



Devoted to the Spiritual Elevation of Humanity.

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GRATUITOUS CIRCULATION.

THE TIDE OF LIFE

The tide of life, which ebs and flows
Through all God's broad domain,
Like surging billows comes and goes,
With life's unending, glad refrain.

The crowded street, or idle throng,
Care but for selfish gain;
Nor list they to the angel's song—
"Good will towards all men."

The rich and poor both pass along
Upon the swelling tide;
Both saint and sinner join the throng,
And travel side by side.

Each with their vessel, frail or strong,
Pursue their wonted way;
One chart for all—to guide along
O'er life's boisterous, sea-tossed way.

The weak are often thrust aside
By those of stronger might,
And oft they sink beneath the tide
That flows where might is right.

The saint, with proud and haughty mien,
With scorn upon his brow,
Walks fearless on, tho' stained with crime,
Life's highway passing through.

The sinner, oft with troubled mind,
Pursues his beaten way;
With eyes uplifted, seeks to find
Hope's bright and cheering ray.

Time's ceaseless current never waits,
Nor stops at man's request;
But ebbs and flows each day and night,
Nor seeks repose or rest.

Life's waves at times roll mountain high,
When by the Storm-King led,
And man will dare God's will defy,
When not by reason stayed.

How long shall human passion reign
Unswayed by love divine?
When learn that nature has a claim,
Upon each moment's time?

But as you mingle with the throng,
Take heed—a chart secure—
That when the tide bears you along,
From friends and kindred dear,

A harbor you may find at last,
Where loving spirits meet,
Where time and tide unite the past
In holy union sweet.

THE DUTY OF SPIRITUALISTS.

It is not a new subject I bring to the notice of that class known as Spiritualists. It is not that you should believe in the faith and ideas given through the avenues of spirit control, but to call your attention to the great necessity of increased diligence and watchfulness, beset as you are upon every hand by a skeptical world seeking to rob you of the brightest ornaments that ever fell to the lot of mankind; surrounded as you are by influences both in the material and in spirit form, seeking to cast a shadow over your pathway and lead you astray. The mind of men, when not developed and controlled by higher influences than those which belong to the material spheres of life, is continually wandering from the path of truth and virtue. As there is in man's organism a desire for association, they naturally seek to influence some one or more to bear them company, not looking forward to the ultimate. That has become a matter for future consideration, rather than the present. For centuries this condition has been gradually gaining the ascendancy, until few are to be found who are not in a measure affected by the influence thus exerted.

The changes that are gradually going on in the minds of some bring them in conflict with preconceived ideas, hence the necessity of knowing what are the essentials for a true life, in accord with the teachings of Spiritualism—each one professing a belief in it, and knowing of the truths embraced in its philosophy, becomes a target. They are singled out as having departed from the time-worn track of man-prescribed theories and creeds. They have, as it were, isolated themselves from the popular religion of fashion and show, and that brings a conflict in ideas. Each one of the old school is a self-appointed judge to render decisions for or against their fellow men. In this they are all united, no matter how much they may differ on doctrinal points. When the subject of Spiritualism is considered, they are as a unit, and in this unity is their strength. On the other hand, Spiritualists have failed to unite upon any rational basis, and therefore the blows hurled by its opponents are felt sensibly by that class who are laboring constantly and unselfishly to bring about the long-desired unity of purpose and action.

It is not alone in the Orthodox ranks that opposition is met with, but to a great extent it

is found among those who claim to be in daily intercourse with the spirits of their departed friends. That such should be the case is a matter of surprise to the spirit world; but from conditions beyond control, much of that element has had to be overlooked, but the day is dawning when Spiritualism must take its position in the world as the great power that is to change all the old forms and in their place give a more rational and natural religion; a religion that shall lead mankind out of the dark and bigoted forms, and open the doors of their souls to the sunlight of truth and reason. It is impossible for the spirit world to carry this work to completion without the aid of mortals; those who are willing to enlist in the cause of truth, who know not the sensation of fear, but armed with the shield of love for all mankind, will go forward conquering all opposition.

The means at hand are being used, but much that should be done is left undone for the lack of associative effort upon the part of mortals, those who are Spiritualists. The time has come when a solid foundation should be laid, upon which can be built the most beautiful philosophy ever given for man's guidance, and I hope to see those who are familiar with the teachings of this philosophy coming together, and forming in each town throughout the land organizations where their respective spirit friends can concentrate for active and progressive work. To do this, it is the duty of all Spiritualists to weed out all the side issues that have been attached to this faith, and plant their feet firmly upon the rock of truth and reason; to meet as one family, for Spiritualism strikes down the bars of caste, and upon the spiritual plane all are estimated and judged by their worth.

It is the desire of the spirit world to harmonize all the different elements, and bring out of chaos a condition, a system upon which all can unite. Should there be differences of opinion upon trifling matters, carry them not into your organizations, because this faith allows the utmost freedom of thought; for freedom can not be carried to such an extent as to become a task-master. While we recognize the natural freedom of each, we hold that in associative effort all private opinions should be subordinate, and all selfish aims should be laid aside. Time will work out all that is necessary in the development of individual ideas. There should be associative effort, and for the per-

fection of an organization, all minor matters which relate only to individuals, should be for the time forgotten in the desire for the general and permanent good, which may flow out to the world.

In any community can be found everything necessary for an organization. Come together in harmony; let your souls be filled with a desire for the good of all mankind, cast out personal selfishness, and give opportunity for the development of mediums. Each organization should be its own judge for this purpose. If Spiritualists realized their own powers, there would be less call for traveling mediums. Heretofore this has been a necessity, but the time has come when every community should have their own test mediums and speakers. It is not only a saving in the use of money, but in this way a higher state of spirituality can be reached.

A building or room dedicated to spiritual uses should not be used for any other purpose, as is almost invariably the case. Spirits could then form their batteries, and they should not be disturbed by unholy influences that always attach themselves to the trifling organizations that are traveling up and down through your land. Every gathering of individuals leaves an influence good or bad in a building thus occupied, and hence to have the highest and best spirit manifestations, a room used or designed for spiritual manifestations either in speaking or any other phase, should be held sacred to that one purpose. "Seek the best gifts" and the holiest influence. It is the duty of Spiritualists to look at this matter as it now exists, and see that methods are adopted to bring about a more healthy condition of influences.

Through former years, since modern Spiritualism has been known, it has, under all the influences that have been brought to bear against it, steadily grown, until it has become a power in the world, that few in mortal life comprehend, and yet it is, comparatively speaking, in its infancy. I mean the modern phases, for Spiritualism proper has existed co-equal with the Infinite power, but through the blind bigotry of mankind, it has been thrust aside for the husks of theology. But as time has continued his onward march, it has come again to the surface, and in such a form that no power can again blot it from the minds of mankind. It only needs the united efforts of its believers to place it before the world in its proper light.

It is a duty which each one owes to themselves and to humanity, to begin now and collect all who are interested, into an associative body, and with fearless determination plant their banners firmly upon the rock of truth, and with Faith, Hope and Charity, march boldly on to victory.

Aug. 23, 1876.

JOHN MURRAY.

—Virtue needs not the praise of men, for like truth, it will outlive the tongue of slander, and is often the chief mourner at the funeral of those who sought to rob the innocent of nature's brightest ornament.

MILTON.

TRUE RELIGION.

Inquiry concerning this all-important subject, is at this time more than any other, a matter of deep interest. When there are so many forms of worship, and seasons of excitement, it is just and proper to inquire what the causes and what natural results flowing out of this condition of mentality.

Mankind are naturally religious in the proper acceptance of the term. It is part and parcel of man's existence. He must have something to worship, whether real or assumed. The natural tendency of his nature, is for a pure and simple form of expression of his thoughts and ideas, and if allowed to exercise the faculties of mind, unbiased by outside influences, goodness would be a leading characteristic of his nature. But in looking over the condition of mankind in a religious sense, I find that their mentality is moving in other channels than those formed by nature. Artificial avenues of thought, are sought, and in these man rushes headlong, not knowing whether the great result of Godliness will be reached or not.

Religious excitement is bearing him along on the surface in a wild tumultuous condition without any guide or pilot to point out the dangers which lie just in advance. Religion is not made up of excitement. The natural outflow of the soul is quiet and peaceful, with a full recognition of Deity in all his works, and a feeling of dependence of the finite upon the Infinite. This condition of mind does not admit of excitement. In a state of mental excitement, man cannot judge of his own condition. There must be a reasonable amount of judgment exercised to enable the individual to discern the difference between true religion and the floating phantom of excitement. For where this element runs riot it is impossible for true religion to exist.

True religion requires calmness of thought, a reflective mind, a feeling of responsibility in the exercise of powers possessed. If undue excitement exists, man is not in a state of mentality to understand or weigh such subjects. When excitement rules the mind is not properly balanced. A general idea prevails among the so-called religious organizations, that at certain times revivals are necessary to advance the cause of religion. Persons of great psychological power are secured and systematic preparations and efforts are made, to aid the Infinite in convicting finite minds of the exceeding sinfulness of the natures God had created! Let any candid mind reflect for a moment on the absurdity of this declaration, and they could not fail to discover the utter absence of the reasoning powers of the mind.

True religion is a natural expression of the soul. To be realized and enjoyed, it must be sought in all calmness, and with a soul filled with that love for the principles it inculcates, when it leaves a sweet and blessed influence and yields to each life perpetual happiness. Insane demonstrations do not prove the possession of godliness, and in fact wherever you see or hear of this form of demonstration, you may know that God has nothing to do with it.

The theories of men call for outward mani-

festation, and to satisfy a certain class of minds, a noisy demonstration seems to be necessary to attract the attention of Deity, who must certainly be hard of hearing if so much noise is really required. Mankind are naturally religious and with few exceptions will seek the good and pure as naturally as mountain streams find their course to the ocean.

In the quiet hours of the night, when all around is calm and still you can offer your devotions, or as you pass along through the busy scenes of every day life, you can ask in sincere prayer aid from the all-loving Father and you will not be disappointed. Through channels known to the Infinite you will receive from the store-house of his love, treasures which will fill the soul to fullness with light and joy.

True religion is a benefit to mankind. Without its possession very little of goodness, love and kindness would be manifest in human life. Its teachings lead mankind into the highways and among the lowly of earth's children, seeking for opportunities to give examples of godliness, that shall win from the most hardened in sin and wickedness acknowledgements of its saving power. The present theory of converting souls, is but a heathen form modernized, and it is remarkable how much the poor heathen, whose idolatrous customs have been copied and revised, are prayed for and pitied for their ignorance! This mistaken Christian pity and sympathy sends numerous missionaries among them, when in fact the foundation of all religious forms of worship, now in vogue among Christians, were practiced and are now observed by the heathen at the present day, who are the objects of such pity and commiseration.

No person ever gets religion in an hour or a day, although many will give you the moments or hour, when "the Lord spoke peace to my soul," as they express it. Pure and undefiled religion is a growth. It is not something that can be grasped, and handled like a material object—it is an element of power that can be felt, and made manifest in the life like a seed sown which takes root, gradually assuming form which brings forth the ripened rich fruit of goodness.

There are natural laws governing all manifestations of Infinite power. No excitement is seen in any of nature's manifestations. True there is an occasional volcanic eruption which resembles a religious revival, as they are called, more than any other form of manifestation in nature. In her economy, when the accumulation of gas and foul matter has become a burden, it is vomited forth amid flame and smoke with thunder tones, that the interior of the planet may be at rest. The sulphurous fumes arising are deleterious to human life, and so are the elements thrown upon the masses of mankind in times of revivals, producing more or less an unbalanced state of the nervous system often resulting in insanity! Nothing of Godliness can be found in this, as evidenced by results from the "backsliding" which invariably commences soon after the excitement subsides, which is sufficient to convince any reasonable mind, that all such revivals are the outgrowth of human effort and design!

Could not the Infinite impress the mind of a

finite being, of its unregenerated state, without the aid of these self-appointed servants? If not, then the Infinite character he has been invested with, falls to the ground, for it shows a weakness in power and a limit in intelligence, not ordinarily manifest in a third class revivalist! Reason is not used in any of these frenzied gatherings! That power has been left at home, or at the place of business, and after reflection the poor dupes of psychological influence and excitement, perceive to what extent they have been played upon by designing men under the guise of religion!

There is no need of loud sounding declaration, or deep laid "schemes of salvation" to enjoy this element, for it comes naturally, and wherever you see or hear a person making the statement, that at a particular time or place, in a certain seat, they found religion, you may well doubt them, for there is no truth in the declaration, I care not who makes it. It is contrary to the laws of nature, and God works only through immutable, natural laws! As I have said, religion is a growth, like a plant; it comes gently to the surface, gradually gaining strength and power until the flower is seen. Thus is true religion manifest. Its flowers are beautiful and fragrant, the delight of all good and pure minded men, and like the genial, balmy air of a May morning, giving strength and life to the possessor, exerting a benign influence upon all who are brought within the circle of its radiance.

