clothed in her robes of beauty rare,
 Beneath her feet sweet flowers bloom,
 And fill the air with rich perfume.

Then autumn, with its banners bright,
 Fills all the earth with new delight,
 And scatters freely o'er the land
 The fruitage of its busy hand.

And from his secret hiding place,
 Stern winter shows his friendly face;
 We hear his merry bells ring out,
 And welcome him with joyous shout.

Each season has its pleasures meet—
 To make the passing years complete;
 For nature perfect in her plan,
 Bestows her richest gifts on man.

CHLOE.

SPRINGTIME.

Down the shadowed west there lingers,
 Lines of crimson, gold and brown,
 And the light of fairy fingers
 Gently scatters fragrance down.

While in silence fall the shadows,
 Reaching earth with holy calm,
 O'er the mountains, plains and meadows,
 Broods a warm inviting balm.

And the earth is stirred with rapture,
 By some mystic power divine,
 As the voice of song and laughter
 Wakes the morn with mellow chime.

And the south winds onward hasten
 Like the sound of little feet,
 Through the shadows till they waken
 Flower-eyed beauties bright and sweet.

All the world in wonder listen
 To the music of the spheres,
 As the dancing waters glisten,
 And the radiant spring appears.

Earth is waking from her dream,
 Flowers are trembling in bloom,
 And the light of ages stream,
 From the ashes of the tomb.

Mourning hearts with sorrow riven,
 Bowed with bitter grief and pain,
 Feel the brooding light of heaven,
 With the glad some spring again.

And around the grave and headstone,
 Of the dear departed dust,
 Memory-flowers have sweetly grown
 That inspire the soul with trust.

BISHOP A. BEALS.

INSPIRATIONAL POEM.

BY A DAUGHTER IN SPIRIT LIFE.

Dearest Mother, I am with you,
 Now the twilight hour has come,
 And I'll bring you sweetest flowers,
 To deck your humble happy home.

Here are gems of brightest beauty,
 Rich and rare from that blest shore,
 And I'll twine for you a garland
 That will grace you evermore.

Mother dear, I'm ever near you,
 To protect you on your way,
 Now your feet are growing weary,
 And your locks are turning gray.

Yonder see, the radiant portal,
 Stands ajar for you to come,
 And the angel band are waiting,
 To convey your spirit home.

Through MRS. L. D. CRUMMETT,
NORTH SUTTON, N. H.

THE INFLUENCE OF EXAMPLE.

Man must be, according to law, the arbiter of his own destiny. One man cannot do what legitimately belongs to another; the stronger may by example become an assistant to the weaker one. Man may not know what lies before him in the journey of life, but if there are others who do know and are willing to give instruction in reference to this matter, such assistance should be appreciated. Infallibility is not a finite attribute, it has never been reached yet by spirit or mortal. The decrees of men do not alter the fixed laws of the universe; decrees do not endow with superior intelligence those who are the special subjects of such decrees. Men attain eminence in life through cultivation of inherited powers, and by learning how to adapt themselves to circumstances. We often hear men and women deploring their conditions, and they cast all the responsibility of failure upon circumstances; they seem to forget that it is in the power of man to rise above his environments, to place beneath their feet the obstacles which obstruct their progress in life. There are many such to be found in the spiritual ranks: they build mountains of difficulties, but neglect to build a ladder by which the highest mountain can be scaled.

It cannot be expected that we can enumerate all the examples left by men and women of all past ages; we can only treat the subject in a general way, leaving it to mortals to make such applications as may seem to them best; but we will be specific in one particular and say that every man, woman and child who has lived or may live on this planet are effected to a greater or less extent by the examples of others; originality is the exception and not the rule. One class of men are Romanists because their progenitors were of this faith, others unite with the Episcopal Church because their fathers were Episcopalians, others again embrace the doctrines of Calvin because their fathers were Calvinists, and we find such as these in nearly every Protestant sect in the world. They do not originate a creed, they do not ask to have a dogma changed because of its age and the influence it may have exerted. The most advanced in the so called liberal school of thought, have never advanced a single idea that has not existed before their articles of faith, (if we may be allowed the expression) or their classification of what liberalism they have been able to gather from the lives of others; their declarations of principles are but the grouping together of the letters which others have dropped by the way, but when brought together they appear like new creatures, hence when we come to analyze the religious thought of the age, we are surprised to find so little that was not known before.