As a result peace and good will are brought to mankind, where naught of strife is seen or felt, but the assurances of a future life! Seek the pure and undiluted truth borne upon every passing breeze. All of nature's forces speak plainly that God is the author of all that is pure and holy, and seeks not the aid of excitement to manifest his power and goodness to the children of earth.

Heathen mystification is born of excitement and strife, but a bright day is dawning and mankind will learn from instruction given by the spirit world, that the immortality of the soul is a natural reality of life's unfoldments which desires not earthly praise, but seeks rather the pure and simple expression which represents its fidelity to justice and truth.

True religion carries the soul away from the cares of earth to brighter and more glorious realities; while in the earthly form communion may be held with those passed on to realms of happiness, who in the fullness of love return to and assist those still held in memory dear to gain an inheritance in the summer-land of souls.

April 18, 1876.

T. STARR KING.

THE GOSPEL OF COMPASSION.

["But while he was yet a great way off his father saw him and had compassion on him."]

In many of the sayings of the Nazarene, or those which are accredited to Him, are found expressions filled with sympathy and love. The comparisons used by him to illustrate what he would impress upon the minds of those who listened to him, were of such a nature that no one can read them and not have with-

in their own soul, a feeling of reverence for one so pure in thought.

Yet in many of them there is a tendency to lead the mind to contemplate God as a personality. In the case of the prodigal son's return, Deity is shown in the character of an earthly parent. That such was the true meaning of the Nazarene, there is good reason to doubt, and it has been the subject of argument since the time the records were given to the world. That he did not intend to convey such an idea, is evident, for he was possessed of a nature and powers, if the Christian's claim be true, that would have forever settled that question; and no doubt, were his exact words copied as they were uttered, a far different meaning would have been derived from their recital in the revision and translation they have undergone. Much has been changed to meet the ideas of men, at a time when the human mind was not as fully developed, as it is now; consequently much that is given as the sayings of Jesus must be taken with caution and weighed by reason.

The intention of this good man was to reach the comprehension of those with whom he was brought in contact. There being at that time a prevalent belief in a personal God, illustrations of that nature were chosen. When we question the only one who can properly solve the mystery, we find that so far from believing in a personal Deity, he knew positively that such were but a reassertion of the ideas of heathen mythology, handed down, with slight variations, from generation to generation; and that an attempt to change these forms with one bold stroke, would have lessened his influence and opportunities to impart knowledge to the human race.

The idea of a personal God is held by millions at the present time, and to assert that there is not, or cannot be such a being as a personal Deity, would cause the person who made such an assertion to be regarded with the utmost contempt by those who believed in the superstition. The mental branding iron would be brought forth, and the name heretic would be stamped in unmistakable characters upon the brow.

Heathen mythology claims many Gods: a God of war; of rain; of sunshine; and in all the changes of seasons, there was a God to direct each particular element. This idea of the personality of God, has become so firmly imbedded in the Christian Bible, as to render it difficult indeed to understand the true meaning of many sentences which Jesus uttered.

The methods of writing and compiling at an early stage in man's history cause serious doubts as to the true meaning of words given. The time that elapsed between their utterance and their being given to the world in printed form, naturally leads the mind to question many statements that do not harmonize with the present developments of mind in man. The fact that one word had been changed, would lead us to infer that others had been changed.

In the original manuscript, the word God does not appear, is not used, but instead, it reads, "the Idol says." Changing from the word Idol, and substituting God, leaves the impression of personality in Deity. From this

source has sprung the mystification that has beclouded the human mind in ages past, and still holds thousands slaves to the same theory. That the infinite power called God makes a specialty of every man's case, is too absurd for a moment's consideration. Yet I remember when in my earth life, how petitions were offered to Deity; one asking for rain, another asking for sunshine, one asking for a particular personal favor, another for something else, equally sanguine that their petitions would be granted. I need not go back to my childhood days. In the present time the same scenes can be witnessed, and the same confidence expressed, proving that mankind have not yet progressed out of that condition.

In all matters of a material nature, numberless changes have been witnessed, and the person who would bear along the customs of the past, would be a living curiosity. Is it any wonder that those who have moved forward out of the prescribed limits of the past in spiritual matters, feel to pity those who yet cling to the obsolete ideas of the past?

Wherever there is food for the mind, there must be progression, and when a step forward from the old theories is taken, the intelligences of the spirit world would rejoice to see any individual move forward in the scale of spiritual unfoldment. The expression used by Jesus was of this nature. It was one of gratitude used by higher intelligences when seeing one of their number who had squandered his time and talents upon senseless theories and forms which are but husks, turn from the ignorance of the past, and embrace the truths of the present.

This is the cause of as much rejoicing in spirit life as is represented by the illustration. And truly there is more need of rejoicing at the present than in the past. The intelligence and influence of mankind have advanced, and yet the conditions and influence of society are such that it requires no small effort to step out from the beaten path, social or religious, and proclaim a theory at variance with commonly received ideas; and whenever we see one whose mind becomes awakened to the truth, we go to meet such an one, even while a great way off, and with outstretched arms welcome them to our father's house, where is joy forever more.

The spiritual awakening of any person is a matter of rejoicing, not only to themselves, but to millions who are laboring day and night to unfold the mind, and lead it into channels where the true light may come and find a resting place.

Various methods have been adopted in different ages of the world, all tending to develop the mind force of man, and quicken their perceptivities, thus enabling them to distinguish between the true and false in religious matters, as well as all matters wherein mankind are so deeply interested. Various phases of manifestations have been given to attract the attention, and agitate the mind, thus producing thought and reflection; but though successful for a time, the ignorance and superstition of the masses, and the cunning and intrigue of the leaders, have succeeded, as did the Jews of old, in crucifying the representatives of light given to man for his spiritual guidance,

The natural tendency of man, when not controlled by the spiritual elements of their natures, is to war against all that partakes of that nature, hence millions are to-day ignorantly feeding upon husks, dry and tasteless, yet they fain would fill their minds with wholesome food. How many among them will show the same determination as did the young man in the parable, refuse to be longer fed with swine, but will arise and go to the father, and there confess the errors of the past, and seek for light that will guide them through the crooked paths of earth life.

The spirit world are ever ready to welcome all who will come and ask for that which will satisfy the soul. The father who went out to meet his child stands with open arms to-day, ready to receive and welcome the wanderer. For many, many years, he has been earnestly looking for some tidings of the wayward children of earth, and as they come one by one, the spirit world re-echo that glad song of praise, "the lost is found!"

Many do not understand the cause of this rejoicing, and they curiously inquire, what is the meaning of all this? Their minds being filled with things of a material nature, they view all manifestations in that light, and are sore displeased because there is no possibility of material gain to them.

The birth of modern Spiritualism was to the world what has been represented in the parable. The sons and daughters of men have wandered from their father's house, and many of them spent their lives in the fashion and follies of the material world, which though made to appear attractive, will in the end rob its devotees of all that is pure in their minds, and when no more can be drawn from their already exhausted resources they are cast out to perish, or do as did the prodigal son, seek to sustain life by feeding upon the husks which the swine would often refuse.

To such persons, Spiritualism presents untold beauties. The worthless material that has been dealt out with lavish hands, is being analyzed, and with the knowledge obtained, mankind are becoming more thoroughly aroused to their true condition. They are thus led to reflect upon the past, and by this light illuminating the mind, they see themselves as they truly are, filling positions far below the standard of manly intelligence. How natural that the spirit world should go to meet such and bid them welcome, and spread before them a feast of realities, whereof they can partake, and receive nourishment.

Nor is it to be wondered at that those who see this danger should at times feel like murmuring when placed on a material basis, where at present the greater portion of religious matters are balanced. Without a high or noble motive, there is lack of interest, consequently the feeling of irreverence which affects the present religious forms and institutions. Taking this view of the situation, it would be natural to expect opposition and jealousy. Whenever the spiritual of man's nature is brought to a material basis, the spirit is lost sight of, and only the material becomes a matter of interest, and the more the spiritual becomes clouded and influenced by the material, so far

will the mind of mankind become filled with jealousy and strife.

While this is the condition of the Orthodox world, Spiritualism, as a kind father, asks all to come and partake of the feast spread before them. Not to one only is the invitation extended, but to all; for there are many prodigal sons and daughters striving to satisfy the cravings of their souls upon the theological husks dealt out to them Sunday after Sunday, but how few can say they are satisfied. The prayers offered by souls filled with agony, asking for light to guide them, are heard by those in spirit life who are messengers to earth.

Can we stand idle spectators, and see them living on that which fails to satisfy them?

We would be unworthy servants, did we not come to their relief, and by teaching a better way, awaken the powers of mind that have been darkened and so long enslaved. We extend our hands to them, and invite them to come and join the father's household, where is enough and more than enough to satisfy the soul's longing.

There is only one way to obtain this priceless boon. When you feel a hungering after truth, obey the impulses of your nature, and travel no farther in the pathway that fails to satisfy this longing, but turn and retrace your steps, and ere you are far on your homeward journey, you will see thousands coming to meet you, who will strip from you the clothing of rags, and in their place will adorn your person with garments suited to your position.

Many are traveling the beaten path of ignorance, footsore and weary, who are as slaves, not having the manliness to say, as did the prodigal, "I will arise and go to my father's house." It is a matter of importance for each one to examine the positions they occupy, whether they are being fed by loving hands, or whether they are like the beasts of the field, forced to satisfy their soul's cravings with what is dealt out to them.

It is time that there were armies of prodigals returning. The call has gone forth, and already many are found analyzing their spiritual food. Some have resolved to be men, but alas! a few like the dog have returned to their vomit, poor, soul-starved and enslaved beings.

Spiritualism comes to mankind, to elevate them above these low debasing conditions; it comes to array the form in garments of beauty, while it enlightens and frees the mind to behold the sparkling gems of truth that adorn the soul, which must be seen and their true value understood to be appreciated.

Aug. 29, 1876. JOHN E. REYNOLDS.

REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND!

This command has been thundered in the ears of mankind for hundreds of years, having been uttered by the God-man of the present generation, in whom there was found no guile. It is proclaimed to-day in every orthodox pulpit in this land, but what is the affect produced? Let us look at the way and manner in which it is uttered, and the influences that are brought to bear as proof of sincerity upon the

part of those who stand up and repeat the command.

"The kingdom of heaven is at hand." How is this, when compared with the explanations given by our friends? Do they give any proof that there is any such place as heaven very closely at hand? They teach that there must be a resurrection of the body at the last great day when the world will pass into oblivion; then all those that sleep will be brought forth, and the reign of Jesus will begin. There are few so ignorant at this era of man's existence as to believe any such theory. Ordinarily intelligent school children should know that the planet earth can never be "rolled together as a fiery scroll and pass away!" It is one member of the family of worlds and will continue in motion while God, the central source of all power, continues to exist. If the world pass not away, then the dead are not to be raised, and consequently the whole argument so often promulgated, is false, for the kingdom of heaven cannot be closely at hand, taking the orthodox theory of the resurrection and judgment into consideration. But they place it so far that even God himself fails to see when the realization could come.

The kingdom of heaven is with you to-day; every one in the mortal form is carrying about with them their heaven, and they are in their element of happiness, as they move on in the avenues of life. This heaven that is spoken of is no imaginary place of idleness in some far off country, where by the force of an Infinite power mankind would be herded together like cattle, or like sheep and goats, as is so often stated. The kingdom of heaven is within the breast of every individual, and must exist there, if at all. That was the meaning of Jesus when he uttered these words, and we from spirit life repeat the message to-day. Repent of the follies of the earth life and seek for light and intelligence that shall make that heaven a home, where morning, noon and night you can go and commune with yourself and your spirit guides, who have found the truth of the saying, and return to mankind to give the glad tidings. Home is where the heart is—a place of rest and repose.

It is not some far off place where you can be gathered in little gatherings set apart by some power. When you pass from the mortal form, you will have found your day of judgment as much as you will ever find it. You will then see the record of your own life. Not to be misunderstood in this connection,—every person has his heaven in his own breast (if he has any,) and he also has his day of judgment. That "great and notable day" begins with the earthly existence, and is one continual day until you pass to the spirit side of life. This should be given as an interpretation of the words, for it is the true meaning, and no other should be given. I have tried the realities and know whereof I speak.

It is the custom of many who profess to believe in the orthodox faith, to throw around the mind a cloud so thick that there is no way to reach the intelligence. This is commenced in school. As soon even as the child is old enough to be taught anything, they impress upon his mind that he is condemned of God;

before he has scarcely sense enough to understand the name of father and mother. They begin by blistering the intelligence of the child with falsehood. You who are engaged in such practices will have to make amends, for that crime against God and mankind. There is no more helpless object in the universe of life than a child too feeble by its natural organization to care for itself, and yet you are taught that it is an outcast from God and his love! So long has this pernicious doctrine been thundered in the ears of children, and those of more mature years, that it seems to have a smart sound, and the strongest pair of lungs to proclaim this absurdity, is, in the estimation of many, the most godly man. There will be a day of reckoning for all of these, and a sorrowful one it will be. No man is so devoid of reason as to believe any such absurdity for a moment, if he will consult his reason; but like a faithful dog, they follow their master, ready to defend him, and receive for payment the worthless crumbs which fall from desks called sacred.

The ignorance displayed by men at this age of the world is truly surprising, and we in spirit life are often lost to conceive why there can be so much superstition and bigotry, when there is so much light which people might have. But to-day, as when the holy man Jesus was upon the earth the Scribes and Pharisees asked for some sign, they ask for signs rather than reason. The men who are influenced to change their minds by signs and wonders, are of no particular benefit to any community. To have stability, reason must be used.

Truth has always been stigmatized by certain classes of men. Jesus came in obedience to the commands of natural law, but the people did not understand him and they said he had a devil. Who said this? Not the men who formed the class known as his followers, but those who had position; the Pharisees, who made long prayers that they might be heard of men. And there was a reason for many of them doing this, as is the case to-day. Positions are required, and human credulity must support those filling them. And all that does not accord with them, like the Pharisees of old, cry out—"it is satan!" A very poor argument, but if good can come out of satan, then let us have him in preference to the Pharisee, who has been tried, for we have found that very little is to be gained by such associations.

Truth will rise, no matter how deep it is buried. For eighteen hundred years, it has been partially hid from the sight of the world, by a designing class of men, who could not bear the light. I do not blame their children, for there is seen the result of early education, but every person who has reached the age of accountability should use their own mind forces, and judge for themselves. Mankind are not placed in the earth life, to be like so many posts, set in certain positions, and there remain until a portion has become rotten, and then fall to the ground.

Truth has come again; though hindered as much as possible by feeble men it has come forth bright and brilliant, so that it will call

mankind from the pursuit of the phantom orthodox heaven to find the reality in their own breasts. Instead of sleeping for untold ages in the narrow house, you will never enter it. The old casket will remain upon the material side of life, but the intelligence, the personal individuality will pass the land where joy forever reigns.

The word death has a terror for most, and there are few who profess the popular belief of theology who do not dread the approach of the hour; there is a dark and gloomy prospect before them, deprived of the society of friends. They have been told that they must remain in this narrow house for ages, perhaps, before they can begin to enjoy their future existence.

Those who have passed from the mortal can tell more truly than those yet in the mortal form, the truth of man's condition. Mankind are spirits, though seen in mortal forms. They are materialized spirits, who have entered upon their future existence, for this is but the continuation of that life, in another form. When the change, pictured by men as so dark and gloomy, comes and you pass from one body to another, you hardly perceive any change; you see yourself as you were before, and you see your former life. If you have found heaven at home through the earth life, a bright and glorious future will be yours; but if you have been living as seen of others, it will be different.

Orthodox teachers tell you though you live a life of sin of the blackest dye, yet over eighteen hundred years before these crimes were committed, one came and took upon himself your crimes, and now all you have to do is to say—"Lord, forgive, I believe!" Vain delusion! trust not your happiness upon any such sandy foundation. As you sow, so shall you reap. Remember this, for it is God's truth, and is illustrated by nature, and if you want a proof of my assertion, seek it in nature, and you will find it. If you wish to know of the final resurrection of the old body, seek through the laws and forms of nature, and see if you can find any proof of such a fallacy. It lives only in the fruitful brain of finite men. What! raise an old body again after the spirit has left it. Impossible. Neither God nor man can do it. It is contrary to natural law; and let me tell you, that if you expect God to perform any miraculous thing for you, any one of you, you are mistaken. The laws that have been given, are now in full force and will not be changed. You have to bear your own responsibility. If you prefer a place where selfishness reigns, you can have your heart's wish. Though you now pay tribute to Cæsar, you are your own Cæsar and you had better begin to pay tribute where it belongs.

The only way for mankind to find their heaven is to begin and search their own lives for it; then it can be found. It is a gift of God to man, a prize that should be sought, and when found, it should be prized, for it is the gateway to future happiness. When Jesus was upon earth, those who wore flowing robes, and made long prayers to be heard of men, were the class who sought to detract from the glory of his mission, and a breath of theirs was con-

sidered enough in their estimation to blast from the earth all teachings not in harmony with their forms and traditions. But where are they to-day? Just where the Pharisees of the present day will find themselves, though they see it not now; yet they will see in spirit life the truth of what I now say.

Seek truth before you answer; seek knowledge before you condemn. Time will bring all forms to a true and proper level, and though you make loud protestations, it will not avail you, if you have not the love of God and your fellow men in your soul. You must have heaven in your heart before you can find happiness, and if you have not that, you have not the pearl of great price.

The spirit world see the conditions of mankind to-day, and have come again to their relief and to protect them from the scourge of ignorance, superstition, and religious bigotry. The little heaven that is seen now at work, will yet move the world from its base of sin and corruption. The truths of Spiritualism to-day are the same that were brought by our Elder Brother, the Nazarene. He was despised,—so are you of this faith, and as he was reviled by certain classes, so will you be; but like Nicodemus, many will come to learn of you. Be firm, as was your Elder Brother, in your faith, and you will outlive the storm of human superstition, and find your heaven close at hand, so close that you will find you might have been enjoying it all through the long and dreary time.

Be strong! If men speak of you as deluded, you can, above all others, afford to pity them. Show that like the platform you have commenced to build upon, you adopt these words—"faith, hope and charity," and there rest, to abide the decision of a higher power than feeble man.

March 13th, 1876.

T. STARR KING.

—Mirthfulness is a sure emblem of Godliness. Whenever true religion is felt in the soul, there is peace and joy. Could a person possessing these elements feel otherwise than mirthful? Doubts and uncertainty always depress the soul. From such conditions it would be unnatural to expect exhibitions of mirth; as well might you expect to preceive a smile on a marble statue. Many professed Christians think religion consists in a sorrowful cast of features. They thus seek to impress upon the world their devout and conscientious regard for truth and holiness; but though the world may be deceived, you should not thus be deceived yourselves. God pays no attention to such exhibitions of piety, but rather abhors the person who thus masquerades before the world in hopes of necessary praise from men lost to the dictations of an enlightened conscience.

MILTON.

Never rail at the world—it is just as we make it—

We see not the flower if we sow not the seed;

And as for ill-luck, why, it's just as you take it—

The heart that's in earnest no bars can impede.

You question the justice that governs man's breast,

And say that the search for true friendship is vain;

But remember this world, though it be not the best,

Is the next to the best we shall ever attain.

MODERN THEOLOGY.

A stranger I come from the spirit land fair,
To give a few thoughts I wish you to share;
So without more ado, in the form of apology,
Let me say what I may about—modern theology.

It was often my lot when I lived there below,
To listen to statements as to where I would go,
With boldness of speech, nor a shade of apology—
Which consigned me to the pit—of modern theology!

The sulphurous fumes I would fancy were near;
Then with great fear and trembling I oft tried to cheer

My mind, in its anguish, which affected my body—
But no relief could I draw from modern theology.

Thus filled with dismay and my heart full of woe,
I sought for relief, where'er I would go;
But alas! all my searching proved fruitless—mere folly—

The same answer came from this modern theology.

My Methodist friends said I was falling from grace!

And gave me advice how to regain my lost place;
They told me Christ died for all sinners unholy,
And I must look for salvation in modern theology.

I next sought a priest, and my woes did relate;
He looked me all over from my head to my feet,
Then smiled in contempt at my heart-rending story,

And murmured the words—"too much modern theology!"

My soul was now sad, and my eyes filled with tears,
As I sought my way home, still trembling with fears;
Then I sent for a Baptist, and said to him plainly,
"I'm a victim of confidence in your modern theology."

He opened his mouth and then spake in this wise:
"Know you not that you'll go where the worm never dies?"

You are not of that number, elected and holy,
Embraced in the scope of our modern theology."

Not finding relief, as I was led to suppose,
I next sought a rector, arrayed in his robes;
He gave me a prayer-book, which he asked me to study

Saying, "this is the basis of our modern theology."

I looked the book over, both inside and out,
And the more my mind questioned, the more filled with doubt;

I asked for the author of what seemed to him holy.
The answer came quickly—"why, our modern theology."

I was filled with surprise at what I knew was untrue,
That from original sin I could be saved with a few,
By reading the prayers framed by doctors of divinity

To enforce all the claims of modern theology.

I next sought a brother with countenance mild,
"A Universalist," he said, "where truth did abide."
He asked me to call at his little Sanctuary,
And learn what he considered a perfect theology.

On the next Sabbath morning, with earnest desire,
I sought out the place I'd been led to admire;
I gave strict attention to their life preserving policy,
But still it was clouded with modern theology.

Seeing no ground where my faith could repose,
I called on the brother and related my woes,
I asked "what's your basis, as an organized body?"
He said, "of course, we are governed by modern theology."

I bade him adieu, and thus took my leave,
Determined no more such views to receive;
So retracing my steps to my home, I said boldly—
I'll have no more fellowship with modern theology.

Thus I lived as a man, till one bright sunny day,
I was called by the angels from earth toils away,

With my mind free from darkness, corruption and envy,

I had seen in my journeying in modern theology.

Now, freed from the mortal that held me a slave,
I can wander at will, and oft visit my grave;
While reading the name inscribed o'er my body,
I rejoice that I never was a slave to theology.

Life now presents beauties more grand and sublime;
It heeds not the founders of cloister or shrine,,
But an emblem I see full of spiritual beauty,
Not tainted by creeds or with modern theology.

Oct. 13th, 1876.

J. E. M.

THE INFLUENCE OF SPIRITUALISM UPON THE WORLD.

The present is not unlike preceding ages in the manifestation of powers and forces which effect the minds of mankind, causing thoughts to arise in regard to what is presented. Every age has had its reformers; men who were impelled to march in advance of the masses. Those who were chosen to perform this duty, at the time they lived, were always looked upon as deluded individuals, following phantoms that would elude their grasp, just at the moment when they thought they possessed a reality. It has been the mission of some to occupy this position, owing to their peculiar structure or temperament, having the qualities of mind that enabled them to be influenced or turned into the path which was presented to them as the highway of justice and right.

From such beginnings have sprung all the organizations now so numerous in the world. Kingdoms have been overthrown by the boldness of a single individual seizing the banner of right, and holding it in the face of a threatening populace. Such was the case when Cromwell seized the throne of England, and marched through her land, leveling the feudal customs of all who persisted in their allegiance to the powers that were lurking in exile. Such was the secret, also, of the American revolution. There must be a mind to assume the initiatory steps, ere the masses will fly to the rescue. The same spirit of liberty may be smouldering in the breasts of thousands, but unless some one steps to the front, the smouldering flame will not burst forth. When the world had been deluged in blood by the crusades, and Rome was the acknowledged mistress of the world, it was no trifling matter for a man to stand up and proclaim her perfidy in the face of her adherents. Yet a man was found in the person of Martin Luther who dared to so do; and he sounded the first notes for mental freedom that had been heard for centuries. The anathemas of the Roman pontiff were hurled against him, yet he faltered not. In course of time came other minds; some of them are held in most sacred remembrance by the Christian world at this time. They were the stepping stones to what has since come to bless humanity. We might trace the line from Luther down to almost within the recollection of men of the present time, and the same course has been followed, producing corresponding results. The teachings of many who have lived in the past, though not in harmony with those of the Romish Church, still partook in a measure, of the principles imbibed in early life. The labor of

eradicating the ideas and principles fastened upon the minds of the young, cannot be performed in one age, especially if the same element is found exerting an influence upon the surrounding conditions; for each person exerts an influence either good or evil upon those with whom they are brought in contact.

From the teachings of Luther and his followers have sprung the most of the numerous organizations denominated Christian of the present day. All these organizations have had their leaders; men who refused to be longer controlled by the arbitrary measures that had followed them as the result of priestly power and influence. It is not my intention at this time to arraign the Christian organizations as they are styled, but to show the conditions of mankind, and the great need for the Spiritualist faith that is now spreading over the world. Spiritualism is a philosophy and science surpasses all forms of religious teachings that have been given to the world, since the mission of the Nazarene was brought to a close by the persecutions of the so-called religious elements of his day and age, embracing as it does all the principles of God's dealings with mankind, through the natural channels of communication.

The term Spiritualist, as applied to the liberal minds who have thrown off the shackles of religious bigotry and assumed the position of men and women, is of no consequence, but the principles contained therein. The name effects not the purpose of the work now being performed, but it is necessary to designate one form from another. Claiming the name from the principles, those who are called Spiritualists are justly entitled to as much respect for their principles as any other form of Christian worship; and if the principles of truth and justice weigh anything in the scales of public opinion, the Spiritualist is entitled to more consideration, for their principles are the embodiment of freedom in its purest sense. The influence of this doctrine upon the world, is more in harmony with the teachings of nature than all the others combined, for it recognizes only the teachings of nature as the voice of the Infinite, through natural channels expressed, whereby mankind can possibly come into holy communion with the all-father's desires. Were God a personality, Spiritualism might be a subject of ridicule, but when we realize that God is a spirit, and man can only worship him through spirit, that at once stamps it as the only rational method whereby man can truly learn what his duties are.