Every nation has its exemplary characters, and these characters through the personality or individual have been for ages the inhabitants of another sphere of life. Yet human character as well as material character can be traced to these departed heroes, "though dead, they still live." In this country, which is not especially given to hero worship, yet in conservative America, we find the lives of its founders cropping out here and there in individual cases; but amid the hurry and bustle of business, and po-

litical intrigue, the living dead are not so much thought of as the present. Fame is the goal of the majority, and it makes little difference to them how they obtain it, so that it is secured. But in this we see the relics of past ages coming to the surface again; and making as positive demands for recognition now as when they wielded the scepter, or led their armies to battle. The only essential difference seen, is in the methods employed; in the past brute force was the power made use of, but mankind having become more enlightened, having attained a higher grade of civilization, brute force is superseded by forms of intrigue; as man has advanced in civilization he has acquired more of the cunning and crafty element; he will smile upon you, while at the same time he has his hand upon your throat or purse; his smile serves the same purpose to-day as the sword did in ancient times.

In your schools of learning the ancients are the standard authors, and many of them were disbelievers in any of the present recognized forms of religion, but by intrigue and cunning their writings are made to appear as the foundation of religious thought. The masters of art in ancient times, are quoted as angels by the artists of to-day. The theologian of to-day gives you John Calvin in as strong a dose as they think their listeners will accept, and if they dilute this medicine, it is not from choice but from expediency. In the matured or higher grade of civilization, the world has always kept the ancients before them; if they at any time felt that they were going too fast, it was not from any danger they apprehended from the present or future, but they feared to get too far away from the ancient base of operation, lest they might lose the force of example left them by those they so ardently revere. But it will be observed that men do not in all cases follow the examples left or set before them; age takes from some their real merit, and we see only the shadow; but no matter how dim the reflection may be, enough is left by which we can trace the effects of to-day back to the cause of yesterday.

The Chinese hold in reverence the wise sage Confucius, but they do not practice the virtues of Confucius; the Hindoo holds the name of Budda above all other names, but they are Buddhists more in name than in spirit; the Turk regards the Prophet Mahomed as the representative of Deity, but they have outgrown the teachings of the prophet; the Christian holds in reverence the God man Jesus, but we look in vain for the spirit of Jesus exemplified in the lives of Christians. All these whom we have mentioned were and are worthy of being regarded as exemplary characters to-day, but like Peter, the people follow their masters a great way off, and yet the little that is left is worthy of treasuring up. When the licentious monarchs of England and France ruled, the people became licentious and immoral, but when there came a change in rulers, there was also a change noticeable among the people. A tyrannical ruler engenders tyranny among those ruled over, so powerful is the force and influence of example.

America is regarded as the home of the oppressed. But until a very recent date, this home was sectional; we inherited slavery much

the same as a child inherits the good and bad qualities of its parents, and there was no marked effort made looking to the abolishment of human slavery by the American people, until England granted freedom to her slaves. Garrison and Phillips, Smith, Green and John Brown, saw that in order for America to become a great nation, she must follow the example of England. But what could a few men do when opposed by millions of slave holders? But they felt the influence of some of the reformers of past ages, and they were encouraged to enter the contest single-handed, and by their efforts you live to-day a free people—the wonder of the whole civilized world. But here we see the spirit and not the shadow of the examples set before us. In social life there are a few leaders with a host of followers; men in some respects imitate lower orders of animal life; put a bell upon a sheep and the whole flock will follow; let one pig burn his nose and every other pig will follow the example of the first one. There are bell leaders in society, and the masses following them can only be compared to human swine, and when one burns his nose every one of their followers must burn theirs. A few men lead the world in political affairs, and every lesser light attempts to become a leader. A few men lead the world in religious thought, but they have numerous followers, and all aspire to the office of leadership. Some very prominent men have become defaulters and every day may be read accounts of other defaulters; it is said of Cain that he slew his brother through envy and jealousy, and his example lives to-day; and we might sum up the matter by saying, that whatever has been, is to-day; perhaps not in the same form, but similar motives actuate men of to-day as in other times.