The mind having been held in subjection for so long a time, it is not to be expected that such a radical change could be made in a day, but like all reforms, the mind must grow to comprehend its beauties. The difference in organization, renders some more susceptible to the influence of spirits operating upon them, and hence those who are so constituted are the pioneers in this great cause, most of them belonging to the class designated mediums, of whom so much is said at the present time. Instead of combating mediumship, it should be sought and encouraged, as far as the powers of reason will dictate. All mediums are of

that peculiar, sensitive nature which feels, and to a certain extent shares the suffering of others; they possess the peculiar organisms that those in spirit life seek to use as instruments for the propagation of that which appears to them to be a necessity for the world. The teachings that come to mankind through these channels are often disputed, and the mediums subjected to all the indecencies that can be heaped upon them; and for what? Because they are used as instruments between the two worlds, to bear the words of loving friends, who, having their souls filled with the sweets of affection, wish to give what information they can of their conditions in spirit life.

Spiritualism is the continuation of the mission of the Nazarene. Had not the bigotry and ignorance of mankind closed the doors of the spirit world, saying we want no more, a far different state of mentality would be seen in the world at this time. The gross errors that have been palmed upon the world in the name of religion, would not exist. It is owing to the absence of mediums and spiritual truth, that mankind are found wallowing in the pools of blind ignorance and superstition. The absence of these is the cause also of all the religious wars that have deluged the world in blood in years past, and even down to the present day, for scarcely an element of discord has arisen between two nations that the religious element has not been connected with, and often it has been the sole cause. When mental freedom is ignored, there cannot be spiritual concord, for there must be a harmonization of all the natural forces of the mind and of elements before communion can be held with the more advanced in spirit life.

The dawning of freedom in this western world was the foundation of spiritual intercourse. It had been struggling to gain a position in every age of the world, but its adherents had, like Jesus, been nailed to the cross, or burned at the stake. Those in spirit life, though having the same feelings of love for their friends, forbore to manifest themselves until it could be done with safety to their instruments and profit to the world. Certain conditions were necessary to prepare the public mind for this child of nature to come into their midst. This was seen by the spirit world when the Roman yoke was thrown off, and a small spark of freedom glistened in the firmament of the religious elements, then in their infancy. To have thrust this most precious boon upon the public attention at that time would have resulted in confusion. The minds were not educated in spiritual matters. All their teachings had been in accordance with the material interests of the Roman Church and pontiff. Though many of those filling the positions of priest and confessor, recognize the truth of spirit influence, still they dare not proclaim it.

The mind must of necessity be educated out of the prescribed channels, ere it can comprehend what treasures are in store for them in the land that is to them so dark and mysterious. This educational system has been gaining steadily for centuries, aided and propelled by those in spirit life, who felt the necessity of again opening the flood-gates, and pouring into

the minds of mortals the waters of life and light. Gradual as has been this system of education, the old recognized forms have seen it rising like a cloud in the east, and they have prepared to do battle; to slay the offspring of Divine wisdom, ere it had reached the mature years of manhood. For twenty-eight years has this child of heaven been growing, and though buffeted by the enemies of spiritual freedom, it has gradually assumed such proportions that it is not looked upon as a child, but as a giant that is marching boldly through the land, bearing the banner of freedom, and enrolling many of the brightest minds that are known to the present age. The march is still onward, and wherever it has met its former foes, they have been vanquished and driven into the dark and gloomy abodes of ignorance and bigotry. Why is it that Spiritualism is attracting the attention of every person connected with the pulpit and secular press all through the land? Is it because it is what they are pleased to term it—a phantom? Are people alarmed at phantoms? How eagerly do the public press grasp at anything that may be said against the principles of this power, for they see the handwriting upon the wall, telling them they have been weighed in the scales of Divine justice, and found wanting. Do these slanders effect the principles of Spiritualism? Not in the least. If there are frauds perpetrated in its name, the spirit world is as earnest in exposing them as mortals can be. While showing an earnestness to expose what are termed frauds, let the enlightened journalist explain the tiny rap, if within the capability of mortals to do it. If not, then expose all the frauds, for if frauds they be, they will sink into oblivion; but if they are true, no effort of the press can destroy or stay them; they may prejudice and blind public opinion for a time, but the forces in spirit life are more powerful than any that can be brought against them, clothed in mortal forms.

The principles of Spiritualism do not rest upon the opinions or conditions of mortals. They are from the Infinite, and though all the earth combine, they cannot again close the doors. The conditions of mankind are such that they cannot longer resist the influence of spirits. The nature of which they are composed has become by evolution so refined that few are found who are not subject to the influence of spirits. The advanced conditions of mankind are due wholly to the power of spirit influence. Did the telegraph originate with mortals, or in spirit life? True, you in mortal form claim the honor, but like many other claims put forth they are without foundation. The principles of telegraphy are wholly from spirit life, where they were known and are to this day practiced to a greater extent and perfection than anything known on the material plane. One mind can commune with another through the principles of mental telegraphy with more ease and rapidity than anything ever conceived by mortals. Those sensitives who are in such rapport as to receive messages direct from any of the planets that exist in the regions of space, understand it well.

Does the power of thought emanate from

the material or from the spiritual? Separate the two, and see how much religion you can derive from the physical or material. You will try in vain. Matter not controlled by spirit is useless, as far as the manifestation of thoughts and ideas is concerned. The spirit being the foundation of all thought, derives its information from spiritual sources. The material is only its servant, to be used in the transmitting of the intelligence thus garnered.

Is there any power in matter? Wherein does it exist? Separate it from spirit and what do you find. A mass of bone, muscles and flesh, that must be covered from your sight to hide its hideousness and corruption. All there is of man that is worth a moment's consideration, is the spirit. From that, men derive all their information and pleasures. The application of these powers, so as to derive the most perfect manifestation, is the mission of Spiritualism. In one sense, it may be said to have various missions, but in this one it excels all others. It teaches man what he is, and what he may be. It directs the march into harmonizing the soul with nature and thus brings man in direct communion with the Infinite. It dries up the flowing tears of the widow and orphan, because it assures them that though separated, the veil is so thin that under proper conditions they can again look upon the face of the loved one. It opens the spiritual sight of mortals, that has been closed by priestcraft and religious bigotry, and directs the gaze to the not far-off shores, where are joy evermore. It teaches man to respect the claims of benevolence and not to drive the widow and orphan hungry from your door. It teaches morality, and places mankind in their proper sphere. It strips the robes from the priest, and exposes the rotteness that they cover up. It opens the doors of nature's storehouse, and bids all come and learn from the great teacher. It binds together all the pure elements, and scatters to the free winds of heaven all that is base and impure.

Many oppose its progress because of these principles. They fear lest through the channels of mediumship the corruptions practiced upon mankind shall be exposed, and lucrative positions lost.

A true Spiritualist is not an idler. These principles call forth all the energy there is in man's nature, and he who would be counted worthy, must be up and doing. The influence of Spiritualism would be the same, if it went by any other name. The *ism* is not what we are impressing upon the minds of men. The world has been cursed by *isms* too long already, but true principles have not been found, and only in Spiritualism can be found the principles that should fill the breasts of every one.

We invite the most searching scrutiny into its principles, knowing that when unbiased by theological teachings, every man and woman of average mental capacity, will acknowledge that in this faith alone is found the assurance and positive knowledge of a future state, without which life would be a dreary path, full of thorns, sorrow and misery, and at last ending in dark oblivion!

Aug 8, 1876.

W. E. CHANNING.

The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., NOVEMBER, 1876.

☞ Please pass the OLIVE BRANCH round among friends and neighbors.

☞ Back numbers cannot be supplied this year. The demand for the OLIVE BRANCH increases so rapidly, it is impracticable.

☞ Thousands of copies will be sent out this year, free to all who choose to read. It is a love offering from the spirit-world to mankind. It should be read by millions. May the Dove of Peace carry it on wings of love to all.

☞ Services conducted by the Spirit Circle, through the mediumship of A. A. WHEELLOCK, every Sunday in Progressive Hall, in the Reynolds Building, on John street, at 10½ A. M. and 7 P. M.

☞ Business Meeting and Social Conference of the Society of The Friends of Progress in the Hall every Friday evening, commencing at 7½ o'clock. Every other week, on Friday evening, the Spirit Circle will answer questions, Spirit John Milton controlling for that purpose. All interested are invited.

NOW TO HIM THAT OVERCOMETH IS THE REWARD.

The thoughts I would bring you at this time are in harmony with the philosophy of Spiritualism, that each person receives just what they earn. Though differing mentally from my brethren who teach the theory of salvation through the blood, or any of the various methods that have been taught in the past, the truth comes with a certain assurance that mankind cannot receive what they are not justly entitled to.

I am aware that certain theologians will differ with me, but I must give, if I speak at all, my convictions as to the true and only method whereby justice can be meted out to all. Paul, the schoolmaster and instructor of theology, was something of a Spiritualist, and in many of his communications the principles are plainly set forth. My orthodox friends who believe in the records of that book, will hardly dare dispute them, though they bear strong and unmistakable testimony in favor of the doctrines of Spiritualism.

I recognize the justice of the Infinite power, that all, whether bond or free, have equal freedom of thought, and are spiritually free. The material conditions that surround you, often place bonds so firmly that the connection between even members of the same family is obstructed, but these are only natural to the material world.

God is no respecter of persons, though some claim to be the chosen or elect. It is only in the minds of mortals that such a condition ever found breath. Were it true, they would receive rewards unjustly, for as far as human ken can perceive, there is no manifest difference between the elect and the sinner. Whatever man receives from the Infinite is a just compensation for services performed, not a favor, although many noted divines claim the contrary.

The doctrine of election (its believers are few now, yet there was a time when they were numbered by thousands,) has always had a tendency to disgrace mankind; to take from

man his powers of manhood, and cultivate a condition of idleness, and a careless feeling for the future. If any person have the positive assurance that all will be well with them, what need of labor? What is now seen in every day life? Idleness and profligacy in many of its various forms. There is not that self reliance nor independence of character desirable; neither can there be under such conditions. The ground work is non-responsibility. Labor is despised, and the man who struggles for food to sustain himself and family, is looked upon as a being far below the level of manhood, when in fact he is the type of what God desires in man. This doctrine of election has a similar effect upon the spiritual conditions of mankind. It cultivates feelings of selfishness, of arrogance, a disposition to look down upon their fellow men who differ with them. Much evil has arisen in connection with the promulgation of this most pernicious doctrine. The spirit world are laboring to counteract the evils arising from this absurd theory. Is there any justice in it, when considered from a finite conception of right? If not, then how can it be the just decree of the Infinite? That class are not satisfied with what they earn, but claim a large percentage of what their neighbor has acquired, particularly if he is on the opposite side, or out of the fold.

In the material world few receive their just deserts at the hands of their fellow men. This idea of caste has been sounded in their ears so long that fear has been constantly increased until a man to be recognized as a man, must be connected with the royal family, and belong to the chosen children of God! For them the fatted calf is killed, and woe betide the poor man who though every way worthy, dares to claim a portion as his share. This feeling can be traced back as far as Bible history goes, but is found in no other.

In all ages the chosen people have been earnest in enforcing their demands upon an ignorant world.

All attempts to make this apparent, creates opposition, for when a man has placed himself in a position where he is surrounded by all the luxuries earth can afford, he will exert all his energies to retain that position.

This is the outgrowth of the doctrine, selfishness, and it is not uncommon to see such persons fold their mantles about them for fear of being brought in contact with their brother-man whose toil would defile their sanctimonious bodies. They are the spiritual cormorants that would grasp all and then thank God that they were not like other men. These conditions are not confined to the laymen, but to many who have the title of D. D. to their names, and have an honorable degree conferred upon them for their great services in spreading abroad the poisonous plague of error! They covet what they do not earn, but make their claims and demands through grace, that for their particular services, they were favored above all others, and claim as a right the high seats at the feasts.

This condition can be traced from the world's history of the race down to the present, and although many claim that old things have passed away and all have become new, yet there is

so much that gratifies the vanity of human beings, they make an exception of past events, as a special favor. It is the work of Spiritualism to counteract this growing evil.

When mankind were in ignorance of their future, or of the realities of life, and depending upon the records of the past for proof, there was no way to arrive at a just conception of the true meaning of many of the words thus recorded, or any probability of ascertaining whether the records were as they were originally given. When mankind held the key that unlocked the secret chambers of the past, they were in comparative security, and the world was then forced to bow in submission to man's decree. Centuries have passed into the record of time, and this spirit of oppression and tyranny has been gaining strength, not only in numbers but influence. Until within a few years past, the laws were so stringent that a man's life was at the mercy of the fanatics who claim to have the blood mark of Jesus upon their foreheads. But it is not necessary to search the records of the past, you have but to look about you to find similar conditions existing in your midst. Although the laws have been modified, the minds of this class of men remain the same, and the same feeling exists that filled the breasts of those men who suffered death by being bound to the stake and became the world's martyrs for the truth. Is it strange that under such influences, the progress of any new principle should be slow in taking form? The greater wonder is that any tangible form can be established.

It is only when mankind become convinced of the true conditions of life, that they are prepared to advance in the scale of usefulness.

An ignorant person is no particular benefit in community, and what is true in regard to material life is equally true with the manifestation of the same forces in spiritual unfoldments. If the mind be darkened by bigotry, as regards man's spiritual conditions, it will be felt and seen in his daily life and dealings with his fellow men. Any man individually, or a number of men associated together, having these ideas established, firmly implanted in their minds, will not stop to consider whether they are robbing the poor or not; it makes little or no difference. They have this assurance or claim to, that it is all well with them, and no matter what they do, it must be just and right, else they could not be the instruments in the hands of Deity. This system encourages dishonesty and theft, and is one of the reasons why the nation has to cover its face for shame at the conduct of some of its trusted officials. Were it instilled in the minds of mankind that rewards come only by merit, a far different condition would exist, and less of these peculiarities than are now seen on every hand.

It is not to merit that man renders the palm of success, but to the person who can pay the most liberally for the favors granted. This principle, if principle it can be called, is the outgrowth of this pernicious theory of election and adoption. It makes a man a machine to be operated upon, and should he steal from his employers he has the satisfaction of knowing he has done no worse than God directs his

chosen people to do, and upon the hypothesis that they are chosen instruments, they have as much right to what belongs to their neighbors, as did the Jews of the past, when they followed a life of God-directed brigandage.

A true condition of manhood cannot be reached, wherever these doctrines are practiced.

Honesty would be in direct antagonism with the theories taught. What is the good or benefit of the commandment, thou shalt not steal or kill, when the accredited power with the same breath, directs the same persons to go over against their neighbors, and rob them of all their earthly possessions, and then slay them, sparing neither old or young! Was there any degree of conscience exhibited by this race of people? If there was, no record is given, but frequent mention is made of their murderous acts, and giving their God the glory of their success.

They were God's chosen people, and what difference can there be between the desire of a murderer in the past and the present? The Infinite cannot change. In every sacred desk throughout the land you hear it proclaimed that God is an unchangeable being, who delights not in the death of a sinner, but rather all should come to him. At the same time it is said that if a man die in his sins, he can never enjoy the sweet peace of heavenly rest, prepared for the righteous.

Why was the wholesale slaughter of innocent men, women and children to which I have referred? Why this doctrine of election, that certain ones are destined to live in the smiles of an ever loving God, while millions who had no part or lot in their own formation, but were forced into life by the law of being, are to be cast into outer darkness? Is this justice? Is it the wisdom of an all-wise God? It is truly deplorable that mankind should have so far allowed their minds to become filled with such poisonous influences, yet millions are found listening and inhaling the sulphurous fumes every Sunday, and then through the week in business and otherwise, seek by every means known to the finite mind, to gain an advantage over their less fortunate brother. This is the natural result of the teaching, and I am fully convinced that to this doctrine can be traced most, if not all of the crimes that now fill your daily journals. Man's general responsibility is ignored; spiritually, and what can be expected of a person who feels the assurance that by a petition of a moment's duration, all the crimes and follies of a lifetime can be blotted out! The principle is devilish, and in its influence upon the human family is only evil. The theory of receiving rewards through grace, looks beautiful to some, but remember that often beneath the most attractive outward appearance calumny brings a poisonous influence, and such are the evil results proceeding from this unnatural theory.

The highest and most perfect administration of justice, is, that a man shall receive that which is his own, not awarded to him as a favor by another, but as his right. Until such is the case, the world is a debtor to him and he has a claim against it that must at some time be settled. Every one has a right to their

own, and God will not withhold that from even the most obscure individual.

The spirit world know that there are no respecters of persons outside the realm of human jurisprudence; that when the angel of deliverance comes, all barriers raised by mankind fall to the ground, and the monarch and serfs travel side by side. What then is the benefit of this theory of electing or setting apart a few, when it cannot exist only in the mortal life? Does it partake of even finite intelligence?

My friends, what you earn you will receive—nothing more. It will not avail you to say I was a member of Mr. Smith's congregation, and did not recognize others as Christians. you will find millions of kindred spirits to meet you, who are diligently trying to make their way up out of a mental hell. Whether mankind believe it or not, there are mental conditions in spirit life that are as hot as the fertile brain of man ever conceived, but they are not eternal.

Aspiration and earnest desire will gradually unfold the mind, and in due time, the spirit, freed from these dogmas, will take up the thread of life, and begin the ascent of the hills of spiritual knowledge. Then can their friends learn of them, not before, for they have the work of undoing the great wrong which has been implanted in their souls, through ignorance. While there is any vestige of that blighting curse left the spirit cannot advance. It must be cleansed and made pure and unselfish; then how gladly will they welcome the hour when they can express their minds to those who are still struggling with the errors of mankind.

The spirit world send out messengers in great numbers to, bear the glad tidings, to the children of earth, to lead them onward, not through fear, but through love and affection. The earnestness manifested by the inhabitants of spirit life would be a surprise to mortals, could they see it. Many are being developed for the purpose of giving the friends who have passed out of your homes an opportunity to manifest their presence.

There is no favoritism here; no election, but all reflects the wisdom of the Infinite! No closing the doors because such an one believes in using water freely, and that one thinks a less quantity sufficient. This feeling is the outgrowth of man's limited conceptions, and ceases with the mortal. It makes no difference what church you belong to, or whether you are a member of any church. If the mind is stored with God's truth, and the record of earth life is in accordance with justice and truth, you need have no fears of the change, for where these qualifications are found, there is goodness, and that is the highest attainment that mortals can reach. But without this quality, no matter how much you build, or claim, to belong to the chosen members of God's private family, you will find you lack the necessary qualifications to be acceptable to the infinite Power.

You will receive what you earn, not through grace, but as your due. It is your right, you can demand it, and Infinite justice will enforce your claim, for thank God! we have no need of arbitrary measures in spirit life. Each is

only too willing to accord to each what is theirs to enjoy.

My friends, who still adhere to the doctrines so full of deception, ere you pass another day, take your Bible, read for yourself, draw your own conclusions, but do not go any faster than you can comprehend. The great trouble is, men read too fast; they do not analyze what they read. There is no statement in any book, that man has not the right to question. That is why books are made. If contradictions are found, search deeper into the mystery and see if you can perceive how an infinitely wise power could be capable of misstating facts. Any person who fails to read and investigate for himself, is not worthy a place among the more enlightened of the land.

Mankind are requested to analyze every manifestation in nature; that is what your intelligence is for; not to be led as slaves, to do the bidding of any task master. If you would be free, you must assert your freedom. Never be known as a slave. Of all the debasing conditions known to man, there is none so degrading as the enslaving of the mind. Wherever freedom of investigation is denied, beware lest you be bound hand and foot; when the mind is fettered, it is but a trifling matter to place upon the body the yoke of oppression.

Ever bear in mind that what you earn, that will you receive, nothing more. If you would be rich in spirituality, struggle to attain its treasures; constantly gather them for future use. Let your influence be felt by all with whom you are brought in contact. The journey through the mortal existence may be made one continual stream of happiness, if mankind but realized their obligations one towards another, and instead of trying to take from, would render to each what is theirs by right. Every act of justice is a flower, and there is an abundance in spirit life; your spirit guide will accompany you, and drop a flower for every act, that your pathway may be one of beauty.

Begin life with a true conception of its objects, and its realization. To such the pearly gates are open. They will not have to pass through the dark and gloomy avenues of doubt and ignorance; but when the thread of life is severed with the mortal, it can be taken up in the land of the spirit, and the journey which was so full of happiness in the mortal, will continue to grow brighter each day.

Please reflect upon these few thoughts coming from one who feels for the condition of mortals, and who in earth life struggled to give truth a firm position, and to place ignorance and fiction beneath my feet. The feeling that actuated me then; fills my soul at this time, only intensified by the more clear convictions that my cause was just and in harmony with God's divine decree, and his manifestations through nature, where each can learn of him if they diligently seek.

Aug. 26th, 1876 THEODORE PARKER.

—For the vagaries of the clouds the Infidels propose to substitute the realities of earth; for superstition, the splendid demonstrations and achievements of Science; and for theological tyranny, the chainless liberty of thought.

DOES SPIRITUALISM PROVE INDIVIDUALITY OF THE SOUL.

The minds of men are often moved by impulses. One day there is a calm like a vessel lying at anchor upon the bosom of the mighty ocean; the next a storm has arisen, and the vessel is tossed hither and thither, every moment in danger of being engulfed within the rolling billows, and as history records the events, many a staunch vessel has sunk to rise no more and the occupants are lost to the material world.

The tempest-tossed vessel is not unlike the human mind in its operations upon the individual. From the peculiarities in man's organism, to-day there is a calm expression, all nature seems in sweet harmony, but by a turn of the wheel the calm is disturbed, and ere the individual is aware of the natural soundings, a mighty mental tempest is raging within, threatening to engulf every thing which belongs to human interest. The minds of people are often seen in this condition and many a staunch human vessel has sunk out of sight to rise no more in the material world. Mankind are subjected to, and to a great extent governed by the conditions surrounding them, that make or unmake the material and spiritual conditions for the present and future.

The various systems of education now in form and practice, effect the mind as the tempest does the vessel. From one theory comes a calm, to be followed by a storm destructive in its effects, tossing the individual like a frail bark before the tempest. This is seen in various conditions in political affairs. There are seasons of quiet repose, to be again disturbed by succeeding storms. The religious world follow in the footsteps of other organizations; for the present forms never inaugurate any new ones, but follow in the wake of some leader, no matter what creed or theory he possess, so that popularity he obtained.

The great study of mankind at the present as well as in the past, is to solve the problem of immortality. To this end, history has been searched for records from the past bearing upon this all-important subject, but alas! no records are to be found that give any positive assurance of that fact, for when traced to their origin, the hand of man is so plainly seen, that the calm which pervaded the system at the beginning of the search, has ceased, and the mind is again in a state of tumult and commotion. For thousands of years mankind have endeavored to find some positive proof to satisfy the mind; where the anchor of hope could rest, and the human vessel ride in safety. For a time a faint shadow would come over the vision, and then a state of hopefulness, that at last the mystery had been solved, but a word and the whole surface is disturbed. This human life is in constant connection, first a calm, then a storm, to be followed by another calm, and is continually changing. No place has yet been found where the mind could cast anchor and feel safe. In vain man turns for consolation to the book which is called God's revealed word, but not there is perfect peace of mind found, and few indeed of the most faithful followers who do not tremble when the hour for leaving the

material comes. Faith may carry a person through life when all is bright and joyous, but when the hour for separation approaches, it fails to give positive assurance, and millions have passed on to spirit life as ignorant of its conditions as the Hindoo mother who has faith in her idol, and upon that faith, destroys her infant child by casting it into the stream. I repeat that millions of those who are known as professed Christians have come to spirit life as ignorant of its surroundings and conditions as this poor ignorant Hindoo. They had faith that they should be saved from some impending calamity that had its origin in the brain force of man, and all through life they have been praying and beseeching some one whom they supposed had power and influence with the infinite Father, to save them from an imaginary something they fail to comprehend. The whole life is thus spent, with no preparation of mind for enjoying spirit life as it is.

Were I to say seven-eighths of the professed Christians are to-day practicing idolatrous worship, my friends would be surprised, yet it is too true. It is idolatrous to worship an imaginary being, as much so as for the poor Chinaman to worship his Joss. I believe that of the Chinaman is the most rational, for his little image is made to represent in his idea a superior being; a power that will listen to his appeals and gladly reward him in consideration of the number and amount of presents received. The Christians are desirous to have the heathen child rescued from his dreadful fate and for that purpose large sums of money are yearly expended in trying to convert the so-called heathen to a system equally debasing to mankind, as a religious system, because it has no foundation in fact or reason. They ask them to come and partake of this great salvation, but only one way is given,—the blood of Jesus. Now there is no such thing as the blood of Jesus being shed for such a purpose, hence all the time, labor and money spent, is so much time and treasure thrown away, as far as any religious benefit is derived. There are certain mind teachings that follow in the wake of civilization, but it is not necessary to be professed Christians to perceive this. There is an element in man's nature that will grow and unfold whether he profess Christianity or not.

No person or being ever was, or is now needed as a mediator between man and the Infinite; then where is the necessity of all this work, that has been carried to such an extent for past centuries? It only mystifies the mind, to put forth the claim to the world, that an Infinite Father could not save from eternal destruction his own children, without the sacrifice of his only son! Truly are men to be pitied who worship such a God. Rather send for the heathen as they are called; to come with their images, for if they do no good, they will do no harm, while on the other hand, the mind is led from a proper balance, and governed by fear. It becomes a source of torture all through life, both in the mortal and spiritual world.

That every man is his own savior, his own intercessor, can be plainly demonstrated by reason. What man of any standing would

wish another to assume his responsibilities, should he make a misstep, or commit an error in business and suffer pecuniary loss? What kind of a man would it be who would ask his neighbor or friend to assume his liabilities without any recompense? True, the feelings of love and sympathy often lead mankind to aid their fellow men, but usually something is expected in return.