Thirty-four years ago, modern Spiritualism was revealed to the world; the first knowledge had of individual existence came through the rap, and no phase of mediumship has left so potent an influence upon the world as this. When the Christian or Materialist wish to speak disparaging of the cause of Spiritualism, they cite you to the Rochester knockings as something beneath the dignity of an intelligent spirit, and yet here was immortality brought to light; and we find that spirits are as much imitators as mortals. From all the way down the ages, spirits have been rapping, and men have been listening; no one can look back for thirty-four years and not feel that a new era had dawned, that the Christ which had been looked for to come in the clouds, did actually come in spirit, and fulfilled the promise made two thousand years ago.

If there had been any departure from the natural order of events, particularly in religious thought, credit must be given to Spiritualism. Standing without any visible example, it has laid a foundation upon which future generations can build with safety. But we might ask was there nothing in the history of mankind that might be used by the present race? Were there no examples for Spiritualists to follow? We think there were, else Spiritualism would not have attained the position it holds in the world to-day. Men are more often led by an inward force than by outward manifestations. Men have been taught to look in the Bible for

their exemplary characters, and they found by reading that angels appeared to Abraham, that they appeared as men, talked like men, and ate like men, and to all intents and purposes they were men. After leaving Abraham, the same ones visited Lot, and they conversed with him and his family, and what more natural than to suppose that if angels could appear in the past might they not visit us to-day; here was an example, and when the spirits revealed their presence thirty-four years ago, men said these sounds are made by angels, they have not forgotten us, neither have they lost their way. What was possible in one age became possible at another age, and this construction set the wheels of thought in motion. The Bible was searched, and it was found replete with accounts of returning spirits, and men began to look for them with as much confidence as they did for the return of their friends and neighbors. If one spirit can return, why not all spirits? And it was asked of them if there was a law in spirit life prohibiting one class from returning and at the same time making it possible for others to return, and the answer was, all spirits can return providing they understand the law, and the law of control became one of the prominent studies in spirit life, as well as in material life. And the result is where there was one spirit manifestation before, now there are thousands. Mortals before passing out of the material bodies enter into compacts with their friends to return if there is such a possibility, and the instances are rare when these promises have not been kept.

The influence of example may be seen among Christian people. Their conception of home is a place of rest, and every earnest Christian expects to find a place in Abraham's bosom where they can cuddle down forever more and live a life of idleness. This kind of a heaven has been pictured so vividly before them, that most of them could give you a mind picture of how Abraham will love, with his capacious bosom, and these lazy souls reclining there without a thought of what was before them, or what was to be the fate of those to come after them. The burden of all prayers, is "Lord, take us to Thyself," and every Christian priest felt it to be a duty they owed to future generations, to have something in your picturing than earth as a cursed place, and nothing good but Heaven. For ages the world has attempted to pray and sing themselves into glory; age has followed age in this direction, and when the spirit world decided that the world was as good a place as God could make, and that Heaven instead of being a hospital for chance laziness, was a place for active work, the idler was dissatisfied, and asked "why don't you follow the examples of the old Christian fathers? Why not make Heaven a place of rest, anyway, why want to have it anything else?" Here was logic without brains or reason, just as if men could by banding together change the decrees of Infinite law; as well might a child before conception select who its parents should be.