A man should look at God's dealings with mankind in a manner that appeals to reason. If man was created in the image of God, and possesses to a very limited degree the intelligence of the Infinite, he should exercise that intelligence in harmony with what can be seen of God's dealings with the children of earth. God does not ask any father to sacrifice his first-born to save the rest of the family. Should such a request be made, how many would question the authority, and how few among the professed followers of Biblical teachings would comply with the demand. It would be contrary to reason, and a monstrous violation of that natural, humane feeling which parents possess; then why should not mankind reason upon such a matter, as well as upon all others? The faculty is yours for daily use; why allow it to lie dormant, when some other family is afflicted, and the first-born put to an ignominious death? They do not reason in such a case, but how eagerly when their own personal interests are involved, do they flock to the fountain and wash their hands. Vain, selfish mortal! God should pity you, for if ever any object in the universe of life needed sympathy, it is the person who can swallow at draught such absurdities, and expect to receive blessings from an all-wise Father in the present, and a bright inheritance in the life elysian.

Intelligence and love, the natural fruit of which is goodness, is the only savior mankind needs, or can know. If these terms of salvation are not to be found in the sacred books of men, then search and discover where this great and all-important work can be found. I would not wish any one to discard the Bible, but I would recommend that it be read and compared by reason. Take the first chapter, read it carefully, and when read, seek to understand its meaning before you commence the second. Ascertain whether the words used mean what they appear to say. See whether one day means a day of twenty four hours, or an epoch of time that mankind know nothing about. Ask yourself what the Infinite refers to, when he is represented as having said—"let us make man." What is the meaning of the word "us?" Do not go any farther or faster than you can understand the meaning. If one has not the powers of reason sufficiently developed, consult with others and see if you can arrive at the true meaning of expressions used there. The trouble with Christians is, that they take for granted sayings which refer to certain events or circumstances, without reflection or thought. This is why mankind dare so usually led by those who make it their business to think for others beside themselves, and this is the cause of so much bigotry and superstition as is now seen in the world.

Spiritualism moves men to search into mysteries, and separate that which is of human or-

igin from that which is of the Infinite, and upon this basis theology wages a war of ideas, vainly trying to hold the mind in the same conditions of servitude, that were enforced in the past. Spiritualism gives truth to mankind to free the mind from superstitious ideas of the past, and lead all forward in the scale of intelligence by the exercise of the God-given power of reason. Without thought, man is no more than a brute. If led by a halter, he should be willing to submit to the dictates of others. In such a case what becomes of the man? Is he above the brute in mind force? Yet millions are to day led along, willing servants of designing men, taking for granted that yes means no, and no yes, because some noted divine says such is the meaning. What can be the spiritual condition of such a person? Are they prepared to enter a world and associate with intelligent minds, who think for themselves? Reason will answer this question, yet this is the condition of the world to day, and all the assertions of theology cannot change it.

This is the pious ignorance that points the finger of scorn at Spiritualism! They fear investigation, knowing that were such conditions of mind realized by each, they would lose their positions.

When we control human organisms and give our thoughts in plain language, we do it in kindness, yet fearless of the results, for we are beyond the reach of the envy and hate of mortals, but our object is to awaken the slumbering energies of mankind; to open their eyes to the truth that man is an immortal being, and must work out his own conditions in spirit life. If he is blinded by superstition while in the mortal form, he will be an infant in spiritual matters when he passes to spirit life, though God designed that all should reach the full stature of man and womanhood under the guidance of reason. It is the desire of the spirit world to unfold their minds, and lead them to question and search. There is nothing in the Book of Books but what every man has a perfect right to analyze and weigh according to the development of their mentality. God does not speak to his children in riddles. Man has construed many things into such forms, and it is the privilege and duty of every man and woman to unravel the mystery, and doctors of divinity, so-called, have no right to interfere. A knowledge of books, by extensive reading, does not necessarily develop the reasoning faculties; this is done by thought and reflection. You can find more profound lessons in nature, God's book to man, than in all the books mankind have ever written. There is inspiration and food for thought, and a solution for all the perplexities of human life. The unfolding of scientific minds, which are the true lights of the world, has been from nature, not in theological studies; hence the conflict which is seen between science and theology! It is well known that as fast as science advances, theology retreats, and even in this age when science is in her infancy, theology is driven to the wall, and it is but a matter of time when the funeral knell will be sounded, and a funeral train will be seen bearing the useless corpse away. The philosophy of

Spiritualism invites scientific research. It is a spiritual science, and hence, when science makes her glorious revelations and is understood, Spiritualism is found; for the foundation of science is Spiritualism. The solution of most of the knotty problems comes from intelligent spirits, no longer dwellers upon the earth, but who have for millions of years been making these their constant study. Theology might as well attempt to sail their frail craft up the falls of Niagara as to counteract the onward march and triumph of this philosophy. It waits not the sluggish movements of mankind, but every moment is moving on, though unseen, yet positive in its influence, gathering in and scattering the proofs of man's immortality. These are only found in the demonstrations of Spiritualism and science. Theology fails to give one positive assurance. Faith is its only anchor, and it is weak. When the storms of adversity and affliction come, there must, to satisfy mankind, be something that can be laid hold of, something they can feel, something they can stand upon, and thus bid defiance to the howling tempest. Such is Spiritualism, where every human life can find a safe place of anchorage, and though theology rages, they cannot be wrecked or destroyed, because it is God's decree and mankind are His children and He will care for them in His own way, who, as a loving parent, has provided for all their necessities in life, both material and spiritual. He speaks to His children through the various forms of nature. Every flower speaks and smiles as they perform their mission. The gentle breeze that fans your cheek is His voice speaking peace to your troubled mind. Then listen and be wise, and know that as you live now, you will live through the eternities of time, not as a machine to be played upon, but as an individuality, as real as the earthly existence is to you at the present. These are the teachings of Spiritualism.

DOLPHUS SKINNER.

August 24th, 1876.

MARVEL NOT IF THE WORLD HATE YOU.

Hate and envy are elements that affect the mind to greater or less degree in all conditions of life, when not properly balanced by the guiding star of reason. The feeling of hate does, and has existed in all ages and conditions of life, born of ignorance, and fostered by the mother that gave it birth. It is filling the world with bitterness, contentions and strife. No class are exempt from its effects; it enters the family circle like a demon, driving away all the more noble aspirations of the soul, filling the vacuum with selfishness and sorrow.

This element is made manifest in many forms and conditions; in some minds to a greater extent than others, yet always leaving a bitter and desolating effect. It is seen among business men to a large extent. The success of an enterprise is sufficient cause for the expression of feelings that only find their equal in the breast of the savage. In the social circle is seen much of the workings of this same fiend, separating friends who have been such from early childhood. Envy found a

place to enter and breathe its poisonous breath, and hate was born.

Enterprises not in accord with preconceived ideas, awaken in the minds of some individuals a desire for the overthrow and even destruction of those more fortunate, who by the exercise of powers of the mind, and an adaptation of the forces that are inherited in their organisms, by the laws of the Infinite, become possessed of facts not understood by the person who believes not in the law of progression.

The problems of life require activity, for they are many, and some are difficult, but by a proper application of the forces and powers of the mind, a satisfying solution may be reached. Application and adaptation have brought mankind to their present state of enlightenment, and it is only the ignoramus who feels the spirit of hate for the advancement made by another.

Mankind differ in their mentality as they do in their physical powers; as some are more perfect in symmetry than others, so the mind force of some is more perfect in its construction, and facts are more readily comprehended, and the results seen more clearly. In material life, this is often considered sufficient cause for the expressions of hate and malice, not secret breathings, but openly manifest, even to the exercise of brute force. This feeling is not confined to those denominated the lower class of society, but is seen among the more refined. When mingled with intelligence, it becomes more bitter, often ending in final separation.

Hatred is found even in the breasts of Christians, and it is manifested by one organization towards another. All claim assistance from the same source and expect to reach the same haven, but how little brotherly love is seen to exist. While such is the condition among kindred organizations, what would naturally be expected towards an organization that comes in direct contact with the avowed principles of the former? Think not it would beget love. Rather look for the exercise of that element which seeks to destroy. There are a class of people not identified with the Christian church, who look upon this new giant which is walking so boldly over your land, as an interloper. They do not like it, because it charges home the truth that for every crime there is a penalty attached. There are many who have been living in the sweet anticipation of availing themselves of the very elastic conditions which Christianity offers, of living a life of hatred to all that is pure and good, with a total disregard of the wants of the widow and orphan, but in a moment by a stroke of the pen, make a liberal donation to some institution, and thus seek to purchase a right to the spheres of happiness; or bequeath all the gains of a lifetime to the furthering of schemes wholly of a material character, and when about to change conditions, ask God to be merciful to them as sinners; thus cheating justice of her dues, and God of his glory, for the glory of God is exact justice to all, in every condition of life.

Can Spiritualists reasonably expect any love from such persons! If you do, you will be disappointed. They are allied with the church-going element, and make common cause

against all that in the least disturbs their sandy foundation. Instead of love, you will find feelings of hate filling their breasts, for while living in comparative security, suddenly a light dawns upon them, and they see many of their transactions done in the dark coming to the light. Exposure creates dread, and then come the feelings of hatred.

Then marvel not if the world hate you. Remember it hated others ere you had an existence. It is the nature of mental darkness to oppose light. It follows in the wake of human progress as regularly as night succeeds day. There may be a brief season of sunshine, but clouds of darkness come, and veil the orb of day from your sight. So in mental sunshine and gloom. Truth and error are waging a fearful conflict in the minds of men. Opposition to the progress of truth is seen and felt on every hand. This feeling of opposition is the influence of the demon hate that steals at times unawares upon its victims. All forms of society feel the influence of this monster at times. In political parties it predominates to a large degree, often separating friends who were once very friendly. In fact it seems as if the world would not be complete without this blighting curse. Seeing how general it is in its operations, Spiritualists should not expect to be exceptions. Any one who has such thoughts will be sure to meet disappointment. Every movement made by Spiritualists is closely scanned and commented upon. When the tide is in their favor, feelings of hatred take possession of its opposers, and there are no extremes too far for them to carry their vengeance.

It is mortifying to sensitive minds to have their life-long thoughts swept away, as at one breath, and this is what Spiritualism is doing, and even in its infancy, it has stripped old forms of their laurels, so that all the fatherly feelings which once existed have been turned to hatred. Yet it matters little; this moral power will continue to move on, though all the world, the flesh and the devil oppose.

Hatred of the good is ever the study of evil persons. Ignorance always sets itself up as the peer of wisdom, as may be seen in what has transpired in the old world. Failing to discover the truth, individuals have instituted base calumny that will react upon its perpetrators. For every good deed there is a corresponding reward, and likewise, evil has to pay a penalty for dark and mischievous deeds. The justice of the Infinite demands that love and harmony should exist, but mankind have decreed otherwise, and the struggle to-day Christian teachers declare, is mankind in open rebellion against the powers of the Infinite. Were this true there would be specially formed thunderbolts of wrath which would be speedily hurled from the hand of justice, but as all forms of life have to bide their time, so justice can wait, knowing that time will cause every knee to bow, and every tongue to confess the truth, whether they will or not. Has this hell of hate found a place in your breast, seek to cast it out, and replace it with harmony, love and good will to all.

The world has always encouraged feelings of hatred against the progress of spiritual knowl-

edge. It may be that the knowledge of some one ever present, taking cognizance of acts performed, would not be agreeable to some, yet it is nevertheless true; and herein is where Spiritualism so far transcends old forms of belief. The sooner mankind accept the position the sooner will they learn what life was intended for.

Hatred of one who tells of acts committed, is of frequent occurrence. Hatred of evil begins when the mind has become awakened to a sense of its responsibilities. Hatred of good is the quintessence of corruption, and the world has many men and women who indulge the feeling. When the spiritual necessities of mankind are brought into consideration, this feeling will be found cropping out, and the cry will be, away with this thing, we want none of it. It is but necessary to look over the past to see to what extent this feeling can carry the individual. The feelings thus harbored do not end at the physical demise of the individual, but will follow even for generations.

All spiritual manifestations have found this element when brought in contact with the world; then why marvel when words of bitterness are uttered against you?

Remember the battle is not always decided by excess of numbers, but by valor. Be valiant soldiers, battling for the right. If the world hate you, bear in mind that it has hated others before you, and as they have passed on to the summer land, to receive the reward of perseverance and integrity, so will you be rewarded in the hereafter, if you are true to yourselves and the powers that control you.

Spiritualists can smile when they see the look of scorn, or hear the words of calumny, knowing as they do that for every act there is a penalty. When in your journey, the soul seems filled to overflowing for suffering humanity, you can patiently wait the call that will come, and you be borne on the arms of angels to that home where hatred is unknown, but where joy unspeakable is the inheritance of every one who faithfully performs the mission of life, true to themselves and their God.

W. H. REYNOLDS.

Oct. 7th, 1876.

HONOR TO WHOM IT IS DUE.

A person of peculiar views, not unfrequently exerts but little influence among those where their peculiarities are daily observed, as they pass to and fro, attracting attention only for a moment, to be again lost sight of, as the surging crowd move onward, eager to find some new and marvelous manifestation. History often rights the wrong done by individuals, communities and nations. In many cases justice has been done, but how many have passed from earth's busy scenes unhonored, either in the past or present. It is of little moment to the person who has passed on to a higher sphere of life, still the soul yearns for justice.

Such is my case, though centuries have passed since I was made a sacrifice to appease the bigotry of men who wore the garments of professed holiness; yet beneath those garments

were hearts steeled to the petitions of mercy. The decree had gone forth; I was doomed to suffer because I listened to the voices of angels. They saw the destiny that was before me, and that it was necessary that a sacrifice be made. That was my crime. Thousands are now listening to the voices borne on the soft balmy air, saying, "yet a little longer and you will be with us."

The human mind when not influenced by holy and pure spirits, becomes in a measure subject to the control of those who are yet in darkened conditions of spirit life. Outward professions do not at all times denote the true condition of the soul within. Deception is fostered in hearts where love and affection is supposed to exist. Although the conditions of mankind are formed very much by their own mode and manner of living, yet when they are young and surrounded by influences of others, the mind in its weak state, takes on the conditions of others. If that other be a parent, no harm is supposed to exist, yet this has been the cause of many young minds being wrecked. The difference in organization is such that the same influence applied would produce results directly contrary. When you see a type of manhood well rounded out in mental status, full of natural desires for that which is pure and just, such an one has naturally a high sense of honor and justice, and deserves no special credit for being just what he is, and every act of such a person is in harmony with the influence of natural causes and forces, and no more, than in the case of a man who takes the mortal life of his fellow man. Both are conditions of life that might have been changed at the will and pleasure of the individual.

There are influences that aid in forming the foundations of a life for good or evil, inhering in the law of motherhood. The attractions of material substances begin, and the influence of the mother attracting to herself, according to her nature, leaves an impress on the child, and through this influence, inharmonious or vile natures are brought into the world. Still, mankind, having the power within themselves, can, if properly taught, resist these influences and attract others; for according to the aspirations in the soul, will influences be attracted. The struggles of mankind with influences that seem determined to drag them down to degradation, are seen on every hand. A few have mind force sufficient to resist, and cast them off; others are seen, yielding willing obedience to whatever influence seems to desire control.

The mind force is in a measure inherited from the parents, and here I desire to speak to those of my own sex. The mother exerts more influence over the mind of the child than the father, for from her the child receives its first impressions. If the mother is pure in thought, the child will partake of that nature. Outward demonstrations do not control in these conditions. If the inner life is made up of deception and intrigue, the child will partake of those elements. Many children are born into the world from parents whom the world supposes to be pure in their aspirations, but the child proves what were the conditions of their inner life. The child born under such circum-

stances is often compelled to undergo censure and penalties, which rightfully belong to the parent. Example has much to do with leading the young mind into channels, to receive only good and pure impressions. If you would know what are the surroundings of a child, notice their actions among their companions; what is seen at home will be practiced among their playmates. If deception is learned at home, the child will practice the same, and where the home influences are bad, unless some other powerful influence is thrown around the child, a profligate life will be the result.

This law is general, and affects all alike. There is no difference between the child of the saint or the sinner in the operation of natural forces and laws. As I have said, outward professions are no safe guide. Whenever you see an effect, there must be a cause, and the cause is in the early associations of childhood and the example at that time. Where there is purity in thought and action, good will be the result. If deception and selfishness are practiced by the parents, a wayward child will be the result.

There is often a marked difference between the parents. Each have their peculiarities, and under these conditions the child is born. The parents stamp the child with their natures, and when you see them taking a downward course in the journey of life, blame them not wholly; many of them have been forced into these conditions, when their minds were in infancy. Rather let the blame rest where the evil originated. "Give honor to whom honor is due," and withhold your censures until you have analyzed the cause of each fully; then are you, as mortals, prepared to judge.

The cause of much misery to mankind, is the religious influence thrown around many by those who claim the right to dictate what course they shall pursue. Why should this be done in matters of religion, if not in the material pursuits of life? If a child shows a faculty and taste for mechanical pursuits, the parents have no just right to force that child into the office of the ministry. To him will come no high and holy aspirations, and he will not be likely to succeed. The pursuit may be followed as a means of livelihood, but the whole life will be a continual round of deceptions, and the offspring from such a course of life will partake of this deceptive element. Then wonder not at what you see and know of the children of those who fill desks called sacred, and profess to be the chosen instruments of divine wisdom. Their children prove what their lives are at home, out of sight of their congregations. There is where the proof can be found of their truthfulness, whether they are what they profess to be, or not. It is an easy matter to deceive mortals, who see only the outward manifestations, but the eyes of the spirit world see the mind and know the impulses of the inner life. The fountain is judged by what proceeds from it, so is human life.

This leads me to speak of that class who were instrumental in destroying my earthly body. Were they the chosen instruments of God? Reflect for a moment, and consider what the character of such a Deity must have been, with a soul filled with such demoniac,

blood-thirsty desires! When my body was being consumed at the stake, they chanted their anthems of praise, and when the noble Malcolm sprang forward to wrest me from the flames, he was stricken to the earth as a heretic for his feelings of human kindness, and the desire to relieve one of his fellow mortals from a doom which filled his soul with anguish. What were the feelings that filled the breasts of those assembled, arrayed in their priestly robes as badges of their sacred calling? Did it deter them from inflicting punishment upon the noble souled man who could not look upon human suffering with that pious satisfaction with which the robed priest did? Was it a spirit of love and sympathy that caused them to form a box filled with heads of sharp lances that would pierce to the quick, and when the box was completed, to place his body therein and put over it a cover filled with the same sharp instruments? Was there ever a more fiendish, murderous spirit shown by one class of men towards another? Yet this same class claimed then the highest positions in the land, as teachers and examples to be followed! What can be expected from such a fountain? Will the waters not partake of the fountain?

The power of the priesthood has been the direct cause of more corruption than all other influences known to mankind. We, in spirit life, see the results, and we strive to aid the spirits of those who are its victims. Still, mortals see it not, but yield obedience to the calls and demands imposed upon them, hoping thereby to gain the influence of these professed religious pilots to assist them in their passage to other lands. Vain delusion! Mankind are as planets, in and of themselves independent of each other, and yet by the laws of association held in a center of influences that operate upon all; yet how different is the effect. Some yield their manhood, while others stand like the sturdy oak, defying the storm and breath of slander. They are men and women who are possessed of mind force and personal responsibility. They feel their own powers and act upon that conviction. They are the influences that return to earth and give advice to the erring child to enter not the downward path, and aid in the ascent to worlds of grandeur, where these evil influences are not known.

It is the influence from spirit that makes the destiny of each one in mortal form. Each attracts according to their own nature, not as it may seem to the world, but from their inner life. The aspirations felt are not from the material, although that is affected by the influence brought to bear upon it, and the spirit partakes of that desire, but not without a struggle. The spirit is in its nature pure; and is impure only when controlled by other forces, aided by the material surroundings of the individual.

If a man is upright in all his dealings with his fellow men, give the honor for such a life to whom it belongs. If the life is a constant stream of impurities, let the blame rest where it justly belongs, that justice may be meted out to all in every phase of life. Censure not the wayward child until you have investigated

the conditions that surrounded it in early infancy, that justice may be done.

Mothers should feel more fully their responsibility; upon them depends much of the unhappiness that affects their offspring in after years. Seek mental conditions that lead to high and holy aspirations. Let not deception enter your souls, then the influences that will surround your children will partake of that nature, and life will be a constant stream of happiness. The mind is of such a nature that it takes from its surroundings the material of which it is composed. Be guarded in the influences that you throw around your child, before it has arrived at the age of accountability. You may stamp the mind so indelibly that years of hard labor will be necessary to counteract the powers that have fastened themselves upon your innocent babe. The intelligent in spirit life know of these conditions, and see with what earnestness darkened spirits seek to control the minds of men, hoping to gain happiness thereby. If the child is vicious, it is not the child as much as the influence thrown around it. It must be educated out of that condition. This can be done, in early childhood, if mothers only comprehend their true position.

It is the mission of Spiritualism to teach this, and good would be the result, were the instructions given followed. Those not familiar with the power of spirits over mortals, seem to make light of such matters; but remember that when you do thus, you are trifling with eternal destinies. This no person possessing a sound mind would knowingly do. The men and women who neglect their spiritual welfare are moral suicides; and even more, for they not only deprive themselves of all there is of happiness but by their influence they deprive others of the sweet joys of life.

Study human nature, and endeavor to mete out justice to all, yourself as well as others. The manner of living is of vital interest. Study well life's conditions, and prepare your minds to perform its duties fearlessly, and without favor.

Aug 13, 1876.

JOAN D'ARC.

—Friendship is often practiced through deceit. Circumstances cause enemies to assume the guise of friendliness for a time, but while making loud protestations of fidelity, in their souls are burning the fires of hate and revenge. Personal interest often lead mankind to assume the garb of friendship, but if disappointed in their expectations, the cloven foot is soon uncovered and the tongue so long bridled for personal gain, becomes active in trying to detract from another the honors honestly earned and dearly prized. This element of deceit is found among all classes of mankind: in fashion, the curse of the present age, it often assumes the form of holiness, to gain control and position, and under the guise of friendship seeks to direct the public mind, and in many cases succeeds, but if a spirit of opposition is seen then this pretended friendship soon manifests itself in curses. Hence when friendship is offered, question the motives that actuates the person; if from an unselfish spirit, accept it, but if otherwise, retain your confidence lest when your affections have been gained, the supposed friend like a serpent turn and sting you.

W. H. B.

THE HARVESTER.

Go forth in the fields, and gather the grain,
Now ripe for the harvest, which sunshine and rain
Have nourished and ripened, each kernel so fair,
The harvest is waiting the husbandman's care.

Go forth with the reapers o'er mountain and plain,
The fields are now ready, the tall waving grain
Is the fruit of your labors, the seed that was sown,
Has brought forth a harvest, all life to sustain.

Go forth like the sun with its bright rays adorning,
The broad fields of nature will welcome your coming;
Like the sun on its mission, driving darkness away,
Let your light ever shine, like the bright orb of day.

Go forth in your manhood, though friends should deride,

They know not your mission and cannot decide—
Your mind must be free from the fears of mankind—
If you'd gather the harvest, have a resolute mind.

Go forth in the spirit of meekness and prayer,
Ever trusting the pilots who have you in care,
They know all the trials of life; as you pass
They'll guide your feet safely to a haven of rest.

They'll lead you through meadows, with pure rippling streams

And music more rapturous than e'er heard in your dreams,—

'Tis the voices of reapers, who are filled with delight,
As they gather the harvest through justice and right

Go early, while the dew-drop is seen on the flower,
Inhale the sweet fragrance, so full of life's power,
'Tis the soul-life of God, that fills the whole land,
From the icy bound regions to Africa's hot sands—

Crying—"go forth, reap, gather and bind them in sheafs;

Store away the rich treasures, where robbers and thieves

Never enter your homes in the land of the free,
Where the spirit finds rest beyond life's troubled sea."

July 28, 1876.

HANNAH MORE.

FOR EVERYTHING THERE IS A SEASON.

There are many passages in history that prove the truth of this statement. In fact there is in the history of every person's life, proof positive that there is a season for all things; a season for plowing and sowing, a season for cultivating, a season for harvesting and gathering into the store-houses to sustain life through the dreary winter. Thus it is with one phase of life; but there are many phases, and each has different seasons peculiar to that phase. In social life there is a time for laughing, singing and dancing, and the exercise of the social qualities of mind equally necessary to the enjoyment of life. There are seasons that counteract this joyous outpouring of the spirit and soul; seasons of mourning, sorrow and toil. The human organism is so constituted that it is susceptible to many emotions that will come like rays of light from the sun. A shadow is seen, but the full form and particular powers are not felt. The nature of the being is such that they cast off the cares and sorrows of life, and embrace the hopeful, looking for that which will bring the sunshine of joy.

All forms differ in degree; what will cause pleasure to one will produce pain for another; but all have their seasons. Life not thus arranged would be a failure. Continual pleasure is not conducive to happiness, neither is sorrow; but when there is a mixture, a blending of all the emotions which the soul is capa-

ble of feeling, then the realities of life are seen and appreciated. After seasons of grief, mirth is necessary to restore the equilibrium of the mind, and prepare its possessor to successfully battle with the circumstances in which they are often placed. I am aware that many will differ from me in the position I have taken in regard to the emotional nature of mankind. When we consider the difference in opinions, sometimes only expressed in practice, it would seem strange that there could be found in the human mind such a difference in regard to matters so plain and easy of comprehension.