The influence of example may be seen in the growing tendencies of the age. The spirit world has been leading the material world around by an interior force they could feel but

not see; they felt that great changes were about to take place, but just how they could not tell, and if asked, the only answer given would be, we feel it. We question whether there is a person living to-day, but what feels the influence of a power, a thing in and upon them; they may not be able to define it, but they are learning to know what it means. An intelligent, active Spiritualist in a community, can do more towards educating the people in that community in spiritual matters, than fifty ministers, because they bring all things to a rational basis; they do not deal in mysteries, they place no limit upon the height or depth of man's researches, and when asked a plain question, they have plain answers to give, they do not wander off into metaphysics, and begin to tell what God has decreed at some future age, but what is he doing to-day? What is He doing here and now? What kind of an example is he placing before his children to-day? If we are to pattern after Deity, we must learn what God is like, not what another man supposed he was like. We want living examples, not dead ones. This world is constantly changing; what was food for the Jews in the wilderness will not satisfy the American of to-day. If we were compelled to live on manna and quails for a specified time, most of us would become dyspeptic; just the condition we find the Christian world in to-day; they have had the same kind of food so long without any of the salt of spiritual truth mixed with it, that they have grown dyspeptic. Men must change with the times, they want to take the world's best examples and let the inspirations lead them onward and upward.

The world may be given "line upon line, precept upon precept," but if the lines and precepts are not made practical use of, they are of no effect. For the past thirty-four years there has been a vast amount of most excellent advice given by the spirit world, and it should be considered important to ask what use has been made of it, has it been woven into our daily lives, and become a part of us, or was it like sowing seed upon stony ground, and been devoured by the birds of the air? Are we as Spiritualists accumulating capital and investing it so that future generations may reap the benefit of our living? There are certain things a man may take with him into spiritual life, but there are other things that will remain after he has been gathered home. And to make our lives complete, we should leave as much as we can take with us. The manner of our living will become examples for unborn generations. We sometimes think that we have little or no influence; that after we are gone from the scenes of active life, we will soon be forgotten. Our friends may become lost in the world of activities, the tide will rush on, but our living will not be forgotten, the active workers in the cause of Spiritualism will live in the memories of future ages, and our opinions will be analysed and criticised, and we shall be the examples of our own exaltation or degradation, for be it remembered Spiritualists do not go to the ideal Heaven, they do not join the army of sleepers but the army of workers.

With this view of the case, we feel that it behoves us every one to become workers in this natural human hive. Who would be classed

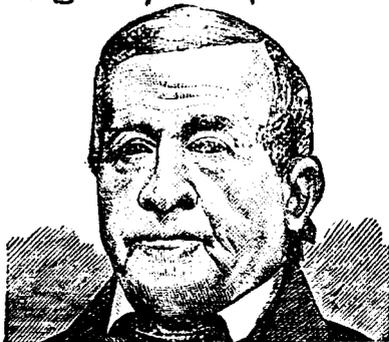
among drones, if they really felt what the term implies. There is no place for idlers in the cause of Spiritualism; the full growth of the soul depends too much on the present; we can't afford to leave the mind in the same condition we found it, for if we do, we only leave an example of our fruitless lives. Who wants to think of themselves as stubble in the world of thought and progress? It must be next to annihilation. This is a growing world, thoughts grow, ideas take root, and bear fruit, either good or bad. It may be a good thing to know that man holds his present and future weal or woe in his own hands. God never decrees a downy couch for one, and a bed of thorns for another. These things are left for mankind to mould and fashion as they will; a heavenly state is acquired not decreed; a living example such as the world can accept and follow and grow better and wiser, will make him brighter and lift the soul nearer to the great central source of life and truth.

JOHN MURRAY.

KISSES ON INTEREST.—A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last 10 years, the contrast would not be so marked. Her face has more wrinkles than yours—far more; and yet if you were sick that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."

Gail Hamilton says that a Mormon is a husband who harnesses his wives abreast, and a man who has been a widower three times is one who drives them tandem.

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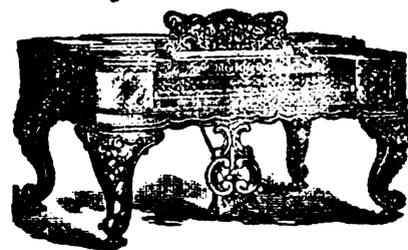
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