There are individuals who pass through life in a manner that admits of little pleasure. From childhood they are taught to fear something—some great calamity that is about to befall them. Early imbued with such ideas, the young mind being very susceptible to any form of teaching, especially when it comes from a parent, or one supposed to be clothed with authority; the face is formed to a certain length and expression, the dress partakes of the expression of the countenance, and when arrayed in Church attire a forced appearance of solemnity is observed which is as unnatural as it is pitiable. Such a person must attend service, no matter what the surrounding conditions may be; it is God's day, and it is the sacred duty of mankind to allow him to have one in seven. Visit the different societies assembled, and observe the different forms and expressions, while surrendering to God this one day. To judge from expression, it is often given grudgingly. Now it is best that one day should be set apart for rest and worship, but when worshipping, do it in a rational manner. Although the heart may feel sad, there is no reason why it should continue thus for any length of time. Learn to change seasons, change expressions as you would any of the outward garments. Certainly when all forms of nature are smiling, mankind should cultivate a smile on the features. It relieves the heart of its burdens. Thus the necessity of seasons and changes of seasons. To go through the world with a long visage, living in fear of some great calamity in the future, is unnatural, and such people should be placed under treatment for aberration of mind.

There is nothing in life to make anyone gloomy or sad for any length of time. It is folly to mourn for that which cannot be avoided, or at any of the manifestations of nature. When you have no power to change or alter, it affects not the result to mourn. There is implanted in every mind a certain amount of mirthfulness that is placed there for a purpose, else it would not be there, and every person who prevents the exercise of powers commits a crime against nature, for which there is a penalty attached.

The same is true of other portions of man's nature. All are there for use, but not for abuse. There are seasons or times for all things. If properly understood and applied, good will flow therefrom. While teaching obedience to the commands as they are given, why not with equal persistency enforce the practice? Why continually teach a religion that is solemn, gloomy and mournful, when the real joy of life and human existence can

only be expressed in seasons of pleasure? Why should men set up a standard of authority contrary to all the manifestations in nature's kingdoms? When nature smiles, why should not men? and were man to smile as nature smiles, less time would be spent in gloomy forebodings. There should be seasons for reflection, for improving the mind. Why continually look on the dark side? Why not at intervals lift the eyes and take a survey of nature and her manifestations, and draw lessons therefrom? The forms of expression framed by man are not so full of beauty as is the simple language of the flower. There are more useful lessons to study in the realms of nature than in all the books men have ever made. The lessons of nature lift the soul above the unpleasantness of human surroundings. There is a holy influence from the soul-life of a flower that fills the soul of man with adoration. There are lessons from every-day life useful and practical.

The prevailing customs and methods of education are not based upon nature's works, or what is substantial. The practice is to make a glittering exterior while the inner life is a barren desert, so far as practical education is concerned. I am now speaking in a general sense. There are few indeed who are educated to properly comprehend the realities of life in its various forms, and therefore there is of a necessity a total ignorance of anything beyond the present. Time spent in gathering the follies of life is so much time wasted.

Each part or function of the human organism has its necessities and demands. To devote too much to one which rightfully belongs to another, will lead to sorrow in the future, for nature will assert her claims.

The desires are material, intellectual and spiritual. It is necessary that the material wants should be supplied, and its conditions improved as far as can be done without taking from the time that should be devoted to the mind and spirit. The majority of mankind spend their time in struggling to satisfy the cravings of this portion of their nature. Too much time is spent in studying—what shall I wear? what shall I eat? what shall I do to make the outside attractive? while the intellectual is shorn and bereft of all that would make the material attractive and beautiful. There is not a proper division of time. The fact that there is something more than the material to live for, should interest each, for it affects all alike, saint and sinner, priest and beggar. The future is but a few steps in advance, and it will be found of great importance when entering its confines to know a little of the relations and conditions by which life is carried forward, and made either a season of pleasure or one of darkness, until the lessons neglected in the material form are committed to memory.

The conditions of the material life are not at variance with the spiritual if properly understood. The fact that it is not thus known, is the reason why so many go about clad in the habiliments of mourning, sorrowful and sad. They see not beyond the material, because their minds have been cramped and trained in a groove. Their course in life is like the passes

through some of the mountains, where there is only a narrow footpath, just wide enough for one to travel. Above are the perpendicular sides that cannot be scaled; before is a dark abyss, one false step and all would be lost. Such is the journey that millions are traveling. They receive no pleasure as they pass along, but their minds are filled with dark and gloomy forebodings. Truly a poor conception of life, but it is taught and followed by many.

Such are not the teachings of God. Mirthfulness, when properly exercised is acceptable to God as a means of devotion. There is more real devotion in its true exercise than in a sorrowful heart. The one is unnatural, while the other is in harmony with nature and all her manifestations. Seasons should be set apart for the cultivation of mental pleasures, when the elements of mirthfulness could be exercised, thus uniting the natural powers of the individual with nature, so full of all that is lovely and attractive. The material existence is beautiful when properly understood. There is a blending with the material, intellectual and spiritual, thus forming a trinity of elements and powers that must be enjoyed to render life what it is designed to be.

The question naturally arises, how, amid the surrounding conditions, are mortals to avail themselves of the blessings that would follow were this trinity properly formed and balanced. The material is the first to be considered, and so control it that time may be given to the exercise and cultivation of the other elements. To do this much must be disregarded that mankind accepts as coming from the Infinite, which had its foundation in the human brain. Sift the arguments that are presented, and see wherein they come in conflict with nature's teachings. God speaks to mortals through nature, not in books. They are man's channel of communication, and God knows nothing of them as far as His teachings or lessons are concerned. To do as I have said would bring those so doing in conflict with the ideas advanced by theology. This conflict will come sooner or later, and if any advantage can be realized by an early disregard of its dogmas, the more necessity for immediate action. There can be no enjoyment while the mind is fettered to any particular theory without the right to investigate and analyze the principles involved. This privilege is denied by theology, therefore it is a hindrance to man's progression rather than an assistance. All that detracts from man's rational enjoyment should be discarded, no matter from what source or who claims the right of dictation. Man's individuality should be upheld as the most sacred gift God ever gave to man. To do this successfully, a certain amount of mental culture is necessary. Ignorance is the mother of evil; and when the mind is held subject to the dictation of other minds, there can be no pleasure, but a life of unhappiness, hence the necessity of time for mental culture. A mind properly balanced and unfolded, will, as a natural sequence, seek the more refined and elevating conditions, and from those derive happiness. It is not the boisterous laugh that denotes true pleasure. The soul ever expresses itself in rapture when brought in harmonious contact

with the forces in nature. There is music in the rippling streams, in the surging waves on the ocean's strand, in the whispering of the gentle zephyrs, in the fierce howling of the tempest when comprehended, that lifts the soul to an exalted state of holy ecstasy and devout adoration, to the source of all power of being and life.

Nature is God's storehouse, and a certain amount of time should be spent in the contemplation and study of all her wondrous forms, embracing the fullness and perfection of beauty, the producer of her wildest scenes; drinking from nature's cup the waters of wisdom, soul-satisfying and serene.

Men can only judge of the designs of the Infinite, by the manifestations of nature. There are untold lessons to be drawn from thence, that would lead mankind forward in the scale of being, but while ignorance holds sway there can be little true happiness, as the effect must partake of the cause.

All circumstances in life have their counterparts. No trial comes singly, nor one pleasure. Life is a duality and is subject to emotions dual in their nature. Generally speaking man is inclined to form a trinity of circumstances. Hence when one misfortune affects the mind or body, others seem to follow. Many are so superstitious that they confidently expect a continuation of misfortunes until the mystic number is reached. An educated mind would not harbor such thoughts, for they would readily see that if there was no cause there would be no effect. The cause is often the result of ignorance and neglect, that a proper education could change; the cause thus being removed, there would naturally be no effect.

While education has such an effect upon the individual in material matters, it bears equally strong upon the intellectual and spiritual. Nature has endowed man with a certain amount of spirit force, or power; at the same time he has capacities given him for improvement, to aid nature in perfecting what has been so nobly begun. It is the duty of every one, no matter what their position in life, to cultivate the mental powers; to draw from nature and her teachings the rich treasures that lie hidden beneath the surface. There is no prescribed path or route for you to follow, only see that you keep within the requirements of reason. If one class says this is the only way for you to follow, you may rest assured that this is not the true path. There is only one class who claim to be perfectly right, and they are called Christians. When you seek for intelligence of a spiritual nature, you will find this class eager to present their claims. A scientific mind will not presume thus to dictate; he knows there are various ways, yet all meet in one broad path. Such a mind will present his claims, not with offensive arrogance, but with candor and courtesy. Spiritual intelligence seems at present to be the most difficult to acquire, that is, trustworthy intelligence, which will bear investigation. Time will disclose its secrets, then those who discredit the reliability will seek for shelter to hide their heads in shame because of their ignorance. The mind forces differ in each, hence that which is a plainly demonstrated

fact to one person, is a hidden mystery to another.

This state of things does not affect the ultimate result. The wheels of time are not delayed by man's ignorance, but they are momentarily bearing him on to grander developments in the future.

When combating opinions, whether expressed or not, remember there is a fountain to draw from. Set apart a specific time for study; let the future be an object of that study. Seek to draw from God's storehouse a few facts relative to what that future may be. Profit by every manifestation seen and felt in nature. Every pulsation has its effects. Every one makes the number so much less. Soon these material scenes will be past; the frivolities of a depraved taste pass away, but the spiritual knowledge which can be gained, lives and forms a stepping stone to the heights of wisdom in spirit life. The great necessity is for a proper cultivation of the spiritual nature of men. Therefore it is essential to have a time set apart for opening God's book, and studying therein the secret mysteries of life; its objects and purposes. No other book can give you this information, you must look to the Infinite alone. You may conjecture, but with nature everything is positive. Conjectures pass not into spirit life. There all is reality, because the Infinite is the Divine reality.

As mankind emanated from the Infinite, he is in his spiritual nature infinite. Time will reveal all things, and to properly understand what there is to learn, time is necessary. God has given each his share, and the powers to apply it to their necessities, if they obey nature's laws.

JOHN MILTON.

August 12th, 1876.

—Love is an emanation from the soul of Deity, breathed to all mankind without regard to material conditions. It is not the selfish exhibition of regard claimed by theology, for the select few. The same spirit should actuate mankind in all conditions of human life. Pure, unselfish love can only be felt and realized by those who can divest themselves of material conditions, and from nature draw the soul essence and principles engrafted there by the power Infinite.

CHANNING.

—Human life has many pleasing realities when rightly comprehended. The little sorrows often felt are as dew drops that nourish the soul. Then why repine and mourn when afflictions come; the only sorrow that can affect the future life is for duties neglected in the present. If you would have your pathway strewn with flowers, cultivate the soil that produces them. Every person if so inclined, can make their journey through life full of pleasing realities by practicing the higher duties of life, which call forth songs of gladness from the down-trodden and oppressed. Small acts of kindness become sparkling gems and are the ornaments which will bedeck your brow when the mortal shall have been laid aside.

MILTON.

WHERE IS HEAVEN?

Where is heaven? Who can tell, of all the busy throng
Once existing in mortal life, who breathe their thoughts in song,
Of some remote and distant sphere beyond the ken of man?
For this was taught in ages past, since time with man began.

In vain hath mortals sought to find the heaven of sweet repose,
Where they could rest, bereft of care and freed from earthly woes,
Where in confiding peace, the soul ne'er feels the shades of doubt
That oft steals o'er the mind of man, when wrapt in solemn thought.

Where is heaven? Hear the cry from those with care oppressed,
Who feign would leave their earthly woes and find this place of rest.
Yet, still they toil and struggle on, from morn till late at night,
With hope of some day reaching that joyful, happy state.

Where is heaven? Ask the man of three score years and ten
If he has found in all the earth, wherever he has been,
A spot or place, in all the land—if he has heaven found,
Where he could lay his burden down, and rest his weary mind.

Turn where you may, the answer comes, borne on the evening air—
"In vain I sought this home of rest 'mid earthly pleasures fair;
But when the night of age came on, my dream of bliss had fled—
My heart was sad, my soul oppressed—life's brightest hopes were dead."

Where is heaven? Who can tell? or who has reached that state
Where earthly cares are never known—where naught but music sweet
From angel choirs fill the soul without sound of human strife,
Which harshly grates upon the ear—all through the mortal life?

Come, loved ones, come; why longer roam 'mid earthly forms to find
This place of rest—'tis not a myth—but something real—grand!
Within the soul—not far away—beyond the ether blue—
But in your breast, is heaven found, if honest, just and true.

Then spirits come from homes afar to pray, to bless, and teach
And lead you onward, step by step, a happy state to reach,
Where no more sounds of earthly woe your happiness will mar,
But music sweet will greet your ear, and fragrance fill the air.

This happy state is free to all, of every phase of life;
At home, abroad, where 'ere you are, tho' in mortal life,
Each can from their soul life give, the answer free and full—
"I know where heaven must be found—within the human soul."

August 28, 1876.

POE.

—Spiritualism is on trial, with the world as a jury. Theology is its chief accuser; aided by that faithful element ignorance, it seeks to perpetuate its baseless theories, upon the downfall of truth. In a similar manner, the Jews vainly sought to retain their power by crucifying the Nazarene. MILTON.

1877.

PROSPECTUS

1877.

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